

Publican.—No, I cannot promise any thing of the kind.

Minister.—Do you sell any kind of drink on the Sabbath?

Publican.—Not during service hours.

Minister.—Well, my friend, the Bible does not confine the Sabbath to service time. Not long since, on a Sabbath evening just after you left this chapel, a young man was led or carried out at your back door drunk. Now, I do not choose to be an informer, but, if I had made this known to the Magistrates, do you not think you would have got into trouble? Besides, you must know that much of the money which poor men spend in your house is needed by their families. In this way you encourage sin as well as poverty. How, then, can you please God, or hope to be saved?

Publican.—I did not give him the drink. I ought not to be blamed.

Minister.—Well, but you are the master of the house, and whatever you may think, you are accountable to both God and man. I am a minister of Christ, and I as well as you, must give an account in the day of judgment. I cannot countenance sin. I will read a part of our rules, and I must have you promise to keep them before I take you as a member. "Doing no harm; avoiding evil of every kind, such as profaning the day of the Lord by buying and selling—drunkenness; buying or selling spirituous liquors or drinking them, unless in cases of extreme necessity." Now, my friend, we believe these rules are taken from the law of God. I wish you were prepared to walk in them steadily. I am sure it would be for the good of your soul. On these two points—First, That no man shall get drunk in your house; and, Secondly, That no liquor shall be sold in your house on the Sabbath, except in a case of necessity. Will you keep these?

Publican.—No; I cannot.

Minister.—Your mind is made up?

Publican.—Yes; I cannot keep them.

Minister.—Well, then I cannot take you as a member.

Publican.—Well; I can still attend the Chapel?

Minister.—Certainly, my friend; and, to show you how concerned I am to help your soul, you may remain on trial another three months. Take your Bible for your guide.—Pray earnestly for grace, and may the good spirit lead you into all truth.

Alas! that any man should barter his religious privileges to make men drunk, and to violate the law of the Sabbath!—*Christian Temperance Tracts, No. 12.*

The Ruined Minister.

A REMINISCENCE.

It was the writer's happy privilege to be brought up in a Sabbath school in the east of London, connected with a place of worship where the gospel was faithfully preached by faithful men, and to which we were conducted every Sabbath morn, and seated on the commodious benches provided for us in the gallery.

One of the sermons engaged my attention in a remarkable manner. The service commenced; there was to me an unusual air of solemnity about the opening proceedings. At length the text was announced,—“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica.” The subject, of course, was apostacy from the Christian faith. Never shall I forget the earnestness of the man of God as he shewed the causes and signs of spiritual declension; and with all the powers of eloquence he could command, besought his hearers to take warning from the example of Demas, to stand firm and steadfast in their profession, whatever sacrifice they might be called upon to make, or by whatever temptations they might be allured.

He spoke as if he meant and felt every word. His earnestness, his admonitions, his warnings have followed me ever since, and I doubt not, but throughout eternity I shall

have cause to be thankful for the good I received on that memorable Sabbath morning.

And now, dear reader, listen to the sequel. Listen, and take warning!

At the time the above circumstance transpired, the minister whom we have introduced to the reader's attention was a talented and respected preacher of the Gospel, belonging to a numerous and influential body of Protestant Christians. He had written several works, and though yet in the prime of life was fast rising in his profession to that position which would have gained him the epithet of “a great man.” But he loved strong drink! Rumours at length began to be circulated of his being overcome by the fell monster, of his being found intoxicated in the street, but Christian charity for a time refused to believe what was every day becoming more apparent. At last the dreadful truth could be concealed no longer—he was a DRUNKARD.

Ere the cloud of public exposure burst upon him, he contrived to appropriate to himself the property of the church; and money that had been collected for benevolent purposes, he basely embezzled to the extent of some hundreds of pounds.

Stung by remorse, and dreading the vengeance of the law, he fled his native land, to seek refuge in a distant colony. The vessel arrived safe in its destined port, the passengers were about to land, but before he could leave the ship, he was seized with a fit of *delirium tremens*, the effect of intoxication, in which he died.

The writer pledges himself for the truth of the above facts, and earnestly trusts that they may have the effect of saving some fellow creature from the same horrible fate, which will be certainly averted by total and immediate abstinence from all intoxicating drinks.—*National Temperance Chronicle.*

Letter to a Liquor-Selling Church-Member from some of his Brethren.

DEAR BROTHER,—We, the undersigned members of the body of Christ, would most respectfully request you, in a plain, Christian-like manner, to stop at once the sale of intoxicating liquors, and engage no more in the deadly traffic for the following plain, and it would almost seem, self-evident reasons:—

1. *It is a reproach to Zion.*—In the sacred Scriptures she is represented as the Holy City, the New Jerusalem, and all her citizens are required to touch not, taste not, handle not any unclean thing. Now, public sentiment, as well as the divine oracles, have long since set down and condemned all intoxicating liquors as unclean things, poisonous in their nature, ruinous to the best interests of mankind, and destructive to their immortal souls. Hence, no professed Christian can engage at the present day in this trade without bringing a terrible reproach upon our beloved Zion.

2. *It is, therefore, a great grief to all who love the Lord our God,* and in a special manner it is a grief to us who are connected with you to the Church of Christ, because it can in no sense be considered other than an awful stigma upon us as a Church, both in the eyes of the converted and unconverted. No one thing seems to hinder our prosperity as a Church so much as this trade of yours in intoxicating drinks.

3. *It is a great stumbling block in the way of sinners.*—Whenever our pastor, or any of us, personally warns and invites the unconverted to turn from the wicked way, and accept of the offers of salvation and eternal life, at once, and almost universally, your traffic in intoxicating liquors is referred to, and many endeavor to take shelter behind it, and they seem almost unapproachable, and quite beyond the power of Gospel truth. Your pretensions to deal in it only for medicinal purposes only heighten their contempt and in-