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MANUAL
OF
Evangelistic Temperance Work,
FOR ALL
WOMAN'S CHRISTIAN TEMPERANCE
UNIONS.

BY
MRS. S. M. I. HENRY,
*Superintendent Evangelical Department of Woman's National Christian
Temperance Union.*

NEW YORK :
The National Temperance Society and Publication House,
No. 58 READE STREET.
1881.



How to Prepare for an Institute.

1st. Invite all churches and pastors and temperance organizations to unite.

2d. Issue programmes in sufficient time to be sent to those whom you especially desire to interest.

3d. Choose your topics so as to meet some practical need of your community.

4th. Prepare for a two-days' session at least—more if you can—with regular evangelistic services in the evening. Always aim for the salvation of the people in connection with the institute, and a Bible-reading each day.

5th. Arrange for at least one hour of drill on the "Manual of Evangelistic Work" for each session, morning and afternoon, and it would be well to take the Manual as a whole and go through it.

6th. Provide for examinations for our Union Temperance Library course of reading, reporting to the Superintendent of Evangelical Department.

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H. J. HEWITT, Printer, 27 Rose Street, N. Y

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MANUAL.

PART I.

WHAT is evangelistic temperance ?

It is temperance work based on the Christian religion and moved by the spirit of Christian activity.

What does it anticipate ?

It anticipates three things:

1. The baptism of the Holy Spirit for the workers.
2. The salvation of Christ for the victims of drink.
3. The law of God for the traffic in liquors.

What does it presuppose ?

It presupposes two things:

1. That Christ is the only Saviour.

2. That strong drink is the great barrier to the work of Christ, antagonizing Him at every point in His effort to save the world.

What does it comprehend ?

It comprehends work among drinking men and their wives and children, reformed men and their families.

Especial work among women.

Especial work among children.

House-to-house visitation.

Saloon-visiting.

Bible-reading.

Reformed men's Bible-classes.

Gospel meetings.

Street, park, and theatre meetings.

And every kind of effort by which men and women are saved from intemperance to Christ.

How do you define intemperance ?

It is *sin* instead of a misfortune.

How do you define the liquor-traffic ?

It is an act of treason against "God and home and native land."

What do you believe to be the remedy for all this ?

Christ only—Christ manifest in the hearts of the people, creating correct sentiment.

Christ in the homes, making them true educators of the young.

Christ in the law, making it truly the conservator of the public good.

How do you define a drunkard?

He is a sinner.

If a man should say to you that he feels himself to be a great sinner because he is a drunkard, what would you teach him?

1. That he is a drunkard because he is a sinner.

2. That as a *sinner*, not as a drunkard simply, must he come to Christ, the only Saviour.

Does evangelistic temperance, then, include reform work and the use of the pledge?

It does, and more, as the part is included in the whole. For the victims of drink John the Baptist and Christ must work hand in hand for their salvation. We begin with reformation, but the end to be gained is transformation through the renewing of the Holy Ghost.

Is not this the work for which the church was instituted?

It is, without doubt.

Then why the need of evangelistic temperance?

Because the church as an organization had become involved, through her money interests as well as her membership, with the evil of drink, so that she was unable to get in position for direct and radical work against it.

What do you mean by the church?

The ecclesiastical organization as a whole, irrespective of all denominational distinctions, Catholic or Protestant—the church as the world knows it, instead of the church as God beholds it.

Why do you make this broad definition?

Because in our reform work we are compelled to do so. We must see ourselves, as churches, as the people who look out of saloons see us, and remember that they take the tippling professor of Christ as a representative of your Christianity.

What, then, is the relation of the temperance reform to the church?

Its relation is manifold :

1. It is the child of the church. Had there been no church there could never have been this reformation.

2. It is for the church, contributing to her as the son to the mother, bringing in men and money to her resources through the work of redemption.

3. It is the right hand of the church thrust out with the instinct of self-preservation to save her own.

Why to save her own ?

1. Because the whole world of the unsaved is the inheritance of the church.

2. Because the money which should take the Gospel to all people is in the grasp of the liquor-traffic.

3. Because so many victims of vice are out of Christian homes and the Sunday-schools of the church.

How do you account for this fact ?

The cause is various :

1. It is found in the home itself—in lack of parental discipline and the example of consistent

Christian living and sufficient care of the influences about the young.

(a) Boys and girls are allowed to be on the street often after dark, forming associations with the children of the vicious.

