

prosperity have flowed in larger measure to the Treasury of the kingdom of darkness, than to that of the kingdom of God. The duties paid last year on beer, spirits, wine and tobacco, were £34,693,153, being an increase of revenue from these articles alone in a single year of not less than five millions sterling, and this, he it observed, of simple duty; while there has been no perceptible increase in the consumption of duty-paying articles of a beneficial kind. Is it creditable to us that one hundred and twenty-eight millions are spent annually among us in beer, wine, spirits and tobacco, and barely two millions is raised by all sections of the church to spread the gospel among six hundred millions of our perishing fellow creatures?

THE BARRIER WHICH INTemperance PRESENTS TO THE CONVERSION OF THE OUTLAIN POPULATION AT HOME, AND THE EVANGELIZATION OF THE HEATHEN ABROAD, constitutes another weighty consideration. That our home agency has done great good, we gladly admit; but the good accomplished is not a tithe of what might have been done, but for the formidable obstacles which the drinking habits of the people, everywhere, present to all evangelical efforts in their behalf. Were the public house and its consequent evils abolished, £5 given to our tract, Bible or home missionary societies, would, we are persuaded, do more for the souls of the perishing, than £50 will accomplish while the present state of things continues. Build a church in every street, place a Bible in every dwelling and send your missionaries through every close and lane in your cities, and the effect will be scarcely discernible on the general habits of the people, so long as our authorities sanction the liquor vendor to ply his allurements on every path traversed by the inhabitants. Truth fails to impress those whose judgments are blinded, whose wills are perverted, and whose affections are debased by the presence of a hostile agent; but drive out those enemies of God and man; and we shall have removed one of the greatest obstacles to the Gospel, blessed by the Spirit of God, taking possession of the land in the name of Christ.

Revivals and temperance go hand in hand. Intemperance acts equally as a barrier to the success of the gospel among the distant heathen. In their simplicity they regard white men and Christians as one and the same. Mr. Perkins, a missionary in Persia, informs us that it is common for Mahomedans, on seeing one of their number drunk, to say, 'That man has left Mahomed and gone over to Jesus.' The late Archdeacon Jeffreys, of Bombay, after labouring upwards of thirty-one years in India, stated, that 'when once the natives broke caste, and became Christians, they were no longer restrained from the use of strong drink, and they became worse than if they had never embraced Christianity.' What a fact to ponder! The Hindoo is actually safer from the vice of intemperance in the profession of heathenism, than in the profession of the religion of Jesus! 'If the English were driven out of India to-morrow,' said the same venerable man, 'the chief traces of their having ever been there would be the number of drunkards they have left behind.' Testimonies to a similar effect might be produced from every scene of foreign missionary labour. Do we not discover, in facts like these, an additional argument for the reformation of our own social habits? So long as the drinking system is upheld among us there will be dissipated sailors conveying to the heathen vicious practices, and disgracing us in their eyes; unscrupulous traders furnishing them with the means of vicious indulgence; and even inconsiderate missionaries lending their example to the sanction of the evil. If it be our duty to carry the gospel to the heathen, it is our duty to employ all legitimate means by which they may be savingly converted to God, and preserved from the vices to which they are exposed. The question with all who have to deal with them is not—Is it lawful to partake of intoxicating liquors? but rather—How can we act in regard to these liquors, so as to make our exertions for the elevation and reformation of the heathen more effective? What is it to sacrifice our appetite in view of the fact that Christ for the same object sacrificed Himself? Recently Christians