

Temperance Societies. Let us look, therefore, at this question for a moment. If societies of this kind were only now formed, and their practical results, therefore, a mere matter of *probable calculation*, still, the *object* which they have in view is so eminently desirable, and the probability of their doing good so great, that we might reasonably expect that every sincere lover of God and man would give them his cordial support. But the practicability and success of such societies is *not problematical*. They have been *tried*;—tried on a large scale:—tried under every variety of circumstances, and among different classes of society, and time would fail, were we to attempt a review of their results. Hundreds of thousands have joined them; and multitudes who have not given in their names as adherents to the cause, have adopted their principles;—so that both in England and America, an important change has already taken place in the general habits of a large portion of the community. Thousands of drunkards have been reclaimed from vice and misery; and several hundreds of these—(who were, be it remembered, beyond the reach of the ordinary means of grace:—voluntarily excluded from them by habits which rendered them incapable of receiving religious impressions:)—*several hundreds* of these have been made partakers of all the comforts that flow from sobriety and religion now, and are enjoying the hopes of a glorious immortality, from which the drunkard must be for ever excluded:—while hundreds, who have thus been rescued from ruin in both worlds, are now uniting with the hosts of the redeemed, in ascribing praise, and honour, and glory to Him who bought and cleansed them with his own most precious blood!!* *Where* can we find *any other* benevolent enterprise that has produced results to be compared with this? Until, then, human ingenuity, or Christian benevolence, can discover plans more calculated to stem the torrent of wickedness, misery, and crime:—until they can adopt some more effectual method of raising man to his proper standard in the scale of creation as a thinking and

* Observe—we do not say that all this has been effected by Temperance Societies—we are as forward as any in asserting, that *the Gospel of Christ* is the power of God unto salvation,—"but we do say that the adoption of the principle of Total Abstinence has been in hundreds of instances *the first step* towards their salvation:—and humanly speaking, had not this step been taken, the glorious end would not have been obtained. We do not put Temperance in the place of the Gospel—and our opponents *knew* that we do not, or at least they *may* know it, and *ought* to know it.