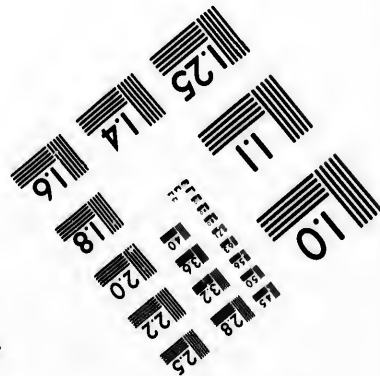
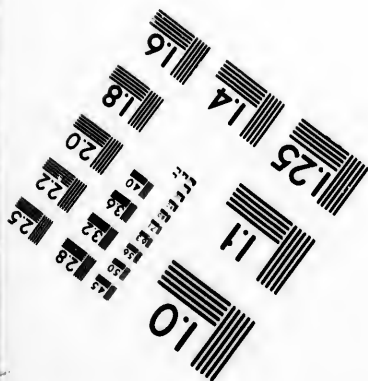
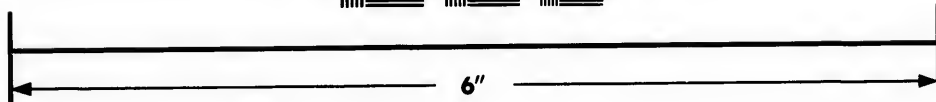
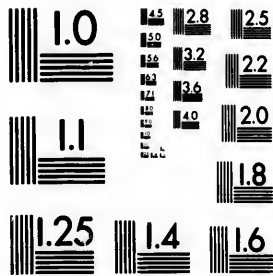


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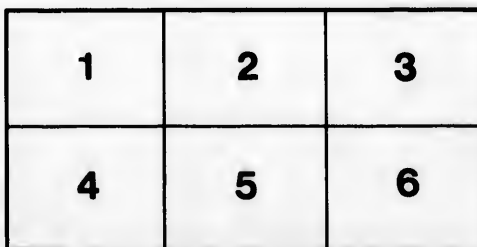
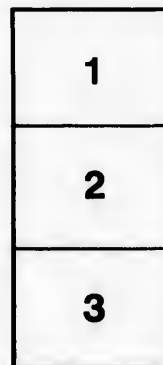
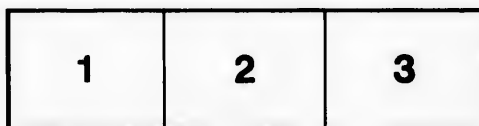
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First.

A belief that a very large number of practical abstainers were not in full sympathy with the existing temperance organizations.

Second.

A strong conviction existed in the minds of many, that in order to insure the ultimate success of the temperance cause, it must be kept in close alliance with Christianity.

Third.

It was felt to be important that the hearty co-operation of the Churches should be secured, and that this was most likely to be accomplished by a Society formed on a Christian basis.

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A PLEA FOR TOTAL ABSTINENCE.

—
BY THE REV. A. SUTHERLAND,
YORKVILLE, ONT.
—

I. THE QUESTION STATED.

I SUPPOSE it is quite safe to assume that every one who attempts, in the present day, to speak or write on the temperance question, feels a difficulty arising from the somewhat *hackneyed* character of the subject. The main facts and arguments have been so frequently presented, that it is doubtful whether it is possible to advance anything new. Still there is an importance which attaches to the question, when rightly viewed, which may serve as an apology for frequent repetition. And when we consider how much misapprehension still exists in reference to the principles and objects of the temperance reform, we shall see that there is as much need as ever for the statement of first principles, and the repetition of old arguments.

The misapprehension to which I refer, exists both in reference to the *principles* of total abstinence, and the *persons* by whom those principles are held and advocated. In regard to the first, it is supposed that the principle of total abstinence is an interference with certain vested rights and liberties, and the view of many is expressed in the common phrase, "You have no right to dictate what I shall eat or drink." Now, I wish to say on behalf of temperance people that they have never claimed any such right; they have never sought to "dictate what people shall eat and drink;" they only seek to persuade people to give up the use of certain injurious stimulants. Besides this, they seek, by

legal enactments, to restrain men from making and selling that which is found to be a great curse to the country at large, and a real benefit to no one. The thoughtful reader will see that there is a wide difference between saying to a man "you must not eat and drink such and such things," and saying "You must not continue to manufacture and sell poisons to your fellow-men, because by so doing you are wasting their property and destroying their lives." A man may have a certain kind of "right" to drink what he pleases, especially if it injures no one but himself; but he can have no right to engage in a business which is a grievous injury to large numbers of his fellow beings.

In regard to the temperance fraternity, an idea seems to prevail, in certain quarters, that it comprises only a few low-bred fanatics, whose sole object is to bring everything and everybody down to their own level, and deprive those above them in the social scale of the badge of their respectability—the right to get drunk whenever they please. Now, it must be admitted that "not many great, not many noble," have given their influence to the temperance reform. We do not number in our ranks those who make wealth their God, and who suppose that the possession of so much dross constitutes them immeasurably superior to the rest of their fellow-men. We do not claim that class of young men whose ambition is to live without work, and to dress in the latest style without paying their tailor's bills; neither do we claim as curs those young women who prove their respectability by being ashamed of their mothers, and who would not, for the world, soil their dainty hands with any useful employment; nor yet do we reckon on the support of those who turn up their patrician noses at the sight of honest poverty, and who would consider that they lost caste by entering the homes of the poor; but we *do* claim to have amongst us no small share of the bone and sinew—the *nerve*, and *heart*, and *brain* of the country. We have men and women with hearts to feel for another's woe, who are not afraid of being contaminated by stooping to lift a fallen brother from the ditch, but who count it their highest honor to imitate their Divine Master by trying "to seek and to

save that which was lost." While, therefore, we are sustained by noble men and women who have hearts to feel, and heads to plan, and energy to execute, we need not feel dismayed though the priest and the Levite should pass by on the other side.

