

And how many murders, and suicides, does it occasion! The drunkard lives in the breach of all his duties to mankind. If a parent, he is unfaithful to his children,—if a husband, commonly unkind, and always improvident—if a magistrate with what dignity can he maintain the honour of the law, when he nods perhaps upon the bench of justice? Does he minister in sacred things and serve the altar?—“Oh! name it not in Gath! publish it not in the streets of Ashkelon! lest the daughters of the uncircumcised should triumph.” The intemperate man places himself more completely beyond the reach of heaven’s mercy, in the ordinary communication of grace; than any other class of sinners. Impervious to the operation of argument, dead to the calls of conscience, lost to the sense of shame; he is brutified into a mere animal, and cutting off the latter half of his day of probation, he falls into the hands of that God, who has said, that ‘no drunkard shall inherit the kingdom of heaven.’

The committee solicit the attention of the reader, to the II. position, and proceed to show, that, *the temperate use of ardent spirits is both useless and dangerous.*

Every one will, it is presumed, be as ready, as ourselves, to decry the evils of intemperance, and lament the sad havoc it makes with the health, the life, and property, with public prosperity, domestic happiness, and the immortal interests of the drunkard. “But all this” we shall be told, “results from the *abuse*; and proves nothing against the *use* of ardent spirits.” The fallacy of this latter assertion we are anxious to point out. If it can be shown, that, the temperate use of spirits does no manner of good, and that all the evils of its intemperate use are occasioned by its temperate use; the abuse will prove much—it will prove every thing against its use.

But does the moderate use of ardent spirits do no good? None at all, except as a medicine. They are necessary in compounding tinctures, and some other medical preparations, and were they procured from an apothecary, and used only when prescribed by a conscientious physician; little danger would be apprehended. According to Dr. Rush, there are but two conditions of the human body, when spirit should be administered even as a medicine. The one case, is when the body, has been suddenly exhausted of its strength, and a disposition to fainting induced. The other is, after a long exposure to wet weather. It cannot be denied, that the exhibition of tonics in the form of bitters, and the administration of ardent spirits, in some forms of fever, has made many drunkards, and induced a disease worse than that, for the removal of which, the remedy was applied. When the Brunonian system of practice, which attempted to cure every thing by the application of stimulus, was introduced about 40 years since, great numbers unwarily fell the victims of intemperance. “A physician of great eminence and uncommon worth, who died towards the close of the last century, in London, in taking leave of a young physician, who had finished his studies under his patronage, impressed this caution with peculiar force upon him, and lamented at the same time in pathetic terms, that, he had innocently made many sots by prescribing brandy and water, in stomach complaints.*

* Rush’s Works—Vol. II.