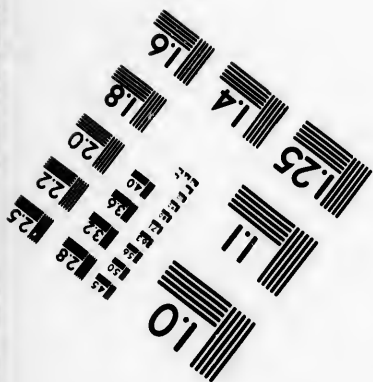
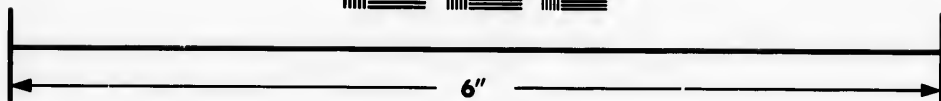
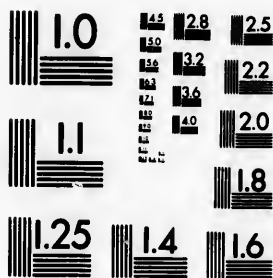


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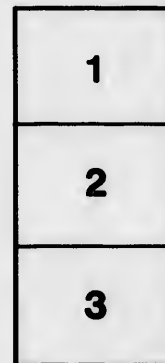
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**PROVINCE HOUSE**



SPEECH

OF THE

REV. J. B. STRONG,

WESLEYAN METHODIST MISSIONARY.

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DELIVERED AT A MEETING

OF THE

Lower Horton Temperance Society,

IN MARCH, 1841.

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**Mr. President, and my Christian Friends,**

I am happy in having an opportunity this evening of meeting my friends of Horton, in the cause of Temperance, and greatly rejoiced to hear, from my respected friend, and your worthy Secretary, that so many of the inhabitants of this little village, have been enlisted on the side of this good cause: but, sir, my joy would have been greatly increased, could I have been informed, that, their names had graced the column reserved for those who embrace the entire abstinence side of this great question, believing as I do most sincerely, that, it is the only system which can possibly effect the mighty object which the friends of Temperance have in view, namely, the EXTERMINATION OF DRUNKENNESS. To this system, I have had the honor of being attached for several years; and this having been the first opportunity I have ever had of delivering my sentiments on this subject in Horton, I crave the indulgence of the meeting, while I shall advert to some of the reasons which first induced me to favor, and adopt this system.

1st. I could not conceive that intoxicating liquors, considered as a COMMON BEVERAGE, were a NECESSARY of life; that they were of ANY USE WHATSOEVER, to the mental or physical energies of man; that they could operate as a SAFE-GUARD against the intensity of heat or cold; or ADMINISTER much, IF ANY, real strength to the human system. I was brought to this conclusion from the fact, that, as far as my information extends, the original inhabitants of Great Britain never used them in that way; that the American Indians, the aborigines of this country, were a hardy athletic race, and felt no need of this artificial stimulus; that the Pilgrim Fathers of New England, I mean the first settlers from England to America, were abstemious to a proverb, and were never surpassed for physical or mental activity and strength. They endured unparalled hardship and sufferings, with the utmost constancy and perseverance; and regarded the



introduction of intoxicating liquors into that land as a most destructive evil ; that the natives of some of the hottest countries on earth, as the Arabs, Hindoos, and Birmans, are prohibited by their religion from the use of these liquors, and yet, they sustain the burning heat of the tropics, unaided by stimulants of any kind, in a high state of health and spirits. And what, I would ask, **SUPPORTED, INVIGORATED, and ENCOURAGED**, the whole human race, during those forty-nine centuries, **PREVIOUS TO THE BIRTH** of that celebrated Arabian, whose name and genius are immortalized by the invention of Alcohol ? The strongest and stoutest man among them, abstained altogether from the use of even fermented liquor. So did all the Rechabites, from the days of Jonadab, son of Rechab their father. There are also, among ourselves, eminent examples, exhibiting the practicability of entire abstinence. Some few can be found, who have never used intoxicating liquors, except medicinally ; and a much larger number, who, although they once used them temperately, have since tested the truth of my proposition by their own actual experiment. Indeed, stronger cases still can be found, furnishing irrefragable evidence in favor of this system. Numerous and undoubted instances could be named, in which confirmed drunkards have been reformed by entirely abstaining from the use of all intoxicating drinks, **AND WITHOUT THE LEAST INJURY EITHER MENTAL OR CORPOREAL.**

