

Such is not my own view of a minister's duty,—such it cannot be while I have the word of God in my hands. Let us turn, for example, to the thirty-third chapter of Ezekiel, and read the first seven verses :—

"Again the word of the Lord came unto me, saying, 2. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman : 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people ; 4 Then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come, and take him away, his blood shall be upon his own head. 5 He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand. 7 So thou, O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me."

In these verses *one* duty of every faithful minister is set forth in a light both clear and strong : whatever tends to the spiritual injury of those whom God has committed to his charge—against *that* he is to warn the people as by the blast of a trumpet.

That the use of strong drink inflicts many and serious injuries on society, cannot be denied. I boldly aver that the habitual use of these stimulants has wrought more evil in civilized nations, and is causing more evil to-day, than all other sources of crime put together. Should any one doubt the correctness of this statement he may, by a brief examination, satisfy himself not only that it is true, but that I put the statement in the mildest allowable form.

That intemperance is a great and growing evil, all are agreed : and this is, of itself, a sufficient reason for opposing its spread in every legitimate way. But that the *moderate* use—so called—of strong drink is also an evil, is not so well understood, and there is urgent need, therefore, to call attention to the fact. And inasmuch as this pernicious social custom is directly sustained by the example of some in the Church, and indirectly by the apathy of many more, there is the greater need that the pulpit should give "a certain sound." Besides this, there exists, even among