

higher esteem and wields a greater influence, and yet, if we are to believe public utterances, no people more addicted to strong drink. How account for this? Mr. Moody, the revivalist, accounts for it in a pithy and pathetic manner. When asked at the Free Assembly Convention in Edinburgh, last May: "What should be done in regard to the intemperance among us?" his reply was as characteristic of the man as it was pointed and practical. "That is a large question," says he, "and would take a long time. But as I come from a land where the ministers scarcely ever touch the *infernal stuff*, I think it will be a happy day for Scotland when every minister hurls the intoxicating cup from his own table—then they would have great influence with their people." "This," says Dr. Cuyler, "touches Scotland 'on the raw,' for the national curse is the bottle. If that one pithy sentence of his—Moody's—could be heeded, the whole face of Scotland would be changed in a twelve-month. Hitherto the mass of her people, and a majority of her ministers, have clung to the drinking usages with a terrible tenacity. Alcoholic drinks have been supplied in ample quantities and freely used in the refreshment rooms of the General Assembly, &c. If this glorious revival now in progress shall banish the bottle from the houses of Scottish Christians, the way will be cleared for a thorough reformation among the masses." These are some of Dr. Cuyler's remarks upon Mr. Moody's bluff rebuke of the Free Assembly composed of a large number of divines and many noblemen. Did Mr. Moody utter the truth when he charged the ministry of Scotland, through their example in the use of the *infernal stuff*, for much of the prevalence of intemperance in that land, or did he lay a false accusation at their door? If the latter, then the moral courage of the Scottish clergy has died out, for that rebuke has never yet been refuted or disputed, though it has passed from Continent to Isle, and been commented upon in nearly all the religious papers between the poles. Verily, such a bomb-shell as that thrown in upon the floor of a General Assembly of able Divines, when feeling their way into a social reform, from a man of no pretensions, should bring the whole unpledged ministry of Jesus Christ into a solemn consideration of their position, and see if on this question they are not standing in their own and other people's light. The testimony of Dr. Leonard Woods, an authority among Congregational divines, was, that the "use of intoxicating drinks tend to influence all that is depraved and earthly in a minister, and to extinguish all that is spiritual and holy. It is poison to the soul and to the body." It is unnecessary to add testimonies of this kind, they would fill a volume. One question I have to ask of my brethren who contend for the principle of the moderate use of strong drinks, "How do you propose to save the Drunkard?" He is capable of salvation. Paul tells us that there were drunkards saved and sanctified in the Corinthian church, and how—by following the example of an apostle who would not drink wine, when the drinking of it was likely to prove a stumbling block to a brother? How do you propose to save the drunkard; by the temperate use of alcohol? Have you ever known a single case cured in that way? Abstinence has cured thousands. Our plan is not by tripping the rope of moderate drinking over the yawning abyss of intemperance, but by taking hold of the steady hand of the thorough abstainer, and by leading him over the bridge of Total Abstinence—a bridge resting on the three pillars of Faith, Hope and Charity, and suspended by the three-fold cords of Purity, Fidelit