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as I remember it. This may be attributed, among other causes, to the great increase in the use of ale and beer and light wine. To one person who kept these beverages in his house twenty years ago, at least a dozen do now. Spirit-drinking to excess is consequently rapidly dying out, and will, unless stimulated into renewed activity by unwise restrictions, continue to decline until an habitual drunkard will become as much an object of pity and sorrow as the lunatic of to-day, and, as such, will be treated medically. The time will come when we will no more punish the drunkard than to-day we punish the pitiable victim of any other mania. At present it is proposed to visit upon the heads of the ninety-five temperate men the sins of the five intemperate. In the meanwhile, if events are allowed to take their natural course, drunkenness as an appreciably felt evil, will die its own proper natural death.

I have written the foregoing with a full sense of my responsibilities as a minister of Christ and a priest of the church of God, and in the interests of what I believe to be the sacred cause of truth. Nothing justifies the sacrifice of truth; the game is never worth the candle. It is not worth telling a lie to save ten thousand drunkards. All the eloquence that has been expended, all the self-sacrificing zeal that has been lavished upon the cause of "temperance," all the nobility and purity of motive that in many cases animates its advocates, cannot excuse or justify sacrifice of one particle of truth. Truth outraged will, though it tarry long, take its revenge and unless a cause is rock built upon its changeless and eternal principles, it will not stand. Any cause therefore, whose motive power is the depriving me of my liberty because someone has proved himself its unworthy possessor; which is built upon the "two blacks make a white" principle; which degrades and virtually

deprives me of my manhood—is, however virtually fair, an essentially bad and worthless one, and deserves that universal reputation which the England of our forefathers accorded to that attempt during the Cromwellian regime on the part of the Puritans, whose degenerate successors these men of to-day are, to impose by legal enactment upon the nation the yoke of a pharisaical observance of certain intolerably burdensome outward rules of conduct.

Be it remembered, in conclusion, that the right to do right involves the power to do wrong, and that the curtailment beyond a certain point, of our liberty to do wrong, must have one of two evil effects—either to rob a man of responsibility, and thus his manhood, reduce him to a mere automaton, or else to drive him into a state of rebellion against all forms of moral authority or restraint—to make him a slave or a rebel. Virtue without the privilege of free choice is impossible. Temptation is the touchstone of all character.
R. F. DIXON.

M. McConnell

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