

deal towards minifying the evils of intemperance, and if temperance men are true to their principles, and united in their action, they can so influence the composition and character of the coming councils, that a long stride may, by their assistance, be made in the direction of prohibition.

If we are in earnest in our denunciation of the terrible drink-system, let us eagerly seize this opportunity to hamper and limit its operations. Let every municipality at once organize a solid phalanx of determined voters, who, regardless of party, or other minor considerations, will make a pledge to restrict the liquor-traffic, an essential qualification of any candidate for whom they will vote; then there will be found men who will not dare to do otherwise than make such pledges, and carry them out to the benefit of the whole community.

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### Selected Articles.

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#### A MEDICAL VIEW.

Dr. James Edmunds, of London, Eng., has this to say of the habit of beer and liquor drinking :

"Beer drinkers imagine that abstainers from alcohol drink 'a lot of cold water;' but, in point of fact, it is the beer drinkers who drink the 'lot of cold water.'

Any beer drinker who goes to the food department of the South Kensington Museum will there see the constituents of beer all separated in a visible form in their proper proportions; and he will learn that out of twenty pints of beer that he buys, nineteen are water! Nearly one pint is alcohol, and the rest is treacly residue, with salt and other unimportant constituents. The treacly matter represents the food material or residual barley left in the beer. The alcohol may be partially oxidized in the system, but its effects are chiefly felt in taking the edge off those sensibilities by means of which the system is conscious of fatigue; and a large part of the alcohol is exhaled by the lungs and skin, as is shown by the smell which emanates from the drinker. The salt gives a certain piquancy to the flavor of the beer by irritating the nerves of the tongue, and it serves also to set the kidneys going, and bring the customer back to the public house. Beer, when taken at meal times by those whose stomachs have been trained to look for it, provokes a secretion of gastric juice, and its alcohol is rapidly washed out of the stomach, in order that the solution of the food may not be hindered.

If stronger alcoholic beverages are taken, such as wine or spirit, digestion is more completely arrested, pending their removal; and, as well known, if the glass of wine be repeated too often, digestion is altogether prevented, and a few hours afterward the food has to be returned by the way it entered. In this case it is generally said that 'the salmon' has disagreed with the unfortunate diner-out: but I have generally observed that the capacity for walking straight is as much impaired as is the capacity for digesting food, and unless when wine has been taken largely, I never saw 'the salmon' make a man ill. Against tea or coffee not very much is to be said, and I never knew of a police court case in which the defendant ascribed his violence to having taken too much tea or too much coffee. But for the quenching of thirst tea and coffee are bad. The habit of drinking strong tea or black coffee directly after dinner is especially bad, and certainly interferes with digestion. At breakfast time a healthy man has all his sleep in him, and surely it is then unscientific for him to inflict upon his system strong tea or coffee."—*Lancet*.

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#### JOHN B. GOUGH'S IDEA OF THE LIQUOR TRAFFIC.

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I will tell you my idea of the liquor traffic very briefly, said Mr. Gough. God forgive me, I do not speak of it boastingly, for my sin is ever before me; seven years of my life was a dark blank. I know what the burning appetite for stimulants is; I know all about it, as I have sat by the dying bedside of drunkards I have held their hands in mine; I have tried to lead them at the last gasp to the Saviour who never turned any away that came to Him; and yet in the light of my own experience and the experience of others that I have received through my own observation, I could

say:—"Father in Heaven, if it be Thy will that I should suffer, whatsoever seemeth good in thy sight of temporal evil, impose it on me; let the bread of affliction be given me to eat; take from me the friends of my old age; let the hut of poverty be my dwelling place; let the wasting hand of disease be laid upon me; let me walk in the whirlwind, live in the storm; let the passing away of welfare be like the flowing of a stream, and the shouts of my enemies like rain on the waters; when I speak good let evil come on me—do all this, but save me, merciful God, save me from the bed of a drunkard! And yet as I shall answer to Thee in the day of judgment, I had rather be the veriest sot that ever reeled through the streets, than I would be the man who sold him his liquor for the sake of making money."—*Independent*.

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#### COMMUNION WINE.

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*Published by request of the Montreal Women's Christian Temperance Union.*

It is a well known fact that when fermented wine is used for sacramental purposes, the reformed drunkard cannot put the sacred cup to his lips without incurring the danger of a relapse into former habit. "One of the members of our church told me that before we gave up using intoxicating wine, it was with the greatest difficulty that he was able to resist taking more after the taste was excited," writes a deacon in a western church, and the man's experience is that of many. For this reason, if for no other, churches should be careful to use unfermented wine, and they would no doubt be glad to do so, if they knew how to obtain that article. Miss Willard in her book entitled "Woman and Temperance" tells how the problem was solved in a church in an American city. The lady who solved it says, "Some time ago our church decided not to use fermented wine, but somehow a sort of logwood decoction got into the chalices, which was entirely out of place and harmful to our cause. Some of the deacons said: "We cannot have such a mixture as this—it will not answer," and they were right. The matter troubled me. At last I said to my husband, "I can't go out much to the temperance meetings or take an active part in the Woman's Union, but I can prepare wine enough for our church of eight hundred members for all the communion of this year, and I'll do so." It was no easy undertaking. It kept me in my kitchen wide awake and on the alert for several days, but I've got the wine all bottled up, and the people are well pleased with it." "Let some lady in each church," says Miss Willard, "go and do likewise, and she will have helped our many-sided cause in a noble efficient way." This lady's recipe is as follows:

"Take twenty pounds Concord grapes and add two quarts of water. After crushing the grapes, put them into a porcelain kettle. When at a boiling heat the juices separate from the pulp and skins. Then strain through a tin sieve or colander, using a little more water. Add six pounds of granulated sugar. After the sugar is all dissolved, strain through a thick cloth. Then heat hot and pour immediately into stone bottles and seal tightly while hot. The above will make three gallons and, if properly put up, will keep any length of time, but all air must be kept from it till wanted for use. It is better to use bottles that will hold the quantity needed for each communion."

A Montreal lady has, for a number of years, prepared all the wine used in the church to which she belongs from a very similar recipe, at the small cost of twenty-five cents a bottle. Her plan is as follows:

"Take twenty-five pounds of grapes and a pound of sugar mixed with a quart of water, bring to the boil and when cool squeeze through a jelly bag. Mix the juice with four pounds of sugar, boil fifteen minutes, skim and bottle while hot in bottles taken out of boiling water. Seal with beeswax and rosin. This makes a very excellent article."

Another well recommended recipe is as follows:

"Take one gallon of grapes, wash them well, add half a gallon of water and let it stand in an earthen jar for three days. Then run off the liquid which is at the bottom, being careful to disturb as little as possible the skims and seeds that have risen to the surface. Add a pound of sugar to each quart of grape juice, bring to the boil, and while at that temperature can in self-sealing jars or sealed bottles."

These directions are published in the hope that temperance ladies throughout the country will take the matter up and see that the churches are provided with a pure wine for the communion table. In regions where grapes are not to be had, arrangements might be made with a Woman's Christian Temperance Union in some other place to provide the necessary quantity at a reasonable price.

(Please cut this out for future reference.)

—*Montreal Witness*.