

to remain empty. Many a professing Christian would be covered with shame, if he were compelled to announce to the Church the amount he spends on strong drink, and the amount he gives to the cause of God; and he would rather burn his wine merchant's bill than show it to the Saviour. We have but to remember that the average amount given to missions by the people of this country is only one shilling per head, while we spend ninety shillings per annum on strong drink; in other words we give the shillings to Christ, and the pounds to Bacchus.

Secondly, these customs seriously interfere with the work of the Church. They interfere with our work as ministers, keeping vast numbers beyond our reach, and frustrating our efforts upon those who do come. Thousands of our hearers have, while in the house of God, been almost persuaded to become Christians; but they have been met at home by these terrible customs, and their goodness has been as the morning cloud, and the early dew.

It also seriously interferes with the work of the Sunday-school teacher, taking the good seed out of the hearts of scholars, and turning their very privileges into curses. One young man says, "Of the seventeen who were scholars with me, twelve I know to be drunkards, and if Sunday-school superintendents knew how drink frustrates their efforts they would avoid it for ever."

It is so with Home Mission work. It is so with Tract Distribution, and all similar agencies. As the governor of Edinburgh Prison has well said, "You may build a church in every street, and make your religious organizations as complete as you will; but as long as you allow the drain-shops to be open, you will make criminals, faster than you can reclaim them."

It is especially so with Missions to the heathen; their nature seems to be peculiarly susceptible of alcoholic influence, and as soon as this fiery liquid has been intro-