



THE CLAIMS OF TEMPERANCE SOCIETIES.

A LECTURE,

DELIVERED TO THE

Young Men's Literary Society,

AT L'ORIGINAL;

AND SUBSEQUENTLY TO RESPECTABLE AUDIENCES AT MONTREAL,

ST. ANDREWS, AND QUEBEC.

BY REV. JAMES T. BYRNE.

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P R E F A C E .

SOME few of my friends having suggested the propriety of publishing the present Lecture, I have been induced, from their judgment and solicitation, to send it forth to the public. It is probable that many defects may strike the eye of the reader in the style or composition. Should such be the case, I shall be happy to receive criticisms or suggestions for its improvement from any gentleman; and in the event of a second edition being called for, will make every suitable acknowledgment.

The Temperance Reformation I conceive to be of the utmost moment to the best interests of the church and the world. The time has come when on this point it may be said, "God, religion, and humanity, expect every man to do his duty." There is a struggle between principles of every kind, whether moral, political, or religious. The world is full of life and activity. Great changes are taking place every where around us. We hear of war and rumours of war; religion and sin are fiercely contending for the mastery. And shall the professed servants of God indulge in apathy and indifference, amidst the various movements of God's providence and grace? Shall those who are ordained of God to be His witnesses, take no part in the mighty struggle? Where is the Christian who will dare to be neutral, when God calls him to work? The Temperance Reformation is not a work of chance; peculiar circumstances gave rise to it, and it now demands attention as much as moral and political reform in general, or any of the objects that attract the attention of the few or many. The system is simple and practicable, and is founded on reason and experience. It challenges the attention, sympathy, and patronage of the calm, reflecting, unprejudiced, and benevolent. The sneers, the ridicule, and the sophistry of the ignorant, the interested, the lovers of strong drink, and the followers of fashion, we deplore; but we trust that many who are standing aloof from this great and benevolent enterprise (as we ourselves once did), will soon join our ranks, and help forward the cause of God.

L'Original, August 1, 1841.

THE
CLAIMS OF TEMPERANCE SOCIETIES.

ACCORDING to announcement, we are to direct your attention to the CLAIMS OF TEMPERANCE SOCIETIES. We assure you, that it is with great pleasure and confidence that we enter upon the discussion of this interesting and now popular subject.

When *we* first espoused the cause of Temperance, a host of difficulties surrounded us, and numerous opponents beset our path. At the time to which we refer, but few comparatively of the literary and influential classes of men were favorable to it. But now a different scene is open to our view, and we can hail millions as the warm and decided friends of Temperance institutions. It is to us a matter of joy, and a cause for devout gratitude, seeing that we recognise the hand and goodness of God in this great reformation.

In discussing the merits of Temperance Societies, we wish it to be understood that we are open and decided advocates of *entire abstinence from all alcoholic liquors as a beverage*; and we are convinced that arguments of the most forcible and conclusive character will bear us out in our opinion. To use the words of an eloquent opponent to slavery, (GEORGE THOMPSON, Esq.) "Every argument calculated to produce conviction, was on the side of the advocates of total abstinence. All history, all philosophy, all chemistry, all morality, all religion, was on their side."

It may not be amiss, in order to proceed methodically in our lecture, to take up some leading thoughts, and mention them in order. And,—

1. Let us glance at *the evils of intemperance from alcoholic liquors*. Intemperance is a visible and crying evil, in whatever *degree* it exists. It is an evil that renders men odious and unlovely in the eyes of their species; an evil destroying alike the happiness, and blasting the prospects of the rich and the poor, the learned and the unlearned, the religious and the profane; an evil, the fruitful source of numerous other evils, and one of the greatest drawbacks to the progress of knowledge, of civilization, of morality, and of religion; an evil, highly offensive in the sight of God, injurious to moral sensibility, and destructive to the mind and body; an evil, that has defied the march of intellect, the restraints of law, the elocution of teachers, the efforts of benevolence; an evil, that draws the mind gradually and imperceptibly into a variety of evils, that unfits it for religious duties, weakening the power of motives to do right, and strengthening those to do wrong, and that will ultimately hurry the soul into eternal perdition.

We are not theorising upon the subject, we are not led away by a flighty imagination, but we speak *the language of facts*. We look upon intemperance as great and extensive, requiring extraordinary, yet simple and philosophic efforts, for its eradication. We view it as the result of *acquired*, and not of *natural* habits, and as a *moral* as well as a *physical* evil.

Should any present look upon it more favorably than we do, we intreat them to ascertain the quantity of intoxicating liquors annually sold, the amount of revenue arising from such sale, the numerous instances of inebriety with which almost every individual living is more or less acquainted, and the vast train of evils which result directly and indirectly from the *use* and *traffic* of the drinks in question; and then let them say whether we have exceeded the bounds of truth.

Who can enumerate the evils arising from the use of strong drinks? Time and space will not allow us

to place the black catalogue before this audience. We do not refer merely to the *direct* evils which arise in part from the *abuse* or *excessive* use of spirituous liquors, but also to the *indirect* results which arise from the *use*, or *moderate* and temperate consumption. Reflect upon the *time* wasted, and the *property* consumed ; these are not trifling considerations. Then remember, the habits formed are highly detrimental to the general interests of individual and social life. How many seductions are effected under their influence ! By their stimulating and deceptive effects, many hearts are broken, evil associations are formed, the peace and welfare of homes are disturbed, and foul deeds are perpetrated. Reason is impaired, health is deranged, the mind is weakened, and benevolent and religious efforts are rendered abortive. Murders and robberies are committed ; work-houses, hospitals, jails, and lunatic asylums, are more or less filled ; and the church and world are deprived of wealth, intellect, and influence, which might otherwise be beneficially employed. It is, to use the words of the late celebrated divine, ROBERT HALL, it is this “liquid fire, distilled damnation,” spirituous liquor, that has produced the greater part of human woe. The drinking habits of men tend also to thin our places of worship, and to weaken our moral efforts. The missionary field throughout the world groans with such obstacles, nothing acts as a greater barrier to the spread of religion. Physically and morally, scientifically and commercially, intemperance is a monster which all ought to resist and destroy.

