

the ravages which this demon has wrought among them; so long as it continues to blight and ruin beauty and talent, and usefulness; so long as millions, year by year, are beggared by drunkenness, and virtue and reason itself are immolated on the altars of this insatiable monster; so long must temperance command a position of great and grave importance in the view of the statesman and patriot, philanthropist, and christian.

Since then intemperance and its baneful effects are everywhere manifest, your Committee must express their feelings of gratitude to the Ruler of nations and Head of the Church that signs of increased and increasing interest among the nations and the churches in reference to this subject are not lacking. Even France has moved in the cause of temperance and taught sister countries a lesson of wisdom upon it. It is certainly a new and auspicious indication in the line of social reforms to find the French Academy of Medicine not only patiently listening to the reading of papers which detail the fearful mischief and alarming prevalence of drunkenness, but especially is it encouraging to find that having done this that celebrated school immediately appointed a commission to investigate the whole subject, and issue a warning to France and the world against this monster vice and crime. In England it is well known that within the space of two years the subject of temperance has taken such hold of public sentiment as it never did before in that country. Government itself has been made to feel—a new thing for England—that it is a power in the land and to inquire what relation it should assume towards an agitation so wise and wide-spread. America has not only retained her Prohibitory act, she has also pushed her reform on temperance into new fields, and the friends of the inebriate rejoice that there is one place on this earth where he that putteth the bottle to his neighbor's mouth and maketh him drunken also is compelled by law to pay for this act of inhumanity, damages to the family of the drunken man. The Local Option law, whether on the narrow scale or wider, the latter leaving the question of license or no license to each county for its own decision, has been fraught with very beneficial results, and if thoroughly worked out must terminate in a Prohibitory Law—the temperance millenium of some of the soundest advocates of our cause. The secular press has not overlooked the demands which this reform has upon it. Religious periodicals are all, so far as known, devoted to it; while the varied Temperance Organizations are labouring with more or less earnestness, faithfulness and success therein, and deserve honorable mention among the means which impart progress to

this good work. Nor has the pulpit lagged behind this general activity. In proof it is enough to refer to the fact that at the last meeting of the Evangelical Alliance—representative of the ministers and piety of Protestant Christendom—much interest was manifested in this subject, considerable time allotted to the discussion of it, stirring papers read upon it and much valuable information on the facts and horrors of intemperance thereby scattered far and wide. Turning to a particular section of the universal Church, it may be here mentioned as added on the point now before us that the "Presbyterian Minister's Association of Philadelphia" having carried the discussion of the temperance question through six sessions unanimously reached the following resolution:—"That in view of the deplorable results, temporal and eternal, which in so many cases are clearly traceable to the custom of wine drinking, especially as part of a social entertainment, and in view also of the divine precept that the strong bear the infirmities of the weak, not pleasing themselves, even as Christ also pleased not Himself, this Association regards the entire disuse of wine, as well as other intoxicating liquors as a beverage, by individuals or at social assemblies, as a duty which under the christian law of self-denial is now due to suffering humanity."

The foregoing may be taken as an index of what is going on as agencies and activities in the good work of temperance reform. But notwithstanding what is being done in this direction it is well known that intemperance rages, and its baneful effects are visible every where. Some 30,000 die annually in England from this cause alone. These figures may be taken as a representative proportion of what happens throughout our colonies, and christendom at large. Scotland amidst its blaze of gospel light and stir of missionary enterprise is still willing to support 13,000 places for the sale of ardent spirits—a vast army of death. Then according to the most reliable statistics three-fourths of all the insanity, pauperism and crime which fill our asylums, poor houses, prisons, and blight and curse our earth, rendering it more intensely than otherwise would be the case, a vale of tears and the very shadow of death, are produced by this one pestiferous cause.

If much is then being done in the interest of temperance much also is in operation to advance intemperance. We need scarcely add that reason and conscience, Scripture, self-denial and christian love are on the side of the first; but the influence of these powerful allies is greatly impeded by the passionate enthusiasm, perseverance and power of appetite, worldly gain and the force of old established customs which sup-