

TEMPERANCE NOTES.

At a noon prayer meeting in one of the American cities, there was crayoned on the blackboard standing on the platform the following statement: What strong drink does: It makes 50 per cent. of our insane. It makes 65 per cent. of our paupers. It causes directly 75 per cent. of our murders. It makes 80 per cent. of our criminals. It sends forth 95 per cent. of our vicious youth. It sends one every six minutes into a drunkard's grave, or nearly 100,000 a year. What a terrible demon is this demon of drink!

Canadians will rejoice that a motion was carried in the Ontario Legislature to the effect that henceforth when Lieut.-Governors, etc. go on official visits through the country, they will be required to pay their own liquor bills. The Province of Ontario has decided to give up "treating." "It is not for kings to drink wine," so saith the Scripture. It is a fair inference that the king's representative should also abstain. That liquor, cigar and corkscrew bill was an insult and a disgrace to the people of Ontario.

The average number of female inmates at the St. James' Home for Female Inebriates, England, during the past four years has been seventy, their ages ranging from fourteen to sixty. Think of it! a female inebriate only fourteen years of age. This confirms the statement so often made lately, viz.: that drinking among women is increasing at an alarming rate. As in the days of Amos the Prophet, so now there are women "which say to their masters, Bring and let us drink." If our mothers, wives, and sisters drink, what hope for the nation?

Mrs. President Hayes came to the White House resolving not to put the bottle to her guests' lips. Custom and fashion loudly protested against this Puritanic loyalty to conscience. But the noble Christian woman bravely kept her vow, and no liquors have disgraced the table of the Chief Magistrate of the nation. We know of some Canadian statesmen who were strong total abstainers before they entered political life, but who weakly yielded to the pressure of custom when they were members of the Government, and provided the usual intoxicants for their guests. We commend to such the example of Mrs. Hayes.

The Licensed Victuallers of this Province are urging the Government to suppress all unlicensed taverns and grogeries. This is good so far as it goes. But are licensed grogeries any better than unlicensed? They are all bad. We are persuaded that if a vote were taken three-fourths of the community would declare that bar-rooms are public nuisances. They are the purlieus of vice, the nurseries of every kind of corruption, the destroyers of home, the underminers of health, the devil's recruiting offices. They are the curse of our civilization. Call them by whatever name you will, the fact remains—they are the devil's way to man and man's way to the devil.

Major Bond, of the Prince of Wales Rifles, Montreal, paid a tribute to Bands of Hope the other evening when he said that by forming temperance societies among the volunteers they were simply carrying on the work begun among the children ten or fifteen years ago. When he first saw the beginning of this work years ago among the children he felt inclined to sneer at it. But now when he looked down upon the ranks of the volunteers and saw those very children who twelve or fifteen years ago stood up in the St. George's Sunday school to take their solemn "davy" never to drink, he felt the fruit of this work. As we see these stalwart members of the volunteer force maintain their principles, one regrets he ever sinned at the small beginnings.

The Sunday closing movement in England is growing in favour among all classes, as is shown by the following canvass made recently in one of the towns: Clergy and ministers, for Sunday closing 14, against 0, neutral 0; gentry and professional classes, for Sun-

day closing 107, against 11, neutral 8; tradespeople, for Sunday closing 171, against 8, neutral 10; publicans, for Sunday closing 22, against 9, neutral 5; working classes, for Sunday closing 711, against 11, neutral 21. Total, for Sunday closing 1,025, against 39, neutral 44. It will be seen that the working classes are almost unanimous in favour of the Act. In another town a house-to-house canvass shewed the following results. For closing 2,683, against 210, neutral 164. The town of Grangemouth is owned by Lord Zeeland. He has resolved to close all the public houses. The publicans of course are protesting against it.

New York city has thirty-five miles of saloons, grog shops, etc., Boston has eight miles, and other cities a like proportion. Joseph Cook declares these to be manufactories of madmen and paupers, and says: "God paralyze my arm, if I ever lift it to cast a ballot in favour of the license of leeches on legitimate trade, or for the legalization of manufactories of paupers and madmen! God paralyze my arm, if ever I put into the ballot box a vote in favour of any form of temperance legislation clamorously demanded by the liquor traffic itself! 'Drink no wine or strong drink,' was the message to the wife of Manoah from an angel whose name was secret and wonderful, and of whom the record is that he did wondrously. I undertake to predict in the words of Henry Wilson, that what the people of Massachusetts, the great masses, cannot pray God for, cannot go on the statute book of this State and stay there."