We do not wish to over-colour this sad picture, but we must add, that intemperance will prove the ruination of the soul for ever. We are believers in revelation, and the inspired book tells us, that “drunkards cannot inherit the kingdom of God.” To reason away this express statement of the Bible, is neither prudent nor wise. Nothing can undo or alter the determinations of the Supreme Mind. No reasonings or opinions, however carefully arranged, can set aside what Deity has decreed. It will not do to plead excuses in palliation of intemperance ; it will not suffice to talk of degrees

of intoxication ; the man that is voluntarily and unnecessarily *deranged by liquor*, he who is overcome by its direful influence, whose mind is deranged, and who is rendered unfit for the duties of life, and indulges in what cannot be for his own good, nor the glory of his Creator, is a *drunkard*, and cannot inherit the kingdom of heaven. It is a foolish opinion, that those only are *drunk* who are completely lost to all sense, and who roll about like a vessel in the storm ; and that in order to come under the designation of a *drunkard*, a man must frequently and habitually come under the dominion of liquor. Do we reason in this way about any other moral evil ? Whenever a man *steals*, we call him a *thief* ; when he *destroys life*, he is called a *murderer* ; and when he *lies*, we denominate him a *liar*. There are *degrees of guilt* doubtless in all these actions, but this in no sense alters their nature and tendency. Let none then think lightly of intemperance, many of its evils are yet untold, and eternity alone can disclose them.

2. *The causes of intemperance* is the next point to which we shall more briefly advert. For the sake of our young friends, we could not dispense with this consideration, because we think that with many intemperance may be prevented by avoiding the *causes*. In what way then are men led on, till they become the victims of this monster ? What contributes to it ? What causes can be assigned ? We might reply, Government, by its mode of legalizing the manufacture and sale of intoxicating liquors, has a powerful influence in promoting intemperance. Medical men, too, by injudiciously recommending these drinks in certain cases of disease, are the occasions of originating this vicious habit. It not unfrequently arises from the opinion that such liquors are indispensable to the support of those who are engaged in arduous labors, or are exposed to the extremes of heat and cold. Often ignorance, want of regular employ, poverty, affliction, either mental or physical, fatigue, or moral infirmity, are subsidiary or assistant causes of intemperance. Among other powerful causes which contribute to the

production of habits of drinking intoxicating liquors, may be considered those of *interest, fashion, and general usages*. Pecuniary motives too frequently lead to this melancholy result, many participating in the profits of this traffic,* not only the publican and other licensed venders, but the Exchequer of Government, and all tradesmen whose business is extended by the voluntary offering of these drinks to their customers and friends. *Fashion* too, and *general usage*, contribute their share to the evil in question. *To be fashionable*, is a great consideration with many *gentlemen*, and in some cases with *ladies* also. To depart from custom and general practice, is viewed by them as vulgar, impolite, and unsociable. They have been brought up with the idea, that these drinks are necessary to mirth and convivial entertainment, and to abscond them from their tables and social meetings, is regarded as little short of sacrilege. The fashion begins at our birth, and is carried on to seasons of baptisms, marriages, funerals, and particular days and anniversaries. Particular events are thus celebrated. The strongest liquors are presented as tokens of friendship and hospitality, or for services performed. Many offices of value are thus purchased, and contested elections afford sad proof in point. If some toast or sentiment must be given, the sparkling liquid is passed around, and the glass is repeatedly filled with increased sentiments and cheers. The health of one is drank at the expense of the other ; and time, property, influence, and morals are thus deranged. We have sometimes been amused and

* The traffic in strong drink is so immoral in its tendency, and so diabolical and unscriptural in its character, that the reflecting part of the community may well be astonished at professing Christians in pursuing such a trade, amid the light and wonders of the present day. Who can pray to God to prosper such a traffic ? Who can, with a tender and guiltless conscience, feast themselves upon the pence and dollars of so many ruined families ? Who can expect that offerings to God can be acceptable from such unwarrantable and cruel profits ? Upon every piece of money so earned, behold engraved, "poverty, misery, death." Nay, "blood and eternal condemnation" are connected with the traffic. If a revenue is derived from it, is it any glory to a civilized and professedly Christian people ? In what light can intelligent and holy beings look upon it ? How is it viewed by God and angelic beings ? The results of the traffic are doubtless viewed by dealers and consumers in an unfavorable light. But are they not responsible for consequences which they might, to a considerable extent, prevent ? It is not our intention further to comment on this point, or we might easily extend our remarks.

ashamed while listening to the empty and unmeaning compliments, or viewing the graceful and polite gestures, of the lovers of strong drink. It has made us blush for humanity, not because we are opposed to convivial meetings, or to the utterance and extension of sensible and moral sentiments, but because of the drink consumed, and its injurious consequences. *Appetite*, or *an acquired taste*, has no doubt much to do in the matter. That which at first is unpalatable and nauseous, becomes by repetition agreeable and tempting, and this is forcibly applicable to all kinds of alcoholic stimulants. The habit of intemperance, whether occasional or habitual, is *gradually* formed, and many become drunkards against their better judgment. We read of a certain "unclean spirit" entering into a man, and taking with it "seven other spirits, more wicked than itself!" How strikingly true is this of alcoholic drinks! No sooner does alcohol enter into a man, than it brings in its train a multitude of evil influences which take possession insidiously and permanently. Let the *taste* be once thoroughly acquired and indulged, under whatever plea, and no man can predict its full and final consequences. We have many before our mind who were its victims; and facts are frequently presented to our notice, where individuals sacrifice their respectability, their influence, and their families, to their insatiable thirst for drink. How painful to stand at the front of our English gin palaces or hells, or at our Provincial distilleries, breweries, and taverns, and observe the wreck of health, fortune, intelligence, and virtue, which float from those sources of evil!

An eloquent and popular English divine, (Rev. C. STOVEL) remarked at a temperance meeting during the year 1839, "It was a mistake to suppose that the vice of drunkenness was confined to the lower orders. Many who moved in stately halls, or lolled on costly sofas, concocted crimes under the influence of that vice, the very mention of which would appal human nature. Amongst his earliest associates he had a friend, a man of great talents and worth, and an active Christian. He formed an alliance with a lady of great respec-

tability, and started in life with the fairest prospects. But he thought it no sin to indulge in convivial drinking. He exceeded the bounds of moderation, and repeated the practice until the habit was formed. Disgrace followed him, and he was expelled from the society with which he was connected. I went to see him, I found him in a tap-room; I reasoned, I conversed with him, but could produce no impression that was favourable. He became the subject of *delirium trémens*: he was not deranged exactly, but he was labouring under the pangs of an accusing conscience—under the heaviest burden which could possibly press upon the heart of man. His family, after repeated attempts to benefit him, were obliged to give him up. I again visited him, and again expostulated with him, as to his present state, as to his future prospects. He was at length affected to tears. ‘Dont think,’ said he, ‘that I have no hope; I hope to be happy in heaven, I have repented—I have believed—I have prayed—I have read my Bible, and I can do no more.’ ‘Yes!’ said Mr. STOVEL, ‘you can do more; you can give up intoxicating drinks.’ ‘I cannot,’ was the reply; ‘I shall die!’ ‘Better die than be thus,’ I replied. ‘But there is no such danger,’ he continued. ‘Your practice will drown you in perdition,’ I remarked. ‘Then,’ was his final reply, ‘I wish I may die in a butt; good night!’—(See the *Patriot*, Oct. 14, 1839.)

