

to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret, and resist in its repeal.

Q. 4. "Has the law been generally executed, and the amount of intoxication been speedily diminished in the State in consequence?"

A. The law has been, I believe, generally executed, though not every where with equal energy; and the amount of intoxication has been, in consequence, most evidently, striking, and even, I think I might say, wonderfully diminished.

Q. 5. "Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?"

A. Unquestionably.

Q. 6. "Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?"

A. So far as I know, not in the least.

In thus answering your inquiries, I would avoid every thing like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate; and I am not blind to such arguments as may be urged against legislation which, though it is peculiarly humane in its operation upon persons, is so sweeping with reference to things. Nevertheless I am most devotedly grateful for the practical working of the law; and believe that to every family in Maine it is of more value than can easily be computed.

I am, very faithfully,

Your friend and brother,

GEORGE BURGESS.

Rev. C. W. Andrews, D. D.

A Few Scriptural Suggestions.

BY A PLAIN CORRESPONDENT.

To the Readers of the Advocate:

I earnestly beseech your Christian and prayer-feeling attention to the subject I have now to bring before you. I am especially anxious to point out to you what I believe, as in the presence of God, to be your line of duty at the present time. When once the true follower of Christ is convinced of his duty in any particular case he will earnestly pursue it, though he may at first have been mistaken; yet if it should please God to let him see the path of duty, and to show him that any cause set before him is the cause of Christ and his Gospel, and will advance the interests of His Kingdom, he will take it up with all his heart and soul, and carry it forward with all his energies; for who are they who are the chief supporters of every charity, or who are foremost in every good and holy work,—are they not the followers of Christ?

Let us begin then with the exhortation of the Apostle St. Paul, in the 6th chapter of 2nd Corinthians:—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now, are you sincerely desirous of an opportunity of obeying this command? If so, let the Christian lay his hand upon his heart, and, as in the presence of God, ask himself this question—what is pre-eminently and especially the unclean thing of the present day? Can he call to mind any thing in the present day—if he honestly tries to do so—which, more than all others, especially deserves this name. The particular occasion which may call for this command of the Apostle, to come out and be separate, and not to touch

the unclean thing, may be different in different ages of the world; but the spirit of the command itself is always the same.

As times and circumstances vary, that which more especially constitutes the unclean thing of one age, may be different from that which constitutes the unclean thing of another; but the duty of abhorring and protesting against the unclean thing in every age, whatever it may be, is eternally the same. What does conscience suggest as eminently the unclean thing of the present day? Surely, when it is considered that intemperance is the foul blot of America, and the foulest stain in our national escutcheon;—it is the parent of crime; it hardens the heart, sears the conscience, blights the affections, and stirs up the secret lusts of the soul, and it may emphatically be called the unclean thing. There is nothing in the present day at all to be mentioned with it. The expression,—“Come out from among them, and be ye separate,” means something definite. To every honest mind it conveys the idea of doing something positive, of coming out and departing from the tents of these wicked men, and of protesting against their soul-murdering customs. Now, the question is, are you willing to obey this command, or are you not, and, above all, are you willing to assist others in obeying it? What is the length and breadth of your sterling Christianity? You are called upon to make a stand on the side of Christian temperance, and to take up a ground on which your poorer Christian brethren, down to the very lowest orders of society, can stand safely and securely; and, by your protest, to make all slippery and doubtful ground, all dangerous customs and courtesies, shameful and disgraceful. It is your duty to persuade your brother or neighbor off this ground by every possible motive that you can bring to bear upon him. It is not the question whether it be unclean and dangerous to you; you must protest against that which you know to be pregnant with danger to him. Now, here is an opportunity of obedience. Will you come out and be separate, and let it be seen who is on the Lord's side, or will you not?

Again, the Apostle says—“The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” If ever any thing on earth deserved the name of lust, it is the lust of intemperance, for it stirs up every deceitful lust of the heart. It is no argument at all to say that it does not happen to be a lust to you, for it is a soul-murdering lust to millions. In America alone, one hundred and sixty-four die the death of the drunkard weekly, and, if we are to believe the word of God, go down to the lake of everlasting fire. It is not pretended that you can convert these men to Christ, and save their souls; that belongs to the power of God alone. If these one hundred and sixty-four die this week, their time of trial is cut off, and they go the region where there is no more hope. Now, are you Christians indeed? Hath the