

most potent, the drinking usage of society, which associate the use of the glass with all that is happy and hopeful in domestic life, with all that is joyous and delightful in social intercourse, with all that is hilarious and attractive on festive and public occasions, and not unfrequently with all that is solemn and affecting in the services of religion. The moderate drinking of the respectable and the respected, the lovely and the loved, is the great prolific source of support and supply of that alarming vice, which clogs the wheels of national prosperity, impedes the progress of Scriptural Christianity, blights the blessedness of many a happy home, and mars and mutilates the glory of manhood. Moderate drinking must cease, or its expenses must be provided for in the future, as they have been defrayed in the past, by those who indulge in it; for while all are involved in some of the expenses incurred, and are called upon to suffer for and by others, still upon those alone who use the liquor will the call for *personal* service and soul-sacrifice be made. The ranks of the drunken are rapidly thinned—for the life of the reveller is usually short, and the dangers he incurs numerous and deadly—and these depleted ranks must be filled; muscle, and mind, manhood and might, sense and soul, character and virtue must be supplied, and these will be largely drawn from the homes where the moderate use alone has hitherto been exemplified or encouraged. Oh, that men were wise, and would consider the end of these things! Another cause of the power and permanency of this widespread evil is to be found in the peculiar facilities everywhere provided, for the supply of the material of intoxication, in the numerous licensed houses for its retail. The number of such houses in most localities is very great, and many of them are mere haunts of vice, scenes of dissipation and allurements to drunkenness. The broad ægis of public enactment is thus spread over the traffic, and the moral sanction of law given to its necessary results. A glance at these causes indicates the nature of the remedy required; public sentiment and common practice must be changed, the laws sanctioning and regulating the traffic altered or annulled, and the traffic itself restricted or suppressed. And surely in regard to such a work, contemplating the highest and best interests of man, the glory of God, and the influence of the Redeemer's Kingdom, all Christians ought to be agreed, and should cordially unite in earnest endeavour to arrest the progress of intemperance, and avert the evils which it brings. The mission and duty of the Church is to seek and save the lost; reformation of life, character, and conduct, is her peculiar function; and though she may hitherto have failed fully to realize the fact, the temperance reform is a part of her legitimate work; a right appreciation of her high position as the light of the world, a reverential regard to the authority, will, example, and glory of her Divine Head, a keen sense of her own danger, and an enlightened view of duty, prompt her to earnestness and activity in this work. Much has our Church, in common with others, suffered from the inroads of this vice; some of her able and eloquent ministers have been silenced, many of them have been grieved and discouraged, her members have been seduced from their steadfastness, her ordinances have been neglected, her children have been decoyed and ensnared, and multitudes have been deterred from her communion, or estranged from her