Sweet Hour of Prayer.

(TEXT REVISED.)

Sweet hour of prayer' sweet hour of Prayer! In which I leave a world of care.
And at my Heavanly Pather's throne Make ell my wants and wishes known. In seasons of distress and grief My soul has often found relief. And off escaped the tempter's snare By vace, His soit, who answers prayer.

Sweet hour of prayer! weet hour of prayer! Swift wings shall my petitions bear, To Him whose truth and faithfulness Await the longing soul to bless, Await to stonging south of the face.
And since He bids me sock His face.
Bellove His word and trust His grace. Pileast on Him my every care.
And seek Him oft in earnest prayer.

Sweet hour of prayer, with Josus there May I rich consolution share. Till from Mount Pisgah's lofty keight I see my home and take my flight. This robe of flesh I'll drop and rise To meet my Saviour in the skies, And suging endless proises there, Bid thee farewell, sweet hour of prayer.

Crown Hill, Sept. 15th, 1873.

The Pulpit of the Age.

BY THE REV. JOSEPH PARKER, D. D., OF LONDON.

in discussing, even cursorily, the question of modern preaching, my contention throughout will be that, in proportion as we follow the Apostolic method of stating and applying truth, will our preaching be adapted to this day and all other days of human sin and want. In order to wield the original power is it not readful to me In discussing, even cursorily, the questhe original power, is it not needful to recur to the original method of preaching? Take, for example, the preaching of the Apostle Paul, and inquire somewhat into its substance and manner. What did Paul, the Apostle of Jesus Christ, preach? Paul hunself answers the question: "I preach the unsearchable riches of Christ. ... "Christ sent me to preach the gospel." Here is a definiteness of conviction. The man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind his hydrogen and his mind his hydrogen and hydroge his business, and his mind is set upon it without doubtfulness or distraction. does not preach about the gospel. He does not show how skillfully he can abstain from touching it ever when it seems impossible for him to abstain from touching it altogether. Contrariwise he preaches the gospel itself with a fulness of statement and with a supreme desire to make it understood and felt. To Paul, Jesus Christ him-self was the gospel. The man was the doctrine, the doctrine was the man; hence the preaching was quickened by those ele-ments which set the personality of the Saviour at the head of all life, and make that personality the complement of all be-Thus much then for the substance of Paul's preaching, viz. : a living, dying, triumphant, Almighty and unchangeable Saviour. Is it not such a Lord that is needed in this day, when men are mad in wickedness and have become makers of their own Gods?

We have inquired as to the substance of Paul's preaching. What was the manner of the preacher? On this point also the Apostle speaks with peculiar instructive emphasis. We ask him, How do you preach? He answers, "Not with wisdom of words, lest the cross of Christ should be made of none effect." "My preaching was not with enticing words of man's wisdom. ... I come not with excellency of speech or of wisdom."

This law of speech would destroy nine tenths of what is falsely called "eloquent preaching." What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded, how anxious are many speakers lest by a slip in quanti-ty they should impair the rhythm of their utterances! Is not this the "wisdom of words" which the Apostlo religiously oschewed lest the Cross of Christ should be made of none effect? Are not these the "enticing words of man's wisdom" which Paul avoided in his ministry? I put the case thus interrogatively rather than dogmatically lest I should even seem to bring unjust reproach, or inflict peedless pain on some honest man. Am I then discountenancing the highest uses of speech or ary of the Lord? ary of the Lord? Far from it. Seeing that we cannot preach without words, I would have all words fit and seasonable on the right hand of Truth I would seat Beauty, and on her left hand I would set Music; but as they stood together in the smiling light I would say, Now abideth Truth, Beauty, and Music; but the greatest of these is Truth. Truth is the infinite quantity: beauty and music are measurable and determinate elements. There is a danger among us, and it should be clearly pointed out—a dauger of setting up an idolatry of mere words, and so drawing attention to the casket to the disadvantage of the jewel. What do we often hear respect-ing a preacher and his preaching? That he is a polished speaker: that his language is exquisite in chasteness and bolance; that his sermons are literary models, and that his composition is a study in art. This is thought to be complimentary—complimentary to an augel of the Lord, clothed with fire and put in trust of mighty thunderings a prescher of the Cross and revealer of Judgmont to come! God-speed to the elequence of the heart; but as for the mere sentence-maker, his pulpit is a store of carved wood, not Lebanon or Bashan, not the mountains of myrrh or the hill of frank-

