

December 30, 1912

THE KING'S HIGHWAY.

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Temperance.

I HATE IT.

"Personally, I have seen so much of the traffic in the last four years, so much of its economic waste, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws.

"I bear no malice toward those engaged in the business, but I hate the traffic.

"I hate its every phase.

"I hate it for its intolerance.

"I hate it for its arrogance.

"I hate it for its hypocrisy.

"I hate it for its cant and craft and false pretences.

"I hate it for its commercialism.

"I hate it for its greed and avarice.

"I hate it for its sordid love of gain at any price.

"I hate it for its corrupting influence in civic affairs.

"I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

"I hate it for its utter disregard of law.

"I hate it for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back; for the palsied hand it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

"I hate it for the human wrecks it has caused.

"I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields.

"I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

"I hate it for the crimes it has committed.

"I hate it for the homes it has destroyed.

"I hate it for the hearts it has broken.

"I hate it for the malice it has planted in the hearts of men—for its poisons, for its bitterness—for the dead sea fruit with which it starves their souls.

"I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

"I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression."—*Ex-Governor Hanly.*

The following incidents were recently quoted in the S. S. Times:

SERVING THE BEER RIGHT.

In one of the companies of a Wisconsin militia regiment are two students of Laurence College who are studying for the ministry. While the regiment was at Camp Douglas during the summer of 1910, some of the boys of the company thought to have a little fun at the expense of the two students. When the beer, which someone had sent to the regiment as a treat, was to be served, they asked their captain if those two students might serve it.

He said they might. The boys were jubilant and served notice of the new duty to the two students. One of them refused to have

anything to do with it, but the other—Private Keith—took the notice, which read, "The beer must be served on the grounds, and no man must get drunk," and said he would obey it.

He went to his lieutenant and asked him if the company might be held at parade rest while he served the beer. He was assured that it should be done. Keith then rolled the keg in front of the company and knocked out the bung. When the beer had all run out, he turned to his lieutenant, saluted and said:

"Lieutenant, I have served the beer on the grounds, and am sure no man is drunk."—*Youth's Companion.*

DO YOU WANT HIM?

That was a piece of fine oratory recently when a lecturer, speaking of the drinking young man, said "The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him." Then, referring to an advertisement of a saloonkeeper for a bartender who does not drink, "the saloonkeeper does not want him." Turning with his most winsome smile to the audience, he said: "Now, girls, do you want him?"—*St. Paul Lutheran Messenger.*

STRONG AID FOR TEMPERANCE.

EMPEROR WILLIAM OF GERMANY AND OTHER MEMBERS OF ROYALTY IN EUROPE FAVOR TOTAL ABSTINENCE.

An interesting trio of facts has recently attracted the notice not only of temperance workers everywhere, but of the general public as well, showing the growing attitude of royalty toward drink and the liquor traffic in Europe.

The address made a short time ago by the Emperor William to the German students, urging them to abolish beer-drinking bouts in their societies, roused the widespread interest in the cause of temperance in Germany and attracted the attention of leaders in the movement in other countries. Still later, in opening the new naval academy at Meurwick, the Emperor William read an order-in-council laying stress upon the qualifications necessary to naval officers, and later speaking extemporaneously, made a plea for temperance on the part of the cadets.

In his temperance talk he cautioned the cadets against excessive drinking, which he said undermined the nerves and the strenuous naval service of to-day required strong nerves. He counseled total abstinence, and added impressively that "the nation which in the future used the smallest amount of alcohol would march at the head of the column on the fields of art and war."

Quite recently also, the King of Belgium attended an anti-alcoholic manifestation organized by the United Belgian Temperance societies. He listened with attention to eloquent addresses by the Catholic primate of Belgium, Monseigneur Mercier, and the great French barrister, Monsieur Henry Robert. But by his own presence he did more for the popularization of teetotalism than the most eloquent speeches, as was remarked by Monsieur Robert.

Some weeks ago the future King of Sweden, Prince Gustavus, was the chief speaker in a meeting organized by Swedish Good Templars. He was pleased to take the lead in the temperance cause, he declared, and with such royal patronage it is easy to picture the rapid

spread of the reform during the coming reign of this Scandinavian ruler.

A trade union secretary has the following pointed paragraph set forth in notes commenting on labor conditions in general: "A class of workmen who figure somewhat frequently on the unemployed list are the tipplers. There is no room for dram-drinkers in the workshop of the present day. The drunken workman is rigidly kept on the outside of the workshop gates, because his presence inside is a danger both to himself and others, and the tippler will soon be sent to keep him company for the same reason.

"Much is being said in certain quarters concerning the effects of intoxicating drink on the question of unemployment. No one who is acquainted with the conditions of workshop life would contend for a moment that drink has any appreciable effect on the volume of unemployment, but it is an important factor in determining who are to be employed. Other things being equal, the non-drinking, non-sporting workman has by far a better chance of finding employment and of keeping it, than his tippling or sporting fellow."—*Selected.*

PEACE, PERFECT PEACE.

Peace, yes, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened the more surely will it forbid peace so long as sin remains. Its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if He did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, His Son, cleanseth me from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him that believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with all my soul. An honest man, if he be in debt, will always be in trouble until liability is removed; but when his debt is paid he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—*C. H. Spurgeon.*

Dr. Taylor once said to Mr. Newton, of St. Mary Woolnoth: "Sir, I have collated every word in the Hebrew Scriptures seventeen times and it is very strange that the doctrines of the atonement which you hold cannot be found by me." "I am not surprised at that," replied Mr. Newton. "I once went to light my candle with the extinguished upon it."—*Selected.*

The love of God as expressed in redemption is nothing without the holiness of God as set forth in his law.—*Dr. Parkhurst.*

It is not so much the prayer, but the prayerer that moves the heart of God.—*W. H. Territt.*