Now, what does this whole question amount to, when divested of the drapery with which ignorance and prejudice have surrounded it? Simply this: There is a certain social custom—the use of intoxicating drinks—which has long prevailed throughout society. The most casual observation shows that the excessive use of these beverages is injurious, while more careful examination proves that even their moderate use is neither beneficial nor necessary; nay, that it is positively injurious, inasmuch as it leads, in the majority of cases, to positive drunkenness. Looking at these facts thoughtful men began to ask, many years ago, "Would it not be better to abstain from the use of these intoxicating drinks altogether?" A few tried the experiment, and found it most beneficial. Hence, the next enquiry was, "Cannot something be done to save those who have become slaves to the appetite for strong drink, and to prevent others from falling into the same snare?" While seeking a practical answer to this question, the importance of *united effort* became apparent;—and this was the origin of TEMPERANCE SOCIETIES.

It has generally happened that social Reformers have, at the outset, been ignorant of the real power of the evils they have sought to remove. This has been the case in regard to the temperance reform. So long as its principles were confined to a few, opposers contented themselves with small sneers at the "cold-water fanatics;" but when the movement assumed sufficient proportions to make its influence felt in opposing the drinking customs of society, and especially when it sought to arrest the course of intemperance by legislative enactment, *then* the Rum power awoke in all its strength, and the friends of temperance soon found that this power was not merely a bold intruder, but a deadly enemy that had entrenched itself in the social customs and commercial interests of the country, and could be expelled only by a long and vigorous siege.

Let us endeavor, then, at the very outset, to understand clearly the true nature of the question at issue. Intemperance is admitted, on all hands, to be a great evil. What is the remedy? We answer,—Total abstinence from all that can intoxicate. How can we induce men to abstain? By argument, persuasion, entreaty. But there are many who cannot be reached by argument or persuasion; and if they could be so reached, what would it avail so long as *the traffic* continues—tempting the rescued ones back to their former habits, and training up a new generation of drunkards for coming years? To this I can only answer,—We must strike at the root; we must seek the legislative proscription of the entire traffic, we must invoke against it the power and majesty of LAW,—that power by which it is now upheld and made respectable.

The main objects contemplated by the advocates of total abstinence are these:—

1. To reclaim those who have become victims to the appetite for strong drink.
2. To induce moderate drinkers to abstain, both for their own sakes and for the sake of those who will be influenced by their example.
3. To enlist the sympathy and co-operation of the moral and religious part of the community on the side of total abstinence, as the only effectual remedy for the evils of intemperance.
4. To educate public sentiment on the question, until it will demand and sustain a legislative enactment prohibiting the entire traffic in intoxicating drinks.

II. THE QUESTION DISCUSSED.

Having endeavored to present the Temperance Question in its simplest form, divested of all the surroundings of prejudice and misapprehension, I now propose to discuss the matter a little, with a view of presenting the *grounds on which we oppose the traffic in, and use of, intoxicating drinks*. In doing so it is but fair that I should state the arguments usually employed on the other side of the ques-

tion. These may be reduced to three:—1. The financial benefit which the traffic confers upon the country at large; 2. The benefit of alcoholic drinks to the consumer when used in moderation; and, 3. The right of every man to do as he pleases. The latter argument has been briefly referred to already. I shall therefore confine my present remarks to Nos. 1 and 2. My first proposition is—

THAT THE COUNTRY GAINS NOTHING, IN A FINANCIAL POINT OF VIEW, BY THE TRAFFIC IN STRONG DRINK.—In arguing this point it is important that we clearly understand what is meant by the expression, “A financial benefit to the country,” as applied to the traffic. Does it mean that the country at large is made richer? Not at all! It simply means that a considerable sum of money passes annually into the provincial treasury, from the excise and import duties on intoxicating liquors. But does it follow, therefore, that the country at large is financially benefited? Let us not jump to a conclusion, but examine the matter a little. I suppose that Capital and Labor are universally regarded as the great representatives of a nation's wealth. In order, therefore, to prove that any business is a financial benefit to a country, we should be prepared to show that it increases the amount of active capital, or else that it develops some branch of national industry. Now it may appear at first thought that both of these are true as regards the liquor business—but it is *only* in appearance. That a large amount of capital is invested in the business is undeniable; but a little consideration will convince any unprejudiced mind that this capital, if directed into other channels, would be productive of far greater good to the community. The large income derived by the Government is admitted; but there is a heavy *contra* account—a debit as well as a credit side. On the credit side you may put the amounts received for licenses, and for excise and import duties; then, on the debit side, put the salaries paid for collecting those duties, to which add the amounts paid for the suppression of crime caused by the use of strong drink; the amounts paid by public and private charity for the support of paupers, owing to the same cause; the value of the property which strong drink annually destroys,—and you

will have an array of figures considerably greater than those on the credit side. And this is not all ; for we have yet to estimate the loss which the industry of the country sustains through the drinking customs of the day. Let it be remembered that every day spent in idleness by a working-man—say a mechanic—is not only so much lost to himself and his family, but it is so much taken from the aggregate wealth of the country at large. If any one doubts this, let him calculate what would be the result, financially, if *all* the laborers, farmers, mechanics, &c., were to *suspend labor entirely for one year*. The result would be national bankruptcy and universal famine. Every day, therefore, which is lost to productive labor, tends so much to impoverish the country. Now let us look at this more closely. There are in the Dominion of Canada, on a moderate computation, thirty thousand persons who use intoxicating liquors to excess, that is, who lose more or less time through their drinking habits. The average of time thus lost will be not less than thirty days in the course of a year. Now, what will this amount to at the rate of \$1 50 per day? which is a very low estimate, scarcely above the wages of a common day laborer. It will amount to *one million three hundred and fifty thousand dollars per annum!* And every careful observer will say that this estimate might be doubled without exceeding the truth.

