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"already effected great good," a position which is not so sustained; * yet, God forbid that we should "do evil that good might come!" Why is it that Infidels and open blasphemers of the holy name of Jesus, often gladly and even ostentatiously unite in this MORAL work? They themselves will tell you: they do so, because they wish to join professing Christians in making little of Christ, and his ordinance; they support them in this, because they wish to prove from the practical admission of professors themselves, the insufficiency of God's Holy Spirit to make his followers (even in the low sense of the word,) "Temperate," and that human power and human plans are more effectual than the divine gospel and the divine grace; and therefore it is, my brethren, that the Temperance Reform has flourished most in the New England States of America, among the descendants of the Puritans, in that region of the country which is well known to be the head quarters of American Unitarianism, Universalism, and Atheism.

My brethren, I trust in God the Church of Christ among us will give no helping hand to supply to men a poor, meagre, make-shift morality, instead of presenting to their acceptance the glorious gospel of the Lord Jesus Christ; that whereon alone is written in characters of living light "HOLINESS UNTO THE LORD"—"BELIEVE AND LIVE." We are

* It may be asked—will not the Temperance Society now advancing with such astonishing, but not unaccountable rapidity in the South of Ireland, do much good among the Romanists, whose Priests have been pledging them by thousands upon their knees? At most this question can for some time be only a question. The author can testify from personal opportunity to the most zealous and indefatigable exertions of some of his brother Clergymen (and others) in the same part of the country and in the same cause. They laboured comparatively *in vain*, and made out few disciples. The present Temperance movement derives its sole virtue from the influence of the Popish Priesthood, and should be taken in connexion with the startling fact, that on the approach of rebellions, that same priesthood have ever insisted on sobriety, if not on rigid abstinence, among their flocks. Secret oaths can not ensure secrecy when the fumes of intoxication are allowed to beset and betray the brain.

Since writing the above, I have read in The Longford Journal of the 21st Dec., 1939, the following ominous hint, of one of these Temperance Priests, who according to the confession unwittingly made, enjoins Total Abstinence, or fasting from strong drinks, for the most diabolical of purposes, against whom we might take up the words of Isaiah—"Behold, ye fast for *strife* and debate, and to *smile* with the *fiat* of wickedness."

"Signs of the Times.—A county of Waterford Priest stated in his chapel on Sunday last, that had there been a Temperance Society in Ninety-eight, things would not have turned out as they did at Vinegar Hill, and other places!" *Verbum sat.—Packet.*