

ceeding great and precious promises : and the light affliction of time shall work out for us a far more exceeding and eternal weight of glory.

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind."

ERIEUS.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

REV. SIR,

I observed some time since, in the 6th No. of the Christian Sentinel, under the head "Mourning Apparel," some general observations respecting the expediency of forming Associations with the view of counteracting any prevailing evil of the times. The writer also therein declares it his intention, at some convenient season, to prosecute the subject further. I beg leave therefore, through your paper, to call his attention to the subject of *Temperance*, which has long been producing so great excitement in the United States, and has now extended its influence to the shores of our own country. I wish much, in common I am convinced with numerous others, to see the subject taken up by some competent hand, and treated in a full, fair, unprejudiced manner. If the principles upon which these associations are formed be sound and scriptural, they ought to meet with general support : if they are not so, their hollowiness should be exposed, and the community exonerated from their supposititious claims. Although residing in a neighborhood where a *Temperance Society* has been organized, I have uniformly declined taking any active share in it ; partly from my very limited knowledge of the "foundation" of such associations, and partly from the dissatisfaction with which the little I did know had inspired me.—The advocates of temperance appear to me to proceed too much upon the false axiom "of myself have I righteousness and strength;" they seem to me to expect that result from the *use of shame*, which the Bible authorizes us to hope only from the renovation of our moral and spiritual powers.—Upon this point, however, I request information. I wish not to charge the friends of temperance with any consequences which do not necessarily result from their system : neither do I desire to obloquy of the *temperate* for not becoming a ready convert to opinions of whose propriety I am not previously satisfied.

I remain, Mr. Editor,

Your obedient Servant,

ANATOLE.

REMARKS BY THE EDITOR.—We are tolerably well acquainted with the character of the correspondent who furnished the above communication, and fully believe it to be consistent with temperance in all things. From such men as he is, the cause of temperance has nothing to fear, and not a little to hope.—He asks for information in regard to the claims which Temperance Societies may have, if we understand him rightly, as by some valid authority, over the consciences of men. Now as a man's conscience cannot be bound except by some authority not originating with, or residing in himself, or unless it come from some lawful superior, it is our opinion that the valid claims of Temperance Societies can be settled in very few words. Do they, as Associations, derive authority from God, or from the law of the land? Or are they voluntary associations, originating with private individuals, who are clothed with the authority, and can show the commission of neither God nor the King? Evidently they are utterly destitute of such, and of course, of all authority. We know that both the Church and the King's Proclamation require by lawful authority, that all men should refrain from the sin of intemperance ; but neither of them require us to become members of self constituted Societies of any kind. From which premises we conclude, that whenever the friends or members of Temperance Societies, or of any other self constituted associations, so far forget themselves as to denounce those who do not go with them, they ought to be rebuked as intruders into other men's matters, and transgressors against the law of charity. They would loudly complain of any who should harshly judge their own motives. As loudly may others complain when they arraign their motives in letting them alone. If a number of men choose to associate together and encourage each other in abstaining from the use

of ardent spirits, and in lessening their general consumption, and confine themselves to that one thing, no reasonable man will interfere with them. It may be a civil privilege or a political right : and it may be the same to others to avoid them, and do their good work in another way. There may be reasons for it of which the parties themselves are the only true and proper judges. For ourselves, we heartily wish them all the success their good intentions and judicious conduct may produce ; and we are sure that every sincere well wisher to the souls and bodies of their fellow creatures would rejoice to see the head of that deadly serpent the *still worm* completely crushed, and strong liquors reduced to their proper place.

NEWS.

STATE OF EUROPE.

The state of Europe at this moment, is the most singular in the annals of diplomacy.—There is no war, but there is no peace. There is no rebellion, but there is no obedience.—There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty ; and all Europe is seething with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess without a total change of the habits, laws, and feeling of the people.—*London Paper.*

The Christian Observer for September, says the Episcopal Watchman, which we have just received from London, has the following remarks on the recent events in Europe.

"The successful opposition to the unconstitutional measures of the late government in France, seems to be the signal for stirring up the latent embers of discontent in various other parts of Europe. A large portion of the continent has been for some years one vast volcano, with a crater in almost every principal town and city ; which there required only a single shock to urge it into one general and overwhelming concussion. We are led to this remark more particularly by the present disturbed condition of the Netherlands ; to understand which, as well as other recent continental events, it is necessary to revert to the circumstances which gave rise to the formation of that ill-assorted state.

At the period of the first French revolution, the nations of Europe had for the most part been for generations accustomed to certain well-defined political and geographical divisions ; but soon these landmarks were removed, and, at the period of Bonaparte's highest elevation, almost the whole continent had become re-modelled. Upon his downfall in 1814, it became requisite to re-adjust the continental balance ; and the Congress of Vienna, composed of all the great powers of Europe, undertook that difficult and delicate task.

To please all parties was impossible. To recur wholly to the territorial and political arrangements which had existed before the war, would have been neither desirable nor practicable ; much less was it possible to adhere to those new adjustments which had grown up under the giant sway of imperial France, and which naturally fell to pieces with the conquest of Paris, and the expulsion of the Napoleon dynasty.

Upon looking back at the difficulties of the case, it would seem to have been the safest and most satisfactory plan to have consulted, in a good measure, the reasonable wishes and rights of the various nations whose interests were involved in the new arrangements ; and thus to have prevented future changes, not by external force, but by securing internal repose and contentment. But a different view of the question appears to have been entertained, and, we doubt not, with perfect honesty, by the leading members of the allied powers. It was thought better to model out Europe in such a manner as might preserve an even balance of power, and especially prevent any future aggressions on the part of France ; and, in case of partial discontents or rising, to concentrate, if necessary, upon the disturbed spot, the whole force of Europe to restore the equilibrium.

In the mean time, till the various parties concerned had become accustomed to their new lot, and grown satisfied with it, it was considered desirable to establish a sort of international military police, and to bridle the malcontents with the force of foreign