

day. The directors speak of the salutary effect already seen, and they believe that there will be less liability to accidents than under the old plan, when the men were sometimes at least overstrained. These changes have been made quietly, and some of them rather as experiments, but the result is so satisfactory that they are likely to be followed by others in the same direction. With our contemporary we welcome this news as the forerunner of a movement that is sure to come, sooner or later, in the interest not only of the workmen, but of the community as a whole. Let the friends of the Sabbath be reasonable, and consistently persistent, and the land will yet keep her Sabbath.

UTOPIA—THE NEW ATLANTIS—THE COMING RACE: these and other writings of like character give their author's ideal of men individually and socially, as they think that he may be in the future, ought to be, or would be, if all the possible developments of science were pressed into his service, and the chains of habit, fashion and tradition, were snapped asunder. Much that has been written with this object is visionary, not a little nonsensical; but there is a Christian ideal of the possibilities of humanity—nay more than the possibility, the certain future of the race, an ideal presented in the life of one man, the Divine Man, Christ Jesus; when that life enters into the life of His followers, when Christians strive to be like their Master, then will begin the advent of that society which to-day we may well think to be Utopian. We ask not who will delineate for us the glories of that "coming race," but we do ask, "who will help to make this seeming baseless vision a fact?"

THE DRINK TRAFFIC has no more determined foe than J. B. Silcox, of Winnipeg, and in the *Advertiser* of that city appears in full a sermon preached by him on the evening of Sunday, May 9th, from the text "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also," (Hab. 2. 15.) A prefatory note states that "There were present not only a large number of liquor dealers, but also many members of the legislature now in session." As the immediate cause of the sermon was the triumph of the whiskey interest in the Manitoba legislature, the presence of these classes in force to

an announced sermon on the subject is accounted for. But we imagine that they got more than they expected, for in burning words he denounced the hideous traffic, and the action of those men who in the legislature had played into the hands of the dealers, granting their petition for more drinking houses and longer hours of sale, as against the petition of the churches and the Christian people of the city asking that fewer licenses be granted and that the hours of sale be curtailed. We wish that we could reproduce the sermon entire but that is impossible. We shall be glad to find that some of the temperance organizations have reprinted it in pamphlet form. One or two short extracts will give the spirit that runs through the whole sermon:

The work of the church and liquor traffic is contrasted thus:—"The work of the church is divine—it sanes men. The work of the liquor traffic is Satanic—it damns men. There is no concord between Christ and Belial, and there can be no concord between the church of Christ and the liquor traffic. It has been well and truly said that the battle between the church of Christ and the dramshop is a part of the visible war between heaven and hell. The traffic is at war with christ, and His cause and Christ is at war with the traffic. Christ teaches us to pray "Lead us not into temptation." Every dram-shop in the land is an open door of temptation to drinking and drunkenness. The traffic supplies the drink, tempts men to drink, and leads straight on to drunkenness, to the ruin of the body and the soul. It is not a traffic in intoxicating liquors only, it is a traffic in the souls and bodies of men."

On legislation for the traffic the speaker says:—"The nation that legalizes the traffic by a license becomes a partner in the traffic. I believe the license system to be fundamentally wrong. As a Christian nation we commit a sin by making laws to legalize a traffic that God has pronounced a woe upon. The laws of earth should harmonise with the laws of heaven. God's will should be done on earth. Human lawmakers ought to echo and repeat the decrees of the great Lawmaker. Instead of that we legislate in opposition to the decrees of the Almighty. It is morally wrong to make and sell intoxicating liquors. Therefore no legislation can make it right."

As to the remedy, he would make the traffic a criminal offence.—"The only reasonable