

of the burning: many of them are self-condemned."

How direct and emphatic are his utterances against those who are thus tampering with the evil and ruining body and soul.

Here are some of his forcible words: "Are you a man? God made you a man, but you make yourself a beast. Wherein does a man differ from a beast? Is it not chiefly reason and understanding? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast. . . . But that is not all, you make yourself a devil. You stir up all the devilish tempers that are in you, and gain others which perhaps were not in you—at least you heighten and increase them. You cause the fire of anger, or malice, or lust, to burn seven times hotter than before. O do not aim at any excuse! Say not, as many do, 'I am no one's enemy but my own.' If it were so, what a poor saying is this, 'I give none but my own soul to the devil.' Alas! is not this too much? Why shouldst thou give him thy own soul? Do it not. Rather give it to God."

Although these faithful words were written more than a hundred and thirty-eight years ago, they are as much needed now as ever—especially in these days of multiplied temperance organizations—to keep in prominence the fact that the grandest of all the remedies for the salvation of the fallen is the blood of the Lord Jesus Christ.

WESLEY ON THE LIQUOR TRAFFIC.

In assailing the manufacturers and vendors of spirituous liquors, Mr. Wesley expressed his sentiments in utterances both forcible and trenchant. From his remarkable sermon on "The Use of Money," we quote the following, which clearly shows what he thought of the traffic:—

"Neither may we gain by hurting our neighbour in his body. Therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire commonly called drams or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore such as prepare and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy are poisoners general. They murder His Majesty's subjects by wholesale, neither does their eye pity nor spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood is there; the foundation, the floor, the halls, the roof are stained with blood! And canst thou hope, oh man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day,' canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in

heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed body and soul, 'thy memorial shall perish with thee!'"

Mr. Wesley was in a pre-eminent degree a man of shrewd discernment. When dark days of famine and want were causing intense misery and suffering in England, his writings on the subject indicated a clear idea of the cause of a great deal of the trouble.

As his busy life and apostolic labours threw him much in the society of those so suffering, while his generous impulses caused him, of his means, to do all he could to alleviate the wretchedness around him, so in the spirit of a patriotic statesman and clear-headed political economist he talked and wrote. "He knew that drunkenness was the scourge and vice of the nation, and that pandering to the depraved appetite by distilling, vending and drinking was the great source of his country's woes, degradation, and poverty. Hear some of his truthful utterances on this subject, written in 1773:

INTEMPERANCE THE CAUSE OF POVERTY.

"But why is food so dear? . . . The grand cause is because such immense quantities are continually consumed by distilling. . . . Have we not reason to believe that but little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys, not only the strength and life, but also the morals of our countrymen?"

In demolishing the argument which, even in these later times, had been used in defence of the traffic, namely, that the duty, or tax upon it, brings in a large revenue, he speaks on this wise:

"Is this an equivalent for the lives of His Majesty's subjects? Would His Majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? 'But otherwise the swine for the navy cannot be fed.' Not unless they are fatted with human blood. O tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen!

"What remedy is there for this sore evil—many thousand poor people are starving? How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life and of virtue—distilling. Perhaps this alone might go a great way towards answering the whole design.

"It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country, but) in any civilized State. 'O, it brings in a considerable sum of money to government.' True; but is it wise to barter men's lives for money? Surely that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill husbandry to give the lives of useful men for any sum of money whatever."

These lines are worthy of being written in letters of light. They show the clear insight which Wesley had of

the evil and its remedy. They go back to first principles, and strike the evil at its root. The temperance reform is supposed to have had three epochs—temperance, total abstinence, and prohibition. Wesley lived before the first epoch dawned, and yet was a prohibitionist. Was he the first in modern times?

Leaving others who may be better informed to answer the question, we ask, Where can we find a writer at the present day, who has given utterances more pungent and truthful than his? And how applicable they still are at the present hour!

THE DRINK TRAFFIC TO-DAY.

Poor drunkards, slaves to their terrible appetites, still abound, and there is need of encouragement to be given to those who would try to save them. Intemperance is still doing more to impoverish families and to waste the resources of the nations than any other three evils combined. More money at the present time is spent in Great Britain, in the United States, and in this fair Dominion of ours for intoxicating drinks than is spent for food.

