

own. Only do not fold your hands and sit idly as if the evil were too great to be meddled with, as if the blot were too foul to be washed away. Do something, if you feel that you cannot do what we suggest. Do something, for the intoxicating pestilence is on the increase, and is hurrying off its victims by tens of thousands. Do something, for because of drunkenness "the land mourneth," and crime is added to crime,—blasphemy, lust, violence, murder, infidelity, socialism, and all reckless ungodliness. Do something, for God is dishonoured and his law is trampled on, and his Sabbath desecrated, and his Bible set at naught. Do something, for the gospel is hindered and Satan triumphs, and consciences are seared, and convictions are quenched, and impressions are effaced, and the broad way is crowded, and the Holy Spirit is grieved, and barriers thrown up between the sinner and heaven. Do something, for the whole social system is disorganized, and family order is broken up, and natural affections are blasted, and the ties of neighborhood are rent asunder, and vast sections of society are falling to pieces, corrupting and festering through their own unchecked licentiousness. Do something, for the cup of our nation's iniquity is fast filling to the brim, and may overflow sooner than you think. Do something, for there is a holy God, who abhors iniquity, whose displeasure against us cannot always forbear, and whose sword of righteous vengeance cannot always remain in its sheath, but must come forth to judge, to smite, and to destroy. Do something, for the time is short, and souls are perishing, and the Judge is coming, and the day of reckoning is at hand, and your opportunities of plucking brands from the burning will soon be at an end.

But you object to us, because you think that we take up untenable and unscriptural ground. You say that you can never bring yourselves to believe that the simple drinking of wine or spirits is in itself sinful, seeing it is so frequently spoken of in Scripture as innocent, and seeing the Apostle Paul has said, "Drink no longer water, but use a little wine for thy stomach's sake;" and, seeing at the supper of the Lord, we are commanded to take the cup and drink it in remembrance of Him, and in memorial of his blood shed for the remission of sins.

Now let me say here that you are mistaken. We do not ask you to take up this position. If I believed the taking of wine to be sinful, I could not receive many parts of Scripture, and I could not comply with the last command of love, "Drink ye of it." We do not ask you to take up this ground; nor do you need to do so in order to join us in our testimony against the intemperance of the age. I am willing to concede this point; nay, I could not feel myself free to join the movement were this concession not made.

But, then, have we not divine authority for saying, "All things are lawful for me, but all things are not expedient" (1 Cor. vi. 12.); nay, is it not written more expressly, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xvi. 21.); and does not the Apostle show his readiness to act upon this principle, when he adds, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" (1 Cor. viii. 13.)

These verses contain the principles upon which we act. A thing may be lawful in itself, and yet, for special reasons and in particular circumstances, not expedient. We believe that such reasons and such circumstances do exist in the present day, in reference to intemperance, and therefore we abstain,—we drink no wine.—We might perhaps ourselves neither be the better nor the worse for drinking; but that is not the question;—others are the worse and not the better for drinking, and therefore we turn away from it, that in the most emphatic of all ways we may protest evil. And, surely, if by such an example we can create a distaste for the injurious

thing, and awaken a horror at it, both among drunkards and throughout the community at large we are justified in acting on such an expediency. Nay, ought we, dare we, stand aloof, or do anything that might even seem, though but negatively, to indicate the approval, or, at least, the non-condemnation of the enormous curse!

But you may say, will not our temperance produce as good an effect as our abstinence? No. The evil has reached such a height that something most decided and emphatic is needed. Besides, our mere temperance is apt, after all, to be mistaken; and, say what we will, drunkards will take refuge in this as an excuse or palliation; and seeing we are under no remarkable necessity or solemn duty to take a little, it would certainly be much better to prevent them from be-taking themselves to this poor plea, even though it be a refuge of lies. Simple temperance is not so explicit and unmistakable a protest as abstinence. Therefore, we conclude that, seeing it is our duty to testify against the evil, it is more reasonable, more manly, and more likely to be successful, to protest in a way such as shall admit of no mistake.

THE FUND FOR DISBURSEMENTS ON ACCOUNT OF MISSIONARIES SENT TO CANADA BY THE COLONIAL COMMITTEE OF THE FREE CHURCH OF SCOTLAND.

In account with JOSEPH MACKAY of Montreal.

