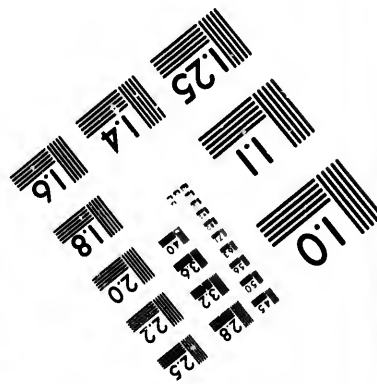
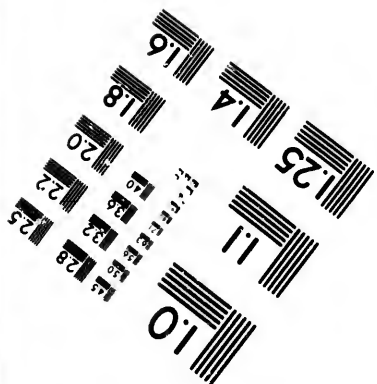
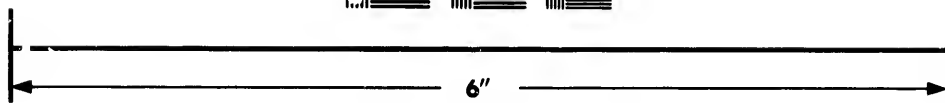
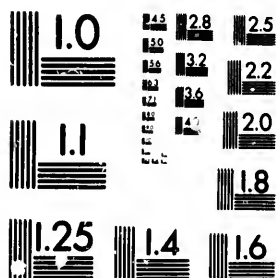


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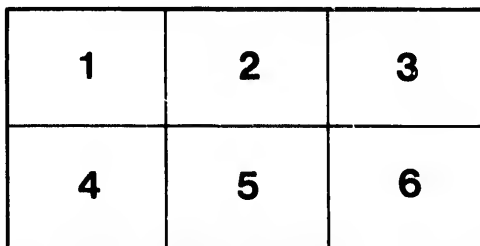
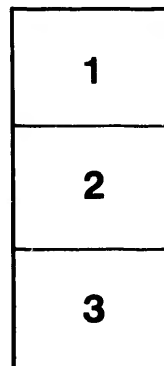
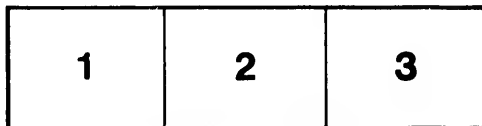
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IN THE PRESENT POSITION OF
THE TEMPERANCE QUESTION,

WHAT IS

THE DUTY OF THE CHRISTIAN CHURCH

IN RELATION TO IT;

AND IN WHAT MANNER CAN THAT DUTY BE MOST EFFECTIVELY DISCHARGED?

Grand Mission Wine Society.

Respectfully inscribed to P.G.W.A., EDWD. JOST, by SAMUEL MACNAUGHTON, M.A.,
Grand Chaplain S. of T.

"Wine is a mocker." Prov. 20, 1.

"Let us, who are of the day, drink not." 1 Thes. 5, 6.

HALIFAX, N. S.
NOVA SCOTIA PRINTING CO.

1872.

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The Duty of the Christian Church

IN RELATION TO THE

TEMPERANCE REFORM.

IN every age of the world, and among all nations, ever since the introduction of sin, there seems to have been an unfortunate tendency to the excessive use of stimulants. Noah fell by strong drink; and by it Alexander the great was conquered. The princely warriors of ancient Rome fell a prey to its grasp; and while they reeled and staggered over their cups, laurel-wreathed poets with singular devotion hymned the praises of Bacchus. Millions of the human race in India and China are opium-eaters; and some of England's brightest literary stars have had their light extinguished by its use. Other millions suffer the delirium produced by the betel-nut and the hashish, while multitudes, whom no man can number, in every civilized nation under heaven, are victims of the monster evil—ALCOHOL.

Through its influence every commandment in the decalogue has been violated. Has it not nerved the assassin's hand, and lighted the incendiary's torch? Has it not sent the physician staggering to the couch of the dying, and the preacher of the gospel to a drunkard's grave? Has it not destroyed the magic of the statesman's voice, and turned the healthful verse of the bard into a sickly ballad? Has it not filled our land with vice and crime, and peopled our prisons with condemned wretches? Has it not driven love, and affection, and happiness from our sacred domestic abodes, and filled them with brutal scenes of cruelty and violated faith? Has it not produced more head-aches, and heart-breaks, and premature deaths than all other calamities together? Must not every man, therefore, who makes even a general claim to the name of philanthropist—a lover of his kind—be constrained, on reflection, to ask himself the question, "Can I do anything to stem this mighty torrent of evil, which is sweeping over our land like a besom of destruction? If we proceed a step further and appeal, as we do in this essay, to *Christian philanthropists*, how can we, as professed followers and servants of the Lord Jesus, bound by the "New Commandment" to *love one another*, turn a deaf ear to the wailing cry of suffering humanity addressed to us daily by the crushed children and heart-

broken wife of the wretched devotee of Bacchus? This love imperatively demands of us to open up the fountains of our affections and cause the kindly stream of sympathy and aid to gush forth to their relief and amelioration. It demands of us not only that we abstain from everything that intoxicates, and thereby set them an example of renunciation, but that we also labor zealously by affectionate counsel and brotherly aid to assist them in shaking off the galling shackles which so strongly bind them to the intoxicating cup.

If any christian man should plead his christian liberty as a reason why he should not be required to deprive himself of his occasional glass of wine, we ask you, friend, is this christian self-denial? Who had more liberty than the apostle Paul? And yet, under the influence of inspiration, he has recorded for the guidance of the brotherhood in Christ Jesus for all coming time: "It is good neither to eat flesh, nor to *drink wine*, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak."