But it may be said, Suppose the traffic in strong drinks were abolished, have we any guarantee that the time now wasted would be better employed? A single fact may perhaps furnish the answer. A short time after the prohibitory law was first passed in the State of Maine, a gentleman enquired of a tavern keeper, "Where are all those men that I used to see lounging around your bar-room every day?" "Where?" said the tavern keeper with an oath, "they're gone to work, I suppose." The answer tells the whole story.

There is another question, however, which remains to be disposed of. Suppose the traffic were abolished, would not the large amount of capital now invested in it be lost to the country? Not at all; it would simply be turned into

other channels, which, if not quite so remunerative to the investor, would be much more beneficial to the country. I think every unprejudiced man will admit that the gain to the country would be inconceivably great if the capital now invested in the liquor business was employed in developing the mineral or other resources of these noble Provinces. Enough has now been said to show that the country gains nothing financially by the traffic.

My second proposition is:

THAT THE USE OF INTOXICATING LIQUORS AS A BEVERAGE IS NEVER BENEFICIAL TO THE INDIVIDUAL.—There are, doubtless, many persons who take an opposite view, and every man has a right to his own opinion; but if any one asserts that a man is benefited by the use of strong drink, he should be prepared to show *in what respect* he is benefited. Most assuredly.

1. *He is not benefited financially.*—No one supposes for a moment that indulgence in strong drink helps a man's finances. This is so plain that it needs no argument. Every year hundreds of men are reduced to poverty by drunkenness; but who ever heard of such a habit helping a man to fortune!

2. *He is not benefited physically.*—This used to be a strong point with anti-teetotalers; and some of them still contend that by the moderate use of alcoholic liquors a man is made stronger, and better fitted to endure fatigue, and that the habit conduces to health and long life. In order to see how much force there is in this argument, it will be necessary to ascertain,—1, Of what these alcoholic beverages are composed; and, 2, What is their effect upon the human system. As to the first, most of them are composed chiefly of two substances, *water* and *alcohol*. Now, from which of these is the benefit derived? Is it from the water? Truly, water is a most useful and important element in the economy of nature. It dissolves the food in the stomach, holds it in solution, carries it to the various parts of the system, to repair the waste of tissue that is continually going on. But let it be carefully noted that just so soon as water is mixed with alcohol, *its solvent power is neutralized*, and the pro-

cess of digestion is at once impeded. Alcohol interferes with digestion in two ways,—by impairing the action of the gastric juice, and by injuring the coats of the stomach. Now, that which impedes the process of digestion, must take from, instead of adding to, the vital power of the system.

I have said that most alcoholic liquors are composed of two substances, water and alcohol. But what is alcohol? It is a substance never compounded in *Nature's* laboratory, but is produced by a process of fermentation, that is, of decay. Suppose we put the question to an intelligent chemist, "What is alcohol?—Is it an article of food?" He will reply, "Certainly not; it is not food, and you cannot convert it into food. Take any quantity you please into the system, and it goes through no process of digestion; it repairs no waste, nor can you by any possible method convert it into nourishment." We further ask, "What then, is alcohol?" And he will promptly answer, "It is a powerful narcotic poison; just as really a poison as prussic acid is. Poison is its true name, and poison is its nature, and you cannot make anything else of it." Now what is the effect of this alcohol when taken into the human system? Let me answer in the words of Dr. Alden, of Massachusetts:—

"On every organ they touch, ardent spirits operate as a poison. Nowhere in the human body are they allowed a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function, until at last they are taken up by the emunctories, the scavengers of the system, and unceremoniously excluded. When, through decay of organic vigour this process ceases, the work of destruction is drawing to a close, and the last glimmerings of life are soon extinguished. To a man in health there is no such thing as a temperate use of spirits. In any quantity they are an enemy to the human constitution. Their influence upon the physical organs is unfavourable to health. They produce weakness, not strength; sickness, not health; death, not life."

But, while alcohol produces derangement and disease among the digestive organs, the principal effect is upon the *great nervous centres*, especially the brain. At first the effect is pleasing, but as the quantity is increased, and the habit grows, the effect is fearful. That which at first gave rise to a pleasing exuberance of fancy, now rouses up a whirlwind of baleful passions. Reason loses its controlling power, and the shattered bark drifts hopelessly onward till it strikes upon the rocks of crime, and goes down forever. If these are some of the effects produced by strong drinks, who will say that a man is made physically better by using them?

