

mopes in spirit; memory and judgment fail—the mind becomes irresolute, timid, and craven; the moral principles, so intimately blended with the harmony of the physical constitution, become insensible to the impulses of both instinct and virtue; and a sordid stupidity, the forerunner of palsy, apoplexy, dropsy, or mania, winds up the drama of his pitiable and profitless life."

A most satisfactory illustration of the fact, that abstainers from intoxicating beverages enjoy an unusual exemption from sickness and mortality, is to be found in the history of the "United Kingdom Temperance and General Provident Institution." While the annual mortality of the whole population is 13 per 1000, that of this institution has been only *six*. The following summary has been recently issued by the association referred to:—

The average age of the members who have died during the last eight years is 41 years. At this age, the annual rate of mortality among the population of England and Wales is 13 per 1000

Among the lives Assured in other Offices . . . . .	11
"    in Friendly Societies . . . . .	10
"    in the 'Equitable' Office . . . . .	13
As shown by the Carlisle Table . . . . .	10
"    Liverpool (Neison's Tables) . . . . .	16
Among the class of Clerks . . . . .	21
"    Painters, Plumbers, &c. . . . .	14
"    Bakers . . . . .	8
"    Miners . . . . .	8
"    Rural Laborers . . . . .	7
"    Ditto at age 35 . . . . .	6

Among the whole of the lives assured in the Temperance Section of this Office (several being above 70 years of age) Being no more than the usual rate, if all the member had been of the most healthy class of the population, and in the very prime of life.

Comparison of the mortality among different classes of members:—

Number Assured.	Name.	Expected Deaths.	Actual Deaths.
136	Clerks.	5	1
53	Painters and Plumbers.	2	1
76	Bakers.	2	1
61	Laborers and Farmers.	1	0
118	Tailors.	3	0
132	Shoemakers.	3	2
325	Shopkeepers.	9	6

### TEMPERANCE LECTURE.

On Friday evening, the 28th ult., an address was delivered in the Temperance Hall, by the Rev. Mr. Henderson, lately from Scotland. Mr. McWaters was in the chair, and the business of the evening was commenced with prayer by the Rev. W. Taylor of the United Presbyterian Church of this city. After a few remarks by the chairman, he introduced the

Rev. Mr. Henderson, who, on rising to address the meeting, said—He proposed to give a brief outline, this evening, of the philosophy of teetotalism, and gave out the following truths as the basis of his lecture:—

1st, God is love.

2d, Intemperance, or an artificial appetite for intoxicating drinks, is a vice by which man ruins himself for time and eternity, and destroys those powers of intellect, which his Creator has given him, by which he is capable of the highest enjoyment.

3d, That teetotalism is thoroughly simple, thoroughly Gospel, and thoroughly efficient; and for the carrying out of which all the followers of Christ are responsible.

We are sorry we can only present a brief outline of the Rev. gentleman's arguments, but what we give may prove interesting to our readers.

1, That God is love—is not an assertion merely, but a truth made

known to us in the two volumes of Revelation—Nature and the Holy Scriptures. If we look into the darkest page of this world's history and misery—we will there see the love of God abundantly manifested. If we turn to the face of nature—the blue hills that irregularly mark the boundaries of the firmament, the stupendous waterfalls of this country, the rocks, the dells, the dense forests, flowers, plants, and every material form—we will there find recorded the love of God.

2, Drunkenness is a vice at which angels weep. Behold the drunkard, whether at home, in solitude, or in society. Contemplate him under the influence of strong drinks. Look at those eyes, which God has given him, rolling with the frenzy of the inebriate. Listen to the tongue which God made to express thought, and to sing the songs of angels and his praise; but drink has turned its use to the utterance of blasphemies and curses, and singing the unholy songs of the drunkard. God made that mind to associate with angels, but in the grasp of the demon appetite man is fallen—fallen indeed is he. He rises and staggers to his home. At the sound of his footsteps his children tremble, they shun him; and his wife flees from the glare of his eye. Few are the joys of the drunkard's home.

3, Total abstinence is a system that is thoroughly simple, nothing can be simpler than the truth that where there is no drink there can be no drunkards. Intoxicating drinks destroy the drunkard's power of happiness. The intellect of the drunkard exhibits evidence that there is a complete perversion of mind; and this total abstinence, as efficient as it is thoroughly Gospel, comes to change it to its right order. The law of the mind is laid down in the passage "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here are three fountains of thought, whence every motive should flow. Love to God is the highest, love to our neighbor the next, and love to ourselves, the last in this divine order. But with the drunkard this order is reversed—love of self preponderates, it becomes the ruling passion, and he is prepared to barter soul and body for the satisfaction of this ever craving appetite. With him character and mind loses all claim, and are trampled in the dust. Hence the state of the drunkard is the boundary line beyond which mind cannot go.—Every power of his mind is laid prostrate, and he is fallen lower than the worm that crawls in the earth. We behold the drunkard lying prostrate, and he feels it—his language being—"No man careth for me." Deeper still he plunges in his despair, until he is lost. Now the law of love constrains us to go down to the lowest depths of misery and destitution, and take him by the hand, and lead him gently back to the path of duty and of truth. If we will not go down to him, he will not come up to us. The mind of the drunkard is not capable of receiving Christian truth, until total abstinence comes and removes the covering of moral darkness and perversion with which it is enveloped by this vice. In conclusion, the Rev. gentleman adverted upon the immense amount of money expended in drink in Great Britain, and the frightful amount of crime and misery that followed, while the amount annually contributed to Bible, Religious, and Scientific Societies, was as the mite cast into the Treasury.

The Rev. W. Taylor, owing to the lateness of the hour, made but a few remarks. He stated that drunkenness was an effect—drink the cause. To get clear of the drunkard was a very easy matter—remove the cause and the effect would cease. If there were no drink there would be no drunkards. He told an anecdote of a Quaker, who said that it was as easy to avoid being a drunkard as to open his hand. How was that? was the inquiry.