

and if it be a creature of God, therefore it is plain that men must be held to be warranted in using it." It is sufficient to say that there are many creatures of God to the use of which it is proper to set a limit. Arsenic, for example, is very useful in the arts and sciences, very useful in medicine, and is used by young girls, it is alleged, in Syria in beautifying the skin; but every one knows perfectly well that there are certain limits set, not merely by the common sense of the individual, but by the law, to the use of arsenic. It regulates its sale, and, in many countries, the form and the quantity in which it shall be sold are prescribed. And if it be right and proper to set these limits, and on the part of men to submit to them, it is conceivable that it may be equally right and just and proper to fix a certain limit to the use of this particular creature, and to confine all men and women that have respect to their comfort and welfare within those certain and definite limits. Well, but it is undeniably said that the Bible records the case of many people who use wine, and there is no explicit condemnation of their use of it. Suppose we concede that for a moment; there is no difficulty about it. You must be ready to admit, on the other hand, that in many places the Bible explicitly condemns the abuse of wine; it explicitly speaks against strong drink; it denounces it in the strongest language of which we know. Well, but it is said on the part of some: "You take the case of a good man like Timothy. Now, it is unquestionable that Timothy is expressly enjoined by the inspired writer to use a little wine for his stomach's sake and for his often infirmities." I think that is the one text which the opponents of total abstinence know the best in the whole Bible. Indeed, it seems to me that if they had the making of a kind of eclectic Bible, that and two or three other texts would be about the whole of it. But it appears to me that they entirely misapprehend the force and meaning of that statement. If one judges that statement correctly, it comes substantially to this: That whether he was right or wrong about the matter, Timothy's ordinary habit had been to drink water, and water only. That seems to be the clear, intelligible, and fair inference from the statement. But now an exceptional condition of his health had arisen, and, in view of that peculiar state of his health, the Apostle Paul, reflecting that wisdom and consideration by which the Bible is everywhere characterized, says, "Use no longer water, but use a little wine for thy stomach's sake and for thine often infirmities." And we should do precisely the same thing. We should not feel as an ordinary matter that there was anything in our principles of Christian temperance that interfered with our endorsing or accepting the council that was thus given; but I would emphatically make it a *very little* wine for one's stomach sake. If any one is inclined to insist upon pushing the Scripture argument, there is another view that I would commend to the consideration of thoughtful people. Men will say to us, "Ah! yes, everybody is agreed that the *abuses* of the thing are very bad." There was a day within the memory of some here when people did not talk about the abuses, but they have been carried over that. They all admit the abuses are very bad; they say, "Why don't you total abstinence people keep hammering at the *abuses*? Why do you talk so much against the *uses*?" Well, now, upon that subject there is something for fair and candid people to take into account. Is it not conceivable that the frequent use of a thing may become attended with evils so near, so palpable, so many, and so serious, that it will be wise for a good man to consider whether he ought not to forego even the use? Was not that practically the condition in which the Apostle Paul found himself in another matter? Was not that practically the state of things that he contemplated when he said, "If meat make my brother to offend, I shall eat no meat while the world standeth?" Was not that practically his state of mind in another case when he said, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak?" Does any man in his senses question that there are hundreds and thousands and tens of thousands of people made weak, made to stumble, and destroyed by the use of this thing?

Rev. John Hall, D.D.

THE METHODIST CHURCH.

The following is a part of the report on temperance recently adopted by the conference of the Methodist Church now in session at Belleville:

1. On temperance in the home and Sunday school. The characters of children are for the most part made or marred in the home. We would earnestly recommend all our people to have family pledge cards in their homes on which the names of the parents and children shall be written, and our Sunday Schools, working in harmony with the home, should organize as far as possible Bands of Hope or other juvenile societies, and hold a public meeting at least once every three months in each school. We also recommend the introduction of lessons on temperance as important aids in the education of children in the home and school.

TEMPERANCE TEXT-BOOKS IN SCHOOLS.

