

mistake. I never made you a present. Indeed, I have not the pleasure of your acquaintance."

"You said your name was Muddler, I believe?"

"Yes, madam, as I told you before, that is my name."

"Then you are the man. You made my little girl here, a present also, and we have both come with our thanks."

"You deal in riddles, madam. Speak out plainly."

"As I said before," the woman replied, with bitter irony in her tones, "I have come with my little girl to thank you for the present we received last night. A present of wretchedness and abuse."

"I am still as far from understanding you as ever," the tavern-keeper said—"I never abused you madam. I do not even know you."

"But you know my husband, sir! You have enticed him to your bar, and for his money have given him a poison that has changed him from one of the best and kindest men into a demon. To you, then, I owe all the wretchedness I have suffered, and the brutal treatment I shared with my helpless children last night. It is for this that I have come to thank you."

"Surely, madam, you must be beside yourself I have nothing to do with your husband."

"Nothing to do with him?" the woman exclaimed, in an excited tone. "Would to heaven that it were so! Before you opened your accursed gin palace, he was a sober man, and the best and kindest of husbands—but, enticed by you, your advertisements and display of fancy drinks, he was tempted within the charmed circle of your bar-room. From that moment began his downfall; and now he is lost to self-control—lost to feeling—lost to humanity!"

As the woman said this she burst into tears, and then turned and walked slowly away.

"To that painful illustration of the truth of what I have said," the minister remarked, as the two stood once more alone, "I have nothing to add. May the lesson sink deep into your heart. Between you and that woman's husband existed a regular business transaction. Did it result in a mutual benefit? Answer that question with your own conscience."

How the tavern-keeper answered it we know not. But if he received no benefit from the double lesson, we trust others may; and in the hope that the practical truth we have endeavoured briefly to illustrate will fall somewhere upon good ground, we cast it forth for the benefit of our fellow-men.

### CONCESSIONS OF BISHOP HOPKINS.

A sermon on Acts xxiv. 25, by the Episcopal Bishop of Vermont, United States, has recently been industriously circulated by certain parties amongst our own clergy. We beg to caution those into whose hands it may fall, against the reception of its erroneous representations of the opinions of the temperance world. The Bishop falls into the fundamental fallacy in reference to the nature and *genesis* of the drunkard's appetite, imagining that it is like pride, covetousness, and other vices mentioned by the Apostle, which arise from the deprivation of the heart. This is not so, and hence Paul does not enumerate drunkenness amongst the number. It is a Physical Disease in the first instance, and, by physical means, connected with, exciting, or aggravating, many of the worst vices of the heart. Science has now demonstrated the *modus operandi* of this fact—a fact which is attested by every session and assize in our country and which statesmen, magistrates, ministers, judges, and jailors, long since have placed beyond all reasonable doubt.

But the worthy Bishop, unfortunately for his own repu-

tation as a man of candour, has not only committed mistakes—he has grossly misrepresented the actual sentiments of the tea-total body. We have not, as he asserts, even attempted to add to, or take from, the Christian Religion. We have merely asserted, what he himself asserts in the following passages, and applied the knowledge embodied therein to the law of Christ:—

"I do not deny (says Bishop Hopkins) that the information spread before the public in so many attractive forms, showing the injurious effects of alcohol upon the human constitution, together with the efforts so successfully made to drive it out of daily use as a common refreshment, have been beneficial in many ways, to the comfort, and health, and safety of the community."—p. 13.

"As a political, or a medical, or a dietetic, or a social, or a commercial improvement, we have not one word to say against it; but we shall rejoice as much as others to hear of any temporal good it can perform."—p. 16.

Again.—"If this new society had contented itself with proposing to pledge merely on the score of improvement in diet, in health, in economy, or in prudence, I should certainly have viewed it as a very different thing."—p. 13.

Now, what more have we done? we have said simply, that no man (therefore, neither Christian nor Infidel) has a right to use what is "injurious to the human constitution," and which interferes with "the safety of the community"—nay that a Christian man has, of all men, the least excuse for refusing "a pledge" which, as the Bishop admits, is an "improvement in diet, in health, in economy, and in prudence;" and against which, "as a medical, dietetic, and social improvement, he has not one word to say."

Yet, is this very sermon circulated for the express purpose of justifying the use of what the Bishop admits to be a poison, and which, dietetically, medically, and socially, he allows, cannot be justified! He himself does not contend that alcohol is sanctioned by Christianity. On the contrary, his sole apology for not uniting with the ordinary temperance societies, is this:—

"I will not sign your society's pledge, "because I am (already) under a higher and holier pledge by the very terms of my Christian Discipleship."—p. 16.

This is excellent; we do not object to it; he grants that a pledge is right enough, and we do not require any man to sign two pledges. Only let it be understood that churches have a "higher and holier pledge" than ordinary temperance societies—yet one equally involving abstinence from alcohol—and the work is done. The world will then contain two grand associations, involving one common principle—the Christian Temperance Society, for real and consistent Christians—the Social Temperance Society for all others.

Are the circulators of the Bishop's sermon members of any Christian Temperance Society? Are they, like the Bishop himself, abstainers from alcohol? If not, then according to the Bishop, they are unfaithful to their "higher and holier pledge;" they are without excuse; they cannot plead that a Christian has a peculiar exemption from the observance of dietetic and medical *i. e.*, temperance laws; and the only excuse they can legitimately offer is this—"I have already joined Christ's Temperance Society—I abstain from the evil thing."—*British. Temp. Ad.*

### PROGRESS OF THE CAUSE.

NISSOURI, Dec. 11.—Enclosed you have the sum of 12s. 6d. being the donation of a few of the Temperance people of this place. Our pledge is now on the total abstinence system of about two years continuance, and numbers upwards of 100 members, and but one case of delinquency: the officers are—Collin McMe, President; Thos. Brown, Vice President; with a Committee of five.—J. VINING, Sec.