We produce this quotation to produce an impression upon the minds of our young friends, that they may be cautioned against the “first glass,” and the probable formation of this insidious and pernicious habit. Many ministers have testified that the wrecks which have been made in Christian churches, were connected, more or less, with the same crime. If persons could but avoid the use of strong drinks, they would seldom break through the other rules usually prescribed; but when they give way to drinking such liquors, it cannot be ascertained what will be the end of their course. Such a habit, my friends, is a foe to our race as rational beings, and every approximation to it ought to be avoided.

There are other causes of the evil in question to which we shall advert in closing this part of our lecture. We conceive that attaching a false estimate to intoxicating liquors, and ignorance of their properties and effects, have a material influence in leading to intemperance. Frequenting those places where strong drink is conveniently obtained, drinking associates, and the customary and regular use of these drinks as a beverage, we regard as powerful steps to this vice. More on this head we need not say.

“See human nature sunk in shame;
See scandal poured on Jesu’s name;
The laws of God are trampled on;
The world abused, the soul undone.

See the short course of vain delight
Closing in everlasting night;
The flames that no abatement know,
Though briny tears for ever flow.”

3. We shall now solicit your attention to some general remarks on *the nature and effects of stimulating drinks*. We have said that ignorance of the properties of alcoholic liquors greatly contributes to intemperance. We now purpose concisely to examine this point, and thus pave the way for our concluding arguments and appeals.

Many are great admirers of SHAKSPEARE, and doubtless certain portions of his writings are excellent. We have often been struck with the following passages, and we recommend them to your notice. “O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—devil! Every inordinate cup is unblest, and the ingredient is a devil.” Again he writes:—

“In my youth I never did apply
Hot and rebellious liquor to my blood;
Therefore my age is as a frosty winter
Cold, but kindly.”

As we have frequently adverted to alcoholic liquors, it is but proper here to inquire what is *alcohol*? We reply, it is a subtile or fine spirit, generated by the fermentation of various natural substances, and when extracted by the ingenuity of man, aided by the process of

distillation, is called pure spirit, or spirits of wine. That useful publication, now issuing in England, the "*Penny Cyclopædia*," contains the following definition of the word we have mentioned:—"This word is probably of Arabic origin, and is the chemical name of what is sometimes termed *ardent spirit*. It is a fluid composed of oxygen, hydrogen, and carbon, not obtainable by direct chemical action, but produced by the vinous fermentation, during which the elements, separated from combination, reunite in new proportions to form it. Alcohol is the *intoxicating principle* of beer, wine, and fermented liquors in general: and when they are subjected to distillation, the alcohol and a considerable quantity of water are vapourized and condensed together. The distilled products have different names and properties, according to the substances yielding them; thus, brandy is obtained from the fermented and distilled juice of the grape; rum, from that of the sugar-cane; whiskey, and what is termed spirit of wine, are usually obtained from barley, which is malted previous to fermentation.

"Sugar during the operation of fermentation is decomposed, and its elements, which are the same as alcohol, combine to form two new compounds, viz.: *Alcohol*, the principal part of which remains in the fermented liquor; and carbonic acid, which is mostly evolved in a state of gas. Sugar is composed of one atom or equivalent of each of its constituent elements; and when it is fermented, three atoms appear to be decomposed: the whole of the hydrogen taking two-thirds of the carbon, and one-third of the oxygen of the decomposed sugar, they unite to form alcohol; while the remaining atom of carbon, and two atoms of oxygen, combine and yield carbonic acid.

"When the vapour of alcohol is strongly heated, as by being passed through a red-hot porcelain or china tube, it is decomposed, and there are obtained carbonated hydrogen, oxide of carbon, and a small quantity of charcoal. Alcohol, and the vapour arising from it, are extremely *inflammable*: it burns with a lambent flame, the colour of which depends upon the strength of the

alcohol: the blue tint prevails when it is strong, and the yellow when weak. Although the flame of alcohol yields but little light, its heat is intense; it burns without any smoke, and the only products of the combustion, under common circumstances, are water and carbonic acid."

Let it be remembered that this intoxicating principle is not the product of natural creation, nor is it the result of any *living* process in nature. We do not find it in the animal or vegetable kingdoms, neither does it exist among all the living works of God. Those substances, however, which contain, or which will produce sugar, after they are dead, and have become subject to those laws which then operate on inanimate matter, in the incipient stages of decomposition, undergo a process which chemists call *vinous fermentation*. By this process a new substance is formed, which we call alcohol, and this is the means of intoxication. It is entirely a *new* substance, as to its nature and effects, from the elements, by the combination of which it is formed. The elements previously existed without this substance, the substance itself is the result of combination. It cannot be formed of *living* matter, it springs from decomposition and decay. Some suppose that there is a portion of alcohol in all vegetable substances. This is an error; for it does not exist in any living substance, but is the *result* of vinous fermentation. When once formed, it cannot be extracted from fermented liquors, and if placed in a vessel, will unite and burn like brimstone.

We wish it to be understood that our remarks are not directed to any particular liquor, but to *all* that will inebriate. It signifies but little what is the *designation* or the *colour* of these drinks, they contain alcohol, and if taken in sufficient quantities will produce the same effects. But what are those effects? How do they operate physically and morally, in reference to individuals, to families, to communities? We have not time to discuss these various effects, and the objects upon which they act, but we will say what we can in a few words. It is clear that these drinks produce *stim-*

ulation, and *that* in proportion to the quantity taken, and the amount of alcohol in them. This cannot be regarded as necessary or beneficial for the nourishment and strength of the body. It must have an unfavorable influence upon the brain, the nerves, and the general system. Alcohol excites and irritates, but depression follows. The circulation of the blood is increased, but this is unnatural and pernicious, unless in cases strictly medicinal. The internal parts of the stomach suffer from its operation. The digestive organs are deranged. In a word, *the whole man is unhinged*. By its influence he may be excited to extraordinary efforts; but it can give no real strength, it can create no physical power. Nourishing diet is requisite for this, but in alcoholic drinks there is little or no nutritious matter, in alcohol none; hence there is nothing for the digestive powers to operate upon. Whatever we may mix with it, we cannot alter its nature and injurious tendency, it cannot be converted into nourishment, it cannot become a part of the body like food, it goes into the blood, it weakens and perverts the reasoning powers and moral sense, it excites the passions and affects the senses, and at last, unless its victim is enfeebled and destroyed, it is thrown off as an enemy to the human system. As the action of electric fluid tends suddenly to rouse excitability, while at the same time it exhausts it; so these drinks tend to produce similar effects upon the physical system.