3. *Neither is he bettered in a moral and social point of view*; for strong drink so blunts all his moral perceptions that the most solemn appeals are thrown away; and it so destroys all the finer feelings and sympathies of his nature that the once loving husband and father becomes a brute—nay, worse, a fiend. A painful illustration of this came under my own observation. During my residence in one of our cities, I was called upon by a Christian lady who devoted most of her time to visiting the poor. She stated that she had that morning visited a family where she found the infant child lying dead, and the parents incapable, from intoxication, of making any preparation for its burial. The father had been a man of intelligence and respectability, had owned considerable property, and held a lucrative position in a large manufacturing establishment; but in an evil hour both father and mother began to use intoxicating drinks. The usual result followed—they both became confirmed drunkards. "I discovered, however," continued the lady, "that they formerly attended one of the churches belonging to your denomination, and I thought if you would go and see them you might perhaps do them some good." I went without delay, and very sad was the sight that met my eyes as I entered the house. The room was filthy, cold and cheerless; on a chair sat the father, his head drooped on his breast, in a state of stupefaction from the effects of alcohol; in an adjoining room lay the mother in a state of beastly intoxication; while on a table lay the white corpse of the

little baby that two days before had died from neglect, and had not yet been shrouded for its burial. Such is one specimen among many of the moral and social effects of strong drink.

III. GROUNDS OF TOTAL ABSTINENCE.

I have thus far considered the grounds on which we oppose the traffic in, and use of, intoxicating drinks. Let me now present some of the grounds on which we urge the adoption of the total abstinence principle.

1. *It is a reasonable principle.*—It is simply asking a man to abstain from the use of that which does him no good, and which to say the least, *may* do him much harm. And when we show a man that the traffic in strong drink is an injury to the country at large, and that the use of strong drink is an injury to a man both physically, morally and socially, it seems to us that total abstinence is the *only* reasonable plan he can adopt.

2. *The principle is safe.*—And this is more than can be said of the moderation plan; for we hold that no man is absolutely safe, as regards drunkenness, who uses intoxicating liquors, as a beverage, however moderately. Some will not admit this, and they cite instances of men who drank moderately all their days, and yet lived to a good old age; but what are these few isolated cases in comparison with the vast multitudes who began on the moderation principle, and yet filled drunkards graves at last? Let me illustrate the point. A few years ago, a vast crowd of persons were assembled on both banks of the Niagara river, a short distance below the falls; probably not less than 20,000 were on the ground. What was the attraction? Why, a man had advertised that he would walk across the gorge of the Niagara *on a single rope!* And he did cross quickly and safely. But how many persons amid that vast concourse could have done the same thing? Probably not one. So we meet here and there an individual who has passed through life on the single rope of moderation with apparent safety; but for every such case there are tens of

thousands who, in trying to imitate their example, have perished miserably. Be assured the total abstinence principle is the only *safe* one: without it a man *may* become a drunkard, with it *he never can*.

3. *It is a principle sanctioned by the Spirit and precepts of Christianity.*—Some time since I heard a minister give notice from his pulpit of a temperance festival to be held in connection with the assembling of the National Division of the Sons of Temperance. While urging his congregation to attend the meeting, he used these words: "A man may be a total abstainer and yet not a Christian; but I cannot understand how a man can be a Christian and not a total abstainer."

It is quite likely that many persons would say, on hearing such an expression, "This is going too far; this is infringing our Christian liberty. What right has he to judge his brother? Does he suppose a man cannot get to heaven unless he belongs to a temperance society?" &c. &c. Now it seems to me that such answers are wide of the mark. The question is not,—Can a man get to heaven without joining a temperance society? but simply,—Do the precepts and spirit of Christianity require abstinence from intoxicating drinks? In other words, Should every Christian be a teetotaller? Let us see.

It is admitted on all hands that the requirements of Christianity are summed up in the two grand precepts,—Love to God, and Love to man. Each of these general precepts branches out into almost endless ramifications, embracing all possible duties. With regard to the first it may be said that it requires a single eye to the glory of God in *all* that we do—in small matters as well as great. This is settled by an authority which no Christian will dispute,—“Whether therefore ye **EAT OR DRINK**, or whatsoever ye do, do all to the glory of God.” But it is not even pretended that, in the use of intoxicating liquors, there is any reference to the glory of God at all; on the contrary, it is purely a selfish gratification. The question may very well be asked, then, “Is it right for a Christian to indulge in that which, to say the least, is of no benefit to himself or others, and

which positively unfits him for a right discharge of the duties which he owes to his Creator? Does any one dispute this latter view? What are the facts? It is a Christian's duty to pray; but would any serious man ever think of preparing himself for the closet or prayer meeting by a copious draught of alcohol? It is a minister's duty to preach the gospel; but is he better fitted for his high and holy functions by frequent, or even occasional, indulgence in that which intoxicates? Nay; is not the very instinct of every religious community against such a supposition? I do not wish to be thought personal in these remarks; I am merely stating what is the felt conviction of religious people, namely, that there is something so incongruous between the spirit of Christianity, and the habitual use of alcoholic beverages, that he who indulges in the latter rarely or never gets credit for high attainments in the former. Let the matter be tested. Point out, in any community, the men in whose Christian profession the highest confidence is placed, and we venture to say they will be found to be men who rarely or never touch the intoxicating cup. I do not mean to say that their abstinence is the *sole* cause of the confidence reposed in them, but it is *an indispensable element* in it. Now, all this leads us to a conclusion which should be seriously pondered by all whom it may concern,—that the use of intoxicating drinks by professing Christians, as it lessens public confidence in their piety, *very materially hinders their influence for good*. Has a Christian, then, for the sake of a little selfish gratification, a right to raise a barrier in the way of his own usefulness?