THE CHURCH AND THE TRAFFIC.—Sir Wilfrid Lawson recently stated in one of his speeches in Scotland, that the liquor traffic in that country was largely in the hands of the elders of the churches.—The president and officials of the English Wesleyan Conference appeal to the ministers of that Church to use their influence in favour of Sunday closing. The circular suggests that sermons be preached upon the subject and that deputations wait upon candidates for Parliament.—At the annual meeting of the London (Eng.) Baptist Association, held recently, a discussion arose as to the advisability of providing intoxicating liquors at the annual dinner. There was a marked division of opinion upon the subject, and after a brisk discussion it was resolved, "That the churches be asked to contribute the fund for the provision of a dinner to the Baptist Association, and that the supply of other than non-intoxicating drinks be left to private arrangement." During the debate, the Rev. W. Stott stated that out of 20,000 Baptist ministers in the United States over 19,000 were avowed total abstainers.—A deputation from the Church of England Temperance Society, the National Temperance League, and the United Kingdom Alliance, recently waited upon the directors of the Great Northern Railway Company to urge their objections to a clause in one of their Parliamentary Bills for giving the company power to sell alcoholic liquors in their saloon carriages. After hearing the deputation, the chairman said the company had decided to withdraw the clause, and discontinue the sale of liquors in their carriages.

VISIONS OF THE NIGHT.

Superstition, the parent of unwarranted hope and of needless alarms has, by the aid of imposture, or through mental or bodily imbecility, impressed on the eye of fancy, and sounds on her ear, images which have no real existence. The belief in apparitions was common in the early ages, and it prevails in many communities in the present day. Hence, enthusiastic raptures, delirious hopes, or "moping melancholy." The attestation of any one, that he had seen, or conversed with, a messenger from the other world, even if there were no fraud or mistake, ought to be received with the most rigid caution. For, if it were possible for a spectre to glide into our houses, such a preternatural phenomenon would so becloud and embarrass the mind, and even shatter the nervous system, as to overwhelm our capacity for thinking aright on the subject. All narratives, therefore, bearing on the subject of visions, spectres, revelations, and

dreams require a combination of circumstances to prove their validity and entitle them to consideration.

In ancient times the Almighty was pleased to reveal Himself to the prophets by causing some object to pass before the mind, so that the person seemed to see a representation of some future event, and the mind, under the vision, felt no violent assault. And we believe that such visions came from God, because the occurrences and events correspond with the predictions. Holy men of God were brought under such a divine influence as to affect the physical system, and, with the external world shut out, to give them, immediately and directly, the most glorious views of Himself and of His gracious purposes towards mankind. That God has a thousand ways of reaching man's mind, none can doubt who believe Him to be the Maker, Upholder and Governor of all worlds. It is easier for Him to work any imaginable miracle, than for us to move a step or to breathe for a moment. But of the occasion for the miracle God alone is the Judge. No one can doubt that God had power, if he chose, to transport the body to heaven, or so represent to the mind of His servant, Paul, the glories of the heavenly world, that he would appear to see them. As to the manner how "God knoweth," is enough; and happy would it be if all Christian people were satisfied with the knowledge of the fact, and to leave the mode of explaining it with God. "His ways are past finding out," but when He is pleased to depute a messenger from His immediate presence to impart valuable truth to man, then, to give credit to, and proceed through life under the influence of that truth, is to walk with God, to enjoy peace and comfort on earth, and to prepare for heaven. Enabled, as we are, to arrive at this knowledge, and if, at any time we let it slip, to regain our hold, how thankful should we be, for having no occasion, as we should have, if we held conference with some departed spirit, to expend useless regrets, on having heard so little, or forgotten so much, or to resort to "mediums" whose oracular responses disagree, waver, prevaricate, and give vent to arrant nonsense and impieties.

It has been a question with thoughtful minds, whether significant dreams have ceased. The reply has been: "They may have ceased. But have they? We ought not to measure God's providential administration by our rules. He is governed by His good pleasure, as to the subjects of divine revelation. The men of His counsel are, for the most part, devout and holy men, but wicked men have, sometimes, for wise purposes, been favoured with communications from above, though usually wrapped in a dark veil of symbols and allegories. He can have access to us even in the wanderings of a dream."

Nor is it at all wonderful that the Egyptians, Persians, Romans, and other people, have attached importance to dreams, when often between a dream and an event there have been most striking coincidences, even though the dream has involved a jumble of incoherent ideas and whimsical absurdities which no wise man would retain in his memory. Sometimes the daily events or the remoter circumstances of our life have been invested afresh with almost the reality of waking existence.

"Forgotten things, long cast behind,
Rush forward in the brain, and come to mind,
The muse's legends are for truths received,
And the man dreams but what the boy believed."

On this subject a French writer has said, "To dream gloriously, you must act gloriously when awake. To bring angels down to converse with you in your sleep, you must labour in the course of virtue during the day."

Are dreams prognostic? "It has often crossed my mind," said a learned sceptic, when thinking of death being an eternal sleep; "during moments of gloomy scepticism, the possibility that the last sleep may not be dreamless. Fancy an endless dream of horror! This thought alone will surely lead the veriest clod of animated clay to aspire after immortality." It is not unreasonable to suppose that God may make the workings of the mind, when the senses are locked in repose, the means of leading a man who is living a