

The writer attempts to raise a prejudice against the temperance movement in America by giving an account of a convention of ladies at Albany, in New York State, for the purpose he—without any warrant—says of “literally over-awing the Legislature.” The simple truth is, that they met to petition the Legislature, and as petitions from English ladies are not deemed out of order, I see no reason why the ladies of America should be denied the same privilege. And as the petition signed by 28,000 ladies was received with respect and attention, it is right to presume that the conference was conducted in a constitutional manner, and with all due respect to the rights and authority of the Legislature. Not to take up too much of your space, I will only further allude to the concluding paragraph of the article. “Yet law it is, and law it will be, a direct consequence of suffering some hundreds of demonstrable falsehoods to cluster round the simple fact that of all persons who drink ‘vinous or alcoholic liquors,’ about one in five thousand is occasionally bestialised by the habit.”

The entire question of Teetotalism can be stated in less than six propositions. We cannot imagine what is referred to by the “hundreds” of falsehoods; but if the ability of the writer to demonstrate a falsehood is no greater than his power to state a “simple fact,” he will not give much trouble to the Temperance reformers. London has a population of 2,500,000, and among them, if we deduct one fifth for young children and abstainers, there are only, according to this very angry writer, 400 who are “occasionally bestialised!” I wish it was so; but what is the “simple fact?” That, of 70,000 persons apprehended by the police in one year in London—

10,867	were for drunkenness;
10,160	“ drunk and disorderly;
2,399	“ disorderly prostitutes;
5,173	“ for common assaults;
3,027	“ for assaults on the police.

The last three items, and a large proportion of the remainder of the 70,000, may be traced to drunkenness, directly or indirectly. But without going into this, the first item of 10,867 is sufficient to show how much reliance is to be placed upon the “simple facts” of the *Morning Chronicle*.

Sabbath Meditations.

Respecting the fact of demoniacal possession, Dr. Kitto, referring to Mat. viii. 28—34, remarks in his *Bible Illustrations*—

“Jesus knew that a time would come when men would question the fact of demoniacal possession, and say that the poor lunatics *thought* they were possessed of devils, and that He merely humoured them in this delusion. May He not, therefore, have had an important and special motive in leaving this evidence for the reality of such possessions—evidence so strong that even those who entertain the view at which we have hinted, acknowledge the obstruction to it which this instance offers? For, granting that men might labor under such a delusion, how, as a delusion, could it act upon hogs, and not upon one merely, but simultaneously upon a large number? The reality of their possession is avouched by the result, as taken with the antecedent circumstances; and that it was not in their case a delusion, is clear from the unideal character of the hog-gish mind, which, we, may conclude, had never been disturbed by notions about evil spirits and demoniacal possessions. Upon the whole, we imagine that it would have been difficult, from the very nature of the case, to have provided any single piece of evidence of the reality of demoniacal possessions more conclusive than is in this instance furnished, especially as the presence of the swineherds, interested in the preservation of the hogs, and accountable to the owners for them, shows that there could

not possibly have been any foul play in the case, by worrying or frightening the hogs through any more tangible agency than that of evil spirits.”

“And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope.” Rom. viii. 23, 24. —“A stranger might ask, would it not have better become them to have given thanks for what they already had, than groan for what they had not? Who can better stay for the evening feast than those who have shared the mid-day meal? This would apply in respect of bodily food, but not in spiritual. No doubt, the first-fruits they had in hand did cheer their spirits, but, instead of satisfying them, these only served to whet their desires after the joys of the vintage. The earnest never was intended to quench the hope of the inheritance. It was, therefore, neither ingratitude nor despondency, but hope and heavenly desire, which made these early Christians groan for the banquet of the skies, while they were ‘always delivered unto death for Jesus’ sake.’ It is of the very nature of hope to long after the possession of its object; and the more mature Christian hope becomes, the more vehement will these longings be. Foretastes of heaven heighten and enlarge our conceptions of its joys, and of the felicity of its inhabitants, and our augmented knowledge naturally excites desire to share its blissful repose. ‘Waiting for the adoption,’ &c. It was not uncommon among the Romans, for persons who had been adopted into noble families to be brought into the Forum and there publicly acknowledged as the sons of those who had previously adopted them in private. This was done especially when the act of adoption involved high privileges, or affected public interests. And as ‘the redemption of our body’ from corruption to glory and immortality will consummate that chain of blessings of which our adoption into the family of God was the first, golden link; and as it will, at the same time, introduce us to a new stage of blissful existence, and demonstrate our own filial relationship to God and brotherhood to Christ, it is here styled the adoption—implying that when our vile bodies shall have been fashioned like to Christ’s glorious body, and not till then, we shall inherit all that glorious patrimony to which our primary adoption entitled us, and of which it was the earnest. For this great deliverance and public recognition the saints wait with longing expectation, and that not on their own account alone, but because Christ, their Lord, will then be ‘glorified in His saints, and admired in all them that believe.’”

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. viii. 28. “Afflictions are made, by the providence of God, greatly subservient to the salvation of believers. They are, ordinarily, as necessary for our waiting to glory, as water is to carry the ship to her port. This notion, well understood, would reconcile the greatest afflictions to our thoughts, and make us content in their company, seeing they are sent as Physicians, not to give needless pain, but to ward off impending evil, and to recover from the effects of spiritual disease. They work together with ordinances and other providential dealings of God for our good, yea for our chief good; and we can as ill spare their help as any other instruments which God employs for our admonition and edification. Should we find, as soon as he riseth in the morning, some strange men on his house-top tearing off the tiles, and with axes and hammers taking down the roof, he might at first be amazed and troubled at the sight, yea, think they are a company of thieves and enemies come to do him mischief; but when he is informed that they are workmen sent by his rich Father, to mend his house and make it better than it is, which cannot be done without taking some of it down,