The probability is that the Apostle Paul would be impatient with a good deal of what passes among us as eloquent preaching. Would he not be ill at ease until the prescher came to the Cross and showed its earing upon human sur and human need? Would be be so pleased with an epithet as to forget a doctrine? Is the preacher a cuming triskster in the use of words, or a teache, seut from God? Let us have a clear understanding upon these points, scops, and usgessy of our work, and do it mightily with both hands.

Perfect Miles

There is a third question which the Apostle Paul will answer in a remarkable manner—In what spirit did you conduct your ministry? Hear his reply: "I was with you in weakness and fear and much trembling. . "I warned everyone night and day with tears." Mark this as one secret of the Apostle's power—he always felt his own weakness, and he always siw the pathetic aspects of his work. He trembled he teared; he wept; he travailed in birth Yet how few suspected the existence of such experiences! So bold that he could stand alone; so recolute that neither bonds nor afflictions could move him; yet was he heart-broken as a minister of the cross of Christ. Paul did not attempt his work in an off-hand manner, as if he were superior to it and could do it without strain or effort. It was evermore above him—it exhausted and mocked the mean sufficiencies of human resource—it scorched and consumed him like an altar-fire! "Who," said he, "is sufficient for these things?" Think of Paul weeping! When he wept it was with "many tears." Who could argue like Paul, whose every word struck like a battering ram, yet who could ery with tears so many and so bitter? A good deal of useful work may be done with logic, but without pathos we can never get that special and indes cribable influence which touches all hearts speaks all languages, and sheds the light of hope on all lives. Pathos is not, indeed, one-sided. There is a pathos of laughter as well as a pathos of tears—there is a godly laughter, easily enough distinguishable from the merriment of fools. Argu ment applied with pathos means mastery the world over; argument without pathos may burn up ill weeds, but can never proluce gardens of loveliness or Edens of We must have the dew as well as

Looking, then, at the substance, the manner, and the spirit of Paul's preaching I contend, in answer to the question which is involved in my subject, that in proper tion as we return to the Apostolic dectrine and method will our preaching be adapted to all the great necessities of our own and every succeeding age. I trust I am not violating the spirit of an honest charity in expressing the belief that the time is at hand when the preaching of Christ crucified without the wisdom of mere words and with much trembling and pathos will be the only original preaching. In some quarters we have a Christ, but not a Christ orucified; a character in history, but not a sacrifice for sins or a mediator between God and man. When Peter mentioned the name of Christ to the Sanhedrim, he set an example to all preachers evermore— "Jesus Christ of Nazareth whom ye cruci--that is the full style and title of the Saviour. Ruinous mistakes may arise out of its abbreviation. We have now to be very definite the statement of His name, because so many false Christs have gone out into the world—creatures of the imagination, spectres seen in troubled dreams, painted things made to order and sold for a price. Let us in so foul a market-place remember that the name of an Infinite Saviour, God the Son, is Jesus—Jesus Christ—Jesus Christ of Nazareth—Jesus Christ of Nazareth whom every man has crucified by his own great sin.

