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—
PREACHED TO A CROWDED GATHERING IN CITY
HALL, PORTLAND, MAINE.

By REV. FRANK T. BAYLEY,
OF STATE ST. CHURCH.

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SPEECH

BY

DR. H. B. EATON, OF CAMDEN, ME.,

IN THE

HOUSE OF REPRESENTATIVES,

JANUARY 9TH, 1883,

IN FAVOR OF THE

AMENDMENT TO THE CONSTITUTION,

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BOSTON, MASS.: H. L. HASTINGS, 47 CORNHILL.

NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE,
NEW YORK, J. N. STEARNS, AGENT, 58 READE STREET.

NEW YORK: WOMAN'S N. C. T. UNION, 76 BIBLE HOUSE.

NASHVILLE, TENN.: OFFICE OF SOUTHERN BROAD AXE.

Prices, \$15 per 1000, \$3 per 100, 40 cts. per doz., 5 cts. each.

AN ABLE SERMON.

PREACHED TO A CROWDED GATHERING IN CITY
HALL, PORTLAND, ME.

BY REV. FRANK T. BAYLEY, OF STATE STREET CHURCH.

The Opium Traffic, Gambling, the Louisiana Lottery and the
Liquor Traffic,

HELD UP IN THEIR MORAL DEFORMITY, AND SCATHINGLY
DENOUNCED.

THE ASSEMBLY.

Rarely has City Hall contained more people than it did on the evening of February 15, the cause being the public announcement that Rev. Frank T. Bayley was to deliver the sermon on the necessity of active efforts in temperance work, preached by him at that church on Sunday, February 8.

Every seat in the body of the hall and in the galleries was occupied, while hundreds of both sexes standing, filled the space outside of the seats and overflowed into the anterooms and the corridors.

REV. MR. BAYLEY'S SERMON.

And they began to pray Him to depart out of their coasts.
Mark 5: 17.

We shall tarry in Gadara only long enough to get our moral bearings. Our practical concern is much nearer home. But we may find certain moral lines that lead directly from Gadara to Portland.

Christ's visit to Gadara is recorded by three of the Evangelists. Upon the panorama of their combined narrative three scenes stand out with stereoscopic clearness.

In the first, Jesus is drawing nigh the city after His voyage across the lake. Suddenly there emerges from a tomb cut in the rocky hillside a man possessed by an evil spirit. Naked, haggard and wild, as he draws near the disciples shrink behind their Master. Let us look at him. His appearance fitly suggests his condition.

He has lost his place among men; his place in the home, in society, in the church of God. He is an outcast; not by divine edict, but by fearful impulses from within himself. Within easy reach of the busy city, he dwells alone among the dead.

But he has lost more than his place in the world; he has lost *himself*. He is no longer his own. He cannot command his own powers. They break forth in wild riot at the bidding of one stronger than he. He is literally "possessed" by the evil spirit that dwells in him. He has a kind of double consciousness. He remembers only too well his former self; his soundness of body and spirit; his comforts, honors, home and loved ones. But all these are only the background against which he sees the self he has come to be.

And what has he come to be? He is unclean, offensive, loathsome, without and within; the corruptious of the tomb a fit environment.

He is a terror to all about him, "exceeding fierce, so that no man might pass that way." With the strength of madness he has cast off the fetters with which men had bound him. He is a demon at large.

He is utterly miserable, wretched, despairing; "always, day and night, crying;" hating and loathing himself, yet unable to escape his own companionship.

He is often driven towards self-destruction, "crying

and cutting himself with stones." And no wonder. Wretched, hopeless, consciously lost; compelled to serve, aye to resemble more and more, a master whom he loathes and hates; catching glimpses from afar of a life of purity, of usefulness, of peace; knowing that life was meant to be a blessing and a joy, yet consciously separated from such a life by an abyss impassable — what wonder that he smote himself in unrestrainable rage?

Demoniacal possession is an awful mystery, indeed. But the moral meaning is plain enough. This picture is a photographic suggestion of what every man is in danger of becoming who gives place in his heart to sin. This wretch, enslaved, unclean, outcast, despairing, may well be a warning to every one of us.

We turn with eager gladness to a second scene. He who had rebuked the winds and stilled the sea, who healed the sick and raised the dead, was master, also, of demons. With a brevity and simplicity characteristic of the Gospels, Mark says, "Jesus said unto him, Come out of the man, thou unclean spirit." And immediately the man was saved from all his unutterable woe. He who was naked is clothed. He who wandered in restlessness sits at the feet of Jesus. He who was amenable to no human power, is in his right mind. He who was driven of the devil, asks now, in free and blessed choice, to follow Jesus.

And now comes our text. The third scene in the story shows the gathering of the people; and we hear them praying the great Deliverer that He would depart out of their coasts. The intervening narrative explains the strange request.

It had been a costly deliverance, after all. It had involved the destruction of a herd of swine; and the

people could not endure a method of saving men that brought with it so great a sacrifice of property. Better that the demon should have here and there a human victim than that they should lose their wealth.

