#### TEMPERANCE: COMLUN-

THE POWER OF HABIT.

A Temperance Discourse, by Rev. W. H. H. Murray.

"Think on these things."—Fhil. iv, 8. [CONTINUED.]

Every drunkard was a sober man once and his ruin is a history. By what easy stages Satan posted him to his ruin Was not the first glass sweet, and its taste pleasant; did it not give play to fancy, and delightful fluency to the tengue? Did it not warm the blood, and thrill the nerves? Pover:y, dishonor disease, and a loathsome death, were not revealed to his eye, as he drained the glass proffered, perhaps by beauty's hand. Would to God they had hand. been! Would that, standing the e, glass in hand, he might then have seen, amid the gaiety that rippled around him r sing in vivid vision out of that headed glass, the woes that were to come in long and ghastly procession! Would that he could have seen the rags, and tears, and heard the wails, and the swift smiting curses, that were to be for him and his! Then would the coiled serpent have been revealed; and with one quick nervous resolution, he would then and there have cast

the korrid peril from him My people, do you ever think of the number of the graves where drunkards sleep? How heavily revolves the earth under the burden of these. Heavily, I say; for every grave is weighted, not with iron or lead, but with that which is far heavier than these in the balance of God-despair. 'Write on my tombstone,' screamed a dying drunk-ard once—' write on my tombstone, and make the letters large, and hew them deep; write but one word: 'Despair j' There is not a person here, I presume, who would stab a man; yet there are men here into whose side you had better drive a knife and let life out for ever, than to offer a glass of wine; for, should they drink, out of them would go what is swee er and nobler than life -hope and love, and fealty to virtue. Yet are there women who for get not to pray at night, who in their ign rance or thought'essness, have caused men to become drunkards. Such ignorance, formerly, God winked at: but now has he cau ed more light to shine upon th s question, that those who sin must sin against light. O my people; pray for the men who stand in poril, put the arms of your solici u e around them, and steady them; strengthen the weak will; confirm the feeble purpose; help them to resist the Tempter. When we have done our atmost, thousands even then perish. Alas, for the men who rot out of existence; who are like trees when sap and life are goneunsightly formations of exhaustion and decay. If ever one might pray to die, it is such. If ever the silver cord might be loosed or the golden bowl be broken by man's own act. it is then, when life has lost not only its joys but its usefulness and the tion of personal suffering, nor the emorse of the present has taken reformation of the individuals mereits joys but its usefulness and the The torment of further infliction out ly. Private risk, either of life or tof hell. O, charitable the earth that happiness, does not guage it. The

the graves that hold and hide such wrecks and processes of pollution. Blessed be the grass and sacred the daisies which grow and bloom above such corruption.

But, friends, there is a broader light in which to look at this subject The danger arising from the formation of drinking habits by a people, cannot be guaged by the loss of property it occasions, nor by the ruin which it brings to the individual drinker; nor even by the devastation which it works in families. You must look at the question nationally. You must study the influence of drinking habits upon national policy, national character, and national destiny, before your mind is prepared to take in the full proportions of the peril. For the whole is made up of parts, and disease in any part of a vital organism, endangers the whole. We are all drops in the mighty current of national circulation. Not a day but that we carry strength or weakness to some part of the system. Not an hour but that we help to regulate or disturb the pulse of the nation. Entire righteousness is the only sure principal of national permanence. To this proposition all history gives indorsement.

I cannot expand this thought, but you will agree with me in this, that the same argument which proves that drunkenness is destructive to the individual proves by parity of reasoning that it is destructive to the nation at large. The great work which we of this generation, who recegnize the danger, have to do, is not to effect personal reformation only—that is a great work—but so, chiefly, because it ministers to a larger and more glorious result. Our studentship of the question must be patient and exact. We must eman. cipate society from an evil which it itself upholds. We must deliver the business of the country from an unfair competition, and the politics of the nation from the curse of an overshadowing and provoking influence. We must instruct ignorance, remove prejudices, quicken conscience, interpret economic laws to the masses, and by arming the moral sense of the nation against a traffic which does more than all else beside to encourage drinking habits, even tually banish it from the land. We may not live to see it but the day will surely come, when, in public opinion, and before the law, the man who by enticement of gain put the bot le to his neighbors lips, shall s and side by side with him who puts his neighbor into bondage, to the chain, and the lash. In the light of that moral discernment, which shall have somewhere in the future, discerning between the evil and the good, and the graduations of the same, the keeper of the dramshop shall have no other brotherhood than that which his nature and his prac tice secure for him, with the keeper

of the slave pen. The temperance movement, as I regard it, therefore, has in its widest sense for its object, not the allevia-

consents to cover such. O, kind perpetuation of our liberties, the honor of the nation in its highest and widest sense, these give you the culmination of that reform, which partially fills and should entirely fill the land with its healthy agitations.

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