

fiery, ill tempered, ungovernable animal, knowing him to be such; and what mischief that animal might do, or what suffering he might cause, he did not care, but God held him responsible. Take another case on the same principle, your dog is gone mad, you hate to kill him, for he has, or had, some good qualities, you hate to tie him up, for it is too much trouble; and you hate, worst of all, to believe that he is mad; it has been testified to you that many have died of his bite already, raving mad, and that many more in different stages of the disease are coming to the same miserable death. But still you will neither shoot nor shut up the cause of this wretchedness. You affect to doubt whether any of these persons had the real Hydrophobia, or whether the bite would produce the same effects again; and so you leave him loose among your neighbours and your neighbours' children; is it not a dictate of common sense, that you ought to be responsible for the result; all that perish by this animal may be considered as virtually slain by your hands; they owe their death to your carelessness or your selfishness, and it is in vain for you to say—"I did not set the dog on—they might have kept out of the way, and if he were mad it was none of my concern; let every one look out for himself." Would not this be adding insult to injury; and instead of proving your innocence prove you a wretch past feeling.

But perhaps you will say what has all this to do with the object of this address; much every way,—we wish to act upon established principles, we have endeavoured to establish one principle, viz. That every man is responsible for evils which result from his own selfishness or indifference to the lives of men. In other words, to make a man responsible for results, it is not necessary to prove that he has malice, or that he intended the results. In the trial of the owner of the ox, the only questions to be asked are these two:—Was the ox wont to push with his horns in times past? Did the owner know it when he let him loose? If both of these questions were answered in the affirmative the owner is responsible for the consequences. This is a rule which God himself has established; and it applies directly to the object of this address. Are Intoxicating liquors wont to produce Misery, and Wretchedness, and Death; has this been testified to those who deal in them—the makers, and retailers? If these two things can be established, the inference is inevitable—they are responsible on a principle perfectly intelligible—a principle recognized, and proclaimed, and acted upon by God himself; it is possible that some may startle at this conclusion, and look round for some way to escape it—but Vengeance belongeth unto me, I will repay with the Lord. What! is a man responsible to God for the effects produced by all the Intoxicating Liquors which he makes and sells; this is a most fearful responsibility, indeed it is; but if these two things are true, every retailer and maker must bear it, and can either of these be disputed. Turn your attention to these two facts; 1st. These Liquors are wont to produce misery. 2nd. Those who make or sell them are perfectly aware of their effects.

Upon the first point, let me refresh your recollection, and bring vividly before you the hopes which these liquors have created, and the tears they have caused to flow, let any of us sit down and count up the number of its victims, which we have known—and their character and their standing in

Society, and their prospects, and their happy families, and what a change a few years' use of intoxicating liquors has caused, and what they and their families are now. What a catalogue of wretchedness might any one of us make out! Many of us could remember 20, 30, 50, or 100 families ruined in this way—some of them once our most intimate friends—and their story is soon told, one has been found by the Temperance Reformation a mere wreck—in property, character, body, and mind, a mere wreck—and O, miracle, reclaimed, after years of dissipation, after causing unspeakable misery, he is saved. Another is dead; his constitution could not bear such a continued course of dissipation. Another is found dead in his porch, who was a strong advocate for the cause of Temperance, but not having the fear of God before his eyes, nor the grace of God in his heart, not imploring the Almighty to give him strength to hold on, as he had been a great slave to it in times past he failed in his own strength, and died a miserable death; such was his end. Another died in a fit. Another, having too much rum, could not reach home, and perished by cold. Another is found thrown from his horse, a cripple for life; but still can contrive to pay a visit to a grog shop. Another is a mere vagabond, unprincipled and shameless, keeping the lowest company—drinking upon their means—a nuisance to society, and a curse to his kindred. Another is in prison, for a crime which he committed in a drunken frolic. Go into the crowded Court Houses, and most of the crimes there to be heard and investigated arise from intemperance. One more, but awful! what has he done? One night, after spending all his money for drink, he returned to his miserable hut, and, in a drunken fit, beat his wife so that she died.

These, and things like these, are the effects of Intoxicating Liquors—not casual, accidental, but common, natural effects, seen everywhere—in every town—in every neighbourhood, and in every connection; look which way we will, we see some of these effects; the greatest wretchedness, which human nature in this world is called to endure, is connected with the use of these Liquors; there is nothing else that degrades and debases man like them—nothing too base for him not to do, under their influence; nothing else so sinks the whole man—so completely destroys, not only all moral principle, but all self respect, all regard to character—all shame—all human feeling. The Drunkard can break away from every kind of endearing connection, and overpower every kind of restraint;—so completely extinct is all human feeling, that he can be drunk at the funeral of one of his nearest relatives, and call for drink in the last accents of expiring Nature. Now, look at a human being whom God has made for noble purposes, and endowed him with noble faculties, degraded, disgraced, polluted, unfit for Heaven, and a nuisance on Earth. He is the centre of a circle; count on his influence in his family and his neighbourhood; the wretchedness he endures, and the wretchedness he causes; count up the tears of a wretched wife, who curses the day of her espousals; and of wretched children, who lament the day of their birth. To all these positive evils which intoxicating liquors have caused, add the happiness which but for them this family might have enjoyed and communicated; go through a neighbourhood of taverns in this way, count up all the misery