1853.		Dr.	
Sept. 6	To remitted, Rev. J. Bonar	£141	3 11
Oct. 6	„ paid Rev. J. Bonar's order	8	10 4
Nov. 23	„ remitted, Rev. J. Bonar	30	14 5
1854.			
Jan. 30	„ „ „	30	11 1
Mar. 10	„ „ „	103	7 4
17	„ „ „	30	15 3
27	„ „ „	30	11 1
Oct. 30	„ „ „	30	13 11
Nov. 11	„ „ „	61	2 3
11	„ Cash on hand	13	19 4
		£181	8 11

1853.		Cr.	
Oct.	By Collections in Montreal	£240	15 0
Nov. „	„ Toronto	103	10 0
1854.			
Jan. „	„ London C.W.	30	15 0
Mar. „	„ London C.W.	30	15 0
Aug. „	„ Perth	6	0 0
„ „	„ Bytown	12	0 0
„ „	„ Woodstock	9	5 0
„ „	„ Ingersol	2	0 0
Oct. „	„ Gananoque	5	15 0
„ „	„ Danville C.E.	5	0 0
„ „	„ Hamilton Presbytery	30	13 11
„ „	„ Balance in hand	13	19 4
		£418	8 11

Montreal Subscriptions.

Joseph Mackay	£180	0	0
James Court	10	0	0
Peter Re'path	7	10	0
Alexander Walker	5	0	0
John Pimsgoll	10	0	0
D. Davidson	5	0	0
David Allan Poo	2	10	0
A Friend	0	10	6
A. Swan	2	10	0
A Friend	2	10	0
Thanks Offering	0	10	0
James Stirling	0	10	0
A. Stevenson	2	10	0
T. Davidson	0	10	0
W. Barry, jun.	1	5	0
W. Murray	1	5	0
W. P. Smith	1	0	0
John Stirling	2	10	0
Hector Munro	2	10	0

James Morrison	1	5	0
Archibald Moir	1	0	0
A Scotchman	0	10	0
			£240 15 0

Toronto Subscriptions.

Ross, Mitchell, & Co.	£25	0	0
Bryce, McMurrich, & Co.	7	10	0
Rev. R. Burns, D.D.	7	10	0
Alexander McGlashan	5	0	0
John Kay	2	10	0
Donald Matheson	7	10	0
Rev. M. Withs, D.D.	5	0	0
Shaw, Turnbull, & Co.	5	0	0
Hugh Miller	2	10	0
G. A. Pyper	1	5	0
A. M. Smith	2	10	0
Rev. W. Reid	1	0	0
G. Michie	1	5	0
J. A. Torrance	1	5	0
W. Ross	1	5	0
B. Torrance	1	10	0
Walter Macfarlane	2	10	0
Globe Office	5	0	0
W. Polley	1	5	0
Alexander MacDonald	1	5	0
Rev. James Harris	1	0	0
James Leask	2	10	0
Rev. Robert Irvine	1	5	0
P. Howell	1	5	0
Honorable J. H. Price	1	5	0
Jesse Ketchum	2	10	0
Thomas Rich	2	10	0
J. Fisher	2	10	0
Scott & Laidlaw	1	5	0
A Friend	0	10	0
S. Spreull	1	0	0
Mr. Rattray	0	10	0
James J. Smith	1	5	0
Rev. G. P. Young	1	5	0
John Carr	0	10	0
			£108 10 0

London Subscriptions.

J. G. McIntosh	£3	0	0
W. Begg	1	0	0
W. Clerk	1	0	0
Rev. John Scott	1	0	0
D. McDonald	1	0	0
Gunn & Gordon	1	0	0
N. Elliot	0	10	0
R. S. Murray & Co.	1	0	0
I. J. McKenzie & Co.	1	0	0
James Glen	0	10	0
Daniel Mac Fie	1	5	0
Daniel Leister	0	15	0
Adam Hope	2	10	0
J. J.	1	0	0
W. Stewart	0	10	0
Neil McKinnon	0	10	0
H. McNab	0	10	0
G. Hunton	1	0	0
London Presbytery, per Rev. J. Scott	11	5	0
London Presbytery „ „	30	15	0
J. S.	0	10	0
			£61 10 0

Porth Subscriptions.

J. Thompson	£2	10	0
Robert Robertson	1	0	0
J. N.	0	10	0
F. G. Hall	1	0	0
James Templeton	0	10	0
J. A.	0	10	0
			£6 0 0

Bytown Subscriptions.

Donald M. Grant	£2	10	0
G. Hay	1	0	0
J. Forrest	0	10	0
R. Waddell	0	10	0
D. Kennedy	2	10	0
J. Durie	1	0	0
Thomas Mackay, jun.	2	0	0
H. McCormack	0	10	0