

ful preventive to bile and putrefaction. It assists all the secretion of the body."

Dr. Kitchener, author of "Directions for Invigorating and Prolonging Life," affirms as follows:—

"Among other innumerable advantages which the water-drinker enjoys, he saves a considerable sum of money per annum, which the beer and wine-drinker wastes, as much to the detriment of his health, as the diminution of his finances; moreover, nothing deteriorates the sense of taste so much as strong liquors; the water-drinker enjoys an exquisite sensibility of palate, and relish for plain food, that a wine-drinker has no idea of. Happy are the young and healthy, who are wise enough to be convinced that water is the best drink, and salt the best sauce."

"If people would but accustom themselves," writes Dr. Pratt, "to drink water, they would be more free from many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like; which diseases are most common among them that drink strong drinks, and which water generally would prevent."

Confirmatory of the above, Dr. Duncan remarks, that "when men contented themselves with water, they had more health and strength; and at this day, those who drink nothing but water are more healthy and live longer than those who drink strong liquors, which raise the heat of the stomach to excess, whereas water keeps it in due temper. Such whose blood is inflamed, live not so long as those who are of a cooler temper; a hot blood being commonly the cause of flushes, rheums, ill-digestion, pains in the limbs, headache, dimness of sight, and especially of hysteric vapours."

Dr. Keill, treating of the stomach in his "Abridgement of the Anatomy of Human Bodies," says that "water seems the fittest to promote digestion of food; all spirituous liquors have a property by which they hurt rather than help digestion; those who by a long use thereof have lost their appetites are hardly ever restored without drinking water."

Dr. Moreley adds, "I aver from my own knowledge and custom, as well as from that of others, that those who drink nothing but water, or make it their principal drink, are but little affected by climate, and can undergo the greatest fatigue without inconvenience. Navigators from the northern regions testify that the greater part of those who die under the severity of the cold are those who drink other drinks than water, while the water-drinkers survive."

Dr. Beardsly writes, respecting the water-drinkers of Asia and the Himalaya mountains, that "they are able to carry a burden of four hundred-weight, and that one of them had more strength than three British soldiers." This latter fact has been confirmed by a British officer.

Sir John Floyer says "that water-drinkers are temperate in their actions, prudent, and ingenious. They live safe from the diseases which afflict the head, such as apoplexies, palsies, pains, blindness, deafness, convulsions, and madness; water resists putrefaction and cools burning heat." And Dr. Sinders observes, "Water-drinkers are in general longer lived, and less subject to a decay of the faculties than those who use other liquids."

Dr. James Johnson, an eminent physician now residing in London, remarks upon water as follows:—"There can be no question that water is the best and the only drink which nature has designed for man, and there is as little doubt but that every person might gradually, or even pretty quickly, accustom himself to this aqueous beverage. The water-drinker glides tranquilly through life without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The wine-drinker experiences short but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then, turns decidedly in favour of the water-

drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to this regimen, the happier we shall be."

Additional testimonies might easily be given, equally as strong as the foregoing, in favour of the beverage which nature, or rather the God of nature, has so richly provided for his creature—man; but presuming that quite sufficient has been given, our hope is that it will induce such persons as have hitherto despised and rejected it, to conform to nature, and they will find that water is indeed the best.

THE LAW OF LOVE.

If there be any one sentiment, which, beyond all others, should meet a ready response in the breast of every friend of temperance, it is that contained in the Divine injunction, "Thou shalt love thy neighbour as thyself." Every principle which is not legitimately deduced from this command, acknowledged in any system of moral reform, is hostile to its best interests.—But what is it to love our neighbour as ourselves? It will be perceived, that the command makes *self-love* the standard of love to our neighbour as we love ourselves, of course, we are to love our neighbours. But, laying Scripture aside, how does reason require men to show love for themselves? The answer is plain. First, by doing themselves no harm—neither physically, intellectually, nor morally. He who would mutilate his body, drink *poison*, or otherwise enervate his system, and thereby shorten his life, cannot be said truly to love himself, who would drown his reason, and thus place himself, in point of intellect, on a level with the brute—much less would he be thought a friend to himself, who would vitiate his moral nature, and totally disqualify himself either for virtuous action or spiritual enjoyment.

Now, if we are bound to love our neighbour as ourselves, and by doing any of these things, we show plainly our want of love, is it not apparent that we are bound by this command, not to do, or cause to be done, any act that may result in harm to him? Hence may be derived the first grand principle of temperance, viz.: total abstinence from the *use, sale and manufacture* of all that intoxicates.

The man who truly loves himself, will endeavour to promote his own greatest good. If vicious, he will seek to reform—if reformed, he will persevere, and if strongly tempted, he will resist in self-defence. The law of love requires him also to seek the best good of his fellow-man. If his neighbour be vicious, he will seek to reform him, and when once reformed, he *will strive to keep him so*. If naked, he will clothe him—if hungry, he will give him food, and if destitute of friends to sympathize with, and comfort him, he will bare his own bosom—throw open his own heart, and bid him welcome to its love and sympathy. Here, a second grand principle is exhibited, viz.: moral suasion, for the poor inebriate and his suffering family—a principle of expansive benevolence, which, instead of confining its action within the narrow limits of *self*, goes abroad in search of suffering humanity—a principle of sympathy, which weeps at human woe—raises the degraded and miserable, and brings the dead, as it were, to life! In a word, that principle of holy self-sacrifice, which hesitates not at danger or inconvenience, if it can only accomplish good, and by the heavenly influence of which, blessings unnumbered have visited the abodes of wretchedness and want.

Again—he who obeys the law of love, *will seek to remove from himself and others, every influence that may allure to sin*. Would a man who had long been habituated to the use of the bottle be safe in keeping one by his side? Certainly not. Self-love would dictate that he put it far away, in order that his influence might not revive the now slumbering appetite, and seduce him back to drunkenness. But suppose one should fasten a bottle to the side of the