

with me somewhat more of a personal character. I could not see how I was right while indulging in what was so fearfully destructive to others, and to some whom I had known and loved. Yet such was the force of habit; such my unwillingness to believe what doctors told me, that wine was necessary to my health, at that time far from good: and such, also, was my dependence upon stimulants, for increasing the strength of which I often felt miserably in want, that three years more elapsed before I had the resolution to free myself practically, entirely, and I now trust for ever, from the slavery of this dangerous habit.

Four years of total abstinence from everything of an intoxicating nature, it has now been my happy lot to experience; and if the improvement in my health and spirits, and the increase of my strength during that time, be any proof in favour of the practice, I am one of those who ought especially to thank God for the present, and take courage for the future.

Like many other women, and especially those who are exempt from the necessity of active exertion, I was, while in the habit of taking wine for my health, subject to almost constant suffering from a mysterious kind of sinking, which rendered me at times wholly unfit either for mental or bodily effort, but which I always found to be removed by a single glass of wine. My spirits, too, partook of the malady, for I was equally subject to fits of depression, which also were relieved, in some degree, by the same remedies. During the four years in which I have now entirely abstained from the use of such remedies, I have been a total stranger to these distressing sensations of sinking and exhaustion; and I say this with thankfulness, because I consider such ailments infinitely more trying than absolute pain. That time of the day at which it is frequently recommended to take a glass of wine and biscuit, I now spend as pleasantly as any other portion of the four-and-twenty hours, without either; and when fatigued by unwholesome exercise, which is a totally different thing from the exhaustion above alluded to, I want nothing more than rest or food, and have not a symptom remaining of what I used to experience when I felt occasionally as if my life was ebbing away. Thus I am fully persuaded, in my own mind, and by my own experience, confirming as it does the testimony of many able and important judges, that the very medicine we take in this manner to give us strength, does in reality produce an increase of faintness, lassitude, and general debility.

Perhaps I may be allowed further to add, that the four years of abstinence I have already passed, have been marked by no ordinary degree of vicissitude, and something more than an average share of mental and bodily exertion; but whether at home or abroad, in health or in sickness, in joy or in sorrow, I have never really felt the want of the stimulants above alluded to; and I am now led into this lengthened detail of my own experience, purely from the hope, that, by adding facts to arguments, and facts in which I cannot be mistaken, I may encourage others to make the same experiment. It is true that any little ailment I may still retain, even the slightest ache or pain, is always attributed by some of my friends to a want of the stimulus of wine; but still I believe there are few ladies whose health, for all purposes of exertion as well as enjoyment, would bear any comparison with mine.

So much then for the constitution of woman, in one instance out of the many in which the experiment of total abstinence has been tried with success; nor has the constitution of man been found less capable of bearing this privation. Indeed my personal testimony ought not to pass unsupported by that of one, who, before temperance societies were thought of, and in a distant and a different clime, was first led to the adoption of temperance principles, purely from regard to the safety of the semi-barbarous people over whose habits, in a moral point of view, his example power-

fully operated. He was then convinced, that if others who had less power of self-restraint than himself, could not use this indulgence without excess, it was right for him, as a minister of religion, to give it up altogether. On returning to England, however, he adopted, under medical advice, the habits of society in this respect, until the temperance question was presented to his mind in all its serious importance; and it is under a system of total abstinence, not recommended by his medical advisers, that, after a lingering and distressing illness, he now enjoys the blessing of renovated health.

We shall give the first chapter as a specimen of the author's kind, lucid, and argumentative style, and perhaps on some future occasion return to the work.

PECULIARITIES OF INTemperance AS A VICE.

If the physician, on taking charge of an invalid, should simply employ himself in laying down rules for the preservation of perfect health, it is evident that his advice would be of but little service in the removal of any existing disease under which his patient might be labouring. His rules might be excellent, his theory correct; but how would such a patient benefit by either? His malady would require the application of some direct and practical remedy, before he could be in a situation to take advantage of any method, however excellent, for the preservation of perfect health.

It is thus with the moral, as well as the physical maladies of mankind. It would be a comparatively easy and pleasant task to lay down rules for the preservation of sobriety, order, and happiness, provided they had never been interrupted; but when evil habits have once gained the ascendancy, and the moral harmony of society has been destroyed, there must be a corrective employed to check what is evil, before any incentive can sufficiently operate promoting what is good.

Although the *exceeding sinfulness of sin* precludes all idea of there being in the Divine sight, any degree, or modification in the nature of sin itself; yet with regard to particular vices as they come under human observation, there are certain points of distinction, which demand particular attention, and require appropriate treatment, as we see by the variety of regulations instituted for the well-being of society, and the still greater variety of systems of moral discipline brought into exercise for the purpose of controlling the evil tendencies of our common nature.

None who have ever been truly awakened to a sense of the all-sufficient power of religious influence upon the human heart, will be liable to suppose, that any mode or system of moral discipline, simply as such, can be effectual in its operation upon the life and character, so as, ultimately, to secure the salvation of the soul; but as a child is carefully taught that truth and kindness are good, and falsehood and cruelty evil, long before it knows anything of the religion of the Bible; so, in the case of every particular vice which has been known in the world, it may fairly be said to be better that it should be given up, than continued; provided only, it cannot be overcome except by the substitution of another. It is no small point gained, when an immortal being, a fellow-traveller in the journey of life, is prevailed upon to cease to do evil in any one respect. He is, at least, in a better condition for learning to do well, than while persisting in his former course.

If a child, a servant, or any one under our care, has been accustomed to tell falsehoods, we rejoice over the first symptoms of their having learned to fear a lie, even though their conduct should evince no other indication of a moral change. We do not say, "Let him return to the evil of his ways, for it is of no use his leading a stricter life in this respect, unless he becomes altogether a changed character." We do not say this, because we know that the well-being of society, and the good of every individual connected with