

and self-condemnation. If he would, therefore, escape from the conscious guilt and the ultimate misery, in which his instrumentality in bringing to pass such ruinous consequences, will, if he persists, involve him, let him, with hearty repentance, immediately abandon the corrupting and destructive traffic. The same consciousness and alarming reflections will be experienced in, if possible, a still more pointed and forcible degree, by those who in the shop, the tavern, or elsewhere, are immediately engaged in vending and administering the ruinous draught. Surely, are not these every moment under the curse denounced against those, who "put the bottle to their neighbour's mouth;" are they not continually exposed to its agonizing consequences. On these persons, indeed, in very many instances, have circumstances forced the conviction, they would fain have eluded, and have struggled to avoid, that some of the miseries or ruin to others, which have already been described, were directly occasioned by the means which they had supplied. Some such instances have I witnessed, in which I have even marked in the outward appearance or demeanor, the working of such guilty reflections. We are divinely enjoined, not to put in our brother's way any occasion to offend, or to fall, and to "let all our works be done with charity." Assuredly, then, He "who seeth not as man seeth," but "who searcheth the heart" and will bring all its devices and secrets to light, and in full review, will judge and render just retribution for all such breaches of his holy and benevolent commands.

Under the view of the innumerable evils which the use of intoxicating liquors are constantly producing, surely, to all who love or regard the interests of truth and humanity, the path of duty is plainly exhibited. Assuredly, the Minister of Religion, as well as all its professors, civil rulers, senators, judges, and magistrates, those who profess as patriots to desire and to seek the welfare of their country; and all, in every class and occupation in society, who desire the promotion of religion, morality, and happiness, should unite, and perseveringly employ their zealous and most active exertions, for the entire removal of the cause of those evils. With the full knowledge they every where possess on the subject at large, they will act most unfaithfully, as well as inconsistently with the feelings and desires they profess, if they withhold such exertions.

But, here, it is of the utmost importance to inquire, what are the means which can most effectually be employed for effecting that truly benevolent purpose. That most powerful and influential body, the Legislature of the land, whose duty it is constantly to guard and promote the general welfare and happiness, in every branch and part of the public interests, is undoubtedly loudly called upon, not merely, not to afford any approval or sanction to the prevalence or existence of that fruitful cause of public injury and loss, but by all their enactments and measures, to endeavor as far as possible, to discountenance and remove it; and on the other hand, to encourage and promote the interests of temperance, and thereby of public prosperity. It must be admitted, however, as some experience has shown, that legislative measures can be but partially available for effecting those important and excellent purposes. Nevertheless some valuable assistance may be afforded from that powerful quarter.

During some recent years, experience has proved, in the most extensive and convincing manner, that the establish-

ment and operations of Temperance Societies, are the most effective means which have yet been devised and employed for the prevention of the evils of intemperance. This would seem, chiefly, to be owing to their efforts being immediately directed at the suppression and removal of the primary cause of those evils. From the exclusive success which has already attended the operations of these institutions, the truly enlightened and pious will fully recognize and acknowledge the hand of that wise and benevolent Being "from whom all holy desires, good counsels, and just works do proceed." This consideration, therefore, may well inspire us not only with gratitude but confidence, and should serve, at all times, to stimulate the zeal, and quicken the exertions of the societies, and of every friend to Temperance, for its more rapid advancement and ultimate triumph. It should also serve to arouse to serious reflection, those who professing to be friends to this cause, in general, yet withhold their direct and active support to the design and operations of these Societies; and should induce them to obey the plain requisitions of duty, and at once unite with them, and cordially assist in effecting their exalted and benevolent purposes. It may here be observed, that it is a circumstance highly favorable to the permanence and continued prosperity of these Societies, and should ever afford them strong encouragement, that persons of every religious belief and profession, may conscientiously and fully unite with them, in using all the means and exertions they employ, for effecting their universally philanthropic designs. No diversity of sentiment on that most interesting subject, has yet seemed to disturb the harmony which so fully prevails within and among the Societies, or has obstructed their exertions, or impaired their influence. In truth, not even a plausible reason can be found that any such difference of belief or opinion should ever produce, in the smallest degree, the reverse of such harmony and unity of means and exertion. Doubtless, every Member of a Temperance Society must feel it his duty, to cherish the desire, and carefully endeavour, that neither this, nor any other subject within his control, may ever be permitted to impede the noble but difficult work, to the furtherance of which he is so solemnly pledged. In further advertising to the different classes and descriptions of persons who should zealously assist in the operations of these Societies, it may be remarked, that Ministers of the Gospel, those heralds of the gracious designs of Heaven, are most effectually and imperatively required, to afford them direct and powerful exertions and influence. It is indeed matter of astonishment, that any of these should have failed to discover at once, that such was their duty, and that the instrumentality of these Societies would be powerful and effective in aiding that transcendently glorious cause which they are specially assigned to labour in promoting, by all the benevolent means they can devise or employ. We have reason however to rejoice, that great numbers of these highly influential characters, and especially of late, have joined the Societies; and very many are actively engaged in assisting their operations. It seems, indeed, almost impossible to discover any even specious or plausible reason, why any friend to religion, morality, patriotism, or real philanthropy, should refrain from acting in a similar manner. We can scarcely be said to have gone too far in supposing, that such persons, either cannot in reality be friends to the cause of Temperance, or else must be under a strange perversion of feeling and judge-