2nd. Another reason which led me to adopt the principle of total abstinence was, that, as intoxicating liquors, considered as a common beverage, are not a necessary of life, so they are **INJURIOUS TO LIFE.** God, who is the author of nature, no less than of revelation, has abundantly provided for the essential happiness, and relative usefulness of mankind ; but, the experience of all ages and nations, has furnished the most indubitable proof, that, the use of intoxicating liquors is totally inconsistent with either. And this view of the subject becomes the more convincing and striking, when we attend to the peculiar nature and properties of all intoxicating drinks. In all these, **ALCOHOL** is the principal of intoxication ; and it has been clearly demonstrated, both by the researches, and the experiments of chemistry, in connexion with the structure and pathology of the human frame, that, **ALCOHOL** is an essentially active poison, and that the constant use of it, in any shape, must necessarily injure health, and finally destroy life itself.

I believe it is now almost generally supposed, that, the mischievous principle of inebriety, of which I am now speaking, cannot be made to nourish and invigorate the body. It is by the appointment of heaven, and the constitution of our common nature, rendered incapable of producing such a result. Its conversion into CHYLE, after being received into the stomach, and its subsequent appropriation by means of the blood vessels, for the purposes of renewing and invigorating the body, are known to be impossible. No alcoholic substance can be controled, digested, or appropriated, by means of the stomach. When received there it immediately diffuses itself through the whole system; it penetrates the very substance of the body, the brain, the nerves, and the blood vessels. All become excited and inflamed; the functions of the entire system become deranged; its action is irreguiar, and the well adjusted play of its parts and mechanism disturbed and disordered; often deranging not only the funtions of the body, but even its organic structure. If this doctrine be true, then it follows, that, in whatever assignable measure alcohol, which is found in all spirituous liquors, and in most of our wines and malt drinks—I say, in whatever assignable measure alcohol may be drunk, these effects must necessarily follow in a proportionate degree. Hence, in my judgment this view of the subject furnishes us with a strong additional argument in favor of the utter rejection of all alcoholic drinks: for if it be true, that, the essential constituent in all intoxicating liquors, is ALCOHOL, and that this is found, in large proportions, not only in the different kinds of distilled liquors, but also in most of the wines, as well as malt preparations drunk in this country, then how can any man, especially any christian man, swallow daily an amount of CARBON, OXYGEN, and HYDROGEN, (of which alcohol is compounded,) which, if taken separately, from other neutralizing ingredients, would deprive him of life, perhaps, in a few hours.

Now if intoxicating liquors be not a necessary of life, on the contrary, injurious to the constitution of man, when taken as a common beverage, then let us look at the waste of property, connected with the consumption of it. We will suppose a man consumes only three-pence worth per day, this will cost him £4 11 3 annually. This in ten years will amount to £45 12 6. In twenty years to £91 5 0. And in thirty years to £136 17 6. Thus one temperate drinker, so called, will pour down his throat

as much liquor as will cost him £136 17 6 in the short space of thirty years. And this is the expense for one individual only; how large must the sum be for a whole family, equally temperate, and especially where there is a number of workmen!

It has been estimated that the actual cost of intoxicating liquors to Great Britain annually, is not less than fifty millions of pounds sterling; that this sum is sufficient to pay off our national debt in thirteen years; that it would build twelve such Canals as the Grand Erie, and Hudson Canals every year; that it would support a Navy, four times as large as that of England; that it is sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America; that it would supply every family on the earth with a Bible in eight months; that it would support a religious teacher among every two thousand souls on the globe!!!

But to this account we must add the expense of Pauperism, —the waste of time,—the loss of life, occasioned by the use of this intoxicating drink. It is estimated, that, sixty thousand persons die annually in Great Britain, and upwards of thirty thousand in the United States, in the prime of life by intoxication!!