This call to reproduce the substance, the manner, and the spirit of Apostolic preach ing, is not a call to a narrow or superficial ministry. An experienced man night, on hearing the range of Paul's preaching, sug-gest the easy possibility of speedily ex-hausting it. "Preach Christ crucified," he might exclaim, "why, that may be done in a sermon or two!" Such are the mistakes of ignorance and vanity. The maturest and ablest men in the Christian mitistry will testify, with tears of delight and thank fulness, that the gracious mystery of relemption by the Crosshas over more grown before the vision of their reverence and love until it has filled all things with its mournful, its holy and infinite glory. They will testify further that the Cross of Christ —the Christ of Nazareth—is the only key which can open the secrets of human history. Apart from that Cross is confusion without hope—a wild, fierce fight, ending in the hopelessness of a beast's grave. He who has no crucified and redeeming Christ to preach wastes his little strength within to preach wastes his inthe strength within the narrowest limits, though he may ap-pear to have the widest liberty of action. He can but talk at men; he can never speak to them—to their agonics, their heart-hunger, their helplessness, their dumb ann vehement aspirations. His mouth is lled with mocl ig, and b struments of cruelty. As for his prayers, they are as birds with broken wings, tormented by their own impotence, testifying to the presence of an instinct, but never reaching the gates of the sun. Seest thou not, oh student of God, that the great, dear and sad cross is everywhere, and if thy course as a teacher be determined by any other meridian, thou shalt be as a thief among men, and at last be damned as a slayer of souls? History will show that the preachers who have taken the deepest hold of human life have been most faithful to the cross of Christ; others have had their reward for divers gifts and excellences; yet beyond a momentary applause they have had but little lien upon the love and thankfulness of human hearts. The preaching of Jesus Christ crucified has always elicited the greatest answers from those who have heard it. These answers have confirmed the divinity of the doc-trines and set the seal of heaven upon the preacher's purpose and method What have those answers been? Answers of penitence, of loyalty, of service, grief on account of sin, devotion to the Redeemer's Cross; service without weariness, a pursuit of the lost, a healing of the diceased, a teaching of the ignorant, and undespairing prayer for those who are out of the way.
What results have attended preaching of an opposite kind? Pedantry, sciolism, self-worship, a theology without religion, a temple without a God—these we have found, together with a gentility cold as death, and a self-absorption cruel as the grave; but nowhere have we discovered the "living sacrifice" and the godly self-denial which are born of the atonement of

Faithfulness to the spostolic doctrines method will save the preacher from all the narrowness of mere demonitudionalism is

God the Son.

the exercise of his ministry, and from all other nerrowness of thought and sympathy. Denominationalism properly understood and wisely administered has most excellent uses, yet we cannot have too little of it in the Christian pulpit. In the pulpit we should hear the universal language of God's love to mankind, and not the provincial di-alect . C zealotry and sectarianism. The wise pastor will have his classes for private instruction in many points of secondary and relative importance, but his pulpit will be sacred to the proclamation of the eternal that he had a little with which the secondary and the secondar truth which man needs in all places and at all times. This brings me to a point which should be treated with delicate discrimination. The preacher's lips need not be sealed upon what are called questions of the day, yet, in my opinion, he will treat such questions more successfully by the exposition of great principles than by becoming a special pleader, or sinking into a mere de-bater. On the other hand, allowance must be made for men of exceptional gifts and peculiar influence. There are ministers of various denominations in whom we glorify God, and from whom we can never cease to thank Him, who are specially qualified to discuss secular questions in the course of a religious service. Such men must ever be a law unto themselves. I have no reference, how remote seever, to them when I urgent ly advise these who are younger than my-self to refrain while in the pulpit from the discussion of all parechial, secular, political and other temporary questions. They will find enough to do without discussing such In leading public worship, in expounding the Scriptures, and in holding up the Cross over the whole field of human sin and want, the finest powers of the most brihiant preacher may be exhausted.

