

to solve:—1st, The problem of the loss of revenue; 2nd, The problem of dealing justly with men who have been drawn into and encouraged in the traffic by Government license; and 3rd, The problem of enforcing the law after it is enacted. But these practical difficulties will vanish, as did vanish those encumbering the abolition of slavery, when a nation rises to its duty in the spirit of Christ. It is wise, however, to scan well the work to be done before we touch it, lest we be found playing at soldiering, as too many were when this battle was lost in Canada in 1852. It is well also that we should learn not to expect too much even of total prohibition. What it will yield us in practical reform, was well put by Dr. Bayne, of Galt, a man of deep insight into things, in an able speech in favor of prohibition some twenty years ago:—

"Now I am not so sanguine as to expect that drinking can be utterly extinguished by this law. Those who at present can part with everything they possess to get drink, would be found to do the same with this law in force. But this law would make drink expensive, would compel many to abstain altogether, and free others from the temptations by which they are ensnared,—it would drive drinking into the dark,—make it disreputable—lead respectable people to renounce it utterly—and be hailed by many as the very excuse they want to free themselves from the tyranny of drinking customs. In this way the new law would go a great way towards banishing the evil from the community."

But let us leave all debatable ground and meet on ground where, between Christians, there ought to be no debate. At present let us not debate as to whether a man ought to sign the pledge or not: let us not debate whether or not, as Dr. Miller asserted, alcoholic drinks are all poisons; let us not debate whether a prohibitory law is or is not legitimate; let us not debate whether or not the Church ought to debar from its Communion all traders in strong drink. Let us for the present leave that debatable ground, and let us meet with Christ,—with confessors and martyrs, where there can be no debate, because the Bible speaks:—"Look not

every man on his own things, but every man also at the things of others."

"Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down *our lives* for the brethren." To save others Christians did, and do still sacrifice themselves. Fathers lay down, on sea and land, their lives, in toiling for their families; mothers, in watching by their bedsides; physicians, in ministering to their patients; ministers, in laboring in word and doctrine among their people. Our life we must carry in our right-hand, at the bidding of Christ; and shall we refuse for His sake, and for the sake of the perishing, to part with a *glass of liquor*. Did we live in a state of Society where drink was not dangerous in comparison with other sins, then *personal* considerations alone should decide our relation to strong drink. But we live in a time when drink is emptying churches and filling prisons, ruining estates and breaking hearts, when there is scarcely a house where, by it, there is not one lost or dead. At such a time can Christians hesitate as to the Christian course? It is one of the happy signs of our times that all over the world, the church is slowly, calmly and firmly stepping on to this broad, unassailable, Christian platform. Temperance societies are being formed within the congregations in the Methodist, Presbyterian, Episcopalian, Baptist and Congregational Churches, composed of church members and presided over by church officers. May God prosper them till the universal Church of Christ is one vast Temperance Society.

Boaz did not give Ruth a quantity of corn at once, but kept her gleaning. That is the best charity which so relieves another's poverty as still continues their industry.—*Fuller*.

THE THREE WISHES.—The apostle Paul had three wishes—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.