

We believe that a time will soon come when physicians and others will not risk their own judgment, or the lives of their patients, by recommending these abominable poisons. There is springing up among us an authority which even doctors dare not impugn. In America we have several millions of Total Abstiners, and in England we have millions also; in fact, the world abounds with Teetotalers. In many countries the people cannot obtain these liquors; and among us there are thousands of children, young people, wives, paupers, prisoners, &c., &c., who, though they have not taken the pledge, yet very rarely touch intoxicating beverages. We have also crowds of workmen who never drink until their work is done, and not a few drunkards practise total abstinence when they are following their labour. And then we have also a glorious band of voluntary Teetotalers. Of course, among these you have every variety of constitution, and consequently an array of evidence which no medical man can confute. Here, then, are myriads upon myriads who demonstrate that they CAN abstain.

We adduce these facts because we want to supplant the compound "cannot," by the simple auxiliary "can." It is a memorable era in the history of every individual, and in reference to every undertaking, when any one becomes so conscious of power as to be able to say, "I can do it." So long as he lives under the impression of a want of ability to accomplish what is recommended, he will make no effort. Multitudes languish all their days, and never rise, because they are paralysed by this *I cannot*. Only give them enough faith in themselves to induce them to say, "I can," and if they use their power, their fortunes are made. Now, we have line upon line, and precept upon precept, in a word, all the evidence, and all the examples, which the most sceptical can ask, which the most timid or cautious can desire, to prove that all persons, of whatever rank, occupation, sex, age, constitution, climate, locality, or condition, CAN abstain if they please. In England and America we have some thousands of medical men, physiologists, and chemists, who, from their profound scientific and practical knowledge, are qualified to judge in this matter, and these with one voice declare that *Total Abstinence from poisons is safe, and must be safe for every one*; but if, instead of being for us, all these were against us, yet the fact that we have millions of Teetotalers all over the world, who practise our principles without the least disadvantage, would be sufficient to show that all who like may at once and for ever abandon the use of these pernicious drinks.

But it is not always that we all do what we can, and therefore it is often necessary that the incentive of obligation should be added to the sense of ability. It is important that the auxiliary "MUST" should be added to the potential "I can." We are all conscious of power to do a thousand things which we never undertake. Conscience is the sense of duty, and until this moral faculty is quickened and called forth to speak imperatively, a large portion of our solemn obligations will be neglected. A man or woman without a conscience is unfit to live in civilised society. Animals have no convictions of right or wrong, and therefore can never be made moral or religious beings. Laws, books, the Bible, and the ministry of the word would be useless, if there were no consciences to be called forth and wrought upon.

One great desideratum in the Temperance movement is a Teetotal conscience. Until we have this we can do but little. It is often said that our societies are not religious societies, and that Teetotalism is not a duty. But this is one of the most fatal heresies. It has destroyed millions of lives, and doomed myriads of souls to perdition. Not a duty to abstain from poisons! Then it is not a duty to keep the sixth commandment! And if we may violate the sixth precept of the decalogue with impunity, what authority is there to bind us to the observance of any of the other injunctions of the Almighty! Not a duty to abstain from alcoholic poisons! Then it is not a duty to abstain from wasting the

bounties of Providence, nor a duty to take care of our property. Then we may waste our money, destroy our health, corrupt our children, injure our intellects, inflame our passions, cast stumbling-blocks in the way of others, and imperil our salvation, and yet be innocent!

The more we look at this subject, the more are we convinced that there is not a single obligation enjoined in the Scriptures that demands more rigid attention than the duty of Total Abstinence. A very little examination into the immediate and remote consequences of drinking these liquors would show, that there is not another practice in the country more detrimental to the welfare of the nation, or the success and prosperity of religion. It is an evil pregnant with ten thousand ills and crimes. It is the prolific parent of almost every vice. It promotes Sabbath-breaking, swearing, sensuality, pauperism, domestic wretchedness, disease, premature death, and shuts multitudes out of the Kingdom of Heaven. It imparts fire to inflammations and fevers; it gives wings and victims to the cholera; it adds venom to diseases of the lungs, the liver, the kidneys, the stomach, or the intestines; and arms paralysis, palsy, and apoplexy with all their power to smite the nerves, the brain, and the mind. It always begins with moderation. Here is its fountain-head. Abolish moderate drinking, and there would never arise another drunkard. There is, therefore, "A MUST" as well as a "CAN" in connection with Teetotalism. We MUST abstain, or we injure our health, waste our property, and destroy the bounties of Providence. We MUST abstain, or we corrupt our families, injure society, promote crime, weaken our intellectual and moral power, shorten our lives, and put our souls in jeopardy. I can abstain, I MUST abstain, should be the watchwords of every one who loves himself, loves his species, or loves the Redeemer.

But there is one auxiliary more which should be added to the two mentioned above. Every humane person, every patriot, every philosopher, every philanthropist, and, above all, every Christian should say, I WILL abstain. We have shown that we have the power; we have demonstrated that there is no duty more sacred or binding, and now woe be to us if we do not resolve to abandon these drinks. We may be told that many men who fill high stations in the church, stand out stoutly and firmly against this duty. We confess, with the deepest pain, that the fact is even so; and we have also to state that they have to pay dearly for their iniquity. If they are saved, yet they are "saved so as by fire." We have seen them in this world enduring chastisements for their sins, the narration of which would make every ear tingle. We have known minister after minister obliged to resign his office because strong drink had destroyed his character. Some of these also have sunk into the lowest depths of degradation, and have been a burden to themselves and a disgrace to their families and to society. We could mention cases in which nearly every member of the family of some eloquent and popular preacher have come to ruin through drink, and, alas, the father and the mother had been the first to create in them a taste for these poisons. A poor wretched drunkard, who has again and again reduced himself to beggary by dissipation, said to us the other day, "These liquors were given me with my mother's milk, I have drunk them from my infancy, and must drink them now." This man's mother was noted for her piety, and his father is still a preacher of the Gospel. Church members are continually failing through these poisons. Hundreds of children, the hope of the school and the church, are yearly lost through these liquors. Ministers, deacons, and other useful members, are every year dropping into the grave through diseases of the nerves, and the brain, and other maladies induced by stimulants; so that there is not a crime in the country so signally marked by the displeasure and curse of the Almighty as the use of intoxicating drinks. In this respect, Jehovah, in a remarkable manner, "shows that he is no respecter of persons;