

afresh to the conflict. If, as wine drinkers and brandy makers predict, the cause is now to die away and be accounted as of no consequence, wo, wo, be to us. Last spring we looked with great confidence to the churches. They promised well. The ministry in many places spoke out with boldness and power. While human institutions will follow as valuable auxiliaries, God's own institution must take the lead. If it does not, the cause will languish and die, and on the ministry and the churches will rest the tremendous responsibility. But they will not hang back. A more sober view of the cause is to be taken. The serious aspects of the cause, its relation to human health and human life, to all the great interests of society, and of the immortal soul are to be the burden of addresses. Jim Crow exhibitions are not to be borne with. Mock philanthropy and cold-hearted selfish organization will give place to the truly benevolent and active philanthropy of the gospel. The Cholera fever will not prove our ruin, nor will the judgment have been in vain. Let every man do his duty, every family do its duty, every temperance organization, every church do its duty, and we are safe.

#### WHAT WOULD BE THE RESULT OF UNIVERSAL ABSTINENCE FROM INTOXICATING LIQUORS ?

1. Not an individual would hereafter become a drunkard.
2. Many who are now drunkards would reform, and would be saved from a drunkard's grave.
3. As soon as those who would not reform should be dead, which would be but a short time, not a drunkard would be found, and the whole land would be free.
4. More than three-fourths of the pauperism of the country might be prevented, and also more than three-fourths of the crimes.
5. One of the grand causes of error in principles, and immorality in practice, and of all dissipation, vice and wretchedness, would be removed.
6. The number, frequency, and severity of diseases would be greatly lessened; and the number and hopelessness of maniacs in our land be exceedingly diminished.
7. One of the greatest dangers of our children and youth, and of the principal causes of bodily, mental, and moral deterioration, would be removed.
8. Loss of property, in one generation, to an amount greater than the present value of all the houses and lands in the country might be prevented.
9. The efficacy of the Gospel, and all the means which God has appointed for the spiritual and eternal good of men, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.
10. Multitudes of every generation, through all future ages, might be prevented from sinking into an untimely grave, and into endless torment: they might be transformed into the Divine image, and prepared, through grace, for the endless joys of heaven.
11. Nor is the interest of females in this subject so unimportant as many suppose. More than five hundred thousand of the daughters of the last generation were doomed to the tremendous curse of having *drunken* husbands; and of being obliged to train up their children under the blasting influence of *drunken* fathers. But let the means be furnished to extend the principle of abstinence from the use of intoxicating liquors throughout our country, and the daughters of the next generation from this tremendous curse may be free. Their children, and their children's children to all future ages, will rise up, and call their deliverer's blessed.

#### THE TRIAL OF THE RECHABITES.

JEREMIAH, CHAP. XXXV.

(From the Christian Guardian.)

A doomed king upon the throne;  
The Syrian at the gate;  
Solyra passes 'neath the frown  
Of Heaven, to her fate.

No angel guard surrounds her now;  
The Urin gives no sign;  
The crown is fallen from her brow  
Ishboud on her shrine.

Prostrate, her priestless altar nigh,  
Lies Judah's weeping seer;  
When thus the mandate from on high  
Falls on the prophet's ear.

"Set forth in the temple the chalico and cup,  
Prepare ye the banquet, the flaggons fill up,  
Be ye guests all the households of Jonadab's line,  
And place ye before them the fruit of the vine."

The chamber of Hanan—the guests are all met,  
The wine-pots and flaggons in order are set;  
And the prophet stands forth the command to enjoin,  
'Ye children of Rechab, I bid you drink wine.'  
How lofty their bearing, how noble their mien,  
The heirs of a monarch these shepherds might seem;  
They pause not to parley, nor blush to confess,  
'No wine for the children of Jonadab's race.  
Our father comman'd; no houses have ye,  
Your home be the land where the ræbuck roams free;  
Nor trace ye the furrow, nor train ye the vine,  
We build not, we saw not, we will not drink wine

Did Jonadab deem it the basilisk's hair,  
And point to the wine cup, and bid us beware?  
Or promise our days in the land should be more,  
With the wild fowl's drink than the wine-drinker's store?  
And shall we, his children, his council condemn,  
And barter our birth-right for bondage and shame?  
The youth in his spring-tide, the babe at the breast,  
The maid and the matron obey the behest;  
The wave of the Jordan o'er Carmel shall flow,  
Ere we pass from the precept we fearless avow.  
The Chaldee has swept o'er the land like a flood,  
And the wolf and the vulture are batt'ning in blood.  
We fled from the inroad we might not repel,  
And to day, in the city as strangers we dwell;  
To-morrow, the star of Chaldee may wane;  
Away to the forest and freedom again.'

How answers the prophet? Ho urges no more;  
The trial is ended, the banquet is o'er;  
And a glass is held up where the Hebrew may see,  
The contrast of faith with apostacy.  
'The behest of his sire has the stranger obey'd;  
No bowl at his banquet is filled from the vine;  
While far from the precept the ransom'd have stray'd,  
Have fashioned them idols, and knelt at their shrine.  
Woe! woe now to Solyra, her prophets in vain  
Have stood by her altars at ev'ning and morn.  
Have told of her folly, and wept for her shame,  
And their meed been the fetter, or loud laugh of scorn.

The doom of Judea the seer has denounc'd,  
Now hear ye the boon which obedience has won,  
Their fame who the wine-cup have loath'd and renounc'd,  
Shall last while the tide of existence doth run.  
'While nations shall rise, and shall flourish and then  
The sites of their cities be sought for in vain;  
While the sun holds his course and the world doth stand,  
The Rechabite never shall cease from the land.'

Sound, sound the loud trumpet, go forth and proclaim,  
The heirs of the promise still true to their fame,  
Away in the desert, the Arab can tell,  
Preserved from contagion, the wineless still dwell,  
The nations have passed as the waves o'er the strand,  
But the children of Rechab still dwell in the land

Maryville, Nichol.

G. P.