

shut," say, nor the "gates of hell" shall now be able to prevail against us while the God of Jacob is our trust, and the Lion of the tribe of Judah is on our side.

I would not be understood to say that all our societies are prospering, but I do say the majority are. The systematic and well-executed arrangements of most of them produce a two-fold effect—first, the stability of the members, secondly, augmenting the force; while a few are languishing for want of employing the legitimate and successful means of healthy agitation. How long will it be, till all our members understand that *the whole pledge is to be kept?* not the first, to the shameful neglect of the latter part, but the whole pledge.

I noted the symptoms of declension. 1, Public meetings abandoned. 2, Committee meetings neglected. 3, Delinquents blamed but not dealt with. 4, Injudicious selection of officers. 5, No Temperance paper taken. 6, Little or no prayer offered to God for assistance and success.

I likewise observed the signs of activity. Where thorough-going tee-totalers were selected as office-bearers, they attended to their own committee business, and frequently called public meetings, and when not convenient to have a suitable person to address them, devised various plans to keep up the interest of such meetings—among others I may mention the following:—Reading selected pieces from the *Advocate or Anti-Bacchus*; debating certain questions, such for instance as "Is intemperance or war the greatest evil?" "Is the traffic moral or immoral?" relating tee-total experiences; requiring every member of Committee to speak for five minutes; calling for and answering objections. They also visited their delinquents and endeavoured to have them renew their pledge, if not, they were expelled after an impartial trial. They promoted the circulation of the *Advocate*, by subscribing themselves, and recommending it to others. In some cases, soirées, processions, and water excursions have been attended with the most happy consequences. Juvenile societies are formed to great advantage, and by this means the young are initiated; they wax strong and confident, become public speakers, and are very successful in obtaining signatures to the pledge. At Ingersollville, four girls averaging ten years, obtained 193 names in six weeks. Juvenile tea parties and processions, tend to stimulate the youth, and qualify them for future usefulness. I found that where unions existed, the societies were more healthy and active: indeed such organizations must be formed, in order to ascertain our strength, our influence, our success—in a word, to be able to feel the *pulse* of our cause in the province.

District, county, and township unions ought to be encouraged and promoted, until every society, however isolated or insignificant, is properly represented in the union to which it belongs; and if at all practicable, an agent should be engaged by each. There are quite a number willing to be employed, and I am confident the members are well able to support such an enterprise. I was glad to know that the measure of forming a Provincial Union is favorably entertained, and may go into operation as soon as a convention can be called. Without systematic, energetic, constant and determined agitation, the work will not advance as it ought to do; and thousands of human victims in Canada must be annually sacrificed on the Altar of Bacchus, the god of Intemperance, unless we do our duty, and do it with promptitude.

O ye tee-totalers! though we call you to conflict, and furnish you with armour offensive and defensive, yet, "no blood shall stain your battle flag," nor are your weapons carnal. Up then, gird on your bucklers—martial your forces—lift the standard, and

move on close to the gates—demand admission in the name of humanity, in the name of God. It shall not be denied, millions more, born and unborn will bless you, while with conquered laurels they deck your brow and crown with victors' crowns, your heads.

The reformation of drunkards still goes on, and a goodly number of them are thoroughly reformed, by the grace of God regenerating their hearts. I believe about 250 drunkards were induced to join at my meetings, and some of them desperate cases. I generally proposed four conditions, upon compliance with which were guaranteed to them, improved circumstances, health of body, and stability, viz.:—1, Give your name cheerfully. 2, Go straight home, find a secret place, and pray "Lord help me to keep my pledge." 3, When the appetite craves, drink milk and water mixed, or water only. 4, Always pass on the opposite side from the tavern.

When I left home I had two distinct objects before my mind, namely, to advance the best interests of the temperance cause, and to collect as much money as possible to assist the Committee in meeting their liabilities.

In attending to the first object, my mind was deeply impressed with the necessity of a course of argumentative reasoning with the understanding and judgment, sustained by facts incontrovertible and conclusive; as well as appeals to the conscience, supported by the word of God.

Ignorance prevails to a great extent both with reference to the enormity and extent of the evil of Intemperance. I endeavoured to prove it to be an unnatural habit and sin, formed and cherished contrary to the design of our Creator, and with an utter disregard and contempt for pecuniary means, domestic claims, bodily health, peace of conscience! a judgment day!! and a burning hell!!! And further, that few other evils, temporal, physical or moral, but would be easily, naturally, and fearfully aggravated by this evil. It befools the wise, enervates the strong, degrades the noble, desecrates that hallowed shrine of Divinity, *the believer's heart*, outlaws all moral laws, and bids defiance to High Heaven! Surely hell is its birth-place and the devil its progenitor. "Fools make a mock at sin," and no wonder: but how can temperance men treat with levity and indifference, a subject, the transcendent importance of which consists in the fact, that "*drunkenness*" is a *damning sin*. A man once intoxicated is a drunkard—a hard drinker is a drunkard—he whose heart is *set on drink* is a drunkard; what an immense number then there are to be reclaimed; how erroneous the opinion that only such as have been repeatedly intoxicated deserve that stigma. Sixty millions already have found their way to the everlasting burnings, sustaining that character; and thousands more are hurrying on, still the world looks on, but wonder not; *the church looks on* and hesitates to stay the destroyer, till sheep after sheep is thrown over to the prowling wolf, whose horse-leech cry is gratified with 30,000 annually. The church hesitates to denounce this traffic in blood—in souls—and is terribly afraid of offending men whose business is to people hell and fill our world with wretchedness and woe. This is the result whatever may be the ostensible end at which they aim. I felt it to be my duty to call attention to the nature of the pledge as a *moral obligation*, requiring strict and constant adherence as long as the party lives, whether he withdraw his name or not from the society: and further, the paramount importance of consistency of character in all who thus stand forth as moral reformers in the sight of their fellow-men, but more especially in those who act in a public capacity. Only think of a man *addressing* a meeting with a *quid* in his mouth—an *unbeliever* denouncing *christian* professors and ministers—an infidel insinuating the defectiveness of gospel truth, power and grace. O consistency! thou art a fair jewel—may every tee-totaler wear thee.