There are about 600,000 drunkards floating about in the United Kingdom of Great Britain and Ireland, and it is calculated that 60,000 of these die drunkards every year. Think of the numbers in our own city and province, that fill our police-courts week after week and eventually a drunkard's grave. Reflect, too, upon the misery entailed upon unfortunate wives and helpless innocent children; and do you wonder that we make this earnest appeal to you as ministers of the gospel and professed followers of our common Lord? As disciples of our blessed Master, we ask you to unite your efforts with ours in order to rescue some of those who are hurrying towards the frightful abyss of ruin and the awful realities that lie beyond. We want not only individual exertion, we require also the social power of combination. We want the combined harmonious effort of the good, at least, in order to present to the enemy a strong moral front, which will baffle all selfish antagonism on the part of the vicious and depraved. In order to encourage the besotted drunkard to abstain, and in order to assist those that are weak and easily liable to be overcome to keep the safe path, we beseech the sober and the strong, for the sake of their weaker brethren, to adopt the safe principle of Total Abstinence. It is an act of self-denial, we grant you; and for this very reason we urge it upon you as christians. Was not this the spirit that animated our Lord and Master? Was not His a life of self-denial and self-sacrifice for the good of others? And did he not leave us an example that we should follow in his steps? But who can presume to say that he is following the example of his Lord, who, by his daily practice, sets an example, which, when carried out to its almost inevitable end, causes a brother to stumble and fall? Let all such take to heart the solemn words of warning and admonition as taught by the great apostle of the Gentiles, who drank so deeply of his Master's spirit: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Thus the cause which we advocate has for its basis, the noble basis

of our holy religion—self-denial for the good of our fellows. As pledged temperance men, being ourselves free, by the blessing of God, from the fascinating thralldom of alcoholic stimulants, it is our ardent desire, not only to exert our own influence even more zealously than we have been doing in the past, but also to enlist in our work the cordial sympathies and hearty co-operation of every christian man and woman, in order that our enslaved fellow-men may soon become participators in that sweet liberty which is the proud heritage of every consistent temperance man.

Moderation, as practiced by the wealthy, has an influence for evil rather than for good. What influence for good can a man or minister have upon the inebriate, if he take his wine daily or even occasionally? How will he answer the very obvious objection, "You may well give up your spirits who can afford wine; give me the means and I will do the same?" Hence we see that nothing short of Total Abstinence will suffice, if we wish to wield an influence for good. Our system of Total Abstinence has proved itself to be an inestimable blessing to society as well as to the individual. It is confessedly a most powerful moral instrumentality. Next to Religion, and side by side with it, it is the lever which must eventually elevate humanity to its proper level.

Seeking, as we do, the blessing of Almighty God; laboring, as we are, for his glory and the eternal as well as the temporal good of humanity, we cannot help thinking that every true christian should appreciate this grand truth and throw his entire influence into the scale of purity and right. Believing, as we do, that the cause whose claims we advocate is a blessing to the church, is the handmaid to true religion, we feel confident in asserting that every clergyman is in his proper place when leading in the van of the temperance movement. And when we reflect upon the mighty impetus that the influence of those clergymen, who have so heartily lent their aid by active laborious effort, has given to our cause, we cannot rest satisfied until the great body of the clergy of the different denominations unite their efforts and labor together as one harmonious whole for the express purpose of effecting a complete and decisive victory over the drinking customs of society. Yes; this is certainly one of the legitimate spheres of operation in which the christian minister may expect a rich blessing on his work—may hope to find it a source of much strength to the church. If we trace the past history and present standing of these ministers who have been most devoted to the temperance cause, most energetic in advocating its claims from the pulpit and on the platform, most consistent in their unwavering fidelity to Total Abstinence principles, we invariably find that they have won a proud place among their compeers, and have been eminently successful as pastors, and teachers, and guides of the people. In the clergy, therefore, and in the religious community we have a mighty power for good, if, as a body, their sympathies and influence, and activities can be enlisted in this noble work of Reform.

We do not pause here to answer the enquiry, "Is Reform necessary?" That there is need of an immediate and thorough reform is patent to every observing and reflecting mind. But, "*Is Reform possible?*" and, if so, "How?" These are important queries.

Reform is possible whenever an enlightened public sentiment sees it to be necessary. We must, therefore, enlighten the popular mind. In doing so, our aim should be two-fold. Suffering humanity with wailing cry calls mightily upon us to save the drunkard who is being hurriedly borne down the rapid current of vice and inebriation. A united and continuous effort, therefore, must be made by patriotic men in *this* direction. Again: The grand cause of this terrible curse of drunkenness has its origin in *the social drinking customs of society.* This must ever be the point of attack if we are to be eventually successful in purging society. What have the temperance organizations done in this direction? They have done much. Hundreds, ay, thousands of the noblest in the land, alive to their high responsibility as their "brother's keeper," characterized by an exalted philanthropy and truly patriotic spirit, have bound themselves by a solemn pledge to aid, both by example and by active effort, in bringing these pernicious customs into disrepute. And, by the blessing of God, their efforts have not been unavailing. The drinking customs of forty years ago are no longer respectable. Then, excess, even, was not considered disreputable. Now a prevailing temperance sentiment has necessitated that a man do not exceed the bounds of moderation at most. This is a great point gained.

We have, however, another mighty stride to make. We must educate public sentiment up to the Total Abstinence point. And the moment we succeed in enlisting the hearty co-operation of the vast body of the clergy and the religious community it is accomplished. Reflect for a moment on the influence that would be exerted against the social drinking customs of society, if every clergyman in the province, and every professed christian held up the teetotal banner in every pulpit, in every community, and in every hamlet into which they enter. The moral effect would be astounding; a thorough revolution would be effected; and the votaries of Bacchus would hide their diminished heads for very shame.

What minister of the gospel has not felt that social dram-drinking is *the* great barrier to the elevation of his people both morally and religiously? Has he not found unavailing all his efforts to elevate individuals, as well as communities, and place them in those positions of honor and of influence for which their natural endowments had qualified them, until he has overcome those pernicious drinking customs which so debase and degrade society? Clergymen know, in their experience as pastors, that the drunkard on his death-bed differs from all others in similar circumstances, in that his heart has become so callous, so thoroughly stupefied, as to be altogether insensible to the awful realities awaiting him on the dissolution of the body. How,

therefore, can the "watchman," whose duty it is to care for souls refrain from using his influence in every legitimate way to reclaim the erring before their case is hopeless and irremediable?

