

mental character. If the object of an abstinence society is not directly to communicate the knowledge of the gospel to the sinner, yet, to such societies, it is no rival or opponent, but an auxiliary,—and an auxiliary of more importance than is sometimes supposed. The tract and bible societies labor in preparing for the eye the knowledge of salvation. Their labors are of no use to the blind, nor the labors of a missionary society to the deaf. The eye must be first opened, and the ear unstopped. The drunkard is both deaf and blind. Abstinence societies seek to remove the cause which prevents the labors of tract and bible societies from benefitting him. They seek to unstop the ear, that the drunkard may hear and live. It is admitted that this is an inferior and subordinate part; but still not without importance, and is certainly anything but antagonist to religious societies.

*An abstinence society includes a wider range of objects than any one other charitable institution.* It diminishes disease. The success of an abstinence society will prevent disease in the degree to which disease is produced by intemperance. It clothes the naked. To the extent to which nakedness is caused by intemperance, the success of abstinence societies will clothe the naked. In the same manner it promotes education, chastity, honesty, peace, etc.

Now, if the numerous societies whose object is the promotion of some one of these objects, receive the support of the christian and philanthropic, not less surely ought one which includes so many.

*Abstinence societies seek to remove the causes which render many of the other societies necessary.* Many of the other societies are viewed by their supporters as only palliatives—not cures. They address themselves to symptoms, and seek to mitigate them. Abstinence addresses itself to the disease, and seeks its removal. *They seek to heal the wound which intemperance has made; it seeks to extract the tooth by which the wound has been inflicted.* When the effects of intemperance have been diminished or removed, *their end is effected; ours only when its funeral knell is rung.*

The other societies are necessary—they may even be more necessary than an abstinence society at a particular period, as medicines may be requisite before food by the famished. But they can never eradicate intemperance. Efforts such as theirs, if employed for this purpose, would be like efforts to dry up a river by removing the stream whilst they left the fountain.

*The success of abstinence societies would provide means for supporting other charitable and religious institutions.* The number of the persons at present contributing to the support of these institutions would not, by the success of abstinence societies, be decreased, nor their subscriptions curtailed. Much of the capital employed to diminish the effects of intemperance would thereby be let loose. The time at present consumed in drunkenness would be recovered, and become money; a part of which, and of the money expended upon intoxicating liquors, would be available for purposes of christian philanthropy. Out of an income of half a million, the emancipated negroes of the West Indies subscribe to charitable and religious purposes above fifty thousand pounds; but, if so, what might not the charitable and religious institutions of this country expect from the addition to the present income of one hundred millions annually? for such is the lowest estimate of the price of the drinking habits of Britain! Now, when we consider that all the money expended in the support of charitable and religious institutions in Britain is under one million, and that these institutions, whether laboring at home or abroad, are crippled for want of funds, and that christians profess to be doing what they can, we do think that an institution fitted to effect such an improvement in the resources of the charitable and religious institutions of this country and the world, ought to be supported by the christian and the philanthropist.

A tithe of the sum expended upon strong drink would send a teacher and a missionary, not only into every town, but also into every village in the world! Whilst the cry of ignorance from abroad, and misery from home, rises on every side, and from every quarter, ought the christian and philanthropist to be indifferent to means by which the ignorance might be dispelled, and the misery allayed?

*The objections made against abstinence societies will apply with nearly as much force to the other charitable and philanthropic institutions of Great Britain.* It is objected that 'abstinence societies promiscuously congregate together the righteous and the wicked, whilst christian men ought only to associate with christian men.' We reply, that this objection specially made against abstinence societies, is equally applicable to the other charitable institutions of this country, and ought not to deter those from joining abstinence societies who join other societies where this is practised.

It is further objected, that 'abstinence societies abrogate scripture by enforcing abstinence, whilst scripture only enforces temperance.' Were we to admit this, (which, as stated, we do not) we would still be acting only as some other societies do; for instance, anti-slavery societies. Scripture regulates the duties of masters and servants, but nowhere specifically or directly makes laws for the abrogation of slavery. Yet few christians doubt that it is the design of the gospel to abrogate slavery, and that its continued existence is a foul blot upon christianity. But if the supporters of anti-slavery societies seek the complete removal of slavery, whilst scripture only regulates its existence, they at least cannot object to abstinence societies upon this ground but are bound to give them their support.

But abstinence societies do not require a christian to break or alter any law of God. Scripture may enjoin temperance, and abstinence societies abstinence, without opposition. The New Testament nowhere enjoins the use of intoxicating drinks. Upon the very highest ground which may be taken, it only permits their temperate use. But though temperance be the highest degree in which christians dare use intoxicating drinks, it is not the lowest. A permission to use does not enforce the use of intoxicating liquors, if more important circumstances require its avoidance. Permission to marry does not enforce marriage. Permission to eat all kinds of meats did not force the apostle Paul, in particular circumstances, to use this liberty. No one deems that he is bound to use intoxicating liquors if they injure his health. No more can it be sin to avoid using them, when doing so will conduce to the welfare of our brother, so long as we are commanded to love our neighbor as ourselves.

Reconciliation to God makes every christian a philanthropist. He is bound to exhibit his love to God in acts of kindness towards man—in acts suiting the exigencies of men. We are to clothe the hungry, and give food to the naked. But the aid which the drunkard requires is the countenance and support of the christian and philanthropist. And those who stretch out their hands to help in every other department of benevolence, ought not to withhold their aid from this. It would be bad policy for a humane society to expend all their funds upon an apparatus for the restoration of life, whilst they neglect to employ a part for procuring the life buoy which might have prevented its necessity. And it would be little less wise for the philanthropist to expend all his efforts upon the effects of intemperance, without devoting a portion of them, at least, to its cure.

Christians and philanthropists, it will not now do to assign the past errors of abstinence societies as a reason for now standing aloof from them. They are now being supported by men of sober minds, and upon sound principles. Forgive our past errors, and we will forgive your past coldness; and join hands with us to annihilate this giant evil!—*Scottish Temperance Review.*