(b) They are allowed to read indiscriminately the daily papers and sensational literature of the time, and are not guarded against the vile publications that have learned the secret entrance to many a consecrated home.

(c) They are not taught by the parents concerning their own bodies and their relations; their natural curiosity is checked and their questions unanswered by father and mother, and they are left to the tongue of vice for the solution of many of life's problems.

(d) Children are not taught to look at and understand vice from the standpoint of the home and church, but are left too often to experiment with it for themselves, even in the home.

(e) They are taught what they learn too often in a dogmatic way which does not admit of the use of their own thinking powers, instead of being taught carefully to think cor-

rectly and arrive at safe conclusions for themselves.

2. A cause is found in the conventionalities of even Christian society which the youth encounters when he leaves home.

(a) The young stranger is too often allowed to pass out of the church into which the habit of his life takes him on Sabbath morning without a word of greeting, and he is compelled to feel that he is away from home instead of in the house of his father's God, and the chances are many that he does not go again or many times—the anchor cable is broken and he is adrift.

(b) He goes away from home and enters the world of traffic, and he finds that the man who seems the most successful in getting a good time is the man of loose morals, sharp practices, and fast living, and, being adrift, he is easily taken in tow by this pirate on the high sea of his young life.

(c) The agents of the rum-traffic are on the outlook for the homesick boy who finds himself alone and unrecognized, and it is not strange that he falls in spite of prayers and promises,

What, then, is the duty of the Woman's Christian Temperance Union in view of her relation to both the church and the lost victims of vice?

She must never forget her loyalty to her church obligations, nor yet must she fail to understand that she has a special commission to those who are outside the lines of regular church activity, and that probably there are multitudes whose only chance of purity must come through her.

What, also, is the duty of the church to the Woman's Christian Temperance Union and our reform work?

The duty of the church to this reform is just the same as to the missionary work. The drinking masses are to be reached by special effort, just as are the people of India or China, by sending those who have been called and consecrated to this branch of her work to carry to their haunts the name of Jesus, and by supporting them in their work by faith, prayers, sympathy, and money. Back of the missionary in the islands of the sea is the whole immense power of the church. The lost sheep of the

Israel of God are in the saloons and brothels of America as well as in the pagodas of China, and the church should employ the same method to reach them, and, while they are down there at the gate of hell, trying to get hold of and save some of the "brands" on which the fire has already kindled, see to it that there is a continual supply of fresh spiritual influences, the pure atmosphere of Christian helpfulness, flowing to them from the reservoirs of the sanctuary; let the temperance evangelist feel that all the power of the church is back of her and that its consecrated coffers are open to the needs of her work.

The man or woman who goes out into this field should never have to stop to think of money or bread and butter, of house-rent or coal-bills. A soul may slip away into ruin while one stops a moment to look after these things.

The elegant up-town church would make a grand reservoir of reserve power of all kinds needed for this work.

There is a soul-destroyer's relation existing between the "down-town" saloon and the "up-

town" church, a sort of underground railway over which the sons of the church, the boys and girls out of the Sunday-school, go to ruin. It is the duty of the church to introduce into her regular plan of work something that shall match this soul-killing agency with a power to save which shall be equally mighty and aggressive, until the drink-traffic can be driven from the land.

Remember the words of the Lord Jesus, how he said: "Go out quickly into the lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind, . . . that my house may be filled."

How would you answer the objection that temperance work interferes with church work?

By showing how our work naturally contributes to Christ and His church; that one branch of Christian work can never really conflict with another, but must each be a part of the one great scheme which exists in the mind of the Spirit, which is unity.

What is a temperance evangelist?

One who is actively engaged in promulgat-

ing the Gospel among those who are under the influence of the liquor-traffic.

How large a proportion of the unsaved people among us does this include?

About nine-tenths of the men who are not Christians are under this influence, either through a personal appetite for drink, or money interest, or political complications.

But is it best to thus make especial effort against one vice instead of striking at sin in general? Why have Gospel temperance and not Gospel integrity meetings or Gospel meetings for murderers?

Because the sin of intemperance consists in taking into the human system an altogether foreign and destructive element—a poison which interferes with the functions of the body so as to render it insensible to the influences of the Spirit who convicts of sin and of righteousness. In this, as in the case of any suicide by poison, you would seek first to save the body of the man from the immediate effects of the drug before you would attempt to tell him to come to Christ.