The matter may be pressed still further, on the ground of example. A Christian is bound to set such an example as others may safely follow. It will not do to ignore the responsibility, and say, "Am I my brother's keeper?" God will hold us to strict account for the influence of the example we have set. That the example of using intoxicating liquors is evil, ten thousand witnesses testify. This is so generally felt, that, among moderate drinkers especially, there is a manifest endeavor to keep their practice as secret as possible, especially from their children, thus proving that, in their own estimation, the example is one which cannot be

safely followed. It is often said that we over-estimate the danger arising to others from the example of those who use alcoholic stimulants; but we contend that, if there is *any* danger that such an example may lead a weak brother into a course of intemperance, the law of Christian charity demands that we forego the customary indulgence. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The matter, then, is sufficiently plain: the *spirit* of Christianity is LOVE,—“Thou shalt love thy neighbor as thyself.” Now this “love worketh no ill to his neighbor;” but the man who uses strong drink *does* work ill to his neighbor,—to the extent of his example, at least. Then the *precepts* of Christianity, bearing upon the point, are numerous and decided: “Keep thyself pure;” “Abstain from all appearance of evil;” “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;” “But judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother’s way;” “Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak.” We might multiply quotations *ad infinitum*, but let these suffice for the present.

It should be remembered, too, that the Christian is a Steward,—that God has entrusted him with means to feed the hungry, clothe the naked, and send the gospel to those who have it not. Whether he can justify himself in spending his Lord’s money in that which is injurious both to himself and others,—especially at a time when thousands are perishing for bread, and tens of thousands for lack of knowledge,—we leave each man’s conscience to decide.

4. *It is the only principle which can effectually check the progress of drunkenness.*—So long as there are moderate drinkers there will be drunkards, for it is from the ranks of the former that the army of inebriates are recruited. No man becomes a drunkard all at once—he reaches that wretched state by the short and easy route of *moderation*. The proportion of moderate drinkers who make that brief but fatal journey is appallingly great. Where there is one

who can govern the appetite for strong drink all through life, there are a thousand who cannot. A lady once said to Dr. Johnson, "Doctor, why don't you take a little wine?" "Madam," said the doctor, "I cannot take a *little*, and therefore I never take *any*." Would that thousands in our day had the moral courage to make as frank a confession, and the prudence to adopt as wise a course! Could every moderate drinker in our fair Dominion be induced to adopt the total abstinence principle, the dread plague of drunkenness would soon be stayed, and the drunkard and the drunkard-maker would soon be numbered with the things of the past!

IV. OBJECTIONS CONSIDERED.

All experience proves that every good cause is doomed to meet with opposition; and hence it need not excite surprise that numerous objections have been made to the principle of total abstinence. I now proceed to notice the more prominent of these objections, and to append such replies as each may seem to require.

And first, as regards the *principle* of total abstinence from intoxicating drinks: a common objection is,—

1. "*You are putting total abstinence in the place of religion.*" Now if we *could* put total abstinence in place of the religion of some who make this objection, there can be no doubt they would gain immensely by the transaction; for surely that religion which, to vindicate its right to a mere sensual indulgence, will see a brother go down to degradation and ruin, without an effort to save him, cannot be a very valuable commodity. To say the least, it is hardly in the spirit of him who said, "If meat make my brother to offend, I will eat no flesh while the world standeth." But be that as it may, the charge is not true; we do not put total abstinence in the place of religion. We do not suppose that total abstinence will make a man a Christian; but we do say that there are thousands of men who without total abstinence never *can* become Christians, and thousands more who without it never *will*. We are often asked,

"Why resort to Temperance Societies to save the inebriate? Why don't you preach the gospel to him?" Preach the gospel to a drunkard! Preach the gospel to a man whose intellect is muddled, and whose passions are all on fire with strong drink! As well might you preach the gospel to a stock or a stone. The gospel is addressed to *men*; but the drunkard has, for the time being at least, ceased to be a man, and become a brute; and the only hope for him is in persuading him to abstain from that which produces his temporary madness, so that he once more may have a head to understand, and a heart to feel, the sublime and saving truths of the gospel. I think I have as much faith in the power of the gospel as any one—I have faith in it as "the power of God unto salvation to every one that believeth," but to me it is plain that faith is an utter impossibility to one whom strong drink has fired into raging madness, or sunk into drivelling idiocy. Let it be understood, then, we do not claim that total abstinence makes men *Christians*, but we do claim that it saves them from becoming *drunkards*.

2. There are others who object, saying, "*These Temperance Societies lead to infidelity.*" The reasons for this charge, so far as I can learn, are two-fold; 1st, because many total abstainers are not professors of religion; and 2nd, because temperance advocates sometimes administer pretty sharp rebukes to those churches which connive at the traffic in, and use of, strong drink. No, it is true there are many teetotallers who are not Christians; but there are also many church members who are not Christians. Does it therefore follow that the church is an organization which tends to infidelity? That there are men who prefer the Temperance Society to some of the churches of the day, is, perhaps, true; but this is hardly to be wondered at when we consider the circumstances. These men, as a rule, have been the victims of strong drink. Feeling at once their degradation and their bondage, they looked round for some one who would lend them a helping hand. On the one side they saw the Temperance Society—an organization whose members were banded together to protect themselves and their families against the ravages of intemperance; on the

other they saw a church, some of whose leading members were engaged in the manufacture or sale of the poisons which had nearly ruined them, soul and body. Can we wonder, then, that they chose the Temperance Society rather than the church? I do not say that such persons do right; I think they ought not to turn their backs on the church of Christ because some churches practically encourage the drinking usages of society; rather should they give their influence to produce, in the church, a healthier sentiment on this great social question. At the same time it is well both for churches and individual Christians to see how their efforts to do good are neutralised by the countenance they sometimes give to this great evil. "Don't talk about religion to me," said a broken-hearted woman, as she sat by the body of her husband who had been killed by strong drink, "don't talk about religion to me, while the leading member of your church sells the poison which robbed my poor husband of his manhood, his reputation, and at last of his life!"