As to "preaching to the day" I have a

distinct opinion to express. In so exercising our ministry there is a danger that we speak very loudly and eloquently to men who never hear us. The young preacher reads the last number of a scientific review and instantly sits down to the composition of a sermon which is to destroy the logical position of the reviewer, yet, alas for the vigor of the preacher and the dignity of the whole situation, not a man in the assembly ever heard of the article, and the reviewer himself is unaware of the very existence of the preacher. Possibly, too, the people may unfortunately remember the objection when they have forgotten the answer, and thus the preacher may become the ally of the skeptic. That some people may be pleased with the kind of preaching which is addressed to "the day" is far from improbable, seeing that it never stings the conscience; it never condescends to enter the region of moral discipline; it is simply a sublime fight in the air, in the exciting progress of which the contestants fiercely strike at no-thing, and lut it with magnificent precision. There is neither irony nor sarcasm in the statement that in listening to some preach ers, deservedly conspicuous and influential it may be, one receives the impression that there is an eager though invisible auditory before them, whose one object is to give them the he at the end of every sentence, and to convict them of lunacy in the construction of every argument. This is supstruction of every argument. This is supposed to be the "preaching of the day!"
The fact is that in such cases the preacher is rather replying to the books which he has been reading during the week than devoting himself to the treatment of the actual experience represented by his congregation. I am far enough from denying that notice should be paid to current criticism upon christian doctrine, but quite as far from as-serting that such notice should be paid from the pulpit. Written attacks are best met by written defences, and even were it not so in a literary point of view, it is certainly more honorable to meet an enemy on hi own ground than to fire upon him from the security of a privileged position. More than than this: the Christian pulpit turned into a medium for the advertisement of unchristian books, is a flagrant violation of public stewardship. Preachers can have enough to do without degrading the sanctuary into an arena of *cs parte* debate: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." That the gospel is a message to humanity rather than to any special set of men, will be unanimously agreed. The Christian sanctvary is not a high school for the technical education of a few pupils, but a free public school for the instruction of the whole world; and the rich and poor meet together; the master and the servant, the old man and the little child; the strong and the weak, all are there, and upon them all the rain of a common blessing should descend. Loss of sympathy is loss of power. If as preachers we become separated from the common mass by botaking ourselves to some speciality of our vocation, as for example the refutation of skeptics who never listen to us, and the destruction of theories of whose existence nine-tenths of our hear ers are totally unaware, we shall cut our selves off from those currents of sympathy upon whose right use so much of ministeria usefulness depends. From the ministry of pedautic pebators, mothers (whose lives oscillate between pain and care) will retire without a word that can make the families glad; little children will escape as from a great weariness, and men of busi ness will turn away with the pain of grievous disappointment; and thus the man who should have come down upon human life as an angel charged with messages from the secret places of the Most High, will become a mere chatterer of unprofitable words, talking an unknown tongue to men who long for truth and love. As to the manner of the preacher, I may express the hander of the preacher, I may express no hope that the day will never come when individuality will cease to distinguish the ministry. It is written upon all the works of God; why should it not be written upon of God; why should it not be written upon the sanctuary, the chiefest and brightest of his creations? Who am I that I should find fault, censoriously, with my brother's way? Have I had some secret revelation from Heaven which has been denied to him? Hath God made but one instrument? Is not the trumpet his, and the lute, the organ, and the instrument of ten strings: organ, and the matriment of ten attings?

Do I not hear in his house the clash of symbals, the throb of drums, and the silver of sweet belis? Every man must preach in the wry in which he can use his power to advantage the advantage always being

the spiritual progress of the heaver, and not the mere elsewion and fame of the speaker. It would appear as if to win a world-wide renown, to make her ears of all word-wide renown, to make her cars of an nations tingle, it is necessary to pass through a period of offense and antagonism. Faultless respectability never made itself known afar. Gentility seldom gets beyond its own parish. And even the highest quality of power—intellect, in its inspired moods and excitement so terrible that it is spiritally for calvers—is countries doonmistaken for calmness-is sometimes doomed to mitation, if not obscurity. The men who have become the chief agures in the Christian pulpits of all lands—the men whose names are known in out-of-the-way places and by the most unlikely people-the men who belong to the world have all in some degree, been a by-word and an off-race for a time; in some sense it has been said of each of them, "he hath a devil and is mad, why hear ye him?" but if the word of the Lord has been in him, and his soul has been in the dwelling place of the Holy Ghost, he has thrown off all the crudence and vulgarity of early practice and become a master and a ruler in the kingdom of the Church. The fear is, however, that in making an admission like this, some young man may begin as an ape and end as a foel. That is to say, he will repeat extravagancies and eccentricities without knowing anything of the spiritual power and genius of his model. There is no help for it. I cannot waste my time in any attempt to reclaim such a man. It would appear as if there must be a "son of perdition" in every company. In such a man there is a great law at work, and he, by his madness, is giving all diligence to make his calling and election sure. May his day be short and his death easy! To those who do not preach let me saydetermine to a large extent the kind preaching which is popular. I look to hearers as well as to preachers for a genu-me reform of the pulpit wherever reform is needed. You must insist upon hearing the Gospel! When you distinguish between gold and tinsel, when you show your disgust for the mere frothiness of pulpit dolls, when you protest against all trifling with the realities of life and destiny, when you set your face like flint againt all that is unsubstantial in doctrine and all that is vicious in ritual, you will soon drive the hirechandler from the altar of God.

