

and such threats have been carried into effect. This fanaticism snaps asunder the holy bonds that unite the members of the church of Christ. If, however, true christian charity exercised due power, it would bear a greater strain than a difference of opinion on prohibition and the abstinence pledge. Ministerial advocates of the "Scott Act" are surely not aware of the mischief they do to their brethren who cannot go along with them in the matter, when they invade their congregations, and by inflammatory speeches carry away good meaning people and cause them to deplore the apathy or opposition of their own pastors. It would be more for the interests of spiritual religion and sound morality to instruct the people in the principles taught in the Word of God on the subject, than to lead them to trust in a mere human invention. Some ardent minds in their inordinate zeal, are attempting to induce Presbyteries and Synods to declare in favour of prohibition. These brethren cannot see the dangerous course to which they would commit the Church. Surely they do not wish to make abstinence a term of communion, and to set up a rule of conduct for which Christ gave no sanction either by precept or example. Through this unscriptural temperance education, in some parts of the neighbouring Republic, the people will not call a minister unless he is an abstainer. I give here an extract from a letter addressed by a vacant congregation to a minister without charge, that lately appeared in the *Daily Globe*.—

"INDIANA, February, 1881.

REV. DEAR SIR,—Are you a married man? If so, how much of a family have you? What is your age? Are you a good pastor? Are you a good orator? Do you write up a good, able sermon? Do you appear graceful in the pulpit? Do you use intoxicants? Do you use tobacco?

Yours respectfully,

CLERK OF SESSION."

I do not at all doubt but there are temperance zealots in Ontario who would go the same length, and if encouraged by ministers on temperance platforms, we may see the same