Let us glance briefly at some of the inevitable effects of drunkenness as seen by the missionary and the minister of the gospel. Their testimony is that it stupefies the mind, blasts the social affections, steels the heart, deadens the conscience, and keeps men from God's word, from prayer, from every means of grace. In fact, wherever it has full sway it frustrates the gospel, and completely nullifies the influence for good of the minister of Christ. The christian worker, therefore, if he would raise the fallen, if he would strengthen the weak, if he would guide his flock aright, and be successful in winning them to Jesus, *must go before them in the path of abstinence.* He must set them a good example by abstaining from even the appearance of evil,—by abstaining personally from all that can intoxicate, or lead thereto, as many, very many, of the noblest, and holiest, and most successful of our clergymen delight to do for the Master's sake.

"For eight years," says an eminent Scotch clergyman, "strong drink stopped all my efforts to do good; it kept so many from God's house. It hindered those who came from profiting. They came heavy and oppressed through drink, and unable to hear and pray aright. But at length I pressed Total Abstinence home upon them, *and became myself a member of an abstinence Society, and set them an example of abstaining.* I brought many to join me, and then I saw the change I wanted. And could you hear the blessings showered upon me when I entered their cottages, and could you see the good abstinence has brought them,—religion—health—prosperity—peace, you would soon find your objections against Total Abstinence cease."

On the other hand, how many young men have been led away by the example of christian men, and even ministers, on festive occasions! When admonished by anxious friends to be on their guard against their besetting sin, "Oh, no fear of me, I'll do as this christian man does, and, of course, I shall be all right!" Alas, how powerful for evil is the good man's glass of wine on such occasions! He does not exceed, of course; but what of that? He *does drink*, and his example *sanctions the practice*, and thereby many are turned aside. Let us not mistake, therefore. Think not the sole field for labor, for reform, is to be found among the ranks of confirmed drunkards. No: by no means. We must strike at the primal source of the evil. If our efforts are to be crowned with success, if we are to see our free institutions flourishing, our honor as a nation untarnished, our citizens sober, industrious, progressive, we must see to the manly and virtuous training of our young men just launching into active life. And it will be acknowledged that there is no such bane to the intellectual and moral growth of our young men, no such serious obstacle to virtue and religion and all that makes men useful, and noble, and good, as are the social drinking customs of the present day, with all their attendant fascinations in the

form of dancing-revels, card-playing, and gambling. These are all evils which arise at a very early period in the history of those who eventually fall a prey to such pernicious vices. The thirst for strong drink has often taken a fatal hold upon a young man when thoughtless friends, sensible men and women, sit quietly by and see him take his glass of wine daily. How are we, therefore, to bring these too common practices into disrepute, and save our young men? It can be effected only by united action. Individual effort may, in some instances, accomplish much. In some instances it *has* accomplished much; but, in order that the good be permanent and efficient, combination is indispensable.

Father Mathew, throwing his whole soul and mind into the Temperance Reform, sustained by heavenly impulses in a most remarkable manner, capable by his fervid eloquence and untiring zeal of swaying the multitude, as with a magic wand, succeeded in creating a wide-spread enthusiasm among his countrymen in favor of reform. During five years he prevailed upon more than five millions of people to pledge themselves to forego their long-cherished appetites, and offer them as a sacred oblation at the shrine of duty. The educated classes, however, the nobility, the clergy even, stood aloof from his work, thus frustrating, in a great measure, the good which otherwise might have continued to flow from the earnest, zealous labors of so great and so good a man.

Moral-suasion—the force of mind acting on mind—can be productive of lasting good, only when a large majority of the respectable and influential are co-operating; for so long as there are antagonistic moral forces of equal respectability at work the one must, to a large extent, frustrate, if not entirely defeat the other. Hence the imperative necessity of united action in educating the popular will.

A general public sentiment awakened and sustained by the clergy and the membership of the christian church, in every city and town and village, cannot fail to speak through the legislative body, and must eventually secure a law to prohibit the traffic in intoxicating liquors. Already a strong prohibitory sentiment has been created in the ranks of temperance men; and, while many still adhere to the policy of a gradual and progressive restriction as the most effectual means to the attainment of ultimate prohibition, still the great majority of those who have ever marched in the vanguard of the enterprise are decidedly opposed to the entire licensing system. This is a matter which should engage the earnest attention of moralists and political economists, not merely as a matter of expediency, but as a duty based upon christian morals and sound philosophy. What an egregious error to think of curbing and controlling such a monster-evil by means of Government tariffs! How cruel and how culpable are those who would raise a revenue from the tears wrung out of the eyes of heart-broken widows and forsaken orphans? If every gallon of ardent spirits manufactured were taxed a thousand dollars it would not begin to pay for the sighs, and the sorrows, and the tears of helpless innocent victims, nor for the

blood it has shed at the very threshold of the church, not to mention the eternal despair of the countless thousands it has destroyed for ever.

There would seem to be a terrible responsibility resting upon those who, in the full consciousness of the crying evils of the liquor traffic, continue to give it the sanction of legal enactment. Is the legalizing of the liquor traffic right? If it is not right, it is *wrong*. There is no middle latitude in this reckoning. What! Legalize the traffic in an insidious poison like alcohol! Yet this is even so. And why? Most of our legislators, we would fain hope, have penetration enough to see, and many of them are candid enough to admit that the common practice of drinking intoxicating liquors, as a beverage, is physiologically wrong, and that Total Abstinence—that prohibition, in fact, is the only sure remedy for such a gigantic and acknowledged national evil. Under such circumstances, therefore, it may be asked, "Why have we not a Prohibitory Law?" Why? Simply because the principle has not permeated the people, not even the religious community. It is the people, rather than the legislative body, that must first decide the question of prohibition or no prohibition. Is it not asking too much of any body of legislators, as such, to pass a measure prohibiting the liquor traffic before the popular will has been educated to such a degree as to sustain them in the act? It is for this work of enlightening the public mind, of educating the popular conscience, that we so much require combination on the part of patriots, and philanthropists, and all truly christian men.