Men must first be convinced of the sin of

drink, and be persuaded to cast out the evil, and persuaded to let it utterly alone, before we can hope to lead them to Christ.

How would you define alcohol ?

It is Antichrist. It is the devil's imitation of the Holy Spirit.

How do you estimate the relation of alcohol to God's work ?

It has power to take possession of the only avenue to the soul and keep God out, and is able to destroy the best work of God in the heart or life of man or woman, as well as in the home and state.

Hence what do we conclude ?

That we are forced first to attack and cast out this enemy of God and man by whom we have been deceived as a nation, that we may make room for God and His salvation. Hence the need of the temperance evangelist, who is the voice of one crying in the wilderness, "Prepare ye the way of the Lord."

How would you define the temperance pledge ?

It is the promise of a man, an expression of his purpose.

What is required to make it good ?

1. A sincere intention of keeping the promise.
2. Ability to do so.

Where do we naturally expect to find the power to keep the pledge ?

In the will of the man himself.

Do the results warrant this expectation ?

They do not; failure has brought disappointment.

Where is the ground of failure ?

In the demoralized will of the man, which has become the slave of his passions.

What, then, is required to make the pledge good ?

The promise of the man and the power of God, which is given through the Holy Spirit by faith in Christ.

Would you teach that no man can keep the pledge except he become a Christian ?

I would not, for a few men have done this; but I would teach that at the best it is a great risk, only a bare chance, but that if the will

of the man is united to the power of God there is assurance of success.

What is the use of the pledge ?

Simply to enlist the purpose of the man on the side of purity and against strong drink.

How do you use the pledge in evangelistic work ?

Make it the opportunity for telling the man of Christ and the hope of salvation; for instance, at the close of the address in the Gospel meeting, while singing some hymn of invitation, invite the people forward to sign the pledge; and as the man writes his name tell him you desire to have a talk with him about this important step, and ask him to remain to the after-meeting for this purpose. He will stay. When the after-meeting is organized go to him, take his name and address in the little book you carry for that purpose, and then inquire concerning his habits of life—his surroundings, his family, his occupation; then tell him how much he will need Christ if he would be the man he hopes to be now, and, dealing faithfully yet tenderly with his soul, lead him to the point of surrender and faith.

Again, always use the pledge in your after-meeting. Have two or more ladies appointed to go through the audience and invite every man and woman to sign it, and then use the occasion for teaching Christ.

Would you urge men to sign the pledge?

Never. After presenting the truth leave every man free to act out his own conviction and purpose according to God's own method with the soul of man.

How do you define the appetite for strong drink?

It is the periodical demand of the system for its accustomed stimulant (or, more properly speaking, its *accustomed irritant*).

What is the cause of this periodical demand?

The perversion and abuse of that law of human life which compels us to move in the groove of habit; also the peculiar destructive action of alcohol upon the human system.

What of the claim made by some that if a man is converted he of necessity loses all "appetite" for strong drink?

We consider this a most pernicious fallacy,

something to which God has uttered a sharp protest, both in his word written in the Bible and in the body of the victim of drink, and experience continually affirms that it has no warrant in truth.

Then is not the situation a hopeless one as regards many victims of drink?

There is hope for any man, if he will start right and keep on; but no man can hope to escape the inevitable results of the operation of alcoholic poison on his physical constitution.

In what does this hope consist?

That the converting grace of God, by the renewing of the Holy Spirit—the new birth—will so change not only the purpose but the nature of a man that he shall *loathe* instead of love the associations of vice in all its forms, and even the very drink which had become his passion; and, further, that it will *beget and strengthen* in him a determination to abstain, come what will, and will hold him to this determination in spite of the *world*, full of saloons; the *flesh*, that cries out through every nerve and tissue and drop of poisoned blood for

drink; the *devil*, who plies all his arts to tempt and seduce.

But what yet remains true in his case?

That he will suffer from the pangs of the tormenting demand of outraged nature until she shall have time by natural functions to rid herself of the poison and the man returns to a normal condition by the proper adjustment of the physical forces.

The appetite for strong drink is a thing of the nerves and blood and tissues, and becomes a disease. Through these media, of course, it affects the soul and spirit. And such is the difference between the conditions of life in the spirit and body that the spirit may be "born again" and become perfected in the love and faith of the Gospel long before the slow processes of nature can make the broken-down body to correspond. In some cases this can never be done in this life, but the man will have to wait for the touch of resurrection powers and a spiritual body before he can be wholly free.