The history of that day in Gadara has been often re-enacted. It is being repeated to-day. The whole world has been a Gadara. Everywhere men have been possessed by unclean spirits; enslaved, imbruted, cursed by sin and vice. And everywhere Christ has sought to exorcise the demon and save the man. Everywhere in this world of sin the Gospel has brought first a sword, and peace only when a righteous peace has been conquered. The Gospel has always been essentially revolutionary; a transforming force, turning and overturning. Its methods have indeed been various, like the transforming methods by which the same divine hand has wrought upon the physical world. God has accomplished more by sunshine than by whirlwind. He often conquers evil as the sun the winter snows; but he sometimes rends and overwhelms it as He tears the earth and topples proud cities by the earthquake. Both methods are illustrated in the downfall of American slavery. He who made a woman's pen his instrument for moral suasion used finally the bloody sword.

Christ always begins with the transformation of the individual. The Gospel attacks evil in his heart, his business, his social life; commanding him in all things to be righteous.

BUT CHRIST TOUCHES SOCIETY ALSO.

The Gospel has to do with social institutions, with vested rights, with moneyed interests. It attacks and seeks to exorcise evil everywhere; alike in individual

practice, social customs, political institutions and national life.

And all Christians are bound to hold the same attitude toward evil that Christ holds; to hate it, to oppose it, to cast it out so far as may be: first of all in their own hearts and lives; then in the world of human affairs.

Christ and His Gospel have accomplished many an exorcism in this latter age. Witness the casting out of the demons of slavery, of polygamy, of many an oppression and monstrous cruelty. But many demons yet remain. Christ is still in the midst of us to cast them out and to deliver men from their cruel power. Of some of these modern demons I propose to speak.

But first let us notice that, as in Gadara, so today, Christ and His Gospel are stoutly opposed by many who love their swine too well to part willingly with them. The Gospel is unchanged, with its loving call to men and its challenge to demons. And when this unchanged gospel is set forth in the breadth of its saving purpose, it is sure to be opposed by men who count its work too costly to their material interests.

They may be very deferential to its forms of worship; quite willing to contribute toward the erection of its temples and the support of an inoffensive ministry,—all this so long as it stands aloof from their practical affairs; so long as it has nothing to say about business or politics, and meddles with neither their pockets nor their practices. But when Christ forbids a traffic that thrives on human woe, or condemns the sources of wicked gain, or liberates men from a thrall-dom that filled their coffers—at once they desire Him to depart out of their coasts. Nay, more than this: men abound who are ready even to import foreign

demons and let them loose upon the people that they make a profit thereby.

History abundantly justifies this terrible affirmation. Let us look at a few of its illustrations:

THERE IS THE DEMON OF THE OPIUM HABIT.

It is the curse of China, where it has its peculiar home. Millions of the people it holds in a bondage worse than drunkenness. I have no time for detailed description of its woes.

Hudson Taylor says:

I have labored in China for more than thirty years. I am profoundly convinced that the opium traffic does more harm in China in a week than missions are doing good in a year.

Another resident of thirty-three years writes:

It has doomed to death, directly and indirectly, as many men, women and children as would re-people London, were all its four millions to vacate their homes. Its history is a roll written within and without, a record of lamentation, mourning and woe.

But how came this monster in China? He was not native there. He was brought in under the flag of a Christian nation; forced upon the Chinese at the mouth of British cannon. The briefest outline of this shameful history must suffice. Opium is peculiarly a plant of the East Indies. Its culture was once a monopoly of the Mohammedan rulers. But the victory of Plassey threw this prerogative into the hands of the East India Company, a great commercial monopoly under the protection of England. And on the dissolution of this company in 1858, the business passed under the control of the queen of England, and has ever since been a source of vast revenue to her Indian government.

Under Warren Hastings the East India Company

undertook to build up a great opium trade with China; sending thither several armed ships with opium cargoes. Why armed? Because the Chinese authorities forbade the importation. Repeated edicts of the emperors prohibited its introduction under severe penalties. Bribery was resorted to; and thus through the connivance of purchasable officials, the forbidden traffic grew. In 1821 the governor of Canton in a public proclamation charged the woes of the traffic directly upon the English government.

The emperor was urged to legalize the trade that he might derive a revenue from it. His reply revealed at once his own nobility and the shameless wickedness of the representatives of a so-called Christian nation.

"It is true" said he, "that I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit, defeat my wishes. But nothing will induce me to derive a revenue from the vice and misery of my people."

In 1839, the emperor, with tears over the peril of his people, sent a commissioner to Canton to attempt the closing of the traffic. Among other acts, this commissioner seized all the opium found in the harbor and destroyed it. This was the origin of the opium war of which Mr. Gladstone said:

A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know, I have not read of.

And when peace was made, England compelled China to pay \$6,000,000 for the contraband opium destroyed. The English plenipotentiaries strove to secure a clause in the treaty legalizing the opium trade; but this the Chinese refused. A second opium war followed in 1857; and at length China consented that opium should be no longer treated as contraband.

The next step in the history was the commencement of opium culture by the Chinese themselves. This is the culminating shame of England's conduct. Insisting on the privilege of destroying the people of China, she compelled at the cannon's mouth their consent thereto; and at length she has taught them to be destroyers of themselves, also!

And what is the explanation of such infamy?

