

appeal—most earnestly appeal, to all professing Christians, to assist them in doing battle against the demon, drink. I am aware that many Christians—good God-fearing men and women—do not consider it necessary to abstain from the use of stimulants. They say that moderation is what should be aimed at, and whilst they would on no account drink to excess, they habitually have beer and wines, and spirits upon their tables. Now it is to this class that I would say a word. By way of preface, I may first state that I am a member of no Temperance Society myself, inasmuch as I have never signed a pledge, although I would willingly do this, if I thought by doing so I should help a weaker brother. I am one of a numerous class who have suffered much evil from the drinking habits of the present day. The smallest quantity of liquor acts upon my system like the most subtle poison. I dare not even taste the wine at the Lord's Table. I know that should I once taste it, I am helplessly in its power. Like Baxter of old, I know that but for the grace of God, I might be as the poor drunkard I constantly meet reeling to his wretched home. I know all this and more, for I have been *taught* all this by bitter, bitter experience. How did I gain my knowledge? Who led me into the path which gradually widens and widens, and at last ends in everlasting damnation. Everlasting, mind you—not temporary! Everlasting. My friends (?) were the moderate drinkers! My experience has been bought at great cost, but I have been more fortunate than many. Few have ever escaped from the downward path after once setting forth upon it, and surely the voice of one who has seen, felt and partaken of the misery engendered by drinking, is entitled to some weight. I know by my own experience that many, very many are constituted as I am—that they cannot *touch* the accursed stuff with safety, and that they have been ruined body and soul—ruined by the hand and example of those who afterwards exclaim, "Oh my son Absalom, my son, my son Absalom, would God I had died for thee." Moderate drinkers cannot tell what damage they may unwittingly do. They may not perhaps offer to others, they may be careful to take their own glass alone. They may imagine that they only take a little for their stomach's sake, still their example is pernicious in the extreme. One more word and I have done. Either they do not care very much for drink in any shape, or *they do*. If they are in the first condition, I am not asking much from them. I ask them to forbear and give up a practice they do not care much about, but which may prove detrimental to others. If they are in the second condition, I tell them, they are in great danger themselves, and ask them to give the practice up for their own sakes. In conclusion I would ask Christian moderate drinkers to fulfil the law of Christ: "Bear ye one another's burdens." My brethren—and I acknowledge our weakness, and we ask your help—you can help us materially, and more than that, you may prevent others ever being placed in the position of being called upon to fight this particular sin. Few in number are those who return from the battle, and not one who is not maimed in the encounter. Educate your children to flee this terrible evil. Educate them by precept and by example—teach them it is too dangerous a matter to temporize with, help and lift up those who have fallen, and by a trifling sacrifice of your own desires, earn the gratitude and respect of your weaker brethren.

VERITAS.

## CONGREGATIONALISM IN MICHIGAN AND ONTARIO.

BY E. L.

An old proverb says, Comparisons are odious—yet it is sometimes necessary to make them, and if made for the simple purpose of learning the truth, are certainly proper.

Reference has been made, in a recent article in the *C. I.*, to the large number of churches that have been organized in Michigan during the past ten years, as being