

strictly compelled, do nothing for his glory and divine pleasure? Love engenders love; it is a law both of religion and of our nature, and in spite of this sweet law, so full of reasons and pressing motives, should we, like slaves, act only when compelled by a base and sordid dread of chastisement? Ah! should we need the threatening prescription of duty and the fear of hell to force us to love God, while we daily bestow upon thousands of frivolous objects our affections? Ah! let us rather love this God of love as he deserves. Let us avail ourselves of every occasion to do something which will prove agreeable to him, and let us do it without hesitation and without even thinking of putting, the question if we are bound so to do.

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Our duty is to wrest from the hands of the Evil Spirit of drunkenness a large number of unfortunate people entirely blinded, and who are in a state of bondage. It is your duty to restore to their families, society and religion, those who have forgotten all laws human and divine. Is not such a design worthy of admiration? Is it not great? Does it not belong to the wise man and the Christian? If in order to succeed in so noble an enterprise, I were to risk a part of my estate, and even expose my life, ought I to hesitate? No, for whoever saves the souls of his brethren, says *Eternal* wisdom, saves his own; for the charity which ought to enliven us, makes us find the most painful sacrifices sweet, when we endeavour to save the immortal souls who have cost the Saviour of the world so dear. But in this case we do not require so much of you; you are only to renounce, for the love of Jesus Christ, the use of alcoholic liquors, the abuse of which is always so easy and always so fatal. God will bless your sacrifice. Your generous example will give strength to the weak, and thus you also will have very soon the gratification of becoming a worthy advocate of Temperance in your own parish and family. Every one will cherish and bless you. There is no doubt but that the mighty God whom we serve, can work these changes without you; he is strong enough to baffle all his enemies. But as He calls you through the voice of his pastors, to take a part in the war, to share with him, so to say, the honor of victory, why not then marshal yourselves under its standards, especially when it will cost you so little and when you are so sure of success? Shall we behold you falling shamefully back behind the ranks, meditating whether you are under any *obligation* to engage in the fight? Ah! no; this word has ceased to be a Christian word, may I be allowed to say so, in view of the glorious success already attained by the Temperance Society, and of the laurels equally glorious yet to be won.

EXAMINE AND INQUIRE.

BY THE REV. ARCHDEACON JEFFERYS, BOMBAY.

Mr. A. Pray were you at the anniversary of the Temperance Society last night?

Mr. B. No; I do not approve of Temperance Societies.

A. As you have made up your mind, and thought it unnecessary to attend the annual meeting for refor-

mation, I conclude that you have already taken the utmost pains to inform yourself upon the subject. Have you read the Report of the British House of Commons on the Extent, Causes, and Evils of Drunkenness?

B. No.

A. Of course you have read the Reports of the American Temperance Society, now collected into a most valuable volume, entitled, "Permanent Documents?"

B. I have read none of these.

A. You surely, then, have read the writings of those authors, who have devoted their attention to the subject, in England, Scotland, and Ireland, and especially the Reports of the new British and Foreign Temperance Society?

B. No, I cannot say I have.

A. Nor the various tracts published by the last named Society?

B. No; I say I have not time to read these things.

A. Whence, then, did you derive your information, since you seem to have decidedly formed your opinion on the subject?

B. Oh, I know all about it; it is all contained in a nutshell.

A. The clear-hearted and perspicuous Paley has the following instructive observation. "If we would inquire why the Roman governors, statesmen, and philosophers, men of sense and education on other matters, were so grossly ignorant of the nature and tenets of Christianity, though it was professed by thousands before their eyes, and was fast becoming the religion of the Roman people, the answer is resolvable into a principle which is a bar against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. This principle is, *Contempt prior to examination*."—First, hear and examine, and THEN judge of a cause, is one of the plainest maxims of justice, sense, and reason. It is a violation of all these, to pre-judge either a person, or subject, and condemn them without a fair hearing. Some persons, it is true, argue that they already know all that can be said upon a subject, and all the arguments that can be offered in its support, when they must be conscious that they have taken no pains to obtain the necessary information, nor read the arguments of others who have bestowed upon it their time and attention. Thus, they take up their own crude notions and say, "I think" so and so, and dismiss the subject. Now this is precisely the way in which you have treated the subject of temperance societies; you fancy that you already know all that can be said about them: but where did you obtain your information? If, indeed, you had read the numerous valuable works already alluded to, and then made up your mind that you are master of the subject, there would be some sense in that, but if not, let us pause a while, and soberly consider the matter. Hundreds of men delegated from every state, town, and district of America; men chosen on account of their superior talents; professors of the universities of Great Britain and Ireland; able statesmen and divines