We shall not here touch upon the social and moral effects or results of these stimulants, but quote the words of Dr. LEE, of New York, in proof of the correctness of what we have already stated. "It is now proved, by the experiments of MAGENDIE, and other physiologists, that if alcohol be introduced into the stomach, in any quantity, it goes directly, unchanged, into the blood, and unassimilated, is carried to every organ and every fibre in the system. The unnatural excitement thus occasioned, tends to weaken and derange, and not to strengthen or nourish; and if taken in combination with nutritious substances, it goes far to neutralize their otherwise valuable properties. My own

experience, therefore, as well as observation, fully satisfies me, that the moderate use, so called, of alcoholic drinks, tends directly to debilitate the digestive organs ; to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, besides introducing a host of nervous maladies."

The immortal MILTON has well observed,

" O madness ! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook."

We are no enemies to the arts of life, but we are to artificial drinks. We should endeavour to follow nature, and we shall find that "rest, sleep, and food, are amply sufficient to repair the fatigue and restore the exhausted energy of all animated existence ;—they are sufficient for the tribe in the branches of the forest, and for the deer which range below ; for the flock on the mountain's side, and for the herd in the pasture of the valley. They are sufficient for the elephant, for the tiger, and the lion." Why should man be dissatisfied with nature's provision for the restoration of strength, and the preservation of health, by resorting to alcoholic stimulants ? We are reminded of three great physicians, whom we feel anxious to recommend to universal notice. DESMOULIN, a celebrated French physician, when on his death-bed, having called around him the most distinguished physicians of Paris, said, "Gentlemen, I leave behind me three great physicians ;" on their urging him to mention them, expecting probably to hear their own names, he briefly added, "Water, Exercise, and Diet."

" How long shall virtue languish,
How long shall folly reign ;
While many a heart with anguish
Is weeping o'er the plain ?

How long shall dissipation
Her deadly waters pour,
Throughout this favoured nation,
Her millions to devour ?

When shall the veil of blindness
 Fall from the shrine of wealth,
 Restoring human kindness,
 And industry, and health?

When shall the charms so luring
 Of bad example cease,
 The end at once securing,
 Of temperance and peace?

We hail with joy unceasing
 The band whose pledge is given,
 Whose members are increasing,
 Amid the smiles of heaven."

4. We now come in the *fourth* place to animadvert on Temperance Societies; their object, and the means they use to accomplish that object, together with the arguments which serve to recommend them to universal patronage.

In the introduction of one of the prize essays, on the benefits of total abstinence from all intoxicating drinks, we have in a few words *the origin of Temperance Societies*. "The appalling extent of intemperance," says Mr. GRINDROD, the author, "in the early part of the nineteenth century, throughout a large portion of the globe, and particularly in England and in America, first led to the establishment of modern temperance societies. Hitherto, all attempts at reform had been looked upon as impracticable. In America this melancholy state of morals was regarded, by wise and reflecting persons, with equal alarm and despair. The social habits of life—the solemn ceremonies of death—even the sacred offices of religion, were almost universally contaminated with this all-pervading and demoralising vice. The "American Temperance Society" was instituted in 1826. It owed its origin to the writings and labours of the Rev. Dr. Lyman Beecher, and others, whose zeal in the cause of morals and humanity will render them conspicuous in the annals of philanthropy and patriotism. This institution, through the blessing of God, has materially contributed, by its salutary operations, to save the country from impending ruin. In the year 1829 temperance societies were first established in our own country, (England). These

were eventually concentrated under one general denomination. The American and British Societies were constituted on the same principle—mutual agreement to abstain altogether from the use of distilled liquors, and to discountenance the causes and practice of intemperance. Hence the ultimate formation of temperance societies, based on the principle of total abstinence from all intoxicating liquors. This was seen to be the only practicable and efficacious means of eradicating the evil of intemperance. The operations of these societies in America have been eminently attended with success. In Great Britain, and Ireland also, these operations have had a salutary and beneficial effect.”

Any further remarks upon the origin of these societies are needless. It is enough for us to know that such institutions do exist, that they exist and are spreading in various parts of the world, that they are producing a variety of beneficial effects in every grade of life, and that they are cordially supported and approved of by millions of our race. Comprised in these societies are many of the great, the learned, and the good. If respectability, rank, and intelligence; if good character, influence, and physical ability have claims; then these institutions deserve your countenance. It would be unfair to select from their map a few only of the names which grace the pages of its records, suffice it to say that orators, poets and philosophers; the nobility and higher ranks; officers, both military and naval; doctors and practitioners of law, medicine, and divinity; professors of history, of languages, of elocution, and of general science; men of commercial importance and respectability; together with mechanics and labourers of every grade, are comprised within the ranks of these noble and benevolent institutions.

If we consider the value of time lost over drinking; the detraction from the profitable ingenuity of our countrymen; the losses and damages by sea and by land; the cost of law-suits and doctors' bills occasioned by intemperance; the money expended upon asylums, workhouses, prisons, and in other ways, consequent upon the drinking habits of the people, *the cost of intempe-*

rance must be very great, amounting to many millions of pounds annually.

It has been stated in reference to England, that upwards of fifty millions sterling are annually expended in intoxicating liquor ; that the labour, ingenuity, and capital of above a million of persons are employed in producing and diffusing this stimulating poison ; and that the quantity of this liquor consumed every year in England, Ireland, and Scotland, would make a river three feet deep, thirty feet wide, and a hundred and sixty-eight miles long. (See Livesey's Lect. page 1.)

