

Temperance Department.

The Cause of Temperance.

MYRTLE CREEK, OR.,
Jan. 19, 1883.

Bro. Leland has been with us and has organized a Band of Hope and a society of Good Templars. The young people seem to take hold in earnest; having seen the bad effects of intemperance we trust they will be engaged in something better. Bro. Leland is a zealous advocate of temperance.

We are socially inclined and we should cooperate in the temperance cause. Every Christian should be a practical advocate of temperance; it is his duty. Temperance is one of the fruits of the spirit, meekness is another. Therefore if a man is intemperate he is not meek but serves the carnal mind. Temperance to the Christian is one degree in christianity, and to the unconverted one step towards it.

If we would not have our beloved country with its benign institutions degraded, we must put a shoulder to the wheel of temperance. This is a cause in which members of all creeds can work and one in which we are all interested, and a great step towards union in which there is strength.

We are interested in temperance religiously, morally, socially and financially.

Yours in hope,
L. C. HILL.

Loved and Lost.

I was the other day in a beautiful residence, where I have very often been entertained before. There was a large gathering of friends, for this family I knew had been prominent for their hospitality. I knew that total abstinence had not been smiled upon there, but I was astonished when I sat down at the table to notice that there were no wine-glasses. I almost took it as a compliment to myself in foolishness; but, whispering to the lady, I said: "I see no wine-glasses here; are you teetotalers for the day because I am here?" And I saw in a moment the change in her face.

She said, "I have something to tell you about that."

As soon as dinner was over, she said to me: "You asked me about the wine-glasses?"

I said, "Yes; I noticed their absence."

"I will tell you the reason. You

remember my Willie?"

"Oh! Yes; I remember Willie well."

"Was he not a bonny boy?" she asked with tears in her eyes.

"Yes," I said, "one of the finest lads I ever knew."

"Yes," she said, "and he was my pride. You know he used wine freely. You know that the leading ministers in the connection had always made this house their home, and that they have always been welcome. I used to allow the children to stay up when the ministers were here to have the benefit of their conversation. The children had a half a glass of wine, the ministers a full glass, and so had their father. "By and by," she said, "I noticed what aroused my suspicion. William used to come home smelling of wine, and I didn't like it. I spoke to him, and he said there was no danger; he had only been meeting a few friends. By

and by I noticed he was husky, and at last he came home in a state that made my heart ache. One night he came home quite drunk. I could not conceal it from his father. His father is a hot-tempered man. He met him in the lobby, and bitter words passed. His father ordered him out of the house and he went, and for months we never knew what became of him. Father would not let us mention his name, and I and his sisters could do nothing but pray. We did not know whether he was dead or alive; and one night when the servants had gone to bed and we were sitting together I suddenly heard a noise, and I thought it was Willie's voice. I dared not speak. My husband looked round and said: "Did you hear anything? I thought I heard a voice. I believe," he said "it is Willie. Just go to the door and see."

She said: "I went to the door and there he stood more like a ghost than a young man. He looked at me, and I said, 'Willie.'"

"Mother," he said, "will you let me in?"

"Ay, my lad; you ought never to have gone away. Come in, come in;" and, she said, "I had to lend him an arm."

"Don't take me into the drawing-room; take me into the kitchen I feel mother, mother, as if I were dying."

"No, my lad, you shall not die."

"You will make me a basin of barley broth like you used to make me?"

"I will make you anything you like, my boy, but you must come up stairs and lie down."

"O, mother! I can't take it. I feel as if I was fainting."

I called his father and he came, but didn't say an angry word to him. He could not when he saw the state he was in. We carried him up stairs, and laid him down upon the bed, and after a moment's pause, he said:

"Father, the drink has killed me."

"No, my boy," said his father, "we shall bring you round yet."

"Never, father—God be merciful to me, a sinner"—and his head fell back, and there was an end to our boy in this life. His father stood and looked at Willie as he lay there and said to me: "Mother, the drink has killed our Willie, and there shall never be another drop of drink in this house while I am alive."

"Sir and gentlemen," continued Mr. Garrett, "There are many Willies. I am at the head of a mission in Liverpool, and I can truly say there is not a week in which I do not have a Willie, or a letter about a Willie from some respectable home blighted and withered by this terrible curse. Is this a mere idle whim that we are speaking about? Ought we not to battle with it now and ever, and exert all the power we possess in order to rescue the young people of our land, and make England what it ought to be? May God help us!"—REV. CHAS. GARRETT, in *Temperance Herald*.

Partial Prohibition.

While the highest form of temperance legislation which we can seek is that of total prohibition, either by the aid or without it of a constitutional provision, yet we must not fall into the error of too many reformers, just now, of refusing all other methods of repressing the liquor traffic. There are times and places in which prohibition can not be secured. The popular conscience is not educated up to it. Then take what you can get. Take all the popular conscience will grant, and, meanwhile, thus educate. If you can't get constitutional prohibition, then take legislative. If you can't get legislative prohibition, then take optional prohibition in cities and towns. Take laws forbidding sales near schools; forbidding screens behind saloon doors; restricting the

number and character of those who can sign petitions for license; and imposing heavy taxes upon those who sell. That is, if total prohibition cannot be secured, make prohibition as near total as is feasible in the community, and then see that these less theoretically perfect but best practicable laws are carried out.

There is, of course, a great tendency among reformers to neglect to put in operation the less ideally complete thing they have, in their effort for the thing they would prefer. Especially do we regret the tendency now evident among our temperance speakers—women, quite as much as men—to revile all taxation of liquors and all so-called licensing of liquor dealers, as an offense before God, and all the revenues thus obtained as of the kind of which Jeremiah said, "they shall be ashamed." But the taxation of liquors is the very last which the

Government should remove. We wished they could be taxed out of the market. The United States cannot forbid the manufacture and sale of liquors. That belongs to the states. But it can, for revenue, tax them just as much as it pleases and it pleases to tax them very heavily, so heavily as to raise therefrom sixty million dollars a year. This heavy taxation of the popular vice is a judgment that it is a vice. It is a partial prohibition. It makes liquors just so much more expensive and difficult to obtain. It prevents a certain amount of its use, and it makes the liquor manufacturers pay for a part of the damages they do. Whatever doctrinaires may say as to the shame they feel because the Government gets these "revenues of the wicked," these "revenues without right" (for they are greatly given to misapplying Scripture), common sense will be sure to support them.

So with state laws called license laws. They are not properly license laws, but partial prohibition laws. They do not encourage and specially provide that certain men shall, for the public good, sell liquor. They recognize, rather, that in the present state of things it is impossible to prohibit the liquor traffic utterly, and, in view of this popular hardness of heart, they go as far as they can to limit the sale.

They forbid promiscuous selling. They allow none to sell who do not pay a tax to the state, to help support the prisons and poorhouses which their traffic fills. So far as