

inspired Psalmist, whose voluntary vows or pledges, as to many parts of his conduct, we find recorded in the sacred volume. The following are but a few of them—"I will not sit with the wicked," "I will keep my mouth with a bridle, while the wicked is before me," "I have sworn, and I will perform it, that I will keep all thy righteous statutes," "I will set no wicked thing before mine eyes," which last resolution seems to apply very aptly to the general subject here under review. The whole of the 101st Psalm is composed of pledges or good resolutions, and most of them as to practical duties. Lastly, the Nazaritish vow is directly to the point. It was entirely voluntary, and yet it was not merely permitted, but expressly received the divine approval.

As to the meetings for promoting the benevolent objects of the movement, they are open to the most public observation and remark, and the lectures and various printed publications for advancing it, are addressed to the understanding, the conscience, and the heart, and so as to bear upon all the best interests of men, both for the present and the future, and free from any design of intimidation or compulsion. These and the other means adopted by the societies, and their general operations, have evidently been attended with the divine sanction and blessing, for they have been instrumental in reclaiming in all many hundreds of thousands of drunkards, have prevented crime in an incalculable proportion, as well as pauperism, disease, and death, and the waste of property, introduced peace and comfort into families, with many other temporal blessings, and have indirectly at least subserved and promoted the far more exalted cause of religion. The most unquestionable proofs of this last description of good, have been afforded in every quarter where the abstinence reform has extended.

In the United States of America, according to well authenticated statements, revivals of religion have extensively taken place in hundreds of towns and places, very shortly after the reform was introduced and prevailed, and great numbers of souls were added to the churches from among those who had adopted the pledge; in most, or all of which places no such spiritual prosperity had, for considerable periods, been known. In one district of country, of *three hundred* towns, in which special efforts had been successfully made in the temperance reform, in no less than *two hundred and seventy-five* of them, such extraordinary revivals of religion shortly after took place. One testimony states, as to a particular place, that "as a general thing all who appeared to experience the power of the Gospel, were from the ranks of temperance." A number of similar instances of spiritual good, shortly following the reform, have been authentically brought to the knowledge of the writer of these pages, in the British Province of America, to which he belongs, and one of a very special and extensive description in an adjoining colony. In Great Britain, also, many instances of the like gracious results, following the adoption of the pledge, have been declared, in the presence of the writer, by the individuals concerned, and great numbers of them have been stated in pamphlets and other publications. In one place in which 300 drunkards were reclaimed, by the efforts made in the absti-