

With drunken fury blazed  
His eyes—with curse and blow  
He dashed the feeble boy  
Upon the stones below.  
His bleeding form they raised,  
Sustained his dying head—  
But ere the mother's arms  
Had clasped him—life was fled.

JANET HAMILTON.

Langloan, April 13, 1857.—*Abstainer's Jour.*

### OBJECTIONS ANSWERED.

Report of the closing part of a Temperance Address, delivered by Rev Daniel McCurdy, Minister of the Presbyterian Church of Nova Scotia, in the Temperance Hall, Wallace, March 15, 1857:—

We are asked by the adversaries of the temperance reformation, "Why not leave the work of reclaiming drunkards to the gospel?" It is enough to retort and demand in our turn. Why not? This is precisely what the sound and consistent advocates of teetotalism and prohibitory laws most earnestly desire. The friends of the liquor traffic have found, in the throats of moderate drinkers & confirmed drunkards, so many "open sepulchres."—Their interest in the trade and drinking customs has placed a stone over the mouth of the sepulchre, as if to doom their victim and bind him over for ever to the congregation of the dead. Now the gospel is confessedly the "savour of life"—"the wisdom and power of God" for breaking the death slumbers of drunkards and every other class of sinners. It is the exclusive prerogative of the gospel, as the agency of God, to reclaim the drunkard. But he is dead, twice dead, "dead while he liveth." He needs the same Power to stand over his grave and call him back to life and to his right sober senses which stood by the grave of Lazarus and said, "Come forth." The gospel of Jesus Christ, like its divine Author, scorns not to commit to common hands what common hands may do, that there be no over-expenditure of its supernatural influences. When it comes to do its own special work it bids all and sundry to aid in removing the stumbling stones out the way of the drunkard's feet, and let him return to take hold again on the paths of life. As at the grave of his friend at Bethany the Saviour, in the strictest economy of his miraculous powers, commanded the spectators to remove the stone from the door of the sepulchre that the dead might be raised by the finger of God alone, so the gospel requires and expects of all, who desire its progress and efficiency, "to come up to the help of the Lord against the mighty." Any rough hands can roll away the stone from the drunkard's grave, by removing him from the liquor or the liquor from within his reach; and thus give the gospel leave to do its own peculiar work until the word of grace and truth shall have free course and action. The question, then, Why not leave the drunkard to the operation of the gospel? is appropriate only in the mouth of a sound and consistent abstainer and total prohibitionist. It comes from him with clean hands; from his opponents with the worst possible grace. It belongs to the friends, not the enemies, of the great temperance movement to put and agitate this question; and by moral suasion, by legislation, and, most of all, by christian

means and motives, to crave leave for the gospel to exercise its peculiar functions in the reclaiming of the drunkard.

It is objected again to temperance organizations, that the measures of reform which they are combined to accomplish and perpetuate are not conducted upon christian principles. This is a grave charge, if true; and it is one which is worthy of serious consideration. The friends of temperance can well afford to come to the light, even if the candle is held by the rum-powers. They must not be in too much haste to repudiate the charge. It may possibly apply to some extent both to measures and motives. No merely human institution is entitled to lay claim to infallibility. If in error, however, in main principles it is some small consolation to find themselves erring on the side of humanity. It is almost too late in the history of this good work to stay its onward progress by wholesale charges of this nature. They savour little of that charity which thinketh no evil. They imply that those who bring them profess becoming zeal themselves for christian principles. We should feel bound to stand rebuked had such objectors, like Noah's good sons, gone backward and thrown over our nakedness the mantle of love.