THE CHURCH AND INTEMPER-ANCE.

There has recently been issued by the appointment of the Synod of the United Presbyterian Church of Scotland, an address on "Christian Duty in relation to In-

temperance" from which we make the fol lowing extracts :-The aspect of intemperance most likely to impress Christian people is, doubtless, its influence upon the interests of religion es to prove that there are lost to the Church every year, through this single cause, nearly as many as all our missionaries are the means of gathering in-The effect of drinking practices upon the ministry itself is most deplorable. What says the Rev. J. A. James in his work, "The Church in Earnest?" "More minis-"The Church in Earnest?" More ministers are degraded by this than any other habit." The Rev. Dr. Joinston, of Limekilns, has declared that of the sixty preachers of the gospel along with whom he com-menced his ministry he can number thir-teen who have fallen victims to intemper-All will admit that the immoderate use of liquor is injurious to piety, but we conceive it to be equally true that there is an indulgence, far short of actual inchriety, which is prejudicial in its effects. Are the foelings which such indulgence excites, the companionships which it begets, and the practices to which it often leads, favourable to the growth of grace in the soul? When so excited, are we not more liable to overstep the boundaries of propriety in thought, feeling, and action? Besides, it cannot be too well remembered that it is in the modor well remembered that it is in the mod-orate use of liquor the more revolting forms of the evil originate. It is a weighty say-ing of Bishop H.ll, "He that would be safe from the acts of evil, must wisely avoid the occasions." All moderate drinkers, we are aware, must become drunkards. But while many may drink with comparative safety, others cannot drink without almost certain Those of a warm, open, generous ruin. become the victims of social indulgence. The future of victims of social intuigence. The future of this country is, to a large extent, in the hands of the industrial classes. Only let intemperance increase at its present ratio of progress, and it cannot fail farther to deriorate our mechanical and artistic skill. Already the nations of the Continent are abreast of us in these respects, and the superiority must mevitably pertain to the virtuous and sober. Nor can we fail to foresee that those possessed of these qualities must ultimately command the market of the world; and with the decline of our me-chanical skill and commercial prosperity there is an end to our boasted pre-emmene among the nations of the earth. The barrier which intemperance presents to the conversion of the outlying population at home and the evangelization of the heathen abroad, constitutes another weighty consideration. In directing attention to remedies, the gospel message is entitled to the foremost place. The total abstinence movement is, therefore, entitled to the most careful consideration on the part of Christian men. The temperance movement has special claims upon the ministers of the gospel. To those preparing for the ministry we make a special appeal. Never were self-denial and public spirit more imperiously demanded of such. The rising ministry has before it a work which will test its efficiency to the very utmost; and nothing that tends to the completion of its equipment should be lightly regarded. The formation of Bands of Hope and venile Temperance Societies is carnestly to be recommended. Among the subsidiary means atted to abate the cylls of intempermeans attent to acceed the abolition of drinking usages. Few learn to love liquor apart

