

gard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church ministers, and ministers of the gospel; and to make them feel that their cause must be advocated by themselves, in a great measure, if not altogether, independent of religion. The friends of this cause cannot but regard themselves as far in advance of such churches, or at least as having arrived at a certainty where many of the churches seem to linger still in doubt. They have taken strong ground, from which they are not to recede against all which intoxicates, and they in some instances, look with little patience on those who they feel ought to be, if not in advance of them, at least harmonious with them in an enterprise affecting so much the welfare of society.

3. There has been a tendency, on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be to push matters to extremes. There has been sometimes a spirit of harsh judging or denunciation; a want of kindness towards those who have been trained up in the traffic, and who have found it difficult to extricate themselves from it, and particularly an apprehension that the temperance reformation was carrying matters to extremes in regard to one of the ordinances of christianity which has alienated some, and which has at times alarmed more. For instance:

One of the most sacred of all things, in the view of the friends of religion, is the institution of the Lord's supper. Everything in relation to it, in their apprehension, is holy, and it is an unchangeable position in their view, that that ordinance is to be observed just as it was instituted by the saviour to the end of time. Yet they have observed occasionally a disposition to doubt the propriety of the use of wine in that ordinance, and many have felt serious apprehensions that an attempt would be made, and insisted on, to substitute something else than the "fruit of the vine," in its observance. There is almost nothing that would more directly tend to alienate the friends of religion from the cause than such an attempt. It would not be, or need not be, regarded in the least, as arising from the love which christians may be supposed to have for the "fruit of the vine," or from any unwillingness that an attempt should be honestly made to substitute the juice of the grape for the miserable compound which under the name of wine, is now often served up at the Lord's table—for there is an obvious propriety that the pure juice of the grape only should be used, but from a fear that an invasion was to be made on a sacred ordinance of religion, and that an attempt was to be made to set aside the authority of the Saviour in a matter of express command, by human reasoning or the plea of expediency. Against such an attempt the christian churches would, without impropriety, remonstrate, nor would it be unnatural that where this apprehension was entertained, they would look coldly on the cause which advocated it.

4. Among the friends of temperance there has been observed a slight tendency to separate themselves from religion, by a dread entertained by some of them that christians meant to make the temperance reformation a sectarian thing. There has been, perhaps, an apprehension that "Father Mathew" would make it the handmaid of popery, and that each of the Protestant sects would be willing to make it tributary to their advancement of that particular sect. The reasons of this have been, that christians, when they have advocated the cause, have endeavoured strongly to do it on religious principles; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt that there was a propriety that the meetings for temperance should be opened with prayer; and they have sought, as it is undeniable that they have, to make the progress of temperance tributary to the furtherance of the gospel. If there has ever been or thought to be a tendency among the friends of religion to carry these views farther than was proper in the promotion of this cause, it seems to have been forgotten on the other hand, how much religion enters into all the views and plans of the Christian, and how essential he feels it to be that every thing should be done in the fear of the Lord, and with reference to his glory. It is a fact, that they regard the Bible as the great code of laws on this and

on all other subjects, and they are accustomed to appeal to it as authority; that they regard intemperance as opposing the most formidable resistance to that religion which they believe to be identical with the best interests of man here and hereafter; and it is not unnatural that they should express views which so deeply affect their own minds when they speak of this widespread evil. It remains yet, however, to be proved that any denunciation of christians has sought to promote its peculiar views, or to advance its own sectarian interests by means of this cause, or that any distinguished agent in this country or abroad has had this in view as a motive for his labours. Yet any one can see that while the apprehension exists there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed, and perhaps it should be thrown out rather as having a tendency to what *may be*, than as affirming what *is*. It relates to the large numbers of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of members. The tendency to which I refer as possible is that of supposing that *this* is about all which they need. So great and surprising has been the change in their feelings and lives; so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do every thing for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has reinvigorated their health; saved them from deep degradation, poverty, and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honour in his profession; made him, in short, a renovated being with new powers, new faculties, new hopes, new prospects in reference to this life; and how natural it may be that the dangerous feeling should silently insinuate itself into the soul that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do every thing needful for the renovated man in the world to come.

I have thus suggested some causes which may have operated to produce a separation between the friends of temperance and religion. I do not mean to be understood as saying that those causes have all operated on the same minds, or to doubt that there are multitudes of the friends of religion and of temperance who are wholly exempt from those influences. Still, it is believed that no careful observer of the course of events, and no one having the slightest acquaintance with human nature, can doubt that these causes may have had existence, and may have been producing a silent influence in the community. Nor can any one doubt, if it be so, that it is desirable in a high degree to counteract them. I proceed, therefore,

II. In the second place, to show why the friends of temperance and of religion should be united in this cause, or why there should be no alienation.

My object is not to show that there should be union in every thing; or that every temperance society should be a church; or that there should be no diversity of opinion as to the reasons why intemperance should be opposed; or that in no respect the friends of these two causes should pursue distinct objects, but there is common ground on which they may act, and that in the promotion of temperance on the strictest principles there should be no alienation of feeling, and no discord of views. I do not design to make apologies for mistakes and errors on either side; nor for many of the views entertained by ministers and members of the churches. Such an apology is not necessary to the object which I have in view, and were it regarded by any as necessary, this is not the place where it would be made. Nor do I mean to be understood as setting up a defence, on the other hand, for any of the 'radical' or 'ultra' views which may have been advanced by any of the friends of temperance at any time. My simple object is to show, that in the effort now before the community to produce entire abstinence as a beverage from all that is intoxicating there should be no separation between the friends of religion and of temperance. This one point should be pursued with entire harmony; with per-