

and the fact that they were engaged in it had served to make it in public view respectable. Most ministers of the Gospel, too, were in the habit of indulging in the use of what was regarded as closely connected with generous hospitality, and in almost every Christian family there were habits and arrangements which would require to be changed if success should attend the temperance reformation.

(3.) The consequences were such as any one could easily have foreseen. The church moved slowly. Its members were reluctant to sacrifice their capital, and abandon their business. The ministry hesitated long before they dared to use language such as would be understood. It became necessary to form a society out of the church—though composed to a great extent of those who were professed friends of religion—to do what should have been done in it; to endeavor to act upon even church members and ministers from abroad, and to create around them a public opinion which would induce them to take the decided stand which was necessary; and by degrees to bring the church to the position where it should have been at the commencement. It was desirable to convince church members that this whole business was of such a character that no Christian should be engaged in it; that no Christian capital should be invested in it, and that no Christian minister should be any thing but a stern and uncompromising foe of every thing which went to intoxicate and ruin men. The work was arduous and long. The church stood in the way of the progress of the cause, and still stands in the way. Mortifying and sad as it is, I hesitate not to say that, taking the country at large, in my judgment there is not so serious an obstacle to the entire success of the temperance reformation as the habits and opinions of ministers and members of churches; and it is only by an extraordinary movement out of the church that the deficiency is to be made up. Yet the church holds the power in her hands—the entire power, under God, to perfect this glorious work, and to drive the curse from the land. And that moment when every minister of the Gospel, and every officer and member of the church shall be the thorough and consistent advocate for entire abstinence; and when every member of the church shall abandon all connection with the manufacture or the traffic in intoxicating drinks, and withdraw all capital from it, will be the consummation of this great work; nor will it occur till then.—Let the church continue to embosom apologists for habits of indulgence and patrons of it, and the wheels of this great cause will be clogged and stayed, nor can it move onward to glorious triumph.

The same remarks might be made of any and every other cause of reformation. In every thing affecting purity of morals; chastity of life; the observance of the Sabbath; the cause of human liberty; the freedom of those held in bondage; the church holds an almost if not quite controlling power. Evils are always ramified and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigor of growth and a kind of sacredness by its connection there. There is scarcely a form of evil which can be attacked which does not in some way extend itself into the church. There is scarcely a steamboat or a railroad car that runs on the Sabbath, that has not some connection with some member of the church; nor is there an attempt at reformation which can be made which does not infringe on some custom in the communion of the faithful. I make not these remarks in the spirit of complaining. I pretend not here even to say what is right, or what is wrong. I am illustrating merely the power which the church holds on moral subjects, and the manner in which the power is exerted. "The law should go out of Zion, and the word of the Lord from Jerusalem;" and my remark now is that the church holds power over all these forms of reformation, and is responsible to her great Lord for the manner in which that power is used.

THE PHYSICIAN AND THE RUM-SELLER.

A Physician, and a Vender of alcoholic drinks, were once conversing about Temperance, when the Doctor said to the merchant,—"Do you know that four of your book-keepers have died, two of them in the street, through habits of intemperance con-

tracted in your employment and upon your liquors? Two of these young men were sons of ministers, and all of them once highly respectable. If," continued he, "I kept a drug which was producing the same effects on my assistants, do you think it would be my duty to continue to keep it?"

We do not know what answer the merchant made; but though a leading member of a church, which was reported last winter to be very friendly to Temperance, he still continues the traffic.

This incident occurred in Quebec.

THE MODERATE GLASS.

It is a matter of surprise, that so many Christians should, in the present circumstances of the world, refuse to give up their moderate glass for the benefit of their fellow men. Though the Master whom they profess to follow, gave up all for them, they are not willing to give up a glass of beer or wine for the sake of their neighbours. We can account for this extraordinary state of things, only by supposing that they see the whole subject through a dim or distorted medium. We know how easily a little moisture obscures a pair of spectacles, and we fear that the single glass of wine or beer a day which some Christian men indulge in, has the same effect on their moral vision in this matter.

There is something peculiarly calculated to excite reflection in the following article from the *Journal of the Am. Tem. Union*:—

ON SIGNING THE PLEDGE.

It is noticed that the more moral, temperate and religious an assembly are, the slower advances the work of signing the pledge. After all the urgent solicitation of the most eloquent and impressive speakers, only three or four out of a very temperate and religious assembly will be seen to go forward and give in their names; whereas, out of an assembly of as many hard and reckless drinkers, there will be twenty or thirty. Surely there is something wrong here. Temperate men should be the last to have any reluctance to sign; while religious men, considering the good it does, should be the first to come forward. We can resolve it into nothing but pride and a want of benevolence, or perhaps of consideration. Such seem to overlook the fact that their public signature is of vast importance to the community; and to be shrinking in the fear that they shall acknowledge themselves to be what they are not, attached to strong drink. If they feel no inducement to sign for their own sake, there is a loud call upon them to do it for the good of others, especially at the present time, when so many *dead* men are struggling into life.

IRELAND.

It turns out that the increased amount of duty paid in Ireland upon spirits during the last year, is no test of increased consumption, as the whiskey distilled in Ireland must pay duty there, although it may be afterwards sent to England or Scotland for sale.

Our respected friends of the *Baptist Register*, have selected the articles which appeared in the *New York Observer*, against the principles set forth in *Anti-Bacchus*; will they insert the following reply, to them which appeared in the same journal, or Mr. Parsons' own answer, which appeared in the *Journal of the Am. Tem. Union*.

EXCESS IN INTOXICATING DRINKS.

The reviewer of *Bacchus* and *Anti-Bacchus*, concludes with an earnest, and we doubt not a perfectly honest expression of desire, that no one will pervert his remarks to his own injury, or the injury of others. He adds, if any one will use to excess intoxicating drinks, he willfully perverts the truth of God, and must expect to reap the fruit of his own doing.

Casualties may and do differ as to the quantity of intoxicating