

wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: At the last it biteth like a serpent, and stingeth like an adder;" and by thus doing and teaching have proved Himself not to be the Messiah: but if not the Messiah, not the Creator or Governor of the universe—for Jesus came not to destroy the law but to fulfil (Matt. v. 17), "to magnify it and make it honorable" (Isa. xlii. 21), and said, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17), and by His inspired apostle James declared the awful truth that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). O that those misguided persons who have hitherto so boldly vouched for this false doctrine, seeing the fearful antichristian, blasphemous, atheistic consequences to which it leads, would shrink from it with abhorrence and detestation, and abandon it for ever.

In a future paper, some of the mass of evils which have befallen the Church and world, from the unlawful use of fermented bread and fermented intoxicating wine at the Lord's Supper, may be pointed out.

THE "CANADIAN HOUSEHOLD"

Is the name of a new monthly periodical, devoted to Social and Moral Reform, Temperance, Literature, and Instruction, published in Toronto at 75 Cents per annum. This is a very neat publication, containing interesting illustrations, and is well calculated to interest and instruct. We wish it success.

AUTUMN LEAVES.

Autumn leaves falling,
Many and bright;
Softly departing
In glory and light.

Gleaming so golden
Fair and bright-hued;
Still in thy farewell
With beauty endued.

Sunbeams, ah! never
They glimmer'd so gay,
In thy sweet youth-time,
As in thy decay.

Nature looks lovely,
Peaceful and blest;
Winds, they are sleeping,
Earth is at rest.

And a soft incense
Seems to rise still,
Upward from valley,
Upward from hill;

Incense that lifts us,
In heart to the throne
Of the wise Giver
For all mercies shown.

—Cassell's Illustrated Family Paper.

Orations and Entertainments.

There seems to be just now a danger among our societies of pandering to a morbid taste, rather than honesty, and unblushingly setting forth the great fundamental truths which belong to our movement. If ever we are to gain success, it will not be by turning the Temperance platform into a "Punch and Judy show," but by teaching the people the truth, the whole truth, and nothing but the truth. We are quite aware that there is a large class of men and women among us who are always hankering after "something new," or a "sensation," but what we have to ask is this, are these the people upon whom, after all, the success of any enterprise can be allowed to depend? Are they not rather the very elements which are constantly getting us into trouble, and, therefore, on that account, should be kept in the background, if they are to be tolerated at all?

Unless the dignity of the Temperance movement is maintained, and its principles faithfully and clearly expounded, we have no hope of making converts of the right stamp. True we may, by studying this, only secure a hearing among a select few; whereas if we were to announce the lecture to be accompanied with a "dance, or a polka in a frying-pan," there will be a great rush to see the performance, and under the excitement of the inspiration raised from such a source, money may be made, and a noise created. But is this real success? Judged by the experience of the past, we unhesitatingly say No! Rather educate half a dozen than amuse as many hundreds. People are not to be fiddled into this truth any more than they are to be fiddled into religion or politics, and if they will not come and listen to the utterances of men who can place the subject before an audience in an intelligible manner, then the only thing left is to shake off the dust of your feet as a testimony against them.

We have been led into these remarks because we think that the time has arrived when something should be done to make a stand against this money-grubbing scheming, and we intreat the temperance societies, that if they value the prosperity of the movement, to aid us at once in bringing about a better state of things, for it is upon them that the responsibility rests after all. Indeed, it is owing to the fact of their willing to co-operate in such matters that things have been allowed to be done in the name of temperance which have been a disgrace to any moral movement, and over which the enemy has often triumphed. By pointing to these black spots, many well meaning people have been scared away, who, if proper means had been employed, might have been induced to join our ranks.

We are sorry to say that committees have been much to blame, also, for encouraging the "puffing system." What, we should like to ask, would be thought if the committees of a Bible or missionary society were to adopt the plan of advertising their

lecturers after the same fashion? Would not the public at once infer that there was something wrong? Just so with our movement. Until we can elevate the platform to its proper position, respectable and religious people will continue to look down upon us with the contempt we deserve.

As an illustration of what we mean, we may just refer to a fact which occurred not long since in one of our northern towns. On a bill announcing some lectures by our old friend Mr. G. E. Lomax, there was also a notice that two orations would be given by Miss E—— (a girl, by the bye, not in her teens). Was it any wonder that the old veteran, who had borne the burden and heat of the day, "pitched into the committee," as he said, "for their impudence, and also lectured them on their folly?"

Another illustration of the same kind also may be remembered by some of our friends, from the constant appearance of reports in the various papers about Master T——, the "youthful orator," who actually had the audacity to deliver word for word the orations of one who was also noted for doing a large business with other people's goods. The stolen wares of the stolen must certainly have been very sweet in such cases to the wise listeners.

There has been quite a rush into our ranks of an army of "orators,"—men, women, and children—"gold hunters," or lovers of "loaves and fishes," who, without any proper acquaintance with the subject, send out their circulars with a flourish of trumpets, testimonials, opinions of the press (prepared in many cases by themselves); societies are inundated with applications; should an engagement be made, the expense connected with a visit frequently amounts to £2, £3, or even £5, exclusive of board, travelling, &c. Of course, to cover this great outlay, resort is made to the passing mania. "He's coming. She's coming! The wonder of all wonders!" In some instances John Bull takes the bait, but in more John turns stupid, and keeps his money in his pocket, and as he turns aside from reading the placard he says, "It smells of the shop." And the committee in turn find themselves hounded and diddled out of their money, £5, £10, or £20 debt hung round the neck of the treasurer, and the action of the committee locked up for a year, in some instances the society is broken up, or one of the old lecturers is sent for, to get them out of the mess, and urged to charge as little as possible, into the bargain. But it may be said, "Well, but what of those societies who have got a surplus by the 'orations'?" In answer, we reply, there may be one in a hundred found of the fortunate class; but of this class there are men capable of judging the merits and demerits of the "oratory," and we find that they are ashamed of the twaddle advanced in the name of Temperance, and disgusted with sinking so much money for one or two lectures. But for shop purposes a success is made the spice for testimonials, but the bankruptcy is never named.

One of our oldest agents had just deli-