

Temperance.

Moral suasion for the man who drinks,
Moral suasion for the man who thinks;
Legal suasion for the drunkard maker,
Prison suasion for the statute breaker.

DRUNKENNESS

It is difficult to realize the extent to which the vice of intemperance is working its way into every circle of American society—from the highest to the lowest. A correspondent of a political newspaper, detailing the scenes and incidents connected with one of the late National political conventions, says in substance, that the barkeepers were the most over-worked persons in the city where the convention was held. They were literally at their posts day and night, and were worn down. One of them implored a member of the body to adjourn as soon as possible, as they would gladly forego the privilege of making their money to enjoy some rest. It is one astounding fact that more money is spent in these United States for ardent spirits in one year, than it takes to run our whole civil government, state and national—about three hundred millions of dollars. We talk about "corruption funds!" Here is a corruption fund to some purpose. We venture the assertion that if all the corruption born in the very cesspools of political partisanship were collected in one mass, it would be as a cipher weighed against the untold moral putridity generated by this monster evil. Political corruption may sometimes be arrested by a change of parties, at least for a time, since a new party ordinarily aims to vindicate its claims to public confidence. But alas, no change of parties can alleviate an evil that is indigenous to all parties. The joy of success on one side, is celebrated in bacchanalian revels, the chagrin of disappointment on the other side, is sought to be drowned in the potion of the accursed bowl. So that winning or losing is alike the occasion of plunging deeper and deeper into this beastly vice.

Christian reader! is it not time for our religious people in all capacities, whether as churches, associations, conventions, conferences, general assemblies, or what not, to re-docket the temperance question, where it has been dropped, discuss it before the people, agitate it in the news papers, talk of it in social circles, pray over it in our closets, preach of it in our pulpits, and thus, by all the means in our power, inspire a healthy public sentiment everywhere, which will abate to some appreciable extent this tide of iniquity that threatens to engulf every interest of Church and State in one common ruin? Dram shops are the most paying business of the age, and are literally fattening on the woes, the poverty, and tears of forsaken wives and their helpless children. If Pandemonium itself has any curse more terrific than this, with which to "drown men in perdition," it has yet to be disgorged from its foul abyss. Surely the Devil himself must have exhausted his inventive genius, when he spawned this "foulest imp of hell" upon earth, to scatter firebrands, arrows and death through every rank.—Ex.

FULTON STREET PRAYER-MEETING.

Have faith in God is the refrain of all the divine promises, and the echo of every providence.

A young brother said he was a stranger to us, but not to the saving grace of God. When first saved he had to give up his business. It was a dishonest business, and for two years he found no regular employment, but did not starve nor needed to beg in that while. The Lord provided for his wants and now he had a good situation. In his time of trial he had been comforted with the thought that the Lord tries His people

as the silversmith tries the silver. The fire is not permitted to become too hot, and when the refiner sees his face in the silver he takes it from the fire. Thus the Lord designs to see His image in us and this is the purpose of much of our trials.

We were cheered by the letters of thanksgiving. One friend wrote thrice asking us to pray that her son might be sustained in financial trouble, and in God's good time be delivered therefrom. The Lord has heard prayer, and the son has been graciously delivered, and has been made all the better a Christian for his trial.

Another friend writes from Staffordville, N.Y., to tell us that there are signs of a coming shower of grace. Indeed, five souls have started for Zion since a few Christian people commenced praying for this, but these supplicating ones long for a larger work of grace.

Another writes, "My son, for whom you prayed that he might find employment, has found it. Thank God."

A brother told us that he had been the devil's faithful servant for fifty-five years. He had been a drunkard, a gambler, and a prize fighter, but six years ago to-day he became a new man in Christ Jesus, on his fifty-fifth birthday. He had entered the devil's service with much enthusiasm at nine years of age, but the six years of Christian life had been far, far more precious and joyous than all the years that had gone before.

