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be sufficient to prove that something further is needed, and that it is requisite to examine as to the prudence, or even lawfulness, of using those liquors at all, as a beverage. Had such examination been faithfully made, ages ago, by professors of religion, and especially by ministers of the sanctuary, the baneful practice would have been detected and exposed in its destructive effects, and it would never have acquired that establishment and prevalence in the church, or even in society at large, which it has unhappily gained. But such dutiful attention not having been given to the subject, and the practice being almost universally followed from one generation to another, through a long succession of ages, both ministers and people, without the least hesitation or doubt, took it for granted that the habitual use of those liquors was both justifiable and requisite, and consequently the entire reform now contended for has become nearly, if not quite, as much needed for the church as for the world. Several reasons or circumstances may have led to the ready and pleasing assumption, that their use was perfectly justifiable, but probably these two are the chief; the mention of wine with approbation in many passages of Scripture, and the hasty but unfounded conclusion, that, of course, it invariably and universally possessed the same intoxicating quality as the strong liquors of modern times; and the other, the universal prevalence of their use, from which it was, with equal readiness, concluded, that the practice must surely be right, according to the common maxim so often advanced, that what every person says must surely be true. As to this last reason, however, the answer is obvious, that there are many subjects and practices of the highest antiquity, and the longest continuance, and on which nearly all mankind have ever seemed to agree, and yet they were essentially unjust, cruel, and sinful. Among these may be specified, war and slavery, both of which, with the few exceptions of express divine injunction, are as directly contrary to that revelation of goodness and mercy with which we are favoured, as to every feeling of genuine benevolence. As to this plea of antiquity, for what is radically wrong or erroneous, a sufficient answer may be found, even in the sentiment of a politician and statesman, who said, "hoary-headed is not on that account venerable, nor has long continued absurdity any prescriptive title to respect." That we are not to follow the multitude in the commission of any evil, and that each rational agent is, on all moral subjects, accountable for his own voluntary conduct, irrespective of the sentiments and conduct of others, are truths which surely all must admit.

But whatever excuse may be sought or offered for the opinion, that the use of those liquors was right, and for continuance in the practice through former ages of darkness and neglect of investigation, yet, now that so much light has been shed on the subject, and such varied and ample information afforded on all its aspects and divisions, every individual is left without the slightest excuse for any longer neglecting to examine, and to adopt and act upon the truth regarding it.

The writer thinks it no way presumptuous to express the opinion that these two classes of persons—the medical faculty and the ministers of religion