

that they have not only been throwing temptations, all but irresistible, in their own and their children's way, but that, with all their fancied security in moderate use and their supposed freedom from all connexion with the drunkard's crimes, and they and their families hang on the brink of a precipice, and are the chief agents in promoting and perpetuating drunkenness?

Temperance Societies would, however, be acting unworthily of the great cause which they have undertaken, did they rest their appeal solely on the principle of Christian charity, which refuses to cast a stumbling block in a brother's way, and abstains from that whereby a brother stumbleth, or is offended, or is made weak. As a member of a Temperance Society, I appeal to temperate men on the great principle of self-preservation, and I ask them, Can they, with safe consciences, continue to use an article whose moderate use the highest medical authorities have pronounced to be positively injurious to the constitution, and in itself productive of disease? I ask them, as men who shall one day stand at the judgement seat of Him who has said, "Thou shalt not kill,"—Can they, with enlightened understandings, persist in the use of an article which physicians of the first character for medical knowledge and piety, have declared should be renounced by all men in health as most noxious superfluities?

Temperate men,—Will you persist in upholding in common use an article whose ruinous effects exceed a thousand-fold all the advantages which the imaginations of even its warmest admirers ever attributed to it? With the widows and orphans of drunkards around you, with beggary and crime, and madness, and premature mortality every where before you, will you continue to use, as a common beverage, the chief cause of them all? And shall no motives of benevolence or charity, no care for yourselves, no wish to promote your country's welfare or your Redeemer's glory, induce you to sacrifice a transient gratification, or a trifling doubtful good?

Appeal, we entreat you, to the widow, or orphan children of the drunkard, and ask, Are all the advantages ever supposed to be derived from spirituous liquors for a moment to be compared with the loss of a husband, or a father's property, loss of character, loss of peace of mind, premature loss of life—leaving out of account altogether the loss, the eternal loss, of his immortal soul? Ask your consciences, temperate men, Would it be better or would it be worse for our country if ardent spirits were banished from it altogether? and, if you are convinced that their banishment would be a positive good, then in humble

dependence on God's blessing upon your endeavours, do every thing in your power for accomplishing that good.

*If abstinence from distilled spirits would be a sacrifice for you, then lose not a moment in making it; the moment that the use of ardent spirits has become necessary to you a course of intemperance has already begun: and the sooner you get free from it, completely and for ever, the better. If it would not be any sacrifice, you must either want benevolence, or your contempt of the plan of reformation proposed must be excessive indeed, when you cannot be induced to make a trial of the most simple possible means, with the remotest prospect of effecting an incalculable good.*

The REMEDY proposed by Temperance Societies is a union of the temperate in abstaining from distilled spirits, and discountenancing the causes and practices of intemperance. Such a union will effectually shut up the school in which drunkards are formed, and cut off the supplies which, by the false opinions and ruinous practices of the day, are now in preparation for becoming the successors of the present generation of drunkards, when they shall have gone to their own place.—From accurate calculations made by our American brethren, they came to the horrific conclusion that, before the commencement of Temperance Societies, between thirty and forty thousand drunkards, in a population of twelve millions, were each year laid in untimely graves.—That there should be any such proportion in our own country, or in our own neighbourhood, is a consideration truly appalling. But there is one more appalling still. It is this—that the present habits and customs of society are rearing up a generation of drunkards, and that there are now with us, in our own families perhaps, or our own bosoms, the very victims who, if the present system continue, shall infallibly be the drunkards of another generation.

Fathers and mothers, you have no security in the present depraved state of society, that the son or daughter whom you now cherish with all a parent's fondness shall not become the drunkard of other years. An intoxicating material so insidious has become so common, and the opinions respecting its excellencies, and the courtesies and solicitations pressing its liberal use, are so fascinating and alluring, that the means on which you trusted for safety are to a great extent unavailing. If you wish your children to be safe, a reformation must begin among yourselves.

How then, temperate men, shall this noble work be done? Shall it be by acts

of Parliament filling your land with spies and informers, to prevent private distillation, after they have put public distillation down? Shall the strong arm of the law mould at will the courtesies and fashions of life, and bend by giant force public opinions and practices?—Foolish and absurd even in a land of slaves! No, no, land of freemen, you are to be disenthralled from moral turpitude only by moral means.—Information must go abroad; the pulpit and the press, and the mouth of wisdom in the social circle, must lift up their voice on high. There must be a great and mighty concentration of moral influence—the influence of the wise and good, and truly great, and when the lights and the guides of the people shall have come with one heart to the work of reform—when the practice and the precept of the examples of the people shall have united for the extinction of all ordinary use of spirituous liquors—then, and not till then, may we hail with triumph the regeneration of our country.

Hear it, magistrates and legislators of our country,—hear it, ministers of our holy religion, Oh, hear it, every temperate father and mother throughout our land:—*The astonishing quantity of twenty-seven million, seven hundred and nineteen thousand nine hundred and ninety-nine imperial gallons of distilled spirits, at proof strength paid duty for home consumption only, in the United Kingdom, in 1830.\** Uproar and blasphemy, groans and shrieks of agony, rise every where, as the fiery flood sweeps on in wild destructive rage: beggary and disease, and crime, and madness, and death, follow behind; and widows and orphans, and bereaved parents look on in despair, as husbands and fathers and beloved children are swept on to the lake that burns with fire. The salvation of our country, God has put into the hands of the temperate. Rise, patriots, philanthropists, Christians, to the work assigned you. Union is strength; and the union of temperate, in abstaining from ardent spirits, and discountenancing the causes and practices of intemperance, will, by God's blessing, not only stop the fountains of drunkenness, but open a refuge for the drunkard from temptation and scorn. Temperance Societies have not only made America truly the New world, but, in a few months, they

\* This amount is taken from a return made to Parliament of the total number of imperial gallons of British and Foreign Spirits which paid the Home Consumption Duty for 1830, ordered by the House of Commons, and printed June 29, 1831. (Signed) J. EWBANK, General Accountant, Excise London.

WILLIAM IRVING, Inspector General of Imports and Exports, Custom-House, London.