This cry of "Infidelity" is somewhat plausible, but it is utterly without foundation. It is quite possible there may be teetotallers who are infidels; nay, more, it may be that some of them make a pretence of advocating temperance principles, when their real design is to attack the Christian religion. But temperance should not be condemned for this, any more than Christianity should be condemned because Judas betrayed his master. And I must confess that were I compelled to choose between the two, I would rather have a sober infidel than a *drunken Christian*—if I may be allowed such an expression; for I may succeed, by fair argument, in convincing the infidel of his error; but with the man whose brain is beclouded with the fumes of alcohol, argument and appeal are both thrown away. *Total abstinence never made a man an infidel; but whisky-selling, whisky-drinking Christians have made infidels by the score!*

3. There are others who say that the principle of total abstinence is contrary to Scripture; and they will talk very piously about "the good creatures of God," and "every creature to be received with thanksgiving," and "taking a little wine for thy stomach's sake," and so on.

Now, in the first place, alcohol is not a creature of God,—it is a product of that Satanic alchemy which, instead of transmuting the baser metals into gold, reverses the process, and transmutes the gold of healthful food into poison. But the objection is sometimes put in another form, and we are asked,—Where do you find total abstinence commanded in the Bible? Now, this looks exceedingly plausible, but its force vanishes the moment we remember that the Bible no where professes to give a particular precept for every duty, but lays down general principles for our guidance, leaving the application of those principles to ourselves. As I have already pointed out, on a previous page, some of the Bible precepts bearing upon this point, I need not repeat them here.

Having noticed some of the more common objections to the *principle* of total abstinence, I now proceed to notice objections which are made to the *practice*. Perhaps some of these might be more properly called excuses for not adopting the principle *and* practice; but the facts and arguments which apply in one case will apply equally in the other.

There is a class of objections which may all be summed up in the statement, that *total abstinence is not necessary*. That means, I suppose, that it is not necessary either for the prevention or the cure of drunkenness. In other words, it is assumed that moderate drinking is legitimate and safe. But as this general view of the subject is presented in a variety of ways, it will be necessary to look at it a little more in detail.

"*I can take it when I please, and I can let it alone when I please,*" says one. So you say now, and so have thousands said before you, who now fill drunkards graves. At first the cry is always, "I can let it alone when I please;" but, alas! they don't "let it alone," and so the appetite becomes stronger and stronger, until they are utterly helpless in its iron grasp, and then the cry is, "I would give worlds to let it alone, but I can't." A man was once playing with a huge serpent. He had often done so before, and it had never harmed him; and so he went on with his per-

formance. At length the serpent began slowly to twine itself around the man's body. The spectators became alarmed, but he laughed at their fears; it was only a part of the performance; he could throw off those dreadful folds when he pleased. But soon the terrible creature began to contract its coils until the man sensibly felt the pressure. It was time now to end the performance. He seized a fold of the serpent; it was rigid as a band of steel! Redoubling his effort he tried again—the folds were immovable! Thoroughly alarmed, he now exerted all his remaining strength—all in vain! Steadily, yet irresistibly, those terrible coils continued to contract; bone and muscle gave way beneath the tremendous pressure, and before the horror-stricken spectators could interfere, that wretched man lay before them a crushed and lifeless mass. So the moderate drinker is wont to say when warned of his danger, "I can throw off the habit when I please!" but you are playing with a serpent whose deadly folds, unless cast off at once and forever, will yet crush out the last spark of your manhood, and send you unprepared into the presence of your God. If you think it so easy a matter to "let it alone," just try the experiment. Perhaps you will discover that the habit has become far stronger than you suspected.

"*I will stop when I find it is hurting me,*" says another. A man once undertook to pilot a vessel into a harbor where there were a great many sand-banks and sunken rocks. "Now, Captain," said he, "you take the wheel, and I'll stand at the bow and let you know when you are nearing any of the dangerous spots." For a short time all went on smoothly, when suddenly the vessel struck with a shock which threw everybody off their feet. Up jumped the pilot, and shouted at the top of his voice, "Captain, *that's* one of 'em!" It's just so with the majority of moderate drinkers. They intend to stop when it begins to hurt them; but they keep on until they get a hurt so deadly that it cannot be healed. "The prudent man forseeeth the evil, and hideth himself; but the simple pass on, and are punished."

"*I'm not such a fool as to become a drunkard,*" is a common remark with such as do not want to give up their

favorite indulgence. Now, there is a grand fallacy underlying the remark. It is assumed that all who become drunkards must be persons deficient in intellect and weak in purpose. This is a mistake of which any one may convince himself by a little observation. Who are the men who most readily fall into intemperate habits? They are the men of kindly social feelings, of generous impulses, full of poetry and fire; men of warm hearts and open hands,—these are the men who most readily fall victims to the debasing appetite. Once they were as high in hope, as strong in purpose, as lofty in aspiration as you; but strong drink dashed their hopes to earth, drowned their aspirations in sensuality, paralyzed their strength of will, and then dragged them, unresisting captives, at its chariot wheels. When once the appetite for strong drink is fairly established, the strongest resolutions become like barriers of sand before a driving flood. The only wise course—the only *safe* course—therefore, is to abstain entirely, at once and forever.

