

**What is Temperance?**

Every person draws his own line between temperance and intemperance. The advocate of entire abstinence considers the man who has taken a single glass as having passed the dividing line. Those who think they have command enough over their appetite to partake in moderation still differ as to what moderation means. The phrase "worse for drink" has various interpretations. A recent speaker, who took his stand on "moderation," not insisting on total abstinence, and still not disputing the prudence in many cases of letting the whole family of stimulants alone, gives in strong words what he considers "worse for drink" really to mean. It is said, he remarked, that no man is "worse for drink" who is not drunk. That is a wrong inference. That man is worse for drink if he has taken even a small quantity, if that quantity puts him in the condition when his head is hot, cheeks flushed, pulse quickened, and whose brief, brisk excitement is due to the stimulants he has taken. It may be that no jury in the land would find him to be intoxicated, but he is the worse for drink for all that. The man whose perceptions of right and wrong are confused after drinking never so little; who admits a temptation which under other circumstances he would have repelled; who maintains an argument with a heat and violence which he would have thought ridiculous in other persons; who has lost that calm and cool discrimination which at other times he prided himself on possessing, that man is the worse for drink.

Tried by such a standard, it would be hard to say who is the better for drink. The total abstinence argument and the plea for moderation run very much in the same groove. If the glass produce no effect, it might as well be filled with water, and if it cause any excitement water would be better. Of one thing the young man may be sure. His native and normal forces should require no other stimulus than the knowledge of what he has to do, and the desire to accomplish it. If his powers are languid, and he confesses that he needs artificial stimulants, he is already on the wrong side of the line. For the habit of applying "hot and rebellious liquors to his blood" must already have been formed before the desire even for moderate indulgence would make to his mind "the wrong appear the better reason." The stimulus of generous food and the ordinary beverages of the breakfast and tea tables are enough for any young person in good health. He who desires anything beyond these, however temperate he may be in his daily indulgence, is already in the very habit, "worse for drink." He has enervated his natural strength by a foreign and factitious aid, and has entailed upon himself an apparent necessity to which his better judgment may yield, till the power of resistance is lost. And when a young man discovers that certain hours in the day suggest "hour-glasses," he must refuse to obey the time-keeper in his throat until it ceases to mark any special set of hours as devoted to strong drink, or as "drier" than the average of all the others.—E.c.

Sister Shirley desires to thank the citizens of Monmouth for their kind assistance and sympathy through the sickness of her son Ira. As it was during Bro. Shirley's absence, the assistance was all the more needed and appreciated. We are glad to say to their many acquaintances on this coast, that, by careful treatment, Ira now appears to be well.

Says the *Apostolic Times*:  
The debt of Kentucky University is being gradually decreased. We trust that in a short time the institution will be entirely relieved from its embarrassments, and will re-occupy her position in the front rank of the universities of our country.

**How to Write to the Publisher.**

Always be careful to omit the name of the state from your address. The publisher is supposed to know the state in which every subscriber lives. It is useful sometimes to sign your name, but if the publisher does not recognize your handwriting and enter your name correctly at once, he ought to resign and give way to some one who can.

If you have a torn or doubtful bill, that you haven't the courage even to put in the contribution box, send it along. The publisher has peculiar facilities for selling defaced currency and counterfeit bills at a premium.

If for any reason you do not receive your paper promptly, write the publisher a sharp letter. Call him a swindler, or some similar-pleasant epithet. It indicates true Christian forbearance on your part and produces an agreeable effect on him.

If you enclose (by mistake) a stamp for reply, paste it carefully and firmly on the letter. The effort to remove without destroying is sure to make the publisher s—mile.

Be careful not to prepay your letter. It affords the publisher infinite delight at a cost of only six cents to the dead letter office for it.

If disposed to prepay at all, put on a one cent stamp. This enables the publishers to pay five cents more on receipt of the letter, and his happiness will be incomplete without it.

Always take it for granted that the subscribers never make any mistakes and that the publisher is responsible for all errors and delays.

If a mail car is destroyed by fire, charge it to the publisher. If a heavy storm destroys the trains, charge it to the publisher. If there is a miscarriage of any kind, charge it on the publisher. And the severer the language used, the greater the enjoyment.

A violation of any of these rules by some folks will cause great surprise to publishers, and take away much of their pleasant enjoyment.—E.c.

Here are a few questions on Christian ethics. If a preacher, of good character and of acknowledged ability, sends an appointment to the officers of a church, saying that he will preach for them at a certain time, and the appointment is accepted, is not that church morally (and legally) bound to compensate him for his time? If they don't want him, or do not feel able to compensate him, should they notify him of the fact? We know of not a few churches who depend on transient preachers, and who, because they are too gingerly to hire a preacher regularly, take advantage of transient preachers, by accepting their appointments, and then paying them little or nothing for their labor. Is this honorable treatment? Or is it a shabby piece of business?

Here is a question of a similar nature: If a preacher visits a church, on business relating to the interests of the church, to which he devotes his exclusive time, and the resident, well-paid preacher presses the visiting preacher into service over Lord's day, thus resting while the visiting preacher is laboring, should or should not the resident preacher, as an appreciative act of justice and generosity, see that the visiting preacher gets some compensation—either a slice out of the regular preacher's salary, or from the church, as the regular preacher may elect? Does the strange preacher, by accepting the pressing invitation to preach, expect to be paid a reasonable sum, or does he expect to be imposed upon, or should he be satisfied with the honor of filling another man's pulpit without pay?—J. F. R. in *A. C. Review*.

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