

Thus I have touched briefly upon some of the chief hinderances to temperance work. In a feeble way I have done all you required of me, simply to diagnose the case, point out the quarter from which the main difficulties arise, the next thing in order would be to propose a remedy, but as this does not fall within the province of my text, all that I will do will be to indicate in a few sentences what to my mind would be our proper work in the meantime. Our aim is Prohibition, just as surely as the apostle's aim was Perfection. How to reach that is the question? Not by disunion among ourselves; not by unhallowed compromises with unworthy means and measures; not by the use of intemperate and harsh language toward those who differ from us. We will advance our cause and work much more speedily and effectively if we follow the example of Jesus by being patient and kind, "putting on bowels of compassion." We will make progress with new born power, if we pray more, and talk less, realizing that it is God's work and God's will we are striving to accomplish, and not our works or will. His glory we are promoting; not our own selfish ends. Our cause will rise with the glorious energy of a resurrection, if we believe that God is with us, and set him continually before us, walk in his light, and use only the weapons of his truth. The chief hinderance we should desire to have removed; the main power to gain on our side as friends and allies for their natural home is with us; is the church with her moral power as vested in her clergy and membership, and for her we must go to her Husband, the Lord Jesus Christ, and ask Him to turn her heart, as the water-courses, into the channels of total abstinence; let us plead with God for the removal of intemperance, talk of it by the way, and in the house, agitate and reason the matter in our Conferences, Synods and Assemblies, till the church gets filled with the idea, and rises up in the might of her Master; then victory is certain. I do not despise the feeble efforts of trying to bind our government with ropes of petitions, and charming the members with eloquent addresses, and giving pledges of "continued prayer," but I find the moment the cry of the "Philistines be upon thee" falls on the ear of the government, it snaps your petition like tow, and throws the pieces in the waste-basket. I have more faith that the walls of this Jericho will fall down, and the Lord give us the city by going round it, blowing the horn of the everlasting truth, than by any other means or measure of human device. O! then, let us gird up our loins, be of good courage, and with the faith and spirit, and earnestness, of the Scottish Reformer, plead as he plead—saying, give me Scotland or I die. Give us prohibition or we die; and soon shall the glorious law be enacted, and in its train shall follow peace, plenty and prosperity—**HEALTH, HAPPINESS AND HOLINESS.**

The work of the Quebec Temperance and Prohibitory League is to instruct and arouse the public mind in regard to the great principles and truths of the Temperance question—with a view to the legislative suppression of the liquor traffic. In the prosecution of this work, literature is published and circulated, public meetings and conventions are held, petitions are prepared and distributed (when necessary), and memorials forwarded to ecclesiastical and other public bodies. To do this, funds are necessary. All friends and supporters of our principles are invited to assist. Communications and remittances should be addressed to the General Secretary,

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