MONEY THE NATIONAL GOD.

Simply this: It is financially profitable! There is absolutely no other answer; it pays! Protests addressed to the East India Company in its day; protests and appeals to the English Parliament from 1842 to the present time, these have not been wanting. Indeed they have been numerous. But they have been in vain. The money argument has been irresistible. Does not the Indian department of the British government derive a princely revenue yearly from the traffic? It is one of the most profitable of possible ventures. When Shaftesbury began the holy crusade against the traffic in the parliament of 1843, he went home and wrote in his journal, "I have hardly any support. Most people seem to think me a fanatic or a fool." Yes; this is the plain proposition before which the English Parliament has ever since bowed in obsequious assent,—it pays! And is not man a fanatic or a fool who would cut off so fine a revenue?

A missionary addressing a London audience gave a striking illustration of the attitude which Christian England holds today towards heathen China. "Going to my hospital," he said, "I saw a Chinaman selling figures of clay beautifully painted. One of them represented an Englishman. He was standing with an

umbrella in one hand,—for the Englishman generally carries an umbrella to keep off the sun,—and in the other a ball of opium. And this was the typical illustration of the Englishman in that crowded Chinese city!"

THE GAMBLING HABIT A CHIEF DEVIL.

The gambling habit is one of the devils of our time. It exists in many forms and is always and everywhere a destroyer of men. A friend of mine who has paid special attention to the subject kept a list of the horrors attending it, as he found them recorded in the public journals of this country last year. These facts are embodied in a public report made to a distinguished body in New York city. Look at the record: "128 persons shot or stabbed over the gaming table; 24 suicides, 2 burglaries, 18 forgeries and 85 embezzlements committed to get means for gambling." Compare with this the awful fruitage of the gambling table at Monte Carlo, in the little Italian principality of Monaco, noted the world over for its legalized gambling. Hither resort multitudes of every class to win or lose. Desire kindles desperation; desperation often leads to despair, and the gaming tables have often to be cleansed from the blood of death. Between 1877 and 1885 there were more than 1,500 suicides, involving an amount of misery, direct and indirect, that only God can know.

One might suppose that the spirit of the Gospel, with its loving regard for men, might ere this have exorcised this fearful demon. Surely, the local authorities will hunt such a monster to death, while all the world waits in prayerful sympathy. Oh, no! On the contrary, this devil is carefully protected by the

government, and every possible attraction added to the bait with which he lures his victims.

And what is the explanation? Money! This monster is duly collared and tagged ere he is let loose; and his protection is on the sole condition of a large and faithful payment to the public revenue. This revenue of death entirely supports the government. There is no taxation, not even indirect. Oh, happy country! The population a few years since was three thousand; it is now twelve thousand. And wealth has correspondingly increased. There are scarcely any paupers, and the proportion of the wealthy is marked. The inhabitants themselves are absolutely forbidden to patronize the tables; and this prohibition is strictly enforced. Thus the community saves itself from sharing the woes it inflicts so terribly upon visitors.

Happy country! Is not this the great secret of successful political economy, a pattern for all the world? What matters the slaying of men; are they not strangers and foreigners? And is not their blood easily wiped from the tables at which they died? And the cries of widows and orphaned children, and the breaking of mothers' hearts,—what are these that they should interfere with a munificent public revenue?

Who would for a moment balance them against the exemption from taxation?

AN AMERICAN DEVIL.

Looking nearer home we find another incarnation of the gambling habit, an American devil; a huge octopus whose arms reach through the whole land—the Louisiana Lottery. It was chartered in 1868; its 10,000 shares of stock are mostly controlled by one man. The original value was \$100 per share; quota-

tions of a year ago were from \$1,300 to \$1,400. Its total receipts are about \$28,000,000 a year. Its offered prizes are about 52 per cent of its receipts; showing a profit of about \$10,000,000 annually.

Its evil working none can estimate. Let the gambling records already cited suggest the robbery of rich and poor; the incitement to crime through avarice or desperation; the destruction of business, the devastation of homes, the ruin of men and women. With its specious promise of wealth to be so easily won, it appeals to a passion innate in us all, the desire for gain. Under normal conditions, that passion is like a noble river, fertilizing its banks and turning the busy wheels of enterprise. But when aroused by such appeals to frenzy, it is like the river into which a Conemaugh flood is suddenly poured. It bears to inevitable and fearful destruction all human interests that lie within its reach.

And how does this Moloch exist in the face of our Christian civilization? How is it that it is suffered to debauch and destroy; that laws are made for its protection; that the press over the whole land has largely served it by spreading its net; that officials high and low, in city, state and nation have been ready to do its bidding, while for years scarcely a voice is heard against it? A single word answers all these questions. It pays! This is its universal argument: addressed alike to callow youth whom it entices to buy its tickets, to legislators whose favor it asks, to judges, to editors—aye, to the entire people of the city and the state where it dwells. This is the argument, and this alone, by which it obtains the patronage of its victims and the toleration of those who look on. It pays! It was actually incorporated, according to the language

of the legislative act, "for educational and charitable purposes." A charter for twenty-five years was granted on condition of an annual payment of \$40,000 to the Charity Hospital at New Orleans. And it has never ceased to commend itself to the dear people as a generous benefactor! During the late floods it offered \$100,000 to the State to be used in strengthening levees, which sum Gov. Nichols had the noble courage to refuse. And when it asked for a renewal of its charter it offered to the State an annual gift of \$1,000,000.

