

to bring in to slavery, for which see Heb. ii. 15 ; Jas. iv. 7 ; Gal. ii. 5. Here again are two large qualifications even for "aged women," *much* and *enslaved*. Does it not show a mind bereft of reason, bereft of reverence for sacred Scripture, and I think I may say abandoned of God, to insist on this language being consistent with the Divine injunction of total abstinence, as Dr. P. insists ? p. 121.

I have now ended my task. I have shewn, beyond any fear of effective contradiction, what blind guides are the Temperance writers, and what is much worse, what wilfully blind guides they are. I have shewn how much they prefer a theory to the most venerable authority ; to what violence and indignity that authority is subjected to make it somehow square with their own wilfulness ; and from this every reader of sense and candour, and especially every religious man, will be constrained to infer that such a literature is demoralizing to the instincts of honesty and reverence, calculated to debauch the communities among which it circulates, and to give rise to a crop of new mischiefs not at all dreamt of by the mass of men, and but even dimly imagined by the most perspicacious and farsighted. I have abstained from all topics but the one I proposed—the Temperance perversion of Scripture. There is much else to be said against the prohibition that is desired ; but I leave it to other hands or other occasions. And certainly much may be said for it—enough, if it be a sound principle, without laying violent hands on things sacred ; and if I have done something to prevent the continuance or repetition of this profanity in the future, I have done as I intended, and have not written in vain.

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 to" in 1 Tim.  
 iv. 13 ; Heb.