

we do trust that the demoralizing trade in opium may be effectively put down.

But have we nothing analogous to the opium traffic? Is our land blighted by no similar curse? Is there no demoralizing traffic within our borders—a traffic which is spreading ruin and death through the community? We really see but little difference between the opium traffic abroad, and the liquor traffic at home. Both are pernicious and fatal in their effects on their victims. Both are tolerated or sanctioned on the ground of the revenue, which the manufacture and traffic produce. We have just been expressing a hope that, through the influence of the Christian community the government of Britain may be led to suppress the traffic. We should equally rejoice at any prospect of the suppression of the liquor traffic. The truth is, the evil has reached a magnitude which cannot be overlooked by the most careless and unobserving. Even within the last two or three years the increase in our cities and towns of the places called "saloons" is fearful. They were, until lately, unknown, and now they meet us wherever we go. In the city of Toronto the increase of taverns and saloons has been astounding. From less than 100 in 1848, with a population of 30,000, the number rose to 400 in 1858, the population at this latter period being 50,000, or at most 55,000. The sole object of these saloons is the sale of intoxicating drinks. Few of them pretend to have any accommodation for travellers or strangers. They are nets spread for the unwary—traps to allure the thoughtless youth to drinking, gambling, and profligacy. Their fruits are becoming apparent. Crime is on the increase, especially murder and bloodshed. While we write, three miserable beings are lying in Toronto jail under sentence of death. Of these, two committed the crimes for which they are condemned to suffer the severest penalty of the law, under the influence of intoxicating drink. One, a mere youth, committed the crime of which he has been convicted, at the door of a saloon where he had been drinking with abandoned females. The other, now bordering on old age, committed the crime in his own house, but under the influence of strong drink. Examples might be multiplied. Deaf must be the ear which regards not these crying evils, and cold and careless the man who is not impressed with the necessity of doing something to stem the torrent which threatens to overspread our land.

What is the remedy to be applied? Our Synod has more than once petitioned the Legislature for the enactment of a Prohibitory Law. We have more than once advocated such a measure, believing, as we do, that it would be the only effectual remedy. But we would willingly see anything done effectively to check the evil complained of. We observe that one or two measures, bearing on the subject, have been introduced into Parliament. These are good, so far as they go. Our object

is to direct attention to the matter, and to urge on all who have influence in the community to exert that influence against the social evil to which we refer. If some effectual check is not soon given, the torrent must become stronger, and we may well tremble for the consequences. Let means be used to give a healthy tone to public feeling on this subject. Let public meetings be held. Let the influence of the religious and respectable portion of the community be brought to bear on all intrusted with the framing and carrying out of regulations for the control of the license system, and let earnest prayer be offered up that now, when the enemy is coming in like a flood, the Spirit of the Lord may lift up a standard against him.

RELIGIOUS REVIVAL—MEANS TO BE USED FOR PROMOTING IT.

The first of the means we would mention is, that every Christian should first drink deep of the Spirit of our common christianity, and then filled with this Spirit, let him go forth treading in the steps of his Lord who went about "continually doing good." Let the Church first feel the love of Christ, restraining her to live not to herself, but to Christ who died for her and rose again for her justification. Let this main spring of action ever be in full play. Let her habitually wear this garment of love, and influenced by this Spirit, let her persevere in beseeching sinners to be reconciled to God. Let every Christian make it the chief business of his life to live for God. Let him engage in his daily labour for this very end. God recognizes and uses the existing Church as the medium of communication between him and the unregenerate portion of his chosen ones, for conveying to them his salvation. Let the church, that is, every individual Christian, faithfully discharge this duty, then, of communicating to others a knowledge of salvation. Let there be a personal dedication of all the faculties and capacities of the whole man to this work. Let there be a revived church in minister and people, then we may expect a revival in her other members, who though in visible connection with her, are as yet not of her. Nor will revival stop here, it will spread itself into the length and breadth of the land, for the spirit of pure Christianity is self-diffusive. Nor will this spirit brook any rival. Let not then the advocates of 'pure and undefiled religion,' brook any rival. Let them not be content to possess a share of the field. Let them occupy the whole field, which is the world.

But let us go a little more into detail on the means to be used for the revival of religion in our land. Of course it is difficult to specify any particular set of means as the best. The grand matter is that the church, still meaning by that, every true christian, be made alive to the fact, that it is by her instrumentality that any revival can reasonably be expected. Let her believe this. Let her feel her responsibility in this matter. Let her be stimulated by the

thought of being so highly honoured of God, as thus to be privileged to be a fellow worker with him.

How then is the church, as a church to discharge her duty, and enjoy her high privilege? By every individual, every family, every prayer meeting, every Sabbath School, every congregation, every minister, discharging respectively their responsible duty, by every individual Christian doing his duty with whatever means he is endowed, and in whatever station he is placed.

In the history of special or local revival it will be found, that generally there were preparatory steps. In the Cambuslang revival (1742) Mr. McCulloch, minister of the parish, had in his ordinary course of sermons for nearly a year previous to the revival, dwelt chiefly upon those subjects which tend most directly to explain the nature, and prove the necessity of regeneration. We read too of several prayer meetings that were held throughout the parish. These were the simple means which by God's blessing led many to a deep concern about their eternal state, which resulted in bringing many to the "knowledge of the truth as it is in Jesus."

Other or better means I know not of, to excite an interest in religion, in localities where no such interest exists. Where are our ministers that will dwell so long on one subject, bearing so directly on the state of the heart and probing so closely the conscience, and dwelling upon it till it be indelibly fixed in the understanding, if not also on the heart? It may be objected, that the people would ill bear such kind of preaching now. True, but the diseased are not allowed to prescribe for themselves. The physician best knows what regimen is most suited to his patient. The minister ought not to consult the fastidious tastes of his people in his preaching, but their spiritual wants. Let him avoid by all means giving needless offence, but let him not on the other hand be led astray from being faithful to God, to his flock, and to his own soul, by trying to please the tastes or flatter the prejudices of his people.

And where are our prayer meetings, striving for a blessing on the word? We think that these fellowship meetings give pretty true indications how the thermometer stands in regard to the coldness, lukewarmness, or fervency in religion, in any given district. Where there are no such meetings in a district, we cannot conceive how religion can be flourishing there. Where there is but one such meeting, once a month on a Sabbath evening, it is to be feared the district is but lukewarm about the matter. But where there is such a meeting weekly on Sabbath evening, or better still I would say, on week day evenings, there are indications of a spirit of earnestness in the matter of religion. But of course the attendance at such meetings, and the devotion felt and evinced must be taken into account, in determining the state of matters in any given district. We mean not in pleading that these meetings be multiplied