

that the State should pass an efficient prohibitory liquor law, and therefore the Assembly urges upon the members of the Church to use all legitimate means to secure such legislation." This, by vote, was declared to be "the judgment of the House" and is now not only the opinion, but the law of the Church. Who then constitute the Presbyterian Church of whom it is said that total abstinence principles are foreign to its opinions, for not a single minister in the Assembly recorded his dissent against the then enacted law except Mr. Macdonnell; he had not even Mr. Milligan then to countenance and encourage him? The case then is simply this, total abstinence is foreign to the opinion of the Presbyterian Church—Mr. Macdonnell is the only minister who recorded his dissent against the existing law of the Church—therefore— Now as a leader implies a following, which Mr. Macdonnell had not on the liquor question, either in the Assembly or Presbytery, or in the Confession question in the Presbytery, and as a Pope or even a Moderator implies an election and as he is not yet even one of the Fathers of the Church, he should wisely honour the old heathen adage, *festina lente*, which being translated means "ca' canny," and keep in view the old predictive proverb, "The mair haste the waur speed," seeing that as yet his *ex cathedra* utterances are neither wondrous, witty nor weighty.

Looking a little now at the grounds on which these two brethren stand we see that one part is that "total abstinence," etc., yet not only can it be gained that all law limits, and all license prohibits but on such fundamental principles all good governments are based. If then government has no right to interfere with the so-called liberties of the 8,722 inebriates and that which directly produces, perpetuates and increases their number, what right has it to protect them in their unwarrantable interference with our liberties in taxing us to the tune of so many thousands to protect them in their liberties and provide for their necessities, with the prospect as shown by last year of increasing thousands annually and how much of these taxes do such pay? It cannot be denied of those who do not earn their own living that others have to do it for them and thus the respectable portion of the community are compelled to labour day by day to provide for and protect the most disreputable of our race, and what is the return? simple dread, danger and destruction. But some may argue that "total abstinence is, etc.," who are able and willing to protect themselves. But what is the practical result? The annual increase by thousands who have painfully shown that they have not been able to protect themselves, and yet it would be trenching on their liberties to help them to protect themselves. All drunkenness is preceded and produced by what is indefinitely called moderate drinking, and this must not either by the laws of God or man be interfered with. No one ever became a drunkard all at once, no one ever resolved to be a drunkard and is it too much to say that no one ever hoped or expected to be a drunkard? Whence come they then and continue and increase, but from so-called moderate drinking, for had they never begun they would never have become what they are. Such then is the source of all drunkenness and the producer of all drunkards, yet to prohibit and protect such is held to be "an unwarrantable interference with individual liberty," so it would be if even an ass should fall into a ditch and help was given to lift it out and prevent its getting in again.

Further "total abstinence is foreign to the opinions of the Presbyterian Church." How far this is true may be seen by reading the existing law of the Church as recorded above.

But further, and more important and impressive, "total abstinence is contrary to the teachings of Scripture." If so, then our Saviour says, "What is not for is against," and if Scripture is not for prohibition it is against it and thus people must drink and do wrong if they do not. Yet what is the proof and the product of drinking but waste of time and means, of material, of energy, of character. In short it leads to a wicked wasting of all good and a wicked working of all evil, for our two brethren have failed to show when drinking ceases to be good and right and becomes evil and wrong, for they hold that while Scripture commands the origin of drunkenness it condemns the issue as ceaseless ruin here and endless woe hereafter. Permit me now to wind up with the following creed or confession.

Total abstinence! Prohibition!!  
O what silly senseless cries,  
What a puerile inanition,  
What a scandalous imposition  
On our rights and liberties!

We have no need of restriction,  
As regards our kinds of drinks,  
Then from these let each make selection  
And all drink to their satisfaction  
Whatever this, or that one thinks.

This would preserve the people's freedom  
And swell the nation's revenues,  
Make plenty work to clothe and feed 'em,  
And plenty drinks to all who need 'em  
To gulp and guzzle as they choose

Let them drink then, freely, fully,  
When or where they have occasion,  
And go at it calmly, coolly,  
Till appetite becomes unruly,  
And then restrict by moral suasion.

