

constituted and conducted, as auxiliaries to the gospel. In many cases they take away the stone from the sepulchre. Churches ought therefore to take a deep and abiding interest in the growth of a strong public feeling on the temperance question. Let machinery for reclaiming the fallen, and defending the exposed be kept up; and see that the friction in its working be made easy by the application of the oil of Christian love. There is too, a strength imparted to resolutions formed in the strength of God, which secures permanence to such plans, in proportion to the amount of the Christian element existing in the society. The reformatory movements of the day have thus the interest and sympathy of the churches, which is demonstrated in the adoption by ecclesiastical bodies of resolutions to that effect. The annual testimony of our brethren at the meeting of the Congregational Union, brings out the views of the ministers and delegates of the churches. A deliverance which is practically sustained in their various spheres, by a warm co-operation with the friends of temperance. The Presbyterian Church of Canada, by simultaneous preaching on the subject of intemperance, in all the pulpits of the denomination, on the last Sabbath of August, gives emphatic condemnation to a crying sin. This is as it should be. The light of the gospel is brought to shine on the deeds of darkness. A circumstance full of hope as to future good, for undoubtedly the gospel gives us the strongest view of the dreadful nature of this, and every other sin. It places before the mind the sinfulness of drunkenness. To deepen the impression of its odiousness is a great work. Viewed as a great offence against the Sovereign Majesty of God, calls up conclusions of a sterner nature than those drawn from considerations of property, health or domestic comforts. It sets it right in the light of eternity. Its suicidal nature, as destroying reason and conscience, and securing the everlasting perdition of the soul, comes out in the broad daylight of God's truth. No drunkard shall inherit the kingdom of God. While then, the marks of God's displeasure at the course of the drunkard, as seen in the woes and degradation of the man in time, warn off from his career; the sad reality of a drunkard's hell rouses to snatch him as a brand from the burning. The gospel gives us the strongest reason for effort to save the soul. It asks, "what will a man give in exchange for his soul?"

It is our conviction that vigorous and enlightened efforts to promote the temperance reformation, must tell powerfully on the state of religion in a country. The friends of the Sabbath, rejoice in the enactment of a law in Western Canada, prohibiting the sale of intoxicating liquors on that day. Faithfully carried out, this shutting up of many fountains of death must greatly facilitate missionary operations. It has been proved on the highest statistical authority, that the operation of the Forbes Mackenzie Act has reduced the consumption of spirits in Scotland, fully one fourth. Five millions of gallons struck off from the annual waste, and that mainly through the operation of a prohibitory liquor law applying only to the Sabbath! Who can calculate the amount of good thus achieved? The peaceful influences of the Sabbath are allowed free scope. Rioting and crime are prevented. A holy defence is raised around the uncontaminated by the barriers thus thrown across the avenues that lead to temptation. The temperance question therefore is closely allied to the interests of true religion. To what extent can the truth which saves prevail, where the sin of drunkenness abounds? Men are unfit to hear the word. In the use of the intoxicating cup, the tender