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TEMPERANCE.

The temperance question is now the all absorbing, all engrossing subject. On the street, in the Mart, in the social gathering, *temperance* is the chief topic of conversation. Under the advocacy of D. Banks McKenzie, scores, nay hundreds sign the pledge, and for a season, the victims of intemperance become clothed and are in their right mind. Reform Clubs are organized, and their members become active in the good work. 'Tis well and right that every member of Christ's body should "be temperate in all things," that they should let their "moderation be known to all men." But we are not equally clear as to the propriety of the questionable demonstrations, torch-light processions, &c., in connection with the movement. We fail to see any natural or sensible connection between ceasing to be a slave to intemperance, or signing the pledge for a season, and torch-light processions! We fail, indeed, to see any necessary connection between breaking off from any evil habit, and a public parade of it. Suppose a given number of profane swearers, or tobacco smokers, were to sign a pledge against the use of unbecoming language, or tobacco, and then excite the community and endanger combustibles, by indulging in a grand torch-light procession! would the public not think them a little *too* enthusiastic? Would it, however, be any more absurd or unreasonable in *them* to indulge in that outward expression of their triumph over a foe than for any other Association or Club, organized to put down vice in any other form, to do so? Is there no more profitable way in which the Reform

Club could "let off steam." Is there not a danger that their new-born zeal may evaporate in public exhibitions, senseless in themselves, and profitless to others? 'Tis too much the characteristic of the age, that movements, tending to social or religious reform, are of gourd-growth and duration. But a few years ago, town and country rang with the "doings and sayings of V. M. Christian Associations!" In the towns and cities some of them yet exist, but in many parts of the country they "served their generation, and have been gathered unto their fathers." "Who goes softly goes safely, and who goes safely goes far." None rejoice more than we, to see the temperance movement succeed, to see the drunkard reclaimed and desolate homes again made bright and happy, and we heartily bid every one engaged in the work "God speed;" but let no one unduly exalt any one of the *virtues* to the exclusion of others, or charge those with direktion of duty who are, by precept and example, inculcating and helping to develop "knowledge, patience, godliness, brotherly kindness, and charity, as well as temperance," and who may be very diligent and sincere in the work without taking the pledge of any society, or joining in their public demonstrations. It is not charitable, and it may not be true, to say of those who stand aloft from this movement, that they are a "hindrance to the grand cause," because they do not choose to sign a pledge, flaunt a piece of blue ribbon from the buttonhole of their coat, or form in procession with a Club and carry a lighted torch! Let every one "be fully persuaded in his own mind," and then with the light and help that God gives him, let him add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. It is by developing *all* of these, not *one*, that we shall come in the "unity of faith, and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ."