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# HINDERANCES TO TEMPERANCE WORK:

BEING AN ESSAY READ AT THE

*Fifth Annual Meeting of the Quebec Temperance and Prohibitory League, 1875.*

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I feel that the subject given me to discuss before you is just what its first word indicates, beset with difficulties from beginning to end. However, I do not mean to find in that an apology or reason why I should play the hireling and flee away. That hinderances to temperance work do exist, must be self-evident even to the most careless and callous observer. Had there been no hinderances, the restoration of the world from the ravages and ruin of strong drink would have been accomplished long ere this, but its demoniac power is still stalking over the land, and our air is full of the groans and agony of the dying. There are obstacles and difficulties in the way somewhere, and our business as Temperance Men and Reformers is to find out those obstacles, and devise if possible a sure, safe and speedy remedy. I believe there is a special remedy provided by God to meet and remove every evil that afflicts human society as well as the human heart, if we only knew it and had faith and skill to apply it. There is a remedy for intemperance and all the social disorders and woes which it inflicts upon the human race. Let no friend be discouraged. Strong drink is a withering, fascinating curse. It has powers, prerogatives and privileges which no other evil known or practiced among men has. Gambling receives no sanction from the civil law or from the church, yet the traffic in strong drink obtains the sanction and patronage of both, while it gambles in the bodies and souls of men. Thieving in horse-flesh or rotten rags is crushed by the strong arm of the law and the powerful voice of the church, while both of them shield and encourage the drinking usages of society, though it has proven itself to be a robber of human rights and liberties, of life and soul. These facts shew you the high places of power which the traffic in strong drink holds, and the powerful hinderances which it is capable of throwing in the way of a reform. Are you disheartened when you think of the favor in which this monster form of sin and Satan is held in Church and State? Nay! God has written His anathema over it, and has sworn concerning it, that it shall not enter into His kingdom. Christ's kingdom in this world is in human souls, and consists in righteousness, peace, holiness, love—which graces ardent spirits never did and never can foster. Piety, virtue and good are not developed in the souls of men by the use of strong drink, either in large or small quantities, while the temporal or eternal ruin of millions of the human race stand connected with its use. God is against it. Fix, rivet, that fact in your minds. He has written terrible denunciations against it. He has destroyed towns and peoples in consequence of it, and will destroy and overturn—and overturn—until it is removed, root and branch, from a world to be regenerated by his spirit and re-created in his glory.

God's command to you and me is "to abstain from the very appearance of evil." To go not in the way of temptation. To avoid the path and place of the destroyer. To do nothing or to use no liberty which may prove a stumbling block by means of which a brother is made weak or falls. Besides, his command is, that we prepare the way of the Lord—that we cast up an high way for our God, that we remove the stones, take up every obstacle that stands in the way of the coming and reign of Christ, and lift up a standard for the people—the standard of holiness, sobriety and truth. Does any man need to be told that strong drink is an evil, a temptation, a destroyer, a stumbling block; that it stands directly opposed to the reign and coming of Christ, the salvation and sanctification of poor and perishing souls, that it defiles the temple of God—defaces His image in the soul—and robs him in the treasure of His house, and kingdom and glory. That being its character and work, it is an enemy to God, and God is an enemy to it; yea, and all the true friends of God and Christ, must in some way be its sworn enemies. Are we to be discouraged in the face of a foe like this, protected by law, fawned on and flattered by prejudices, supported by custom, strengthened by ignorance and vice, and winked at by Christians? Nay! God is on our side, and though outwardly the contest may seem unequal, verily God's will and truth and righteousness will prevail. That the temperance cause should meet with powerful hinderances as now indicated is no reason why any friend or well-wisher of the cause should be gloomy or doubtful as to the ultimate issue. What good cause that has ever been a blessing to man, or a glory to God, that has not had to contend with fierce, wicked and unreasonable opposition. Your minds readily revert to the reformation, and to the various measures that have been brought before Parliaments, affecting the welfare and well-being of nations—such as civil and religious liberty, education; with the many disabilities in the way of trade and commerce—and the stout, steady and stubborn resistance shown to all those measures of internal and moral improvement. Had the promoters of those national enterprizes and moral measures been easily discouraged by the repeated failures they had met with, where would those nations and our Christians be to-day? Let us never forget that our cause is holy—that we are called under God to bring about a reformation, equal to, if not greater than any of the grand and glorious reformations of the past—it is to remove an influence, ancient, wide-spread and the most deadly known among Christianized nations arrayed against the spiritual elevation of the people and the coming of Christ. In such a work and warfare as this we must expect to be met with hinderances, but let us be courageous of heart, true to our God and to our principles, and *the day* will yet declare the integrity and holiness of our cause. Why should any one become faint-hearted or afraid of the temperance cause, because of its powerful and well-organized opposition? Truth and right will eventually prevail. Besides, opposition and hinderances are not always an unmixed evil. There is honey in that old carcass if God would only give us eyes to see and grace to use it. Is it for naught that God allowed this evil to assume such power and magnitude? Is there no blessing

