

ministered, for the prevention of crime and preservation of the public peace?

Ans.—It is hard to say.

CHRISTIAN MINISTERS AND CHRISTIAN MEN PRAY READ THIS!

An able and zealous Minister of Christ recently told a teetotal friend, that he was exceedingly pained at the alarming prevalence of intemperance among the people whom he visited; that in one house, he had found three mothers of families drunk at one time, and that he had a list of thirty-five victims of intemperance, whom he wished the teetotalter to visit, with a view to their reformation. The latter suggested the propriety of the Minister undertaking this duty himself. The Minister replied that his views were not the same as the teetotalter's respecting abstinence from intoxicating drinks, and again urged the teetotalter to go, or to send some other member of the society to these thirty-five inebriates, and endeavour to reclaim them.

Let us reflect on this statement.

In the first place, it is a confession that a zealous, sincere and able Minister of the Gospel is not so fit as others, perhaps mere men of the world, to reform these drunkards.

But does the unfitness lie in the Gospel of which he is a minister? Is the truth as it is in Jesus impotent to save? Surely not. The Gospel of Christ is the power of God to salvation, and will convert sinners from the error of their ways, drunkards not excepted. The unfitness must therefore be in the minister; and in what does it consist but in using intoxicating drinks. In all other respects, and to all other classes of sinners, he can bring home his appeals to the conscience, but with drunkards, as long as a minister drinks himself, he is utterly powerless.

If it be admitted that a man of God should be thoroughly furnished unto all good works, that he should be able to address all classes of sinners with effect, then must it follow that he should not use intoxicating drinks as a beverage, as long as there are drunkards in the world.

Would the Apostles have called in the services of teetotalters to reform drunkards, that they might afterwards preach the Gospel to them? or would they not rather have thrown aside, without a moment's hesitation, any habit or indulgence which stood in the way of saving an immortal soul, or otherwise hindered their usefulness.

Christian ministers, we beseech you to think of these things, and not act towards the poor drunkard the part of the Priest and Levite; for of this you may rest assured, that any mode of conducting the christian ministry which leaves out the principle of abstinence from intoxicating drinks as a beverage, is powerless for the salvation of drunkards. If you will not give up your glass—they, as far as you are concerned, must inevitably be left to perish.

Christian churches of Montreal, are you willing to rest satisfied with plans for the conversion of the world which leave out of view at least two thousand of your fellow citizens—of your own neighbours, who are now wounded and dying, soul and body, through intoxicating drinks? Will you not rather abstain for the love of God—abstain for the love of Christ—abstain for the love of your fellow men—abstain for the love of your own souls, abstain for the love of these poor drunkards. Oh abstain, for their sake, from intoxicating drinks. Go to them bind up their wounds, heal their awful disease, and point them to a Saviour who is waiting to be gracious, and who will in no wise withhold your reward.

MR. DOUGALL'S TOUR CONTINUED.

From Liverpool I crossed to Dublin, where, upon landing, I mounted a car and told the driver to take me to the best Temperance Hotel; thinking that as I was in the Capital of Ireland, the country of teetotalters, the only difficulty would be which one to choose. And certainly there did appear to be some difficulty, for after driving a long way through different streets, the carman asked where I wished to go. I reiterated my instructions. He did not exactly know what one I would like. I told him to take me to any Hotel or Coffee-house that was conducted on teetotal principles. He said he would take me to a fine one, where he was sure there was not more than a glass of liquor taken in a week. Conceiving that he did not understand what I wanted, I enquired at a policeman, and then at several stationers shops, and received the same answer from all—that they did not know of such an establishment, there had been one but it was given up—at last my carman seeing my perplexity, by way of relieving my mind said "you need not mind going to any one you like, sure they won't make you drink." At last I was obliged to go "to any one" after losing three hours in a fruitless search, and seeing a variety of cook shops and boarding houses of the lower description, which my carman, anxious to please, assured me were Temperance Houses.

In conversation afterwards with some distinguished friends of the cause, the fact, which I could not believe at first, was confirmed, that there was not a temperance hotel in the capital of Ireland. Five millions of the Irish people have for their own and their country's good, become teetotalters; yet amongst all the nobility, gentry, traders, and professional men of Ireland, the classes for whose accommodation inns and hotels are established, there are not a sufficient number of teetotalters to support one Temperance Public House in Dublin. Ireland has long struggled with a deadly enemy, the people have joined hand and heart to subdue it; but they who should have been their leaders in the contest, will not put their little finger to the work.

The same fact was apparent every where, whisky shops were very rare in Dublin, but extensive and elegant wine and spirit establishments were abundant. I must say, however, for the honor of Ireland, that I did not see an individual in Dublin or the vicinity, the only parts I had an opportunity of visiting, in any way exhibiting the influence of liquor, and I learned that the cause was gradually winning favor amongst the upper classes. Indeed, this can scarcely fail to be the case, when the first man in rank and the two first in influence in the country are teetotalters. I allude to the Duke of LEINSTER, DANIEL O'CONNELL, and Father MATHEW.

The Committee of the Irish Temperance Union, consisting of a few accomplished, benevolent, and zealous gentlemen, in Dublin, are ever ready to improve opportunities as they occur to forward the Temperance Reformation, and, although differing in faith, to strengthen Father MATHEW's hands. Their publications and letters have exerted an excellent influence both at home and abroad.

(To be continued.)

The following letters are cheering indications of sympathy, we especially thank the ladies of Cavan:

Cavan, Nov. 25.—In order to assist in relieving the Committee of the Montreal Temperance Society, from their present pecuniary embarrassments, I beg to enclose the sum of five shillings as my own individual subscription; and as I intend convening a meeting of our society on the 5th proximo, with a view to take up a collection for the same object, I hope to have the gratification of