Such is the creed so proudly vaunted  
By "The Liberal Temperance" band,  
Though "played out" long since, yet undaunted  
They hold 'tis just the thing that's wanted  
And all that's needed in our land. T. TOTAL.

### SECURITY FROM TEMPTATION.

MR. EDITOR,—What is temptation? A sinful craving of the heart after self-indulgence. Our guide-book says, "A man is tempted when he is drawn away of his own lust and enticed." Many are more easily tempted to commit sins of omission than sins of commission. God's Word tells us that sins of omission are quite as deadly in their effects as sins of commission. Of the man who neglected—only neglected—to use his one talent, Jesus said: "Cast ye the unprofitable servant into outer darkness, where there will be weeping and gnashing of teeth."

God's word tells us that wilful ignorance is sin. How many in this world have been tempted to neglect to try and find out God's will on the Temperance Question? Some say neglect is the mother of all sin. I can fancy some of our young men saying wine is pleasant to the eye! sweet to the taste, it cheers those who drink it! Why do you ask us to give it up? What harm can it do us? Brother! Sister! I ask you to give it up for your own sake, and for the sake of those around you.

For it is certain those who touch not, taste not, handle not do not belong to that dread army of the drunken, who today with eyes blinded are playing pull away on the bright green fields of Dontcare, heeding not, caring not that the field is surrounded by precipices of death, Eternal death! for,

Oh it is not all of life to live, nor all of death to die.

God thinks the souls in that strange army worth saving, He purchased and paid for them.

Let us help to throw down the ladder of hope to some who would like to struggle back to purity and truth once more.

Let us try it. Perhaps we may help to land a man who shall become God-honoured, as John B. Gough was. The first temperance society we read of is the Nazirites, for God, wishing His priests to be clear of head, noble of heart, and strong in body, bade them drink no wine. Scripture tells us when He needed a Samson to do His work, that he might be strong in body, fleet of foot, with ready wit, God commanded that he should be a Nazirite; yea, more, his mother also was commanded to be a total abstainer (Judges xiii. 14.) Again, when John the Baptist came to do his great and laborious work, God commanded (Luke i. 15), "He shall neither drink wine nor strong drink." Of all those who fill drunkards' graves to-day, and whose souls have gone forward to meet a drunkard's doom, not one of them knew when he took the first glass where it would land him. If they could but have realized it, think you they would have played with that strong enemy?

The poet says: "Each man thinks each man mortal but himself," and our young men are saying, "Other there are who have gone too far, but I know when to stop!" But will they? Are they wiser than the fallen? Last Saturday night within three hundred feet, I counted fifteen intoxicated men. Of that number the most of them had been so badly bruised and bitten by strong drink that their knees bent under them, plainly telling that they are on the broad road that leads to death!

Are we doing our whole duty when we give what we think we can afford to send God's word to the heathen, when there are so many of the worst kind of heathen all around us? or is this message "The harvest is great, but the labourers are few. Go work!" not as pressing now?

Does some one say, How can I work? Simply by doing the duties which come to your hand as well and as cheerfully as you know how. If you but repeat a verse, do it so that you may be heard.

Solomon says (Prov. xxi.): "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Not your neighbour, but whosoever! Again, (xxiii. 29): "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine. Look not thou (don't allow yourself to be tempted to even look) upon the wine when it is red. When it giveth his colour in the cup, when it moveth itself aright." Why may we not even look on it? Solomon tells us why in the thirty-second verse. "At the last it biteth like a serpent and stingeth like an adder." Does the wine cup still do that? Do you know any one that has been bitten, any one who has been badly stung?

Isaiah says (v. 11), "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them," and then verse 2, Isaiah xx., says: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Grasp that thought. It is men of strength who mingle strong drink, concerning whom Isaiah pronounces that we, not the poor slave of appetite, but rather the purse-proud, self-conceited man. Solomon refers to the same when he says (Prov. xxxi. 4): "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted." In Amos ii. 8 we read that Moab sinned a deadly sin. Amos says: "And they drank the wine of the condemned in the house of their God." Verse 11 reads: "And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophecy not. Behold I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the fight shall perish from the swift, and the strong shall not strengthen his force; neither shall the mighty deliver him-

self; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord."