in it? Like the unsanctified tongue, an unruly evil, full of deadly poison—scattering desolation and woe where ever it goes—and yet, as from the deadly nightshade, a healing virtue is extracted, so from this concerted power of evil we may learn moral lessons to strengthen and encourage us in our efforts. First of these, that all opposition to righteous measures tends to develop in right minds a holier determination to conquer or to die. The natural effect of a well-directed and powerful organization against the right is not to intimidate into a passive concession, but to stir up the whole man into a calm, earnest, decided, nervous resistance. Some of the noblest deeds, the grandest doings and darings of human life have been executed under the encroachments of a well-directed and desperate force. Now, this is one great benefit which we may gather into our souls and develop into our character by the presence and power of this formidable evil. What noble and grand characters were developed in the reformers, by the manly grapple and earnest conflict they had to wage with the huge and overshadowing power of superstition and error. Let us be of the same mind, and ours will be the same character.

A second benefit that must naturally come to us from the hinderances which strong drink puts in our way is this—it enables us to see, and understand with greater clearness the heinousness and hideousness of the evil itself, and to judge more fully of the correctness or incorrectness of our own position, and thus establish us more thoroughly in right principles, and makes us more earnest and determined in carrying them out. In all matters of reform, before any effective change can be accomplished, it is necessary that the reformers themselves be fully persuaded of the holiness of their cause and the correctness of their plans and principles. Even Paul says that he would not have known what sin is, but by the law. What law? Christ's law of holiness which takes cognizance of the inner thoughts of the heart. So neither would you or I ever have known the enormity of evil, the concentrated power and desperate determination of strong drink to rule and ruin the destinies of men, if this law of Christ which forbids the doing of that which proves a stumbling block to a brother had not been taught and talked about.

What is our aim? Prohibition! To get a law that shall denominate it a crime to make or sell ardent spirits as a beverage. This is the object of our organization—unconcealed, blazoned abroad—through every town and village and hamlet in the Dominion. We have no purpose, political or ecclesiastical, to serve, but this one—to dry up the sources of that inundating flood of poison and death; to stay the maelstrom of fire that consumes the life and morals of our people. This is our whole aim, to remove from society a curse that withers the social and moral sensibilities of man, to lift from his brain the befogging influences of strong drink that unfit him for reasoning about the solemn duties and responsibilities of a religious life, that his understanding and heart may be open to receive the truth and be saved. This is the main object of our organization. Is it unworthy? Who oppose us? Where do the hinderances come from? Not from God. He is not opposed to the health,

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.

Paul says grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Indulgences in strong drink by our fellow-men grieves our own spirits; much more the Holy Spirit of God. Few Christians who have travelled any distance but know what a grievance it is to have to put up at a tavern where the fumes of strong drink, profanity and blasphemy prevail. Is that the place where you would look for the indwelling of the Holy Spirit? Are these the individuals who are in a proper condition to receive a visit and baptism of His holy fire. In vain do we ask the Holy Spirit to dwell with us, so long as we keep our own breath and spirit, and heart and society, impure by indulgences in that which hardens the heart and demoralizes the conscience. If any gentleman in this city were to ask me to his house as a guest, and while entertaining me should insinuate mean things of the Christian religion, and should affect to despise that holy name which is as ointment poured forth to every Christian, I should feel offended, and would remove my steps from his threshold. What does strong drink teach men to do but to blaspheme the name of God and His Son, and is the Holy Ghost to make companions of dwell with and in those who despise God and His truth. The Prophet Isaiah's idea was, "put away the evil of your doings; cease to do evil; learn to do well. Then come and let us reason together, saith the Lord." Paul's idea, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof;" and then may you hope for the Holy Spirit of promise to dwell with you. Is not that the very thing which our society is endeavouring to do; preparing the minds of men, so that they may and can reason with God about their own destiny and happiness, by removing this, one of the chief obstacles which stand in the way of the coming and reign of the Holy Spirit over the heart and affections of men. The Holy Spirit desires to come and bless our nation and dwell in it, and make us a happy people; but how can we expect Him, until we do what we can, to remove His grievances. This is what the League and all temperance organizations are laboring for. Can the Holy Spirit be opposed? But, beside, have we not the sympathy of the whole company of the redeemed on our side, many of whom were bitten and smitten by the fangs of that serpent—and all of them less or more tempted and tried and tarried while here on their pilgrimage and progress after virtue and holiness. But, more; have we not the co-operation of angels? I have often thought, if there be such a thing as guardian angels—and who doubts it?—they give the most practical evidences of their presence and power in the deliverances of drinking men. If then they interpose in behalf of the drunkard and shield him in dangers, use their benign power to save him, then they must be in the fullest sympathy with our cause. Think of the vast army of loyal men and women enlisted in the temperance work now in the world, and these daily on the increase—combine all the above forces—and what a power is with you? Are you not ready to exclaim with the apostle, "Who can be against us?" Oh! this is a rising tide—growing, deepening, widening as the years roll on, like a majestic river expanding as it reaches the sea. So the temperance cause is gaining in volume and power, and is destined ere long to fill the earth.

