

It is natural to expect opposition, when we bring christianity to bear on the practices of the world. This is not strange, but the manner in which that opposition is displayed is very strange. The evils of drunkenness and the good of temperance are acknowledged by all; but yet many, while making this acknowledgment, still tenaciously adhere to the practices which are producing these evils, and refuse to assist in producing that good which they themselves applaud. In the case of drunkenness, they denounce the effect, but still support the cause. and in the case of temperance, they praise the effect and yet oppose the cause. To expel drunkenness, and the ten thousand evils which accompany it, from the church of God, is a great matter, and requires great exertions.— But while the evils are acknowledged, and it has been proved that these evils are the natural and necessary results of these customs to which we have referred, Christians will not give up these customs, and assist in these great exertions: neither will they come forward openly and show any reason for their conduct, or explain why they display such apathy in such a cause. Apathy in this case is quite unreasonable, for this reason, that the present progress of temperance is producing effects of tremendous moment to the church at large, and therefore every christian should bring it to the test of discussion, and endeavour to find whether these effects will be for good or evil. If for good, it will be his duty to support that which produces them; if evil, apathy will still have no place, for it will then be the duty of every one to use vigorous exertions to put down this cause. By continuing the customs, christians are placing a stumbling block in the way of the weak. If they believe that we are right, why do they not assist us; and if wrong, why do they not openly and strongly oppose? If it be right to free the church from the evils which this conformity to the world has inflicted upon it; to dry the widows' and orphans' tears; to bring back those who have degraded themselves like the beasts that perish, to happiness and health again; to arrest the progress of crime; to stop the waste of God's bounties; and to raise the church to her former standard of purity from this evil; then why will you not give your assistance to attain these ends? To attempt a compromise with the world is in vain. This has been already tried too long, and has done much to support the evil. It must be opposed, and rooted out before the church can enjoy prosperity.

While attempting to show the necessity there is, that christians should deliver themselves from the encouragement which they have afforded to the evils of drunkenness, it is to be observed, that it is not a valid objection to say, that making a man sober will not make him a christian. Such were many of the acts of Christ; notice one or two of his miracles. In the case of expelling demons, for instance, we find that there were persons who were so completely under the power of Satan, in some wonderful manner, that they were said to be possessed with demons. They were beyond the means of grace, and all ordinary influences. Expelling the demon did not make the man a christian or save his soul, but it placed him in a fit state for receiving instruction, which he could not have received before. So is it with the drunkard, he is beyond the reach of the ordinary means of grace, and sets the grace of God at defiance. Bring him back to sobriety and use the means which God has put into your hands for his conversion, and then may you expect his conversion, but not till then without a miracle, which God has not promised to work.— Also in the case of the lepers, who were outcasts from society, deprived of the means of grace, and not even allowed to enjoy the society of their friends or families. Causing these persons, and restoring them to health, to their friends, and the means of grace, did not make them christians; but it did the same to them that reformation does to the drunkards now.

Let the young pay particular attention to this subject, for it will be well that you do so to save yourselves now; before you have been led to enter into the path of the drunkard, or his fitters have been rivetted upon you, abstain from the intoxicating cup. In this there is safety, but in nothing else. Many have thought themselves strong, but so insidious is the nature of this vice, that before they were aware, they had sunk to a fearful state of degradation. Beware of trusting to your strength; you are not stronger than some at least of those thousands who annually go down to a drunkard's grave, with no bright hopes to cheer their journey to the tomb. You may feel strong now, but you know not how long you may feel that strength. Such trust has ruined very many, who have boasted of that strength, and relied upon it until an appetite has been formed, which it is now almost impossible to resist. Flee then from the beginnings of evil, and do not tamper with that poisonous cup which has ruined so many. This should be particularly considered by the young, who have not yet formed an appetite for these drinks; but another reason for abstaining, with them, and all who are not yet enslaved, is the benefit which they may have it in their power to confer on others, both by their example directly, and by assisting in many ways in putting an end to the usages which have caused the evil.

In conclusion, I would observe, that while this is a duty of a very important nature, it is but one duty out of many. Sobriety, although essential to christianity, yet cannot be put in the place of the gospel. Any such attempt is vain, and cannot do any good, but must end in nothing. Attempts are constantly made on the one hand to put this duty in the place of the gospel, as a means of reforming men; and on the other, to represent it as a mere matter of worldly policy, both of which views are improper, and the only way in which its claims are properly urged on our attention, is by keeping it in its proper place as one duty of the christian church. The long continued violation of this duty by professing christians does not in the least lessen their obligation to perform it now. This long neglect has been the cause of much injury to the church; and a return to this duty will remove much evil, and do much along with other returnings to duty, to bring back the spirit of the ancient days of love among christians. But neither the performance of this, nor of any other duty will recommend us to the favor of God. It is by being washed in the blood of Jesus alone, that we can be accepted of him; and all the duties which we perform should be the result of the love of God, shed abroad in our hearts. In all the duties, then, which you perform, and in all your attempts to promote the prosperity and advancement of the church of Christ in the world, see that these be undertaken with a single eye to the glory of God, and looking to him in earnest prayer, for his blessing upon every means which you use, and whatsoever good you may be enabled to do, of that good, let him have all the glory.

The following resolution was passed at a special meeting of the Committee of the Montreal Temperance Society:—

Resolved.—That the thanks of this Committee are due, and hereby presented to Mrs. Parker, relict and executrix of the late W. L. Coit, Esq., and to William Lyman, Esq.; executor, and agent, for the liberal settlement of a legacy left to the Montreal Temperance Society by the said deceased W. L. Coit.

SPECIAL EFFORT.

There is a special effort now making to raise a sufficient amount to pay off all the debts of the Montreal Temperance Society, amounting to about £300, and to leave £100 in the treasury for the prosecution during the coming winter of the great work in which the Society is engaged. We have the pleasure of acknowledging several handsome donations in this number.