It sought, likewise, a charter from the Legislature of North Dakota; offering a supply of seed wheat to all the needy farmers, and an annual payment into the state treasury of \$150,000.

This has ever been its method and its defense, the money plea. It has proposed to make itself profitable to its friends.

And with what result? For years it has practically controlled the state of Louisiana.

THIS DEVIL CONTROLS LEGISLATION.

The press has been silent, the Legislature subservient, and even the church has been recreant to the duty of remonstrance and opposition.

A pastor of New Orleans recently used this language of the church in that city. "The lottery has silenced her. It has stuffed her ears full of bank bills, so that she cannot hear. It has placed silver dollars on her dead eyes, so that she cannot see. It has sewed up her lips with golden threads, so that she cannot speak."

And when its seductive appeal was made to the Legislature of North Dakota, it found such a ready

hearing that nothing saved the state from its control but the indignant fury of a great popular uprising. Said a member of that legislature during the discussion of the lottery bill, "It is a necessary evil, and why should not the state derive some benefit from the traffic? With this amount of money placed at our disposal, we could relieve all destitution, pay a large amount of our annual expenses for running the government, and derive financial profit from the evil which we are powerless to prevent."

The vision of a possible "profit" has wondrous power to make men bend before wickedness and vice, under the easy plea that "it is a necessary evil." I had a friend who was prominent in temperance work throughout his state. I once learned to my amazement that he had rented a property of his to be used as a saloon in the town where we both lived. Calling upon him to express my surprise and grief, I heard from his lips this humiliating confession: "Yes, I knowingly rented the place to be used as a saloon. But I knew that the saloon would find some place, and I thought I might as well have the money as anybody." Let these contemptible words stand in contrast with the message of Gen. Dix to an agent who had charge of a piece of his property in Chicago, and who wrote to ask if he should rent it for saloon purposes. "No," replied the general, "let it rot first!"

INTOXICATING DRINK THE CHIEF DEVIL.

But there is no demon of them all more fit to come from hell, or surer to drag his victims into the pit with himself, than the demon of strong drink. I shall attempt no description beyond the suggestiveness of the picture of Gadara. Drunkenness is surely an

"unclean spirit." It absolutely "possesses" its victim, and demonizes him. He is no longer his proper self. He cannot control his own powers. Let the blood on many a wife's face, following the blow of him who had been a loving husband, testify! It renders him homeless, vagabond, outcast, unkempt, naked, loathsome. Always when he has sense enough to know himself, he is miserable; in the pathetic language of the Scripture, "always, night and day, crying" in his soul, though no man hear the cry. He is often "exceeding fierce, so that no man may pass that way." And his violence is often against himself; he is "crying and cutting himself," like the man of Gadara; and men never wonder when he takes the leap of suicidal madness. And in all his miseries they must share who are bound to him by any human tie. Such is the work of this demon; so familiar to us, alas, that we have become indifferent to it all.

This demon, breathing out the very breath of the pit, is ubiquitous. No land, no hamlet, no home is safe from his approach. Nothing better shows his remorseless avidity than the fiendish leap he makes into every newly opened habitation. He follows the van of settlement, aye, the pioneer line of remotest discovery, as the shadow follows the moving form. He goes before the missionary and the teacher. He opens about the first door for custom wherever men gather.

See his work in our Alaskan possessions. A trader visits St. Lawrence island in that region; trades rum for furs. The inhabitants go on a debauch and fail to lay up winter stores. And when summer comes, the unburied bodies of men, women and children tell the story of starvation.

Look into the newly opened portions of Africa.

Vast quantities of intoxicants are carried thither from the ports of Christendom,—Boston being chief among them. Boston—center of our glorious colonial history; proud city of culture, the American Athens; the great center of missionary zeal and Christian benevolence in the land—Boston sent to Africa during five years, according to the records of the Custom House, 3,359,224 gallons of rum, beside other liquors! The results of this wholesale importation are inevitably awful. They are vividly depicted by missionaries and travelers whose words time forbids me to give.

And what is the attitude of the Gospel, nay, let me say, the attitude of Christ Himself, toward this demon of strong drink? Does anybody doubt its utter hatefulness in His sight? And does not his work of saving men include the casting out of this demon? There is no other salvation for the drunkard than the exorcism of his demon. He may be bound in chains, or men may strive to tame him, as was done in Gadara; but he can be *saved* only by the casting out of the demon from him. And this exorcism Christ alone can effect. There is no salvation for the drunkard from his bondage and his misery but in Christ the Deliverer.

And does not Christ mean, also, to banish this demon from communities and from nations, as well as from the individual? Can his kingdom of righteousness and peace ever prevail until this is accomplished? How can there be a plainer proposition than this; Christ is opposed to the drink-demon and purposes his destruction. And does it not follow, also, that Christ bids His disciples hate and oppose this deadly enemy of man? And does He not, as of old, give them commission and power in His name to cast him

out? And does not this mean, practically, that the moral and spiritual power of Christian people should be strenuously and steadily exerted to this end? What practical thing has the church to do in this world, I ask, if this be not a part of its business?