Who oppose? The manufacturers! These are a power in the land. Their interest and business, as it is termed, is large, involving a vast amount of capital and labour. Capital and labor are difficult questions to deal with—such has been the experience of the past, when both these interests had entered into wrong channels, become established by custom, and patronized by law—exceedingly difficult to correct. There are millions of dollars invested in this business in our country, and several thousand hands employed in its manufacture and traffic. These all (at least the majority of them) regard this a legitimate business in which their time, toil and living is concerned. Why should they not, when it is sanctioned by the Church and protected by the state? How can it be wrong, when Parliament and Presbytery, and Prelacy, say it is right? It is only that fanatical band of temperance people that say it is wrong, and are we to give up our legitimate business for their cry? The government of the country says, we cannot get along without you; you give us the largest amount of revenue of any single business. "A few of the farmers say we could not get sale for our barley, corn, rye and hop without you; you create for us a good home market. Thousands of officials of gaols, penitentiaries, asylums, night-watchers and nearly all the police force would be out of employment if it were not for us; besides, we give employment to thousands in various ways, thus furnishing their families the means of subsistence and stimulating the trade of the country. Not a few physicians will tell you they could not cure the sick without us, and even some Ministers of the Gospel tell us they could not endure the toils of preaching, the wear and tear of mental anxiety and labor, the privations and worries of ministerial life, without our cup of cheer and strength. I tell you, we are indispensable to the very life and prosperity of the nation, and this warfare upon us by that miserable band of zealots is a savage, ruthless attack upon our just rights and liberties, and we must band ourselves together in our own defence.

This is the foe with which you have to contend. That is his place, position and power; shielded by custom, protected by law, confident in the integrity of his cause; drawing his sympathies from all classes whose unhallowed gains are affected thereby; and, alas, his moral support from our friends—not an enemy to be laughed at, to be conquered by oratorical gestures, extravagant utterances or silly jokes. This is a traffic no less powerful than that which brought gains to Demetrius of old, who when he saw that his craft was in danger, stirred up the people to rage and riot against Paul. So this power, when it begins to realize its danger, is not going to pass off the stage without a desperate struggle. Let us remember the words of the Lord Jesus to His disciples, who had failed to cure the poor lunatic brought to them. "This kind," saith he, "goeth not out but by prayer and fasting." Let us look our foe calmly in the face, weigh his arguments, gauge his power, measure his pretensions, study his tactics and know of a certainty his aim.

The manufacturer says he has a vast amount of capital involved, which would not have been there had he not been encouraged both by church and state. He thinks it a wrong to be made war upon to the injury of his property

and gains. To which we reply: Both government and church have done wrong to encourage you in creating this evil. It is the manifest duty of the one to pay for your property its fair value, and the duty of the other to pray for you that your sin and the evils that you have occasioned be taken away. But does it not occur to your mind, that, although church and state have encouraged and fostered you in your work, they did it in their blindness; that it is the ruin of your offspring, friends and kindred, and therefore a grievous wrong? Does not common sense and the dictates of your own generous heart declare, that, however much and well the law and public opinion may sustain a traffic which is injurious to the well-being of society, man has no right to engage in it. God never created the human family to be as the fish in the sea, devoured by one another. They were made to bear each other's burdens, to be kind to one another, provoking to love and good works. The manufacturer of strong drink is not kind, his work does not tend to good, but to the ruin of that brother, who was once created in the image of God. You have no right in reason or conscience, from God or his truth, to fill your brother's house with serpents that will bite and destroy him and his household; no right to kindle a fire on his premises that is sure to destroy his property; no right to breed a pestilence or disease at his door which is sure to affect and inflict trouble on him. Take the most favorable view possible of the manufacture of ardent spirits, and what is it to the nation and the church but a plague, a pestilence, a cancer eating the very life of social and domestic happiness and national greatness. You do not need to be told that the day of a nation's greatness is not the day of her might in swallowing strong drink; that the church's bright revival days were not the days when she most encouraged the use or manufacture of strong drink. True, very true, says the manufacturer; but my money is in the business, all my temporal interests are there; the government says it cannot get along without me; I create the revenue; and by far the great majority of the rich and fashionable say they must have me; the drunken rabble (I hate them) say, they must have me; the pious folks, with their many infirmities say, they cannot live without me; and the good Christians, in large numbers, out of every church under heaven, with all their various shades of distinction, grades of honor and marks of piety, are agreed that I am a good creature of God, and most significantly they nod, and smile, and say—go on. Now, how do you ask me to go out of your way, and the coming of your Christ, when these my friends stand around me in such crowds and say to me, hold fast to your position; it is our life and our pleasure, and your profit? Remember, that some of my greatest admirers, best supporters and warmest advocates—the men for whom I have the highest respect—are members of the Christian church, the same churches to which you yourselves belong. How can I resign my position when my friends will not allow me? I confess and acknowledge to *you* that my business, viz: the manufacture of ardent spirits, has sent millions upon millions to a drunkard's grave and to an eternity of woe, desolated more homes, broken more hearts, dashed more hopes, ruined more lives and peopled this world with more suf-

fering than any other evil known among men, but my friends will not allow me to close doors, cease work and retire.

