

plant vines. And these worthy Sons of Temperance adhered sternly to our Article No. 2, as mentioned by the prophet Jeremiah, xxxv. chapter, and for which praiseworthy adherence we have the following encouraging promise, found in the same chapter:—"Therefore thus saith the Lord of hosts, the God of Israel, Joadab the son of Rechab shall not want a man to stand before me for ever." This, my brethren, is most encouraging in our outset for this present time, showing that the promise there made, nearly 2500 years ago, is now being realised. But now to our legitimate subject. Temperance, strictly speaking, denotes the virtuous practice of those who restrain their rude appetites; it is, however, generally used to express moderation, in which sense it is indiscriminately applied to all the passions. Temperance has been justly termed the virtue which bridles the inordinate desires, it is, indeed, closely in connection with prudence and justice. It silences calumny and substitutes extenuation for slander; expels avarice from the bosom, and thus demonstrates that true happiness consists not in contemplating useless wealth, or indulging in ambitious pursuits, or in the gratification of a vitiated taste—but in a contented mind. Hence the votary of Temperance views with equal disgust the sallies of unjust resentment and those of riotous mirth; he beholds the melancholy consequences of intemperance, and endeavors to extinguish revenge, and every desire which humiliates a rational agent. Thus proving that such virtue is the parent of many others, while it is attended with peace, prosperity, health, and inward satisfaction; let it suffice to observe, that it is a duty incumbent on all present to rear their children, with a strict regard to temperance, as by adhering to this rule only, they are entitled to enjoy all these, associated with longevity. Sons of Temperance, "ye shall be great in the sight of the Lord, and shall drink neither wine nor strong drink," is another promise of great importance. And in whose presence is this greatness manifested? It is such an introduction to honor and dignity, my worthy brethren, as shall make us, one and all, ambitious to gain, at least, some claim to its laurels; for, independent of this, sage experience has taught me that total abstinence is "great gain." Ay, I will repeat, the prizes attendant, though guilty of tautology, peace, prosperity, health, honor, with self-approbation and long life. Are such results not well worth our best aspirations, to gain the approval of heaven and the respect of mankind? Yes, let us, particularly we old toppers, redeem the time, and make, by our zeal, amends for the past, by showing by our walk and conversation, that our daily practice is in keeping with our professions, for, from all accounts, in the old world, however active we may be here in the "New"—they are making railroad and telegraphic strides, as the following extracts show and encourage us:—

In the neighborhood of Glasgow, old Scotland, 7000 lectures were delivered in 100 localities, during four months in 1844, with promise to be more alive to the good cause in '45. In Lincolnshire, old England, during one short visit, Dr. Grundrod received 5000 signatures to the "Sons of Temperance," many among them clergymen, ministers of various denominations, legal gentlemen, surgeons, and others of influence and rank in society. His lectures, also, among, and to female and juvenile meetings, have met the most flattering success, and have not been the least interesting of his efforts to disseminate "True Temperance." Hear what the Rev. J. Mackarrow of Manchester says,—"I might direct you to some details of the evils of intemperance, more especially in the manufacturing districts from which I come, but this is unnecessary. It is a matter of constant observation, and rests on authority the most unquestionable, what we have now to do, is to inquire how these evils are to be removed. Are we simply to testify by precept against them, or are we to give them the weight of our example in support of our testimony? We may give warning now and then, but if we continue by our practice to support the usages of society, the influence of that warning will be neutralised; ought we not rather to give a constant testimony by a life of 'Total Abstinence,' against those evils that are productive of such temporal degradation, of so much spiritual and eternal ruin? I am satisfied that mere precept will not do; my own experience has proved the truth of this declaration. As a minister of the everlasting gospel, I deemed it incumbent upon me, some years ago, to preach a series of discourses against intemperance; but yet, I came to the conclusion, that by that series not one individual was turned from the evil of his ways." He concludes, finding that no impression could be effected on any, he decided to take the "Total Abstinence Pledge," and now mark the conse-

quence: "Having embraced the Temperance principle myself, I was anxious that my people should embrace it too. There were not a half dozen persons connected with my congregation who were at that time totally abstemious, until I threw among them the influence of my own example, and the example of my youthful family, and then, in a very short period, 220 adults became members of the Total Abstinence Society out of the congregation alone."

The Rev. Dr. Campbell, editor of the *Christian Witness*—His opinion of teetotalism.—"I cannot allow this opportunity to slip without expressing my sincere admiration of the temperance movement, and my entire confidence in its ultimate success—The more I contemplate the condition of British society, the more my conviction increases that to an extent incalculable, our misery and crime are mainly attributable to the unquestionable appetite for strong drink. I am satisfied that the time will come when the churches of every denomination will unite in one pious and patriotic confederacy against this tremendous enemy of the human race. And I am further convinced, that until the churches, as such, led on by their ministers of the gospel, shall stand forth to occupy a place in that mighty conflict, the war can advance but slowly, and must be attended on every hand with difficulty and discouragement." And concludes by expressing his sanguine hopes from the rising generation and the influence of temperance societies, and the distribution of temperance tracts, &c., &c. Thus, few things will contribute more to make converts to your principles, and when made, to edify them. It will be a happy day which shall behold one or two Temperance Journals in every house, both of the rich and poor, in the British Empire.

Further, here are five inferences by the Rev. Jabez Burns, in his address to a meeting in Exeter Hall, 19th May, 1845:

1. "If teetotalism, has arisen from 20 or 30 persons, to nine millions, in 13 years, what should it arrive to after the present period, with nine millions to begin with?"

2. "If so much has been done, what may be expected now, when so great a part of them now confess the excellency of our principles?"

3. "If so much was done when we, who were working in the cause, had so little experience to begin with, how much more may be done with all the advantages which experience confers?"

4. "If so much has been done, with such imperfect machinery, what ought to be done now, when on the high pressure system?"

5. "And if so much was effected amidst former disputations, what should be done now, when all are sick of faction, and are determined to uphold principle in the spirit of kindness?" His peroration is "supposing there are in the three kingdoms, 500,000 teetotalers, and that each save a halfpenny a week, this will raise £54,000 sterling a year, and to lay it out as follows—I would have 500 temperance missionaries, 100 in London, and 400 in the country, 100 respectable agents, talented men, to travel through the three kingdoms, lecture on temperance, circulate one million tracts every month, build four Hydropathic hospitals for the poor, one in London, one in Manchester, one in Glasgow, one in Dublin, and still have £2000 for a national Loan Society, by which worthy men, who had been teetotalers for a certain number of years, might be lifted up out of the condition of servants, and be enabled to set up business for themselves. When all this had been done, several thousand pounds would remain over, which could be disposed of to the best advantage."

Matthew Henry says, the more delights we seek for gratification, the more we expose ourselves to trouble and disappointment; and the worthy old poet Milton, adds, what more foul sin is around us than drunkenness; and who can be ignorant, that if the importation of wine, and the use of all strong drink was forbid, it would both clean rid the probability of committing that odious vice and man might afterwards live happily and healthfully, without the use of these intoxicating liquors. Noah was the first example we have in scripture of drunkenness, and recollecting his high standing with heaven, being the only individual selected from the old world to replace and repeople the earth, how circum-spect should he have been; for the destruction of all the families of the Old World arose very prominently from this odious and debasing crime; yet he got so drunk and degraded as to wallow and expose himself in his own tent before his family, notwithstanding he was called a holy man, for he had escaped the pollutions of the Old World, and of all alone found worthy of being the father of the new. A strong and stern example to us Sons of Temperance, not to rely upon our own strength, but seek