

happiness or holiness of his creatures! He puts no hinderance in the way of their peace, prosperity or purity! In no sense does He seek to degrade, debauch or destroy His children. But He does seek, with an intensity of desire such as human language cannot express, their grace, glory and good. For what purpose did He frame a government, institute laws, duties and prohibitions; but to make His people wise, virtuous and good? Is Christ Jesus opposed to our efforts and work? If so all our plans, purposes and pains will come to naught. If opposed, then we misunderstand His words, works and mission, and the sooner we disband the better. To fight against the Lord of Lords is a madness which I hope no member of any temperance organization will ever be found guilty of. Why did Jesus come to our world to breathe its unholy and pestilential air? Was it to save the souls of men? Yea! and their bodies also. What is the body of the Christian designed to be? The Apostle answers: "The temple of the Holy Ghost." The redeemed body, then, is a holy thing—sacred to God as the home of His spirit. Christ died to deliver the body from its perversities, proclivities and passions, as well as the soul, and the apostle's injunction is that "ye defile not the temple of God." How is the body defiled? From within by a corrupt heart, from without by diet, drugs, drink—chiefly by strong drink. I am disposed to think that a vast deal of the sanction and patronage given by many Christians to strong drink arises from the low and false ideas they entertain of the sanctity of their bodies, every member of which was redeemed by Christ's blood to be consecrated to His glory. The idea of the soul's salvation holds too exclusive a place in the minds of many, and hence the indulgences granted to the body as if it were only a miserable and wretched appendage of the soul, to be borne with till dropped in the grave; there to be purified. The body of the Christian is, or ought to be, holy; and his duty is to keep it growing in its redeemed purity. Ardent spirits defile the body, kindle the fire and flame and fury of appetite, lust and passion. Ardent spirits present no qualifications for praying, praising or preaching; no fortification against disease, danger or death; no guarantee against trouble, trial or temptation; they are of no use in the Christian life; they have no tendency to health, holiness or happiness. The object of the temperance movement is to remove them out of the way, so that the bodies of men may have their lawful use, become receptacles of the Holy Ghost, and be devoted to the glory of God. Did not this form an important part of the work of Christ while on earth, ministering to the health of men's bodies. The first thing he did was to remove their physical maladies, and then cure their souls. Is not that the very thing this society aims at, to remove disabilities which stand in the way of many people in getting into the kingdom of Christ, and hand them over to the church unfettered by temptation, untrammelled by vice—that she may shew them the living Christ, the "Lamb of God which taketh away the sins of the world." This being our object and aim, can the Lord Jesus be opposed to our work? Is the Holy Spirit in opposition to us? If so, ours is a fruitless endeavour. Before his breath and influence all institutions and society whose aims are not pure must perish.