

pugil by the clergy, and every tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house."

The truth of the Gospel finding its way to the hearts and consciences of men, will operate more powerfully than penal statutes, or any other device. Public sentiment, on the drinking usages of society, has undergone a change for the better. As that sentiment is more and more moulded, according to the Gospel standard, so will the ranks of the miserable victims of drunkenness be thinned. It is not the charm of Father Matthew's presence, nor the fervid eloquence of the lecturer that will cure the disease.

We think our republican neighbors have taken not the most temperate way of promoting a good cause, in the extravagant and pompously entertainment provided for the Romish priest. We would say with the *Christian Alliance*, should Father Matthew accept an invitation to visit Canada, "Let him be received as an advocate of temperance, but man-worship of every kind should be strictly avoided by Protestants," and especially such unseemly doings as we find in the following extract:—

"THE IRVING HOUSE.—This is said to be the most splendid house in New York. Father Matthew was quartered there, at the expense of the city, we believe. The *New York Express* describes the pomp and splendour with which his rooms and the table were decorated, as being of an order of magnificence bordering on that of a prince, and adds:—'The public table provided for him abounded in every conceivable luxury but alcoholic beverages; all of which was so strikingly appropriate and temperate, that one could not resist its congruity with the very temperate character of the Guest. But what struck us as particularly accommodating, was the surmounting of one of the pyramids, or prominent ornaments on the public dinner table, with a *Papal Crucifix*!'

In allusion to the above, one of our exchanges very pertinently says, that—"Had Father Matthew been a Presbyterian instead of a Roman Catholic, it is not probable that the city of New York would have been saddled with the expense of a portrait of John Knox, for the purpose of decorating his table."

BUT WHERE ARE THE NINE?

The following article, which we have taken from the *New York Observer*, is quite applicable to ourselves, and especially to the inhabitants of those localities so recently suffering from the noisome pestilence. During its ravages in this city, there was an appearance of thoughtfulness and a certain degree of solemnity, pervading the community. Weekly public meetings were held for the express purpose of imploring Divine mercy; applications were made to God in the ordinary prayer-meetings, that He would stay His hand; and we doubt not that from every closet and family altar, where prayer is wont to be made, like petitions were offered up. For a season business was almost suspended, and the haunts of dissipation and places of amusement were frequented only by their more hardened votaries. We are still reminded by the sable garments in which so many of our citizens are habited, that death has been at work among kindred and friends. But now, that we are not disturbed by the Cholera cart and hearse traversing our streets at all hours

—now, that God, it may be, in answer to prayer—the effectual fervent prayer that availeth much, has withdrawn the scourge—we are returning, it is to be feared, to our former ways. They who have been called upon to mourn, and are now surrounding desolated hearths, have reason for thankfulness that mercy was, in their case, mixed with judgment. Every family that the fell disease invaded, has cause of gratitude that it was not permitted to make greater inroads; and those who have been in mercy preserved, whether exposed or not, should be found among them that return to give glory to God:—

"Our Saviour, in passing through Samaria and Galilee, on his way to Jerusalem, entered a certain village where were ten lepers, who, standing afar off, besought him to have mercy upon them. He directed them to go and show themselves to the priest, but 'as they went they were cleansed.' Thus suddenly and miraculously restored by the Saviour, we might expect that they would have returned at once in a body, to express their gratitude to him for so great a favor, and bow in adoration before the Son of God. One only and he a Samaritan, turned back and glorified God. Well might the astonished Saviour exclaim, 'Were there not ten cleansed? But where are the nine?' There are not found that returned to give glory to God, save this stranger." This allusion to the unthankful lepers, is suggested by the present state of feeling in respect to the recent visitation of the cholera. This bosom of destruction has swept over our land, and thousands upon thousands have been numbered with the dead. Upon its dreaded approach, fear seized upon the stout hearted, and strong men trembled. Like the leprosy, it baffled human skill. Even the ungodly looked upward for help, and when our Chief Magistrate recommended a day of fasting and prayer, the nation with surprising unanimity, observed the day, and, as with one voice, millions lifted up the cry of the lepers, 'Have mercy upon us.' The Lord hearkened and answered. The plague was stayed. Scarcely a vestige of it now remains. But where are the nine? Where are the great numbers who have been raised up from sickness, and the still greater number, mercifully preserved from its apprehended attack? Scarcely one has returned to glorify God. Why might not a day of national thanksgiving, now that the calamity is past, be as appropriate as a day of fasting while the danger was pressing upon us? When the children of Israel were sore afraid of the Egyptians who were in close pursuit, they cried unto the Lord, and the Red Sea was opened before them. They escaped, and their enemies were destroyed. Then Moses and the assembled hosts sang praises to their great Deliverer, and Miriam responded, 'Sing ye to the Lord, for he hath triumphed gloriously.' Why should not churches, associated and individual, now make special acknowledgment of God's merciful providence? Why should not each one for himself, like the grateful Samaritan, humble himself before the Lord and give thanks? Would it not be acceptable to God, well pleasing in his sight? Would it not be profitable to ourselves? And might it not serve in future against similar judgments, for a defence more powerful than all the 'sanitary measures' which human wisdom could possibly devise?"

