

poison. Legislation that granted such licenses, either for revenue purposes, or in deference to clamoring prejudice, would be denounced as mercenary or cowardly, and indignantly repudiated by sensible men, determined to have for their interests and hoires, the protection that it is presumably intended to supply.

The unclean lanes and dwellings are attended by disease and death no more frequently and inevitably than is the public sale of liquor followed up by ruin and degradation, not physical only but morally as well. If the law that suppresses facilities for the production of certain evils is good, what shall we say of the law that actually licenses facilities for the production of evils infinitely greater and worse? "The Liquor License Act of 1883" contains a great deal of prohibition, for this we appreciate and commend it; but this good is mixed with so much evil, so much protection and toleration of what is known to be bad, as actually to justify its being headed by a title, the very wording of which ought to make civilization ashamed.

"THE LIBERTY QUESTION," commonly so-called, as an argument against the legal suppression of the liquor traffic, affords an example of a perverted truth. We claim liberty of thought and speech and action. Our claim is a sound one, but we must remember that liberty can only be secured by the suppression of tyranny. Liberty for that which is good can only be attained by restricting the liberty of that which is bad. Honest men can freely walk the streets in safety, because law prevents the dishonest man's interference with another's purse in life or character. Here law protects liberty, by restricting liberty. You do not plead for freedom for the poisonous snakes in the grass on which your children play. You want no liberty for wild beasts or mad dogs about your home, but you protect your children's liberty by destroying what would interfere with its exercise. If the strong drink traffic hinders and counteracts the purifying and ennobling work of church and school and home, then you can have liberty for church and school and home only by destroying what militates against their success, hampers every step they take, and undoes what they have already accomplished. We plead for prohibition in the sacred name of liberty. Good and evil are eternally antagonistic, one can exist only at the other's expense, and FREEDOM FOR THE RIGHT MEANS SUPPRESSION OF THE WRONG; liberty for virtue means prison bars for crime; and when the grandest ideal of freedom prevails supreme, every man will have the right to do what he chooses, only as far as he chooses to do what is right.

Select Articles.

THE TEMPERANCE ENTERPRISE.

An enterprise that has fed the hungry, and clothed the naked, and healed the sick, and taught the ignorant, and elevated the degraded, and gladdened the sorrowful, and led to the cross multitudes that had been wandering far away; an enterprise that has gathered again the fortune that had been scattered, and built again the home that had been ruined, and raised again the character that had been blasted, and bound up the heart that had been broken; an enterprise that has given peace where there was discord, and gladness where there had been woe, that has broken open many a prison door, and restored to his right mind many a maniac; an enterprise that has prevented many a suicide, and that has robbed the gallows of many a victim that would otherwise have been there; an enterprise that has thinned the work-house, and the hospital, and the jail, but that has helped to fill the school, and the lecture-room, and the industrial exhibition; an enterprise that has turned into useful citizens those that were the pests of society, one of the best educators of the masses, one of the chief pioneers of the Gospel; an enterprise which is not Christ, but which is one of the holy angels that go upon his mission. Like some fair spirit from another world, our great enterprise has trodden the wilderness, and flowers of beauty have sprung up upon her track. She has looked around, gladdening all on whom her smiles have fallen; she has touched the captive, and his fetters have fallen off; she has spoken, and the countenance of despair has been lighted up with hope; she has waved her magic wand, and the wilderness has rejoiced and blossomed as the rose. Like the fabled Orpheus, she has warbled her song of mercy, and wild beasts, losing their ferocity, have followed gladly and gratefully in her train. She has raised up those that have been worse than dead, sepulchred in sin, and she has led multitudes to the living waters of salvation.—*Norman Hall.*

Mr. Wm. Boyd Hill, Cobourg, writes: "Having used Dr. Thomas' Eclectic Oil for some years I have much pleasure in testifying to its efficacy in relieving pains in the back and shoulders. I have also used it in cases of croup in children, and have found it to be all that you claim it to be."

TWO METHODS OF REFORM.

