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A RANK GROWTH.

That Sequoia of Crime the Tree of

The Man With an Axe is the Ideal Tem perance Refermer-Sermons by Rev. Charles Smith.

"Winning Fame With an Axe," was the striking topic of both of the sermons in the Colborne Street Methodist Church, London, on Sunday last. Mr. Smith, the pastor, chose as his text the 5th verse in the 74th Psalm; the words being: "A man was famous according as he had lifted up axes upon the thick trees."

By toss of the interest and the control of the same.

But the most fascinating feature of this story was its typical significance. A greater than Soloman is here. Christ is rearing a spiritual temple of unrivaled magnificence. For this he requires timber prepared. One of the great needs of this age is moral reformers and evangelists who will wield the axe. Rose-water politicians, can de cologne preachers, and elegantly-attired and richly perfumed communities are not of any special account in humanitarian and Christ-like work, but those who swing the sharp steel of truth, and who swing the sharp steel of truth, and who hew to the line, let the chips fall where

that its monitory voice ceases to be heard, telling all too surely that it is practically dead. It is death to all those sweet-singing birds of hope and love and joy which have brought somewhat of heaven down to carth—in brie', it is death to the soul, eternal death, for the irrevocable fiat of the Eternal One has gone forth—'No drunkard shall inherit the Kingdom of God."

Obviously, too, there is very much material wealth and physical stamina and brain power and moral influence embodied in the traffic which might and ought to be converted into useful timber for ameliorating philanthropies, and Christly evangelisims and enduring temples of the Holy Ghost—very much material, which, if transformed would become just as remarkable in the future for the strengthening and beautification and vitalizing of the commonwealth and the Christian Church, as it has in the past been the cause of weakness and deformity and death. But this will never be unless we wield the axe. Solomon's Temple was consummated because there were men famous with the axe, and never

and deformity and death. But this will never be unless we wield the axc. Solomon's Temple was consummated because there were men famous with the axe, and never will the glory of the latter house exceed the glory of the former one, until by the axe we have laid this monster low and appropriated its myriad perverted excellencies to right and holy uses.

What then is our du'y—your du'y and mine—the duty of the hour? Why, certainly, to hew it down—to hew it down with the efficient axe of prohibitive enactment without delay. And then (as in the skillful art of surgery) by a perfectly administered law put a knife to every one of its cancerous and secret roots, until we are able to say as was said of Philistia's idel Dagon when he fell before the Ark of the Lord—only the dead stump is left.

Mr. Smith further said he once saw two valuable paintings offered for sale. They were companion pictures. Once seen they are not easily forgotten. The skillful artist had idealized on the canvast wo different ways of getting a tree down. In one picture a ladder was reared against the tree. And up amid the foliage and on the branches human forms could be seen. Some with small handsaws and others with thy listents were very busy in cutting off the twigs and lesser branches. All of them seemed to be very much in carnest. They had unity of purpose, and they evidently

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and the silent solitudes of the forest would be pervaded by the echoes of its fall.

Somehow, whenever my mind reverts to those two pictures, said the speaker, I always think of that massive tree—that tree of death—the liquor traffice. And in the first one we see the well-meant, but comparatively feeble, efferts of moral and political and social reforms in the past to get it down. They have been in earnest, it is true. But it is, alas, too obvious that all our past temperance legislation and administration has, at its best, been but as the ineffective policy of pruning away a few twigs, or of cutting asunder a few of the branches. Meanwhile the tree has all the time been growing. New twigs, and more numerous than ever, have appeared. New and stronger branches have been put forth, and right here before us to-day, firmly greated in Christian communities and

e tarnished because they wielded at the root of the tree of death."

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