

The Record.

TORONTO, AUGUST 7, 1859.

TEMPERANCE—SIMULTANEOUS PREACHING.

The Committee appointed by the Synod on the subject of Temperance, beg respectfully to recommend that the last Sabbath in August (28th instant) be observed as a day for simultaneous preaching on the subject of Temperance in all settled charges and mission stations within the bounds of the Church.

For many years the Synod of our Church has been lifting a firm and faithful testimony in favor of Total Abstinence.

In the year 1846 the Synod unanimously adopted the following resolutions:—"That inasmuch as it appears that habits of intemperance have of late been greatly on the increase in not a few places of the Province, and that these habits are the prolific source of a large proportion of the sins of society and of the Church; and whereas the sin of intemperance operates as a strong barrier in the way of the success of the Gospel-ministry; and whereas there is reason to fear that the sin will go on with rapid strides, just in proportion as the Province increases in population and in wealth, unless some strenuous efforts be made to check its progress: the Synod agree to enjoin all its members to discourage, by their influence and example, the ordinary use of intoxicating liquors, and those drinking usages which have so long proved the bane of society. The Synod further agree to enjoin all Presbyteries and Sessions to use their best endeavors to the same effect, in the exercise of faithful and Scriptural discipline."

The recommendation contained in this resolution has since been repeated in still stronger terms. In the minutes of Synod held in Toronto in 1854, I find the following:—"The Synod then proceeded to take up an overture on the subject of intemperance. The Synod resolved to approve the overture and adopt the recommendations contained in it, and in terms thereof agreed to adopt and advocate the practice of total abstinence from intoxicating drinks as a beverage, as essential to the full influence of the Church on the world, as well as on its own adherents. The Synod also agreed to petition the Legislature for the enactment of a law to prohibit the importation, manufacture, and sale of intoxicating drinks as a beverage."

The position of our Church, then, in regard to the great question of total abstinence, is not equivocal or doubtful; as a body we stand forth openly and avowedly on the side of the great temperance movement. But what we want now, is, that the resolutions passed by the Synod should be in the future, more than they have ever been on the past, practically carried into effect by every member and adherent of the Church. Resolutions put upon

paper, and formally passed in our ecclesiastical courts, will be of little service unless they are practically carried out. We believe the best way to accomplish this very desirable end will be to bring the subject fully before the congregations on the Sabbath. This is no more than we have already been doing in reference to other forms of vice. We have preached against Sabbath breaking, and surely it is not wrong to preach against that which causes more Sabbath desecration than any other sin to which our people are addicted. It is objected to the temperance movement of the present day that it has fallen too much into the hands of infidels; but let Christian Churches do their duty and this complaint will no longer need to be made.

Where the Christian Church is faithful to her Lord and master, we believe she can accomplish almost any reform that she may undertake. The religious principle, whether right or wrong, is the most powerful of all the principles of action. He that controls *that* controls the man; hence the proverbial power of the priest in all ages. There has been no permanent or wide-spread reformation in the world which has not been based on some modification of the religious principle. It is not God's will that our fallen world should be reformed apart from the religion of Jesus. It has been well said that no cause of reformation can be successful against which the Christian Church shall array itself.

The warm-hearted and united concurrence of that church would, under God, secure the triumph of any good cause. Its opposition would make its ultimate defeat certain. Principles that come in conflict with that Church—measures with which it cannot cordially unite—aims and objects which infringe on its institutions—would meet in that church an obstacle which could never be surmounted. There is no evil in the land which the church, if united, might not remove; there is no form of wrong which could be maintained out of the church, if it did not find patronage in it; and there is no good cause which ought not to secure the hearty co-operation of every minister of religion, and every member of a Christian Church. Not all other vices combined have robbed the church of so many talented and learned ministers of the Gospel as intemperance; every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully.

In New York an attempt is being made to found an *Inebriate Asylum*, and the Trustees, lately, in making an appeal to the public for funds, state the following startling facts, which bear upon our present subject:—

"Who can doubt the vital importance of such an asylum, when even before its first story is completed, more than twenty-eight hundred applications have been made for admittance, many of which are from the patients themselves. Among the applicants are twenty-eight clergymen, thirty-six physicians, forty-two lawyers, three judges, twelve editors, four

army and three naval officers, one hundred and seventy-nine merchants, fifty-five farmers, five hundred and fifteen mechanics, and four hundred and ten women, who are from the higher walks of life.

"They also assert that within the past two years, New York State has lost by death two of her Supreme Court Judges, and one of her County Judges, all of whom died of inebriety, and were applicants for admission to this asylum. Among the illustrations which they give of the fearful results of intemperance, when it has acquired the mastery over the mind, is that of a father who murdered his own child."

J. SMITH,

Convener of Temperance Committee.

THE RELIGIOUS MOVEMENT IN IRELAND.

According to recent accounts the great religious movement in Ireland has lost none of its power; it still spreads and deepens with marvellous rapidity. The *Danner of Ulster*, of the 28th of June, says:—

"We have cause for thankfulness in being able to record the steady progress of the movement in our own populous city—the centre of a religious awakening which has had no parallel in Ireland during the present age. We are, indeed, warranted in stating, that the excitement which accompanied the advent of the present "day of good things," and which we spoke of as subsiding into a feeling of calm earnestness and a spirit of solemn inquiry, has again, in a considerable measure, returned, like the reflux of a tidal wave, and is bearing before it, to the house of prayer, masses of the unconverted. Many who, until the last week, thought and spoke lightly of the matter, and were disposed to allow the sudden ardour of an outburst, to them so unaccountable, to pass quietly away as they felt sure it would, have now begun to look upon it in a more serious light. The minds of numbers of others have been hopefully arrested, and the most blessed results have followed in abundant refreshings from the Lord. The "revival" has itself been revived. The churches and other buildings opened in special connexion with the outpouring from on high, are even more thronged, if possible, than before; and the list of those who have found it good to their own souls and to those of others to have been there is daily receiving numerous additions. These are not by any means confined to young females, or to members of the working classes: among them are to be found men strong in intellect and in frame, and persons from the middle and respectable ranks of the community. Even those who have not hitherto been impressed have become punctually regular in their attendances upon the ordinances of religion, wherever they find them administered in spirit and in truth. Sabbath last was the communion meeting in several of the Presbyterian Churches; and we believe we are correct in saying that it is long indeed since so large a number of worshippers approached the Lord's table in Belfast.

Many communications contained in its pages fully bear out its statements. "In Ballymena the face, the tone, the appearance even of the community is completely revolutionized; vice of all kinds, as if ashamed, hides its head. A master shoemaker tells us that drinking, once such a common nuisance, especially on Monday morning, is now unknown. The Bench's occupation is all but gone. A drunkard when seen is now looked on as a monstrous curiosity.