

pressed idea of a democracy. Puritanism on one hand took the Stuarts from the throne of England, with the other laid the foundation of the Republic of the United States. What developed Puritanism in England, in France across the Channel, brought about the French Revolution, where behind a scaffolding of barbarism a temple of civilization was being reared with the united voices of twenty-five millions crying liberty, fraternity, equality. The Revolution developed a new France, it declared indigence sacred, infancy sacred in the orphans whom it caused the State to adopt. It branded the slave trade, it abolished slavery; it decreed gratuitous education by the Normal Schools of Paris, Central Schools in the chief towns, and Primaries in the commune. To the old age it gave alms-houses, to sickness purified hospitals; it decreed universal morality as the basis of society, and universal conscience as the basis of law. This is what Victor Hugo is pleased to term the profits of the French Revolution, which taught as an axiom in political economy "That the liberty of the citizen ended where the liberty of another citizen began," which comprises in two lines all human and social laws. The French Revolution was the third and closing act of Protestantism. It is a notable fact that no reform laden with the interests of humanity as a whole ever came to this world to stay prior to the invention of printing, and that civilization lay curtailed in medieval darkness up to that time, and that since then the ages have been historical by the practical application of He who spake as never man spake, when He gave as an axiom of life, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," incorporating the grand underlying principle in all the reforms that have come to benefit man's moral, social, religious and political conditions. The foundation of all reforms is truth; for its dissemination reformers of all ages have lived and worked. Keeping in view

"Truth forever on the scaffold;  
Wrong forever on the throne.  
But that scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadows,  
Keeping watch above his own."

"Then to stand with truth is noble, when we share her wretched crust,  
Ere her cause brings fame and profit, and 'tis prosperous to be just;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting in his abject spirit till the Lord is crucified,  
And the multitude make virtue of the faith they had denied.  
Now occasions teach new duties; time makes ancient good uncouth;  
They must ever still and onward, who would keep abreast of truth."

We are living in the most progressive age the world has ever known, and much of its grandeur of progress needs but the reminder that the progressive and speaking voice of the people, the press, has done more for the liberty of the people than all the orators from creation down. Half a century ago, up and down the length and breadth of the Sunny South five millions of souls lay in bondage, and a nation slumbered in indifference. Like a thunderbolt from heaven a terrific agitation was upon the nation. Loyd Garrison, Wendall Phillips, and John Brown, the prophets of that age, fearlessly warned the nation of its crime, but the climax arrived when Harriet Beecher Stowe with the mighty and fearful strokes of her pen touched the heart of the American nation to powerful action. It was truth, speaking in the voice of the types that awakened and aroused the conscience of the Republic. So that we say to-day, that while she wrote, she cast the vote of unenfranchised millions.

It was this story of a people's wrongs, told to the whole world by means of types—that aroused, organized public sentiment, and caused Lincoln to say when the political situation had assumed a dark visage, "That this experiment cannot remain half slave and half free." No reform can advance beyond the enlightened conscience of the people. Justice McCarthy has said, "parliaments only work through the power of public opinion. A social reform is not carried out simply by virtue of a discussion of a cabinet—that something ought to be done. It is not through debate but through publication that the public opinion of the country is reached." The great problem of this age is the liquor traffic, imbedded in the social condition of all ages. Poets have sung of the glories of Bacchus; philosophers have come under its spell; and women have since the early days been its victims. How to uproot an evil that is not only social and moral but a political institution is the problem that is agitating civilization to-day. The fanaticisms of yesterday are the reforms of to-day. History repeats itself, and we are wise if in this present crisis we study the methods and means by which past reforms have been accomplished. In this present contest when self and wealth is the watchword of the opposition; the great heavy guns in this warfare is the press, sending forth shot and shell in the shape of truth—truth, in scientific temperance, educational instruction, prohibition bulletins, arousing the thought—then there will be action. "For a drop of ink, falling like dew upon a thought, produces that which makes thousands and perhaps millions think." Napoleon knew this when he said, "four hostile papers are more to be dreaded than a hundred thousand bayonets." The press of to-day moulds and shapes public opinion—our laws and customs are only public opinion, crystallized in legal and social forms of expression. The press is the great medium by which the people can be reached through its columns. There are in this province to-day, speaking 374 voices, some declaiming weekly, others daily, in the problem of this legalized liquor traffic. While we sit here in convention these mighty forces are at work, educating public sentiment, levelling up or down the moral ideas of the country; arranged either on the side of home, or working in the interest of the saloon. They are speaking to the two millions of this province to-day as no other voice can, teaching either virtue or vice; they are either the compendium of home, or in the agency of the saloon. Aggression only grows by what it feeds upon; and the temperance sentiment of this country only advance as these mighty engines are used along the line of reform. A great wrong always dies hard; and the great wrong which in every civilized country condemns the masses of men to poverty and want in the advantage of a privileged few will not succumb without a struggle. The struggle is upon us—up and down the length and breadth of this country there is a sound of battle, and the increasing favorable attitude of both secular and religious "press" to this reform we read as one of the "signs of the times," that the sublimest

question that has ever attracted public attention will ere long soon be settled by the popular will of the people. As the struggle increases and the battle thickens it is near to you. At your very door lies this mighty implement of war. It is for you to take up this powerful agency and use it for

"God in all things! all obey  
His first propulsion; from the night  
Wake thou and watch:—the world is grey  
With morning light."

