

you will not have half as clear a notion of the matter as if you had a genuine attack of that "hell of all diseases." Some things you cannot learn from books; experience will be the best teacher. And so we hear people talking glibly about drunkenness—until their own son has fallen, or their daughter's fair fame is tarnished, and then they bow their heads in sorrow, and curse the drink, and all that belongs thereto. Some of us teetotallers are accused of saying strong things; but the iron has entered into our souls—our tears have fallen like rain, our hearts are well-nigh broken. I heard the other day a young man say strong things; and he felt that he was doing it, and said so; but, said he, "I have a right to do it, for it killed my father!" When you hear a man or a woman speaking strongly, ask whether they have not suffered from the evil. If you have been in the school of experience you will soon know that there are ills arising from the vice of drunkenness which no words can describe. To my ministerial friends, then, I say in all candour that I wish them to understand that we don't profess to be better than they; we only profess to know more than they do on one particular point. There are men among my ministerial brethren whose shoe latchet I am not worthy to unloose. But, I earnestly ask them, is there any other evil equal to this? Let us look at a few of the evils with which we contend—take falsehood, take blasphemy, take dishonesty. Now, my brethren, as intelligent men, I will make you the jury. Are these evils to be put by the side of drunkenness? I think not. Take dishonesty—how it minifies by the side of drunkenness. Dishonesty only touches one part of the man's nature, and does not necessarily affect the others. The thief may preserve a well-balanced mind, and a good physical constitution. A dishonest man may be a good father, and his children have a good education, perhaps better than some honest men's. But what part of a man does drunkenness leave