

our times are not altogether free from moral imbecility in which he means drinking habits) yet the evil is now lessening every year, and the men of might of the present age exult in their enfranchisement from the galling yoke of so inveterate a vice." And how, my friends, has this been effected? Mark the language of the author,—“by the popular temperance movement of the day”!!! This is, indeed, cheering intelligence. I have long felt assured that our cause, founded on the immutable principles of science, must ultimately prevail; but I had no idea that it had already delivered a great portion of the literary world, “from the galling yoke of an inveterate vice.” I have for a series of years watched the course of our literary publications on this important subject, and found them, generally, to pass it over in silence, which conveyed to my mind an impression that our cause was not easily to be assailed; however, we have had one most useful, able, and popular work on our side, which, if it have not expressly defended our principles, has done, perhaps, more than this. Its able conductors have annually given their very numerous workmen and their families, a festival, or soiree, like that at which we have assembled, on which occasions our principles have been strictly adhered to: need I mention Messrs. Chambers, the proprietors of the Edinburgh Journal, which, happily for the welfare of society, has a circulation of, I believe, from 90 to 100,000 copies weekly. To announce to you, my friends, that we have now made a lodgment in the citadel of the press, is to communicate the most cheering and important intelligence. Every well informed individual knows that the Press is, beyond comparison, if we except the pulpit, the most powerful instrument for good or evil, of this extraordinary age. The Press is now the great source or fountain of knowledge, which influences the opinions and destinies of mankind to an extent inconceivable to superficial observers and thinkers. How cheering, then, is it to reflect that the “popular Temperance movement of the day” has not only reached this source of knowledge, but that its effects—its benign and blessed effects—have been to deliver the organs of the press “from the galling yoke of an inveterate vice.” We trust, my friends, that our course is still onward, till it not only delivers the press but the world from the “galling yoke of an inveterate vice.”

We call, then, upon the friends of peace, humanity, and benevolence, to aid us in this noble and God-like cause. We call upon them to aid us in arresting the dread march of that poverty, vice, disease, and crime, which has so prostrated the energies, squandered the wealth, and injured the morals, both of our native and adopted countries. He is no real, true, and enlightened politician, patriot, or statesman, who will stand idly by, and see the fourth or more of his countrymen and fellow creatures fall the victims of poverty, crime, disease, and premature death, and not lend a helping hand to their rescue.

EXTRACT FROM A SERMON

Preached by the Rev. Richard Jones in the Methodist Chapel, Picton, on Sunday evening, 26th September, 1847.

“But let us, who are of the day, be sober”—1 Thes. v. 8.

Now, sobriety, taken in its widest sense and unlimited application, embraces the whole man—the operations of the mind as well as the senses and appetites of our bodies or animal nature. Hence we are directed not to think of ourselves more highly than we ought to think, but to think soberly. And when the apostle Paul was charged with being mad, he replied “I am not mad, most noble Festus, but speak forth the words of truth and soberness.” It is, however, our intention to consider the subject, principally in reference to the indulgence of our senses and the gratification of our appetites in the use of intoxicating drinks; for it would ap-

pear that the apostle had particular reference to this when he wrote the text, for in the preceding verse he says, “For they that sleep, sleep in the night; and they that drink, are drunken in the night, but let us who are of the day be sober.” We cannot denounce too severely the vice of drunkenness. If there is any one vice, from which we are bound to flee in our day, this day of light and of superior knowledge, more than another, it is that of drunkenness or intemperance in all its phases. Hence we are free to say, that too much encouragement cannot be given to well directed efforts for the suppression of this vice; for the hastening in the day when the drinking usages of our country shall be mere matters of history, instead of being, as they are at the present time, after all that has been done, to a fearful extent matters of fact. I am aware that there are different views entertained by those who profess to be anxious to do away with this evil. There are some who argue that Divine Revelation sanctions the use of intoxicating drinks. Now I would ask, who does not see that such a sentiment as this would greatly encourage drunkenness, would greatly encourage intemperance, the very opposite of that spirit which is inculcated in the text, and which ought to characterize every man who believes in Divine Revelation and professes to be governed by its principles? It is true that in reading the Scriptures we find that they inform us that in the olden times men were found who did use intoxicating drinks. But do we find any where within these sacred pages, the Scriptures sanctioning their use? They state the fact; they inform that men did use them; but they denounce those who did so in language too plain and forcible to be misunderstood. What mean such passages as these? “Woe unto them that say, I am mighty to drink wine, and men of strength to mingle strong drink.” “Woe unto him that giveth his neighbour drink that putteth thy bottle to him and maketh him drunken as—the cup of the Lord’s right hand shall be turned unto thee and shameful spewing shall be on thy glory.” Now we have selected these from a class of texts that might be greatly multiplied. In searching the Holy Scriptures we find frequent references of the above nature. One would think that such awful denunciations would most certainly alarm, terrify and keep any man, who in the least degree believes in the truth of the Bible, who is at all a believer in Divine Revelation, from having anything to do in the way above alluded to with strong drink, engaging in the unholy traffic, or indulging in a practice which is so injurious to man, and so hateful to God. Every man who has paid the least attention to the effects of intoxicating drinks on the human system must admit, that instead of affording nourishment to those who use them as a common beverage, they are highly injurious to their physical frame: and if they are injurious to the health and strength physically, how much more injurious are they to their social, their civil, and their religious interests. Instead of making the individual, the family, or, I will venture further, even the nation that indulges in them, more happy, richer, more useful, or more pious, the very reverse is the case. They invariably plunge those who use them as a beverage into idleness, poverty, vice, disgrace, disease, suffering and unutterable wretchedness. It is true that incautious thousands who refuse to come to the light that their deeds may be made manifest, who refuse to allow the truth to fasten conviction on their minds so as to influence their conduct, mistaking them for wholesome nourishment, eagerly drink of the ruinous poison, reel for a time, and finally close their earthly career amidst the most horrid agonies. If sobriety, temperance, or, if the term will suit you better, total abstinence is to be regarded as the handmaid of piety, that piety which is the fruitful source of all that is excellent and laudable, then intemperance is to be regarded by us as the handmaid of crime, the pest of our country, the enemy of religion, the harlot mother of a thousand abominations, and the fell agent of carnality,—death and the devil. Does some time serve