

which does the most to 'seek and to save the lost'.....If the Church does not save the world, then the world will sink the church."

Third. Professed Christians should do nothing upon which they cannot ask the blessing of Almighty God. Prayer is a test of Christian conduct.

With the statement of these self-evident truths, we remark that a church sustains the drinking customs by tolerating moderate drinking, particularly wine-bibbing, among a class of its members. In our cities and larger towns particularly, a class of church members drink wine. Proof is not necessary; the fact is well known. Their influence to lure youth to the wine-cup is greater than the influence of non-professors. Several years ago a youth left his teetotal, Christian home in the country, to reside in Boston. He connected himself with a Sabbath school, where, in two years, he formed many acquaintances. Among his associates were two youths older than himself, who were members of the church. Our young friend, though not a Christian, had never drank a glass of intoxicating liquor. At the solicitation of these two professed Christian young men, he took his first glass of wine; and he became a drunkard. Had not those two wine-bibbing associates been professors of religion, he would have refused their invitation. But he reasoned thus: "These young men belong to the church: I do not. If it be right for them to drink wine, it cannot be wrong for me." After ten or twelve years of intemperance, this young man reformed; and he was converted to Christ two years ago. We had the pleasure of taking him by the hand, and receiving these facts from his lips.

Rev. Dr. Campbell, of London, said, "I can tell you that there has scarcely been an instance requiring from me the exercise of church discipline, or the exclusion of members, which has not arisen through strong drink."

Dr. Guthrie, of Edinburgh, says, "I have seen no less than ten clergymen, with whom I have sat down at the Lord's table, deposed through drink."

And Rev. William Jay, of Bath, says, "In one month, not less than seven dissenting ministers came under my notice, who were suspended through intoxicating drink."

The oldest pastors, both in Europe and America, are a unit in their testimony that the most prolific cause of discipline is intemperance. Of course moderate drinking is tolerated by the church, otherwise there would scarcely exist a case of drunkenness to be disciplined. Drunkards are made of moderate drinkers. Drinking is tolerated until it grows scandalous by excess.

Again, a church sustains the drinking customs by treating its moderate-drinking members with as much respect and confidence as it does members who practice total abstinence. This implies that moderate drinking is not an evil,—that total abstinence is not more worthy of respect than wine-bibbing. Some of these men are made pastors and deacons—only a few in Massachusetts, we grant, though enough to compromise some of our churches in the matter. Some are made superintendents and teachers in Sabbath-schools. Some are elected to positions of trust and influence in benevolent societies. Some are officers in Christian associations and conferences. Some manage Christian and Sabbath-