

mony of all physicians proves, that the intemperate are first attacked by epidemic disorders. This is universally the case in the southern states, and in the West Indies. Experience also proves that those attendants upon the sick, who refrain from the use of ardent spirits, escape, while those who use them are swept away. If facts could convince, the use of ardent spirits would be abolished. But the love of rum is stronger on the human mind than the truth of Heaven.

If, then, ardent spirits are not necessary in sickness; if they do not prevent the effects of heat and cold; if they do not add to our strength, and enable us to perform more labor; when are they necessary? Why, people in health say, they want to drink them now and then—they do them good. What good? If they are well, why do they need them? For nothing but to gratify the taste, and to produce a feeling of intoxication and derangement, slight in its degree when moderately used, as they are by such people, but the character of the feeling is no less certain. It is the same feeling that induces the drunkard to drink. One man takes a glass to do him good, to make him feel better; another wants two; another three; another six; and by this time he is intoxicated, and he never feels well till he is so. He has the same feeling with the man who drinks a single glass, but more of it; and that man who, in health, drinks one glass to make him feel better, is just so much of a drunkard; one-sixth, if it takes six glasses to intoxicate him. He has one-sixth of the materials of a drunkard in his constitution.

But it is this moderate use of ardent spirits that produces all the excess. It is this which paves the way to downright and brutal intoxication. Abolish the ordinary and temperate use of ardent spirits, and there would not be a drunkard in the country. He who advises men not to drink to excess, may lop off the branches: he who advises them to drink only on certain occasions, may fell the trunk; but he who tells them not to drink at all, strikes and digs deep for the root of the hideous vice of intemperance; and this is the only course to pursue. It is this temperate use of ardent spirits that must be discontinued. They must be no longer necessary when friends call, when we go to the store to trade, to the tavern to transact business, when we travel the road on public days—in fact, they must cease to be fashionable and customary drinks. Do away the fashion and custom that attend their use, and change the tone of public feeling, so that it will be thought disgraceful to use them as they are now used by the most temperate and respectable men, and an end is for ever put to the prevalence of the beastly disease of intoxication. Let those who cannot be reclaimed from intemperance, go to the ruin, and the quicker the better, if you regard only the public good; but save the rest of our population; save yourselves; save your children! Raise not up an army of drunkards to supply their places! Purify your houses! They contain the plague of death; the poison that in a few years will render some of your little ones what the miserable wretches that you see staggering the streets are now. And who, I ask, would not do it? What father, who knew that one of his sons, that he loves, was in a few years to be what hundreds you can name are now, would hesitate, that he might save him, to banish intoxicating drinks from his premises for ever.

But if all will do it, he is saved; and he who contributes but a mite in this work of God, deserves the everlasting gratitude of the republic. If the names of a Brainerd, of a Swartz, of a Buchanan, have been rendered immortal by their efforts to convert the heathen to Christianity; the names of those men who shall succeed in converting Christians to temperance and sobriety, should be written in letters of ever-during gold, and appended by angels in the temple of the living God. The sum of their benevolence would be exceeded only by His, who came down from heaven for man's redemption. Then banish it: this is the

only way to save your children. As long as you keep ardent spirits in your houses, as long as you drink it yourselves, as long as it is polite and genteel to sip the intoxicating bowl, so long society will remain just what it is now, and so long drunkards will spring from your loins, and so long drunkards will wear your names to future generations. And there is no other way, whereby man can be saved from the vice of intemperance, but that of *total abstinence*.

And, if ardent spirits are the parent of all the poverty, and diseases, and crime, and madness, that I have named, and if they produce no good, what rational man will use them? If he loves himself, he will not; if he loves his children, he will not: and as Hamilcar brought Hannibal to the altar, at eight years of age, and made him swear eternal hatred to the Romans, so every parent should bring his children to the altar, and make them swear, if I may so speak, eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

And what other security have you for your children? or for yourselves? Yes, for yourselves. I knew a man who, a few years ago, was as temperate as any of you, was as respectable as any of you, as learned as any of you, and as useful in life as any of you; I have heard him from the sacred desk again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has at last fallen the victim of intemperance. And this is not a solitary example. I had almost said it is a common example. I could easily add to the number.

And now what security have you for yourselves? You have none but in the course I have recommended. If it is necessary for the intemperate man to write on every vessel containing ardent spirits, "Taste not, touch not, handle not," and to brand them as full of the very wrath of God, it is also necessary for the temperate man to do so, to save himself from intemperance.

But the difficulty on this subject is to convince men of their individual danger; that intemperance stands at their own doors, and is knocking for an entrance into their own houses; that they and their children are the victims that he seeks.

But if the places of the present generation of drunkards are to be supplied, whence will the victims come but from your own children? And who knows but that the infant the mother is now dandling upon her knee, and pressing to her bosom, however lovely he may appear, however respectable and elevated she is, will be selected to be one of that degraded, and squalid, and filthy class that, in her old age, will walk the streets as houseless, hopeless, and abandoned drunkards? You have no security, no assurance.

But we are apt to think that the wretches whom we see and have described, were always so; that they were out of miserable and degraded families; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion who were as lovely in their infancy, as promising in their youth, and as useful in early life as your own children, and have become drunkards—I repeat it, and never let it be forgotten—*have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now.* Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken magistrates; of drunken lawyers and drunken doctors; churches would not now be mourning over drunken ministers and drunken members; parents would not be weeping over drunken children; wives over drunken husbands; husbands over drunken wives, and angels over a drunken world.

Then cease. No longer use that which the source of