

TEMPERANCE.

Another is the great temperance revival that has swept over the land, and of which a very large number of the Presbyterian reports make grateful mention. Some of the reports speak of the temperance revivals in congregations of their Presbyteries as the results of the religious revivals of the previous year. Others speak of them as resulting in religious revivals. And all speak of them (as cause or effect), as having a direct connection with, and an important bearing upon, religion. It thus appears that the conscience of the Church has been quickened and enlightened to an unwonted degree to the evil of Intemperance, and to the duty, in all possible, legitimate, and Christian ways, of arraying Christians individually, and the Church as a whole, against this gigantic evil. And if this shall be done, the outlook in this direction is bright and hopeful.

BENEVOLENCE.

Another is, that notwithstanding the continued stringency of the times, pressing so heavily and for so long a time upon all our people, the rich and the poor, there has been no serious diminution of the benevolences of the Church. She has continued to send the Gospel to the heathen abroad, and to the destitute at home. She has continued to help her poor sons to prepare to preach the Gospel. She has continued to help to build houses of worship for churches too poor to build for themselves. She has continued to send her colporteurs with the Bread of Life to the famishing in the wilderness. And she has continued to relieve the distress of the aged and suffering ministers and their families.

DISCOURAGEMENTS AND DANGERS.

In some places, where there have been exciting temperance revivals, there is a tendency to separate temperance from religion, or rather, to make temperance religion—the only necessary religion; and that there is a wide-spread and spreading spirit of scepticism as to the inspiration of the Scriptures, the person and work of Christ, and other fundamental doctrines of our holy religion, that bodes great danger to the Church.

Touching these two dangers, your Committee beg to say: *First*, That the only hope of the success of the temperance reformation is in its alliance with religion—the religion of Jesus Christ. Our ministers and members should firmly hold, distinctly teach, and boldly proclaim, that temperance is not religion; that a reformed man is not a saved man; that salvation is only by faith in the Lord Jesus Christ; that a reclaimed drunkard can be sure of not relapsing into drunkenness only by becoming a Christian. We believe that all compromises on this subject are dangerous in the extreme; to the reformed in tempting him to rest on a false foundation, and to the Church in weakening the integrity of her faith. *Second*, That in these sceptical times, when scepticism is in the air, and when to a degree that few of us, perhaps, are willing to admit, sceptical doubts are troubling the minds of vast numbers of the people, it behooves us who hold the faith of Jesus Christ to hold it fast. It is not a time for speculations, apologies, and compromises. The Bible is the inspired Word of God, or it is not. If it is not, it is of no more authority to us

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