But we cannot stop here. We must reckon the expense occasioned by the hosts of criminals made by intemperance, such as watching their movements, seizing and trying them, maintaining them in prison, &c. and the immense losses sustained by the community in their mismanagement of business, extravagance in expenditure, theft, burglaries, arsons, frauds, murders, and a host of other crimes.

Neither should we lose sight, in this estimate, of the unspeakable amount of disgrace, and misery, intemperance brings to the immediate relatives and friends of the intemperate. It is impossible to imagine, and much more so to estimate, the astonishing amount of suffering, endured by husbands, wives, parents, children, and other connexions of the multitude of abominable and filthy drunkards in our land. The bare recital of individual instances is enough to chill the blood in our veins, and move the heart of a stone.

All these calculations, however, horrible as they may appear, dwindle to a point, when we view the immortal souls of such

a vast company, reeling into eternity every year, appearing before God in judgment, with all their atrocious crimes about them. I believe, sir, that it is generally thought, that even a temperate use of intoxicating drinks is prejudicial to an elevated state of pious feeling; that it is calculated to prevent serious reflection, and to hasten the departure of the Holy Ghost. What then must be the wretched state of him, who, tarries long at the wine, who goes to seek mixed wine. The great Jehovah has expressly and positively declared, that, "drunkards shall not inherit the kingdom of God."

3rd. Another reason which led me to adopt the principle of entire abstinence was—I could not see any thing in favor of the use of intoxicating liquors, considered as a common beverage, in any part of the sacred scriptures: on the contrary, I thought I could discern something in the shape both of precept and example which seemed to discountenance that use. On this subject, the language of the Bible, appears to me, to be clear and unequivocal—"Be not drunk with wine."—"Wine and new wine take away the heart."—"Wine is a mocker."—"Strong drink is raging."—"He transgresseth by wine,"—"through drink they are out of the way."—"The priests and the people have erred through strong drink."—"Woe to them that rise up early to follow strong drink, and continue till wine inflame them."—"Woe to them that drink wine in bowls—Be not among wine bibbers."—"Who hath woe, sorrow, contensions, and babblings? They that continue long at the wine; they that go to seek mixed wine."—"Woe to them that are mighty to drink wine, and men of strength to mingle strong drink."—"Woe to him that giveth his neighbour drink, that putteth the bottle to his mouth, and maketh him drunken."—"Look not upon the wine when it is red, when it moveth itself in the glass." So much for precept, now let us look at example, and we shall find, that, the drunkenness of Noah, Lot, Nadab, Abihu and Nabal incurred the displeasure of heaven, while the vow of the humble Rechabites, "We will drink no wine," is commemorated by the special and public approval of Jehovah: and to these we might add the example of the wife of Manoah, Hannah, Samuel, and the Nazarites, as securing the sanction of divine commendation. It follows, therefore, that no person of ordinary intelligence, can consult the pages of inspiration, without perceiving at once that the common use of alcoholic, intoxicating liquors, of whatever kind, is strictly

and unequivocally forbidden in the scriptures, as plainly and fatally injurious to the best interests of man, in time and eternity.

4th. Another reason which induced me to become an abstainer from the use of intoxicating liquors, was, *a hope that my example might have some good effect upon those by whom I was surrounded, and especially upon the drunkard.* I felt deeply convinced that if any thing could be done to save the drunkard, and stop the ravages of intemperance, it was the duty of every man; and more particularly every christian to make the attempt—a duty which he owes to God, to himself, to the country and the world at large; and that to accomplish this object, no self-denial could be too painful, no sacrifice too great, no exertions too arduous. In fact, that the object contemplated by the friends of temperance is so desirable, so vastly important, as to demand this self-denial, &c.; yes, that the best interests of individuals, of families, of churches, and of nations demanded, imperiously demanded it. I used to think—What! shall it be said, that when the immortal Wilberforce raised his voice in the British Parliament for the abolition of the Slave trade, that, three hundred thousand Englishmen abandoned the use of sugar; that, in the contest of America with England, hundreds of thousands renounced the use of tea; and that, we have not philanthropy, patriotism, and christianity enough, to renounce the use of intoxicating liquors, when by such an abandonment we might save our beloved country from a vast amount of poverty, disease, misery and disgrace!! While musing on this subject I came to the determination that if my example were worth any thing, I would give it to the cause of Temperance. I have done so, and have no wish to recall what I have done. No, the more I become acquainted with the principles of the system, and with the workings of the system, the more I am convinced of the wisdom and propriety of the step taken by me. Indeed so far from having repented of what I have done, I say now, and in the fear of God, that, if there be any force in my example, or any talent entrusted to me, I am willing to throw it into this good cause. And it strikes me that this is the duty of every temperate man, and the whole business of this reform lies in the hands of the temperate! They must begin, prosecute, and finish it, or it will never be accomplished. The intemperate WILL NOT, and they CANNOT if they would. Many have sneered at the project of beginning