Can Christian nations expect to escape condign punishment if they persist in going on in this way in the sight of heaven? Will there not be a fearful reckoning with the nations for this reckless prodigality and worse use than absolute destruction of some of God's best gifts to man? Will may we appropriate Mr. Wesley's words, as most applicable at this day and hour, and say, "What remedy is there for this sore evil? By prohibiting forever—by making a full end of that bane of health—that destroyer of strength, of life, and of virtue—distilling."

WESLEY AN ABSTAINER.

Mr. Wesley in his own life and practice lived up to what he so often preached on this subject. He was very abstemious in all his habits, and ever manifested a spirit of self-denial and personal sacrifice. So far did he go in this respect that he was even criticized and censured for his self-denying spirit. In 1735, he wrote: "Believing the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food." About two years after he returned to the use of meat, but, as regards spirituous liquors, his frequent utterances and his temperate life show the abhorrence in which he held them.

To some of his people in Ireland he wrote, "Touch no dram. It is liquid fire. It is a sure though slow poison. It saps the very springs of life." In his "Primitive Physic," he wrote: "Water is the wholesomest of all drinks; quickens the appetite and strengthens the digestion most. Strong, and more especially spirituous, liquors are a certain though a slow poison."

Thus lived and thus wrote the marvellous Wesley, the most useful man the world ever had since the days of the Apostle Paul. If living now, we have no doubt but he would be found in the leadership of the advanced guard of temperance workers. But he has gone to his reward; his works follow him. He has given us a glorious legacy—his example, his zeal, his burning words. How can we be loyal Methodists if we do not wear his

mantle and catch his spirit? If the burning zeal he had is not in some goodly measure ours, are we not recreant to our Church and disloyal to our leader? May the righteous indignation against the traffic, as well as the loving sympathy towards the poor unfortunate victims of the terrible curse, which Mr. Wesley ever had, be ours. And may the glorious day soon arrive, for which the suffering ones through their bitter tears are looking, and for which millions of prayers are ascending, when both the manufacture and sale of the accursed thing will be forever ended, and temperance and sobriety everywhere abound!

A Drunkard and his Little Child.

The Rev. Dr. Newman Hall once related the following touching story of the influence of a child:

"A gentleman lecturing in the neighbourhood said, 'Everybody has influence, even that little child,' pointing to a little girl in her father's arms.

"'That's true,' cried the man. At the close he said to the lecturer, 'I beg pardon, sir, but I could not help speaking. I was a drunkard; but, as I did not like to go to the public-house alone I used to carry this child. As I approached the public-house one night, hearing a great noise inside, she said, 'Don't go, father.' 'Hold your tongue, child?' 'Please, father, don't go.' 'Hold your tongue, I say.'

"Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public-house since—thank God for it! I am now a happy man, sir, and this little girl did it all; and when you said that even she had influence, I could not help saying, 'That's true, sir.'"

How a Bad Habit Grows.

1. It is like a *thread*—easily broken. A child can do it.
2. It is a *cord* that requires an effort to break it.
3. It has increased until it is like *twine*, requiring all of one's strength to part it.
4. It is now a *hempen rope*, binding fast and growing quickly into
5. A *cable* of confirmed habit impossible to break.

LESSON.—Break the thread and there will be no cable.

Wine is a Mocker.

DR. NORMAN KERR, of England, in a recent address at Exeter Hall, London, said:

"Fermented wine is indeed a mocker. It promises us strength, and mocks us with weakness. It promises us substance, and mocks us with shadow. It promises us heat, and mocks us with cold. It promises us moisture, and robs us of the moisture we already possess. It promises us life, and mocks us with premature death. It promises us intelligence and wit, and covers us with confusion. It dazzles us with visions of happiness, and plunges us into the depths of despair."

DR. CHARLES JEWETT, while arguing for prohibition, once said: "Why not pour the rum into the gutter? It is destined to the gutter at last; why not pour it there at once, and not wait to strain it through a man and spoil the strainer in the work?"