

God, whether regarding man as liable to judgment, or as living in sin, sends him one and the same thing, even the Gospel of His grace. Consequently, the Gospel is as truly God's instrument for producing holiness, as for saving from judgment."

[The foregoing with the exception of the first sentence, are our precise sentiments, and it is difficult to oppose one who speaks so clearly of Divine truths.]

"Now, I ask, what is the Temperance which these Societies produce? Is it a holy thing, or is it not? If not, can its production be an object to engross the best energies of a Christian man? If it is a holy thing, then Temperance Societies boast of producing holiness from the flesh,—from unregenerate man! They boast of getting good fruit from the bad tree! Now is this an offence against the cross of Christ, or is it not? Is this "having no confidence in the flesh?" Is it gathering with Christ, or is it scattering abroad?"

If holiness, in the smallest degree, can be produced without regeneration—without personal connection, by faith, with Christ, then the flesh *does* profit—the atonement was needless—man is not corrupt—God is not true!"

[Here is a question worthy of the schoolmen, when Aristotelian philosophy was in its zenith. Is temperance or sobriety in unconverted men a holy thing? And if not, should Christians labour to promote it? In other words, is it better that people should be sober, with all the usual fruits of sobriety, such as health, quiet prosperity, &c. even though unconverted; or be drunken, with all the usual fruits of drunkenness,—such as quarrelling, sickness, beggary, &c.; and should we abstain from all efforts to promote sobriety, except we be sure the persons acted upon are Christians. Paul's plan was,—“Cease to do evil, learn to do well.” The writer of this tract would have men learn to do well, and then cease to do evil. As this is not a theological publication, we shall not even attempt to enter into the merits of this question, but ask a question in return. Was the young man whom Jesus loved, as having kept the commandments from his youth up, no nearer the kingdom of God than a Nabal or an Elymas? that is, humanly speaking, no more likely to be converted?]

"I know many a warm friend of the Temperance movement will say, "We by no means attach a holy character to the reform we seek to produce in men's habits, we regard it as a physical or social advantage only, the removal of one great cause of sickness, weakness, misery and various fearful evils. Far be it from us to say that the Temperance man, because temperate, or abstinent, is a holy man."

To such individuals I reply, if you, as Christian people say this, you, as part and parcel of Temperance Societies, say far otherwise. And this may show you how you become identified, by thus yoking yourselves, with things most offensive to God, and even to your own consciences. That Temperance Societies, and Temperance advocates, are chargeable with confounding flesh and Spirit, and attributing the holy fruits of the latter to the former may be proved thus,—they are in the habit of quoting passages of the New Testament which speak of *Christian temperance* as if such passages spoke of the *temperance which their labours effect*. This is to confound a fruit of the Spirit with a fruit of the flesh. From believers, regenerate persons, God can expect, and does expect, holy and gracious virtues; He has given to such the true, the divine sap, and He watches for its verdure and its fruits. Among these fruits we read of "temperance;" certainly not of any pledge of abstinence, but of *temperance in all things*. But what a monstrous offence against the fundamental principles of redemption is it to catch at that word "temperance," so used by God, and apply it to something produced, confessedly, by the flesh! Man agrees, for certain considerations, to change, or, if you please, to abate his evil; his own will the law, and his own gain the end, of it all; and this is held up as the same thing as the precious fruits of the Spirit, brought forth by the regenerate children of God to His glory!"

[Here is a broad assertion, that whatever individual temperance men may do, temperance societies, with which they are identified, confound abstinence from intoxicating drinks with holiness or religion. Now, we simply deny the truth of this assertion, as far

as regards temperance societies in general. The proposition indeed should, we think, be reversed. Temperance societies do not take this ground, although ignorant individuals connected with them may; but the society is no more fairly responsible for what these men do than the Church at Samaria was for the blasphemous proposal of Simon Magus. We are quite willing to admit, however, that there has in many cases been a want of sufficient care to define our position, so as to prevent the possibility of mistakes in this matter, a neglect which we trust will be carefully remedied in future.

Time waiter says, that to apply the word Temperance to unregenerate man, is to attribute a fruit of the spirit to the flesh; but it does not appear to us that Paul always viewed it in this light, for when he speaks of those who contended in the Grecian races, he says they were "Temperate in all things." Perhaps, however, it may be asserted that they were all converted men. If not then the very words which our monitor uses to designate Scriptural temperance, are applied to *flesh*.]

(To be Continued.)

THE "BANNER" AND INDUCTION DINNERS.

We were in some respects deeply pained to see an angry article in the *Banner*, upon our notice, of the recent induction dinner at Toronto; but the pain was not on our own account. In witnessing for present truth, that is truth which is peculiarly called in question, we are prepared to expect violent opposition from any one whose conscience is touched thereby, rather than the gratitude which a faithful and friendly remonstrance should excite. It is true the Editor of the *Banner* manifests his soreness in the guise of defending certain ministers of the Gospel, whose conduct, we ventured to think, was, in the matter in question, somewhat incompatible with their sacred character—with their own previously avowed sentiments, and with the welfare of the community of which they are called to be teachers; but who does not see that if such conduct in ministers is likely to do harm; the editor of a religious paper must come in for at least an equal share of blame? In defending his company, therefore, the Editor of the *Banner* defends himself.

We have seen theunction with which this gentleman praises "excellent wines." And we have now a painful proof that he is fully as much at home in abusing temperance-men who dare to carry out their principles. We cannot say, however, that we expected any thing else from the Editor of, we believe, the only religious paper in America which admits advertisements of intoxicating liquors. This most unseemly and inconsistent practice of promoting the cause of Christ in one column, and the cause of Satan in another—of advancing the interests of churches, and the interests of dram-shops in the same sheet, has been found so utterly repugnant to all good feeling, so Judas-like, that it has been given up by, as far as we know, every religious journal on this side the Atlantic, except the *Toronto Banner*. And even the religious papers of Britain, upon which it has long been a foul blot, and which only "see men as trees walking" in all matters connected with the temperance reformation, are beginning to awaken to its inconsistency, and to cast out the unclean thing. It is true, the *Banner* may plead that he has a secular department, but this affords no excuse whatever for the insertion therein of anything inconsistent with the religious department. If it did, he would be in duty bound to notify his religious readers in conspicuous characters where to stop, least by going on, they should find matter that was unsuitable for them—and unsuitable we contend it is to find temptations to buy strong drink in the shape of alluring advertisements insidiously inserted in the very paper which Christian men take to instruct themselves