Moses commanded (Deut. xxi. 18), "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city: "This, our son, is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you; and all Israel shall hear and fear." That same evil still lives—lives in our midst. What are we willing to do to crush it? Some temperance societies select some unfortunate victim of strong drink, and nightly pray for him. God demands all our heart, not a divided heart. He bids us abstain from the very appearance of evil, wishing us to say with Paul, "If meat make my brother to offend then will I eat no meat," referring to the meat offered to idols, and you know when men love liquor they worship as it directs.

God gives us, sometimes, easy victories. A beggar with a real beggar's whine asked alms from me. I cast my eyes down on his paper long enough to ask God to tell me what to answer. Then I said, "I would not dare to give you a quarter." "Not dare," he said, surprised. "No, I would not dare. You would take it to the tavern, spend it and then go home and beat the wife and children for whom you plead, and if I gave you the means it would be the cause of their being beaten." To my surprise I saw the big tears on his face. Then I asked him to come to our meeting in an hour's time. He promised, came just before the meeting closed, was the first to go forward to sign, and when some time after I heard he kept his pledge, my soul was glad. I don't know where he is to-day, but I hope to meet him in heaven!

Who is willing to win stars for their crown of rejoicing?  
Work for your own protection, work for your neighbour's good!  
VESTER AMICUS.

### EVANGELIZE THE FRENCH CANADIANS.

MR. EDITOR,—The fact, every day more patent, shows that there is a lamentable want of true knowledge as to the Gospel principles of the Lord Jesus Christ among the Lower Canadian French. They are in a semi-state of idolatry steeped in deep superstition worse than that of even Spain. Instead of sending missionaries with our foreign missionary money, would it not be as well—better indeed—to use more of this money to strive to convert to the knowledge of the true principles of the Gospel the semi-heathen at our own doors? About a million French-Canadians in Lower Canada do not understand the Christian religion as we Upper Canada Protestants do. We flatter ourselves we do understand the Gospel. Upper Canadian Protestants certainly have an open Bible, correctly translated, and in it the plain, glorious doctrines of Jesus are understood and read. What is wanted is to get this Bible in French circulated freely among the French of Quebec by hundreds of colporteurs—the colporteurs should be preceded by missionaries—French and English, men and women, and the money given to the French Evangelization Society should be ten times what is now given. We would secure by this movement—the purpose of assimilating the races in this Dominion—dispelling religious darkness and superstition, creating love—Christian love—between the French and English, and destroying the power of an ignorant, avaricious priesthood. It may be objected that the habitants are now contented and happy—are poor, yet contented, are ignorant, yet innocent. Many heathen people are in the same plight, but, if that be the case, should it prevent us from bringing the truth to their minds? All human communities are better and happier when they become acquainted with and practice true Christian principles. So far as our Dominion is concerned the conversion of the French habitants in Quebec is a movement the most desirable. The power of the Roman Catholic hierarchy, by means of their wealth, their tithe system, their parochial powers, and the fear of the Church and priests existing in the minds of politicians and families, are all causes that keep down honest convictions and movements and render Quebec one of the most popish countries in the world.

Toronto, May 2, 1889.

CHARLES DURAND.

"SPANISH PROTESTANTISM," says the Madrid correspondent of the *Daily News*, has been tolerated only since 1868. Twenty years have passed, and now the Churches have many native-born Spanish clergymen, not a few of whom left the Church of Rome and monastic orders to become Protestants. With few exceptions the teachers in the schools are Spaniards of both sexes; and these schools are attended by a great number of children whose parents are still Roman Catholics. According to the *Revista Christiana*, a Protestant periodical published in Madrid, the Protestant Churches in Spain have no less than one hundred places of worship, from chapels down to a room to hold a few faithful. They have fifty-six pastors and thirty-five evangelists. The congregations muster 9,194 persons of both sexes, 3,442 of whom are regular communicants. Attached to the chapels are eighty Sunday-schools, attended by 3,231 pupils, and managed by 183 teachers.