But the exorcism of this demon must include both the redemption of the individual from a bondage already established and also the protection of the community so far as it may be possible, from his farther ravages. Thus it includes both moral and legal measures; anything and everything that may save the lost or protect the imperiled. So far as may be, this devil ought to be banished from the community as well as cast out of the individual.

And this exorcism is peculiarly the bounden duty and high privilege of all Christian people.

But such casting out is opposed in our day as it was in Christ's time. Gadara exists only in a few ruins; but the Gadarenes are not dead. The exorcism of the drink-demon is opposed to-day by the very powers that withstood Jesus and besought Him to depart out of their coasts. It is the same old issue,—Men *vs.* Money. The devil never races so well as when he has the dollar for a running mate.

Sentimentally, all decent people lament the misery of this horrible possession and wish that its victim might be set free. But practically such liberation may prove too costly!

THE SWINE MUST BE SAVED AT ALL HAZARDS.

For will they not bring hard cash in the market? Surely it is a good deal to ask Boston to give up that revenue of \$1,126,197 which she receives in five years for rum exported to Africa,—simply because that rum lets loose a thousand devils there!

I do not misrepresent the modern Gadarenes nor exaggerate their conduct. Many a plaintive cry has come up from native rulers, begging the powers of Christendom to save their people from these imported demons. Cetewayo, ex-king of the Zulus, said:—

The sale of liquor will ruin the country. Chief Kama testified, the white man must stop giving us brandy if he would save us! Umqueke said, if brandy is introduced we shall lose everything we have. Seventy of the headmen of Idutywa united in declaring, brandy is a fearfully bad thing. We would become wild beasts if it were introduced. King Malike of the Niger region, wrote to Bishop Crowther, rum has ruined our country. It has made our people mad. For God's sake help us. Do not leave our country to be spoiled by rum.

And what has been the response of Christendom to these appeals? It may be indicated in the main by a few facts. The king of Madagascar was compelled by English officials to permit the free importation of rum. I would give particulars were there time. The khedive of Egypt declared himself powerless to protect his country against it on account of the trade agreements of European governments. Secretary Bayard refused in 1885 to join in an international protection of the Pacific isles from the sale of arms and strong drink. And the Congo conference, composed of the appointed representatives of Christian nations, refused to lay hands on the monstrous importation into Africa. The reason may be inferred from the language of a letter written by the Hamburg Chamber of Commerce:—

Merchants of this place interested in the African trade, are of opinion that the limiting of this traffic (in liquors) would be injurious to the development of trade with those countries.

Well might Canon Farrar cry:—

The rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink seller. Our fathers tore from the neck of Africa a yoke of whips; we have subjected her to a yoke of scorpions.

Victor Hugo said strikingly:—

Africa concerns the universe. The 19th century made a man of the negro; in the 20th century, Europe will have made a world of Africa.

But in view of this fiendish importation of strong drink, it remains to be seen whether in the 20th century Christendom will not make of the negro a demon and of Africa a hell.

There are several classes who oppose the exorcism of the drink demon by legal means on substantially Gadarene grounds.

First, there are those who are influenced by the motive of a personal cash profit. Such profit may be direct or indirect. It may come from the actual sale of liquor, from rentals connected with the traffic, from business interests connected only indirectly therewith or merely through channels of business connected with other people.

It is easy to see why liquor sellers oppose this exorcism, whether they sell in low "dives" and dens or behind hotel bars. There is no mystery in the opposition of certain English notables who hold shares in the great breweries, — the list including twenty-three ladies of title, twenty-six peers of the House of Lords and forty-nine members of the House of Commons. Direct personal interest in the sale of liquors is more wide-spread than ever before because of the formation of these great stock companies. It would seem as though Satan had himself suggested this plan for

broadening the financial basis of the liquor interest. It is estimated that about \$150,000,000 of such stock is now held and widely distributed in England. When the brewing business of Guinness & Co. of Dublin, was put into a stock company, there were 10,000 applicants for shares. The office of Baring Bros. was besieged by a clamorous crowd, eager to invest. London stock dealers alone applied for £11,000,000 of the stock; and during one week the whole capital of £5,000,000 had been applied for twenty times over.

But indirect business interests also make many men at least unwilling to antagonize the traffic. They fear to offend somebody, and thus to lose custom. There are many, too, who oppose more or less openly the energetic suppression of the drink traffic because they anticipate a loss of trade or patronage to the community from such enforcement. A leading newspaper of a western city reports a recent interview with a well-known city official regarding an attempt to enforce the law against gambling. He declares that there is no sense in the movement, for gambling-houses, variety theaters etc., "attract visitors who spend money freely, and the result is that money is kept in circulation. Let them run full blast, say I; for I never saw a town yet that was hurt by too much gambling or sport." These are his words. It may surprise some of you to be told that similar sentiments have been advanced by some business men of our own city; but such is the case, as I know by undubitable testimony.

