

ground seems to be this, that we are only total abstainers by "a great effort;" that it is inconsistent with that grace, simplicity, and ease, that should characterize christinn practice, that weumber ourselves with a vow or pledge; and that after all our travail we only exhibit "a very ordinary fruit of membership with Christ." In a word, he condemns the means we use, if not as sensual and devilish, certainly as "of the earth;" and he despises our end and object, for he compares it to fruit which is the work of the painter or the embroiderer, without sap or life,—"imitations hung upon the branches."

First, as the means we employ,—do they deserve the condemnation of the preacher? In humble dependence upon Him to whom power belongeth, and in firm confidence that our procedure is consistent with His truth, we publicly resolve or agree to abstain from the use of all intoxicating liquors as an ordinary beverage, knowing that the use of such liquors has proved to be a temptation and a snare of no common influence to millions of our fellow-men. Now, have we any scriptural warrant for this? We think we have. We open our Bibles, and there we find that Joshua, as the leader of God's people, called upon them to enter into "a covenant" against idolatry, chap. xxiv.; and further on we find in the 10th. of Nehemiah an example exactly in point, for there we read that that holy man, (who was surely well established in the love and manifold mercies of his God) with the princes, Levites, and priests, and the rest of the people with their wives, and their sons and their daughters, and every one having knowledge and having understanding "entered into a curse and into an oath," not to give their daughters unto the people of the land nor take their daughters for their sons;—and why? doubtless, because they knew that such intermarriages led many into idolatry and sin, just as we surely know that our drinking customs involve thousands and tens of thousands of our brethren in misery and destitution here, and everlasting woe hereafter. This Scripture, be it observed, teaches us not only that a pledge against any particular sin is lawful, but that all should join, "small and great," the strong as well as the weak; the weak that they may be strengthened, the strong to show their sympathy. But where are the strong? *Let him that thinketh he standeth, take heed lest he fall.* He, indeed, can know little of the constitution of man, and of the mind of God as revealed in the Bible, who asserts that all external helps against temptation and sin are unnecessary and unlawful. The pledge of the teetotaler is as it were a fringe in the border of his garment, a "riband of blue," to remind him not to seek after his own heart and his own eyes.—Num. xv. 38, 39; Prov. xxiii. 31. And is this teaching confined to the Old Testament? By no means. Even in the sermon on the Mount we find our blessed Lord, who as our author himself rightly observes, emphatically taught, his disciples "that in their union with Himself would be their power to live according to his law."—p. 135; declares that we ought to make "a great effort" to avoid being drawn into any sin, however small, for he urges upon each and every of his disciples, for it was to them he spake,—if thy right eye offend thee, cause thee to stumble in thy christian course, draw thee into sin, pluck it out and cast it from thee, as a hateful and accursed thing. Surely if this less be contained in the greater, this not inorely authorizes, but solemnly enjoins us to set up every barrier in our power against the body and soul-destroying sin of drunkenness! And if the means we use are scriptural, is our aim so mean a thing? Can any man despise any attempt to free a fellow-creature from a habit which opposes an insuperable obstacle to the entrance of the everlasting gospel into his soul? A drunkard is physically incapable of receiving the word of God; and our object is to give him the use of those faculties with which his Creator has endowed him, and to prevent others from falling into the same fearful snare. We do not say that a mere abstaining from the use of intoxicating drinks is a christian grace, or any proof of membership with Christ, for the motive of a teetotaler may be "altogether of the earth," and then his only reward is "on earth;" but we do say that a disciple of Christ, who knowing his own frailty, or from love and compassion towards his weaker brethren, denies himself by abstaining from that which is perhaps pleasant to his taste, and is the recognized and indispensable symbol of hospitality in the circle in which he moves, does, by his self-denial, exhibit an excellent, and let me say not "a very ordinary fruit" of membership with Him who hath loved us, and given himself for us.

In conclusion, I must express my regret, my deep regret, that any one in the position which the author of the sermons referred

to above so worthily occupies, should attempt to discredit, and that most unjustly, an effort which has been signally successful in diminishing the consumption of alcoholic liquors, through the use of which so many both high and low, rich and poor, in the ministry and throughout our churches, in colleges and among the youth of our schools, as well as among the bands of our working men, have miserably fallen. Through the prevalence of lust, offences must come; but to that man by whom the offences cometh, His whose name is Love hath denounced a woe.

Yours faithfully,
W. C. C.

Harrow-on-the-Hill,
July 20th, 1851.

Professor Shephard's Sermon.

Soon after the Maine law went into operation, Professor Shephard of the Theological Seminary in Bangor, preached a sermon on the duty of submission to it. We have seen several notices of it, and should have given an extract from it in our last, had we had room. It is most encouraging to see our strong men in the pulpit, come out decidedly for the support of law that puts down vice. The following notice of the discourse was given in the Bangor Mercury. We are proud in engraving our columns with it.

On Sunday afternoon, Rev. D. Shephard delivered before his congregation at the City Hall a masterly discourse upon the subject of temperance. It was characterized by that soundness, solidity and power, which mark all his efforts, and carried conviction to the minds of his numerous auditory. In a succinct manner, he gave the statistics of the mighty sea of crime and misery produced by the monster evil intemperance, and passed to some considerations of the relation of the cause of temperance to religion. There could be no true religion in connection with the intoxicating cup. It completely defeats the work of grace. "No drunkard can enter the kingdom of heaven." Temperance is a holy religion, though a christian virtue. Temperance is a house which one usually passes on the way to religion.

The preacher then adverted to law as a proper instrument for the suppression of this vice. If law is ever proper for the suppression of crime; if it has penalties for any particular offences, and can be used specially for the prevention of any offences, most certainly its arm is needed, and can properly be applied here, upon a matter which is of itself the final cause of three-fourths of all the crime and misery in the land. He believed it constitutional, right and expedient. Law is for the protection of society, which has a right to demand it. Moral suasion would do as long as there was a moral soil to work in. That soil has been exhausted, and the law may now be used as a sub-soil plough, to break up still farther the ground in which the evil has buried itself. He would be charitable, but he must believe it, that those who advocate, at this day, no other agency but moral suasion, do not wish to see the evil of intemperance extirpated, and the coming in of universal temperance, and all its unnumbered blessings. We might as well talk of moral suasion for the assassin, who thrusts his dagger into the heart of his victim, or in the still night hour, when slumber has closed the eyes of the unsuspecting sleepers, applies the incendiary torch. If law is not a proper remedy for this evil, which prompts to murder, arson, and all the great and lesser crimes which almost daily blacken the columns of the journals, then may we tear down our prisons, and abolish the Judiciary.

The preacher said he could on this occasion speak with more hope and confidence than ever before, in view of the law, recently gone into operation, and having in it the elements of power and efficiency. He hoped it would stand, and be suffered to have a fair trial. If it can rid us of the whole, or a part of the appalling evils which alcohol is flooding upon us, for heaven's sake let it not be repealed. It has nothing to fear but from the cupidity of the human heart, which can coin money from the heart's blood of society. There is a doctrine abroad, almost sordid and base, that trade is inviolable; that any thing else may be done except interfering with trade; and those who deal out the damning poison, entrench themselves behind this catch phrase—and conscience must go, and character must go, and domestic peace, and the dearest privileges and comforts of home must go—and the miserable victims of appetite must go, body and soul, to unutterable perdition—that trade may not be interfered with. Let not man fortify himself with such sophism as this, in this God-defying