

and earnestness with which large bodies of men had endeavored to eradicate those evils. He approved of the efforts made by the temperance societies, and wished them success, so long as they sought to reform by persuasion, by argument, and by example. When they attempted impossibilities; when they sought to coerce the people into temperance, he conscientiously believed that they would fail; he believed that all the good they had done would be perilled by a resort to harshness and coercion.

The Deity had not prohibited the use of wine. On the contrary, He had given the grape to man with innumerable other bounties. Our Saviour had not prohibited the use of wine. He had sat with those who drank it, and had, by a miracle, replenished their cups at the marriage feast. The apostles had not forbidden the use of wine. Its use was denounced in the Koran by the Pagan Mahomet, but was not, so far as he could perceive, in the Bible. What, then, the Almighty had not done or attempted; what he could have done with so much ease, yet had refrained from doing, he thought it not wise for man to attempt.

The evils flowing from the excessive use of wine he deeply deplored, as he did the evils flowing from over-indulgence of any other passion or propensity. But who could argue from excess of any kind that the rational enjoyment of God's gift was therefore sinful? Who would venture to argue, that because mischief was done by many of God's gifts, they should, on that account, be circumscribed or prohibited by human laws? The atmosphere that fans the cheek of beauty, that invigorates the frame, that flutters the leaf upon the tree, that dimples the surface of the lake, that gives variety and majesty to the ocean—when accumulated in masses, lashes itself into the tempest and strews the shore with the wrecks of human life and property. The learned member standing amid the wreck of navies and the whitening bones of human victims might eloquently describe the scene; but would he, if he could, attempt to restrain the eccentricities of nature, or to forbid to man, by human laws, the benefits of navigation? How beautiful is water! (the temperance man's element) yet how dangerous. The rain which fertilizes the fields, sweeps away with its excess bridges, mills and human habitations. If not drained off it sours the land, and breeds pestilence in cities. The fire that warms our hearths, that clears our woodlands, that smelts our metals, that drives our steamers and locomotives, is not less dangerous. Would he deny to man the