Is it, then, any proof that a man has never been

converted because he has a hard fight with the demon of drink?

By no means, any more than in the case of a man of quick temper is it any proof that he has never been converted because he has to stand guard at that point.

Is it necessary to positively teach these things?

It is of the utmost importance that this matter be fully understood both by reformers and the reformed. For instance, you teach a man that *if* he is converted the appetite for strong drink must of necessity be removed. He is converted; he makes an honest surrender to God and starts out. He feels no desire for drink (no man does for a time after he stops its use), and he is emboldened to proclaim that "God has taken it all away, and that he is for ever free."

He goes on for a week—two, three, sometimes for many weeks—bearing the same testimony; when suddenly, with no warning, you are shocked to hear of his fall. You think, "Can I have been mistaken in the man's sincerity? Was he not converted? He gave

good evidences. What is the meaning of this?" You seek him out; you find it difficult to get near him, and almost impossible to inspire him with any hope or confidence; and if you speak of Christ he will say, as many have said:

"There is nothing *there* for me. I have been deceived. Christ is no Saviour, God is no God, or I was never converted. If I was not converted I never can be, for I made the best effort I ever could make. I *trusted*, but what good did it do? I fell in spite of God and my best resolution—I hardly know how. There is nothing anywhere for a man like me to tie to. I am lost."

Now, what was the trouble? The failure was not in the grace of God, nor yet in the sincerity of the man, but in an unsound doctrine, a simply human claim for God's grace which he has nowhere seconded. This claim is just as truly out of the province of the grace of God as it would be to straighten a crooked eye or bone, or to hew stone or draw lumber to supply the needy with a home.

The bone or eye may be straightened, the stone hewn, the home builded, if the right

means are employed; so the man may be carried over the crisis of his reformation, if the Spirit of God can find a medium in some patient Christian heart or hand that will furnish the practical help just at the time it is needed in the man's hour of extremity.

In the theories of some reformers and evangelists who have known such men during the first few days of their new life they are "free," "saved," "as good as new" after long years of self-destruction; and it has been thus entered on the records.

But in the every-day experience of those whose work it is to look after them and follow them during the months that are filled with conflict it is a different thing. The day of fiery trial is sure to come, is liable to come at almost any time; and unless some visible, reliable agent of the Holy Spirit is on the alert, watching for signs of the coming conflict, in several cases out of every ten the man will fall under the power of a thirst that destroys for a time the moral sensibility and responsibility, just as a sudden attack of fever or delirium would do.

Will any man ever be so fully restored that he can tamper with drink again ?

Never! Ask any man who has ever known the power of this thirst, even if he be one who claims that his appetite has been destroyed, if he would dare take a drop of alcoholic fluid on his tongue, and he will say no with emphasis. And he knows in himself that the demon would be awake and with all his powers on him in an instant if he should put himself in the way of his influence for one moment.

Total abstinence and the constant indwelling power of the Holy Spirit is the only chance of the victim of rum.

What, then, is the great paramount question for us to consider ?

How shall we lead men to Christ?

And how shall this question be answered ?

1. We must be ourselves united to Him and filled with His Spirit.

We must know Christ, if we would teach Him ; we must represent Him truly, if we would lead others to Him.

Just what is the practical interpretation of this truth?

1. We must go where the people are.
2. We must adapt our methods and words and *ourselves* to their condition.
3. We must forget all distinctions which interfere with direct work for souls, such as denominational, social, political, and race differences. We must learn to see the *soul only* through all degradation, filth, and sin.
4. We must carefully select truth according to their need.
5. We must distinguish between the sinner and his sin.
6. We must make no compromises with sin.
7. We must have a love for souls which will make it a delight to take even the load of their vileness, if we can but get them to Christ with it.
8. We must lose all fear of contamination and all anxiety about our own reputations, trusting Christ to care for us and our interests while we do His work.
9. And we must have a love for Christ which

will make us forget everything but His sacrifice for souls and our desire to help restore His kingdom and glory to the Father.

Do denominational distinctions interfere with work for souls ?

Not if properly regarded ; but too often they have become real barriers.

Is the work of soul-saving advanced or retarded by organization ?

It should be and may be advanced by this means, but may be and often is hindered.

Name some of the dangers to be avoided.

Paramount is that of seeking to make the organization the supreme interest, building it up and increasing its numbers at the sacrifice of the vital principle.

What should be the method of increase in a soul-saving organization ?

