

may reasonably be expected—certainly enough to kindle the ardour of all concerned in the administration of justice. But still the benefit like the means must of necessity be partial—it must be confined to the vindication of external decency—it cannot reach that radical disease in the moral constitution of the community, which has been so properly styled the parent of all crimes. The unassisted arm of law—the mere force of punishment have utterly failed—they must ever fail to check the evil. In defiance of these, it has continued to extend with portentous rapidity—multiplying its victims in a ratio far exceeding the increase of our population—until a question has arisen of serious urgency—whether our country henceforth shall be really free—or shall yield to a despotism, which, while it subdues her energies and exacts an enormous tribute of her wealth, is annually conducting thousands of her citizens to an ignominious grave.

Reflecting men are, not without reason, alarmed at the prospect before us. The morals of the nation—the stability of our institutions—the character of the republic—are all in jeopardy. Were we told that an invader had landed on our coast, or that a malignant pestilence was “walking in darkness,” through the streets of our city—we should have no stronger reasons for serious apprehension. Search for a moment the statistics of Intemperance—take the census of its acknowledged bondsmen—make out the yearly bill of its mortality—bid your poor rates and madhouses and Penitentiaries deliver their testimony—call over the court roll—and inspect the Tenantry of the Grave—gather from these sources—materials for a history of all the desolation it has carried into families—of all the corruption it has spread through society—and answer then, whether sword and pestilence, do not dwindle by comparison into visitations of mercy—whether the cry of humanity—and the demand of patriotism be not unanimous for a remedy—instant and radical. For such a remedy you will search our statute books in vain. But in the same books you will find it recorded—that this poison tree intemperance—this mortal upas—which corrupts the atmosphere, was planted by the permission at least, if not under the sanction and protection of law, and that only for the removal of some truant branch which may shoot too wildly from the parent trunk, are Courts and Juries permitted to interfere. If you would lay the axe to the root of the tree, you must ascend beyond the source whence Courts and Juries derive their power—and invoke that highest and only absolute of all earthly tribunals, public opinion. You must enlist the whole thought and feeling and influence of the temperate in the cause—you must frown upon intemperance in all its approaches—you must make it disgraceful in all its degrees—you must restrain what is miscalled the temperate use of ardent spirit—and then though there be little hope that the drunkard from habit will turn from his wickedness and live—it will be almost certain that no temperate man will turn from soberness and die.

But we are asked, is not public opinion already arrayed against the sin of Intemperance? No: absolute drunkenness—beastly intoxication is indeed universally reprobated. But is there no intemperance without intoxication? Is there no deadly fever without delirium? The intemperance of this nation has arisen and grown under the express license of that public opinion—which meddles not with the victim till he is hopelessly lost—and then cries out at the horror of his end—which sees with indifference the temperate man enter the atmosphere of contagion—which sees him receive the poison into his blood—and countenances the deed—nay, which smiles upon the social spirit and manly freedom—from which it is supposed to originate. In other words, to take the first steps in the way of intemperance—to advance farther towards its end—to be in the habitual use of the very means—and to throw open the door to the very temptation by which every wretch that has filled a drunkard's grave was originally ruined—is sanctioned by the current thought and feeling of the community. It is not until habitual indulgence has preceded to intemperance and intemperance to drunkenness—it is not until the infection long burning in the veins,—has burst forth upon the surface—till the body bleats, the speech falters, and the brain raves—it is not until every faculty of reason—every trace of the Creator's image has been obliterated—and a brutal and degraded instinct which craves for drink, has become the only rule for conduct, the only motive to action—that public opinion expresses its disgust. If it would operate with advantage it must

take its stand where intemperance begins—if it would speak with effect—it must address its denunciations to those—who have yet ears to hear, hearts to feel—minds to comprehend, and freedom to obey. It must erect its barriers in front of the pathway that leads to ruin—it must cry aloud at the entering of the gate, and warn the passenger to beware of the danger.

In this view of the subject, certain recent associations for the promotion of temperance, which are rapidly extending, and will probably soon be established in every section of the country—are observed with great interest, by statesmen, philanthropists and judges. By no other agency can public opinion be properly arrayed, or its force brought successfully into action—because none other is proportioned to the object desired. The power of truth, persuasion, example and reproof, which these Societies wield, is the only one suited to the nature of our institutions, or which a free people can be expected to tolerate. Experience thus far speaks much for their efficacy—so much that when we look at the vast magnitude of the undertaking, and the comparatively small means with which it was begun—when we examine the testimonies which the wise and the eminent are every day bearing as well to the success as to the benevolence of the cause—when we estimate the interest already kindled—and the acknowledged results already attained—we are justified in recommending these institutions—as the most potent of all antidotes for the prevention of crime, and therefore as the most valuable of all auxiliaries to the power of law—we are authorized to hope—that their influence in the order of providence may become so universal as to relieve this nation from its peculiar curse—that their principles and their practice may be visibly interposed, like the high priest with his censor, “between the living and the dead,” and that the “plague will be stayed.”—*Phil. Dem. Press.*

#### RELIGIOUS INTELLIGENCE.

From the New-York Observer.

*Letter of the Congregational Board, to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.*

Reverend and Christian Brethren—From the 1st of our fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart, and holding in common the one faith and hope of our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, “as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honored all the members should rejoice with it.”

It is our privilege, beloved brethren, on the present occasion to rejoice with you. The report, that God has visited and blessed you in a peculiar manner, has reached us through various channels, though we have not had the pleasure to enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the Presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollus water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God over shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate and persevering prayer. It is thus he encourages us to labour and

not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great short-coming, and much cause for shame and humiliation. Our progress in self-denial, liberality and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our forefathers enjoyed. We have to complain of the extent to which a cold and insipid profession prevails, of the luke-warmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name.—The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterize many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and the manifestations of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that union from the Holy one, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, “revive thy work, O Lord, in the midst of the years, in the midst of the years make known, in wrath remember mercy.”

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion; that the soil from which you spring may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers.

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

J. HUMPHRYS, L. L. D. *Chairman.*  
T. HARPER, *Secretary.*

LONDON, March 10, 1829.

#### TREATY OF THE HOLY ALLIANCE & ITS ORIGIN.

*The Emperor Alexander and Madame de Krudener.*  
Notice Sur Alexandre, Empereur de Russie, par H. L. E. Ministre du Saint-Evangile. Geneve.

We present our readers with the substance of an extremely interesting document on the late Emperor of Russia's religious impressions. The work is