

Mrs. T.—(after a moment's pause)—I know there is a great deal of truth in this, and I don't wonder that benevolent and patriotic men should be devising means of preventing, if possible, the growing vice of drunkenness; but then for me to sign the declaration of your society, would be to cast a slur upon the institutions and commandments of my Saviour.

Mr. Q.—Just as much, Mrs. T., as you would do by signing the declaration contained in I. Cor. viii. 13: "If meat make my brother to offend, I will eat no flesh while the world standeth." Who did not know that Christian principles ensured such a practice on the part of the apostle, that rather than cast a stumbling-block in the way of others, he would totally abstain? Now where is the difference, except that the case is much stronger? Indeed it is not a stumbling-block—it is *poison, deadly poison* in the cup—it is a dagger to the throat. And is it difficult for a Christian, according to his principles, to declare that he will neither poison nor stab his neighbour?

Mrs. T.—Friend Quick, are you serious? Is it possible that you or I, or any virtuous Christian person, can lie under the imputation of killing men?

Mr. Q.—The more seriously you examine into the effect of your example, the more difficult you will find it to prove that those who act in opposition to this Society are not instrumental in killing men by inches at least, although as moderate as you are.

Mrs. T.—How can you make this out, Mr. Q.?

Mr. Q.—Why, you declared it by your practice that taking *deadly poison in small quantities does no harm*; and until you can compel all the consumers to use your harmless measure, you have the greatest reason to fear that more will go beyond your quantity, than will confine themselves to it; especially such as fear not the word of God, which assures us that "no drunkard shall inherit the kingdom of heaven."

Mrs. T.—I know it is the duty of every Christian to "abstain from all appearance of evil;" and therefore, since I cannot deny that the excessive use of ardent spirits is a fearful evil, I may be disposed in my own mind to debate the question, whether I ought to take any, for fear my example should do harm, which I begin to see is far more likely, than that it should do good; but why cannot I inwardly yield to such a conviction, and act accordingly, and yet be excused joining the society? I have a serious objection to vows and solemn promises.

Mr. Q.—If I remember rightly, your godfather and godmothers promised and

vowed for you, when an infant, to a much greater extent than is now required of you.

Mrs. T.—They did promise and vow for me, which vow, as soon as I was able to understand it, I took upon myself; and by God's help I hope ever to keep it.

Mr. Q.—And, since you have arrived at years of reflection, you have felt yourself at liberty to make another most solemn promise, in which engagement your chief object has been to add, with the blessing of God, to your own happiness.

Mrs. T.—I know what you mean, and I trust that my marriage vow has added to the happiness of others as well as to my own.

Mr. Q.—And let us suppose that, in order to be instrumental in diminishing the fierce temptations of our fellow-sinners, in saving thousands of infants from the brutality of drunken parents, and multitudes of wives from the hopeless tyranny of drunken husbands, you should be induced to make another promise, even if it were a solemn vow, would you fear the absence of the Divine blessing or the want of Divine assistance in keeping it? But if, after signing the declaration, you have any misgivings, you may at any time, by giving due notice, withdraw your name; and then you know the spell is broken. But as for the society, Mrs. Tardy, let me ask you, as a *Christian woman*, whether, until we can frame any thing better, you and I are not bound to join and support it? God has greatly honoured and blessed it; distinct testimonies have been borne to its operation as the *means of conversion*. And if a society, *interfering with none of the duties of religion, founded at least in sobriety and benevolence, is made the instrument of conversion, would not a Christian desire to belong to it?*—Tract published by the British & Foreign Temp. Society.

THE TEMPERANCE CATECHISM;  
OR, MANUAL OF TEMPERANCE PRINCIPLES,  
*Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.*

The following Manual was drawn up by the Rev. Thomas Tilly, of Portsea, who conceived that a short epitome of the objects and operations of Temperance Societies might be useful in Sunday and other schools, and be convenient to the numerous advocates of the society now rising up in country towns, and to persons who have not much time for reading, and who may, therefore, be induced to use it as a sort of note-book with advantage.

1. Q. Can you tell me what is the principal evil which at present afflicts our country?

A. Intemperance.

2. Q. Why do you think intemperance is worse than other crimes which prevail?

A. Because it is not only a great sin in itself, but it leads to the commission of other sins.

3. Q. What is intemperance?

A. The eating or drinking more than nature requires, or than does us good.

4. Q. Which is the most injurious in its nature, intemperance in eating or drinking?

A. Excess in either is very mischievous, but drinking to excess is the worse of the two evils.

5. Q. Why is immoderate drinking worse than excess in eating?

A. Because it stupifies the mind of intelligent beings, drowns the senses, and degrades men far below the level of beasts which perish.

6. Q. What is there in liquors generally used to produce such injurious effects?

A. SPIRIT, which, when drunk in large quantities, very much impairs the constitution.

7. Q. What are the liquors now in general use?

A. Water, cider, perry, malt liquors, such as beer, ale and porter; wines and distilled spirits.

8. Q. What are distilled spirits?

A. Brandy, rum, gin and whiskey, all of which are injurious to the constitution, and ought never to be used except in extreme cases, and then only as medicine.

9. Q. What are the peculiar effects produced by ardent spirits?

A. They produce an unnatural circulation and feverish excitement, destroy the delicate coats of the stomach, and sow the seeds of disease and death in the constitution; corrupt the blood, destroy the liver, inflame the eyes, and produce dropsy, epilepsy, apoplexy, and sudden death.

10. Q. What are the maladies brought on the mind by drinking spirituous liquors?

A. They produce mental imbecility, gloom, melancholy and madness.

11. Q. You have stated the evils of intemperance on the physical and mental powers of man; can you tell me the consequences as they affect the immortal soul?

A. Yes; while they destroy the lives of about 30,000 of our fellow-creatures every year, they expose the souls of drunkards to the wrath of God, and to the misery of hell for ever.

12. Q. Can you prove that awful declaration?

A. From the epistle of Paul, (1st Cor. vi. 10) where it is said that "*drunkards shall not inherit the kingdom of God.*"

(To be continued.)