This being the case, you are not the bad man whom I have taken you to be. Your friends lay all the blame upon you. They say stop the manufacture and this evil will come to an end. So long as the manufacturer is allowed to go on furnishing it, people will drink. If you wish to cure society of the evils of intemperance, lay the axe at the root. They do not tell us anything about the encouragement they give you, but they tell us that you are the prime progenitor of all this evil. Stop the manufacture, is the cry of that large class whom you say are your best friends. That is what we mean to do, God helping us. But we do not wish to use force until first we have reasoned with you, and, if possible, gained your assent.

Your friends lay the blame on you, and you lay it on your friends. Between you the evil lies; I hope there is no private understanding between you—that were dishonorable to both—for you both admit the evils of intemperance. To my mind, there is a shamelessness of hypocrisy in the admission of a great evil, and then patronizing and creating it. Admitting that your friends are the cause why you produce this deadly and devouring stream; for it is a fact that a man's friends do sometimes place him in a false and even cruel position. But still I fail to see your innocence. Can you not say to your friends, this business in which you wish me to continue, this traffic in ardent spirits, is a traffic in human souls, paralyzing to the best interests of humanity, and you cannot and will not sacrifice the best feelings of your nature; the high and holy instincts of your conscience in doing wrong to please friends. The worst enemies a man ever had, are those friends that constrain him to live and act contrary to the free and enlightened dictates of his conscience. If all you who are engaged in the manufacture of this evil were to resign, and say to your friends that owing to the innumerable evils which arise out of this traffic, your conscience would no longer allow you to accept of their patronage and favor, and as you hope to be forgiven for all the woes you have occasioned in the past, would pray them never to place a fellow creature in as false a position as they have placed you. What a staring of astonishment there would be in the Dominion, equal if not greater than the wonder of John Bunyan when he was reprov'd for his blasphemy by a woman whom he thought less reputable than himself, and which resulted in a Pilgrims Progress—a book second only to the Bible in its moral power. I have no doubt that your renunciation of the manufacture of strong drink would be followed by another *Progress for good* unrivalled in any age for its moral influence and power in elevating the suffering masses of mankind. We ask you to consider your own position, and see if it be not true of you as of One of old, that a man's worst enemies are those of his own household; we ask you to consider your position and see if it be manly in you to be used as a tool by your friends to ruin others in their temporal and spiritual interests; assert your manhood, abandon your business and help us to put the country in a position for self-improvement, that it may arise in material and mental development in social life and order to be the admiration



and example of the world. At present you and we are opposed to one another; a house divided against itself cannot prosper. If we give up to you, and we ourselves and all men take to strong drink, where would our nation and country be? If you give up to us, with liquor banished, reason on the throne, schools and churches full, laws respected: we give you empty jails, joyous homes, a virtuous people, a prosperous nation, whose God would be the Lord. We cannot cease opposition to you in this traffic, whether it be a voluntary or involuntary thing on your part without giving up our conscience, our faith, our Bible, our God. But now that the manufacturer has laid all the responsibility of his work upon his friends, we turn to them and ask what means this? Why place a man in the interests of business in the generation of a traffic that depraves his own nature, ruins the members of his own family, blunts his conscience, subverts the end of his being and unfits him for glorifying his God? Why do this? this is not doing unto others as you would they should do unto you. You make a beast of a man, when you compel him to murder his conscience, and to lend all his powers to the begetting and producing a traffic that depraves a community. He blames you who demand strong drink and the social glass, and that with a fair show of reason. He says, demand creates supply, and not supply the demand. People are governed more by want and desire than by supply. In all articles of trade this is true to a great extent, yet there are things which by their abundance or facility of attainment create a desire for them. One of those things is strong drink, and yet it is true even of it, demand creates supply. There would be no manufacturing of it if no body drank it. Hence the manufacturer's imputation of guilt upon those who demand it has considerable force in it. Government demands it for the revenue it creates, and therefore offers a premium and protection to the manufacturer. This is blind policy; nay more, wilful and therefore wicked in the extreme. How often has it been demonstrated to the government by facts and figures that the traffic in strong drink entails more waste and worthless expenditure than the revenue received amounts to. There is not a solitary municipality in the country, which, if asked for testimony, would not declare we are losers to double and quadruple the extent of the money we receive by the licensing system; there is no gain to council, county or crown in fostering the traffic in strong drink. I do not deem it necessary to bring forward tabulated statements in proof of the assertion now made. That has been done so frequently that I see no reason for it. A notable instance of the economy, order and wealth-producing power of prohibition was given in the *Witness* the other day between two small towns in the neighborhood of New York, of nearly equal populations, viz: Yonkers, N. Y., and Vineland, N. J. The one had 145 saloons; costs of police \$37,000. In the other no saloon; cost of police \$75. Whole expenditure of the civic management of the one \$60,000, in the other \$475; leaving a gain of \$59,425 in favor of prohibition. These figures and facts speak for themselves. Will our government look at these figures? Will it consider why we ask prohibition? Do we not give reasons for our faith as well as arguments for our aim? Is it vain to look to our politicians. Where are our statesmen? they surely cannot fail to understand our object; to them we