Whatever view we may take of the *evil* of intemperance, it must appear desirable to remedy it. This is the *object* of Temperance Societies. They act as a preventative and as a cure. When carried out, they lessen the amount of human woe, they check one of the greatest barriers to the spread of religion, and in this sense they further the designs of divine grace to our world. As we have intimated, Temperance Societies originally started upon the moderation plan in reference to drinks in general, while they inculcated entire abstinence from ardent spirits. This principle, however, was not found adequate to meet the evil ; it lopped off a branch from the stately tree, but its fellows gained strength, and diffused deadly fruit in abundance. The intoxicating principle was consumed in some other shape, and thus the same evils extended. *We* have mingled among sailors in "the mother country," and observed to a considerable extent, the evil of intemperance ; but it was not from brandy, rum, and other fiery stimulants, *malt liquor* was the garb which alcohol wore to effect his purpose. At the time to which we refer, we were attached to a moderation society, inculcating abstinence from an article, which, in this case, would not bear upon the sailors in question. It was this consideration which led us to see the defective character of the old pledge, and eventually, from a benevolent regard to our fellow creatures, to subscribe to the abstinence principle. We admit that the old societies have done good—they have been forerunners of a more simple, philosophical, and consistent plan. The principle of entire abstinence

strikes at the root of the tree, and in very many cases, like AARON'S rod, has swallowed up what was but a faint resemblance of a Temperance Society.

The *object* of Temperance Societies no man can denounce as irrational and unscriptural ; but are the *means* used of a corresponding nature ? We believe that they are. First, there is a declaration or pledge ; this is applied to *all* those articles by which drunkenness is effected ; to it the signature of every member is voluntarily subscribed ; and in their individual and associated capacity they endeavour to extend the principle which they have assented to and signed. By the press, by lectures and public discussions, by private visits and intercourse, and in every way which benevolence dictates, the Tee-total plan has been widely disseminated.

In the pledge of our society we have a plain, honest, undisguised declaration, suited to all characters, situations, and sex ; a declaration at once benevolent and philosophical. There is no separation between the rich and the poor ; but justice, humanity, and religion, are wisely balanced. It recommends entire abstinence from all inebriating liquors, and allows of their use only when medicinally required, or in the observance of a religious ordinance. It is true that our pledge has been ridiculed and opposed, because it is easier to laugh than to reason. We all know the importance of a *declaration* in common life, and hence, in particular circumstances require and expect it. We do not suppose that such a requirement involves a surrender of personal liberty, that it is coercive and compulsory, or that it implies a departure from Christian obligation. So neither can the requirements of our pledge be regarded in this light. They rest on the convictions of the understanding, and the assent of the conscience and the will. We voluntarily combine for the suppression of intemperance, our subscription to the pledge is voluntary, and is a declaration of our conviction and duty. It is in this way that individuals enter into the obligations of matrimonial alliance ; assume the relations of Christian fellowship, take upon them pecuniary engagements, and unite to promote various social and political

objects. Drinking and other pledges have been common, and shall we make no determination, no promise, in reference to abstinence? If we take a proper view of the properties of strong drinks; if we consider the force of example; if we regard the interest and welfare of those around us, what reason can be assigned why we should not adopt a pledge? There can be no harm in it, but a great probability of doing good. It will give a power to our example, it will be a security to others, it will operate as a buckler to all solicitations, it is a public testimony against intemperance, and it will add strength to the cause. Every association has its fundamental law; such is the declaration which temperance societies insist upon as essential to membership. Let its nature and claims be understood, and we fear not the continuance of objections.

If any should say, "all who subscribe to your pledge, are not true to their promise." We admit it to a certain extent. But what does this prove? Are pledges and bonds to be given up? Marriage vows are broken, church engagements are violated, and many sacred promises are unheeded, but this forms no objection to the requirement of a pledge. In all societies properly organized there is a system of discipline, and by this, the health and order of the whole are promoted. In many cases of a breach of promise, in reference to temperance, the offender is seduced by artful and drinking friends, who delight in doing mischief. They are acquainted with the previous habits of the disobedient, and also their temptations and weaknesses, and hence beset the path of the weak with thorns, and triumph in their folly. Will any scruple in signing a pledge? How readily is the declaration of folly subscribed to! And who will hesitate to do what will secure individual safety, and promote the general good?

Some however will still plead for *moderation*, and others will object to *tee-totalism*. We wish to know what is moderation. Who can define its limits? There has been much discussion about "the boundary question," and but little agreement; and we believe it is so with the advocates of moderate drinking. There is no agreement

among themselves. Every man must fix his own bounds, and these must be in proportion to his taste, and the circumstances in which he is placed. What is moderation? We reply, the proper use of what is lawful, necessary, and useful. Will this definition bear upon the use of stronk drinks in this day of light and benevolent enterprise? We think not; at all events, we would urge the argument of expediency for their complete relinquishment. What is moderation? The patron of drink replies, "a glass, or so." On this definition a temperance advocate (Mr. WHITTAKER) once commented:—"a glass or so!" And pray what did "*or so*" mean? no man could agree as to what it was; whether one glass, or two, or three, or four. "Or so!" There were only four letters in that answer, two of those were O's; it began with an O and ended with an O; there was no *end* in O, and there was no end in *moderation*." The same speaker remarked:—"Some said that men would know when they had taken enough, and that when a man felt himself going, he ought to leave off. The fact was, that when a man was 'going,' he was gone; and that so far as he was affected by drink, *so far* he was drunk."

To talk of *moderation* as a means of curing intemperance from alcoholic drinks, to us, seems absurd. This has been one powerful means of promoting it. All who are the victims of intemperance commenced upon this plan, and a dangerous plan it has proved in all ages. There are seasons when moderation is folly and cowardice. In "Sharpe's Essays and Letters," it is written,—“On the Exclusive Bill being opposed in the House of Commons, Colonel TITUS exclaimed, both wisely and eloquently, ‘We are advised to be moderate, but I do not take *moderation* to be a prudential virtue in all cases. If I were flying from thieves, should I *ride moderately* lest I break my horse's wind? If I were defending my own life, or the lives of my wife and children, should I *strike moderately* lest I put myself out of breath? And if, Mr. Speaker, we were in a sinking ship, ought we to *pump moderately* lest we bring on a fever?’”

Let us take another illustration of the danger and fallacy of moderation in *the drunkard's drink*. A gentleman once advertised for a coachman. Three persons applied, and were admitted into the parlour. The road leading to the Hall went near to a *dangerous precipice*. "How near the edge of this precipice can you drive me, without any danger of an upset?" enquired the gentleman of the first applicant. "Within a *hair's* breadth," answered the man. "And how near could you drive me?" said he to the second. "Within a *hand's* breadth," was the reply. The third man had gathered up his hat and was leaving the room, supposing he had no chance of competing with either of these two. "Stop, stop," said the gentleman, "let us hear what you have got to say." "Why, Sir, I cannot compete with either of these: if I were to drive you, *I would keep as far off as I possibly could*." "You are the man for me," said the gentleman, and engaged him immediately. The *moral* is plain. The *moderation* man goes as near as he dare, and is frequently upset: the tee-totaller keeps as far off as he can, and is always safe.—(*Preston Advocate*.)