A second class is made up of those who reckon on the gain of a *public* revenue from the traffic. Vast revenues are paid into treasuries, municipal, state and national by the liquor interests. The English gov-

ernment receives about £30,000,000 in this way, covering about one-third of its current expenses. Our own national government is enriched similarly by a vast amount. Thus the very government is interested in the maintenance and prosperity of the traffic. It is a most profitable demon.

Cardinal Manning said of Great Britain, "The drink trade of this country has a sleeping partner in every successive government, giving it effectual protection." And thus, in city, state and nation, a mighty argument is supplied to this great traffic; an argument most plausible. "See," cries the demon, "all ye who have taxes to pay and like to see them small. Only give me legal recognition, respectability and protection, and I will generously bear a large part of your burden. I will care for your poor, maintain your department of justice, pay liberally for the support of your schools, and even build you a public library." What an excellent demon! How prosperous to think of casting him out!

HERE LIES, TO MY MIND, THE AWFUL PERIL OF THE
SYSTEM OF HIGH LICENSE.

I know that some sincere friends of temperance reform are among its advocates, on the ground that it affords the best method of diminishing the evils of the traffic. I do not doubt the integrity of their motives, but I must believe the system a delusion in its promise of promoting temperance. We may well fear its terrible appeal to human selfishness; a shortsighted selfishness, indeed; but the appeal is, nevertheless, powerful.

Under this system the demon proposes to confer large public benefits, — on the horrible condition that

he shall be left in undisturbed possession of his victims and be suffered to multiply indefinitely their number, using for the purpose the increased facilities, the attractive respectability which legal protection secures to him. The traffic no longer hides in the disgrace of outlawry, but stands in the chief places of the city, resplendent in all the attractions that Satanic ingenuity can devise and enlarged receipts provide,

A GILDED MONSTER UNDER PUBLIC PROTECTION.

I have mentioned two classes of persons who prefer to keep the demon. They are influenced by cash considerations, either for themselves directly or for the community. But I must speak of yet another class, namely, those who would protect the demon on political grounds, or for personal reasons of a political nature.

The liquor interest has a tremendous political grip upon our cities, and, indeed, upon the nation. In many cities there is such a domination of this pernicious element as to suggest the placard which was once found on the walls of London: —

Who rules the Kingdom? The King. Who rules the King? The Duke. Who rules the Duke? The Devil.

So it might be said, "Who rules these cities? The officials. Who rules the officials? The saloons. Who rules the saloons? The Devil."

Perhaps no one will accuse the late honored Secretary Windom of fanaticism. I beg you hear his testimony on this subject: —

The saloon has boldly entered politics, and it has come to stay until vanquished or victorious. It insists upon the right to manufacture at will drunkards, paupers and criminals, and then to cast them upon society to be supported or

punished. To maintain this right the saloon power has organized its vast forces, formed its political alliances, and now, conscious of its strength, bids open defiance to law and public sentiment. To maintain the right to get money by the wholesale destruction of life, health and property, it corrupts the ballot, bribes legislatures, tampers with juries. In most of our cities, the saloon is the central power around which politics revolve, and which dictates candidates and party policies. Even in our national elections it sometimes exercises a controlling influence, and decides presidential contests.

Dr. Howard Crosby is not a temperance fanatic. Let him also speak:—

There is no danger to our state more threatening than the disregard of law by public officials. And the chief cause of this evil is undoubtedly found in the demands of partisan politics. The party is placed before the state. Everything is sacrificed for the available candidate, and he is the man who can poll the most votes. Officers elected in this way not only disregard the laws, but they conform to the low political system that is thus practically advocated by the better classes. Thus even men of general soundness are affected, and public officers who otherwise would do their duty are drawn into the vicious system. They learn to lose principle in the discharge of their office, however much they may desire to retain it in their private life, and may sincerely advocate its theory.

Here, too, is the testimony of the demon himself. I gladly let him speak that he may serve for once the cause of truth. The National Brewers' Association keeps a paid attorney in Washington. In a recent convention of that body, he said:—

No prohibition bill will pass this Congress. Indeed, I can point proudly to the fact that none of the measures which we have fought have thus far passed Congress, nor will hereafter, provided no mistakes are made on our part. The reason is very simple. The watchfulness of the friends* of

* "Friends of personal liberty." A self-chosen designation of the liquor men. Satan has posed as a "friend of personal liberty" ever since he first played the part in the Garden of Eden.

personal liberty at the Capitol has its effect. Appeals to our friends in the states have frequently kept recreant Congressmen at home forever.

In another convention of the Brewers' Association he said:—

Though a whole battalion of prohibitionists made fervent appeal before the Senate's committee, the simple reminder from the friends of personal liberty that there was a presidential election pending sufficed to induce the committee to vote the bill down unanimously.

In view of such utterances can anybody doubt the reality or the peril of the saloon influence in politics?

Having spoken thus in general of the opposition to the enforcement of the law against the drink demon on grounds essentially Gadarene,—grounds of financial or political selfishness, I come now to a few words with regard to our own city.

A TRIBUTE OF PRAISE TO FAITHFULNESS.

