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THE TEMPERANCE MOVEMENT.

BY ALFRED H. GUERNSEY.

ALCOHOLIC stimulants, whether produced by distillation or fermentation, are among the things which mankind almost universally crave. There are few regions of the earth in which the people have not from time immemorial known how to prepare beverages more or less intoxicating. Wherever fruits grow, their juices become more or less intoxicating by the natural process of fermentation, as in wine and cider. The sap of various trees and plants affords alcohol in the same manner. Among these are some species of the palm in India, the agave in Mexico, and the kava of the South Sea Islands. From grains of all kinds alcohol is produced by brewing or distillation. In brief, it may be said that the juices of all fruits and the sap of all plants which contain any appreciable proportion of sugar, and all vegetable matters which contain starch, may be employed in the production of alcohol in various degrees of strength, and combined with other ingredients. Some animal fluids, which contain saccharine matter, produce alcohol. The Tartars produce from mare's milk a highly intoxicating beverage, which they call *kumis*; and we know of no reason why similar products might not be obtained from the milk of the cow or goat. Alcohol in its pure state is only produced by the process of distillation. The kinds of liquor thus produced vary in flavor, and bear different names. Thus, vine-growing countries furnish brandy; sugar-growing countries furnish rum; grain-growing countries furnish whisky and gin; in China

a very strong liquor is distilled from rice; in Kamtchatka it is distilled from mushrooms. But all these, when used as a beverage in any considerable quantities, produce essentially the same effects upon the economy of the human system; and that general effect is a temporary exhilaration,

which when it reaches a certain point is called intoxication or drunkenness. In none of the intoxicating beverages in common use does alcohol form the bulk of the whole. Professor Brande made elaborate analyses of many of these beverages, and found that in small beers the proportion of alcohol was not more than 2 per cent.; in ales and porters it varied from 4 to 9 per cent.; in the light wines of France and Germany, about 10 per cent.; in strong wines, such as port and sherry, it was sometimes as high as 25 per cent. in distilled liquors, such as brandy, rum, gin and whisky, the proportion was often 50 per cent.

Alcohol, when as nearly pure as we can obtain it, is a colorless fluid of a pleasant odor and a pungent taste. The name



TEMPERANCE REFORMERS—HON. E. C. DELAVAN.

comes from an Arabic word meaning "to paint," and probably refers to one of its original uses in dissolving certain pigments which are insoluble in water. The first production of alcohol by distillation has been ascribed to the Arabian alchemists of the early part of the Middle Ages; but according to more credible authorities, it "was invented by the barbarians of the North of Europe, as a solace for their cold and humid climate; and was first made known to Southern nations by Arnoldus of Villa

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water"; swindled out of appropriations made to him; fed on spoiled meat and sour flour when honest food was promised him; driven from the lands which he had supposed were his own; and deceived when treaties were made with him only to be broken. Disagreeable as the Indian is, we have much to answer for in respect to the way we have treated him. If there is any way to Christianize, to civilize and to educate him, it is time we had taken far more practical measures for accomplishing it than any that have yet been set on foot.

ABOUT GIVERS AND GIVING.

BY THE REV. W. T. WYLIE.

A FARMER, speaking about a neighbor, said: "To him a potato is a potato; no matter whether it is soggy or mealy, tasteless or fine-flavored—it's all the same to him when he opens his potato-trap." So in regard to this subject of giving: there are various kinds of giving which differ widely, but to many persons giving is giving, and they do not care to discriminate between one kind and another. Not caring for quality or kind, they take no pains to cultivate the best kind, nor do they ask about the best methods by which to get the best results in seeking the best kinds.

There is godly giving, and selfish giving; liberal giving, and stingy giving; cheerful giving, and reluctant giving. There is giving from impulse, and giving from principle; giving from shame, and giving from sympathy; giving at irregular intervals, and giving systematically. The very naming of these various kinds of giving suggests that some giving is as far separated from other giving as the poles of the earth are from each other.

