

REPORT OF THE COMMITTEE ON TEMPERANCE.

Your Committee, to whom was referred this subject, beg leave to report as follows :

As a Church, our indictment of the rum traffic has long since been made. Our fathers in the Gospel regarded the traffic in strong drink as an unmitigated evil. The questions that disturbed them and called for immediate action on their part are the same as those that disturb us and call for immediate attention—questions of home and heart. Whilst nearly all other trades have just and honorable foundations, this is the trade of death. It is the curse of Canada—a curse so great that it far eclipses every other calamity under which we suffer. It is impossible to exaggerate the evils of intemperance. This evil invades every domestic hearth, looms up in every community, affects every family, everywhere stalks abroad, peopling the graveyards with its victims and recruiting the armies of eternity with lost souls. By night and by day it continues on its cruel mission, breaking the hearts of parents, blighting the hope of the youth, leading our brothers to destruction and sisters to shame. It is the great fountain of crime ; it fills our poor-houses and jails, and is sapping the foundations of civil and social government. Shall rum rule ? If not, what shall be done to uproot an evil which is fearfully on the increase, and whose terrible havoc and desolations we all dread. Brethren, we entreat you, be not deceived. We know the rum traffic. It is ours, as ministers of Christ's gospel, to put forth our best efforts—in the pulpit, on the platform, in the home circle—everywhere—in order to stay its ravages. We must correct public sentiment, as the foundation of all correct action, and we thank God that the foundation is being laid, and out of this will grow the necessity of legal suasion, for law is nothing more or less than public sentiment formulated. Moral suasion has settled the question that "temperance means abstinence, and that there is no difference between intoxicants." The question before us is "that the ballot should be used for temperance ;" therefore we come to join hand in hand with all our sister Churches and all temperance organizations in the use of all legitimate means, under the blessing of God, for the suppression of the traffic in strong drink and the redemption of drunkards.

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