Dr. PALEY truly remarks: "*Indefinite* resolutions of abstemiousness are apt to yield to extraordinary occasions; and extraordinary occasions to occur perpetually. Whereas, the stricter the rule is, the more tenacious we grow of it: and many a man will *abstain* rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives, not to mention, that when our rule is once known, we are provided with an answer to every importunity."

Very similar is the language of President DWIGHT, whose Theology is so highly approved among divines of every rank. "The man who finds in himself any peculiar *relish* for spirituous liquors, is bound to *abstain* from them wholly. The relish for these increases invariably with every instance and degree of indulgence. To cherish it therefore is to make ourselves drunkards; and it is cherished most efficaciously by repeated drinking." He further observes:—"All persons, who have already *begun* the habit of intoxication, are bound to

desist absolutely from all use of strong drink. Every effort at *gradual* reformation will only cheat him who makes it. At first it may seem to promise something ; but it will soon be found to perform nothing of any use. The candidate for reformation will speedily find himself more entangled than ever, and at a greater distance from the reformation intended. Hard as the case may be, he must break off at once, or be ruined." Again, he remarks :—" Persons not peculiarly in danger of this evil are, nevertheless, bound scrupulously to guard against it. No reputation, no wisdom, nor hardly any worth, will secure man against drunkenness. This sin is found in the cottage, and in the palace ; in the study of the philosopher, and in the sacred desk ; in the hall of council, and on the bench of justice ; and, contrary to what would seem the dictates of nature, as well as delicacy, in the female sex ; even in instances where distinction, understanding, amiableness, and refinement would appear to forbid even the suspicion. In most, if not all these cases, the evil creeps insensibly on the unhappy subject, and overcomes him before he is aware." Ought we not, my hearers, to have an habitual dread of this evil ? The danger should be always kept before our eyes. And are motives wanting to enforce this conduct ? " Nothing pleads for it," observes the doctor, " except the mere appetite for strong drink ; an appetite usually unnatural, and created by casual indulgence. All things else in heaven and in earth exclaim against it with a single voice. Our health, our reputation, our safety, our reason, our usefulness, our lives, our souls, our families, and our friends, in solemn and affecting union, urge, entreat, and persuade us to *abstain*."

It were easy to adduce further quotations from various authors, of different professions, in support of the principle we advocate, we must, however, be more sparing in our reference to authorities, as we draw to the close of our lecture. There is a stiffness, and a want of warmth and energy in the delivery of a written discourse, which to many is dry and tedious. On this ground it is highly expedient to condense and abridge

in public instruction. We shall endeavour in our concluding remarks to act upon this suggestion, hoping that many who are present, ladies and gentlemen, will be sufficiently interested in what is advanced, to lend their aid and influence in support of temperance societies.

There are some, it may be, who *will* not be convinced by the stoutest arguments, and the most powerful appeals. They wish us well, but they will not co-operate with us. With many of them the secret we can easily discover, whatever excuses they may employ as a cloak,—*they love the liquors* we condemn. Their sentiments are couched in the following lines :—

“The temperance cause, I wish it well,
It cries, ‘to help come up;’
Help, you that choose, but for myself,
I love a little sup.

The noble effort I approve,
And ever cry it up;
But I’ll not sign the pledge, because
I love a little sup.

The doctor says, ‘It hastens death,
And why not quit the cup?’
And so I would, but—I know why—
I love a little sup.

All argument I can out-brave
That bids ‘the pledge take up;’
This one is proof against their force,
I love a little sup.”*

My young friends, we wish to urge you by all that is sacred and lovely, by every thing that will pertain to your present and future good, to avoid the glass that inebriates. There is no one that can advance the shadow of an argument in support of the practice we condemn. Many things may be said that will lead you to hesitate as to the course you should adopt in reference to our principle; but be assured there can be no truth, no solidity of argument, in any proposition, that will controvert what facts from every quarter, abundantly

* It may be that some of my intelligent readers may be offended with this specimen of poetry; but it bears so well upon numerous cases in life, that we must entreat their forbearance. The lecture we give verbatim, and do not wish to leave out what *some* have approved of.

teach. We shall urge therefore a few additional considerations in support of the practice we recommend.

1. The safety and practicability of the abstinence principle. We are not recommending what will prove injurious, and the trial of which is impracticable, but the reverse. If the health and constitution, if true enjoyment and usefulness, would be injured by it, then there might be some reason for hesitation. It is evident from general testimony that instead of injury being experienced by abstinence, a variety of benefits are realized. We have heard reformed drunkards repeat this frequently. That it is safe, the many thousands who have given up the practice of drinking, either gradually or suddenly, abundantly prove. A reformed drunkard, who exceeds "three-score years and ten," the other day stated, after practising abstinence for more than a twelve month, that he was younger and better fitted for work now, than ever he was. When immediate abstinence was urged upon a gentleman somewhat addicted to drinking, he replied that it was very well to recommend the practice to young persons, but that to those who had long been accustomed to it, it was impracticable and unsafe. We denied the inference, and challenged proof. He told us that he had abstained for six weeks and upwards when on a visit to his friends, but to abstain altogether would be his death. We remarked that if he could voluntarily abstain for upwards of six weeks, abstinence could not kill him, and that he had no right to infer that a longer and continued practice would operate differently to the period he had specified.

Many have thought that they could not abstain, who upon the trial have been astonished and pleased with the results. Those who refuse the trial, are the most unfit judges of its safety and practicability. Let an impartial and sufficient experiment be made, and it will be found that we can with millions of our race in different portions of the earth, and under every variety of circumstances, *abstain*. We have known persons attend public meetings for the purpose of opposing the principle in question, but when it was inquired, "*Have*

you tried it?" they were immediately confounded ; and if honest enough to make the experiment, were induced eventually to espouse what they had resisted. What is there to prevent its adoption? There is nothing visionary in the attempt, it is not an untried theory, it is altogether of a practical nature.