Whether we turn to the book of Nature or to the book of Revelation, we are taught the same lesson, and every voice joins in the call:

"Give, give, cheerfully give,
As God has given to thee."

Some souls have become so entombed in selfishness, that they have lost their original impulse in the direction of liberality. Others have been perverted by the customs and usages under which they have been educated, so that their giving is not in keeping with their circumstances, and brings pain rather than pleasure to themselves. A man of this class who was possessed of considerable means, but always gave little and gave his little grudgingly, was chided for his habit. He replied by saying: "I know that I do not give much, but if you knew how it hurts me to give what I do, you would make allowance for me."

God is the great Giver, and He calls His children to look to Him and act in such a manner that they may be like Him.

He is the Father of lights, from whom cometh every good and perfect gift.

God calls for the acknowledgment of His goodness and gifts, by those who receive them. By the impulse implanted in the human heart, as well as by the instructions of His Word, He has provided for the preservation and cultivation of this grace—the grace of giving—among men. Here we come to the foundation of the principles on which all right giving must rest. God's will is the last and the only rule for man's direction.

To-day the Church at large is not doing the one-hundredth part of what it is her duty and privilege to do in the use of her worldly possessions for the advancement of Christ's cause. Christian people in hosts fail to use God's antidote to the dangers of riches, and in consequence they do not escape the perils.

There is no doubt in the mind of any one who makes a careful study of the facts as to the matter of giving, and of the teachings of God's Word, that multitudes of believers fail in this grace and so lose the blessings which belong to its fruitage, because they have not been properly instructed in Bible principles, and trained in the exercise of these, by the methods which are wise and good, as indicated by Scripture teachings, and confirmed by abundant Christian experience.

When we state the fact that a contribution of *one cent a day* from every professing Christian and worshiper would double or in some cases quadruple all that is given for all the great schemes of Christian benevolence, we are sure that the reader will exclaim, "Is that possible? Then the gifts of the Church are far below her ability and duty."

The experience of the past clearly teaches that impulse is not a safe basis in the matter of giving. Christians, whether poor or rich, need instruction and training in order to bring themselves into a proper state of mind and habit of liberality. When this condition has been once reached, it must be maintained, as our bodily strength is by the use of nourishing food and habitual exercise.

The Church is in the habit of leaving the whole question to the inclination of each one under her care. Those who wish to give, can do so; while those who are careless and negligent, and those who wish to shirk all giving, are at liberty to take that course. The wonder, under these circumstances, is not that so little is done in "the service of giving," but that so much is done.

The "service of giving" must be restored to its place as a part of worship, along with prayer and praise—obeying the call, "Come into His courts, and bring an offering with you."

Bad methods of raising money have been adopted very generally in our churches, and so the people have been educated out of the spirit of liberality, and into wrong views of the principle as well as into bad habits in the practice of giving.

It is not possible, without making this article too long, to enter upon the discussion of the best way to arrange this service in our churches; but we shall in another article consider the motives and the best methods of Christian giving in our churches.

SABINUS AND EPONINA.

AFTER crushing the revolt of Claudius Civilis, Vespasian spared indeed the leader, but the Gallic chieftains alone, the projectors of a Gallic empire, were rigorously pursued and chastised. There was especially one, Julius Sabinus, the pretended descendant of Julius Cæsar, whose capture was heartily desired. He had been proclaimed Cæsar. After the ruin of his hopes, he took refuge in some vaults connected with one of his country houses. The way in was known only to two devoted freedmen of his, who set fire to the buildings, and spread a report that Sabinus had poisoned himself, and that his dead body had been devoured by the flames. He had a wife, a young Gaul named Eponina, who was in frantic despair at the rumor; but he had her informed, by the mouth of one of his freedmen, of his place of concealment, begging her at the same time to keep up a show of widowhood and mourning, in order to confirm the report already in circulation. "Well did she play her part," to use Plutarch's expression, "in her tragedy of woe." She went at night to visit her husband in his retreat, and departed at break of day; and at last would not depart at all. At the end of seven months, hearing great talk of Vespasian's clemency, she set out for Rome, taking with her her husband, disguised