Temperance organizations must toil on with unflagging zeal, working together harmoniously, and, as far as possible, in harmony with the christian church. The church should countenance and assist in every possible way the formation and sustentation of temperance societies within its bounds; or, better still, wherever available, let the church itself be a temperance society. The religious press is a potent agency in the formation of public opinion, therefore, let every legitimate means be employed to secure its hearty co-operation. Especially let the temperance press be cordially patronized, and liberally supported. Every christian family should, if possible, have access to the temperance weekly as well as to the religious weekly. No christian man could read fifty-two "Abstainers" in a year without feeling conscious of the solemn responsibility which rests upon him to engage heartily and zealously in the Temperance Reform. If the christian church, and individual members of the church throughout the province were but thoroughly informed of the evils of intemperance,—the great waste of money, the moral degradation, the long category of vice and crime, the want, and wretchedness, and brutality arising out of it, the spiritual deadness and danger of its votaries,—the present apathy and indifference of christian men would soon be supplanted by ardor and zeal in the temperance cause. And we do not hesitate to affirm that it is the bounden duty of the christian church to keep

abreast of the times in relation to this great work. Let each individual member read up on the subject and study the great problem of Reform for himself. Let the clergy of the different denominations unite as one man in recommending the diffusion of temperance literature; let their influence and active effort, in social life, on the platform, from the pulpit, be brought to bear upon the masses, and the desired end will soon be accomplished.

The public mind, however, must not only be awakened and enlightened, it must be aroused and put in motion. This is a great moral work, and moral means must be employed to accomplish it. A prohibitory law can be enacted only when the cause has acquired great moral strength in the land. Prior to this it would be worse than futile to expect it. The State of Maine had to be leavened with temperance truth, and permeated with temperance sentiment for many years, from the pulpit, the platform, and the press, before she enacted her law for "the suppression of tippling houses."* We are now convinced that strong drink is a social, moral, and economic curse; and that the time for action is at hand. In a free constitutional country action means politics,—not the very questionable politics of a party, but the broader and nobler politics of a cause. We must have reform, and not the mere phantom of reform. Half-hearted compliance deadens enthusiasm. Let us, therefore, as a christian people, manfully, and vigorously, and persistently, strike a death-blow at the hydra-headed monster alcohol in every form and place where he raises his head.

There is only one method of meeting the formidable onset of the manufacturers and sellers of liquor. What was the course adopted by the free traders in England in order to rouse a dormant nation and make the heart of every member of Parliament thrill with their principles? They wrote, they spoke, they poured forth their money, their time, their energies, like water; they were determined to make their question *the* question of the day: and they did it. Our reform is not less momentous, nor less needful than was theirs; nor is it a whit less logical.† Well-meaning people of those classes where the family does not suffer because the father's wine bill is large may laugh at our so-called fanaticism; but every clergyman in the church of God, and every observing christian knows that the crime of drunkenness is a monstrous evil, and requires speedy and resolute action in order to save our young men. If the clergy and laity unite for this great work,

* With regard to the beneficial results of the Maine Liquor Law up to the present time. See testimony of Governors, Executive Council, and Congress of State of Maine, published in the "Abstainer" of Nov. 6, 1872.

* * *

† The Grand Alliance has raised £100,000 stg. this year to assist in carrying the provisions of the Permissive Bill.

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and if the several branches of the christian church combine and work together harmoniously they can make it the question of the day. Just think of it. What political party would exist for a day without the support of the temperance community and the allied forces of the christian church? United, we would present such a formidable front that our noble principles of philanthropy, and integrity to our fellow-men and to our God, would be carried triumphantly with scarcely a struggle.

Take any county or community in the province, and let the clergy, and the office-bearers in the church, and every professed christian unite to select a christian man as a temperance candidate, and who will dare oppose him? The time is fully come when christian principles should permeate, and christian influence control our politics. It is right and proper, it is the bounden duty of the christian church to exert her influence in every possible way to elevate the nation and promote the glory of God, to put down evil doing and to uproot pernicious customs. It is not enough that christian men sympathize with the cause. It wants active support—it wants moral power—it wants votes. And if christian men are true to the principles which they profess; if they are as loyal to their order and profession as the liquor seller is to his; if public spirit, and true patriotism, and pure religion have not ceased to be motives of action which will far outweigh self-interest and a thirst for ill-gotten gains, there can be no doubt as to what will be the ultimate issue of such a conflict.

You who move in refined circles, and mould, in a great measure, the customs of society; who never drink till you lose your balance or your reason; but who make wine-drinking fashionable, and, in a manner respectable; consider that you have in your power, under God, to redeem our land from its most awful curse and save thousands of our young men from crime and inebriation. Will you not, therefore, as christian men and women, deny yourselves your trifling indulgence and give us your hand, your votes, your sympathies, and your prayers? In so doing you will receive an abundant compensation for your self-denial in the consciousness of having done your duty, of having saved some young man, perchance your own child, from a drunkard's grave and a drunkard's doom; and certainly you will not regret the sacrifice when you are called to give in your account.

A very respectable number of our christian people are already fully ripe for some decisive action on the part of the ruling powers in the church anent the liquor traffic, and hail with satisfaction every step in the right direction. There are many in all the christian denominations who are prepared to make any complicity in the manufacture, sale, or use, as a beverage, of ardent spirits a bar to communion, so soon as the higher church courts decide that such a course of procedure will meet with their approval. But where are ye to begin? Are we in this matter to reverse the usual mode of procedure in church matters, or in matters pertaining to the public weal? Is it not right and proper—

is it not customary for the *members* of our church organizations to originate such reforms and bring them up to the higher courts for approval. As it is necessary to educate the popular mind to any important political measure before we can expect our members of Parliament to legislate upon it; so in the church, the higher courts should be apprized of the well-understood wishes of the membership by means of memorial and petition. Let our christian people, therefore, of the several religious denominations, who have the success of the temperance cause at heart, make a grand rally for Christ and humanity and memorialize the Synods and Conferences and Conventions at their next annual meeting to prohibit the countenancing in any way of this terrible evil—intemperance. And let the memorial be so thorough, and so numerously signed as to convince these ecclesiastical bodies that the membership of the church are fully alive to their duty, as christians, to abstain from all appearance of evil that God may be glorified in the advancement and prosperity of his church. In this way combined harmonious effort on the part of clergy and laity can be obtained.

But a still wider combination is essential to complete organization. There should be a basis of union for this special object, agreed upon by all the religious denominations, so that when indulgence in strong drink is made a disciplinary offence in one church the offender cannot find a refuge, or a cloak for his sin under the mantle of another church or congregation.

