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(Conducted by the National Woman's Christian Temperance Union.)

PROHIBITION SPIRIT.

(Excerpts from Address before the Fortieth Annual Convention of the National Woman's Christian Temperance Union.)

(By MRS. L. M. N. STEVENS, President.)

There is abroad an immense sentiment in favor of prohibition—a sentiment often unexpressed, unwritten, almost unknown even by the possessors. Today as never before the spirit of prohibition is in the air. The aim of today's civilization is to prohibit or destroy any thing which is dangerous to the life of the people. The hook worm, the mosquito, the fly, infected food, unsanitary houses, factories or stores with unsafe foundations, are included in this list, and we might add war, pestilence, famine, hurricane and flood; yet the use of alcoholic drink causes greater loss of life than all these combined. Scientific research reveals that intoxicating liquors are not a necessity for medical, scientific or pharmaceutical purposes. The sociologists compile statistics plainly showing that strong drink causes poverty, misery, degradation and death. The commercial and business corporations see its damaging, destructive effects and are establishing prohibitory laws of their own, forbidding the use of intoxicating liquor by their employes. The financiers who have thought liquor revenue was necessary are learning how to reckon profit and loss as applied to the liquor trade.

Millions of our people are awake to the magnitude of the liquor business, and believe it should be prohibited. There are other millions who are not educated in regard to the poisonous nature and the terrible effects of alcohol. With renewed enthusiasm the truth must be proclaimed from pulpit and platform, in the highway and by-way, in Sunday school and public school, and in the home; not only by personal and public speech, but by abundant dissemination of the best temperance literature such as the National W. C. T. U. publishing house is ready to supply.

Total abstinence is the bed rock upon which the W. C. T. U. has ever been building. The total abstinence pledge always has been a test of membership in the W. C. T. U. All of the forty departments have been created as a help in promoting total abstinence. Witness the pretty scene of the young mother bringing to the W. C. T. U. meeting her little child; sacredly dedicating him or her to a life of purity and of total abstinence, the child being received as a white ribbon recruit. What an impressive, imposing sight it would be, could there pass before us in joyous parade the hundreds of thousands of Loyal Temperance Legioners, the still greater number who are being taught total abstinence in the Sunday schools, and the 20,000,000 youth of the public schools, entitled by law to be taught the nature of alcohol and the damaging results of its use.

The voice of business is loudly raised against strong drink. The most striking illustration of this is furnished by the railroad companies. The American railway companies, which employ upward of a million and a half of persons, have a rule to the effect that the use of intoxicants by employes while on duty is prohibited. Their use and the frequenting of places where they are sold is sufficient cause for dismissal. Other lines of business are taking similar action, not always from philanthropic motives, but for the sake of financial advantage, recognizing that the efficiency of their employes is lessened by the use of strong drink, even though taken in moderation. Insurance companies, athletic societies, and various fraternal organizations are all testifying to the ruinous results of alcoholic beverages. Even the bartenders' union in advertising for bartenders calls for total abstainers, saying that "booze hits the bartender just as strongly as it hits the man in front who pays for it. If any one wants to drink let the man on the other side of the bar do it."

For years the W. C. T. U. through its "Do Everything" policy has been girdling the gigantic tree of the liquor traffic. The tree that is girdled dies. The liquor traffic is doomed. Please note that it is not alone the saloon, but the liquor traffic we seek to destroy. The W. C. T. U. is anti-liquor making, anti-liquor importing, anti-liquor selling in saloon, hotel, club, public house, private house, on railroad, on shipboard, in the Gothenburg dispensary or any other place by whatsoever name it may be called. We make no distinction between distilled or fermented malt liquors.

NATURAL RESULT.

The market for "wet" goods lessens the market for "dry" goods.

ANOTHER DRY BANQUET.

At the meeting recently of visiting governors at the Antlers' hotel in Colorado Springs, the order went out from the state house that no beverage stronger than grape juice, lemonade and Manitou water should be served. One paper describes the caterer as "almost paralyzed with astonishment." Evidently Governor Ammons is of the same opinion as Secretary of the Navy Daniels and others high in authority, that men who hold public offices should not indulge in alcoholic liquors.

