

"The time is come that judgment must begin at the house of God." Let conscience, then, solemnly review our whole argument by the infinitely holy law. Is it right for members of the church to do all this? Is it indeed right for the *Church of Christ* to sanction practices fraught only with wounds, death, and perdition? Will *real Christians* act so? Such, however, must be the temperance creed of those who would encourage the distiller, the vender, or the consumer, in his deadly course.

Let it not be suggested, that our argument bears chiefly against the *excessive* use of intoxicating drink. For common sense and candour must admit, what has been a thousand times demonstrated,—that the *moderate* use of the poison is the real occasion of all its woes, blasphemies, and abominations. Who was ever induced to taste by the disgusting sight of a drunkard? Or who ever became a drunkard, except by *moderate* indulgence in the beginning? Indeed this habit of *moderate* drinking in professors of religion, is, perhaps, *tenfold worse*, in its influence on society, than occasional instances of drunkenness. For these excite abhorrence, and rather alarm than betray; while *moderate* indulgence sanctions the general use, and thus insidiously betrays millions to destruction. Oh, never, since the first temptation did Satan gain such a victory as when he induced Christians, by their example, to sanction every where the use of intoxicating liquor. Let Christians at once, withdraw the sanction they have given, and by *generously diffusing light on this subject*, do half as much to expose, as they have done to encourage this grand device of the devil, and rivers of death will be dried up.

The *duty of professing Christians* then, in regard to intoxicating drink, is very plain. If their vision be not clouded by reason of the poison, they cannot but see that it would be pleasing to God, happy for themselves, beneficial to the world, and conducive to the highest interests of *Christ's* kingdom, for them to adopt with one consent the principle of **TOTAL ABSTINENCE**, and make *generous* efforts for disseminating this principle.

Do any say we carry the matter too far?—requiring **TOTAL ABSTINENCE!** *Do unto others, as ye would they should do to you*, is the eternal law. But suppose your own child, your brother, your sister, the wife of your bosom, were in imminent peril from the example or temptation of others,—would you be pleased with this? No. Well, the example of moderate drinkers and the temptations of retailers, you admit, have ruined, and must continue to ruin vast multitudes. Can you, then, justify such by the "golden rule"—the eternal law? Ah, let the burning tide *actually desolate your own family*; and then answer.

Is it said by some, that should they give

up the traffic in intoxicating drink, the sacrifice must be very great, and occasion serious embarrassment? This is indeed hard; but is it not harder to sin against God and the Church, and the whole community? Calculate for *eternity*, as well as time. For "God shall bring every work into judgment;" and "what is a man profited if he thus gain the whole world?"

Do any say that we preach abstinence from *all* that intoxicates in the place of the Gospel? then the greater is the duty of all who love the Lord Jesus Christ *in sincerity* to come forward, and vindicate the honour of his blessed revelation: it is unmanly and slothful to sit at home, and desery the many well-disposed, self-denying, and benevolent of God's servants as self-righteous Pharisees, who are applying the only remedy ever projected as an efficient correction of the many-headed monster that is stalking through the land, invading the comforts of the peasant and the prince, and threatening the eternal destruction of *all*.

Do these *neutral* and *active* opponents of the *Total Abstinence Patriots* (if deserving no higher denomination) avoid every *occasion* of offence? Do they remove every block of stumbling to their brother? Do they, while they condemn the preachers of *temperance* in the use of God's creatures, and the *total abstinence* from the soul-destroying poison—(the arch enemy's prime minister, and grandest device for the destruction of soul and body)? Do they, we would ask, in their families and domestic circles, exhibit their detestation of the abominable sin of *drunkenness* by disusing the agent? Do they jealously and scrupulously act according to the oracles of God,—and "do nothing whereby a brother may offend," lest the *moderate* use of the insidious beverage should give birth to one solitary home-hater, sabbath-breaker, murderer or blasphemer?

To all advocates for the *moderate use of intoxicating poison* we would submit the following considerations. Will *abstinence* from intoxicating drink make a drunkard? Will abstinence from intoxicating drink make a sabbath-breaker? Will abstinence from intoxicating drink make a murderer? Will abstinence from intoxicating drink make a blasphemer?

Now, can the *moderate* use of *intoxicating drink* make either? It can make *all*; and if there be a sin of greater enormity, which the seducer of man and enemy of God can invent; he can have no more influential ally than the delusive draught for its achievement—he can have no readier agent than the *promoter* of the *moderate* use of the *drunkard's drink*.

And the victim he aims to seduce may be from among your own lovely innocent and prattling babes, *trained* up in the way of *moderately* using the destructive poison, till at length he falls into the well-laid plot of *drunkenness*.

Who are the haters of all decency?—Of the wives and children they have sworn to cherish? Who are the Sabbath-breakers?—liars?—murderers and blasphemers? Who laugh at hell, and defy the living God? **THE DRUNKARD!! THE DRUNKARD!!!**

And how is this wretched man or woman made?—By the *moderate* use of the drunkard's drink.

Can nothing be done to prevent the existence of drunkard's? Yes! **TOTAL ABSTINENCE** from the drunkard's drink!—i. e. cider, ale, wine, whiskey, gin, rum, and brandy, with every *invention* of man that can intoxicate.

Is drunkard-making God's work or Satan's work? *God blesses* the labours of the total abstinence advocates, and will have no fellowship with the works of darkness.

The remedy is plain, if every "*professing Christian*" would act up to the light that is in him; "for to him that knoweth to do good, and doeth it not, to him it is sin," and "the soul that sinneth, it shall die."

One more question—Is it true, that where one person is benefited by the moderate use of these drinks, many families are ruined by them? Again, Is it true, that our hospitals, poor-houses, gaols, and lunatic asylums are principally filled by the victims to the use of these drinks?

Do you exult in the consciousness of being wholly freed from the unclean thing? Then think of the millions still contaminated, and reflect "Such were some of you, but ye are washed"—ye are rescued from the pollution. GOD "hath made you to differ." Now then, his injunction is, "When thou art converted, strengthen thy brethren." Strengthen those few who are pouring out their breath or spending their treasure in this cause.

But woe to that man, who, at this crisis of the reformation, shall knowingly encourage the *exciting cause* of such evils! And heaviest woe to him who shall avail himself of a standing in the church for this purpose! I hear for such, a loud remonstrance from millions yet unborn; and a louder still from the throne of eternal judgment: OH! TAKE WARNING!!

ALCOHOL being conveyed to the brain, in the current of the blood, the character of which it alters by its poisonous nature, causes the serous or watery portion to penetrate the sides of the vessels into the surrounding tissues. This, combined with alcohol, operating on the delicate membranes, vessels, and medullary matter of the brain, irritates, hardens, and injures them; and eventually destroys their functions. Moreover, as every operation of the brain is accompanied by waste, it needs pure blood to nourish and repair it, instead of the poisonous fluid described; which pure blood not being afforded, the brain conse-