

uniform labor of one hundred hands to produce the manufactured articles by the time named. But, instead of all these hands working regularly, there are eight or ten hands every week or few days who lose their time or neglect their work either to drink, or from inability to work from the effects of drinking. The consequence is that some portion of the machinery is standing idle; and in order that the whole establishment shall not stop, he is obliged to keep his engine going at a loss of fuel to turn a part of his machinery, and the result is that the work will not be done, unless he employs additional hands, or runs his machinery longer hours, and incurs the loss of light, fuel, and wear and tear of machinery. Thus will he be a great loser by the intemperance of his workmen, besides the trouble of mind and perplexity that will be experienced to have the contract completed in time. The same will apply to men in every business who are under the necessity of employing help. This is another of the great drawbacks upon industry. Hence there is no question that is agitating this country that so materially affects the interests of manufacturers, merchants, and tradesmen in every department as the right solution of the question arising from the drinking habits of the people of this and every civilized nation.

LOSS TO CHURCHES AND MISSIONS.

The cases are very few in which persons have been expelled from evangelical churches that strong drink was not the direct or indirect cause.

This has been the condition of affairs since John Wesley, while visiting Newcastle, excluded seventeen persons from the society for drunkenness. The Rev. Newman Hall informs us that "the churches of England lose on an average one member annually through liquor-drinking," and that "30,000 members are slaughtered yearly through this cause." Rev. Richard Knill said: "Nearly all the blemishes which have been found on the character of ministers for the last fifty years have arisen directly or indirectly from the use of intoxicating liquors."

Rev. Dr. Guthrie, of Edinburgh, said: "I have seen no less than ten clergymen; with whom I have sat down to the Lord's table, deposed through strong drink."

Rev. Dr. Campbell, of London, said: "There has been scarcely a case requiring of me church discipline, such as expulsion, which has not arisen through strong drink."

Rev. Wm. Jay, of Bath, said: "In one month not less than seventeen dissenting ministers came under my notice who were suspended through intoxicating drinks."

The testimony of the clergy of England corroborates what has already been said of the demoralizing and irreligious tendencies of strong drinks. These effects are not confined to England; the same results are produced wherever used, whether on this or the other side of the Atlantic. As early as 1831, the Rev. Mr. Barbour, of New England, set himself to work to ascertain the losses caused to the churches by

liquor-drinking. He addressed "circulars" to ministers and clerks of churches in all of the New England States, and of New York, New Jersey, Pennsylvania, and Ohio. He received replies from 459, whose records show 2,590 cases of discipline where the charge was intemperance alone. From this and other data obtained, he concludes that *seven-eighths* of all cases of church discipline arise directly or indirectly from liquor drinking. Another gentleman gives the following testimony: "I have travelled in 48 counties, and visited 450 churches in Pennsylvania and in many other States, embracing nearly all denominations. I have made diligent enquiry in regard to drinking by ministers and church members, and these are my conclusions, viz.:

"1. That the churches of this country lose, on an average, one member a year from liquor-drinking.

"2. That liquor-drinking causes the ruin of more ministers than all other causes combined. That a minister rarely falls who is not at least a tippler.

"3. That since 1855, when the slavery agitation broke up our systematic temperance education, drinking customs have increased at least one hundred per cent. in the churches of this country."

These statements are plainly within the truth, as the records of every church in the country will testify. Let any church member or minister examine the records, or call to mind all the cases of church discipline of which he has any knowledge, and he will find that the major portion arose from the use of strong drink. Sufficient testimony has been adduced to leave no doubt in the mind of any person of the injury inflicted upon the Christian Church by strong drink. This demoralizing traffic must be abolished. The Gospel can never fully spread its soul-saving influence while we have four of these devil's chapels—drink-shops—for every church; and spend one dollar for the spread of the Gospel and Christian charities, and more than thirteen for intoxicating drinks, to spread crime, sin, and debauchery. Strong drink shuts out the Holy Spirit. It stifles the convictions, sears the conscience after the person has been awakened.

Strong drink obstructs the progress of the Gospel. The intemperance of the Christian professors in foreign lands brings reproach upon the holy religion of Jesus. Sir Charles E. Trevelyan, K.C.B., in his testimony to the Committee on Intemperance of the Convocation of the Province of Canterbury, said: "The responsibility of the empire has also to be considered. Those only who have lived in heathen countries know what a scandal to our nation and to Christianity will be removed by a change in our military system. The natives of India ask whether the *Gora log* (European soldier) are the same caste as the *Sahib log* (European gentleman); and seeing the exhibition our soldiers too often make of themselves in the grog-shops and houses of ill-fame, in the bazaar, they wonder why, if this be the result of a Christian education, the