appeal; to the ballot box; to God. What is government? what means it, if it does not provide for the liberty, life and liberality of head, hand and heart of all the subjects without fear or favour. But when a government favours one class of men engaged in a traffic ruinous to the people, then it turns a portion of its own subjects into land-sharks, preying alike on fowl, fish and flesh. This is neither just nor kind. By such a policy the ends of good government can never be secured. Government becomes a failure, no matter what form it is, when it legislates to the injury of any of its subjects. Legislation on strong drink, save in the line of prohibition, is an injury to some one; nay, to every one—to the maker, buyer, seller, drinker and abstainer, and therefore is a gigantic failure so far as good legislation goes. Need I refer you to Great Britain for your illustration; her repeated failures in this matter, and her present humiliation. To government we would say, we cannot endorse your policy in creating a revenue out of the blood and bone, life and soul of our people, and we ask you in God's name to desist, and stretch forth your strong arm and take hold of our hand, and help us to remove the enemy and curse of our country.

The liquor venders—and these are legion—are a great hinderance to temperance work; their hostility is open, bold and determined. From them as a class, under existing circumstances, we can look for nothing else; it is their business, their life, their all. However, they are not all hopeless as to reason, or helpless as to redemption. Some of our most valuable citizens were once engaged in the traffic. God opened their eyes, and they have fled from Sodom. Not a few who are engaged in the sale of this woe-procuring beverage, if they were sanctified by God's grace and placed in positions of trust and honor, would be a credit to the country. The love of gain has induced many a noble young man to engage in that business (especially when the church and good citizens made it respectable), with the idea soon to leave off for better employment, but in the mean time became so entangled with its snares, or bewitched by its fascinations, as to go on from one step to another into hopeless and helpless ruin. They are not all mean and unprincipled men who are engaged in that traffic; but, alas! how soon the most fine gold becomes corrupted. You are grieved when you think of the amount of intellect, heart, energy and skill that is worse than thrown away in the vast army of liquor venders in our country. And yet many of these persons will tell you 'we are engaged in this business because the law provides for and protects us, and Christians by their patronage makes it respectable for us. We get our license from the council; Christian men! elected by the good citizens of the community! nearly all of them members of some church. It is the will of the Christian church that we not only go on in the business, but be protected in it. We are neither the creature of the heathen, pagan or Mahomedan; we are the offspring of what are called good people; we flourish only in Christian nations, because so-called people protect and defend us.' Brethren, I do not like to hear a dog abused for hunting and tearing sheep when his master gave him permission. I do not think it is fair to hang a dog for killing sheep when his master set him on. The master of the mastiff is responsible for the damage done; not

the dog, and where just laws prevail he shall be made to pay. In this case the master of the mastiff is the Christian Church. It is the church that sets him on the sheep and lambs of the community, and I do hate to hear this hypocritical howl and yowl of some Christians against the tavern-keeper when he has succeeded in ruining a good-hearted, inoffensive but weak man. Who planted the tavern there? Who gave license to the keeper? In our country, the Christian church. At this moment, I venture to say, she holds 4-5ths, if not 9-10ths, of the population of the Dominion in one way or other in her connection and under her influence. She could at any moment, if she were so minded, independent almost of Legislation, say to strong drink thou shalt no more darken the threshold of our country, or enter the sacred precincts of our halls. The voice of the church, like the voice of Jesus, should bring terror and flight to all the workers of iniquity. But, how stands the matter? Is it not too true that she is largely the sanctioning and patronizing power of the vender. From Gaspé to Vancouver, not a township in our country could give a license if the church said NO! but she not only gives license through the influence and vote of her membership, but makes the traffic respectable indeed by admitting to her ordinances, and sacred offices, the men and their families who hunt down the life of her weak ones and slaughter her children. Verily so long as the church behaves herself in this way, she had better for consistency's sake be silent on the liquor question, and give her keys to the liquor vender. Explain or understand this who may or can; a band of Christians in a community organized into a church, calling a minister or a priest, setting up the ordinances of religion, pledging themselves by sign and seal in a sacred covenant to give their minister thus called to take the charge of their souls, "*all dutiful respect and encouragement in the Lord,*" and at the same time go and give license to a tavern on the opposite side of the street; another, and another, in the outskirts of the parish. To the one, they say, save us and our children; shew us how to be and to do good; to the other they say, give us strong drink to inflame our passions and harden our hearts. To the one they say, we encourage you in the Lord; you all know what encourages a godly minister. To the other they say we encourage you; you all know what encourages a tavern-keeper. In the one place they kindle the fires of Heaven; in the other the fires of hell. They support both, dividing their time and devotion between them. In the name of wonders, what do these Christians mean, by setting up and keeping up two antagonistic and opposing forces. The benighted Spaniard turns out on the arena a man on horseback to fight a bull; that is his savage amusement. But, surely, enlightened Christians are not amusing themselves by setting up the two rival forces of Christ, and Satan's kingdom, to see which of them will gain the mastery. What do they mean? What can they expect from these circumstances but waste, want and woe? How can a Christian be advancing Christ's kingdom by creating and fostering opposition to it? How can he be doing the work of the Lord and the work of the devil at the same time? "How can a fountain send forth sweet water and bitter?" How can a Christian be loyal and true to Christ and of his own free will and accord upholding an institution which in its fibre and blood is the very enemy of man and his Maker.