TOO MUCH DARKNESS

Faith, Hope and Love Should Fill the Christian's Heart With the True Light.

In the fourth chapter of St. Paul's second epistle to the Corinthians, beginning at the sixth verse, he says: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory in the face of Jesus Christ." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side—the apostle in speaking out of the depths of a heartfelt experience—yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body"—that is, the life of him who is the life and the light of men.

You know that light is used as the symbol of all excellence, of all goodness, of all truth, of all purity, of all power, in opposition to darkness, which is the emblem of their opposites.

We have been living too much in the darkness of fear. Take a man who is full of fear, bring him before your mental gaze; see how he is groping and trembling in that darkness; hands outstretched, knees shaking, heart beating wildly, nerves in a racking tension. No man can be himself in such a state.

Afraid of God.

We have been afraid of God, afraid of man, afraid of ourselves. We have been afraid of life, afraid of death. We have been afraid of things we see and of things we do not see; afraid of things that are and of things that are not. In that darkness we are jostling our dearest friends and mistaking them for enemies.

There is the darkness of anger. See the angry man. Reason is blinded, judgment is hooded, thought is distracted, language is disjointed, right is choked to blackness of vision and truth itself is bludgeoned into insensibility.

There is the darkness of doubt. Ah, too often we have been wandering in that darkness which, like Egyptian darkness, could be felt; God cannot be seen; goodness is hidden from view; the stars have ceased to shine; the sun is in an eclipse; there is no honor in man; there is no virtue in woman; there is nothing but hypocrisy in the church; nothing but rottenness in society.

There is the darkness of worry. The man perturbed cannot find the way to gain the thing desired. He says: "I can't do it, can't see the way." He wants to accomplish a purpose, but is like the blind man groping, because in that state of worry the faculties are all out of joint.

Sees Men as Trees.

He sees men as trees walking; his vision is opaque. If any of us have been in darkness, let us rejoice in the light which streams today from the face of Jesus Christ, who came to dispel all our darkness regarding the nature of God, the love of God, the relation of man to God and the relation of man to his fellow men.

God is our Father. God is love. We are all his children. Life is God's gift. He will help us meet all its duties. Bear all its burdens, endure all its sorrows.

He has brought life and immortality to light and has abolished death, wiped it out, annihilated it.

"Be ye angry and sin not," embodies his teaching. "Doubt not the ultimate reign of goodness, truth and love among men, is the very command given in his coming into the world, for 'the tabernacle of God is among men.'"

"Be not solicitous; do not worry," he says. So I plead, wait God's good time to bring you out of your difficulties and trials. He will bring you into "a wealthy place." Be patient.

Let the light of his divine human face stream upon you. Be transformed into his image. Let faith, hope and love rule your hearts. Then your life will be filled with light and you shall rejoice "with the joy that is unspeakable and full of glory."—Rt. Rev. Samuel Fallows.

Beginning of Missions.

The modern era of English missions began with Carey. When he wrote his investigation of the missionary problem, that wonderful epitome of the conditions and the needs of the non-Christian world of his day, it was true that discovery and investigation had vastly widened the horizon of missions, and the world was more Christian than in the days of Paul, but it was still largely unknown, only partly discovered and very sparsely occupied by missions. Africa was unexplored, China unknown, Central Asia unvisited, and the principal mission fields of today closed by barriers and difficulties which seemed insurmountable.

Protestants in Korea.

In Korea the total roll of full communicant members of Protestant churches comes to 68,195; probationers, 46,175; other adherents enrolled and regularly attending, 64,797, or a total of all classes of 179,167. There is an average attendance in Sunday school of 109,856. There are 774 parochial schools, with 18,287 scholars attending. Last year there were 331 students in attendance in the theological seminaries. Of this number fifty graduated.

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J. H. P. Roper.

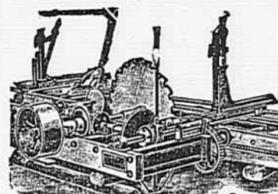
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