with the temperate to revolutionize the land. They have said, "preach to the intemperate—they only need reforming." All attempts of this kind, have utterly failed. It is beginning at the wrong end, and can never succeed. And to this sentiment public opinion is fast verging. Within these few years what an astonishing alteration has taken place, and what wonders have been effected. Millions of the temperate have entirely abstained from the use of intoxicating drinks, and thousands of the most confirmed drunkards have been reclaimed. Men of talent, influence, and elevated standing in society have become deeply interested in this cause, and God has crowned their efforts with abundant success. Gentlemen of the learned professions both in the church and state, have volunteered their services, and evince a spirit and zeal worthy of the object. Indeed, public sentiment, on this subject, is rolling on like the resistless tide, and becoming omnipotent, and extending its influence far and wide. Yes, although custom, taste, and interest, have sanctioned the use of the deadly poison, so that every attempt to oppose it, has met with the most determined opposition; though earth and hell have raged, and weapons from their armory have been brought against it, every where God has prospered it. In no town or village has it been tried, but parents, wives, husbands, children, and ministers have had cause to rejoice. Oh, could you see the smiling faces of once abused and insulted wives, now cherished and beloved by their abstaining husbands! Could you hear the thankful notes of widowed mothers, whose drunken sons have made their widowhood doubly desolate, but are now, through abstinence, the support and comfort of declining days! Could you see the dear children who once fled from the sound of their father's footsteps as from a bear or a tiger, now running to welcome the kind-hearted and praying man home! Could you behold the independence and cheerfulness which mark the elevated brow of the once abject and dependent slave, as he walks at liberty to the Saving's Bank, and lays down his three or five, or ten sovereigns, saying "I should never have brought that but for tee-totalism!" Could you see whole families raised from beggary, comfortably clad, their houses furnished, their family Bibles on the table, kneeling at the family altar, or walking to the house of God in company—surely, you would ask, "What hath God wrought," and be convinced that the pleasure afforded by a glass of wine, or ale, dwindles to nothing, compared



with that of saving immortal souls. Yes, you would be ready to ask—"If my moderate drinking sanctions a habit which confirms men in misery, and my abstinence might instrumentally save but one drunkard from a drunkard's grave, and a drunkard's hell, is it too much for me to say—"I touch it no more for ever: I never look upon it with approbation again." Let every man and woman act thus, and then this country, and indeed the whole earth will be quit of this filthy and heinous crime. Let there be no consumers, and there will soon be no purchasers, and no manufacturers. This is the only way. No tampering with the inebriating cup will do. It must be wholly and totally abandoned, or all is lost.

But, it may be asked, perhaps,—If all intoxicating liquors are to be dispensed with, what shall we substitute in their place? To this question I would reply, that the most renowned Physicians of ancient and modern times have stated that *simple water without any addition is the proper drink for man*. This appears to have been the healthful beverage of Adam in Paradise. The Nazarites also, the most holy people, and separated specially for God were commanded to touch nothing but water. When the strongest man was to be born, his mother was to touch nothing but water; and to preserve his strength, water was his common beverage. The Rechabites are commended for obedience to their father, one part of which was, abstinence from intoxicating drinks. Timothy was habitually a water drinker, but, reduced by excessive labour, and many infirmities, his stomach refused to perform its necessary functions, and hence, the apostle commanded him to take, as medicine, a little wine to recover him. The Roman soldiers, those iron men, who trampled down the nations, drank only water and vinegar for their common beverage, and yet they were not faint nor weary under their ponderous armour, toilsome marches, and tremendous battles. In Scotland and Wales, the labours in harvest have been, and still are performed with no other beverage than whey, butter-milk, or oatmeal and water. In the north, and other parts of England, the most laborious workmen, such as glass blowers, cotton pressers, anchor smiths, who stand all day near a great fire, and in great heat, are not only doing their work, but better, and in better health with water, than with intoxicating liquors. And indeed, a celebrated Physician has asserted that in the course of forty years practice, he had never

met with an instance of injury arising from having cut at once and entirely with the baneful habit of drinking intoxicating drinks.