What is the present situation in Portland? We witness the rare spectacle of an enforcement of the prohibitory law which is, so far as I can learn, vigorous and impartial. We have been told for several years by city officials that the best results were being secured which were possible under our present laws. Yet the sight of our own eyes has compelled us to believe the enforcement a farce. There has been a great unchecked traffic both in many well-known saloons and behind hotel bars; these latter being the most damaging of all, and being suffered to run with scarcely a single seizure during a year. But suddenly a man appears who proposes to keep his oath of office. And, without increase of constabulary force, without a single change in the laws, he brings about a change in the conditions of the traffic which at once compels

public attention. Even the hotels close their bars; and men who have enjoyed immunity for years, are brought into fear of personal imprisonment. Is it not the duty, — yes, should it not be counted the privilege of every good citizen to express personally to this officer a cordial approval of his work? For myself, I have had few greater pleasures in many a day. We freely criticise unfaithful officials, as we ought to do. Such criticism, especially if backed up at the caucus and the polls, is a highly important method of securing official faithfulness. But ought we not, on the same principle, to praise and support an officer who does his duty? I confess to a feeling akin to contempt for a man who refuses to do so on grounds of partisan politics.

But this enforcement of the law is sure to bring out the Gadarenes. We have already heard from them. The cry is raised in various quarters, "This actual enforcement of the law is a mistake. It hurts business, frightens away trade; it must be stopped." No sooner had the hotel men recovered from the surprise which they must have felt at the enforcement upon their premises, than we began to hear through the public press of the great loss they would suffer from such enforcement. It was even suggested that the hotels would be compelled to close to transient custom. I recalled with a smile, as I read these things, the assurance which one of these men gave three years ago to a ministerial innocent of the city that there was really no money in the sale of liquors in his hotel. It was kept up simply to prevent his guests from becoming drunk on the vile liquors which they would otherwise buy at the saloons. Yes,—it was really a bar kept in the interests of temperance!

It seems curious, too, that the closing of hotel bars can make such a financial difference to these proprietors, some of whom, if I am rightly informed, have sworn in court that they have absolutely no financial interest in them beyond the rental of a room, and consequently no responsibility for them!

But this Gadarene cry is my theme! the cry that we cannot afford to enforce our law vigorously and impartially. This plea is made in the name of business. We are told that the general business of the city will suffer, as well as the hotels and the liquor business. A similar protest is sure to be made also, though perhaps not so openly, in the name of political interests. Can the party in power afford to lose the support of the liquor interest? Does not that interest control several hundred votes in the city? And has it not freely contributed to the management of the campaign? Have not the hotel men been regular contributors to the funds of the City Committee?

AND SHALL THIS POWERFUL ALLY BE ALIENATED?

Why, there are future campaigns before us! Our municipal election is at hand! And soon we must fight for political supremacy in the state and nation! These are the pleas that will surely be urged. Indeed, it would be remarkable if they had not been heard already under the dome of our City Hall! And by these arguments powerful attempts will be made to secure a return to the old way of dignified official winking.

Public sentiment will develop along these lines, doubtless; it remains to be seen to what extent.

As a minister of Christ, I call the attention of the Christian people of the community to the situation. In the name of Him who cast out demons and who

sent His church into the world to continue the work, I emphasize the present opportunity and the present peril. The Gadarenes are awake.

THEY WILL LOSE NO OPPORTUNITY TO SAVE THEIR
SWINE,

though it cost the treasure of many souls. Their appeal is to human selfishness. "We cannot afford the casting out of this profitable devil," they say. And, as human nature is constituted, their appeal is powerful. It will have weight with many, though it put men into the balance against swine.

"Will it pay to enforce our prohibitory law in Portland?" This is the demon's own way of putting it. He will press the question vigorously along the lines that have been suggested. As a mere question of self or of party politics it would not engage the attention of this pulpit, though I am sure it might be answered affirmatively from the standpoint of material prosperity. But the issue is no mere matter of self or policy. It is a moral and religious question. It pertains to the will of God and the weal of man. It is a question of Christ's kingdom and the blood of men. As such it belongs to the pulpit, and I cannot be silent. Aye, as such it belongs to all good men, and peculiarly to all Christians.

Fellow Christians, what shall *we* do about it; we who bear the dear name of Christ; enlisted soldiers under His banner; pledged to hate what He hates, to oppose what he opposes, and to "endure hardness as good soldiers of Jesus Christ" — fellow Christians, what shall *we* do about it?

There is a great body of Christian men and women in this city; and associated with them are many more who are in sympathy with Christian principles. This

great host could easily control the present issue, overcoming all the adverse powers of the Gadarenes, and settling the issue in the interests of humanity and Christ's kingdom.

But it will not accomplish this by waiting modestly for the enemy; by supine idleness, by genteel indifference, by the logic of cold blood. There must be more love for men; a larger pity for the fallen; a warmer sympathy; a more courageous readiness to sacrifice for righteousness and for humanity.

The demon question presses. Christ is in the field, seeking to save men and to destroy the works of the devil. He is sure to win; but the campaign is likely to be long. Meanwhile He calls us to follow Him; to share His love for men and His hatred of that which curses men; to hate what He hates, to oppose what he opposes, and in His name to cast out devils.

The question for every one of us is a question of love of men, of obedience to God, of loyalty to Jesus Christ.

