

anxious that our friends should just take these two facts, and look at them honestly before high heaven. First, Intemperance is an immense, and terrible evil. Is it so? I want to know how far we go together. I want you to go all the way with me; I shall be thankful if you can go all the way, but, if not, why half a loaf is better than no bread, Is it a fact—I ask you Christian men—that Intemperance is a great and terrible evil? I don't want you just to admit this. It is easy to admit: it is sometimes more difficult to show that you are convinced. Admission is often the idle man's refuge, I want faith. Is it so? If it be such an immense and terrible evil, what becomes of the sneers with which we are sometimes greeted? There is a kind of good-tempered chaff which we have occasionally to encounter. They say, "This teetotalism of yours is a bit of a hobby; it pleases you, and does not hurt us; if you can do a bit of good, God bless you; you're a decent sort of chap; it's all quite right;" and so on. Now I want you to see farther into this question than that—I want you to see that this evil affects the well-being of England—that it is not a wart, but a cancer—that it is sapping the strength of the nation, and that, if it be not checked, it will eat out the national vigour, and drag us down from our place among the nations. Look for an instant at the nature of this evil. I think some of our friends do not understand it. It is easy to pronounce the word "drunkenness;" but who can fathom it? There are some words the meaning of which no dictionary can convey, and no words can, I am very sure, convey the full meaning and import of this word. There are some things which you and I can only understand by being brought face to face with them; and this is one of them. Do you see what I mean? Take the word "toothache." You may read the most learned treatise on the teeth, written by the most talented and experienced dentist, and, when you have done,