“*I can't think of joining the Temperance Society; there's so many low-bred people connected with it.*” Don't be alarmed, my patrician friend; the lowest you will find, in all probability, will be some poor reformed inebriate, who mayhap has been your boon companion in many a revel. You were not ashamed of his company when he was making himself a *beast*; you should not be ashamed of it now when he is trying to be a *man*. A young man in one of our Canadian cities fell into intemperate habits. His family saw it with alarm, but knew not what to do. A friend urged him to sign the pledge and join a temperance organization. Beginning to realize his danger, he consented to do so; but when his family heard it they dissuaded him, saying there were so many low, common people connected with the society that it was not a suitable place for him. He listened to their remonstrances, and to avoid the *low company* he was likely to meet with in the temperance association, he betook himself to the *select* company usually found in the bar-room. His dissipated habits soon ruined his business, and he left the country. A short time afterwards he was found in the American army. The exposure incident to camp life brought on sickness, against which his constitution, weakened by former indulgences, could not

stand, and so in a few weeks he was taken to the hospital and there died. The reader can make his own application.

"*I'll never sign away my liberty.*" We don't ask you to "sign away your liberty." We ask you to sign the pledge that you may *gain* your liberty—liberty from the tyranny of a pernicious social custom. What kind of liberty do you want? Liberty to destroy your manhood?—to impoverish your family?—to waste your energies?—to becloud your intellect?—to ruin your soul? If *that* be your boasted "liberty," then I say give me the "slavery" of total abstinence!

"*But what use is there in temperate people joining a Temperance Society? Can't they abstain without that?*" Doubtless they can; but yet they ought to connect themselves with some temperance organization for just the same reason that pious people should join a church. No man ever pretends that *because* he is pious there is no need to become a member of the church; and no man should think that his sobriety is a sufficient reason for withholding his influence from the temperance cause. In a matter like this, where the highest interests of men for time and eternity are at stake, it won't do to play neutral. "He that is not with me," said Christ, "is against me; and he that gathereth not with me scattereth abroad."

IV. THE QUESTION APPLIED.

In bringing these hastily written pages to a conclusion, I would respectfully urge upon the various classes of my fellow-countrymen the adoption of total abstinence principles, for reasons which appear to me solid and weighty. I would urge it—

1. *Upon the habitual drinker.*—You began, years ago it may be, the practice of using,—in moderation, as you thought,—intoxicating drinks. Slowly, and almost imperceptibly, the habit gained in strength, until that which at first was an occasional luxury has become a daily—almost hourly necessity. I ask you now to pause for a moment, and ask yourself what has been the effect of this habit? Do you feel yourself as strong in self-respect and in moral manhood as when you first began the use of intoxicating

drinks? Is there not, rather, a sense of degradation—a feeling that you are not what you were years ago, and that the change has been for the worse? Do you not, sometimes—though but for a moment—contrast the experience of bygone days, when hope was strong, and when you cherished noble aspirations for distinction and success in life, with the feeling of hopeless depression which now weighs upon you like a mighty incubus; and do you not feel at such times that it is the drink that has degraded your manhood, and robbed you of your moral power? And then, what has been the effect of this habit upon your family? Are they in better circumstances—happier—more respected—because of the drinking habits of the husband and father?—Nay, do you not see and feel that the results of your sensual indulgence has *rebounded* with terrible effect upon the heads of unoffending wife and children? For *their* sake, then, as well as for your own, I ask you to abstain, at once and forever, from all that can intoxicate. This is your only safe course. It is useless for you to try the *moderation* plan. In your present case moderation is excess. Perhaps you think it is too late for you to leave off drinking. That is the voice of the tempter. Only give the total abstinence plan a good, hearty trial, and days of hope and happiness will open before you yet.

2. *Upon the moderate drinker.*—You say that you only take a little, and that it doesn't hurt you. Well, we won't stop to argue that point now; but are not the chances a hundred to one that it *will* hurt you before you are done with it. You float now *just where every drunkard has floated before you*—in the quiet waters of moderation, with just current enough to form a pleasant ripple; you have only to drift a *little farther*, and then the rapids with irresistible sweep will carry you over the cataract. But supposing you never become a drunkard yourself, may not your example lead others into habits which will make drunkards of them? The more I see of the facts in connection with the drinking customs of society, the more am I convinced that the cases in which even moderate drinkers escape retribution—in either their persons or families—are exceedingly rare. For example, how rare is it that a moderate-drinking

father is not called to mourn over a drunken son? You may say you have a right to do as you please; but that is only so long as you please to do right. You have no right to do that which may lead another to ruin. You have no right to walk boldly over a rotten bridge, when you know that anyone attempting to follow you will, in all probability, be plunged into the rushing torrent below. For the sake, then, of yourself and family, for the sake of your neighbors, for the sake of posterity, and for the sake of the poor drunkard, whose chains are riveted by your example, I ask you to abstain.

