

ness of the day does not prevent them from putting their bottles to their neighbours' mouths, and making them drunken. The superficial observer, who judges "according to the appearance," would say that by most of the publicans the Sabbath is duly remembered and kept holy, but if they peep behind the curtain, and notice the numbers who pass in, and are spewed out drunk by the "Sabbath entrances," they will be obliged to confess that public-houses may "indeed appear beautiful outward, but within are full—of all uncleanness." Not one in four of our city public-houses are shut during Sabbath, but, to make every allowance, say that only two in three, or about 1600 do business on that day, what a vast amount of profligacy and impiety does this involve! At the very least four persons, on an average, will be more or less engaged in each of these houses on the Lord's day, mispending it themselves, and aiding others to waste its hallowed time in pursuing pleasures as ruinous as they are deceitful. But who can compute the vast number of those who frequent the public-house on the Sabbath? Omniscience alone knows what multitudes thus "go down to death." That there is an enormous amount of Sabbath-drinking in Glasgow cannot be disputed; the great number of intoxicated persons reeling along our streets, and lying in our police office, testify that there is. Only a few weeks back 192 drunk persons, of both sexes, were found confined in the police office on a Sabbath morning! And this was in Glasgow where there are churches in almost every street, and more ministers than congregations! Alas! what a sad tale of profligacy and irreligion does this tell! And strange to say, notwithstanding the prevalence of such wickedness the religious part of the community are, as a body, doing literally nothing to stem the torrent, and our pulpits, whence should be sounded the note of danger, are altogether silent on the subject, or "give an uncertain sound," and why is this? It is because modern Christians are "swallowed up of wine," and love the bottle better than their neighbours? It is because publicans are "pillars" in most of our churches, and contribute liberally of their gains to support the gospel that this subject is so carefully avoided, lest it should wound their tender consciences, or empty the pews of those good easy Christians who love smooth things, and if they should occasionally disobey God in regard to their liquor, at least pay his servants most handsomely? It is a consciousness that it would be inconsistent in them to say much against an evil which they themselves countenance by their conduct? What may be the cause of this unfaithful silence, in reference to the prevailing sin of the day, we will not say, but it certainly did strike us that there was something very far wrong with a certain class, when a minister in Glasgow, once a tee-totaller, should have thought it necessary, in reading a chapter of Isaiah, to skip over a few verses in it, which speaks of priests and prophets erring through strong drink, and being swallowed up of wine. The law of the Lord is perfect, and contains a cure for every evil; and since public-houses increase, and intemperance prevails so alarmingly, even among those who profess to believe in Jesus, and teach his gospel, notwithstanding all our preaching and church-going, it must be because the remedy for this sin, contained in the word of God, is either kept back or misapplied. God's law is faithfully enough applied to certain sins of which the minority are guilty: good people will flock in crowds to hear their neighbours condemned for travelling by railway on Sabbath, and scarcely one of them, with all their anxiety to promote the sanctification of the Lord's day, will come near a meeting where they are likely to hear a word said about their sin in causing nearly a hundred thousand men to desecrate that holy day, in manufacturing for them those intoxicating liquors which they persevere in patronizing and using, notwithstanding that they are quite unnecessary to any healthy person, and are the cause of the greatest part of the iniquity that abounds in the land. Glasgow Christians can

full well "behold the mote that is in their brother's eye, but consider not the beam that is in their own."

It is not in our towns and cities alone that the Sabbath is desecrated by the selling and drinking intoxicating liquors. Much drinking takes place on that day in our rural villages, before and after sermon, and the tranquillity of these retired spots is often disturbed by the disgraceful and outrageous conduct of persons who have got themselves intoxicated after sermon. The custom of going to the public-house, after or between sermons is still kept up in the country, and the more serious part of the rural population do not hesitate to countenance the pernicious habit. Burns' "change-house" scene in the Holy Fair is still true to the letter of not a few country places. Many are to be found as regularly in the public-house worshipping Bacchus, as in the church serving the Most High; and not a few close-fisted farmers, who only put a half-penny into "the plate" for the poor, or to promote any benevolent or pious undertaking, willingly spend a sixpence or a shilling on whiskey in the company of some "ancient drouthy crony," promoting their own comfort and Satan's kingdom at the same time. Most painful scenes are to be witnessed occasionally in these country villages, where men have not yet become skillful in wearing the hypocrite's mantle. It is the common practice at country baptisms for the friends to assemble in a public house, after the ceremony has been performed, and drink whiskey for the good of their youthful relation. The child has been solemnly devoted to God, but the friends cannot separate without pouring out a drink-offering to the god of drunkenness, and frequently they sit till some of them become inebriated under the very shadow of the church itself. On a Sabbath afternoon, not long ago, a farmer, after getting a child baptized, was helped out of Neilston, by his wife and another female friend, in a state of helpless drunkenness! We know a rural parish, a few miles from Glasgow, where this ancient practice is faithfully observed to this day. The favourite public house stands opposite to the church, and thither the friends adjourn to drink and make merry when the congregation has been dismissed. It is customary to give the church-beadle a small gratuity at baptisms: in this parish the regular gift from common folks is a shilling, a twopenny loaf, and a glass of whiskey, all of which are duly given to him in the public house. As this ancient worthy, in imitation of the orthodox practice of his superiors, takes all the liquor that is given him "for his stomach's sake, and often infirmities," when trade is brisk in his line he sometimes finds it difficult enough to carry home his loaves with the gravity and decorum becoming his important office. Sabbath desecration appears in a variety of forms in this parish. The "Sacrament Sabbath" is still a "Holy Fair," and the solemn season is shockingly profaned by the drinking that takes place. It is the regular practice—the fashion of the place—for persons to rise from the Lord's table with their friends or families, and go direct to the public house, where many of them sit till they get drunk; and he who refuses to conform to this wicked custom is pointed at as a shabby fellow, whom, if a young man, no lass would speak to. The publicans of this village always communicate at the first table that they may get away in time to open their houses for the entertainment of the "yill-caup commentators." These things are not done in a corner: they are done openly and pass unrebuked. "The day will declare" whether such conduct be in accordance with the religion of Jesus.—*Scottish Temperance Journal.*

PROGRESS OF THE CAUSE.

AMHERSTBURGH, March 23.—The cause of Temperance continues to advance here with steady progress. We had a most excellent meeting on the last Tuesday of February, which was recommended as a day for simultaneous meetings throughout the