

above 9000 cases of disgraceful drunkenness—and which consumes ten gallons of ardent spirits annually in each family throughout the kingdom—a quantity double of that consumed in Ireland, notwithstanding all its infamy on account of intemperance.

(To be continued.)

#### TEN REASONS WHY NO MAN SHOULD MAKE ARDENT SPIRITS.

1. It does no good. The money expended in fixtures, fuel, labour and stock is worse than thrown into the sea.

2. It does an immense amount of evil.—It is the direct occasion of poverty, loss of property, loss of health, loss of character, loss of reason, and loss of life.

3. It converts the bounties of Providence, from the design of the giver, and changes them into a destructive poison.

4. It distresses and offends many virtuous members of the community.

5. It tends directly to encourage and promote vice, and thus to endanger the civil and religious institutions of our country.

6. It puts to hazard the distiller's own reputation, property, health and life, and in seven cases out of ten, inflicts a curse upon his posterity for several generations.

7. It is an employment, the review of which will give no consolation upon a sick bed and in a dying hour.

8. It is a business which public opinion, reason, experience, and scripture have all condemned as immoral and contrary to one of the primary laws of natural and revealed religion.

9. It is doing that for which no valid argument has or can be given, and it must therefore be regarded as wholly inexcusable.

10. It is an employment in which, if any man engage or continue, he will sin against light, and conviction, and truth, and at the bar of conscience and of an offended God, stand condemned without excuse.

DR. FRANKLIN'S OPINION.—As to spirits and liquors that have passed through the tortures of fire, they are only of modern invention and Ottoman extraction; and are of such use as the blowing up of a house in a universal conflagration to save some palace. Neither were they designed by nature or its Author for an animal body as nourishment or common drink, and scarce deserve a place in the apothecary's shop; spirits have made more havoc among mankind by far than even gunpowder.

#### THE BIBLE ON TEMPERANCE.

(Continued from last number.)

Second, we mention those passages which commend temperance and warn against the opposite.

Lev. x. 9, 10. Aaron and his sons are commanded to drink no wine or strong drink when they went into the tabernacle, under pain of death. Is it right for ministers to drink now?

Lev. xxxv. 14. The Rechabites drank not even wine. Would it be sinful for every person to follow their example?

Prov. xxxi. 4. "It is not for kings to drink wine, nor princes strong drink." If civil rulers must drink none, is it right for spiritual rulers, preachers, and elders to use strong drink? Do our officers in Church and State know that this verse is in the Bible? Why do they so generally disregard it?

1st Sam. i. 15. Hannah drank none. Would it be wrong for all mothers and females to follow her example?

Num. vi. 3. The Nazarites were allowed to drink no wine or strong drink. If all Christians, who are bound by as solemn vows as ever Nazarites were, should cease from wine and strong drink, would it be offensive to God? Would it not rather be pleasing?

Luke xxi. 34. "Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, &c. Many Christians are offended when warned against intemperance. Are they angry at Christ when he tells them to beware of drunkenness? Our Saviour's caution needs still to be sounded to the churches.

Rom. xiii. 13. "Let us walk—not in rioting and drunkenness." Are Christians better now than in Paul's day? If not, let them observe his exhortation.

Eph. v. 18. "Be not drunk with wine."

1st Tim. iii. 3. A bishop must be "not given to wine." Verse 3. Deacons must be "not given to much wine."

Titus i. 8. A bishop must be "temperate." Are these injunctions binding on ministers, and elders, and deacons now? And are they all strictly temperate? Are none of them given to wine, much wine—yea, to strong drink, and that not in the smallest quantities?

1st Peter, iv. 3. "The time past of our life may suffice us," &c., "when we walked in lusts, excess of wine," &c. And may not the time past suffice with Christians now to have wrought the will of the gentiles, the will of the devil, when they made, and sold, and used ardent spirit? Is it not high time for them all to give it up?

#### THE TEMPERANCE CATECHISM; OR, MANUAL OF TEMPERANCE PRINCIPLES,

Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.

13. Q. But do they produce no good effects on those who use them?

A. They do not possess one nutritious quality that can either support or strengthen the frame; they only produce a momentary excitement, then leave the individual more injured than benefited by their use.

14. Q. How is it then that they are so generally used?

A. Because the public mind has been grossly deceived as to the nature and properties of spirituous liquors, until the evils produced by them have become so alarming as to lead to an investigation, which has awakened society to a sense of their danger.

15. Q. Could not medical men correct the errors of the public, and point out the evil?

A. They have frequently done this; but, as a great part of their practice arose from the general use of spirits, and as the love of strong drink led the multitude to trifle with their opinions, they declined to urge the necessity of abstinence.

16. Q. Do you know the opinions of any medical men of note and eminence on the subject?

A. Yes; Sir Astley Cooper says, "I never suffer ardent spirits in my house, thinking them *evil spirits*. And if persons using them could witness the *white livers*, the *dropsies*, and the shattered nervous systems which I have seen as the consequences of drinking them, they would be aware that *spirits* and *poisons* were synonymous terms."

17. Q. Can you mention the opinion of any other?

A. Yes; the late Dr. Lettsom, an eminent physician of London, declared that most of the instances of sudden death which came to his knowledge, and the illness of the greater number of his adult patients, were occasioned by the practice of taking a glass of spirits and water after supper.

18. Q. Do you know of any other medical opinion?

A. Yes; Dr. Trotter says, that of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirituous liquors; and that most sudden deaths are occasioned by them.

(To be continued.)