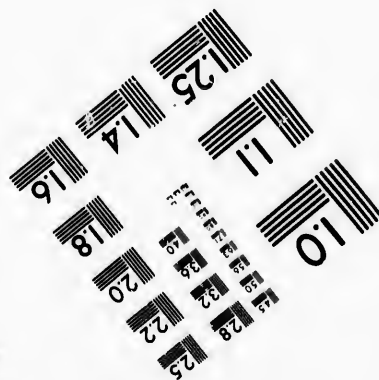
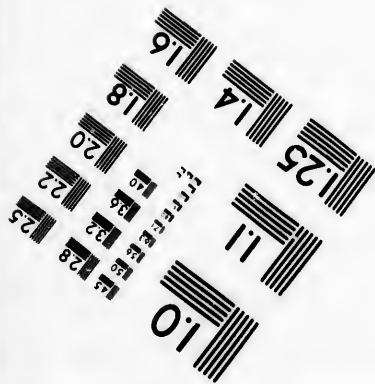
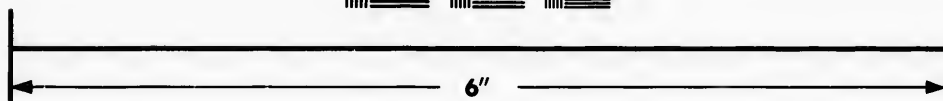
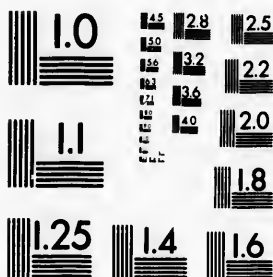


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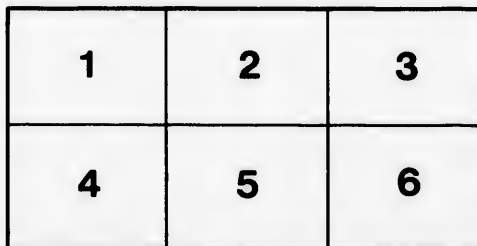
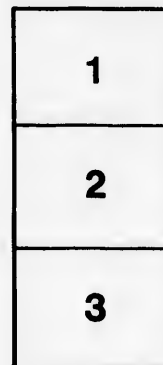
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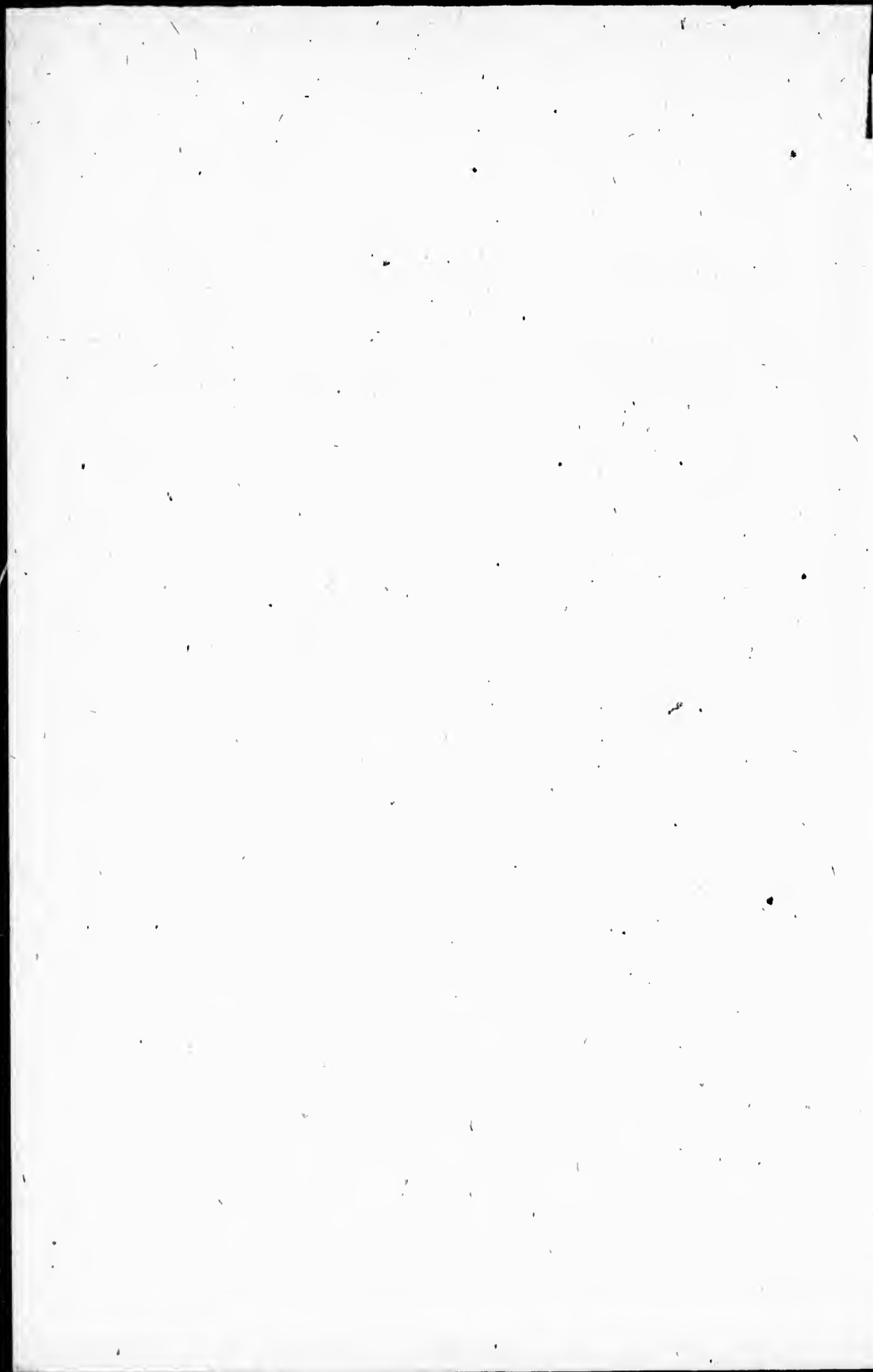
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AN ESSAY