As to the influence of entire abstinence on the human mind, it cannot but be beneficial. The uniform testimony of the most eminent Physicians, corroborated by a multiplicity of stubborn facts, place the truth of this remark beyond a doubt. The immortal Edwards; Luther, the celebrated reformer; and Sir Issac Newton, are eminent examples. The latter gentleman while composing his essay on light, a work requiring the greatest clearness of intellect, abstained not only from intoxicating liquors, but also from all stimulating food.

As an humble individual, Mr. President, I may be allowed to say, that, having had more or less acquaintance with the movements and proceedings of the Temperance question for more than ten years, and having now served about eight years apprenticeship to the system of tee-totalism, I am as firmly attached to it, and as much in love with it as ever I have been. I still find that I can study, and preach, and labour, and travel; that I can endure cold or heat, wind or rain; and that I am as fresh and healthy, and vigorous without the use of intoxicating liquors, as I ever was with them. Indeed Sir, my friends in England, have repeatedly told me that I am a credit to my profession. Well! well Sir, if by my appearance, I can recommend the good cause, the interests of which are entwined about my heart, I shall be thankful: but whether that is so or no, I must say, I do feel anxious to do credit to the tee-total cause by a consistent conduct. I desire to be a thorough going, out-and-out tee-totaler, at home and abroad, in every situation, and under every circumstance of life. I thank my God, I am not ashamed of my principles, and I think, should not be ashamed to avow those principles before her Majesty the Queen. No, Sir, I am too well acquainted with the basis on which the principles of total abstinence rest, with the benefits which the world and the church have derived from them, and will continue to derive from them in proportion as they are circulated and known, and carried out, ever to be ashamed of them. So far from being ashamed of this good cause, I feel it to be an honor to be associated with you in endeavouring to promote its interests. Yes, you are my brethren. Your cause is my cause: it is mine

from principle, and do I think any thing could be advanced, which would be capable of shaking my purpose. I have heard all I could of both sides of this important question, every thing I have read and heard has only served to confirm me more and more in my opinion. I believe, I doubt not, and conscientiously believe that the principles of total abstinence are founded cannot be overthrown.

But, Mr. President, you must not conclude that because I am so much in favour of the system of entire abstinence, as contrary to the moderation system, or to the moderation system. I am thankful that ever Temperance Societies were introduced; but for the introduction of these, it is probable should have known nothing of tee-totalism. Besides, I believe that even Temperance Societies have been the means of effecting a great moral reformation. Nevertheless, I am decidedly of opinion that upon the principles of Temperance Societies the object which the friends of Temperance have in view never be accomplished. If men may drink moderately, they may substitute wines, ale, &c. in the place of spirit liquors, then drunkenness will never be exterminated, but be perpetuated, with all its train of evils, to the end of the world. Temperance Societies will, in general, only lop off the branch of the corrupt, poisonous, demoralizing, and soul-destroying of intemperance, whereas tee-totalism strikes at the very root and lays it even with the ground. It is generally acknowledged to be the only cure for the habitual drunkard, and, in my opinion, is the most safe system for all. If we drink nothing but water we shall never become drunkards, but enjoy perfect health, and live a greater number of years.

Thus, Mr. President, are some of the reasons which induced me to declare in favour of the system of entire abstinence, and which have since served to strengthen, and confirm the opinion that it is the only system calculated to accomplish the object contemplated by the friends of Temperance. If these reasons shall be deemed of any weight or worth, glad shall I be, exceedingly glad, if they have the same influence upon individuals who compose this Meeting, that they had upon

P. S. Nearly forty persons came forward at the close of this address, and took the pledge of total abstinence, thus a public demonstration of the effect which the above address made upon their minds.

