

into our dwellings the contagion, apply it to the lip, and receive it into the system.

I know that much is said about the prudent use of ardent spirits; but we might as well speak of the prudent use of the plague—of fire handed prudently around among powder—of poison taken prudently every day—or of vipers and serpents introduced prudently into our dwellings, to glide about as a matter of courtesy to visitors, and of amusement to our children.

First or last, in spite of your prudence, the contagion will take—the fatal spark will fall upon the grain—the deleterious poison will tell upon the system—and the fangs of the serpent will inflict death. There is no prudent use of ardent spirits, but when it is used as a medicine. All who receive it into the system are not destroyed by it. But if any vegetable were poisonous to as many, as the use of ardent spirits proves destructive, it would be banished from the table: it would not be prudent to use it at all. If in attempting to cross a river upon an elastic beam—as many should fall in and be drowned, as attempted to use ardent spirits prudently and fail, the attempt to cross in that way would be abandoned—there would be no prudent use of that mode of crossing. The effect of attempting to use ardent spirits prudently, is destructive to such multitudes, as precludes the possibility of prudence in the use of it. When we consider the deceitful nature of this sin, and its irresistible power when it has obtained an ascendancy—no man can use it prudently—or without mocking God, can pray while he uses it, “lead us not into temptation.” There is no necessity for using it at all, and it is presumptuous to do so.

2. A wakeful recollection should be maintained of the distinction between intemperance and drunkenness. So long as men suppose that there is neither crime nor danger in drinking, short of what they denominate drunkenness, they will cast off fear and move onward to ruin by a silent, certain course until destruction comes upon them, and they cannot escape. It should be known therefore, and admitted, that to drink daily, at stated times, any quantity of ardent spirits, is intemperance, or to drink periodically as often as days, and times, and seasons, may furnish temptation and opportunity, is intemperance. It may not be for any one time the intemperance of animal or mental excitement, but it is an innovation upon the system, and the beginning of a habit, which cannot fail to generate disease, and will not be pursued by one hundred men without producing many drunkards.

It is not enough therefore to erect the flag ahead, to mark the spot where the drunkard dies. It must be placed at the entrance of his course, proclaiming in waving capitals—THIS IS THE WAY TO DEATH! Over the whole territory of “prudent use,” it must wave and warn. For if we cannot stop men in the beginning, we cannot separate between that and the end. He who lets ardent spirits alone before it is modified with, is safe, and he only. It should be in every family a contraband article, or if it is admitted, it could be allowed for medical purposes only. It should be labelled as we label laudanum—and touch not, taste not, handle not, should meet the eye on every vessel which contains it.

Children should be taught early the nature, symptoms and danger of this sin, that they may not unwittingly fall under its power. To save my own children from this sin has been no small part of my solicitude as a parent, and I can truly say, that should any of my children perish in this way, they will not do it ignorantly, nor unwarned. I do not remember that I ever gave permission to a child to go out on a holiday, or gave a pittance of money to be expended for his gratification, unattended by the earnest injunction, not to drink ardent spirits, or any inebriating liquor; and I cannot but believe, that if proper exertions are made in the family to apprise children of the nature and danger of this sin, to put them on their guard against it—opinions and feelings and habits might be so formed, that the whole youthful generation might rise up as a rampart, against which the fiery waves of intemperance would dash in vain, saying, hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed. To all our schools instruction on this subject should be communicated, and the Sabbath schools now spreading through the land, may in this manner lead a mighty influence to prevent the intemperance of the rising generation.

In respect to the reformation of those over whom the habit of intemperance has obtained an ascendancy, there is but one alternative—they must resolve upon immediate and entire abstinence.

Some have recommended, and many have attempted, a gradual discontinuance. But no man's prudence and fortitude are equal to the task of reformation in this way. If the patient were in close confinement, where he could not help himself, he might be dealt with in this manner, but it would be cruelly protracting a course of suffering through months, which might be ended in a few days. But no man, at liberty, will reform by gradual retrenchment.—Substitutes have also been recommended as the means of reformation, such as opium, which is only another mode of producing inebriation, is often a temptation to intemperance, and not unfrequently unites its own forces with those of ardent spirits to impair health, and destroy life. It is a preternatural stimulant, raising excitement above the tone of health, and is predisposing the system for intemperate drinking.

Strong beer has been recommended as a substitute for ardent spirits, and a means of leading back the captive to health and liberty. But though it may not create intemperate habits as soon, it has no power to allay them. It will finish even what ardent spirits have begun—and with this difference only, that it does not rasp the vital organs with quite so keen a file—and enable the victim to come down to his grave, by a course somewhat more dilatory, and with more of the good-natured stupidity of the idiot, and less of the demonic frenzy of the madman.

Wine has been prescribed as a means of decaying the intemperate from the ways of death. But habit cannot be thus cheated out of its dominion, nor ravening appetite be amused down to a sober and temperate demand. If it be true that men do not become intemperate on wine, it is not true that wine will restore the intemperate, or stay the progress of the disease.

