

tremens, and pass through the horrors of one dark dungeon after another in his passage to an ignominious grave. Such stupendous wickedness should arouse to the most decisive action every one who has not lost all sense of right, in whose heart the last spark of humanity has not become extinguished. Rulers, legislators, philanthropists and Christians of every name, should unite in a crusade to rescue the interests of society from the power of this traffic.

It is almost needless to add that with the success of the Temperance cause is connected every philanthropic and Christian movement of our times. In every advance that is made to suppress crime, we prepare the way for the spread of the gospel, and move forward the civilization of the world. We stimulate with fresh zeal the embattled hosts who have enlisted in the sacred cause of enthroning the King of kings over the nations, and securing to them the blessings of his everlasting reign.

Can you desire greater honor than that of being instrumental in the accomplishment of so noble a work? Can purer or nobler aspirations fill your souls than those which prompt you to stay the ravages of the chief of vices, deliver thousands from a bondage which is the nearest akin to death, and prepare the way for the universal triumph of virtue and religion.

Commending you to the God of Heaven, we earnestly pray that He will graciously aid you in the struggle, and grant you a complete victory. And we close by recommending to you, one and all, the adoption of the following sentiment: "Sink or swim, live or die, survive or perish, I give my heart and hand to the enactment and execution of the principles of the Maine Law throughout the world."

RUFUS W. CLARKE,
Chairman of the Committee.

The Moral Pestilence. What is the Remedy?

It is gratifying to find that the serious and lamentable evils arising out of our national intemperance and the operation of the licensing system, are beginning to attract greater attention. The recent cases of atrocious and brutal conduct committed under the influence of strong drink are demanding an immediate and effectual remedy. We have the pleasure to introduce our present number by an article from the *Record* of the 19th ult., depicting in forcible terms, the magnitude and extent of this "moral pestilence."

This paper is the organ of the Evangelical Church Party, and we are assured that our readers will, with ourselves, be rejoiced at the decided and straightforward manner in which they have treated the subject. Amongst religious professors possessed of an average measure of common honesty of purpose, the conviction is fast gaining ground, that if there be a remedy for evils of such gigantic magnitude as those resulting from the use of strong drink, it is our duty to apply it, even if it be the Maine Law itself.

The following is the article referred to:—"At the last Meeting of the Pastoral-Aid Society, Mr. Stowell, if we remember rightly, made an earnest appeal in favour of the closing of public-houses and beer-shops on the Lord's-day. We have not heard of any further steps being taken to secure an object so desirable. But if evidence were wanted to convict the Christian public of a guilty apathy in the presence of a crying evil, the police reports of every week would supply it in great abundance. Hardly a day passes without some case of brutal crime arising out of drunkenness. Wives murdered by their own husbands, and children by their parents, are matters now of usual occurrence; and drink, in one shape or other, is the customary precursor of these shameful and horrible atrocities. Not only the laws of society, but the deepest instincts of human nature, seem to be suspended and reversed, when once this frightful vice gets the mastery. The report from our large towns and country

villages are the same. The public-house, the beer-shop, and the gin-palace, are the nurseries of three-fourths of our national immoralities. They are the hotbeds and green-houses where every kind of vice is gradually ripened and brought to perfection, till it issues in delirium tremens, madness, suicide, and murder."

Every day our police-courts are startling our ears with some fresh examples, in these dreadful crimes. Last week a woman was knocked down, kicked, and trampled on by a drunken husband, and, after threats that he would do for her that day, she is found dead with contusions and bruises the following night. With a fearful pestilence in one of our large towns, these hateful crimes are crying against us to heaven. Yet how little united effort there is to arrest the evil. The question of surpluses and rubrics has been discussed, even to satiety, and the renewal of convocation and diocesan synods has threatened to make a breach within the Church. But who has thought of a synod or convocation of the clergy, to discuss how the downward and ruinous course of half a million or a million of habitual drunkards may be arrested, and the plague of intemperance stayed in its fearful and unabated ravages? We have just seen the close of one of the longest Parliamentary sessions. Yet nothing has been done by our senators, nothing even attempted, to mitigate and abate this crying national iniquity, which degrades our character, wastes our resources, poisons the health and morals of our population, and brings down upon us the deserved judgments of God. We cannot but believe that this general apathy on the subject is a national iniquity of the first magnitude. There are multitudes who deplore the evil, and feel that besides private advice, and tracts, and sermons, something more earnest ought to be done. But Christians are not alive to the greatness of the evil, and to their own responsibility. They waste their breath in idle lamentations, or complain of defects in the wisdom or temper of those who are honestly labouring against it, instead of setting their shoulders heartily to the wheel, to devise some remedy for the moral plague, which is sweeping thousands and millions into utter perdition, both of soul and body.

Before another session, we fervently hope that something will be attempted, at least to mitigate the evil. The cholera is a direct call from God, to consider our ways, and call our sins to remembrance. And, of all our sins, none is more palpable, more gross, more inexcusable, than the drunkenness of the lower classes, and the indifference with which it is viewed by those who escape from the fatal infection themselves. If cholera has slain thousands, drunkenness has slain its tens of thousands. This plague is always in the midst of us. The sources of infection are ever diffusing the foul miasma through town and village. We may cleanse our cesspools, and white-wash our cottages, make new drains, and establish depôts for medicine, to meet the pestilence that now threatens us. But unless we rise to a higher standard of duty with regard to our gin-shops and public-houses, our sanitary labours will be our own condemnation. The cholera, which visits us at the interval of years, and sweeps away thousands is a fatal scourge. But the drunkenness, which lodges amongst us, as a chronic disease, which breeds vice and blasphemy in ten thousand haunts of intemperance every Sabbath that passes over us, and ripens hundreds of thousands for an early grave, with soul and body blighted and blasted in common ruin, is a far worse and more deadly evil. We do not profess to propound any remedy. Legislation may do something, example still more; and if nothing less than a Maine Law would root out the plague, even this sacrifice, which some might think intolerable and impossible, would be almost light as a feather in the scale of righteous judgment, if the end could be thus attained. But of one thing we are sure, that we ought not to go on for another year without something being done. While judgments are threatening us, the inhabitants of our land should learn right-