

God's command to you and me is "to abstain from the very appearance of evil." To go not in the way of temptation. To avoid the path and place of the destroyer. To do nothing or to use no liberty which may prove a stumbling block by means of which a brother is made weak or falls. Besides, his command is, that we prepare the way of the Lord—that we cast up an high way for our God, that we remove the stones, take up every obstacle that stands in the way of the coming and reign of Christ, and lift up a standard for the people—the standard of holiness, sobriety and truth. Does any man need to be told that strong drink is an evil, a temptation, a destroyer, a stumbling block; that it stands directly opposed to the reign and coming of Christ, the salvation and sanctification of poor and perishing souls, that it defiles the temple of God—defaces His image in the soul—and robs him in the treasure of His house, and kingdom and glory. That being its character and work, it is an enemy to God, and God is an enemy to it; yea, and all the true friends of God and Christ, must in some way be its sworn enemies. Are we to be discouraged in the face of a foe like this, protected by law, fawned on and flattered by prejudices, supported by custom, strengthened by ignorance and vice, and winked at by Christians? Nay! God is on our side, and though outwardly the contest may seem unequal, verily God's will and truth and righteousness will prevail. That the temperance cause should meet with powerful hinderances as now indicated is no reason why any friend or well-wisher of the cause should be gloomy or doubtful as to the ultimate issue. What good cause that has ever been a blessing to man, or a glory to God, that has not had to contend with fierce, wicked and unreasonable opposition. Your minds readily revert to the reformation, and to the various measures that have been brought before Parliaments, affecting the welfare and well-being of nations—such as civil and religious liberty, education; with the many disabilities in the way of trade and commerce—and the stout, steady and stubborn resistance shown to all those measures of internal and moral improvement. Had the promoters of those national enterprizes and moral measures been easily discouraged by the repeated failures they had met with, where would those nations and our Christians be to-day? Let us never forget that our cause is holy—that we are called under God to bring about a reformation, equal to, if not greater than any of the grand and glorious reformations of the past—it is to remove an influence, ancient, wide-spread and the most deadly known among Christianized nations arrayed against the spiritual elevation of the people and the coming of Christ. In such a work and warfare as this we must expect to be met with hinderances, but let us be courageous of heart, true to our God and to our principles, and *the day* will yet declare the integrity and holiness of our cause. Why should any one become faint-hearted or afraid of the temperance cause, because of its powerful and well-organized opposition? Truth and right will eventually prevail. Besides, opposition and hinderances are not always an unmixed evil. There is honey in that old carcass if God would only give us eyes to see and grace to use it. Is it for naught that God allowed this evil to assume such power and magnitude? Is there no blessing