A young brother urged us to do more pointed work for the Master. "Are you a Christian?" a godly man once asked him, and the question proved the arrow of conviction. The speaker thought we should be bolder for Christ and souls. Many would be won by us for Christ if we were more faithful and earnest, more fearless and constant in our efforts to bring men to the Saviour.

A friend said that from eight years of age until he was thirty-one he had been a slave of drink. The precious blood of Christ had proved the power to save him, and to make him a sober man. Since that happy event he had laboured among sea-faring men, telling them the story of a Saviour's love.

DANGEROUS DOCTRINES.

A timely exposure of the dangerous tendencies of Miss Yonge's works appears in an English contemporary. From "The Her of Redcliffe," published twenty years ago, to the latest *Monthly Packet*, of which she is the editor, there runs an undercurrent of what she is pleased to call "Catholic truth," but which is in reality most pernicious sacerdotalism. Baptismal regeneration, "sacramental grace," auricular confession, priestly "direction" and absolution, prayers for the dead, the meritoriousness of personal holiness, vocation and "discipline" for women, are among these "Catholic" views, which are quietly assumed to be the teaching of the Primitive Church and of the Church of England.

The entire spiritual life, it is taught, is created and sustained by means of the priest. The regeneration comes in baptism. Then "when, after a course of evil, their conversion takes place, it is a rousing of baptismal grace, and not a new birth of itself."

The "Castle-Builder" has for its motto and moral "the dangers of deferred Confirmation." It is the history of a young lady who, putting off her Confirmation and first Communion, and consequently lacking "sacramental grace," fell into sundry and divers sorts of naughtiness and trouble, and is wretched and miserable. She is sad, giddy, and powerless. Her priest says to her: "You are a Christian. Each right action and feeling, each act of faith or prayer, through your whole life, have they not been fruits of your baptismal grace?" "I suppose so," says miserable Emmeline. "You have had no com-

fort, no true wisdom nor strength, no firmness, no abiding sensation of love and fear of God." Emmeline gave a groan. "Emmeline, our religion holds out to us a means of receiving the strength of the Holy Ghost, etc."

"Confirmation" O Herbert, would it do that for me? I believe it would be peace at last."

"Emmeline, I am sure it would. It is the promise of God through His Church."

So Emmeline and her sister are confirmed. They kneel at the "altar," the apostolic hand is on their heads, that unspeakable gift is imparted. They receive in due time the Eucharist, and the impression is left that the poor, wretched child went no more astray.

Auricular confession and priestly "direction" are spoken of as unspeakable "privileges." "When a young girl is really penitent, there is absolution for her in the Church." "The time comes when spiritual comfort and counsel are advisable. For one spirit that can stand alone there are twenty (at least among women) who need counsel and guidance. To such, *vera voce* confession, the direct individual absolution, the counsel for the future, are an unspeakable comfort." "How infinite the comfort of the authoritative absolution in the name of Him who gave power to bind and loose!" "The whole doctrine should be taught to every one." Objections it is said are made to confession only "for want of understanding the system."

A sisterhood is prescribed as the best refuge for a woman when girlhood is passed. "When amusement becomes wearisome and she finds herself looked at by the younger generation as *de trop*," the efficacy of prayers for the dead is taught. "Our own Church," it is stated, "has never forbidden the primitive custom. Our prayers will as surely help them there, as here, and may brighten the joy and purification, and aid in the washing and cleansing. Such has been the belief of the Church in all ages." Then we are told that "as to the Bible, the teaching of the Church must be accepted to explain it, and to guide us in our understanding it."

Occasionally a feeble protest appears against Rome; but what is its value when we have pointed out to us "the strong claims Rome can show to continuity and unity within itself," and when Romish customs, such as crossing one's self are inculcated. The latter, however, are not to be practised openly, "but secretly for fear of offending weak brethren."

These examples are quite enough to show that Miss Yonge is well entitled to the designation of "the novelist of ritualism," and to put on their guard the unwary. Her books can only develop a superstitious, sentimental religiousness, if they do not prepare the way for the ingress of the most deadly errors. *Evangelical Churchman*.

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