In order to the effectual carrying out of this scheme it would be necessary for each ecclesiastical court to appoint a special temperance Committee to meet for conference and to arrange a basis or standard, by which each denomination would hold itself bound. Let there be the most perfect understanding relative to the matter so that the decision of one church or congregation, being in accordance with the basis agreed upon by all the negotiating churches, shall be the decision of the entire church. The body of Christ must not be broken up into discordant sections if it is to flourish and prosper and be a power for good in the world. Wherever there is an acknowledged national evil, equally affecting all, there should surely be unity of aim, and of effort, and of action in suppressing that evil. Such is certainly in accordance with the revealed will of God. And whereas the inherent craving in man for unnatural stimulants had its origin in the introduction of evil into the world, it should pre-eminently be the work of the Christian Church to do all in its power to check and, if possible, to uproot and entirely overcome this depraved appetite, which is so lamentably prevalent among men. By such united effort and combination we would be able, in a very few years, to banish intoxicating liquors from the land.

Let it not be objected, however, against entire prohibition and total abstinence that moral suasion is sufficient. The history of the past abundantly testifies that even when a strong public sentiment has been formed in favor of total abstinence principles, and a large majority of

the people are ready to pledge themselves, and to adhere to their pledges, still there remains a large number, either too exalted or too degraded, to be influenced by any appeals to reason or conscience or humane feeling. Therefore, as reformers, we must press steadily forward towards the grand ultimatum—prohibition.

Dr. Cuyler has well said:—"God has never ordained an easy patent method of saving men from drunkenness. Preaching abstinence, practising abstinence, and persuading others to pledge themselves to abstinence are about all the practical expedients yet discovered for making men sober. When the conscientious convictions of a community are embodied in a wise law of prohibition, and good men are determined to enforce it, then grand and beneficent results are obtained. But all this comes right back to individual and combined effort."

What then is the duty of the Christian Church in reference to this great question? St. Paul says of professed Christians, "None of us liveth to himself." True religion overcomes and uproots the natural selfishness of men's hearts. It teaches us that we should care for our brother, and live to do him good. The christian lives not merely to promote his own interests, but to advance the interests and happiness of others. He is ready to deny himself—to sacrifice his own pleasures in order thereby to elevate and ennoble his fellow-men. Thus acting he is "the highest style of man." And should not every professed christian on account of his solemn profession, and every minister of Christ on account of his sacred vows, eagerly seek to become the highest style of Christian worker? In the words of Father Mathew:—"All are bound by the gospel precept to practice temperance; the same gospel advises to aspire to perfection; and Total Abstinence is the perfection of Temperance."

It is therefore, we humbly think, the bounden duty of the Church of Christ to summon her united forces and to make a grand rally for the entire suppression of the Liquor Traffic. If, as a church, we stand aloof from this great reform, which is fraught with so many rich and lasting benefits to the human family, and which is calculated to bring in a large revenue of praise and glory to God, and strength to his Church, we should ponder well lest the curse of the indifferent be hurled against us, as violently as if we were arrayed in deadly hostility to the work:—"Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let us now glance briefly at the benefits of Abstinence as opposed to moderate drinking and drunkenness, in order that all true philanthropists and christian men may have their "pure minds stirred up by way of remembrance," as regards the solemn responsibility which rests upon them to countenance in every possible way that which has proved itself to be one of the greatest earthly blessings, and to discountenance and labor zealously against the drinking customs of society—the greatest curse of our fair and prosperous land.

Mens sana in sano corpore—thinking power and working power—has nowhere been so completely exemplified as among total abstainers. While there has been an occasional anomaly whose grandest achievements were wrought out under the stimulus of alcohol, invariably we find that the brilliant lamp of genius, thus fed by too combustible oil, soon bursts into a flame and is speedily extinguished forever. That brilliant natural genius, Edgar Allan Poe, whose bright star set so ingloriously amid the cloudy fumes of strong drink is only one of many truly lamentable pictures of the power of alcohol over mind. Compare the fitful efforts of such men with the sustained power of thought of a Milton, a Bacon, a Sydney Smith, and they are but as the meteor flash compared with the bright effulgence of the noon-day sun.

Real robustness, whether of body or of mind, is confessedly the result, not of frequent potions of stimulants, but of suitable diet and regular exercise. Soldiers who have served under India's burning sun have repeatedly testified that the total abstainers endured the toil of forced marches with much less fatigue than their drinking comrades. And by consulting the official returns of mortality in the Indian army we find that of "hard-drinkers" *forty-four* in a thousand died annually, of "moderate-drinkers" *twenty-three* in a thousand, while among total abstainers the annual rate of mortality was only *ten* in a thousand. Recently similar testimony was given by a party *en route* for Manitoba.

Sir Charles James Napier, the hero of Sinde, in narrating the effects of a sunstroke, says, "I was tumbled over by the heat with apoplexy. Forty-three others were struck, all Europeans; and all died within three hours except myself! I do not drink! That is the secret. The sun had no ally in the liquor amongst my brains."

The testimony of Professor Miller is that "the unnecessary use of intoxicating drinks tends to produce certain diseases, such as gout, affections of the liver, skin arteries, &c.; and such diseases, when not so produced, will be all the less likely to occur." It is conceded by all medical practitioners that nature has much to do in curing ailments; but the power of nature, which has been weakened and turned aside by alcoholic stimulants, cannot be effectually restored as an operative agency to shake off disease; hence the tremendous fatality of disease and epidemics among inebriates.

Out of a caravan of eighty-two persons who crossed the great desert from Algiers to Timbuctoo, in the summer of 1866, all but fifteen used wine and other liquors as a preventative, as they thought, against African diseases. Soon after reaching Timbuctoo these all died, except one, while, of the fifteen who abstained, all survived. These facts show conclusively that alcohol as a beverage is positively injurious.

