

was the proceeds of his last sale of whisky, expecting him to refuse the gift, the old man said: Thank you, it is with pleasure I transfer this amount from the service of Satan to that of God. As opposed to this, when Judas saw that the possession of the thirty pieces of silver was about to cost his Master's life, he refused to retain the money, and when he offered it to the priests, they refused it. Finally Judas threw the money into the sacred apartment of the temple. Something had to be done with it by the priests; but they refused to put it "into the treasury because it was the price of blood." Money obtained by the liquor traffic is at the cost of life, and will at last fill the sensitive soul with remorse, as was Judas, and no lover of man can consent in this way to fill his purse.

Third.—Whoever, knowingly, directly or indirectly destroys human life, is morally a murderer. "But if the ox was wont to push with his horn in time past, and it hath been testified to its owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death." To-day, the owner turns his ox at large. The ox kills a man. The owner, not knowing the hooking propensities of the ox, "shall be quit." But suppose he knew the vicious character of the beast, and the possibility, not to say certainty, that it would kill some one, because "it had been testified to him in time past." In such a case he is morally responsible for the death of the man, and under the law of Moses was treated as a murderer.

Those engaged in the liquor traffic are morally responsible for the terrible effects of their traffic. Let us see. "But if the ox were wont to push with his horn in time past." This ox of the liquor traffic has "been wont to push with his horn in time past." Yes, indeed, "in time past"—yesterday, last week, last month, last year, last century—since the foundation of this government has this ferocious beast been pushing with his horn. The red man has been driven to the wild regions of the west, because unsuited to the white man's civilization; but this horned beast, imported by our fathers to the New World, two centuries ago, has been stalled and curried and propagating its species, until now, with bloody horns, and wrinkled brow, and

glaring eyes, and foaming mouth, and bowed neck, he stands ready to make the fearful lunge at the multitudes that meet him in his path, and his path leads to every door, private and public. His bel-

lowings are shaking the foundation of our government. Surely this ox has been wont to push in time past.

"And it hath been testified to his owner." Yes, a hundred thousand times, and in as many ways, has the ruin wrought by the liquor traffic been testified to its owner—to liquor dealers. What a cloud of witnesses rise up to testify. Every land on the globe; every city, town and village; every house in the land; thousands of broken hearts; every publication, religious and secular; sixty thousand drunkards' graves annually; every hour in the swift passing year—all have testified the murderous effect of the liquor traffic. What, then, shall be the verdict? It must be: Liquor traffickers are moral murderers. If no drunkard can inherit the Kingdom of God, neither can he who makes the drunkards. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him." (Hab. ii. 15).

For thirty pieces of silver, Judas betrayed Jesus. For a money consideration, men are engaged in the liquor traffic. There is this difference: The liquor men know the awful effects of their traffic, but still persist. Judas did not know the murderous effect of his betrayal. Without doubt, he thought the Savior would rescue himself. Hence his remorse, when he saw Jesus led away to be crucified. His first impulse was to get rid of the thirty pieces of silver. He offered it to the priests for religious purposes, but it was refused. He then, in frantic despair, hurled it into that portion of the temple into which he had no right to enter, "and went out and hanged himself." Let those who have committed the more willful sin, "go and do likewise."

Sacred history tells us this story: A Levite was journeying from Bethlehem-Judah northward to Mount Ephraim, his home. Night came upon him and his companion, and no one offering them shelter, they pitched in the streets of Gibeah. Seeing they were travelers, an old man invited them to a lodging, whose hospitality was accepted. Soon, under the cover of night, the "sons of Belial" surrounded the house and demanded the stranger. Suffice it to say that

in the morning, when the door was opened, the prostrate form of a woman was seen with her hands on the threshold. "Up, and let us be going," said the traveler, but there was no reply: she was dead.

"And when he was come into his house, he took a knife and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel (one to each tribe.) And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day. Consider of it, take counsel, and speak your minds." Judges xix 29, 30. The people from Dan to Beer-sheba gathered together in council, and having enquired into the facts, "knit together as one man," they marched against Gibeah, and demanded the miscreant. The tribe, Benjamin, to which the outlaw belonged resisted, and a bloody war ensued, resulting in the loss of about forty thousand men on either side. But justice was vindicated.

The liquor traffic surrounds every home in the land, demanding our sons, thousands of whom at the dawning of the morning have been found prostrate at the door, with their hands on the threshold. We hold up their bloody corpses to the American people, who are fast concluding that since the foundation of the government no evil has existed comparable to this. And the people from the lakes to the gulf, from Maine to California, after due consideration and advice, are speaking their minds, and "knit together as one man" are moving in solid phalanx against this mighty curse. We may suffer defeat, but, obtaining help of God, we intend to push on this holy war until truth has been vindicated, and the accursed traffic is wiped from the face of God's smiling earth. Amen and Amen!—*Old Path Guide.*

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The people of the United States spend two hundred and fifty times as much for intoxicating liquors as is given to missions.

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