

that you may smell their breath, you may know there is but little chance of producing any lasting effect on them. I have had professors of religion bringing persons to me pretending they were under conviction, for you know that people in liquor are very fond of talking upon religion, but as soon as I came near them so as to smell their breath, I have asked, why do you bring this drunken man to me? Why, they say, he is not drunk, he has only drunk a little. Well, that little has made him a little drunk. The cases are exceedingly rare where a person has been truly convicted & no had any intoxicating liquors in him."

But we would ask the adherents of a moderate drinking gospel. Is there no possibility that tee-totalism may be approved by the religion of the Bible, and the very thing which the gospel itself would recommend in the circumstances of our country? If the abuse of these drinks has so far outrun their use that the magnitude of the one renders it visible to all, while the other can hardly be observed even by the partial eye of friends, does not reason, as well as religion, demand their condemnation. Where is the christian, who has got the heart of one, that will step forward and say, "I request for my sake these drinks may be continued and encouraged as heretofore;" and yet every christian who practically opposes tee-totalism in effect says so. Is it in accordance with the spirit of the gospel to remove disease?—tee-totalism does so. It effectually removes or at all events restrains, that diseased condition of the stomach, which causes the desire for drink; and it cuts off many streams of injury to the body, which the use of alcohol is sure to generate in a greater or less degree. Does it accord with the spirit of the gospel to cause reason to resume its rightful sway over man?—Tee-totalism does so. The man under the full influence of strong drink is an idiot for the time being. He has made himself so with his own hands. He is a more helpless being than the dumb brute; for he has divested himself of his reason, and he wants its instinct. The man *half-seas over* is just half an idiot. He may be very merry, and very amusing, and even sentimental; but so at times are some maniacs. We will not descend to the quarter-drunk, in case we touch the tender sensibilities of the respectable and the religious drinker; but we leave it with philosophy to say where the mental aberration ceases, and where it becomes rational exhilaration. Tee-totalism allows reason to sit on its throne; and not only so, but renders accessible to it those influences that are calculated to rectify and regulate its dictates. Is religion the enemy of ignorance, squalid poverty, quarrelling, and crime? So is tee-totalism. Its antagonist is the fruitful source of all these; and wherever its cooling streams flow, knowledge, competency, peace, and mutual confidence, spring up and adorn the scene. Does religion sanction the conduct of the man who avoids evil, flees from its appearance, denies himself even what is good in order to do good to others, and gives offence to none; the principles of total abstinence, shielded by this sanction, do the same. They neither oppose the gospel in any of its doctrines, nor retard any of its moral effects; and to affect to honour the gospel by stigmatising tee-totalism accords not either with the principles of Christianity or the dictates of reason.

It would be uncharitable for any one to say that the good men who urge this apparently pious reason for not becoming tee-totalers, do so for the purpose of excusing their ignorance or protecting their prejudices and practices; but it is both kind and christian to admonish them to a calm and candid consideration of the whole matter, that this be not the case. Human nature is very liable to self-deception, and deep-rooted prejudices will only yield to the stern dictates of duty reaching a conscience enlightened by the beams of truth, and ready at all hazards to follow its guidance.—*Scottish Temperance Journal*.

Temperance Sermon.

There is a world of argument and persuasion in the following short sermon, which we extract from the forthcoming Temperance Almanac for 1845, a work, by the way, which ought to be in every temperance family:

"Why should the work cease?"—Neh. vi. 3.

Consider three things.

It is a vast work.—It designs the reformation, by kindness, of every drunkard;—the prevention, by total abstinence, of drunkenness in every sober man woman and child;—drying up the great fountains of pauperism and crime and premature death;—the removal of the greatest obstacles to the spread of the gospel;—a universal preparation for good morals, and undefiled religion.

It is a good work.—Good in its object; good in its means, and has done good unparalleled in any work of moral reform.

It is an important work.—Important to every poor drunkard and his family;—to every sober man and his family;—to the nation;—the church;—the world, beyond what tongue can tell or mind conceive.

Why should it cease?—Is its continuance unneeded? Is it beneath the notice of men of lofty minds and good hearts? Are its principles false? Is it fraught with evil? Is it at variance with the divine law, or with man's physical nature? Does it hurt the body? Does it injure the intellect? Does it wrong the soul? Does it disturb family peace—or social happiness—or public thrift? Is it a waste of time—of talent—of money? If not, Why should the work cease? Has enough been done? Has all been done which can be done? Are there no drunkards now perishing? Are there no children and youth, no husbands and fathers now entering the drunkard's path? Is every distillery broken up? Is every dram shop closed? Are none spreading snares and traps to ruin thousands? Has the work only begun? Is there a mighty task to be accomplished, before it can be completed? Do mercy and compassion point to thousands now entering the whirlpool, and cry Save, save? Then, Why should the work cease? Produce your cause:—Bring forth your strong reasons. We are too indolent to carry it on. Is that a reason? We are too self-indulgent. Is that a reason? We are too pious. Is that a reason? Obstacles are too great to encounter. Have they ever proved to be so? We toil in vain. Was ever a cause more successful? It disturbs the order and peace of society. Does it more than rum? It promotes infidelity. Does it more than intemperance? The gospel will reform the world without it. Will it as quick as with it? God nowhere requires it. Does he not in his providence? Does he not say in his word, "Do good to all men as you have an opportunity." "To him that knoweth to do good and doeth it not, to him it is sin."

I. Infer I. The sin and wickedness of all who cause the work to cease—all opposers—all moderate drinkers—all vendors of intoxicating drinks—all indolent members of temperance societies—all ministers and Christians, and men of influence, who stand aloof from the work.

II. The shame on men who suffer the work to cease in their own neighbours, town, and villages.

III. The responsibility of temperance men. If the work ceases the tremendous result will lie at their door.

IV. The encouragement to go forward, without a parallel. Mercy, compassion, philanthropy, truth, patriotism, reason, religion, all bid us onward, onward, onward.

PROGRESS OF THE CAUSE.

TEMPERANCE.—We observe in the *Cornwall Observer*, that the Rev. Mr. Clarke, the Canadian Matthew, lately administered the Temperance Pledge to upwards of 450 persons at St. Andrew's Church, Glengarry. We learn also that Mr. Clarke subscribed at the same time £25 towards the St. Andrew's School at that place. In acknowledgment of the Rev. Gentleman's kindness and attention to that place, the good people of Glengarry made him a magnificent present.—*Transcript*.

STIRLING.—The cause of temperance has for a considerable time past been retrograding here; but I am happy to communicate to you, and through you to the various societies and friends of the Union, that the tide is again turning in our favour.—We have at present a very efficient and willing Committee of twenty, who have divided the town into districts, and are leaving schedules at every house (publicans excepted,) which schedules are again called for, and if returned without being filled up, the distributors have an opportunity of reasoning with the parties on the subject, and we have no doubt but several who declined to subscribe our pledge will yet see it to be their duty to do so. By the above means we have added a considerable number to our roll of members, and by next month I may be enabled to give the gross number of enrolled tee-totalers in Stirling—as we are at present making up a new roll. We have got a few of what are termed the *middle classes* to join us, but the *upper classes* not only stand aloof, but, in general, pull the wrong way. On the occasion of our May Fair, we got up a very nice Soirée (ticket 6d. and no tea,) which was attended by about 300 persons, at