

will yet be realized by the nations of the earth.

We may err in our interpretation of His promises. It may be that He has not promised us as much as we understand His promises to mean, but we stand on solid ground, even on the eternal rock, when we affirm that not one of His promises shall ever fail of complete and perfect fulfilment. However impossible it may seem to us it is as sure as the oath and power of God can make it. It is said that the world is growing worse, and perhaps it is, but even if that fact could be demonstrated it would not shake our confidence in God, nor yet in His power "to destroy the works of the devil." Has He promised and will He not perform? Heaven and earth may cease to be, but His promise shall never fail.

What then? Does this assurance that God will ultimately triumph over the powers of darkness give us a license to lessen our energy in the struggle against evil and crime? No, He gives us these promises not that we may be idle, but rather that we may be nerved for the conflict, and fired with holy zeal in the struggle against every form of iniquity.

The Millennium *will come*. God has promised it. But when and how? One thing is certain, it will not be contemporaneous with the monster evil Intemperance, whose crushing hoof is now upon the neck of the civilized world. It will not come while honest men are afraid of those who have the impudence to ask for their support in carrying on the infamous traffic in strong drink. It *will* not, it *cannot*, come while we con-

tinue to "justify the wicked for reward."

The text describes the liquor traffic as it exists at the present day so exactly that it needs not one word of enlargement in order to shew its bearing on that iniquitous business. If the prophet had spent the forenoon in walking the streets of this town counting the liquor shops, and the afternoon in the Town Hall reading the names on the license petitions, he could not have described the traffic, and the part which the better thinking portion of our citizens take in it, in more fitting words than those of the text, "Who justify the wicked for reward." The stand which many take in reference to this great evil cannot, it seems to me, be justified by any show of fair reasoning. No one will hesitate to pronounce the traffic not only an evil, but the *greatest* evil that afflicts the civilized world at the present day. Those who sell it, those who drink it, and those who do neither, are agreed in pronouncing it *evil, nothing but evil*. Why, then, do all continue in the business? It is easy to answer the question for the first two classes mentioned. Those who sell it do so to make money, they will tell you that they have no other motive, and if any of them should have the boldness to deny that to be their only motive you would know that they were speaking falsehood. Those who drink it do so to gratify a craving which is not natural but acquired, but which seems in most cases to get the complete mastery over the impulses of the better nature. But what of those who neither sell nor drink, yet give their voice and