

in under such words." Well, if he shall ever happen to be pretty well exhausted on a journey, he will rejoice to see the obnoxious words, and will be quite glad to enter under them too.

#### MISAPPLICATION AND GARBLING OF SCRIPTURE.

Not long ago I heard a minister preach from the passage, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine, etc." Prov. xxiii. 29-35. Though the gentleman is a good preacher and an honest man, he represented his text as forbidding any use of wine, and did not observe that it speaks only of those "*that tarry long at the wine; that go to seek mixed wine.*" His zeal evidently blinded him at the time, for I am satisfied that he is too honest a man to do injustice to the Word of God wilfully. Abstainers frequently flourish in the face of "Moderate drinkers," "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," Prov. xx. 1, but they take good care that they do not refer to the advice of King Lemuel's mother to her son, "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more," Prov. xxxi. 6-7. Not long ago I heard a man with an air of triumph refer to the counsel of the same worthy woman to her son. "It is not for Kings, O Lemuel, it is not for kings to drink wine, nor for Princes strong drink, lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. xxxi. 4-5. But he evidently did not know that she recommended wine to the heavy-hearted, nor could he believe that it was not God but Solomon's mother that spoke the words. In the ritual of the Good Templars, as given by Dr. Kennedy in his pamphlet on temperance, there are the following quotations: "He that loveth wine and oil shall not be rich." Prov. xxi. 17, "but in the ritual the words 'and oil' are omitted. In Prov. xxiii. 20-21, the counsel is given 'be