

For the Temperance Advocate.

I understand that a gentleman in Montreal has made arrangements to distil during the ensuing winter, whiskey, which, when reduced to the proof commonly retained, will amount to *eighteen puncheons per day*. Now, suppose he continues the business for six months, and assume that the average daily use of one pint of this liquor for ten years, will destroy a man.

The result will be to carry 750 victims to their graves. If two thirds of these are husbands, it will make 500 widows. If one half of these husbands waste their property while they are destroying their lives, and leave their families destitute, (allowing four souls to each family,) it will produce 1000 paupers.

Thus, if my conclusion is correct, one individual can produce in the short space of six months, the means of causing the death of seven hundred and fifty of his fellow men; of making 500 widows, and 1000 paupers.

I say nothing about crimes, accidents, the tendency to general poverty, examples in the community, the anguish and misery that fill the breasts of the widows and orphans, examples and effects on posterity; and *Oh Eternity !!*

Now, if the person who poisons the well, the coffee, or the loaf of bread, by which means one family is sacrificed, is justly condemned to an ignominious death, where stands the author of this almost universal suffering, this destroyer of the people.

D.

Further extract from the unpublished Address of the Rev. T. C. Wilson, of Perth, (U.C.)

ON THE COMMON USE OF ARDENT SPIRITS.

We are told that Temperance Societies are improperly named, that they should be called abstinence societies, and that they are chiefly unscriptural and wrong in this respect, that they bind men to abstain altogether from a good creature of God, which we may moderately, and temperately, and ought thankfully to use. Now, we ask, what would we think of the reason, or friendship, or motives of that man, who should tell us that arsenic and vitriol, and such other poisons, being creatures of God, should be used by us with thankfulness every day; and should accordingly try to persuade us to use them, on the ground of their being for maintaining our health, and making us strong and comfortable, and so on? What would we think of such a man? And what should we think of him who tells us thus to use intoxicating drink, which has poisoned a hundred for one that any

other poison has done; and which really contains within it nothing but unmingled poison to the bodily frames of those who are in health? If men would only give themselves time to think calmly on the subject, and open their eyes to the light, and their ears to hear, they could not but be convinced of the folly, and danger, and sin, both of swallowing this poison themselves, and of being in any way instrumental in inducing or enabling others so to do.

But even granting that ardent spirits are not so poisonous as we believe them to be, and allowing that in some respects they may be good in themselves, and "comfortable to partake of," and lawfully to be used,—Is there not a law which commands us to love our neighbour as ourselves? Is it not our duty to deny ourselves, when we see that we can benefit others by doing so? And may we not lawfully, and ought we not entirely deny ourselves the use of ardent spirits, how sweet soever they may be to our taste, when we know assuredly that by that means we may do good to the souls and bodies of our fellow men; and all this, the more especially that this abstinence will in no respect injure ourselves or others, but will preserve us from what has proved one of the most dangerous temptations to which poor mortals have been exposed? There is something exceedingly selfish-like in the manner in which some of our moderate drinkers speak, when they tell us, for example, that they have a right, and that it is good and proper for them, thankfully to partake of what God, they say, has given them for use; just as if they thought that they need not feel any interest for others, but ought constantly to indulge their fleshy passions and desires, even though their doing so were to be productive of misery and disease, and death to multitudes of their fellow men.

And this is the influence and the effect of the common practice of moderate drinking; and under the delusive notion that they ought to defend and make use of ardent spirits, merely because God has suffered them to exist, men continue to use them, and advocate their use, without one real benefit to themselves, and at the risk of incalculable injury to others, in body and in soul; and to the encouraging and maintaining a manufacture, and trade, and practice, which have literally filled the world with innumerable sorrows, and are hurrying multitudes to death and hell.

We are also often told that the moderate use of ardent spirits is not forbidden in scripture, and that, therefore, we ought not to abstain from them, nor advise others to do so, nor say any thing against their use. But are there not hundreds of other things, which it is plainly and undeniably

our duty not to do, though the word of God does not specify them particularly by name? Do the scriptures point out, for example, to any extent what food we are to eat, what herbs we are to use, or what things are poisonous and what are not? They do not. But, surely, when they teach that it is the duty of all, to use every lawful means for preserving their own and the lives of others, it must be understood that we ought to abstain and advise others to do so from the use of all things which experience has proved to be hurtful or dangerous to the body or the soul; and when the scriptures do tell us, either directly or by implication, not to take our own life, or the life of our neighbour away, neither to do any thing which tendeth thereunto, though they do not mention by name thousand different modes through which this evil might be done, and of which we must beware, they must assuredly imply that it is our duty to guard against every thing which has a tendency that way. And who will deny that this is the tendency of the common use of ardent spirits? Who can shew that they have done any good to body or the soul? Who after calm consideration of the woes they have produced, and are daily producing in the world, will now take upon him to say, that the scriptures do not forbid the use of ardent spirits as they are commonly used by men? If we find that they form an instrument more deadly and destructive than any instrument of cruelty or war that has ever been invented; and at the same time are productive of no manner of good, we are certainly just as plainly taught by scripture, to abstain from their use, and in every other way to oppose them, as if God in his word had said, ye must not injure your own lives, nor the lives of others, nor do that which tendeth thereunto, by making, or selling, or using, or encouraging the use of ardent spirits, seeing that they are poisonous to health, full of temptation to the soul and fruitful of incalculable misery to the world.

"We had a wretched lodging, and could get nothing for dinner but a little bad bread, sour milk and honey. This was, however, but a secondary evil, since experience has convinced me, that the more moderate my diet, the greater degree of hardship I am capable of sustaining; and I therefore never touch animal food, wine or spirits while performing long and fatiguing journeys.—*Journey through Asia Minor, Armenia and Koordistan, in the year 1813 and 1814, by John McDonald Kinneir, Captain in the service of the Honourable East India Company.*