2. With reference to the introduction of temperance text-books into the Common Schools of our Dominion, we recognize its importance, and recommend that the necessary steps be taken in conjunction with others to secure the accomplishment of this desirable end.

3. The pen is mightier than the sword; use it then to the utmost to advance the cause of temperance and prohibition by circulating papers and information.

THE SCOTT ACT ENDORSED.

4. The Canada Temperance Act of 1878, known as the Scott Act, is the only form of prohibition we have on the statute books of the Dominion, and believing it can be made productive of great good to the cause of ultimate prohibition, we recommend our people in every county where it is not now in force to take steps for the submission of the said act to a vote of the ratepayers.

TEMPERANCE LEGISLATION.

5. We believe in the right of a free people to protect themselves from the action of all laws that protect and license at a rate that is fraught with so much danger to their peace and safety, and as no regulation of the liquor traffic will arrest to any appreciable extent and for any length of time the evils arising from the use of liquors as a beverage, we earnestly recommend the tens of thousands of Methodist people having the franchise to vote for those candidates only who pledge themselves to give such legislation as will remove from the statute-books all laws licensing the sale of strong drinks for purposes of beverages, and as will enact such laws as shall forever destroy the thrice-accursed business of drunkard making.

TOTAL PROHIBITION BY-LAW.

6. We accept of no local option as ultimate legislation on this question. Local option laws are but partial prohibition and temporary expedients, valuable so far as they go, but the only and completely effective remedy for a legalized evil is to make it illegal by repealing all laws protecting and licensing it. Then to gather all the force of law, backed up by an educated public opinion, for its utter extermination. We aim at, and will be satisfied with nothing less than, total prohibition from the State.

WOMAN'S WORK IN THE CAUSE.

7. We commend the work of the ladies of the Women's Christian Temperance Union to the prayerful sympathy and help of the Church. They are co-workers in the great cause of temperance and prohibition. Be generous towards them in recognition of all their claims. Be assured that woman's work in this reform is an essential and mighty force in the success that awaits it. Woman's place in the home is supreme; her place in the school as an educator is equal to that of man; her place in the learned professions is now freely accorded, not out of compliment, but of merit, and it only remains for the Government to grant her the right of the franchise, which right is fast being recognized by those who lead in the van of progress.

SACRAMENTAL WINE.

8. We earnestly recommend and entreat the official boards of our Church to secure for sacramental purposes the pure unfermented juice of the grape, and use that only.

Contributed Articles.

EXHIBITION NOTES.

The "roaring farce" of selling liquors at sixteen separate booths under the *agis* of an assumed license has been in full swing for the last fortnight, and the money comes sweetly into the coffers of the successful tenderers for the privilege of dispensing the ardent, whilst that patriotic institution, the Industrial Exhibition Association, smiles complacently at the way in which they have managed to "double" the law, both in its letter and spirit. We have said that this is being done under the *agis* of an assumed license, for if the Liquor License Act means anything at all, and is to be interpreted by ordinary common sense rules, the license obtained in the name of Mr. Hill, is now void and of none effect.

In proof of this assertion we quote clause 14, Crooks Act, under which the license was issued:—"Subject to the provisions of this Act as to removals and the transfer of licenses, every license for the sale of liquors shall be held to be a license only to the person therein named and the premises therein described, and shall remain valid only so long as such person continues to be the occupant of the said premises and the true owner of the business there carried on."—40 V., c. 18., s. 5.

It is self evident that the moment Mr. Hill disposed for a consideration to other parties of the right and ownership of these booths for the purpose of carrying on a business therein, he ceased to be the occupant of the premises, and the true owner of the business there carried on. By the terms of the Act he there and then became unlicensed. His license ceased to be valid, and the appointment of agents to sell liquor under the terms of a license which had ceased to exist, justifies our appellation of the whole business as a "roaring farce."

But more remains; if we look behind the scenes we can trace the matter a little more clearly. When the committee of the Association waited upon