

tianity how to restrict and govern and control his own liberties so as not to infringe and hurt the rights and privileges of his brother man. Christ teaches humanity by principle now much more than by specific, definitely worded commands and restrictions and penalties. This law gave the individual liberty, but it restricted the limits and boundaries of that liberty. A man might keep oxen that gored if he chose, but he must keep them where they could not gore other people's oxen. He had liberty to keep the ox, but no license to let the ox gore a man. The liberties of nations, communities, and individuals must stop where God draws the line. National liberty is individual liberty enlarged, but not an increase of the *spirit* of liberty, for that is the same on moral questions with the individual and the commonwealth. What is morally wrong for the individual is not morally right for the nation; whatever injures the individual injures to that extent the nation. The life of the nation is in the individual. Destroy that life, and you destroy the body. Individual and national liberty must be always reckoned according to two things—viz., Divine law and the interests of each fellow-being. Now, the question presses for an answer. Does the owner of this ox (and we do not here say who is the owner) know that this ox pushes with his horn? Is the owner acquainted with the fact? Has it been testified to him, and yet he has not kept him in, and so he has done injury? Take the testimony of witnesses. Call up the doctors, physiologists, scientists, lawyers, judges, poets, professors, teachers, men of letters, ministers, statesmen. Take down their testimony; read it. Is it in favor of or against the saloon? Do they declare the liquor traffic to be a good, wholesome thing? Do they say it brings prosperity to the individual, the commonwealth, or the nation? Does any one of them affirm that alcohol feeds a man's body, strengthens his morals, makes him a bright and shining light in the world, or is their testimony against

the saloon and liquor traffic? Have they not impugned and arraigned it over and over again? Is it not their testimony that to this traffic is due at least three quarters of the crime and misery of which humanity is cognizant? Have not political conventions, medical conventions, and religious conventions put themselves on record that the traffic is a nuisance, an evil, an unmitigated blight and curse? Evidence is not lacking, testimony is not wanting. They are agreed that the old ox gores, and they have not failed to speak out to the owner. And beside all their testimony we put the teaching of God's Word, and with thundering woes it denounces the system and condemns the ox. There is no doubt but that the owner knows the old ox pushes with his horns. History repeatedly utters its warning. Statistics are constantly being compiled to declare the truth. Organizations are besieging the owner's door night and day with petitions and pleadings to *shut up that ox*. To do something against this pushing beast of alcohol men and women are crowding halls and uttering protest after protest to the public against the march of this fiend. They are piling Pelion on Ossa in reasoning and arguing against a longer endurance under the bondage of this terrible curse. Mothers and fathers and children are pleading, as only they can, in the name of "God and home and native land," that the nation will come to the rescue. They are turning up faces covered with lines of suffering, scarred by blows of sorrow, marked by courses of briny tears, appealing for the death of this old ox that is trampling on the laws of God and man and goring to death. Every temperance organization, pledge, lecture, sermon; every bill of protest to the legislature; every inebriate asylum; every attempt to reach and save humanity from the effects of this great evil is strong testimony presented to the owner of this ox that he has been wont to and is now pushing with his horns. Testimony! Why, there is enough to satisfy the most exacting and fastidious.