

or prevent the evil's. These can only be prevented, as many of you will admit, by entire abstinence from the ensnaring cause that produces them; other remedies have been tried and have utterly failed. Neither legal enactments of fine, imprisonment, or pillory, nor even homilies and sermons against drunkenness, have proved successful. Also the temperance societies, merely prohibiting the use of the more ardent spirits, have likewise, as is now well known, been quite inadequate to effect the great objects desired. Until entire and universal abstinence from all those ensnaring liquors shall prevail, the same evils which have ever proceeded from their use, will still to a greater or lesser extent be found to occur. The reasons that such will be the case will, even on brief consideration, convincingly appear.—There is the craving of morbid appetite, so soon as it is formed, for the repetition of the sensuai indulgence; next, the power of habit, which, when it is a vicious one, is often so powerful and binding that the subject of it seems, in the language of Scripture, to be "held with the cords of his sins"; again, the snares and enticements of companionship in the delusive indulgence; and lastly, but worse than all others, the direct opposition to the warnings and exhortations of that gracious Being who knows us so perfectly, and who so solemnly enjoins us to "watch and pray" that we do "not enter into temptation"—to "walk circumspectly"—to "forsake the foolish, and go in the way of understanding," and even to "abstain from all appearance of evil."

But to return more immediately to the point of duty on the general subject, with reference to you, Rev. Sirs, and your brother professors who are still opposing or neglecting our movement. Should you indeed conscientiously think that it is not your duty to join the societies as they are at present composed, you can surely have no reasonable or scriptural objection to form abstinence societies, including only members of orthodox churches. Several of this kind have already been formed, and are now in useful and extending operation. One at Liverpool, in the Wesleyan denomination, and another in Edinburgh, in that of the United Presbyterian may especially be mentioned as successful and useful, each of them, although but recently formed, now numbering several hundreds of members.

But even supposing any scruple or objection to be still entertained as to the formation of societies of this latter description, surely, Rev. Sirs and Brethren, under all the circumstances as to the evils and the good, you *can* or rather *ought* to have no repugnance or disinclination as to entire personal abstinence from those liquors on the ground of example; and, further, as to denouncing them, and frequently warning against their use as ensnaring and dangerous, as well as contrary to Christian and benevolent duty. It may here be respectfully asked, have you even proceeded thus far on the subject. As far as the writer's knowledge on this point has extended, he can truly say, that during his sojourn in Great Britain of more than two years and an half, of the numbers of sermons he has heard in various denominations, perhaps nearly, if not over two hundred, he has never, except in those expressly on the abstinence subject, heard any such denouncement or warning proclaimed,