

used in *moderation*. It is the prudent use of liquor pleaded for, that causes all the mischief. Every drunkard was once a moderate drinker. He drank prudently too. A little he thought would do no harm. That little met him, when he met an old acquaintance, that little was daily demanded by the customs of hospitality, that little was handed about in the evening party, in the literary, and mercantile association, that little gladdened Christmas, and New-Year's Day, St. George's, St. Andrew's, or St. Patrick's Day—that little was taken at the military training, or election; that little was needful to refresh after fatigue, to cool in time of heat, to warm in time of cold, and enliven in time of ennui, that little must be drunk at the birth, and baptism of his child, at the wedding, and funeral of his friend, and these harmless littles meeting him so often have rendered the morbidly excited state of the stomach habitual, and whether, he is one of those “mighty to drink strong drink” whose head is never dizzy, and whose tongue has never faltered, or gives visible evidence of downright intoxication; the habit is fixed upon him, and a thousand chances to one, he never breaks the strong bondage, that was rivetted upon him, ere he was aware of it.—Who will plead for the prudent use of spirits, when it does no good, and entails so much pangs? “For she hath cast down many wounded, yea, many strong men have been wounded by her.” Who would talk of the prudent use of a bridge in crossing which, as many fell through, as passed over? And who will advocate the prudent use of ardent spirits, when perhaps the majority of those, who habitually use them are finally ensnared by that moderate use? If, as we have seen, the moderate use of liquor is entirely useless, if further it is dangerous—if every instance of intemperance begins with temperance, and the *abuse* so naturally, insidiously and generally follows the *use* of ardent spirits, does not, we ask the abuse prove, not only much, but every thing against the use?

We trust the way is now prepared for the III. and main point, which the Committee have in view: viz:—that, it is the *bounden duty of every temperate person, entirely to relinquish the use of ardent spirits, except as a medicine*

The entire abstinence of the temperate, is, we are persuaded, the only thing, which can put a check to the alarming increase of intemperance. The pulpit has long spoke out the terrors of God's violated law. The dangers and the guilt of the *abuse* of ardent spirits, have been often, and powerfully exhibited. Societies for the suppression of Intemperance in various parts of the world have long laboured in this department of benevolence. Still no observable impression has been made upon society. The evil grows more extensive, and deadly. Nothing salutary will ever be effected by any plan, which allows their use. While human nature continues what it is, the *use*, and *abuse* will go together. Our last, our only hope, is in the *total disuse*. The recovery of the intemperate must be abandoned as desperate. Their case does not enter into our plan. They must be left, in most instances to perish in their sin. Every specific for their permanent cure except the Almighty grace of God, but seldom bestowed on the intemperate, must be considered fallacious. But this can be done with comparative ease: the temperate can be saved, and the intemperate will soon drink themselves into the grave. But how are the temperate to be saved?