

cause may have often been left to despondency, and doubts, and fears, yet it has progressed with a rapidity seldom, if ever equalled, in any enterprise undertaken for the good of man; and it is still progressing with a steadiness of purpose, and an energy of action, which leave no room for doubt as to the final result. The outworks of the enemy have long since been carried; many of the strongest bulwarks of this almost impregnable fortress have been battered down; and the means are now being vigorously applied, which must eventually demolish the entire structure.

The present aspects of the temperance cause are truly encouraging. Permit us to note a few particulars. That alcoholic drinks are *useless as a beverage*, is a fact no longer questioned—that men enjoy better health, can endure greater fatigue, and perform more labor, and with greater ease, without these drinks than with them, are matters of fact, fully and clearly demonstrated—that alcohol is a *poison*, which cannot be received into the system without producing deleterious results, is established beyond a doubt—that the traffic in these drinks, except for medical, mechanical, or chemical purposes, is an *immorality*, if not universally, yet it is very generally admitted by all except those interested in the business—that the *moderate use* is the direct cause of all the intemperance that does, or ever did prevail, is a fact no longer questioned—that *three-fourths* at least, of all the *crime*, and *pauperism*, and *wretchedness* which prevails, are produced by these drinks is now pretty generally believed and felt—that the *license system* is founded upon a *wrong principle*, and ought to be abolished, which is beginning to be perceived and felt by the leading men, and by legislators, in almost every State and Country throughout the Christian World, is another fact ominous of the future triumphs of the temperance cause. These are only a few of the many cheering indications of the progress of this great and glorious Reform. There are other indications, which promise much for the future.

The movement is beginning to affect the higher classes of society, many of whom are lending their influence for the advancement of the work. Men of station and rank, and those who occupy influential positions in society, are turning their attention to this subject, and are disposed to give it their hearty co-operation and support. Various organizations are springing up, having the same great end in view, and are thus combining influence, and pressing every possible means and instrumentality into the work. A large number of ably conducted periodicals are exclusively devoted to the interests of this cause; and another fact not less important is, the entire press, with very few exceptions, is wielding its mighty influence in its favor. The license system, one of the strong-holds of intemperance must soon go by the board; it is making its last struggles to maintain its position; in several States and countries its end has come; in many others it is trembling, and on all it is doomed, and must soon cease to be.

Let the friends and advocates of this great reform, buckle on their armour, redouble their exertions, and wait patiently for the end, for come it must, and come it will.—*Christian Advocate*.

The Temperance Movement Unsectarian.

To those who are unacquainted with the principles on which the total abstinence movement is based, and the distinct and definite object aimed at—the *abolition of the drinking customs*—through which our great end as temperance reformers is to be achieved, few associations appear more sectarian, or more sectional in their first aspect than does our temperance scheme. So much so, indeed, does this strike the uninitiated, that they are ready to regard us as a race who have erected the imperial wall of Chinese bigotry and seclusion, so as to cut ourselves off from all intercourse with the 'milk of human

kindness,' and its diversified associations found in other men. We are regarded as a kind of cold, aqueous, impoverished craft, who have bid adieu to all good fellowship extant among men; never a thimbleful of spirituous comfort more, ministered either as ginger cordial, purple port, or Caledonian toddy; the vinous consolation is 'for ever and a day' excluded from the lips of total abstainers. We are seen with habits of thought alien to the great mass of our countrymen; with prejudices as to the drinking customs that remove us from the toper's circle, and the vinous convivialities of drink-deglighted men; and with stories about the alcoholic epidemic—its poverty, its disease, its vice, its crime, and its mortal issue—that ever and anon grate on the ears of the social-glass advocates, and render us, as a people men of strange lips and seemingly unsocial customs.

But this is only to the eye of the superficial observer. Ours is truly the milk of human kindness, and not its branded counterfeit. Ours is a movement which, when viewed in itself, has shorn away as much of what is purely selfish, as can be named in connection with any philanthropy of our age or nation. It is not the mere preachment of self-denial in order to advance the well-being of others. The root of the movement is in the simple act of *doing*, or *not doing*—plain, palpable example, fitted to lead men away from one of the foulest, most expensive, and most debasing conditions of custom found on the face of the earth—the never-ceasing imbibition of alcohol. Here instead of sectarian littleness, the bigotry of mere owl-like partisans, the narrow-mindedness of a one-eyed intolerance; there is a rising up to deeds of charity, impelled simply by a regard to the social well-being of all around us. The temperance movement, in its simplest, plainest, and most effective form, takes its stand in the love of country, kindred, home, and every human being. Whether it comes in contact with political, scientific, literary, economic, or religious associations, or with philanthropic movements under any name, its course is one and the same—that of wishing well to every effort put forth with a view to emancipate humanity from ignorance, from vice, from poverty, from crime. The operation of what set of means, so ever, fitted to teach men to respect the laws of the commonwealth, to be industrious, to be virtuous, to be intelligent, and, above all, to be religious—never in itself can be regarded as antagonistic, or in any way or measure obstructive to the progress of temperance reform. And, consequently, the advocates of this radically and essentially benevolent movement, never can feel themselves in any way called on to oppose, or even frown upon the enterprises of the age which aim at the elevation, mental, physical, moral, or religious, of the great communities of the earth. Nay, so absolutely unsectarian and unsectional is this drinking-usage abolition scheme, that men of all religious persuasions, of all professions, of all ranks, and of all occupations may unite, and do unite, in furthering the radical destruction of the drunkenness of the land, by the total abolition of the drinking customs.

But, then, the same unsectarian simplicity which characterizes our contact with all other humanity-elevating schemes, leads us to view with disapprobation the ministrants to intemperance wherever they appear, or under what forms of social intercourse soever they take their stand. We have not yet been able to master that species of learned craft that enables one to see the baseness of strong drink when sold to the labouring, unlettered, untitled working myriads, or when gulped by them in dirty cellars, or gilded gin palaces—and at the same moment to see the innocuousness of the same strong drink when sold to merchant princes, learned professors, or even reverend men. If a custom of devouring the drink in low taverns and dramshops by thieves, and burglars, and all other grades of a vicious or criminal population is bad, indefinitely bad, so that we behold in these regions the seething volcano of vice sucking in and vomiting forth