It is smid the beguilements of

at home; and when they go abroad in as home; and when they go abroad in, society, conforming to its insidious custom apply the instruction they have received under the parential roof; and between the sanction of home and themistaken kindes of friends an appetite may be orioined. sanction of nome and the may be originated which all remonstrances and respect for which all remonstrances and respect for character may not be able to counteractor character may not be able to counteracter subdue. Surely, then, there are other means of tendering Christian hospitality than by the presentation of an article which than by the presentation of an article which while meant for kindness, may prove the means of deadly injury. The Synod, at at meeting in 1872, specially counselled the abolition of ordination and funeral drinking usages; and it is gratifying to know that this injunction is boing very generally to this injunction is being very generally to spected. The reduction of the number of licenses for the sale of liquor is regarded as essential to a diminution of the evil. It has essential to a diminution of the evil. It has been proved that the intemperance of adirtrict or community is in proportion to the facilities afforded for obtaining intoxicating liquor. In view of such a fact it does seen extraordinary that there should be still tolerated places which serve no proposed. extraordinary that serve no purpose but that of ministering to a vitiated appetit. Those, then, who succeed in reducing their number, and who aid in the establishment in their stead, of houses for refreshment, recreation, and intellectual improvement recreation, and intersection improvement accomplish a good work. Nor could be bestow a greater benefit on those engaged in the traffic. Well-ascertained facts prove that they are the chief sufferers. Husbands, wives, sons, daughters, and servants have, in instances so numerous, yielded to a temptation daily and hourly presented that none who have regard to their own well being and that of their dependents can verbeing and that of their dependence can re-ture to engage in it without incurring grave responsibility. Most earnestly would we counsel our fellow church members engaged in this trade to ponder these considerations. Legislative enactments are also urgenly demanded for the suppression of the evil. On a review of the whole subject we may well inquire—What other evil agency is there from which the interests of religion which the interests of religion suffer so much? What else rears such for-midable barriers to the progress of the fruth? What else so effectually opens to the pow-ers of darkness the avenues of the heart? What else blunts the moral sensibilities of the soul? What else so blights our piety. the soul? What else so blights our piety, defames our faith, destroys our influence, and exposes religion to utter contempt? And what cause more imperiously demands sacrifices and efforts adequate to the com-plete accomplishment of its object, than that on Lenalf of which we plead? The evils of which we have treated are under our absolute control; other evils may balthe all our endeavours to discover their source or to arrest their course; but not so with intemperance. Its creation, nature, and suppression are our own, and patent to all; and we ask if any efforts or sacrifices can be too costly which would secure deliver-ance from a course so dire? What we have chiefly to complain of is, sinful indifference upon the part of our public authorities and Christian brethren. Among all those distinguished in these days of great movements, how few comparatively are labouring with becoming zeal to suppress this na-tional nuisance and scandal! The evils entailed are so dreadful, and the interests at stake are so dreading, and the interess as stake are so momentous, as might almost justify the relinquishment of every other endeavour, till we had rid our land of what blights and paralyses all that is good. A higher sense of responsibility for the best interests of our fellow-men, and tree earnestness in seeking their welfare, is what we most of all need. May the Most High grant us these, and adequate remedial means must speedily follow.

Rev. T. Y. Killen.

I'rom the Northern Belfast Whig of September 4th, we extract a part of the minutes of the proceedings of the Belfast Presbytery, relative to the visit to this country of Rev. T. Y. Killen, since called to Cooke's Church Toronto.

"The Rev. T. Y. Killen said he had been requested to attend the meeting of the Evangelical Alliance to be held in New-York, and had got an offer of a ticket. He laid the matter before his elders, and they un-animously advised him to accept it in the hope that the trip might completely restablish his health, which, as the members of the Presbytery were aware, was not very good. He had decided upon going, and made arrangements for the supply of his pulpit for eight Sabbaths. His clders had agreed to take charge of the prayer-meeting, Bible, and communicants' class, etc., during his absence, and he now begged to ask the leave of the Presbytery for two months' absence to attend the conference of Christians of all nations in New-York.

"The Rev. Hugh Hanna, in moving that the request be granted, congratulated Mr. Killen on his good fortune, and would like to know if any tickets remained unappropriated—(laughter)—not that he would be able to avail himself of the trip, as he had been away from home so much of late that he would have to ply the oar with all the industry possible. He hoped the journey would do Mr. Killen much good, and that they would see him at the expiration of his term of absence in a state of health would enable him to discharge efficiently all his duties. (Applause.)

"The moderator, in aunouncing to Mr. Killen that his request was complied with said they were glad Mr. Killen was about to proceed on the journey, not only because of the benefit it would likely be to his health-but also because of the advantage it would be to the Evangelical Alliance of New-York-They granted him permission on the express understanding that he would come back again."

again.'

The Christian Union tells of a church in Wisconsin which was embarrassed with a debt of \$10,000 and perplexed as to how it should pay it. "The paster conceived the idea of penny shares, to be paid daily for five hundred days, and that debt was lifted forthwist." forthwith."

What we call illusions are often, in truth a wider vision of past and present realities; a will up movement of a man's soul with the larger weep of the world's force, a incompant cowards a more assured, est than the chances of a single life. Geosocial festicity the appetite is originated and i nurtured. Only allow children to drink, only let them see it used