

destroyed in Britain, Canada and the United States would make loaves enough to pave a road 40 feet wide from Halifax to British Columbia. In Canada the waste is simply enormous. We speak about the war in the North-West as costing nearly \$6,000,000, and we wax very patriotic over it, but we should hang our heads in shame when we think that \$30,000,000 is spent each year for drink in Canada. In that same war a few score of soldiers were killed. They were buried with national honors. Cities vied with each other in doing honor to the fallen heroes. Bands played "The Dead March in Saul," and the thousands of fellow soldiers fired farewell shots o'er the graves of the heroes when buried. But what a contrast between them and the 10,000 Canadians who go down in silence, shame and disgrace to a drunkard's grave and doom each year. We speak of Canada's national debt as great, and so it is, but if you give me the money spent in drink—\$470,000,000 since Confederation—I will pay all the national debt twice over.

But this question not only concerns the *national prosperity* of our land, but it enters into *practical politics*. Judging by the tendency of affairs at present in all English-speaking lands, it would seem as if in the near future we would have universal suffrage, that is, every man who pays his proportion of taxes, whether rich or poor, will have an equal right to vote. The United States have it already, and in our Dominion we are drifting very rapidly in that direction. Now theoretically this may be all right, but practically it is found sometimes to be all wrong. If all were intelligent and sober, and took a hearty interest in the welfare of our land, the result would be all right, but, as it is, there is great danger. In the United States the saloon openly boasts of controlling 2,000,000 voters—in other words, 2,000,000 can be bought on election day with a bottle of rum—and these, led by Anarchists, Socialists, in the near future may produce untold ruin, shame and disaster. In eight of the largest cities the mob controls the election, and elect whom they please. Before our fair and beloved land reaches this stage let us put the battlement of temperance and prohibition around it.

We have considered the bearing of temperance upon health and long life, upon the home and the community, upon the national prosperity and the practical politics of our land. We must now look at its

IV. BEARING UPON OURSELVES AS CHRISTIANS. In Romans xiv. 20 the Apostle lays down a wide and far-reaching principle, applicable not only to that age but to all ages. He says: "It is good neither to eat flesh, nor drink wine, whereby thy brother stumbleth, is offended or made weak." So cautious and conservative a commentator as Dr. Charles Hodge, of Princeton, interprets this passage as follows: "That is, abstaining from flesh, wine, or anything else which is injurious to our brethren is right, that is, is morally binding and obligatory." In other words, we are to be