

for even Christ pleased not himself." He said the words of the text contained an obvious reference to the argument the apostle had been conducting in the previous chapter, viz., that it was the duty of Christians to receive one another into affection and fellowship, on the ground that they had been similarly received by the great Lord of all. Mutual harmony was very desirable, and to the accomplishment of this, the text enjoined enlarged Christian forbearance, and the exercise of self-denial. The two leading truths of the verses were these:—1st, The Master's example. 2d, The servant's duty. 1st, The Master's example—"Even as Christ pleased not himself." This did not mean (1), that Christ found no pleasure in the work he performed, that he felt it irksome, disagreeable, and oppressive, or that he even repented himself of his engagement, or wished to relinquish it. (2), It did not mean that the Saviour was not satisfied with the manner in which his work was accomplished. We often failed to reach our own ideal. This was true not only of our religious life, but was true in the walks of poetry, art, literature, and science. Angels, however had no such feeling—their perfect love had cast out fear, and in a far higher sense, the Saviour could never for one moment have entertained such a thought. (3), The words did not mean that the Saviour was not influenced by any selfish consideration in undertaking the work of redemption, or in the subsequent prosecution of it. Selfishness was the great curse of our race. What was avarice but self hoarding and grasping; prodigality, but self decorating itself for self-indulgence; sloth, but the god asleep, refusing to attend to the call of duty; sensuality, but self setting itself above and satisfying its propensities without thought of restraint? The first sin of men and angels was but selfishness insane—a mad attempt to pass the limits of the creature—and even were we to analyse our last wicked act, we would find that self had been its true parent. Christ, however, in undertaking the work of human redemption, was actuated by no selfish motives. 2d., the servant's duty—"We who are strong ought to bear the infirmities of the weak." Dr. Brown entered at considerable length into the consideration of this topic, and concluded with a few brief observations on the present temperance movement, in the course of which he said, that in abstaining from the use of intoxicating liquors, which were so great a stumbling block to the weak man, we were following the self-denying example set by our Saviour. The strong should forego their own gratification for the sake of the weak. All things were pure, but eating was wrong when it was the cause of injury or offence to others. The weak brother who believed anything unclean sinned if he ate. Many could not drink without going to excess. It was unclean to them. To them, therefore, it was sin to drink at all. Drinking might be a matter of indifference, generally, but in particular circumstances, it certainly was the occasion of injury and sin to others. The social drinking customs were a temptation to many weaker brethren, and the strong should discountenance them for their sake. There was either a flaw in this argument, or a flaw in the practice of professing Christians. All he asked was that they should detect the fallacy of the argument or yield themselves to its conclusions, and carry these into practice. [Dr. Brown concluded an eloquent, persuasive, and logical discourse by impressing on the audi-

ence the expediency, propriety, and, in the circumstances, necessity of abstaining from all intoxicating liquors.

HOW TO SECURE GREAT AND WORTHY OBJECTS.

The following valuable and encouraging remarks, addressed by Jas. Haughton, Esq., of Dublin, to the Editor of the *Carlow Post*, are commended to the notice of the friends and advocates of the Temperance cause.

"It was a maxim of O'Connell's that, if you would strongly impress any idea on the public mind it must be reiterated over and over again—that in fact, you must never tire of the repetition. That great observer of human nature was well aware of the necessity of keeping steadily before men's minds the purpose they had in view; and by acting on this principle during his life-time he succeeded in a most wonderful manner in concentrating the feelings of his countrymen, and combining them for a great purpose, which he deemed of paramount importance. He did not live long enough in the possession of vigour of mind and body to secure the realization of the darling object of his life; but he did, to prove the great value of a steady persistence in the pursuit of one object, if we would succeed in securing for it a large amount of public sympathy. The object which this great man sought to attain was only popular with a section of his countrymen; and yet it is a wonderful fact in the history of our time that, by the adoption of this principle of reiteration, when it was applied to an object in which numbers sympathised, he did succeed in gathering around him such an amount of power as at one time made it appear more than probable that what seemed impossible to many was not far from realization.

"I seek to apply the law progress to a question upon which all are united, but which, perhaps as much as any other question that has ever been agitated, needs the constant repetition of its paramount importance as a remedial agent for attainment of human happiness: because the impediment it seeks to remove out of the way is founded in the universal appetite for the poison alcohol, which all admit is the cause of much calamity to the human race, but which, because it has so entrenched itself in the customs and habits of daily life, requires an extraordinary amount of energy to grapple with and overcome.

"With such facts as these ever before the mind of the temperance reformer, he knows full well that he must continually keep sounding the alarm; and, although his useful labours are exercised among those who smile at his pains, and who oftentimes ridicule his anxiety, yet he must not become faint-hearted or weary; he has a good and noble purpose in view, and whatever difficulties may arise to thwart and retard his work, it will in the end succeed. He may have this assured confidence from the conviction that man is a progressive being—that virtue is not an empty sound—that civilization is onwards, and that, therefore, the day is coming in which a more enlightened people will not permit the demon alcohol to do his devilish work any longer in the world. Now, it is respectable for a man to be a brewer, or a distiller, a great distributor of misery and woe. Then, such traffic will be disgraceful. Now, it is sanctioned in reputable houses to admit the poison and recommend its use in both young and old. Then,

such customs will be abhorred as unworthy rational and immortal beings."

MAKING MORAL BY ACT OF PARLIAMENT.

When we go to Parliament craving interference in any degree with the liquor traffic because of its injurious influence on society, and because of our conviction that its restriction and ultimate suppression would benefit all classes of the community, we are charged with seeking to make men moral by Act of Parliament. From those who have brought this charge better might, in many cases, have been expected. We feel that we really should require to apologize to those at all conversant with the temperance movement, for referring to such a charge, with the purpose of combating it, seeing that it is so truly absurd in itself, and has been so often refuted. Yet as our *HERALD* finds its way to others than temperance reformers, and as our friends have so often to meet such a charge, we have deemed it right to notice it, however briefly, along with other points.

There are not wanting those in Parliament who would be the better of a little enlightenment as to our objects, and the reasons for urging them; and our friends might be none the worse to put the candidates at the ensuing election through their faces a little on this matter. The fact is, that those conversant with the state of society generally are apt to wonder at the views and statement of not a few of our legislative Solons, on this and kindred subjects. These would be vastly better were they to take counsel with a few of our intelligent working men, or with a few of those who, having risen from the ranks, know what these are, and what would be suitable and profitable for them. There is no time at which they are more likely to be influenced by any proper representations made to them, than during a general election; and we hope our friends will embrace the opportunity, undeterred by any fear of the cry of "seeking to make men moral by Act of Parliament."

It is sad to see the utter ignorance many of our M. P.'s display upon the subject of intemperance, and how to deal with it. One member—the representative of a class—proposes education as a certain cure. Get the people educated and intemperance will cease. We are advocates for the education of the people, and will yield in our desire to none. But we would not peril any credit we have for discernment or common sense, upon the proposal of education as a cure for our prevalent intemperance. We allow its influence to be great, but we cannot ignore the fact that many of the best educated men have become its victims, and that many of the most intelligent and expert of our tradespeople are the most addicted to intemperance. Education never can eradicate intemperance so long as we allow snares to be set up at every corner, whereby temptations to partake are presented at every step and turn; under such circumstances it is generally found that intemperance effectually prevents education.

When a member ventures such an opinion as that just indicated, and calls for a restriction of the traffic; and when he is backed by a host of petitions from those who well understand the subject,—another member—the representative of another class—gravely states that the hon. member is entirely at fault; for that it does not depend, in any degree, upon the number of licensed places, or the time