2. Its accordance with medical testimony. We know that medical men are not unanimous upon this point, but this arises from ignorance of the properties of strong drink, a relish for its use, together with interested motives. Still as the subject is investigated, these testimonies augment, and we are happy in being able to appeal to the highest authorities on this point, authorities proving that intoxicating liquors are not only unnecessary, but injurious ; and that total abstinence from them is essential to the promotion of health, industry, and other blessings. Documents to this effect have been widely circulated among medical men in the chief towns of England, and have received the signatures of the most distinguished, among whom we find the names of Drs. ALEXANDER URE, ANDREW URE, J. T. CONQUEST, THOMAS and DAVID DAVIS, W. OXLEY, and other celebrated physicians.

That we may further support what we have already advanced, we shall briefly quote from medical authorities.

"As a physician," says Dr. LEE, "I have been led to believe, from pretty extensive observation, that the premature exhaustion induced by the moderate use of alcoholic drinks, is one of the chief causes of the frequent failure of health, and serious attacks of disease, which literary and professional men so often experience."

"The idea that wine and other spirituous liquors assist digestion," observes Dr. GARNET, "is false. Those who are acquainted with chemistry know that food is hardened and rendered less digestible by this means. Water is the only liquor that nature has provided for animals ; and whatever she gives is best. We ought to distinguish the *real* wants of nature from the *artificial* calls of habit ; and when we find the latter begin to injure us, we ought to use the most persevering efforts to break the enchantment of bad customs."

The celebrated Dr. BEDDOES, an eminent physician, and a most humane and benevolent man, entertained the notion that every stimulating drink was more or less injurious, and that they might be relinquished. But, it was objected, “What is the *working* man to do without them? It may be very well for you to say so; you can have what nourishment you please; you can walk about with your gold-headed cane, and when you are tired you can step into a carriage; but you will soon find that labouring men cannot do without these drinks.” But the Doctor thought he would try. Having made inquiry, he found that the hardest working men were those employed in *forging ship anchors* in Her Majesty’s yards. They were exposed to great alternations of heat and cold; they had much muscular exertion; and were in a constant state of excitement and perspiration. Their employers were aware of those facts, and allowed the men an unlimited supply of strong beer. To the yard at Portsmouth, therefore, Dr. BEDDOES went. He made his proposition to them, viz., that six of them should drink only water for one week, and that six others should take the usual allowance of beer. The men looked at the Doctor with astonishment; and at length they said, “Why, you want to kill us; Do you for a moment suppose it possible that we can endure such fatigue—that we can weld a ship’s anchor, and drink only water? you must surely intend to kill us.” “No,” said the Doctor, “I have no such wish or intention. I am a physician, and shall be careful to watch the process, so that no injury shall ensue to you. I will put down £50. Try water for one week; if you succeed the £50 is yours; if not, I shall put it into my own pocket.” The men resolved to make the experiment. The result was that the *first* day the two sets of men were pretty much alike; the *second* day the water drinkers complained less of fatigue than the others; the *third* day the difference was more apparent in favour of the water drinkers; the *fourth* and *fifth* day it became increasingly so; and on the Saturday night the water drinkers declared that they never felt so fresh in all their lives as they had felt

through that particular week.—(*Temperance Intet.* No. 30.)

To adduce further quotations from medical authorities would be tedious, and in reference to *facts*, the poet's advice should be taken.

“ A tale should be judicious, clear, succinct ;
The language plain, and incidents well link'd.
Tell not as new what every body knows,
And, new or old, still hasten to a close ;
There, centering in a focus round and neat,
Let all your rays of information meet.
What neither yields us *profit* nor *delight*,
Is like a nurse's lullaby at night.”

As additional arguments in support of our position, we might refer to travellers, divines, and others, who have borne noble and decisive testimony of the safety and benefits of abstinence from alcoholic liquors. Mr. BUCKINGHAM, the Oriental traveller, has stated it to be his conviction, “judging from what he himself has seen, and heard on the testimony of credible writers, that *one-fifth* of the entire population of the globe are abstainers from intoxicating liquors ;” “ a number,” he observes, “ sufficiently large to show that they are not necessary to human existence, health, or enjoyment.” “ In Egypt, in Persia, in Hindostan, and in other portions of the east, he had found that without the use of any such stimulating drinks, there were athletic, well formed men, capable of enduring fatigue, and of performing the heaviest labour.” Dr. PHILIP, the celebrated missionary of the Cape of Good Hope, in Africa, has frequently substantiated the statements of temperance advocates by referring to his own experience, travels, and observation. In speaking on this subject, as to its aspect on the purity and prosperity of the Church of Christ, he says :—“ The temperance cause ought to be considered the principal promoter of human health, and of human happiness both here and hereafter : it is a powerful auxiliary of the holy cause of religion, and of the prosperity and the purity of the church of God. I despair of much revival in the cause of religion, till we hear of the distilleries being ruined, and the gin

shops, and the brandy shops, and the whiskey shops, and the tippling houses shut up. I cannot avoid considering the many sign-posts and announcements of these houses, as pointing to the many *avenues of hell*, and the *gates of damnation*. Every man who is a real Christian, and a true lover of his country, will do what he can to have them put down, for while they stand wide open, they will prove as a gulf that would swallow up every thing that is sacred, every thing that is holy, every thing that is truly philanthropic in our country. The celebrated WILLIAMS, a missionary of the South Sea Islands, who was recently murdered and devoured in one of the islands of the South Seas, observed before he left his country for the last time :— “ He had lived eighteen years in a tropical climate, and had engaged in various severe labours, both of body and mind ; but he had not drank any thing stronger than water, and he had rarely known a day’s illness.” The venerable JAY, of Bath, in England, whose pious writings have done so much to enlighten and purify the world, has recently remarked, (and he is a man above seventy years old)—“ The subject of tee-totalism I have examined physically, and morally, and Christianly ; and after all my reading, and reflection, and observation, and experience, I have reached a very firm and powerful conviction that, next to ‘ the glorious gospel,’ God could not bless the human race so much as by the abolition of all intoxicating spirits.”

You see then what reasons we have for the practice we recommend. From experience, observation, and medical testimony, it is evident that the human frame in a state of health, does not require intoxicating liquors ; nay, that they are injurious and dangerous to the human system ; that they produce, by an insidious influence, more poverty, misery, crime, disorder, disease, and premature death, than any other cause ; and that they may safely and with advantage be given up. The advantages that will accrue by such a course to trade, commerce, and the shipping interest ; to the arts and sciences ; and to the general moral good of the world, we are unable fully to detail. For the sake, then, of

vital piety, for the sake of the young, for the sake of those who have fallen, for the sake of our country, and for our own sakes, let us *abstain* from the cause of intoxication, and enrol our names with the friends of temperance societies.

