

trade that you cannot decrease the number of monopolists without increasing the power of monopoly in the hands of those who are left. The decrease in the number of the saloons must increase the trade of the remainder; and the increased trade will require increased facilities of supply, and that means larger, brighter, more finely outfitted—in a word, more attractive saloons. The more attractive the saloons, the more seductive and therefore the more harmful will they necessarily prove. The diminution of the number of saloons, therefore, instead of proving a restrictive, is rather a promotive measure. It makes the liquor-sellers more powerful, the saloons more attractive, adds to the number of visitors and the

amount of liquor sold. Restriction, carried to the point where it is rendered difficult for a large number of people conveniently to go to the saloon, causes the saloon to come to them in the form of liquor carriers; and so the drink evil is driven directly back into the home, where, if possible, it is likely to do even more harm than in the saloon, by multiplying the number of its victims.

These are the general restrictive measures, so called, which have been tried and have failed, and any possible measures of a restrictive character are sure to fail, because they do not and, in the nature of things, cannot touch the root of the evil under consideration.

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#### EDITORIAL NOTES.

##### "Ethical Teachings in Old English Literature."

THIS volume from the pen of the well-known contributor to THE HOMILETIC REVIEW, Professor Hunt, of Princeton, is one that cannot fail to give both pleasure and profit to its readers. The aim of the author is to show that throughout the whole course of English literature, from Cædmon down, there has been a distinctly traceable devotion to a high moral standard of thought and action on the part of those who may be called the makers of that literature. Even during periods when flagrant corruption seemed to characterize society at large, those to whom was entrusted the duty of conserving the English language in its purity, and of giving expression to English thought, showed most plainly the influence over them of the ethics of the Bible, and were preachers of righteousness in the midst of "wicked and perverse generations." It is well that so competent a writer as Professor Hunt has seen fit to emphasize this fact in an age that seems inclined to ignore it and to proclaim the

severance of "letters" from "morals." The story of the Bible in English literature has yet to be written. We mean by this not the history of English translations of that Book of books, but the part which it has played in preserving the purity of tone which has been one of the remarkable characteristics of that literature. Professor Hunt's work is a step in this direction. It will be found very helpful in its homiletical suggestions by those to whom is entrusted the ministry of the Word.

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##### "Parsonifying the Gospel."

"THE vice of the ministry," wrote the sainted Spurgeon, "is that ministers will parsonify the Gospel. Everybody can see through affectations, and people are not likely to be taken in by them. Fling away your stilt, brethren, and walk on your feet; doff your ecclesiasticism, and array yourselves in truth." No man ever more consistently practised his own precepts than did he. He was a manly minister, winning men by his simplicity as well as by his eloquence. The only "starch" in his composition was that