It should be built of God and wholly fashioned by Him, as He knows what work He has for it to do. It is to be His instrument. He knows how many people should compose it, how much money it should have access to, and any effort

to increase beyond God's plan is to destroy the effectiveness of the tool, making it out of proportion to the work for which it is designed, like taking a darning-needle to hem a delicate cambric ruffle.

But would not the enforcement of this theory do away with much for which we labor as churches and organizations of Christians?

Doubtless it would, for we labor for much that is not bread, and spend our strength for much that does not satisfy either God or ourselves.

Do you not believe in seeking to add to the churches? Would you not increase the numbers of the Woman's Christian Temperance Union?

I would get the people to consecrate themselves to Christ really and truly, and let Him plant them in the ranks of His workers wherever He finds it best. I would never say to a convert, Go into that church, Come into this.

I would get the women to see the great need of the temperance reform, and then leave them to come to us as led by the Holy Spirit, just as we were; but I would never say to any woman,

You ought to do this very work to which God has called me.

We should believe fully, we women especially, in the safe leading of our God, and know that if we get the people into His hands He will set them, every one, in the right place, and know, further, that just as long as He has use for our organization He will take care of it; and we should not love it so much better than we do Christ that when the time comes that He has no further use for it we should still insist on keeping it in the field, like a plough still kept turning up the furrows after the grain is trying to grow and there is an outlook for the reaper.

I would not have a woman come into the Woman's Christian Temperance Union whom God wanted somewhere else. Neither would I have any man unite with my branch of the church whom God wanted in some other.

PART II.

What is the best method of reaching the drinking man?

1. He must be sought after. You cannot stand inside the altar of the church and call to him to come and be saved with any hope of success. He is in the midst of influences that deaden all the tones of church or home. You must find him in the saloon or gambling-den to reach him with the warning and the invitation that will touch and awaken his soul.

2. Be simply direct and straightforward in all approaches. The man who has been trained in the school of vice is quick to know your purpose in seeking him out. He knows there can be but one true reason for your coming, and so the more plainly you can make known your errand the better for the result.

3. Invite him to the Gospel temperance meet-

ing, and be there yourself to see that he accepts your invitation.

4. Talk to him about the pledge and the possibilities of a sober and Christian life.

5. Pray for him, and let him know that you do so.

6. Visit his home and encourage and help his wife and children. Many a man has been reached through this means when everything besides has failed.

How shall the Gospel be introduced among reformed men when so many of them are unbelievers and do not want it?

1. We must ignore the fact that they are unbelievers as far as possible; and, if they crowd this matter upon our attention, give them to understand that that is no strange thing, and that it makes no difference whatever with the great fact of their sin and the salvation of Christ.

2. Be yourself in terrible earnest. A great point is gained when a reformed man is convinced that you are not to be discouraged in your effort and faith for his salvation.

3. Give the most patient hearing to all the bitter grumbling against Christianity and everything that we love as Christians, never replying with argument; let them talk it out to you, for you can stand it, and reply only with some bit of testimony for Christ out of your own life, to which they can find no answer.

A member of a Woman's Christian Temperance Union once said to me: "Our Reform Club will not attend our Gospel meeting because we will not allow them to talk against Christianity."

"Why don't you let them talk as they please?" I asked.

"Why," she asked in surprise, "can we have them saying bitter things about the church and religion in our Gospel meeting?"

"If there is bitterness in their hearts," I said, "I should think a Gospel meeting could stand it. Let them talk it until they get through; they may better talk it there than anywhere else."

"Do you really mean that?" she asked.

"I do," I replied.

"But will it not break up the meeting?" she asked.

"That depends on how you receive it," I said.

"How would you receive it?" she asked eagerly.

"I would throw the meeting open to all, saying: 'Every person is at liberty to express the thought of his heart. Let there be the utmost frankness among us.'

"Perhaps some unbeliever will follow the testimony of a Christian with a bitter tirade against the church, just as has been done often. Let no one reply, but just as soon as he has finished his talk say: 'Well, the Lord bless you; and now we will pray for you, my brother,' and call at once on some tender, true-hearted woman to pray. Don't pray *at* him but *for* him, with all the loving faith you can control, asking the congregation to kneel or stand; then go on with the meeting as though nothing had happened. No man will face that treatment many times, and the chances are that he will be led to Christ."

4. Keep before the reformed man constantly the fact that this reform is entirely the outgrowth of Christianity, the offspring of the

church, the embodied answer to the prayers of the church. Teach him that he is himself climbing up out of degradation because somebody has prayed for him, and because Christ lived and died.