The friends of the temperance movement, however, may safely plead guilty to so much of this grave charge as the truth demands, and yet persevere in their labours of love, whether on christian principle or any other principle not condemned by christianity. I shall claim the liberty, not I trust in the spirit of retaliation, of meeting this class of objectors on their own ground. I shall suppose for illustration that, at the midnight hour, one of those champions for christian principle is aroused from his pleasant dreams with the cry, "Your house, sir, is on fire." Does he stop to ask the watchmen who bring him this startling message, "Have you come on this errand upon christian principle?" Does he stay to enquire of his benevolent neighbours who have left their beds to assist in extinguishing the flames, "Do you bring foul water or clean?" Does he refuse the friendly offices of all who are not in a position to declare that they are guided and governed in their neighbourly exertions by the purest of christian motives? I trow not. Like any other rational being he accepts the proffered aid and offers suitable expressions of gratitude. Now the world, my friends, is on fire. The alarm has gone forth as in peals of thunder. The liquid flame is spreading like wild-fire. There is need of all the help that can be brought to extinguish this moral conflagration. Come sober—come drunk—come sage—come savage—come christian—come sinner—come, friend, if you will. Bring water, not oil or burning fluid: bring it foul or clean and dash it on. In this world-wide and time-long conflagration there is scope for the honest competition of every sane mind. The weaker vessels too are in demand for this great emergency. Stronger in many instances than their acknowledged superiors, they are the strongest of all in this benevolent enterprise. The grappling hooks of legislation must be inserted in the paws of the demon of the fire water. "A long pull, a strong pull, and a pull all together," must move the masses and the Legislature. A good prohibitory law, come whence it may, be it from the *ins* or *outs*, is what the times require. Let it go forth—the Bill, the whole Bill, and nothing but the Bill.

### COMPLIMENTARY ADDRESS AND REPLY.

The following documents did not reach us in time for last number. Although they have already appeared in another journal we insert them, in compliance with the wish of the parties concerned, and as a token of respect for Brother Lawson:—

#### ADDRESS.

*Presented by the members of Father Mathew Division Sons of Temperance, Lower Stewiacke, to the Rev David Lawson, W. P.*

#### WORTHY BROTHER,—

It is with feelings of deep regret that we hear of your intention of removing from among a community which for a number of years has been greatly benefited by your zeal and earnestness in the advancement of every good work. To part from friends is at all times trying, especially so when those friends are united to us in the bonds of brotherhood. But much interest every way attaches to your leaving: you are about to remove from the field of christian labour in this part of the country, also from many friends in the Baptist Church over which you have presided for some years, and many friends of other denominations, in whose estimation you are held in highest respect both as a Son of Temperance, a christian minister and a gentleman.

Your character we cheerfully acknowledge, since you became a member of our noble Order, has been kind and brotherly, and your reputation "without spot or blemish." You have been faithful to your first obligation and punctual from time to time in the discharge of those offices to which you were elected—We shall feel, Rev Brother, when you are far away that we have lost a worthy member of Father Mathew Division. Your memory will ever be held dear to us while sojourners here below, and we shall perpetually miss your presence in our Division Room, also your advice and patient attention to all that was calculated to advance the interests of the Order we trust we all have so much at heart. We would recommend you to all the brotherhood, and trust that the God of all grace may bless you in your labours for the advancement not only of temperance, but also of the kingdom of Jesus Christ. May He who is the source of all love repay to your bosom that good which to others you have been so long the instrument, in God's hands, of bestowing, support you in the present hour of trouble, and be on your right hand and on your left throughout this journey of life. We trust that the memory of many pleasant and profitable hours spent in our Division Room may (when you are far away) afford you some gratification, as well as this humble Address which we present you. We would desire to crave the blessing of heaven upon your future labour in the new field that has presented itself to you in Cumberland, trusting that you may be a workman that needeth not to be ashamed, rightly dividing the word of truth. We trust that you and your family may elsewhere meet with the same esteem and regard universally felt throughout this community. In conclusion, we commit you to the Great Patriarch above, who alone can bless you and at last give you a crown of glory that will not fade. Finally, we wish you to convey to Mrs Lawson and little family our warmest wishes for their future happiness.—