

low me!" And the ships went on, and on with still accelerated motion directly towards that terrific coast. And this frigate as she neared it, being in the van, seemed to be lost and buried in the breakers, but she suddenly disappeared; and every successive ship, as she followed directly in the wake, did the same, until the last ship as she entered found all her predecessors safely moored in the ancient port. And so, Englishmen, the people of Maine, the people of New England, have thrown abroad to the breeze their banner, inscribed thereon the proud motto "Dirigo;" and they call upon you and all the world to follow where they lead. If you will but do it you will find perfect protection from this tremendous evil under which you now so greatly suffer.

### TEMPERANCE SERMONS.

The Annual Meeting of the Scottish Temperance League was held on the 12th ult., in Glasgow. On the preceding Sunday, forty-eight sermons on Temperance were preached in that city. That was a truly noble movement. Our readers will be pleased with a specimen or two. We select, from the *Abstainer's Journal*, the reports of the sermons preached by the Rev. Joseph Brown, D.D.:

The rev. doctor preached in the forenoon in John Street U. P. Church, from Numbers xxxv—15, "These six cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither." The rev. doctor said he proposed to enquire—1st. Into the nature of the ordinance set forth in the verse, viz.: the cities of refuge. Of the forty-eight cities scattered throughout the tribes of Israel, six of them were distinguished by the peculiarity of being asylums whither any one who had slain his fellow-creature, unwittingly, might repair. Previous to this ordinance, it was reckoned the duty of the avenger of blood to put to death the murderer of a deceased kinsman without the formality of a trial, but the institution of the cities of refuge abrogated this enactment. Murder from malice, however, was regarded as quite different from murder by accident. In the former instance, the man-slayer deserved only censure; in the latter, he generally awakened sympathy; in the former, he was looked upon as awfully criminal; in the latter, as greatly unfortunate. The individual who had killed his neighbour fled to the city of refuge, where he obtained a temporary retreat, where his case was submitted to judicial investigation, and where, if the deed was proved to be the result of malice, he was killed, and, if merely of accident, he was secure—so secure, indeed, that he was the safest man in the city,—injury done to whom would have been regarded as profanity, and sacrilege, and a presumptuous sin against the Most High. After the relation of several interesting details given by Hebrew writers in reference to the cities of refuge, and a full and lucid explanation of the ordinance itself, the rev. doctor proceeded to consider, 2nd., The purposes to which the ordinance might be improved. He said that it might be viewed, first of all, as an illustration of the method of salvation revealed in the gospel. There were three points of similitude—the danger which was supposed, the provision made for safety, and the means by which this

safety was to be enjoyed. It might be looked upon, in the second place, as a stimulus and a guide to our benevolence. He had felt it necessary, in the previous part of the discourse, as a minister of the gospel, to confine his attention to the great object of preaching, namely, salvation, but standing there as he did, the representative of the Directors of the Scottish Temperance League, he felt it necessary to speak to them on the special subject of his visit. The ordinance of which he had been speaking—the establishment of cities of refuge—was no longer binding, but the spirit that prompted it still existed, and was to be found exercising no small influence over various institutions in our midst. The metropolis of our country had its sanctuary where the debtor was delivered from the oppressive demands, and the vindictive threatenings of his creditors. We were wont to view our country in the aspect of which we might well all be proud—as a national refuge for the oppressed of every land, and what was this but the old spirit which lived and breathed in these Jewish asylums? We had amongst us at the present moment the heroes of the recent Italian republic, the ex-Governor of Hungary, and such men, and we were glad to have them in our midst, and to find them traversing our land to and fro in perfect security, telling the tale of their hardships, and awakening in our breast a contempt and a horror of despotism. The enslaved of all countries, in fact, could here dwell in peace. We had rid ourselves of the taint of slavery, and now we offered a safe refuge to bondmen of all lands, if they could only reach our shores. Once they reached these shores they stood free men—"redeemed, regenerated, and disenthrallened by the irresistible genius of universal emancipation." "Suppose," continued the rev. doctor, "a ship were to enter your harbor to-day, containing within it a fugitive slave,—we can realize his satisfaction when he would first put his foot on shore; but suppose, a few days after, another ship were to enter your harbor, containing an individual who claimed that fugitive slave as his property, and suppose, on meeting him on your streets, he were to assert what he deemed his rights, what would you men of Glasgow do in the circumstances? Would you not rise as one man and say to him, Whether this man is your property or no, we cannot tell, but one thing we do know, and that is that he is our brother, and him you never will take from us, until you have placed us in subjection beneath your feet." After some other references of a similar character, the rev. doctor proceeded to say that refuges for orphan children, hospitals for the cure of disease, asylums for the insane, penitentiaries for those who have run the dark course of criminality, and who wish to be restored to the paths of virtue—all these, and many others, might be regarded as institutions breathing the same spirit, apparent in the establishment of these cities of refuge, and as constituting purposes to which the ordinance of his text might be improved. On this ground, too, he felt himself warranted to plead on behalf of total abstinence. It, too, was a refuge—only here were we safe—elsewhere we were in jeopardy.—How many were there who were daily sacrificing their health, their reputation, and the comforts of life, to gratify their vitiated taste for strong drink, and was it not important that there should be a refuge for them, and should we not guide them to it? Look at the victim of intemperance. Poverty, disease, desti-