No doubt these Christians will say, we do not license a man to make drunkards; we bind him hand and foot with regulations that forbid such wrong doing. True, very true; but he bursts asunder your regulation as easily as Samson snapt the Philistine withs; but we punish him when he does wrong; true, he pays his fine, comes back and carries your children away as Samson carried off the gates of Gaza; but then we shear his locks, put out his eyes, and cast him into jail; true, that lasts for a little while; being so fond of his sport, you take him out again, and being enraged he takes hold of the pillars of your national life and pulls down the whole social fabric of your society in ruins. It is not safe to be sporting with the rumseller—giving him liberties and restraining him calling him a good citizen and checkmating him in his business; that only chafes and awakens a more desperate determination in him to ruin you. Do not sport with him. There is a *spirit* in him which a righteous God may employ to your sorrow. With the rumsellers armed with such power, we have little hope to secure them as our allies—they are opposed to us, and we are opposed to them—our reconciliation lies in God by the removal of this curse.

We are greatly hindered by the attitude of the Church; the conduct of the great majority of professed Christians. In making this statement, we bring no railing accusation against that large, intelligent and virtuous portion of our community, but to express regret, and endeavour to show them how their attitude appears in our eyes, and how it affects us. We think the church ought to inscribe this measure of PROHIBITION upon her banner, in letters and characters so distinct that the way-faring man, though a fool, cannot mistake it. We are of the opinion that the church should make total abstinence from intoxicating beverages an *additional* test of membership; and while she refuses or neglects to do this, she is using her power against us; we are far from thinking that this is the intention or will of the church; her various court deliverances shew her belief to be that intemperance is a gigantic evil, standing in the way of her own efficiency and moral advance, but unfortunately her unpledged condition places her in an attitude that hinders us and her own true work, and favors the enemy. Is it not a lamentable fact that there is scarcely a denominational church in our Dominion, that has said that to be engaged in the traffic of ardent spirits disqualifies for membership; with one breath all our churches say the thing is wrong; with the next breath nearly all sanctify the evil by taking the publican as a publican into her bosom. To take him as a penitent would be her Christ-appointed duty; but not as a publican. Will the Christian Church think over this matter—put herself right with her Master, her mission, her principles; or put us right—for it is a miserable business for Christians to antagonize one another when their object and aim is one. Let us consider each other to provoke unto love and good works. We say it with no ill-will, but with mingled feelings of pain and pity that the present attitude of the Christian Church is unfavorable to the temperance movement, and we ask why does she suffer herself to be in such a false position.

But again, the unpledged position of the majority, and I fear the large majority, of the ministry of the Christian Church is a mighty hindrance to the temperance

