

bilitated constitution, be able to withstand the habitual use of intoxicating drinks without evincing signs of their evil effects.

3. *Temperance in dress.*—Freedom from unnecessary show or gaudiness—wearing nothing but that which is plain, and absolutely indispensable for the comfort and well-being of the body.

4. *Temperance in living.*—Abstain from luxury—avoid entering into contracts which are likely to entail upon you expensive habits; or practices requiring unusual exertion, either of body or mind; or any procedure causing an unnecessary expenditure of time and means; or a sacrifice of principles to immoderate desires.

Many other instances might be cited, but would, I think, confer no beneficial results on the great cause of Temperance.

The foregoing remarks, of course, will vary according to the position, means, and other contingent circumstances of each individual case. That which would be considered temperate in a rich man, would be accounted the utmost extravagance in a man who earns by the sweat of his brow only fifteen or twenty shillings a week. The man who occupies a high position on the social scale, may commit excesses with impunity, which would stigmatize the poor man with the meanest epithets of vice and sensuality. Thus you will observe the innumerable meanings that may be attached to the word Temperance, depending entirely upon adventitious circumstances.

It is hoped that it will be clearly understood that these definitions are not at all arbitrary. They can only be received when viewed in a popular light, on the ever varying balance of public opinion.