Rev. Dr. Whitaker then presented the following resolution and it was adopted by a unanimous rising vote: —

Resolved, That we express our emphatic approval of and sincere sympathy with the efforts of Sheriff Cram and his assistants in their energetic enforcement of chap. 27 of the Revised Statutes of Maine, popularly known as the prohibitory liquor law, and we pledge them and all others who may impartially and zealously enforce this law our hearty support in every possible way.

This able and forcible sermon should have a wide circulation. All friends of temperance and of humanity should aid in putting it before the public as widely as possible.

PUBLISHER.

THE TOBACCO PLUG AND CIGAR

Shown in their true character, with some of their terrible results upon mankind.

Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, "THE TOBACCO PLUG AND CIGAR." Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission.—*Zion's Herald*.

A neat pamphlet of seventy-two pages, against the use of "THE TOBACCO PLUG AND CIGAR," being a friendly talk with those who use tobacco, with the hope of benefiting them in health, mind, and money. It is a complete treasury of anti-tobacco argument and appeal.—*Portland Transcript*.

This little work deals with the "weed" with ungloved hands. It presents facts, figures, and theories, astonishing as they are correct and reliable. It should be placed in the hands of every tobacco user.—*Northern Baltimorean*.

A WORK FOR THE TIMES.—We have just received a new book from the pen of I. C. Wellcome, entitled, "THE TOBACCO PLUG AND CIGAR shown in their true character, with some of their terrible results upon mankind." This is just the thing to give to your friend who uses tobacco. It should have a very extensive circulation.—*World's Crisis*.

It presents "many thrilling facts" to induce reform on the part of tobacco users, and to restrain others from its use. We hope it may be widely circulated among the class for whom it is intended, as it will be likely to do good, and the evil it combats is a terrible one.—*Messiah's Herald*.

This pamphlet is devoted to the subject of the use of tobacco in its various forms as detrimental to physical and spiritual life. We recommend it to all as a work much needed in this present time, and we hope it will be the means of saving some from the filthy and demoralizing habit of using this poison.—*Advent Christian Times*.

The origin, history, and ruinous effects of tobacco are clearly stated, and illustrated. The testimony of eminent physicians and chemists is given, facts and statistics are cited, and evidence sufficient to convince any unprejudiced person is furnished that the habitual use of tobacco in any form is injurious to health, both of body and mind. A physician to whom we presented a copy for perusal, says, after reading it through, that though he has read a great many works on tobacco, he has never read a work which deals with the subject in such an able and comprehensive manner as is done by Mr. Wellcome in this book. We wish it could be circulated by thousands in our own and other States. If our reform clubs should take up the matter with the earnestness with which they carry on the conflict against rum, they would thereby multiply their usefulness, and papers devoted to the cause of reform would not be disgraced by advertisements of "Reform Club Cigars."—*Androscooggin Herald*.

We commend this pamphlet as the very best work of the kind that has been given to the public. If facts will save a man from the use of the weed, this will. Send to the publisher the first thing you do, and read, mark, and learn.—*Times Journal*.

"THE TOBACCO PLUG AND CIGAR" contains a good deal of sharp talk about tobacco. This work gives many statistics, and compiles from various authors much that is valuable and interesting. The author is well known as one of our best writers, and his ability is unsparingly applied to this subject. If you have a filthy, tobacco-using minister, send him one of these books.—*The Adventist, Minneapolis, Minn.*

Price 15 cents. Liberal discount by the quantity. Address

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AN

ADDRESS

BY

CHARLES R. CRANDALL, M. D.,

PORTLAND, MAINE,

ON

TEMPERANCE INSTRUCTION

IN THE

PUBLIC SCHOOLS.

PORTLAND, JAN. 29, 1888.

The meeting at Chestnut Street church Sunday afternoon, under the auspices of the Woman's Christian Temperance Union, was attended by a large gathering of ladies and gentlemen interested in the promotion of temperance. Mrs. George S. Hunt presided. Among the audience were several clergymen, a large number of school teachers, and a great deal of interest was manifested.

Dr. Charles R. Crandall, a member of the school board of this city, gave an address on "The Need of Temperance Instruction in our Public Schools." It was a fine, thoughtful, scholarly address, and was received with great approbation.—*Portland Herald*.

☞ This subject is as important for all States, and for all people, as for Maine.

Price, \$1.50 per 100; 25 cts. per doz.; 5 cts. each, by mail.

YARMOUTH, ME.:
Scriptural Publication Society.
I. C. WELLCOME.

MUSES OF THE REFORMED.

Oft our steps have been astray,
 Reeling on the drunkard's way,
 Spreading round us woe and death,
 Muttering curses with each breath,
 Robbing wives of daily bread,
 Making children hate and dread.

Wives no more shall spend the night,
 Weeping, trembling, till the light;
 Starving children vainly plead,
 Never more for bread they need;
 Ne'er again shall tempting wine,
 Quench in us the Light Divine.

By the truth that shines around,
 By the chains that us have bound,
 By the wine-cup's mad'ning flow,
 By the wails of heart wrung woe,
VOTE we now for Temperance men,
 Never will we drink again.

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