movement. We do not mean to denounce and unchristianize all those ministers as the enemies of the Lord Jesus Christ. Far from it. They are, without doubt, as honest in their convictions as they are honorable in spirit and life. But we do ask them if it would not be better for the church, society and the world if they were pledged to total abstinence? I do not say that Christ laid down a positive law prohibiting the use of wine to his apostles or ministers; but ask if, in the circumstances of the case, as society stands to-day, poisoned in its very blood by the use of strong drink, and the church shorn of her evangelistic power and life, to a large and lamentable extent thereby, if it be prudent and right to remain passive or unpledged? Our people cannot get such wine as Christ made in Cana? No, not even the wines made on the slopes of Lebanon, or on the sunny fields of southern France. It is commonly reported that there is more wine manufactured in the City of Montreal, where scarcely a grape grows, than leaves the Oporto. This indicates, in a measure, the spuriousness of the article imposed upon the public. I speak not of the other deleterious drinks that are poured out as a flood; but ask, in view of the above fact, if it be right for the gospel ministry to yield their silent influence to that which, in itself, is so impure and so destructive to the health and morals of our people? Is it not the duty of the Christian ministry to set an example of self-sacrifice and self-denial in all things, and to abstain from the use of those things that do not tend to health and holiness? "Example before precept" is an old but true adage, and nowhere applies with more force than when directed to the Christian ministry. How much of the success and progress of Christ's kingdom in its spread and power over this world is made to hang on and around the example of Christians? Their unity, purity and love was to be the convincing testimony to the world that Jesus was the Sent of God! Is there an influence known among men more potential than the example of a godly minister? His speech may be weak, his presence contemptible, but his influence mighty. If, for instance, the minister sets the example of moderate drinking, against which there is no law, his influence goes out in support of the drinking usages of society—I grant you involuntarily on his part, but none the less pernicious and destructive in effect. I leave it to philosophers in their idle moments to discuss the point where voluntary and involuntary influences touch, and where the responsibility of the latter begins and ends. To my mind the safe course to take is neither to create or be the occasion of starting involuntary influences or acts, especially in the line of strong drink. With brethren who take the social glass in moderation, we have no issue to make, no war to wage, save for the indirect influence which grows out of their act, which proves such a deadly hinderance to temperance work and the salvation of souls. I can remember the time when I thought it right to take the social glass because my minister did so. I can point you at this moment to a score of men about my own age who, in endeavoring to follow the example of the same good old minister, are tottering on their way to an untimely and dishonorable grave; some of them already there. Thousands every year go to temporal and eternal ruin in attempting to follow the example of the self-controlled in the use of strong drink. It is not every man that can walk a rope across the chasm of Niagara; not every man who can begin and end life in moderate drinking. For here and there an old man you can find of that type in society, the various pathways of life are

strewn with the dead and dying who have perished in the attempt. History and experience has proven, with terrible emphasis, that it is not safe for young men of a parish to try and follow the example of their minister in the lawful use he may make of the ordinary beverage. Blondin did and could walk his rope with safety over the Niagara falls, but who dare follow him? Would it not be bitter mockery for him to cry to you, when half way across his rope, saying: "Follow me, do as I do," when he knew, and you knew, that to attempt that would be your death; that your head, though ten times as strong as his in its intellectual power, could not stand that giddy height? So neither can that brother whom you reproachfully call weak, though possessed of qualities of head and heart in no sense inferior to you, follow you in the moderate use of strong drink, and to say to him: "Do as I do, be as I am?" is a cruelty unsuspected in a gentle burden-bearing servant of the meek and lowly Jesus. Thoughtful young men are apt to lose confidence in, and lack sympathy with a minister whose example in his attitude to strong drink is not to them perfectly safe.

Understand me, I am not now going to read a homily to my brethren in the Dominion, as if I was some great one clothed with more than Episcopal authority, and to say to them what they must do and be in reference to strong drink; nay, my aim is simply a friendly talk about their unpledged condition as an indirect and powerful hindrance to temperance work. I respect them too highly, love them too sincerely, know them too well, to entertain anything else than confidence in their integrity of heart and purity of motive; and, therefore, all I do is to throw out hints for consideration, to see if it be possible for us to get on a common and safe platform, where we can give battle with effect to the common foe of our kindred, religion and household. Are there not enough souls lost; enough homes made waste; enough broken-hearted women and desolate children in the country; enough of the earnest labor of Christian men and women thrown away and of the Lord's treasure squandered? I put it to any minister's experience if an indirect influence is not often more potential for ill than shameless wickedness? In stirring up a chafe to greater activity in religious life and labor, who are the parties generally who present the greatest hindrances? Is it not the morally good and upright, whose ideas of a religious life consist in a correct, decent, well-ordered conduct from without, who cannot be got to a prayer-meeting to pray for themselves or others, or to engage in the real devotional work of private and domestic religion? These are the persons who, through their persistent indifference to a growth in grace, and by the power of their cold and correct life, chill the atmosphere of an awakening church, stand between it and the breath of the Holy Ghost, and retard the life and spiritual growth of the congregation. Speak to them; they do not mean or intend such an evil as that; but their attitude to the real work of the church brings it about. And so we feel in the attitude of the unpledged portion of the Christian ministry, a powerful hindrance to temperance work in those who do not mean it, but are laboring with us in every thing else for social and spiritual reform.

Scotland presents a singular illustration in point. No country has produced more divines for its population, and so many of them eminent for their pulpit power, literary and scholastic attainment; no country in the world where education is more generally diffused and where the Bible and catechism, and religious literature, is perused with more care, and where the gospel ministry is held in