Enough must be taken to screw up nature to the tone of cheerfulness, or she will cry “give,” with an importunity not to be resisted, and long before the work of death is done, wine will fail to minister a stimulus of sufficient activity to rouse the flagging spirits, or will be come acid on the enfeebled stomach, and brandy and opium will be called in to hasten to its consummation the dilatory work of self-destruction. So that if no man becomes a sot upon wine, it is only because it hands him over to more fierce and terrible executioners of Heaven's delayed vengeance.

If in any instance wine suffices to complete the work of ruin, then the difference is only that the victim is stretched longer upon the rack, to die in torture with the gout, while ardent spirits finish life by a shorter and perhaps less painful course.

Retrenchments and substitutes then are idle, and if in any case they succeed, it is not in one of a thousand. It is the tampering of an infant with a gun, the effort of a kitten to escape from the paw of a lion.

There is no remedy for intemperance but the cessation of it. Nature must be released from the unnatural war which is made upon her, and be allowed to rest, and then nutrition, and sleep and exercise, will perform the work of restoration. Gradually the springs of life will recover tone, appetite will return, digestion will become efficient, sleep sweet, and the muscular system vigorous, until the elastic heart with every beat shall sound health through the system, and joy through the soul.

But what shall be done for those to whom it might be fatal to stop short?

Many are reputed to be in this condition, probably, who are not—and those who are, may, while under the care of a physician, be dealt with as he may think best for the time, provided they obey strictly as patients his prescriptions. But if, when they are committed to their own care again, they cannot live without ardent spirits—then they must die, and have only the alternative to die as reformed penitents, or as incorrigibly intemperate—to die in a manner which shall secure pardon and admission to heaven, or in a manner which shall exclude them forever from that holy world.

As the application of this discourse, I would recommend to every one of you who hear it, immediate and faithful self examination, to ascertain whether any of the symptoms of intemperance are bo-

gining to show themselves upon you. And let not the consideration that you have never been suspected, and have never suspected yourselves of intemperance, deprive you of the benefit of this scrutiny. For it is inattention and self-confidence which supercede discretion, and banish fear, and let in the destroyer, to fasten upon his victim, before he thinks of danger or attempts resistance.

Are there then set times, days and places, when you calculate always to indulge yourselves in drinking ardent spirits? Do you stop often to take something at the tavern when you travel, and always when you come to the village, town, or city. This frequency of drinking will plant in your system, before you are aware of it, the seeds of the most terrific disease which afflicts humanity. Have you any friends or companions whose presence when you meet them, awakens the thought and the desire of drinking? Both of you have entered on a course in which there is neither safety nor hope, but from instant retreat.

Do any of you love to avail yourselves of every little catch and circumstance among your companions, to bring out “a treat?” “Alas, my lord, there is death in the pot.”

Do you find the desire of strong drink returning daily, and at stated hours? Unless you intend to travel all the length of the highway of intemperance, it is time to stop. Unless you intend to resign your liberty forever, and come under a despotism of the most cruel and inexorable character, you must abandon the morning bitters, the unctious stimulant, and the evening bowl.

Do any of you drink in secret, because you are unwilling your friends or the world should know how much you drink? You might as well cut loose in a frail boat before a hurricane, and expect safety: you are gone, gone irrevocably if you do not stop.

Are you accustomed to drink, when opportunities present, as much as you can bear without any public token of inebriation? You are an intemperate man now, and unless you check the habit, you will become rapidly more and more intemperate, until concealment becomes impossible.

Do your eyes, in any instance, begin to trouble you by their weakness or inflammation? If you are in the habit of drinking ardent spirits daily, you need not ask the physician what is the matter—nor inquire for eye water. Your redness of eyes is produced by intemperance; and abstinence, and that only, will cure them. It may be well for every man who drinks daily to look in the glass often, that he may see in his own face the signals of distress, which abused nature holds out one after another, and too often holds out in vain.

Do any of you find a tremour of the hand coming upon you, and sinking of spirits, and loss of appetite in the morning? Nature is failing, and giving to you timely admonition of her distress.

Do the pains of a disordered stomach, and blistered tongue and lip, begin to torment you? You are far advanced in the work of self-destruction—a few more years will probably finish it.

OF THE CHRISTIAN RELIGION.

BY THE RIGHT HONOURABLE JOSEPH ADDISON.

SECTION I.

1st. Character of the Times in which the Christian Religion was propagated.

2d. And of many who embraced it.

3d. Three eminent, and early instances.

4th. Multitudes of learned Men who came over to it.

5. Belief in our Saviour's history, the first motive to their Conversions.

6th. The names of several Pagan Philosophers, who were Christian Converts.

1st. It happened very providentially to the honor of the Christian Religion, that it did not take its rise in the dark illiterate ages of the World, but, at a time when arts and Sciences were at their height, and when there were men who made it the business of their lives to search after Truth, and sit the several opinions of Philosophers, and Wise Men, concerning the duty, the end, and chief happiness of reasonable creatures.

2. Several of these therefore, when they had informed themselves of our Saviour's History; and examined with unprejudiced minds the doctrines and