tution, despair, and death are all upon his track, and whither will he flee for a refuge from the demon power of drink? Let him come with us—let him join our community, let him submit to our rules, and he is safe.—We invite him to cast in his lot with us, and if he will only obey our laws he may be saved even yet. He (the rev. doctor) often tried to imagine to himself what must be the anguish of the young wife when she sees her husband coming home for the first time in his life intemperate. He often wondered what must be the grief of that father and that mother when they beheld their son returning from some social meeting greatly excited through his dissipation. He felt that if he were the father of such a son he would implore him by all the love of his parental bosom to desist from his evil course, and to betake himself to the only path of safety and peace. There were many around us objects of anxiety to their parents and friends, for whom young wives were beginning to quake, and was it not our imperative duty to endeavor to have them dissociated from the companionships they were forming, and which, by a shew of hospitality, were leading them astray? Unless something like this were done, unless they were led to the city of refuge, many of those now rejoicing in their youthful prime, and shining in maiden beauty, might, in not a few years, be distinguished by a bloated countenance, with a blasted reputation, and with blighted prospects. But not only did the principle of total abstinence offer a refuge, for association was absolutely necessary. Their safety depended on such an alliance. After enforcing the duty of all professed moderate drinkers to aid us by their example on the principle of an enlightened self-denial, the rev. doctor concluded by remarking that it had been objected to total abstinence that it afforded no mental illumination or moral improvement, as if it were, in fact, a barren principle. The same, however, might have been said of the cities of refuge. They promised no moral renewal—they only guaranteed the life preserved; but the latter having been gained, very frequently the former followed. So was it found with total abstinence, for adoption of its principles often brought along with it the desire for spiritual improvement. Professing Christians should beware of enticing any reformed drunkard out of his city of refuge. Suppose, under the Jewish economy, any of the friends of an individual who had taken refuge in one of their six cities had sought to entice him out but a few yards to mingle again in some old sport, or to partake of their hospitality, his life was in danger, and the manslayer might have killed him with impunity. So was it with those who had once been the victims of intemperance, but who had been rescued; we should beware of enticing them out of their safe retreat—one false step on their part might prove their ruin, and on whom would the responsibility rest? [The rev. doctor concluded a discourse which was listened to throughout with breathless attention, and towards the close of which, many of the large audience were visibly affected, by calling upon his hearers for their hearty co-operation in the great work of temperance reform.

In the evening the Rev. Dr. Brown preached in the City Hall. He chose for his text Romans xv. 1, 2, 3. We then that are strong ought to bear the infirmities of the weak, and not please ourselves. Let every one of us please his neighbour for his good to edification,