FAITH ESSENTIAL TO TRUE MORALITY.

BY THE REV. JAMES FYER, TORONTO.

Faith in Christ is not only, according to the teaching of the Bible, essential to what we call piety, but also to what we call morality. True, something short of this is regarded as morality by the world; yet with all the generosity, and bene-

volence, and social integrity, which we meet with the morality of the world is still defective. Its standard of perfection towers no higher, and sinks no deeper, and extends no wider, than the precepts of human legislation, and the established etiquette of social society. I need scarcely say that the Gospel erects a higher standard than this. It embraces in its moral code, our whole relations and exacts obedience to Divine as well as righteous human legislation. And the persevering despoiler, or even neglecter, of any, of all, its equitable demands, whatever may be the extent of his reputed morality amongst men, is but ill-prepared to stand before God in judgement, or to meet the final decision of that great day of solemn reckoning.

In order to be esteemed as virtuous by any government, we must, if we be within the limits of its jurisdiction, obey its laws. And we could not plead in extenuation of an every day violation of its most essential precepts, that we were faithful in the observance of some merely local regulations. Our fidelity in observing those arrangements, which were limited in their nature and influence, however valuable in the circle to which it was adapted, could never atone for a wanton neglect of those wide-spreading laws which were for the government of the whole nation. And can it be otherwise in the government of God? What is the real moral condition of the man who neither loves nor obeys Christ? He may meet the demands of all human enactment so far as fulfilling the letter of the law is concerned. His counsels and cautions may be truly valuable in social or civil matters. His politeness, and affability, and hospitality may be proverbial, yet these are but local matters. He is the native subject of a government out of the sway of the power of which he cannot pass, the universal moral government of that God that made him. And can obedience to mere worldly arrangements, or to some Divine arrangements employed for mere worldly purposes, justify any man in assuming an attitude and following out a course of conduct which—should every intelligent agent in the universe do the same—would necessarily result in the utter subversion of the laws of God, and the total extinction of His moral government. If a human Government could not recognise the man who disregarded its righteous demands as a virtuous citizen or subject, can a holy God see the solemn precepts of His law transgressed, daily transgressed, and still regard as virtuous the transgressor? Impossible! There is no controversy between man and the Bible with reference to the absolute necessity of living up to some authentic code of morals in order to virtue; but the question is as to what constitutes a sufficient code for the wants of man, as an intelligent moral agent, as a rational and immortal being? Here man makes an issue with his Maker. He plants before the eye of heaven his own standard, which is only a plain accommodation to the emotions and demands of depravity, and looks upon the standard which God has erected, as the unnecessary requirements of a tyrannic exaction. Yet it is by God's standard that men must be judged at last, and if we fail in reaching that standard, all our virtue will not save our souls from perdition.

But—it may be asked—seeing that God's standard is perfection in the inner and outward man, who has come up to this standard? We reply, that God will regard every one who has embraced Christ by a living faith, as having reached his standard. The righteousness of the law is fulfilled in such a soul; his union to—his connection with Christ—places him in a position where, in his salvation, the law is abundantly magnified and made honorable. None of its claims are abated—not one jot or tittle passes from it—its requirements have all been met—its curse borne—and justice has been satisfied. Faith, then, which works by love, &c., is essential to saving morality. This brings us into union with Christ, and leads us to overcome the world.—*Evangelical Pioneer*.