

out, I do not see how we can keep spirit-drinkers in. The good man was right, and because the majority of the church used drink the man got in, and so will as many more as make application in the same circumstances. *The drinking ministers and members of churches, however moderate they may be in the use of drink, are therefore the patrons and protectors of religious drunkards.* Were these poor men deprived of their countenance and sanction, there is every probability that they would give up their infamous occupation, and cast themselves on the providence of Him who hath said,—“Trust in the Lord, and do good, so shalt thou dwell in the land and verily thou shalt be fed.”

If there be any truth in what we have advanced, it will appear obvious that the duty of every minister of the Gospel, who has any misgivings about the Christian propriety of selling strong drink, is first to cease from buying it himself, and then to advise all his members to do the same. By doing this he may manage to clear his church of this plague spot, or should he fail in the attempt, he will, at all events clear his own conscience of all participation in the sin of these men, and free himself from the charge of canonising the servants of Satan, by giving them a place among the people of God. It is a wretched substitute for this fidelity to threaten such men with the discipline of the church if they open their shops, or sell their drink on the Sabbath, or keep untruly houses—all this, it is well known, goes for nothing. Every house is disorderly where men lose their money, their time, their character, their reason, their souls, and from its very nature cannot be conducted on principles in accordance either with religion or morality. Such evils cannot be regulated—they must be extirpated.

In speaking thus of the spirit-traffic let it not be supposed that we are the enemies of those engaged in it—we are their best and truest friends. We love and compassionate the men, but we hate their calling. Instead of railing at them, we would counsel them with all kindness to reflect on the scenes of sin and folly that they daily witness—to open their eyes to the immense aggregate of misery caused by intoxicating drink—to go to their knees and seek direction and strength from God, and immediately give up an employment so repugnant to the spirit of religion, and so hurtful to the interests of morality.

We again remind the members who use drink that, but for them, the discipline of the church might have a highly beneficial influence in awakening these deluded men to a scriptural estimate of the moral character of their vocation, prevent many from entering it, and rid the church of what must ever prove a deadweight on its spirituality and enlargement. As long as they continue to drink these liquors, it is but right and reasonable that they should have associated with them in bonds of the gospel the very men whose conduct they condemn, and whose calling they regard with such decided aversion, and consider unworthy of a place among honest occupations.—*Scottish Temperance Journal.*

PROGRESS OF THE CAUSE.

Great Northern Temperance Demonstration at York.

(Abridged from the *Leeds Mercury.*)

The Ninth Annual Conference of the British Association for the promotion of Temperance, has been held during the week at York, and in connection therewith has also been held the anniversary of the York Temperance Society. The greatest interest has been felt in the proceedings, in consequence of the presence of Father Mathew.

From an early hour to dawn, on Wednesday, the streets of the ancient city were one continued scene of animation. A very large number of strangers, especially during the forenoon, arrived from various parts of the country.

At eleven o'clock in the forenoon, the procession, which was one distinguished for its display, formed in the Cattle-market, and having moved through the principal streets of the city, to its destination in St. George's Fold, it was then broken up, and those

composing it joined an immense crowd of at least 10,000 persons, who had there assembled for the purpose of hearing an address from Father Mathew, who, it was also understood, would administer the pledge in the open air. The necessary arrangements having been made for his carriage to enter the field,

Father Mathew then addressed the vast assemblage at considerable length, in the course of which he announced that the number of tee-totalers in Ireland now amounted to nearly 6,000,000. At the conclusion of his address, he administered the pledge to a large concourse of people.

At five o'clock in the afternoon, about 1,210 of the friends of the temperance cause took tea together in the Festival Concert Room. The tea was succeeded by a meeting, which was also in commemoration of the anniversary of the York New Temperance Society, and the ninth conference of the British Association. The number of admissions by ticket to the meeting increased the audience to about 2000, who formed an assembly of great respectability. The greater proportion of the attendants were ladies. Thomas Beaumont, Esq., of Bradford, was unanimously called to preside. On taking the chair, Mr. Beaumont delivered an able and effective speech, and was succeeded by the Rev. T. J. Messer of Hull, and Mr. Teare of Preston, all of whom spoke in terms highly eulogistic of Father Mathew. The Rev. Mr. Messer, in the course of his observations, made a reference to the repeal agitation in Ireland, and to a printed paper he held in his hand, which had been circulated in York, containing a series of interrogatories, one of which implied that Father Mathew was promoting the temperance cause in Ireland as a mere pretext, while, in reality, he was seeking the severance of the two countries. This received the most prompt and decided denial by Mr. Messer, who defended the conduct of the great apostle of temperance, and explicitly declared that Father Mathew, on whose authority he spoke, had no connection with any political movement whatever in Ireland. At the close of Mr. Messer's address, Mr. John Wade, one of the vice-presidents of the British Association, undertook the ceremony of presenting a memorial from the Association to Father Mathew, expressive of the cordial welcome with which they received him in this country, and of the regard and esteem in which he was held by them as the moral regenerator of Ireland.

On receiving the memorial, the Rev. Theobald Mathew, evidently much affected, presented himself at the front of the platform, amidst the deafening plaudits of the audience, which continued for some time. After some general observations, he said—Mr. Chairman, and ladies, and gentlemen, to the vindication of me by my reverend and esteemed friend Mr. Messer, I shall only add, that never in my whole life, before or since the commencement of this great temperance movement, have I attended a political meeting. (Tremendous applause.) I never—though I was qualified to do so—gave a vote at an election for a member of Parliament. (Reiterated applause.) I have confined myself to the discharge of my duties as a minister of the gospel, and since Providence has placed me at the head of the great temperance movement in Ireland, I have devoted all my energies to the great and blessed work. (Loud applause.) One of the fundamental rules of our society is, that at none of our temperance halls shall religious or political controversy be ever introduced; and in the midst of all the excitement and agitation that at present disturb Ireland from sea to sea, I can say with truth, here this night, in the presence of this vast assemblage, that in no one room or temperance hall, throughout the whole length or breadth of Ireland, has this rule been violated. (Immense applause.) There is not a single instance in which a political question or religious controversy has been introduced into any temperance hall in Ireland. (Applause.) I have received several anonymous letters this evening, accusing me of leading the people astray—of leading them into superstition—(Shame.)—and of substituting tee-totalism for the gospel. I have never done so. I consider tee-totalism the foundation of every gospel virtue, for there can be no virtue without temperance. (Applause.) By tee-totalism I have brought down in Ireland the wall that separates the people from the ordinances of religion and the services of God, banished vice and crime, emptied our jails and bridewells, and raised the people to a height of moral elevation to which no one ever expected to see them raised. (Loud applause.) I have not, as I said lately to a gentleman who made the same charge against me in London, substituted tee-totalism for the gospel, but, on the contrary, from my own resources, I have distributed in Ireland thousands of copies of the sacred Scriptures. (Immense applause.) We have now in the press in Dublin a cheap edition