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## STATISTICAL DATA ON INTEMPERANCE AND TOTAL ABSTINENCE FROM ALL THAT CAN INTOXICATE.

Respectfully submitted to the consideration of the Officers of the  
Army and Navy of Great Britain,

BY A MEDICAL OFFICER.

While the great, the wise, and the good, are engaged in the daily Christian enterprise of freeing the world from the evils of intemperance, and millions of all ranks, and classes are uniting in one common effort to root out from among us—to banish from the world, civilized and uncivilized, the fell destroyer, Drunkenness—while Temperance Societies, and Missionary efforts in the same good cause are working miracles in all parts of the globe, and the inestimable fruits of their labors are every day more manifest—while hundreds and thousands of inebriates are reclaimed from their evil ways, and families, communities, and nations (may I not say) are reaping the advantages,—while the once ragged and dissolute frequenters of the Tavern and Public house, are now the decently attired, and respectable members of Christian churches, and their houses, once the abode of misery and want, are now neat and orderly, and more than comfortable, and their children receiving an education, and imbibing principles they were hitherto strangers to,—while our Hospitals, our Jails, and Public Courts bear witness to the decrease of disease and crime where Temperance principles prevail,—while all these exertions are making, and all this amount of good is produced, with every prospect (under God's blessing) to their ultimate triumph over the sin of Drunkenness,—while all this is doing, is there one individual in any class of society, who can conscientiously exempt himself from aiding in this philanthropic cause? From the palace to the cottage, is it not our duty to rally round a standard so practically displaying for its motto, "Love to God," and "good will towards men," a standard that waves over the whole human race, upheld by Christian hands, and calling on Christians for support and strength.

Reader, ere you reply, permit me to lay the subject before you, as it is borne out by incontestable facts, and in this light, in which alone it can be properly viewed, that is as involving our practical duty, or otherwise, of the second Commandment—"Thou shalt love thy neighbour as thyself."

"A word spoken in due season how good is it."—Prov. xv. 23.

Our first parents were created by God, in his own image. They were therefore perfect. The world too in which they were placed was equally so, for "God saw every thing that he had made, and beheld it was very good."

If we then raise a human standard for our example, it is to this period of man's history we must fall back; we must behold him in the Garden of Eden, ere yet he had sinned, surrounded by every blessing that could possibly tend to his happiness, and in the church communion with his Maker. In this blessed state our first parents enjoyed all God's good creatures, yet they totally abstained from all intoxicating drinks, because not the dross of alcohol existed in nature, and man had not yet made the pernicious discovery which has since proved so fatal to the human race. The discovery that fermentation acting in the juice of the grape,

and other substances yielded a fluid capable of producing certain pleasurable sensations in the brain, more or less of a bewildering character.

Man then in paradise—man to whom God had given all things—man the sovereign of the earth, used as his daily beverage that which God had provided for him, and therefore what was best—and that beverage was water.

Man however did not continue in his original sinless state; too soon alas! he was induced to violate God's holy law, he eventually became altogether corrupt, and for their wickedness the whole human race was destroyed by a flood, with the exception of Noah and his family—"Noah found grace in the eyes of the Lord."—for "Noah was a just man."—he was saved. Yet as it were to warn us of the danger we are all in, it is recorded of this holy man, that he afterwards "began to be an husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." From this fatal period then, the world may be divided into two classes: those who indulged in, and those who abstained from, intoxicating drinks—thus constituting two paths in the journey of life—the one beset with dangers of every kind, the other guarded and safe, and strewed with blessings—nay, so peculiarly the path of God's own choosing, that in every instance recorded, in which he has made his children to excel in beauty and strength—in personal value and endurance—in health and longevity—in purity of mind and holiness of life—he has pointed it out to them, that they might walk in it—the path I mean, of total abstinence from all intoxicating drinks.

In following me out however, in the arguments I propose to submit to your consideration, I do not desire that you should listen to a single assertion of mine, simply as such—the plan I have laid down for myself is to place my proofs before you at every step, I court your examination therefore of every link of the chain I would fetter you with, feeling assured that if you do so examine them, the result must be a conscientious acknowledgement of the truth of all I have advanced, and may I not add, an immediate adherence to the noble cause I have ventured to advocate.

That the one path, the path of indulgence in such things, is a path beset with dangers, no one, I think, can doubt, who allows any weight to the many warnings on the subject, contained in the Scriptures—warnings against a danger, which alas! we see written in living characters on every side—the danger of becoming what many wise, many talented, and many good men have become—the danger of becoming *drunkards*. I assert then that our own experience, the history of the past, and the evidence of Scripture prove that this danger exists, if we pursue the path that I am now speaking of.

But what says the Scriptures?—

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generation."—*Lev. x. 9.*

"Now therefore beware, I pray thee, and drink not wine nor strong drink."—*Judges xiii. 4.*

"It is not for kings, O Lemuel, to drink wine, nor for princes strong drink."—*Prov. xxxi. 4.*

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."—*Isaiah v. 11.*

"Woe unto them that are mighty to drink wine, and men of strength to drink strong drink."—*Isaiah v. 22.*

"Wine, and new wine, take away the heart."—*Hosae iv. 11.*

"Woe unto them \* \* \* that drink wine in bowls."—*Amos vi. 1, 6.*

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—*Prov. xx. 1.*

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it