

delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulf of intemperance, where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations to the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulf was generally too strong to be overcome; and the passenger, having danced his circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of pleasure, that they were unable to continue their course with the same strength and facility as before; but floated along timorously and feebly, endangered by every ruffle of the water, till they sunk, by slow degrees, after long struggles and innumerable expedients; always repining at their own folly, and warning others against the first approach of the gulf of intemperance.

There were artists who professed to repair the breaches, and stop the leaks of the vessels which had been shattered on the rocks of pleasure. Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking, who had received only a single blow; but I remarked that few vessels lasted long which had been much repaired, nor was it found that the artists themselves continued afloat longer than those who had most of their assistance.

The only advantage which, in the voyage of life, the cautious had above the negligent was, that they sunk later, and more suddenly; for they passed forward till they had sometimes seen all those in whose company they had issued from the straits of infancy, perish in the way and at last were overset by a cross breeze, without the toil of resistance, or the anguish of expectation. But such as had fallen against the rocks of pleasure, commonly subsided by sensible degrees, contended long with the encroaching waters, and harrassed themselves by labours that scarce hope herself could flatter with success.

As I was looking upon the various fates of the multitude about me, I was suddenly alarmed with an admonition from some unknown power, "Gaze not idly upon others, when thou thyself art sinking! Whence is this thoughtless tranquillity, when thou and they are equally endangered?" I looked, and seeing the gulf of intemperance before me, I started and awoke.

THE TEMPERANCE CATECHISM;
OR, MANUAL OF TEMPERANCE PRINCIPLES,
Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.

CONCLUDED FROM No. 3.

19. Q. Have any other persons of the profession recorded their opinions?

A. Yes; more than two thousand of the most skilful have declared that spirits are not good, either for the weak or the strong, in sickness or in health—either to the young or the aged, in cold or heat, either going out or coming in.

20. Q. Has any thing been done to rescue the people from the danger, and prevent ruin?

A. Yes; Temperance Societies have been formed in different parts of the world for the purpose of undeceiving the public, that they may avoid the danger.

21. Q. What is the plan they propose for this purpose?

A. A total abstinence from ardent spirits, and moderation in the use of all other liquors.

22. Q. Who are the persons who constitute these Societies?

A. They are in general persons of temperate habits, who, seeing the havoc and destruction which prevailed around them from excessive drinking, have resolved to give up the use of spirits themselves, and by their example and exertions to do all they can to counteract this enormous evil.

23. Q. Can you tell me where those institutions originated?

A. In America, in 1826, since which they have extended to other parts of the world, and recently to England, Scotland and Ireland.

24. Q. What is the principal rule by which the members of these societies are governed?

A. "We whose names are subscribed agree to abstain entirely from the use of distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

25. Q. What effects have they produced on society?

A. They has been the means of reclaiming many already who were addicted to intoxication.

26. Q. What other advantages have resulted from them?

A. There have been a vast decrease in the consumption of distilled spirits, and many persons once diseased are recovering a healthy and vigorous constitution.

27. Q. Can you mention any other good resulting from them?

A. Yes: many persons whose families

were before in poverty and wretchedness are now living in comfort and well provided for; and the parents, who once spent their time and money in alehouses, now send their children well clad to Sunday Schools, and appear themselves in public places for divine worship.

28. Q. What spiritual advantage has resulted from the influence of Temperance Societies?

A. Many persons in our own country, having been reclaimed from intemperate habits, have not only attended public worship, but have been made "wise unto salvation;" and in America, their establishment has in many cases been followed by revivals of religion.

29. Q. What do you mean by revivals of religion?

A. An extraordinary concern, extended to multitudes in reference to religious subjects.

30. Q. Can you state any instances of this kind?

A. Yes, there have been many; but in one town only in America, where a Temperance society was formed in 1829, it excited great attention, and led many persons to attend the means of grace; and the same year 300 persons were hopefully converted, most of whom had previously joined the temperance society.

31. Q. How are these societies likely to operate on posterity?

A. They will preserve all who adhere to their principles from ever becoming drunkards, and hence intemperance will gradually diminish, as the present race of drunkards drops into their graves, one of the greatest causes of immorality will be removed, families will be better clothed and fed, children will be better taught, and parents more happy and useful.

32. Q. But may not a person take spirits in moderation without the danger of intemperance?

A. No; for if a person use spirits at all however moderate, there is a danger that his love of it may induce him to increase the quantity until he fall into the snare.

33. Q. Were those who now wallow in the sin of intoxication ever careful in the use of it?

A. Yes; multitudes of them were once very moderate, and detested the idea of intoxication, and would have trembled at the thought of ever becoming drunkards.

34. Q. How came they then to be such?

A. They began by taking a little, until the usual dose failed to produce its original excitement, and they continued to increase it till their love of intoxicating liquors overcame all moral feeling, and they sank into habits of dissipation.

35. Q. What are the effects of intemperance on society?