3. *Upon my brethren in the Ministry.*—You know as well as I that intemperance is a wide-spread—and daily spreading—evil; you know that it beggars families, fills prisons, and ruins souls without number; you know that in this country, at least, the drinking customs of society constitute, without exception, *the greatest hindrance to the extension of Christ's Kingdom*; you know that if the whole liquor traffic were abolished to-morrow the number of genuine conversions to God would soon be multiplied ten-fold; and knowing these things can there be any doubt as to the course we should pursue? It is not only because this monster stalks rampant through the land that there is need for the watchmen to wake, but because it is seeking to entrench itself in the very temple of God, and to use God's Word in defence of its soul-destroying mission. It is time that every pulpit in the land gave a clear and certain sound in reference to this great social evil. An occasional word will not do. An occasional address at a temperance meeting will not suffice. This mighty foe will never be routed until from every pulpit in the land it is

“Stormed at with shot and shell”

from the armory of God's word; until it is made clear and plain to the world, that wherever else this accursed thing may take shelter, it shall find no rest for the sole of its foot within the pale of the Church of Christ. Let me not be misunderstood. I do not take the position of a superior, and dictate to my brethren in the ministry what they *must* do, but as one of yourselves I appeal to you as to what we

ought to do, in view of all the facts of the case. And as precept without practice is of little avail, our first duty, in this matter, is to abstain from all that can intoxicate. Thousands are perishing through strong drink, and it is our business to save them if we can. There is a voice that is ever crying to us, "Where is thy brother?" It will not do for us to say, "I know not; am I my brother's keeper," lest those awful tones should reply as of old, "The voice of thy brother's blood crieth unto me from the ground.

"Blood of the soul!—Can all earth's fountains make
That dark stain disappear?—Stewards of God, awake!"

4. *Upon members of Christian Churches.*—Your duty is to "abstain from all appearance of evil," and not only so, but to be active in promoting all good. You do not need to be convinced that intemperance is an evil—you have seen enough of its dire effects to convince you of that, but perhaps you do not see so clearly the personal duty of entire abstinence. You say you are not responsible for the evils of the liquor traffic. I answer, you are responsible *just so far as your example and practice give support to the traffic.* When you purchase strong drink you are supporting the traffic; when you use it as a beverage you are helping by your example to perpetuate the drinking customs of society. There is no way of clearing yourself of all complicity with the business but entire abstinence. And to this course you are bound by the spirit of the religion you profess; for surely thus far the spirit of the New Testament goes,—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Remember, too, that you are the representatives of the religion of Jesus Christ—that the world forms its opinion of religion very largely from what they see in you. What opinion, think you, will the world form if they see you upholding by your example that which is the source of one-half the world's misery and crime? "Be ye separate, and touch not the unclean thing," should be your principle of action in this matter.

5. *Upon every patriot.*—Next to the slave trade, the liquor traffic is the foulest iniquity that ever found shelter

under the protecting wing of law. It is the evil which of all others projects its portentous shadow upon the fair future of our Dominion. It fills our prisons and asylums, it lays upon us one-half of our financial burdens, it lessens the wealth of the country, it debases our public men; and not content with the misery it has already wrought, it boldly seeks to obtain the entire political control of the country. Those engaged in the traffic are banded together for that purpose. They have boldly declared their intention of sending to Parliament only such men as will support their views, and they have boasted that, united, they can carry every election. Nor is this an idle boast. In some cases they have succeeded, for it is a notorious fact that some of the most important constituencies in the country were carried in the late election by the combined influence of whiskey and bribery. Nor need this excite surprise when some of our leading politicians employ a part of the public funds to purchase support, and when brewers and distillers who have notoriously defrauded the revenues are shielded in their iniquity by ministers of the crown. The debates in Parliament within the past few weeks give proof of what I say.* Now what, in view of these facts, is the duty of every patriot? Is it not to use whatever influence he may possess to wipe out this blot from our national escutcheon? Is it not to suppress, as far as his influence and example can go, the drinking customs of society? Is it not to meet the designs of the liquor-sellers by counter combinations, and to use his franchise in sending men to Parliament who are favorable to the prohibition of the traffic throughout the entire Dominion.

Let all, then, who love their God, their country, and their fellow-men, unite their energies to banish forever from our land all that can intoxicate.

* This was written in reference to certain circumstances which transpired several years ago.

CONSTITUTION
OF THE
**CHRISTIAN TOTAL ABSTINENCE
SOCIETY.**

This Society shall be called THE CHRISTIAN TOTAL ABSTINENCE SOCIETY, for the Eastern Division of Toronto City, and shall consist of all who will sign the following pledge :—

“ We, whose names are hereunto affixed, agree to abstain from every description of intoxicating liquor as a beverage, and in all suitable ways will discountenance their manufacture, sale, and use ”

This Society shall be governed by a President, one or more Vice Presidents, a Treasurer, one or more Secretaries, and a Committee of twelve members, all of whom shall be members in good standing of an Evangelical Christian Church.

The officers and Committee shall be elected at the first public meeting in January of each year.

Every public meeting shall be opened and closed by singing and prayer.

To provide funds for carrying on the Society, collections shall be made when deemed necessary by the Committee.

Special care shall be taken that the speaking and other exercises of the meetings shall be of a high moral character.

There shall be a Visiting Committee composed of suitable persons of both sexes—their duties shall be to visit and converse with such as it is desirable to secure as members and also with any who may have violated their pledge ; such cases they are to report to the Committee of Management for adjudication.

THE TORONTO CHRISTIAN

Total Abstinence Society

WILL SEND, FREE OF CHARGE, A COPY OF ITS

CONSTITUTION AND PLEDGE CARD

TO ANY PARTY OR PARTIES

DESIROUS OF ORGANIZING A SOCIETY.

