

and Master, in distorting His Holy Word, and depraving His Holy Sacrament ; and because it is an unwarrantable interference with the liberty of the subject. We must rally round this standard ; we must fight prohibition on this issue ; and our battle cry must be as of old :

“ PRO ARIS ET FOCIS.”

9. As we began our argument, so would we close it, with the Word of God. But first let us reiterate ; we speak not a word against those who are nobly and self-denyingly striving to reclaim the drunkard and to check the prevalence of this particular sin—we are only resisting those who advocate Coercion. The only “ argument,” if such it can be called, which prohibitionists can wrench from the Scriptures is the text : “ It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth.” (Romans xiv, 21.) It is scarcely worth while to answer such an argument seriously ; one would think that the verse immediately preceding and that immediately following the text were enough to show that such a course as coercive prohibition was the last thing in the apostle’s mind regarding either meats or drinks. Perhaps the best plan to meet such “ argument ” is the *argumentum ad absurdum* which we borrow from the *Dominion Churchman* of 19th May : “ The tongue is an unruly member, and by it untold harm and evil have been wrought ; therefore let us prohibit all speech.”

St. Paul does indeed say : (I Cor. viii. 13,) “ If meat make my brother to offend I will eat no flesh while the world standeth ; ” but he does *not* add : “ And I will see that nobody else shall, and I will agitate to get coercive laws passed to that effect.” The whole drift of the Apostle’s argument in both the chapters, (Rom. xiv and I Cor. viii,) from which the above texts are extracted, is as follows :

1st. To assert, and insist upon, the full and complete liberty of the Christian in the matter of meats and drinks.

2nd. To concede that “ weaker brethren ” (probably the later converts from Judaism and Idolatry,) would naturally bring with them into the Church the prejudices of their early training : the Jew finding it hard to free himself all at once from the prohibitory enactments as to meats, etc., of the law of Moses and of the “ tradition of the elders ; ” and the Greek clinging to his old-time habits and superstitions.