5. Never speak against the reformed man, or expose or criticise his failures; let him feel that your eye always looks with charity and kindness on him, that you are with him in every upward step, and that you expect him to become a Christian; and, "according to your faith, be it unto you." If your faith is for success you will have it; but if for failure, you will have that.

How shall the fallen woman be saved?

By the same methods of kind, personal work.

How does work for men and women differ?

Only in this: that our work for the fallen man is all done openly and in the public eye, while our work for woman is done almost wholly in secret, and is but seldom mentioned, except in quiet circles.

Is there much to encourage us in the results of work among fallen women?

Everything to encourage. The same patience and loving faith will bring the same blessed fruit in this field as in the other.

What is the best method of work among the children?

The best method is found in the plan of the Woman's National Christian Temperance Union for this department.

How shall saloon-visiting be done?

Regularly and quietly, with tracts, leaflets, invitations to temperance and Gospel meetings.

No rule can be given which will apply in every case, save this: *visit*, going from your knees with the thought constantly before you that, if your own son is safe, yet in that saloon is some boy, the son of as many prayers as your own can be, and seek him out as though he were one lost from your own fold.

How shall house-to-house visiting be done?

Regularly, as you would do in times of especial revival interest; do it the year round; district your town; let each visitor take her district to work up, giving only so much to one as

she can do well as often as once every month; let her take her Bible-leaflets for old and young; picture-papers for the children; a book once in a while, for which she will call; never leave the house without a word from the Book of God and prayer; do not make long calls; see that the children are regular at the Temperance School and the Sabbath-school of some church.

How are Bible-readings used in evangelistic temperance work?

1. The Bible is in our work from first to last. It is our text-book and the light shining in dark places, and is to be constantly in the hands and on the lips of our workers.

2. Bible-readings of various kinds, and given after a diversity of methods, are the means for quickening and instructing our members, awakening indifferent Christians, as well as bringing conviction to the unsaved.

The word of the Lord is the one need of our work to-day. Do not employ the lecture or set speech in the Gospel meeting, but the Bible, for from this seed comes the fruit of the Spirit.

In what does the Gospel meeting consist ?

1. Song and prayer.
2. A simple, earnest presentation of Christ to the sinner, followed by the pledge, as already explained.
3. The inquiry meeting, with altar services and personal work by pastors, church, and Woman's Christian Temperance Union.

Its sole object is the conversion of the people.

How are Reformed Men's Bible-Classes conducted ?

Make them a service by themselves, held on Sabbath morning before church in the club-room, if possible.

Secure good singing, plenty of Bibles ; have for the teacher some woman of the Woman's Christian Temperance Union who is adapted to this work, and especially one in whom the people have most perfect confidence.

Have your class enrolled, but allow any to come in, even if they do not wish to give their names.

Select your lesson with especial reference to the needs of the class.

Be very informal in your manner of teaching. Invite questions, but do not allow Christian people to come in and introduce their peculiar dogmas. Take no man's word but the word of God as the exponent of truth. Never continue your session beyond the hour. Announce church services at the close, and invite all to attend somewhere. In your teaching never fail to make application of the truth to the consciences of the class, expecting the Holy Spirit to follow the word of truth with his own saving power; and God bless you!

TO ALL WOMAN'S CHRISTIAN TEMPERANCE
UNIONS:

For the purpose of securing the interest of all Christians in our work we have devised the plan indicated in the requests given below.

Please present the request for prayer to your pastors on the evening of the first regular church prayer-meeting in December, February, April, June, August, and October, and see that you are yourselves in your places to contribute to the meeting.

Also the letter to pastors present as early as December 1, and again June 1, that they may not make arrangements that will prevent their compliance with our request.

Let every pulpit in the land speak this December on this great subject.

FORM OF REQUEST FOR PRAYER TO
BE PRESENTED TO THE CHURCH
PRAYER-MEETINGS.

The prayers of this congregation are earnestly requested for the Woman's Christian Temperance Union, in all branches of their work.

Pray for our local workers and those in the field at large.

Pray for reformed men and their families.

Pray for drinking men and their families.

Pray for the young men who are away from home.

Pray for all who are engaged in the liquor-traffic, that they may see their sin.

Pray for Christians who are indifferent to the temperance cause.

Signed

..... *President,*

..... *Secretary,*

Woman's Christian Temperance Union of —.

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