

tunate as never to have had a dear relative, friend or acquaintance injured by the poisonous effects of Alcohol? Are there any so destitute of the knowledge of alcohol upon the human system as not to feel in imagination the piteous sufferings of the drunkard; view him in the morning after his nights debauch, his swollen face, his feverish eye, his broken accents, his tottering frame, his mind filled with horror, his broken-hearted wife, his half-starved and ragged children, his cold and comfortless house, and the state of his immortal soul should he be cut off in that condition, and say is not his case deplorable—and yet we must acknowledge him a brother, and if we by our example of temperate drinking encourage our weaker brother into all the sufferings I have described, we may be held as accessories to his guilt. Hear what St. Paul says, in his Epistle to the Romans, 14th chapter and 21st verse, “It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” Is there a feeling father here who in his mind’s eye can behold the tender infant, the joy of his parents, nursed in the lap of his mother, and caressed by all their acquaintances, form amid the brightest prospects, endowed with a good understanding and talents, and in the course of time blessed with a good moral education and in every way fitted to become a good member of society, but allured by the poison, has partaken of it temperately and more leading to more has at length fallen under its devastating influence, a wretched outcast and prematurely filled a drunkard’s grave—has destroyed the hopes of his aged parents, and has brought their grey hairs sorrowing to the tomb. Several such instances have fallen under my notice. Fathers would you wish to save your children, then come forward and become consistent members of this Society. Is there a tender brother reared in the domicile, of his parents amid his lovely sisters, that has felt a brother’s love towards them, can in imagination behold one of those tender sex, held so sacredly under the christian dispensation, the Father’s hope, the Mother’s joy, perhaps an only daughter, seduced by false protestations made under the influence of alcohol from the home of her nativity and cast an abandoned profligate on the world’s wide stage. Is there a brother so callous that would not join his broken-hearted parents in tears of sorrow for her ruin? I certainly think not, and how much would he have given rather than she should have been seduced from the paths of virtue. Then brothers, if you would wish to prevent similar evils come forward and enter your protests against the cause of intemperance, for thousands of such occurrences have taken place. Are there females here that have not as yet entered into the sacred bands of matrimony, that have been witnesses to their friends embarking into that holy state, that have beheld the lovely bride amongst her joyful friends voluntarily placing all her hopes into the bosom of her lover—have you noticed through intemperance their short-lived pleasures—have you heard how quickly the professions her lover made on that bridal day to his God to nourish and protect her have been obliterated from his memory, and instead of his being her greatest blessing has become her greatest curse? Have you beheld her in her solitude at the midnight hour—her little children on their wretched couch consigned to repose, herself awaiting the approach of her drunken husband, bewailing the hour in which she was born or left the homestead of her parents—I have witnessed such. My dear friends, if you

would wish to avoid such wretchedness come forward and join us and pray without ceasing to your God that your worldly lot may be cast into the hands of none but consistent members of a Temperance Society. It may be said by our opponents that there are numbers of evils requiring remedying as well as drunkenness. I admit this, but are they not for the most part linked with intemperance. Let us pray for the Divine assistance to enable us to banish the greatest evil, and by the same means we shall easily vanquish the lesser ones—for Drunkenness, as a truly wise man has observed, “Expels the reason; drowns the memory; defaces beauty; causes internal, external and incurable wounds; is a thief to the purse; wife’s woe and children’s sorrow; makes a rich man poor, a strong man weak; and a wise man a fool.” Amongst the millions that have been swept from the world by Intemperance I will mention one which you will find in the History of Greece, to prove that it has even conquered conquerors: Alexander, son of Philip King of Macedon, the conqueror of the world, who even shed tears because there were no more worlds left for him to conquer, was himself conquered by intemperance. Yes, the learned, the accomplished, the continent, the courageous, the skilful, the generous, the cruel, the vain and ambitious Alexander, the terror of the world, was conquered and murdered by intemperance. When it is remembered that in one short year (the year 1841) upwards of thirty puncheons of rum have been consumed in our neighbourhood, or within the space of twelve square miles, making in all 3360 gallons, which at the rate of 10s. per gallon would amount to £1680, a sum sufficient to support a Minister for 11 years at £160 per year and £30 besides, which overplus would be sufficient to keep in repair and beautify externally this edifice for the same space of time; or the said sum would support 28 competent teachers for one year at the rate of £60 per annum. When I say it is remembered that such an enormous sum has been thrown away yearly exclusive of lost time, &c. it is high time that we should rally around the standard of temperance and determine that we will defend it with our latest breath and not yield one inch to the enemy until we have starved him from the face of the earth. The Temperance cause is the cause of God, and if God be with us who can be against us.

I am confident that the more Christians persevere in doing good the more rampant the Devil becomes. I say therefore, my friends, be strong in the Lord. Let us listen to none of the slanders of the enemy. If we find a member so weak as to transgress, let us encourage him to future consistency—let us not by any act or deed of ours endanger his precious soul—let us not drive him beyond hope—but let us feelingly and compassionately shew him that we are not a society of individuals without the knowledge of human nature. We are all of the same human family, frail, and have no dependence in ourselves. The habits of intemperance are not easily subdued, they require time and strength from above. Let us use no coercive measures without sufficient reason, but convince the fallen member, charitably, that he has erred—let us pray for his restoration—let us pity rather than condemn—let us be patient and not tire in endeavouring to rescue him from the enemy’s grasp, by those means we shall baffle and defeat the monster Intemperance, the Devil’s chief instrument.