We have yet two other reasons for our practice, its agreement with scripture principles, and the power and benefit of right example.

3. Its agreement with *scripture principles*. We do not say that the scriptures forbid the proper and medicinal use of wine. Light is beaming forth upon the world however, as the result of study and observation, which very materially affects *the wine question*. We entertain the opinion, that there will be a complete revolution in the minds of Christians upon this point. Two essays, on the benefits of total abstinence from all intoxicating drinks, have recently obtained prizes, and their publication has caused a considerable sensation on both sides of the Atlantic. The authors of these essays (R. B. GRINDROD and REV. B. PARSONS) are men of learning and talent. The conclusion to which they have arrived is, that the greater part of the wines, used by the ancients, Greeks, Romans, and Jews, were not fermented; and that no countenance or sanction can be derived from scripture for the use of intoxicating wine, either in a religious ordinance or any other way; and this opinion, it appears, is rapidly gaining ground. Allowing however, for the sake of argument, that the moderate use of our present wines and spirituous liquors is lawful, the movements of the present times render them inexpedient, and entire abstinence from them is in perfect accordance with the spirit, principles, and design of scripture: meats and drinks are spoken of as indifferent things, and their use should be regulated by circumstances. There is no command upon the subject, every man is at liberty to use or abstain from them; and to give them up entirely from benevolent or other motives, is no infringement of Divine laws. Several abstainers from strong drink are mentioned in the Bible, thus giving a sanction to the practice. The Levites, the Nazarites, and the Rechabites

were total abstainers. Such too were Samson, Daniel, John the Baptist and Timothy. If then we and others abstain, for reasons which appear satisfactory to us, wherein do we violate the scriptures? We are taught to do ourselves no harm, to practice self-denial for the benefit of others, and in every possible way to promote the designs of Divine goodness. If, then, we act according to these precepts, we are fulfilling, not violating the scriptures. Thus then, the ground of expediency, the sanction of scripture, the law of love, the testimony of competent judges, the experience of the active and laborious, and the benefits resulting from our efforts, establish "the claims" of our societies.

But it may be said, did not our Saviour drink wine? And should not that be a sufficient cloak for wine-drinkers, nay for the moderate use of spirituous liquors generally? This is the stand that some lovers of drink make, and no benevolent considerations will move them. Now, we ask, what *kind* of wine did our Lord make or use, what quantity, and for what purpose? We doubt the correctness of general opinion on these points. But, supposing we grant for a moment, that he used the kind of liquors now in use, and this is incapable of proof, are we bound to imitate his example? He did not come into the world to direct us in matters of dress, and of eating and drinking; else we should be obliged to wear long and loose clothing, eat barley bread, and otherwise use indifferent things. In reference to moral duties we are bound to follow him, but in matters of an indifferent and carnal character, he never required it. Besides, to plead his use of wine as a reason for ours, in different circumstances, is to oppose Christ to his inspired servant Paul, who says, "It is good neither to eat flesh, nor to *drink wine*, nor any thing whereby thy *brother* stumbleth, or is offended, or is made weak."—Rom. xiv. 21. It is also to charge all abstainers from wine, from whatever motive adopted, with great guilt. Besides, the use of wine, although fermented, is no argument for other liquors. And if any further object, our Lord did not organise temperance societies as a remedy for intemperance, we reply,

this was not the object of his mission, and the circumstances of his time did not warrant it, and hence no institutions, save the preaching of the gospel were formed, no Bible, Missionary, or Tract Societies, no Sunday Schools, nor other means of modern date. Here we might enlarge, but the mere mention of these thoughts considering the length of the lecture, must suffice.

4. The power and benefit of right example. This is proverbially great—all have influence. In various ways we affect those around us: by our looks, our manners, our habits. Young and old, children and others, are influenced by our course. *Is this a trifling consideration?* How many have been injured and lost by *wrong example*? Youth is the seed-time of life—habits are then formed—eternal consequences will follow. See then to your example. If *right*; who can limit its power? who can conceive or describe its advantages? We solemnly and affectionately call your attention to this point. If *your* example is erroneous and unfounded, who can tell the pernicious influence which will result from it through successive generations, and the awful consequences that will follow through eternity! Your opinion and example are producing an influence, the extent and end of which no mortal can conceive. If then, you oppose the temperance cause, or withhold your open and cordial support to it, seriously ponder your motives, reflect upon your responsibility to a higher power, and act with firmness such a part as will bear the Divine approval.

Christian Brethren! we urge you to *abstain* on the ground of love. Think of your obligations to God—to the Saviour—to the Church!

Think too of God's love to you! The following lines said to have been composed by nearly an idiot, are so excellent, that I cannot withhold them here.

“ Could we with ink the ocean fill,
 Were the whole earth of parchment made,
 Were ev'ry single stick a quill,
 And every man a scribe by trade;
 To write the love of God above
 Would drain the ocean dry;
 Nor could the scroll contain the whole,
 Though stretch'd from sky to sky.”

Let that love then tell upon you, and if your heart is right with God, let *your love be carried out in every possible way* for the benefit of your fellow creatures. You are called to be *God's* witnesses ; see to it, that with your mind and body, you glorify him. Fear not the frowns of your fellows. Shrink not from encountering difficulties. Be independent, generous, and firm. Let your principles and motives be fixed ; and exercise yourselves daily "to have a conscience void of offence, towards God and towards man."

What God has already effected by the Temperance Reformation cheers our hearts ; and we long to see the use and traffic of alcoholic liquors completely suppressed.* Swell our ranks we entreat you, and let us unitedly, with all rational measures, in dependence upon the Divine blessing, press onwards ! Throw your whole soul into it ; you cannot be too enthusiastic in a cause so well supported by every species of arguments.

" Let temp'rance and her sons rejoice,
And be their praises loud and long ;
Let every heart and every voice
Conspire to raise a joyful song.

And let the anthem rise to God,
Whose favouring mercies so abound,
And let his praises fly abroad,
The spacious universe around.

His children's prayers he deigns to grant,
He stays the progress of the foe ;
And temp'rance, like a cherish'd plant,
Beneath his fostering care shall grow.

* If any of my readers are engaged in the traffic of alcoholic drinks, I wish to ask, Is such a course consistent with Christian character and obligation ? Does it glorify God ? Does it promote or hinder the cause of Christ ? Can God's blessing be prayerfully sought on the sale of such liquors ? How does God regard these retailers of misery and death ? Will He hold them guiltless in the day of judgment ? Might not capital and time be much more profitably employed ? Can such persons be truly useful and happy ?