But even were it an innocent beverage the waste of money is enormous and appalling. The annual financial waste resulting from the use of alcoholic drinks may be brought within the conception of all

by the following calculation; and it is certainly such as should arouse every true philanthropist and christian man to oppose to his utmost ability the legalizing of a traffic which so manifestly perverts the bounties of Providence, by turning his gifts from the channel of christian utility into the polluted and polluting streams of debauchery and vicious indulgence. Notwithstanding the efforts of temperance men and the restrictions placed by law upon the sale of intoxicating liquors, the Dominion of Canada paid last year for alcoholic beverages a sum which would have provided twenty City Churches at \$40,000 each; two hundred Country Churches at \$4000 each; twenty City Temperance Halls, \$40,000 each; five hundred country Temperance Halls, \$3000 each; one thousand School Houses at \$1000 each; twenty Young Men's Association Buildings \$40,000 each; one hundred Reading Rooms at \$500 each; one hundred Libraries at \$10,000 each; five Universities at \$300,000 each; twenty Mercantile and Agricultural Schools \$10,000 each; twenty Orphan Asylums at \$10,000 each; twenty Asylums for deaf-mutes, insane, sick and infirm persons, at \$100,000 each; one thousand Mechanical and Agricultural prizes at \$50 each; one thousand prizes for Stock at \$50 each; one hundred Literary prizes at \$100 each. It would also employ one hundred Temperance Lecturers at \$1000 per year, five hundred City Missionaries at \$1000, one thousand Bible Women at \$500, one hundred Missionaries to the heathen at \$2500, four hundred Assistant Teachers at \$1000 each; and it would give three thousand Clergymen \$200 additional salary, 2000 aged and infirm persons \$200 each, and a Bible to every man, woman, and child in the Dominion of Canada. O, Brethren of the Christian Church, is it not heart-rending to think how our industrial and benevolent and religious institutions have been defrauded during the past year, in order to pay this enormous tribute to that insatiable tyrant alcohol who has usurped such authority and control in our land? And not only are these large sums of money lost to benevolence and philanthropy, but if we gaze upon the other side of the picture what do we behold? Ah, how many ruined homes, how many desolated careers, how much misery, and anguish, and premature death, and vice, and crime, and brutality are painted in lines of blood upon the dark canvas? And what is the principal cause—the primal source and feeder of all these evils, and vices, and beggary? The main cause of these evils is that we support, or rather endure, hundreds of dram-shops and licensed liquor-houses; and the chief cause of crime and irreligion is justly ascribed to the drinking habits of our people. In the words of a Committee of the Church of England, "No evil more injuriously counteracts the spiritual work of the church than the vice of intemperance."

Is it not plain, therefore, that if the church is really alive to her duty she must rise in, her might and shake off this terrible incubus which is dragging humanity down into the sloughs of wretchedness and reckless impiety? As the Church of God, and as individual

Christians, it becomes us to employ every legitimate means, and form every possible organization to remodel society and place it on a firmer basis, by purging it of its social drinking customs, that the blood of the victims be not required at our hands. Our temperance organizations and church abstinence societies for the young, as at present constituted, are doing an admirable work in the land; and we have already pointed out the influence of united effort on the part of the clergy and laity of the several religious denominations to awaken a public sentiment in favor of total abstinence principles.

But there is still a mighty power for good, which, as a separate agency, especially in our towns and cities, has not been brought into requisition. We refer to the influence of woman as an organized society. And, as a part of the christian church, the duty and the privilege of laboring in the temperance reform devolves upon her in common with man. If we are to have a thorough reform—and by the blessing of God we will have it—it will depend upon the vigorous efforts and earnest endeavors of christian men and women. Woman must be allowed to use her legitimate influence, and she must use it; for she has a powerful influence in society.

In the capacity of wife, mother, sister, friend, she wields a mighty influence. Nothing is more lovely than the implicit confidence which children place in their mothers, young brothers in their sisters. From them, too, the child receives its first impressions, and they are of all the most enduring. If mothers but fully realized how apt are children, even of very tender years, to learn by imitation, they would, in many cases, be much more careful than they are in presenting only such images to the young and plastic mind as would form the germs of a noble manhood. Let the mother's example, as well as her teaching, convince the child that her honest conviction is that even the occasional sip of wine is sinful and ought to be scrupulously avoided, because it is indulging a habit that excites to sin. What pernicious examples mothers set for their children on festive occasions and gala-days, such as Christmas and New Years, by entertaining their choicest friends with sparkling wine! What a lesson does it teach those young innocents just budding into boyhood and girlhood! Does it not say, in effect, "You see, my dear children, when we wish to be happier than usual we must have recourse to the joy-inspiring wine-cup"? Scores of temperance lectures in after life will not obliterate those first impressions of a mother's example. O, mothers, you, who cherish so many fond hopes, and breathe so many fervent prayers for their moral safety and well-being, will you not banish from your board the most dangerous, the most deadly of all tempters? How can you, as you kneel with your dear ones by your side, pray,—“Our Father led us not into temptation,” if you, yourselves, are tempting them with the flavor of joyous wine? That mother who has set such an example to her child in early youth must blame herself only, if the joy of her heart,

the hope of her declining years, is lost to home and happiness through strong drink.

Woman in her social capacity as sister or friend, exerts an influence on young men, either for good or for evil, which is all but omnipotent. But, alas for the weal of society, when woman's charms and woman's fascinations unite in presenting the tempter to generous young men who cannot say 'No,' when the glass of wine must be taken "for my sake." Little has many a fair tempter thought of the awful responsibility she incurred when by her sweet persuasive eloquence she thus prevailed upon a young man to drink to *her*, until in a few short years the bright eye and frank cheerful countenance have given place to the blinking leer and the bloated face, and she is suddenly aroused in anguish and despair to think of the evil she has wrought. Whereas if her influence had flowed through the pure untainted channel of Total Abstinence many a young man, in the fulness of his gratitude, would rise up to call her blessed.

There is no reason why the paltry conventionalities of society should deter zealous christian women from combining for this great work. The benevolent deeds of that one dear, devoted, philanthropic woman, Florence Nightingale, are more than enough to sanction the work and to encourage others to labor zealously for the amelioration of the race.

Woman has quick perceptions, a keen insight into human nature, arrives at conclusions and expedients by intuition, where man employs a process of reasoning and deliberation. These are just the qualifications which so peculiarly fit her for the work of reform. These, blended with patience and a loving heart, are a most powerful moral instrumentality to elevate society and place it on a sound moral basis. We have many true women who are using their influence wisely and well in their individual capacity; but ultimate success and complete triumph over the pernicious drinking customs of society, both in high life and in lower life, can be obtained only by combined effort and thorough organization. If those ladies who mould society, who are regarded by general consent as worthy of imitation in social etiquette, would organize themselves into a social community, and mutually agree to banish from their festive board all that intoxicates, how incalculably great would be the benefits resulting from such united action. Then, untrammelled by their own practice, they would be in a position to counsel and admonish those of either sex, who are posting the downward road to misery and woe; and thereby take their true position as social reformers, as true christian women, in elevating and ennobling society, in ameliorating the condition of humanity, and in alleviating the sorrows and trials incident to their sex.