## THE IMPORTANCE OF THE USE OF UNFERMENTED WINE IN THE SACRAMENT OF THE LORD'S SUPPER.

A PAPER READ AT THE W.C.T.U. BY MISS S. WILLMOTT.

The wine in Eastern lands was regarded as one of the choicest blessings that God had bestowed upon his people. Its fruit, while most delicious to the taste, was exceedingly nutritious and conducive to health. Therefore, in Scripture it frequently symbolized the richness and fullness of the gospel feast. It grew luxuriantly, and produced prodigious clusters of grapes, as reported by the messengers who were sent to spy out the land of Canaan.

Palestine was indeed a land of vineyards, and as the heritage of obedience, it is said, "They shall sit every man under his vine and under his fig-tree."

We not only gather from the Bible, but from other sources, that wine anciently was the mere pressed juice of the grape, free from fermentation.

The Egyptians drank no fermented wine—they believed it to be an invention of an evil genius—but partook freely of the pure juice of the grape. As was customary, the attendant, or cup-bearer, pressed the juice into the cup, and immediately bore it to his master; this is corroborated by the interesting narrative of the dream of Pharaoh's chief butler: "In my dream behold a vine was before me, and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth grapes; and Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Notwithstanding, every Bible reader must observe, that various wines are spoken of, and as so much is said of the evils of the wine cup, it has been too generally accepted, especially at the present day, that all beverages bearing that name must necessarily be fermented, and therefore intoxicating, which was not the case; that such wines were made and used, all must admit, but to affirm they were sanctioned by God is at variance with the whole tenor of the inspired word. God's heaviest judgments are pronounced upon the drunkard. The wine which the Lord approved was found in the cluster, according to his own declaration, "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it."

Christ foreseeing that the term "wine" would be misunderstood most carefully guarded the Cup that symbolized his shed blood from that appellation. Neither he nor his apostles called it wine, but "the Cup," "the Cup of blessing," "the fruit of the vine."

At the close of the "Passover Supper," which Christ had just commemorated with his disciples for the last time, and when about to fulfil in his own body all it had prefigured, "He took the Cup (the passover cup, the pure juice of the grape, in accordance with the expressed law of that institution which strictly excluded all leaven from the elements of the feast), and when he had given thanks, he gave it to them, and they all drank of it; and he said unto them, This is my blood of the new testament which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it now in the kingdom of God."

We think there is conclusive proof, in which the highest scientific authorities agree, that alcohol does not exist in the fruit of the vine, neither in its growth, nor in its decay, but is the sole product of fermentation. By this chemical process the essential quality of the juice is destroyed, and converted into an intoxicant.

The art of perverting this beneficent God bestowed blessing into a curse, most assuredly emanated from "the Evil One," who employed man as his agent, to carry out his infamous devices. No language or pen can portray in the faintest degree the told and untold miseries that have followed in its course. Ruined homes, blighted hopes, crushed hearts, the destruction of the body, and banishment from God: for it is written, "No drunkard shall enter the kingdom of God." We wonder not this perversion of God's bounty should call forth his indignation, and fearful denunciations. "Woe to the crown of pride, to the drunkards of Ephraim; The crown of pride, the drunkards of Ephraim shall be trodden under feet." "Woe unto him that giveth his neighbor drink!" "Wine is a mocker." We are commanded not even to look upon it, when it giveth its color in the cup. For alas! "at the last it biteth like a serpent and stingeth like an adder!"

We wonder, with profound astonishment, that the church of the living God has been so long in recognizing the imperative duty of removing from the table of the Lord, that which we are strictly forbidden even to look upon. This is a vital question, all must admit. It therefore demands a most careful, earnest, and prayerful consideration. That sad consequences have resulted from the apathy of the church in this matter, many affirm. And shall they be repeated? Shall the commemoration of that most precious and sacred ordinance, instituted by Christ himself, and bequeathed as a legacy to perpetuate his dying love, be symbolized by an element that contains in itself the germ of moral ruin and death? O, that the church would awake to her responsibility, and throw around the weak her protecting arm.

Many there are who have deprecated the evils of intemperance, and are striving to reform, and have therefore pledged themselves "to abstain from all intoxicants, except for medicinal and sacramental purposes." And here we pause a moment to ask, is it not high time this second reserve, if not the first, should be forever erased from the "Temperance Pledge?"