The temperance reform, broad as it is, divides itself naturally into two branches; it is a reform of two methods. It is a reform, in the first place, of the individual; it is a struggle against inward temptation; and then, as applied to society, it is a struggle against the outward incitement. Thus it divides itself into moral and legal suasion. We need moral suasion, of course, as the foundation of everything, we need correct public sentiment as the foundation of all correct action, and nobody can overvalue this. It is always to be present in our efforts, and nobody should think, if we make but little mention of it in our conventions, that we therefore ignore it. It is because we do not wish perpetually to go laying again the foundations. The foundations have been laid. We all believe in it; we all know it; we were all brought up to appreciate the value of it; and we do not wish to be repeatedly naming to wearisomness the platitudes that have been repeated so often in regard to this cause. We know it all by heart; we value and cling to it, and we expect to as long as we are engaged in this temperance warfare. But out of this grows the necessity for legal suasion. I have a very short method with those who advocate moral suasion alone. I say, "Practice it upon yourself first. Persuade yourselves first to be total-abstinence men; for nine-tenths of the men who talk about this are not total-abstinence men themselves. Persuade yourselves, then try it upon your neighbor; then go hand-in-hand with those noble organizations that are lifting up the weak. Do the work of moral suasion; lift men up from the gutter; and then, depend upon it, there will be no man more earnest and pronounced than you in an effort to make the streets safe for the men whom you have rescued from the gutter." No man who has a Christian heart, who has wept and prayed over the victim of intemperance, and has succeeded in elevating him into the image of God, with a clean heart and a pure soul—no man trembles more than that man when he sends him forth to his daily work, to run the gauntlet of the legalized grog-shops that lie in his path; and no matter what that man's theory may have been when he started, he comes back from the work of benevolence indignant at the civilization that allows the weak to be tempted back to destruction again by this public incitement to vice and iniquity. So that let every man follow moral suasion to the end, not with mouth and word only, but with the heart and hand, and I will risk his feeling upon this subject of legal suasion.—*Hon. R. C. Pitman.*

LICENSE VS. PROHIBITION.

"License means sales, and sales mean intoxication."—*Judge Agnew.*

It matters not so far as the principle is concerned whether the price paid for license be one hundred or one thousand dollars. To give authority to do an act is to participate in the act, and if the legitimate result of the act be crime and degradation, then the granter of the authority is as truly a criminal as the actual perpetrator of the crime. For the State or Court to license the sale of intoxicants for a beverage, the legitimate consequences and sequences of which are only crime and degradation, is a crime *per se*, and all the guilt consequent and sequent lies at the doors of the granters. Again, for ministers of the Gospel, for Christians, editors or others to throw their influence in favor of, or advocate high license, or low license, or any license at all, to sell intoxicating drinks as a beverage, is to heap upon themselves the guilt of the crimes and degradation resulting from such traffic. Those who contend for license, at all, act upon the principle, that crime and iniquity may be licensed for a reward. "No license! Prohibition!" is the true position, the foundation rock, on which every friend of temperance and Christianity must stand, for "License means sales, and sales mean intoxication," and intoxication means crime and degradation and ruin. To the political parties who would bait the devil's hook with high license we say, No! Here we have no compromise; prohibition is the goal for which we run "yesterday, to-day and forever."—*Lea.*

"STAND TO YOUR GUNS."

Hoist your flag! 'tis the eve of a fight
For the death of the demon, Drink.
Draw your swords in the cause of the right!
Souls are loitering over the brink
Of a precipice, gloomy and dark,
Whose base is the kingdom of hell;
So brace up your nerves for the fray,
See to it you bear yourself well.
"Stand to your guns!"

Keep in line, for the foemen are strong;
In numbers they rival the stars.
For the rescue of brothers from death,
On to victory, and heed not your scars!
For the sake of the wives of your hearts,
For the sake of the sisters you love,
For your babes, for your homes, for your all,
Stand you fast—from your ranks do not move
"Stand to your guns!"