

How shall we place the censer between the living and the dead, and stay the plague?

We answer: *not by legislative enactments.* The arm of power alone can never reach the evil. In countries, where the people have so much power as in Great Britain, and Canada, the forcible abolition of so universal a favourite, will not be tolerated. Raising the duties, will only whet ingenuity to cheat the exciseman, and increase the sin of contraband trade. The disuse of ardent spirits, *must be effected by a moral power*, not by physical constraint. It must be the result of choice, not of necessity. It must be by arguments, addressed to the conscience and interest of the great mass of the community—arguments inducing the temperate entirely to abstain and oppose as a barrier to the swelling flood, the breasted front of their own example. It must be a moral revolution reaching, and correcting the every day usages of society. Old customs must be abolished, and new laws will become unnecessary. Let every man, who does not love liquor, cease entirely to drink it, let him banish it from his sideboard, let him cease to give it to his workmen, let him gently, but seriously, and resolutely refuse, “on every occasion, and in every place and from every hand” to taste the fatal cup. The temptation will then, be entirely removed from him, and his, and all over whom he has any influence. Thousands will thus be saved from intemperance. Many who have just begun to travel the downward road, by the removal of the occasions of drinking might be seasonably reclaimed. The evil would thus be crushed in the bud, and the monster strangled in his cradle. And were this method universally adopted, in twenty year’s time there would not be a drunkard in the land. Say not, that your example will be of no avail, in achieving so vast a result. Every good thing must have a beginning. As you are personally responsible to the Supreme tribunal, be anxious to discharge your personal duty. Be not partakers of other men’s sins. Let your influence be salutary within your sphere, whether it be large, or small; and in that respect, you will do all that God requires. If you should be the means of saving but one man, from intemperance, it would be worth the united exertions of the community.

The plan proposed, is the *simplest* possible. There is no long process, necessary for its explanation, or accomplishment. It is simply, to *let ardent spirits alone.* It is just to observe the direction “touch not, taste not, handle not.” If you really are temperate, it is the easiest prescription in the world. If you do not love strong drink; it will be no sacrifice to leave it off. If you are attached to it, you have the most urgent reason, to stop at once, and consider, before you are irretrievably ruined. If the plan proposed is thus easy of adoption, if it promises the only relief to the enormous evils of intemperance, if it ensures an effectual and speedy reformation of the condition of society, how can any one in consistency with that love of his neighbour, which is the requirement of the Gospel, and the test of his piety, refuse to adopt it? How can any one, who loves God, continue in league, with the direct enemy of the interests of righteousness? It is not only a plan, which a conscientious man *may* adopt, but which in our