The present apathy and indifference to the temperance reform on the part of professed Christians is sought to be excused or justified by the very erroneous ideas of intoxicating drinks being healthful and having the divine sanction. But if we trace the streams of physiology,

science, and revealed truth up to their fountain-head we find that Total Abstinence principles are in entire harmony with the laws of our existence and the revelations of Heaven. Science has proved beyond the possibility of dispute that alcohol—the intoxicating principle in all distilled and fermented liquors—affords no nourishment whatever to the human system. The laws of life and health demand that substances taken as food possess both innocency of action and the capability of becoming assimilated to the tissue of the body,—the two grand essentials of nutriment which science has proved alcohol does not contain.

The most eminent physicians and chemists in the world have proclaimed alcohol to be a most dangerous poison and destructive to the health of the body. The celebrated Dr. Paris placed it among those substances which destroy the functions of the nervous system by means of suffocation of the respiratory organs. Fodere and Orfila, distinguished French chemists, place alcohol in the same category with *nux vomica*, poisonous mushrooms, and other highly deleterious substances. Dr. Conquest, an English physician of great eminence, says, "It is my deliberate and conscientious conviction, founded on personal observation, that nine-tenths of the disease, insanity, poverty, wretchedness and crime in existence may be traced to the use of intoxicating drinks." He says, moreover, "No one but a medical man can conceive of the amount of personal and relative misery attendant on their employment as ordinary articles of beverage. It is my opinion that the mass of the people would be stronger and healthier and capable of the endurance of a larger amount of physical and mental labor by total abstinence from intoxicating drinks."

Prof. Kirk, of Edinburgh, says "The true effect of alcohol is not a stimulus, but a partial and temporary suspension of the life in the finer portions of the nervous system. We consider one most vital point now scientifically and finally settled, namely, that the substance alcohol does not become assimilated in any degree with any tissue or fluid belonging to the living body of man. This invaluable discovery has swept away a host of pernicious notions which marvellously sustained alcoholic drinking. This liquor cannot now be regarded as food in the sense of that which builds up the frame, nor in the sense of fuel, by which the heat of the body is sustained."

Dr. Beck, of New York, in his Medical Jurisprudence says,— "That alcohol, whether found in rum, brandy, or wine, is 'poison' is conceded on all hands." "That pure alcohol is a poison is an admitted fact." *Rev. Dr. Nott, President Union College, New York.* "The testimony of physicians is uniform and unequivocal. They pronounce alcohol a poison. They tell us it is so classed by all writers on *Materia Medica*; and they point out the precise place it occupies among the vegetable narcotic poisons." *Rt. Rev. H. Potter, Episcopal Bishop, New York.*

Dr. Trall, of New York, has given as his experience that alcohol used as a medical stimulus lessens the chance of the final recovery of

the patient. He says, "For ten years I gave alcohol as a stimulant in low fevers, and after the crisis, 'to keep the patient up.' I lost the usual proportion by death; and I am now fully persuaded that the alcohol only helped them to *go down*. During the last fifteen years I have treated hundreds of cases of all kinds and have not given a particle of stimulus; and I have not lost one patient."

Prof. Miller, F. R. S. E., Surgeon to the Queen, in his "Alcohol, its place and power," and his "Nephalism," has presented such an array of fact and argument on the side of total abstinence as should convince any candid reader that the united voice of science and scripture interdicts the use of alcohol.

Hear, also, that holy man of God, the Rev. John Wesley:—"The men who traffic in ardent spirit, and sell to all who will buy, are poisoners—general; they murder His Majesty's subjects by wholesale."

But we need not multiply testimony on this point. From what we have already quoted it is abundantly evident that if alcoholic drinks apparently stimulate to daring action the real cause is found in their having deadened those higher qualities of soul which usually control the man from becoming reckless and fool-hardy. Who ever thinks of taking liquor for the purpose of intensifying the loftier elements of his emotional being, or to stimulate to more devotional feeling? Ah, no: Alcohol is not a proper stimulus, much less is it an exhilarant. Its effects are to blunt, to stupify, to deaden. Instead of building up the animal tissue, it destroys and poisons.

But it is objected against entire abstinence that drinking has the divine sanction; and yet you cannot open the Bible without finding page after page full of exhortations and injunctions to practice self-denial, self-control, and self-sacrifice. Moreover, whenever the use of wine is permitted or enjoined it is an innocent unintoxicating wine that is spoken of. The testimony of Dr. S. M. Isaacs, the eminent Hebrew savant and Jewish Rabbi, than whom a greater authority cannot be named, is that in the Holy Land they do not commonly use fermented wines, for the *best* wines are preserved sweet and unfermented. In reference to their religious festivals he says, "The Jews, in their feasts for sacred purposes, including the marriage-feast, never use any kind of fermented drinks." He also affirms that "in their libations they employ the 'fruit of the vine'—that is, fresh grapes, unfermented grape-juice, and raisins—as the symbol of benediction." Fermentation is to them always a symbol of corruption. This testimony settles conclusively the question respecting the 'best wine' at the marriage-feast of Cana, as also the unintoxicating qualities of the "fruit of the vine" used by Jesus in instituting the Supper.

The testimony of Pliny, a contemporary of Christ is to the same effect. He says, "*Good* wine was that which was destitute of spirit." Plutarch also, who lived in the time of the apostles, says, "That is the *best* wine which is harmless, and that the most wholesome, to which nothing is added but the juice of the grape."

