

have produced an unparalleled change in many districts in the United Kingdom.—They have shed a flood of light on the public mind; they have exalted the standard of temperance; they have, in many places, produced a great reformation in the courtesies of life, and in the opinions and practises of the community; they have checked the free drinker in the midst of his career; and they have had most delightful evidence that, *by affording shelter to penitent drunkards from compulsory customs and base temptations, they have, in many cases, been the means of their reformation.*

When Temperance Societies commenced in America, they had no expectation of being able to reform drunkards. Drunkenness, they said, is a stream too rapid, and too near the sea, to admit of any attempt to stop its progress:—we will go to the fountain head; we will cut off the sources of drunkenness; so that, when the present headlong flood shall have passed, its channel may be forever dry. To their astonishment, however, they found that, before two years had elapsed, five hundred drunkards had been reformed. Another year has passed, and seven hundred have been added to the number. In Ireland and Scotland the result has been similar. There is scarcely one of our Societies which does not number among its members reformed drunkards. The reason is now obvious. Formerly drunkards could not be reformed because the opinions and practices of the temperate forbade the reformation. Not to drink was to be unsocial, inhospitable, penurious, beggarly; and to refuse drink excited suspicion; for none could imagine how any man could refuse so good a thing as spirits, unless sworn against it. So long as the humble mechanic drank freely, he had many companions, many to cheer him on; but from the moment that for his wife and family's sake, or for his conscience sake, or for the sake of his immortal soul, he resolved to abstain, from that moment he was a marked, degraded man; he could attend no social meetings of his companions, for in all their meetings a part of their employment was drinking; or, if he did attend, it was only to serve as a butt for ridicule, to have his degradation sealed by every circulation of the bottle, and to proclaim to all around, I dare not taste, for my appetite would overcome my reason. With the common feelings or strength of a man how could he stand? But now the scene is changed, and changed for ever. The drunkard, resolved on reformation, sees around him Societies of the Temperate, united for the purpose of giving respectability to abstinence from that the use of which is the chief cause of drunkenness; and, so soon

as they have sufficient evidence of the sincerity of his good intentions, they receive him into their number, and shelter him from the world's temptations and scorn, in that refuge which they have opened. The success of temperance societies in America has been great beyond parallel. Though they commenced only three years since, under the most disadvantageous circumstances, on a population who were drinking on an average eight gallons annually each adult, yet, by their means, the consumption of all intoxicating liquors has been decreased three fourths, even in some of the largest towns.

Temperate men and women! with you and with you alone rests the power of banishing intemperance from our land. Both sexes have suffered, both should rise against the common enemy; both possess moral influence, both should exercise it; with both the truth spoken in love is mighty through God to the pulling down of strong holds, and both should work with holy emulation in the common cause. The plan is simple, the work is great, the means are good. By the force of truth, by the influence of example, in dependence on God's aid, your victory is sure. The cause must finally triumph, unless God's word can return to him void—the cause will triumph now, unless retarded by the general apathy of the temperate; but remember that, if you give not your whole hearts to the work, you are accountable to God for every difficulty and hindrance which through your indifference may be thrown in its way. Do not consider it enough to abstain from spirituous liquors—let it be known without ostentation that you do so. Have you any influence that you would withhold from such a cause, or would you refuse to follow where conscience leads, for fear of becoming the song of the drunkard? Acting on the principle of abstinence as an insulated individual, your influence will be but small; acting in union with many, your influence will be incalculable. The incredible effects produced by the different societies now at work throughout the world have taught a lesson by which all should profit. How insignificant is any member of these societies as an individual! how great is he as a part of a mighty system that is sweeping away as chaff inveterate superstitions, and moulding at will the destinies of nations! One and another in this and that district of country abstain; but they are unknown to each other and to the world, and their strength is feebleness. Unite them together by a common bond, and at once they rise to new life,—their vigour, their strength, their influence, their means of effecting reformation, are all incalculably increased.

Without union no great reformation can be accomplished; by union, on good principles and by good means, every thing can be done that ought to be done. The registering of names is one of the very noblest and most effective parts of the great system of Temperance Reformation. It gives consistency, and concentration, and permanence. The members know each other; they support each other; their hearts beat high for each other's welfare, and each man knowing that so many friendly eyes are upon him, and being deeply interested, not merely in the support of his own honour and the honour of the society of which he is a member, but in the success of the common cause, there is furnished to the world a most delightful practical illustration of the words of the wisest of men,—“Two are better than one, and a threefold cord is not easily broken.”

Temperance Societies disclaim all connexion with party; they use no weapon but truth; they court investigation; they wage no war with persons or professions, but only with opinions and practices; they deal with human consciences, and their sphere is the region of the mind; they require no oaths or vows of any kind, but simply an expression of present conviction and determination. Their whole constitution may be expressed in one short sentence:—We resolve to abstain from distilled spirits, and by all proper means to discountenance the causes and practices of intemperance.

*To the Editor of the Temperance Advocate.*

SIR,—If you have room, and think proper to give the following pertinent and well written address an insertion in your valuable paper, you will much oblige

A SUBSCRIBER.

*To the Retailers of Ardent Spirits in Rutland County.*

GENTLEMEN,—At a Temperance Convention, composed of delegates from most of the towns in the county, recently assembled in Rutland, the undersigned were appointed a committee to address you in behalf of the convention, on the subject of the traffic in ardent spirits as a drink.—Permit us, therefore, in the name and behalf of a large and respectable assembly of your fellow citizens, respectfully and affectionately, but with deep earnestness, to press upon your consideration the reasons which have induced this convention to join their voice with the voice of multitudes among the wisest, best, and most distinguished men in every part of our land in