

the people moral, and then license publicans to make them immoral, reminds us of a brawny covey who, to excite a laugh among a lot of youngsters, urged his ill-fed horse to draw his cart, while he easily kept the vehicle stationary by resisting on the wheel. The position of pastors who are berated for not raising public morals, while publicans are licensed for dragging them down, is like the plight in which Smollett's sailor found himself, when "a press-gang knocked him down and then told him to stand up!" Bailie Lewis, in a recent lecture, tells us how the forces of the two rival agencies are at the present time balanced in the city of Edinburgh:

Edinburgh (he said) was at present blessed with 180 ministers who, for zeal and devotion to Christian work, would favourably contrast with those of any former age. The labours of these gentlemen were supplemented by that of eighty missionaries, fifty Bible-women, thousands of Sabbath school teachers, tract distributors, and evangelists. There were in addition ragged and industrial schools, destitute sick societies, drill hall breakfasts, temperance societies by the dozen, and templar lodges by the score, and there was the noonday prayer meeting as a fitting complement to the whole. What, then, he asked, was the effect of all this? Had it been to put an end to the God-dis-honouring sin of drunkenness, and emancipate the people from social and spiritual thralldom? Nay, verily. Facts stern and terrible proved the reverse. Doubtless, these agencies had done an amount of good which no one could estimate; but, however unpleasant the announcement, it was clear, as stated by the Rev. Dr. Robertson, of New Greyfriars', that our Ministers, Christians, and philanthropists were being beaten in their unequal struggle with the innumerable appliances of the drink power. How, he asked, could it be expected that 180 ministers, however eloquent and efficient, by preaching the gospel of God's grace three hours per week, could cope with 879 licensed liquor-sellers, who might be said to be pouring their shot and shell upon the doomed inhabitants for fifteen hours each day, for six days every week? There was no use shirking the question, that if the people of this country were to be saved from the miseries of the drink evil the traffic must be removed—he did not say curtailed or restricted—and that by Christians and reformers, in the exercise of faith and courage, declaring the whole counsel of God concerning it.

Such is the condition of Edinburgh, according to one of its own Bailies, where there is no manufacturing population, and where there is *pari passu* talent and Christian effort above most other cities. In many other cities of Britain matters are worse. With us in Canada total abstinence is favoured as a general thing by the ministers of religion, by many leading citizens, and by all the churches; the opposition of drink to religion is not so marked, nor are the issues so disastrous to the cause of morality as in Edinburgh;