

than mere profitless speculation, and nothing less than the mutual strengthening and directing of each other's hands in the high and holy work common to us all, we must narrow down this question still further, and ask, What can we, as God's ministers, do to remedy this evil? What cure is it within our province to prescribe? Of course there may be great difference of opinion as to what are the limits of our sphere of action in such a matter as this. For example, some one may hold the opinion that the only cure for this evil is *legislative enactment*, concerning either the manufacture, sale, or use of intoxicating liquors; and from this conclude, that it is his duty as a minister of God, to use his influence to obtain such enactment; while another might be strongly opposed to such a view, on the ground that this would draw us into the arena of worldly politics; a result in his opinion decidedly objectionable. Now without attempting to decide the question, who is right in the matter? or raising questions for the legislator or jurist, as to the efficacy of such a cure, or the justice or propriety of employing it, I shall pass on to the consideration of other objections which I believe may be very properly urged against this, as a remedy to be presented by *us*. Let me put one or two questions to him who entertains the opinion above mentioned, —Even supposing that the legislative action which you suggest might have some restraining effect upon those liable to abuse spirituous liquors, do you think it advisable to rely solely, principally, or even strongly upon it as a cure? Does it go to the root of the evil and destroy it? Even if you forcibly take away the means of gratifying the passion, do you of necessity subdue the passion itself? Do you root out and destroy all that is evil in the sight of God? Nay further, if there is a cure which can reach and destroy the root of the evil—a cure which the Great Physician Himself has prescribed, (and I am prepared to shew there is such a remedy)—is there not a danger of your relying upon the one which you have suggested to the neglect of this other? I think that did time permit, it might be proved that this danger is not imaginary,—and that an appeal either to the experience of the past or to the testimony of the present must convince, that the relying upon human