higher esteem and wields a greater influence, and yet, if we are to believe public utterances, no people more addicted to strong drink. How account for this? Mr. Moody, the revivalist, accounts for it in a pithy and pathetic manner. When asked at the Free Assembly Convention in Edinburgh, last May: "What should be done in regard to the intemperance among us?" his reply was as characteristic of the man as it was pointed and practical. "That is a large question," says he, "and would take a long time. But as I come from a land where the ministers scarcely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table—then they would have great influence with their people." "This," says Dr. Cuyler, "touches Scotland 'on the raw,' for the national curse is the bottle. If that one pithy sentence of his—Moody's—could be heeded, the whole face of Scotland would be changed in a twelve-month. Hitherto the mass of her people, and a majority of her ministers, have clung to the drinking usages with a terrible tenacity. Alcoholic drinks have been supplied in ample quantities and freely used in the refreshment rooms of the General Assembly, &c. If this glorious revival now in progress shall banish the bottle from the houses of Scottish Christians, the way will be cleared for a thorough reformation among the masses." These are some of Dr. Cuyler's remarks upon Mr. Moody's bluff rebuke of the Free Assembly composed of a large number of divines and many noblemen. Did Mr. Moody utter the truth when he charged the ministry of Scotland, through their example in the use of the *infernal stuff*, for much of the prevalence of intemperance in that land, or did he lay a false accusation at their door? If the latter, then the moral courage of the Scottish clergy has died out, for that rebuke has never yet been refuted or disputed, though it has passed from Continent to Isle, and been commented upon in nearly all the religious papers between the poles. Verily, such a bomb-shell as that thrown in upon the floor of a General Assembly of able Divines, when feeling their way into a social reform, from a man of no pretensions, should bring the whole unpledged ministry of Jesus Christ into a solemn consideration of their position, and see if on this question they are not standing in their own and other people's light. The testimony of Dr. Leonard Woods, an authority among Congregational divines, was, that the "use of intoxicating drinks tend to influence all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy. It is poison to the soul and to the body." It is unnecessary to add testimonies of this kind, they would fill a volume. One question I have to ask of my brethren who contend for the principle of the moderate use of strong drinks, "How do you propose to save the Drunkard?" He is capable of salvation. Paul tells us that there were drunkards saved and sanctified in the Corinthian church, and how—by following the example of an apostle who would not drink wine, when the drinking of it was likely to prove a stumbling block to a brother? How do you propose to save the drunkard; by the temperate use of alcohol? Have you ever known a single case cured in that way? Abstinence has cured thousands. Our plan is not by tripping the rope of moderate drinking over the yawning abyss of intemperance, but by taking hold of the steady hand of the thorough abstainer, and by leading him over the bridge of Total Abstinence—a bridge resting on the three pillars of Faith, Hope and Charity, and suspended by the three-fold cords of Purity, Fidelit

Thus I have touched briefly upon some of the chief hinderances to temperance work. In a feeble way I have done all you required of me, simply to diagnose the case, point out the quarter from which the main difficulties arise, the next thing in order would be to propose a remedy, but as this does not fall within the province of my text, all that I will do will be to indicate in a few sentences what to my mind would be our proper work in the meantime. Our aim is Prohibition, just as surely as the apostle's aim was Perfection. How to reach that is the question? Not by disunion among ourselves; not by unhallowed compromises with unworthy means and measures; not by the use of intemperate and harsh language toward those who differ from us. We will advance our cause and work much more speedily and effectively if we follow the example of Jesus by being patient and kind, "putting on bowels of compassion." We will make progress with new born power, if we pray more, and talk less, realizing that it is God's work and God's will we are striving to accomplish, and not our works or will. His glory we are promoting; not our own selfish ends. Our cause will rise with the glorious energy of a resurrection, if we believe that God is with us, and set him continually before us, walk in his light, and use only the weapons of his truth. The chief hinderance we should desire to have removed; the main power to gain on our side as friends and allies for their natural home is with us; is the church with her moral power as vested in her clergy and membership, and for her we must go to her Husband, the Lord Jesus Christ, and ask Him to turn her heart, as the water-courses, into the channels of total abstinence; let us plead with God for the removal of intemperance, talk of it by the way, and in the house, agitate and reason the matter in our Conferences, Synods and Assemblies, till the church gets filled with the idea, and rises up in the might of her Master; then victory is certain. I do not despise the feeble efforts of trying to bind our government with ropes of petitions, and charming the members with eloquent addresses, and giving pledges of "continued prayer," but I find the moment the cry of the "Philistines be upon thee" falls on the ear of the government, it snaps your petition like tow, and throws the pieces in the waste-basket. I have more faith that the walls of this Jericho will fall down, and the Lord give us the city by going round it, blowing the horn of the everlasting truth, than by any other means or measure of human device. O! then, let us gird up our loins, be of good courage, and with the faith and spirit, and earnestness, of the Scottish Reformer, plead as he plead—saying, give me Scotland or I die. Give us prohibition or we die; and soon shall the glorious law be enacted, and in its train shall follow peace, plenty and prosperity—**HEALTH, HAPPINESS AND HOLINESS.**

The work of the Quebec Temperance and Prohibitory League is to instruct and arouse the public mind in regard to the great principles and truths of the Temperance question—with a view to the legislative suppression of the liquor traffic. In the prosecution of this work, literature is published and circulated, public meetings and conventions are held, petitions are prepared and distributed (when necessary), and memorials forwarded to ecclesiastical and other public bodies. To do this, funds are necessary. All friends and supporters of our principles are invited to assist. Communications and remittances should be addressed to the General Secretary,

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