

abandoned would frequent, instead of meeting us at every turning, as it does at present, and throwing its seductive lures openly around all classes, and almost every individual in society.

To the PHILANTHROPIST, we would say, there is much more enlightened benevolence in endeavouring to stop intemperance, than in endeavouring to remedy its effects. And that it is also much easier—for drunkenness will be arrested, if men only cease to drink; whereas, all the means and appliances in the world will not cure its effects, if it continue.

To the PATRIOT, we would say, if you wish to introduce general education—to reduce pauperism to its minimum point—to suppress crime; and to develop the energies of the people—an essential element to success on all these desirable objects, is to banish intemperance; and the only way to do this, is to abolish the drinking customs and usages, out of which intemperance is constantly produced.

To the CHRISTIAN, we would appeal in this matter most earnestly. To whom can we look for an example of self-denial, for the good of others, if not to you? “If meat make my brother to offend, I will eat no flesh while the world standeth” was the declaration of one whose authority, we are all willing to admit. Does not the same principle apply in the case before us? Let every Christian say: “If intoxicating drinks make my brother to offend, I will drink none while the world standeth.” And do they not make your brother to offend? Look either at the church, or the world, and answer this question? Besides, they may not stop with your brother—they may, if you go on to use them, make you to offend also. “Let him that thinketh he standeth, take heed, lest he fall.”

But it is not only as a preventive measure that the Temperance reformation commends itself to the Christian—it comes directly in aid of all other good efforts. Do you wish to educate poor children, in Sabbath or day schools? What deprives them of the clothing necessary to attend, but the drinking habits of their parents? If you would distribute tracts, scriptures, &c., what causes them, in many instances, to be totally disregarded, but intemperance? Nay, if you would send the Gospel to the heathen, what meets you there with more deadly antagonism than the liquors sent by your own countrymen, and the drinking habits of those who call themselves Christians. Once more: Why are all religious societies, and most churches labouring under a load of debt, and scarcely able to meet current expenses, without attempting to extend their operations, to meet the wants of a perishing world? Is not a solution of this extraordinary anomaly to be found in the drinking habits of Christians. There is much more spent in the useless and pernicious custom of using intoxicating drinks by the professing Christians of Britain, than all that they give for the support of churches, schools, missions and Bible and tract societies, put together. If, then, we wish to see these incalculably important institutions adequately supported, let us unite to banish intoxicating drinks.

We would add a word to those who are verging upon habits of intemperance. Dear friends, go no nearer the precipice that yawns.