

as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

But with all these glorious results, past, present and to come, it has its evils too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphans' cry and the widows' wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it brought.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping; by it, none wounded in feeling, none injured in interest, even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! With such an aid, its march can not fail to be on and on, till every son of earth shall drink in rich fruition and sorrow-quenching draughts of perfect liberty. Happy day, when all appetites controlled, all passion subdued, all matter subjected; mind, all conquering mind, shall live and move the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!"—*Ex.*

THE ALL-CONQUERING WEAPON.

The great and bitter cry goes up from countless sufferers by the drink traffic, "How long, O Lord, how long is this blighting curse to continue?" The old serpent has got his fangs deeply buried in the body politic. He has massed his forces, such as pecuniary interest, appetite, fashion, and habit, to sustain the drink traffic, and the evil elements of society naturally array themselves on his side. Yea, even many good men and women by their continued "moderate" indulgence in intoxicating drinks are, unconsciously, it may be, on that side, inasmuch as they sustain the traffic and the drinking customs. Any victory over these hosts of opponents must be from the Lord; and must be sought by prayer—persistent, earnest, faithful prayer. All Christians who recognize the duty of doing what they can to put down the drink traffic should engage in this prayer crusade, as they have opportunity in public, but above all statedly in private. Our prayers should besiege the Throne of Grace with special fervor till the eventful day, which shall declare the result of our effort. Every one who desires the abolition of the liquor traffic should incorporate a prayer for its overthrow in his or her daily devotions, and a concert of special prayer for the same object should be observed on the evening of each Lord's day, for say a quarter of an hour before retiring to rest. In this concert, doubtless, many thousands of drunkards and drunkards' widows and orphans would join, and the united cry from thousands of bed-chambers for deliverance from the drink would undoubtedly be graciously heard and powerfully answered by the Lord. Let other parties yell themselves hoarse in their electioneering orgies; the strength of the party of purity and temperance will be found in prayer. Let our watchword be PRAYER, PERSUASION AND THE BALLOT!—*N. Y. Witness.*

THE LIQUOR BUSINESS.

Below we copy a portion of a temperance sermon by the Rev. Lyman Beecher, in 1827:—

"Can we lawfully amass property by a course of trade that fills the land with beggars, and widows, and orphans, and crime; that peopled the graveyard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation and put an end to the traffic in ardent spirits. If, in every dwelling built by blood, the stones from the wall should utter all the cries which the bloody traffic

extorts, and the beam out of the timber should echo them back, who would live in it? What if in every part of the dwelling from cellar upward, through all the halls and chambers, babblings and contentions and vice and groans and shrieks and wailings were heard day and night? What if the cold blood oozed out and stood in drops on the wall; and, by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance should stand upon the walls in horrid sculpture within and without the building. Who would rear such a building? What, if at eventide and at midnight the airy forms of men destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane or follow the track of the ship engaged in the commerce, walking upon the waves, flitting athwart the deck, sitting upon its rigging, and sending up, from the hold within and from the waves without, groans and loud lamentations and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships? Oh, were the sky over our heads one great whispering-gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound bringing up around us from beneath the wailing of the damned whom the commerce in ardent spirits had sent thither; these tremendous realities assailing our senses, would invigorate our conscience and give decision to our purpose of reformation. But these evils are as real as if the stone did cry of the wall, and the beam answered it; as real as if night and day wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows and showed themselves nightly about stores and distilleries and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should open a passage for the wailings of despair to come up from beneath."

This is strong language, but it sets the business of the whiskey men before the world in its true light. To their consideration we specially commend this extract.—*Western Wave.*

By a mistake we omitted to credit an article under the heading of "The Barley Question" which appeared in this department in last week's issue to our esteemed contemporary the "Canadian Stock-Raisers' Journal" from whose pages it was taken.

Contributed Articles.

THE WINE OF SCRIPTURE.

HOW TO READ THE BIBLE.

The controversy that has been going on for the past fifty years between the advocates of total abstinence and its opponents anent the wine of Scripture, and the use of alcoholic wine for sacramental purposes, is not a whit nearer a termination than when the gauntlet was first thrown down, notwithstanding the amount of exegetical erudition that has been brought to bear upon it; nor is it possible that a final and satisfactory solution will ever be arrived at, so long as the present system of literalizing the Word is persisted in.

When we come to realize that the Bible is a spiritual book, giving in diversified forms the history of internal states, discernible not by the natural faculties of the external sensual mind, but by the spiritual faculties of the internal man, or soul, that it must be read as we read a man, not by the cut of his coat, or the size and shape of his body, but by and from his spiritual status, which gives form and direction to his mental and moral character; when we see the letter only, as the body that clothes the spirit; the vessel only, that contains the Water of Life; the medium between God and man; the human assumed by the Divine, in order to reach man in a state of nature; bits of earth taken up by the great Teacher, to illustrate heavenly truths; human affections, in all their ramifications; human ideas, thoughts and opinions, human history, manners, laws, virtues and vices, adopted as instruments or channels through which and by means of which spiritual and heavenly things are brought to the apprehension of man. All things that do appear, animate and inanimate in all their multitudinous forms and appearances, most wisely and beautifully adapted to represent to the rational mind internal spiritual principles which are the exact correlatives of the things in the letter. When we have graduated with this "School-master" whose jurisdiction ceases when we arrive at "The Truth," then, and not till then, shall we be able to understand why such prominence is given to wine in the Sacred Scriptures.

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