

spoke nor drank more. All that night and the next day, he lay unconscious, the white foam gurgling up from between his clenched teeth. The morning of the second day found him a dead man.

Some time has elapsed since I left that country. I know not how far the fell destroyer has advanced in that family; but I know that the redeeming influences of the Washingtonian spirit are there, and feel a hope that they may be rescued from a drunkard's grave.

## MEMPHIS.

*From the British and Foreign Temperance Intelligencer.*

## TO PROFESSING CHRISTIANS GENERALLY,

BUT ESPECIALLY TO THE MEMBERS OF THE WESLEYAN METHODIST SOCIETIES.

DEAR BRETHREN,—Allow me affectionately to entreat your attention to the following truisms and subsequent inferences.

Drunkenness is a sin against Almighty God!

It is a sin against a man's own soul!

It ensures destruction to his body!

It beggars his wife and children!

It destroys his reputation!

It leads to crime and enormity of every description!

It militates against national prosperity!

It offers the greatest opposition to the spread of the gospel!

It robs the church annually of hundreds of its members!

It involves present misery and eternal damnation!

Moderate drinking is the stepping-stone to drunkenness, inasmuch as all drunkards commenced their career by moderation!

Moderate drinkers are ALL in danger of becoming drunkards, and a large number of them are daily filling up the vacancies occasioned by the deaths of drunkards!

Total abstinence from all alcoholic drinks is a simple but certain remedy for those who have become drunkards!

Total abstinence is an infallible preventive to all drunkenness; and if ALL abstain, this vice will cease to exist!

Professing Christians, if the above propositions be correct, What is your duty?

Shall drunkenness continue? It rests with you to say, Yes or No!

If you abstain, you secure yourselves: and your influence will decide the point at once!

"Ye are the salt of the earth."—Matt. v. 13.

"Ye are the light of the world."—Matt. v. 14.

Shall the world be the better for your existence? for your example? for your influence? Will you season it? will you shine? Then abstain! abstain! abstain! and with your united voices cry, Abstain! abstain! abstain!

Let this spiritual, moral, and physical pestilence be banished to its own hell, at once and forever!

Whilst you hesitate and drink moderately, however moderately, you sanction, by your practice and example, the use of that which entails countless and eternal miseries on myriads of your fellow-men. They plead your conduct in extenuation of their own, and they rush on to their everlasting destruction!

Were abstinence unscriptural, I would not dare to uphold it, much less to recommend it. Yet whilst it is not commanded, it is sanctioned by the word of God!

On the safe ground of expediency, I call upon you to adopt the language and conduct of St. Paul and St. John:—

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."—1 Cor. vi. 12.

"Have we not power to eat and to drink? Nevertheless, we use not this power, but suffer all things, lest we should hinder the gospel of Christ."—1 Cor. ix. 4, 12.

"If meat make my brother to offend, I will eat no flesh whilst the world standeth, lest I make my brother to offend."—1 Cor. viii. 13.

"I know and am persuaded that there is nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died! Let not your good be evil spoken of. For

the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace and things wherewith we may edify one another. For meat destroys not the work of God. All things indeed are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv. 14-21.

"As we have therefore opportunity let us do good unto all men."—Gal. vi. 10.

"To him that knoweth to do good and doeth it not, to him it is sin."—James iv. 17.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."—1 John iv. 20.

"He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down his life for us, and we ought to lay down our lives for the brethren. My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John iii. 14, 15, 16, 18.

O, beware! lest in the great day of accounts your brother's blood be found in your skirts. It is your duty to assist in putting down all sin by every legitimate and proper means.

Remember, DUTY NEGLECTED IS SIN!

Remember, further, that *Duty is Duty*, and its character is in no degree affected by our opinion of it: all our prejudices, for or against, cannot alter Duty!

My conscience tells me, that unless I use every exertion to put an end to drunkenness, I neglect my duty, and, so far as I am individually concerned, for me to adopt any other course than total abstinence from all intoxicating drinks, would be to live in direct opposition to the will of my Heavenly Father; and, as a necessary consequence, to entail destruction on myself.

I dare not assert, because I do not believe, that to drink any alcoholic beverage is sinful, abstractedly considered: but I dare assert, that to refuse my influence and example to a society which aims at so much good, and has been, and still is blessed by Almighty God to such an amazing extent, would be to stultify my profession of Christianity.

Praying humbly and earnestly that God may bless these remarks to your minds, and influence your conduct by them, I remain, dear brethren, Yours most affectionately,

COURTENAY T. HARRY, W. L. P.

## PROGRESS OF THE CAUSE.

## CANADA WEST.

**BARRIE.** Aug. 26.—The three societies here, namely, Innisfil, Penetanguishene Road, and Barrie, now number near 400 members; this is our third year, and though we have reason to be thankful for what has been done, yet there is too much apathy amongst us, this ought not to be so, for there is a great deal to be done; let all gird up their loins and what remains unfinished will speedily be completed.—R. J. WILLIAMS, Pres.

**TORONTO.** Sept. 18.—The good cause still goes on in the 83d Regiment H. M. Foot. I love to hear of my fellowmen joining the glorious cause.—W.

**TOWNSHIP FRIESTBURGH.** Sept. 9.—Through the unceasing exertions of the Rev. H. Gordon and the Rev. Stephen Miles, both of Gananoque, a temperance society was formed in the eastern division of this Township, last March, which now numbers 52 members. The officers of the Pittsburgh Total Abstinence Society, for the ensuing year, are—Rev. Henry Gordon, Rev. Stephen Miles, and Mr. Daniel Root, Presidents.—R. H. DEUGLASS, Sec.

## JOURNAL OF MR. M'DONALD, THROUGH THE HOME DISTRICT.

**August 14.—Pickering.**—Here I unexpectedly found a meeting had been given out for me, which I addressed for a short time and proceeded on; 12 signed.

**15.—Weston.**—In this place the Society has produced quite a change in the habits of the people; there was a full house, among