

remove the great barrier; Missionary Societies, for sending the living messenger of glad tidings; Missionary Colleges, for training a native ministry, and many others as they come to be required. Whence, then, we ask, came these agencies—these mighty moral engines? Whence came they? The mighty river is but the union of many drops which the showers of heaven supplied to the far distant hills, and which springing again in crystal fountains, and joining their many rills, at last form a river of such power. How beautifully does this illustrate the subject before us! How feeble these drops of rain, or little rills, to turn a water wheel, but how powerful when united! See, then, whence these mighty moral engines came—from the agency of the Spirit of God descending on the hearts of single Christians, who singly could do little indeed in reducing to allegiance a rebel world, but when united are so powerful. And as the drops of water appear again in the shining spray, where the bow of mercy is painted, so does the individual Christian appear in that union, shining in the light of the Sun of Righteousness, and pointing upward to that home, the attainment of which is his highest aim—the object of his brightest hopes.

The mighty evil of intemperance so widely spread, not only throughout the world, but even in the Church, soon came to be felt as an intolerable incubus upon the rising spirit of the reviving Church, and the attention of many was directed to it. It was evident that although many efforts had been made to suppress the evil, they had been totally unsuccessful, and it began to be enquired with earnestness, What can be done? The Methodist Church in England took up the subject, and made abstinence a rule binding on its members, as a means of staying the crying evil. Time went on, and discussions became more general. About thirty-five years ago some Synods and Unions in the United States took up the subject, and followed the Methodist Church in recommending as the path of duty, that the Church of Christ should free itself from the evil. Discussions and investigations still went on until the year 1826, when the American Temperance Society was formed. It should be carefully noted that imperfect as the pledge of this society was, it was nevertheless founded on Christian principle, intended, not as its enemies have pretended, as a rival to the Church, but as an instrumentality looking to the grace of God for strength, in promoting the spirituality and progress of the kingdom of Christ. From this period the progress of the principle exceeded the most sanguine expectations, although its advocates met with the most violent opposition from those who should have been its best friends. The American Temperance Society was for many years the main spring of the temperance reformation, until the American Temperance Union commenced its operation. This Union was formed by the National Convention at Philadelphia in 1833. It is composed of the office-bearers of the American and those of the several State Societies. It publishes the Journal and other periodicals at Clinton Hall, New York. During the year 1841 this institution alone issued 433,000 publications, consisting of journals, juvenile advocates, reports, almanacs, &c. As a specimen of the issues of the State Societies, that of New York during the nine years of its existence previous to 1841, issued nearly 15 millions 12mo pages of temperance matter, and that of Illinois in four years issued 503,500 documents.

The progress of the cause, although there most rapid, was not confined to America. In Britain it was making rapid and steady advances. The celebrated parliamentary report was presented in 1834, and exertions had been for some years put forth in the formation of societies. But the interest at first excited in both countries began evidently to abate, and every new effort seemed to

effect less than the preceding. It soon became manifest that the whole system carried within itself a source of weakness which could not be counteracted by any measure of zeal. It left the whole machinery of drunkenness and drunkard-making almost unimpaired by protecting some kinds of intoxicating drinks, while it banished others. It became evident, then, that a forward step must be taken—a more powerful engine brought to play. In America many were acting on the total abstinence principle, but its societies were not as yet remodelled. A new advance was then made, and as America had given to Britain the first impulse, she now received back that new impulse which was to set the whole machinery of the Reformation in more vigorous operation. In 1834, the old plan was generally abandoned for the new, and then the progress became not only more rapid, but greatly more satisfactory. Since that time it has proceeded with rapid strides, bearing down such opposition as, had it not been founded on the rock of ages, would at once have crushed it, and restoring peace and happiness to many wretched families, as well as preserving thousands from the fatal snare. The numbers supporting this mighty moral instrument may now be reckoned by millions both in Britain and America.

The Washington Society, formed in Baltimore, April 5, 1840, and having in view primarily the reformation of drunkards, has caused many to view with admiration a moral revolution, unparalleled in the history of the world. Progress is still being made in the employment of a variety of other instrumentalities, as the cold water army, &c.; and Christians and Churches who still shut their eyes against the light, have cause to be ashamed when they see these marvellous things going on without their instrumentality in preparing the way of the Lord.—“This is the Lord’s doing, and it is marvellous in our eyes.”

RECHABITISM.

There are three Tents of the Independent Order of Rechabites in the City of Montreal, at the present time, numbering as follows:—

SPRING OF CANADA TENT No. 1, organized 27th May, 1844; has now 108 full members and 5 propositions—meets every Friday Evening.

UNION TENT No. 2, organized 29th March, 1845, has now 30 full members and 1 proposition—meets every Saturday Evening.

PERSEVERANCE TENT No. 3, organized 15th May, 1845, has now 17 full members and 1 proposition—meets every Tuesday Evening.

Total 155 full members and 7 propositions.

The General Laws of the Order, are furnished gratuitously by the Officers of the Tents, to those seeking information.

R. D. WADSWORTH.

MONTREAL, 28th May, 1845.

The communication from Ellora Nichol, alluded to by J. M. has been mislaid. We would gladly receive the statistics of this Society and of all others in Canada for publication.

The account of the Sherbrooke Temperance Jubilee in our next.

We hear no word of any arrangements being made for a convention in Canada West this summer, and suppose it is now too late to make them.

The Johnstown District Union have, we understand, engaged Mr. Bungay for a campaign in that delightful District. We trust that Unions generally will bestir themselves.