Now, we know that many reformed drunkards have had the old thirst rekindled by the use of intoxicating wine at the Lord's Table, and a large number of instances to the same effect, are given by Delavan, from personal history, in his "History of the Temperance Argument." The body of a reformed drunkard may be compared to a cask of gunpowder, perfectly safe so long as the fire is kept from it, but the smallest spark will cause it to explode as surely as a shower of sparks; so the slightest taste, and even the smell of intoxicating wine has in many instances kindled the former fire in the unsuspecting victim to end his career a helpless maniac. References and instances might be increased tenfold, did space permit, but we have adduced enough to warrant us in urging every clergyman and office-bearer in the Christian church to examine this subject faithfully and prayerfully. And, if they do, we are confident that they will agree with us and with hundreds of clergymen in England and America that the celebration of the Lord's Supper with unintoxicating wine is in entire accordance with the teachings of Scripture,—that it was not the same thing which was enjoined to be used in commemorating the Saviour's dying love, and was forbidden to be looked upon "when it giveth its color in the cup." In the State of New York alone upwards of eight hundred churches have banished intoxicating wines from the Lord's Table, and have substituted the "fruit of the vine" in an unfermented state. There are several congregations in Nova Scotia which use unfermented wine at this ordinance. Unfermented sacramental wine is therefore not without precedent. "It was in common use among the Jews in the time of Christ." (*Imperial Bible Dictionary.*) "Sometimes it was preserved in an unfermented state." (*Smith's Bible Dictionary.*)

In view of these facts, therefore, and the untold evils resulting from the use of intoxicating drink, what is the bounden duty of every minister of Christ and of every christian man and woman? In the words of Kitto's Biblical Cyclopaedia, "It *may* be declined in the exercise of christian liberty; it *ought* to be declined, if doing so, helps forward the cause of humanity, morality, and religion, and promotes the glory of God."

It is most encouraging for those who are actively engaged in this noble reform to know that temperance sentiment is yearly on the increase among the clergy of the several religious denominations. The "deiberance" on Temperance of the last General Assembly of the Presbyterian Church of the United States is most complete and decided. It affirms that "unconditionally and irrespective of circumstances the manufacture, sale, or use of alcoholic stimulants, as a beverage, is contrary to the spirit of God's Word, and wholly inconsistent with the claims of christian duty." At the Conference of 1871 the Wesleyans, actuated by the true spirit of their founder, Resolved, "That we earnestly enjoin upon all our people the most careful and conscientious observance of the rule given by the Rev. John Wesley, viz., 'Neither buying nor selling spirituous liquors, nor

drinking them except in cases of extreme necessity.' And, That as the Church of Christ should be the most effectual promoter of moral reform, we pledge ourselves to renewed efforts to purify and preserve her from reproach by discountenancing all complicity of her members with the great evil of intemperance, whether by drinking, manufacturing, selling, signing petitions for license, or furnishing or renting places for the sale of intoxicating liquors." This deliverance is metal of the true ring and sterling value.

The Synod of the United Presbyterian Church of the Lower Provinces in 1872 passed a resolution enjoining on all ministers to countenance the temperance reform in every possible way; and to preach temperance sermons on the Sabbaths preceding gala-days, such as Christmas and election days to warn their people of this great evil.

Our limited space precludes further discussion; we will therefore conclude by quoting the earnest appeal and wholesome counsel of the Rev. Dr. Sprague:—"Christians, is it not a part of almost every prayer you offer that God will soon open upon the world the millennial day? Are you acting in consistency with your prayer by lending your influence to help forward the glorious cause of moral reform which *must* prevail ere the millennium shall fully come? Are you exerting any influence directly or remotely to retard the cause? Do you make the poison, or do you *sell* it, or do you *use* it? Never open your lips, then, to pray for the millennium."

Now, in summing up, what are the inferences which must unavoidably follow from the various positions we have established? We have conclusively shown, we humbly think, that medical and chemical science unite in pronouncing all intoxicating liquor to be, not only incapable of affording nourishment, but to be positively injurious and decidedly poisonous, so that to countenance its use is to permit a *physiological* wrong,—to use is suicidal; to dispense to others, homicidal.

We have briefly traced its pernicious influence in society as the prime producer of misery, and distress; therefore, to encourage its use in any way is to sanction a most grievous *social* wrong. We have seen that it is the prolific source of vice and crime; therefore to withhold our influence from the temperance reform is silently to acquiesce in a most humiliating *moral* wrong. We have proved by the unbiassed testimony of eminent ministers of Christ that all other sinful practices combined are not so powerful in deadening men's consciences, and in rendering inoperative the means of grace, and the untiring efforts of holy men of God; therefore, to refuse to labor in pulling down this formidable barrier to the influence of divine truth must, in all solemnity, be a great *religious* wrong.

We have, we trust, satisfied every candid reader that the inspired Word of God makes it imperative on every true christian to deny himself for the good of his fellow-men. We have glanced at woman's influence and woman's sphere of labor,—what she *has* done and what she *can* do,—and have shown the benefits that would necessarily

follow united action. We have shown that we must reform, not only the drunkards, but also the fountain-head of all drunkenness, viz., the drinking customs of society. We have seen that there are some so degraded, so far lost to all self-respect and moral resolve as to be entirely helpless in the presence of the foe, and that the tempter, therefore, must be placed beyond their reach, in other words, we must have prohibition. We have recorded what a powerful impetus has already been given to reform by the arduous persevering labor of zealous clergymen and untiring christian men and women, and the urgent necessity for a more extended and organized combination in order to a thorough renovating of society—a complete triumph over our dread foe—alcohol.

With these considerations before us,—knowing that more money is spent on the altar of Bacchus, told many times over, than finds its way into the coffers of the sanctuary, or is contributed to charitable and benevolent institutions—convinced that the liquor traffic fills so many homes with insufferable want and misery trembling on the verge of disaster—conscious that it “blights all that is good in humanity, and robs the earth of its loveliness,”—friends of temperance and morality, will you not be up and doing? Ministers of Christ and Christian men, will you not unite as one man to save our generous-hearted young men, who, if snatched from this fiery destroyer, may one day shine as bright lights in the house of the Lord? Watchman on Zion’s towers, the blood of the fallen may be required at your hand. Therefore, “Cry aloud, and spare not. Tell Judah her transgressions, and Israel her sins,” that Zion may awake and put on her beautiful garments. Friends of order, of progress, of religion, for the sake of those wives, and sisters, and mothers, whose hearts are broken and are daily breaking—for the sake of our christian institutions and the progress of the glorious gospel of our Lord Jesus Christ—for the sake of our noble country, which bids so fair to become a bright star in spreading the light of the glory of Jehovah among the nations of the world,—let us all, feeling that

“One touch of nature makes the whole world kin,”—

influenced by a pure and unselfish desire to elevate and ennoble our fellow-men, prompted by holy impulses to promote the glory of our God, let us all unite in one grand, harmonious, determined, manly effort to shake our country free, now and forever, from the galling shackles of intemperance:—

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

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