

good, whose holy life and painful death attested the intense reality of his desire to promote human happiness, and who applied the boundless resources of Heaven "to heal the broken hearted, to deliver the captives, to recover sight to the blind, and to set at liberty them that are bruised," would have sanctioned any custom, or recommended any usage which would have diametrically opposed and cruelly frustrated the benevolent design of his mission. It would have been impossible. And if we consider that a large portion of the human race is virtually excluded from participation in the benefit of his Gospel, owing to their love of strong drink, the duty of Christ's followers remains not a mystery. The Gospel was intended for rational beings, and for such only. It is the divine remedy for MAN; to the brute it has no mission. For man in the enjoyment of all the faculties of his being, it is exquisitely adapted, but to a degraded mind it is not at all suitable. Intoxicating drinks, when they have gained ascendancy over the mind, as virtually exclude their captives from the hope of the Gospel, as if they were already consigned to the pit of woe. Hence, they become a prominent obstruction to the success of the Divine plan. Christians are bound to remove difficulties—not to let their good be evil spoken of—to part with whatever may impede their usefulness, and destroy their opportunities to do good—to beware of "offending in Baal," and thereby let their moral influence die; and to be instant in season and out of season, to rescue their fellow-beings from the grasp of satan.

And as it is our duty to do good to our fellow-creatures, both in their spiritual and in their temporal concerns, it must be also a duty to study, to the best of our ability, to understand in what their good consists, and how it is to be promoted. If as Christians we acknowledge ourselves bound to feed the hungry, clothe the naked, visit the sick, and promote the salvation of men, we act inconsistently with our profession, if through inattention, or prejudice, or any other cause, we sanction any measure that tends to increase human suffering and human sinfulness, and oppose, or neglect to support, any that tends to diminish them. In that case we should be guilty of pulling down with one hand what we build up with the other. We bless and curse with the same breath; and it is with this view of the subject that Archbishop Jeffreys declares, that the introduction of Christianity into India, accompanied with the drinking usages of England, would prove a curse and not a blessing. It is in vain that we build *worship-houses* if we support public-houses to keep men from them. It is in vain that we profess to regard the Lord's day, if we open wide the flood-gates of corruption, to drown the moral nature of these for whose benefit we labour. We may abandon with becoming consistency all our educational projects, if we patronise that which renders the mind unfit to receive the blessings of Education, and destroys their effects when already imparted. To weep tears of compassion for the misery of the heathen, whom we cannot convert, and to indulge in that which produces nine-tenths of human misery in our own land, is accused hypocrisy. To labour for bodily liberty to black slaves, and rivet the chains by which white ones are kept in physical and mental degradation, is truly abominable. Such conduct leaves the weightier matters of the Divine law unfulfilled. It must needs excite the contempt of earth and the indignation of heaven.

In short, the ravages of the traffic in strong drink, and the effects of those drinks, are such as to demand a prompt, instantaneous, and complete annihilation; no means for that end will be effectual if we refuse the principles of Total Abstinence, and he who will refuse this sacred remedy, will have to stand before the bar of public opinion shortly, and ultimately before the judicial throne of his Maker, with his hands reeking with the blood of his fellow-beings! All men are our brethren, and if we neglect the duty of being our brethren's keepers, the voice of their blood will cry from the

ground, pierce to the very sanctuary of heaven, and draw to earth the just indignation of the righteous God! Let us then labour for the good of mankind, and put ourselves in possession of all lawful means to restore this wayward world to God, that we may imitate the conduct of him, who expired on the cross to obtain our ransom, and who has constituted us the lights of a benighted World!

May we be permitted to address a few earnest words to the candid and prayerful attention of ministers of the Gospel, and the Christian Church at large? Fathers and brethren, do not despise the sacred principles of Total Abstinence.—They are worthy of your support.—They will strengthen your hands in your attacks on the kingdom of satan. They will contribute to the prosperity of your churches. They will promote the glory of your God. They will reflect some of the brightest features in the character of your Divine Saviour. We speak what we know; we write what we feel. The writer is no enemy to Christianity. He loves it better than life. It has been his only solace in affliction. He has ventured his whole being on its divine provisions, and he is satisfied that in so doing he hath found the everlasting arms to be underneath. Every sentence and every word of the foregoing passages he has written in the presence of death. Death has sat on one side of his beloved wife's sick bed and he on the other. Amidst the sighs and tears of this mournful scene, this Essay has been written. Every word has been penned under a strong conviction that the writer will have, in a very short time, to appear in eternity, to answer for all the sentiments he has advanced. FATHERS AND BRETHREN, do not wonder if he has expressed himself with unsparing earnestness. Of a truth, he wrote where no sane man could trifle—where no man of God could help trembling. He wrote under the strong conviction that the churches of Christ in Great Britain are in a *wrong position* with regard to this great reformation. He knows, to his sorrow, that multitudes of Christian ministers are fully resolved never to consider any argument in favor of Teetotalism. His heart bleeds at the thought that thousands of British Christians have made up their minds not to join our ranks, without ever examining our principles; and in truth he cannot help trembling for the Ark of God when such conduct is before his eyes. If Christians resolve not to take action on this momentous subject—if they steel their hearts against the equitable claims of humanity, how shall we answer to our Divine Master in the last day? Can we say that we have done all in our power for the salvation of drunkards, if we decline the proffered assistance of Total Abstinence? Does not reason teach us that Abstinence is the only remedy—the only efficient means to banish the cause of drunkenness from our world? Sin is the cause of human misery: it is the chain whereby our world is held in the thralldom of the enemy. Christians are bound to do good to all men, and such being their vocation, they dare not neglect the drunkard. Degraded as he is, he appeals to their hearts from the depths of his degradation, "Am I not a man and a brother?" Why is he neglected? While Reverend divines crown the platforms of the Bible, the Missionary, the Tract, and other benevolent Societies, why is the *Temperance platform* not graced with their presence? Among all the opponents of Teetotalism, is there ever a prayer-meeting held to implore the mercy of heaven on behalf of the drunkard? We think not, and we believe that we have found out the cause of this all but universal neglect of the claims of the drunkard. Conscience is at work. It sternly forbids the offer of half measures whilst efficient means are refused. The British Churches must either abandon every effort to reform the drunkard, or adopt Total Abstinence. There is no alternative. Necessity is placed upon them. In their old paths they cannot advance; Abstinence has put them to the blush. They must advance to its requirements, or their energies will be completely paralysed. Drunkenness is the bane of the drunkard. That is