

ried on both early and late. Into only one of the many tea gardens in London, 1,000 or 5,000 persons have been known to enter on a Sabbath evening; and numbers of these continued drinking intoxicating drinks, in these haunts of vice, until midnight. Dr. Farre, in his evidence before the Sabbath Observance Committee, gave it as his opinion, that the excitement produced by stimulating liquors on the Sunday is quite as injurious to the health, as it is to the morals of the people. Were it necessary, we might turn from this great city to Bristol, Manchester, Liverpool, Leeds, &c., and from these descend to all the inferior towns and villages in Britain, Ireland, and Wales, and endeavour to calculate the crowds that throng to the temples of dissipation on the Lord's day; but such a process of investigation is superfluous, as every one who requires information has only to inquire into the Sabbath-breaking of his own district, and then consider that every parish is equally, or perhaps more extensively, guilty; and we are sure, if he is a Christian, his heart will recoil at the result of his calculations.

The right honourable the Recorder of Dublin says that there are on an average, about two thousand convictions for drunkenness every month in the city of Dublin.

In one week as it is stated in the *Caedonian Mercury*, there were brought to the different police warehouses in Edinburgh, no fewer than 93 males and 133 females, in a state of intoxication.

By the United States statistics for 1840, there are 65,000,000 gallons of spirituous and fermented liquors produced each year in the United States, making 4 gallons for each man, woman, and child.

(To be Continued.)

### Drinking Customs—Giving and Offering.

"Since custom is the magistrate of man's life, let men by all means endeavour to have good customs."—Lord Bacon.

For some time we have purposed offering a few remarks on this subject, as, independent of the pledge question, it is one of no small importance. We believe that most of our readers are fully decided respecting it, both in principle and practice; but there are others that have not yet advanced beyond personal abstinence. To such persons the following remarks are respectfully addressed. One preliminary observation is necessary. The question is not, so much, how ought the tee-total husband to act towards his anti-tee-total wife, but what is the course which he ought to pursue in the entertainment of friends, towards persons in his employment, and such as execute any commands for him. Cases, such as we have here alluded to, are not likely to occur so often as they have done; but when they do take place, they should undoubtedly be treated with kindness and consideration. We advocate no coercive measures; and it is unjust to charge the advocates of thorough-going temperance principles with urging anything of the sort. Kindness is the key to the human heart; and it is the duty of the husband or wife who may have a partner that is opposed to tee-totalism, to urge the consideration of the subject again and again, with all persuasiveness and earnestness. On a question of such importance in domestic and social life, it is very desirable that both should be agreed; and happy is the household from which all intoxicating beverages are excluded!

What, then, is the difficulty which presents itself to many? They say, "We are persuaded that the prevalent opinions respecting alcoholic liquors are quite erroneous, but we have relations and friends who do not think with us; and were we to enforce our rule upon them whilst under our roof, we should be guilty of coercion, and of a violation of the scripture injunctions to 'be courteous' and to 'exercise hospitality.'" Such is the objection to be examined. In the first place we would observe, that were the objectors to scrutinize the state of mind which, in a great measure, prompted the question, they would find that it is more a matter of feeling, and a blind submission to the tyranny of custom, than they imagine. We respect the anxious desire

to please, and avoid giving offence; but it ought never to be displayed at the expense of truth; and we think it may easily be shown that *truth* requires every personal abstainer not to present the liquor to others as an article of diet, or in compliance with fashion. Were it doubtful whether alcoholic liquors are hurtful or not, the question would assume a somewhat different aspect, though, even in that case, there might be moral considerations of a powerful character in favour of the course now recommended. But it is not so. Experience, science, history, and the highest medical authority, pronounce them not only unnecessary, but positively detrimental to the animal economy. The evidence on this subject is plain, clear, and abundant. Every year it is accumulating. The utter worthlessness of these liquors, as a *beverage*, is now a matter of *demonstration*, and not of *opinion*. It is important that you should be satisfied on this point. Let there be a deep and settled conviction that these drinks are poisonous in their character and demoralizing in their influence, and it will be seen that true hospitality requires us to withhold them from our friends, although we may have been accustomed to provide them for years. In doing so we are consulting their *true interest*; and it would be most unreasonable on the part of a friend to request us to furnish him with an article which we deem as unsuitable in health, as opium, henbane, or prussic acid. Some years ago, the following circumstance took place at the house of a gentleman, who has done much by his pen, and in other ways, to promote the temperance cause. Though he and his lady were then firm abstainers, they were in the habit of bringing out the wine decanters to friends. One day a friend called, who was invited to take a glass of wine. As only one glass was poured out, she asked the lady of the house, "Don't you take any?" The answer was, "No." "Why not?" was the response. "Because I consider it injurious." "And do you offer that to your friend which you think *injurious*?" This was irresistible, and clearly showed the inconsistency and impropriety of the practice, which from that time was discontinued. In reference to many articles in common use at the table, we may, without impropriety, allow others to be the judges; but truth and consistency demand a different course in reference to the drinks in question. Is it not just as inconsistent for an abstainer to supply drink to others, as it would be for a member of the Peace Society to manufacture or sell arms? Nay, to perfect the parallel, we must conceive the advocate of peace, who refuses to fight himself, as actually *buckling* on the weapons of the warrior! Who could fail to perceive and rebuke the inconsistency? We may say to our friends, "You shall have anything of a proper kind, that I can possibly supply; but I cannot, without a compromise of principle, continue to offer any intoxicating liquor." When such a declaration is made, every *true* friend would respect your motive and honour your consistency. An American minister—the Rev. HIRAM H. KELLOGG, of Illinois—in an address to the ministers and members of the Free Church, on the claims of the temperance cause, published in the *Witness* newspaper, during a recent visit to Scotland, makes the following statement, which we commend to the consideration of the class of persons we are now addressing:—"For the thirteen years that I have been the head of a family, during ten years of which time I have, from my position as the principal of a literary institution, been called upon to exercise hospitality in no stinted measure, I have never purchased a bottle of wine or spirits, never offered a glass of either to a friend, nor even, to the best of my knowledge or belief, given offence by the course I have pursued. This occurred in a country where, five years before the commencement of that period, the social