ON THE

IMPORTANCE OF COMBINED EFFORTS

IN THE

Cause of Total Abstinence

FROM

INTOXICATING BEVERAGES,

ON THE PART OF THE CLERGY OF ALL DENOMINATIONS, AND  
THE RELIGIOUS PUBLIC GENERALLY; AND THE RES-  
PONSIBILITY WHICH RESTS UPON THEM IN  
CONNECTION WITH THAT CAUSE.

By J. Willoughby.

AMHERST, N. S.

PRINTED AT THE "AMHERST GAZETTE" OFFICE.

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## ESSAY.

"Abstain from all appearance of evil."—*St. Paul.*

"Follow not that which is evil, but that which is good."—*St. John.*

That all Christians are morally bound to abstain from that which is evil, and to follow that which is good, no Christian will deny. Absolutely, this obligation presses with equal force upon all; but, relatively, it bears with greater weight upon some than it does upon others. Each individual's own condition is affected for good, by his adherence to duty, and for evil, by his dereliction therefrom. But, beyond this, each one's conduct affects, for good or evil, all within the circle of his influence. It follows, therefore, that the larger this circle is, the weightier is the obligation of him to whom it belongs, to refrain from evil, and to do good. Some persons occupy exalted positions, and possess powerful and widely extended influences. Upon those who are so distinguished, the obligation to set examples worthy of imitation rests with a force commensurate with the height of their position and the wide sweep of their influence.

Of the various classes of Christians, none occupy positions so exalted, and wield influences so extensive as the clergy. It has pleased the Supreme Law-giver, under all Dispensations for the administration of His Word and Ordinances, to set apart a definite class of men to "minister in holy things;" and upon those whom He thus sanctifies, He ever lays the responsibility of acting as guides and exemplars to others.

Taking a firm stand upon the apostolic injunctions to abstain from evil and to follow good, the writer of these pages proposes to show:—

*First*,—that drunkenness is an evil.

*Secondly*,—that the moderate partaking of intoxicating beverages leads to drunkenness.

*Thirdly*,—that, if clergymen and other members of Christian communities take no interest in the cause of Total Abstinence from all such beverages as induce intoxication—much more if they themselves partake of such beverages—their neglect and influence assist in perpetuating and extending that which is evil; and they are held accountable for the consequences.

When these propositions shall have been demonstrated, this inferential truth will follow, namely: that it is of the gravest importance to the suppression of evil and the promotion of good, that the Clergy, and Christians generally, by example and combined effort, aid the cause of Total Abstinence from all intoxicating

beverages; and that, consequently, a weighty responsibility rests upon them in connection with that cause\*.

The truth of our first proposition—namely, Drunkenness is an evil—might be assumed, as no one will presume to dispute it; but for the sake of order and consistency, a few facts, demonstrative, even of what is thus beyond question, are here adduced. Such facts are strewn all along the stream of time, thick as autumn leaves upon the bosom of some mighty river flowing through a primeval forest. Turning up the faithful pages of history, both sacred and profane, we learn that drunkenness has utterly destroyed prince and beggar, rich and poor, learned and ignorant; all who have come under its baneful influence, unless redeemed by a strong hand, have alike perished, alike sunk to ruin. From the same silent but impressive witnesses we further learn that drunkenness has overturned thrones, dissolved kingdoms, and sunk nations from honour and power to degradation and weakness. Oh, how the mind recoils, overwhelmed and oppressed, from the unspeakable woes thus inflicted upon our race!

Whether drunkenness was, or was not, one of the grievous sins which brought God's heavy vengeance upon the antediluvian world, is an unsettled question; though we are not without strong presumptive evidence that this heinous vice had a prominent place amongst those aggravated crimes. However this may have been, we have direct testimony to the fact that *the first curse* uttered upon the expurgated earth, was that which was denounced against Ham, *in consequence of excessive indulgence in wine by his father*. The same sin has been followed by curses, deep and sore, from that day to the present. But the evils wrought in times past, though so many and so terrible, have in no degree satiated the monster Intemperance. He still stalks abroad upon the earth—aye, in our very midst—relentlessly, ceaselessly devouring his victims.

In further proof of the proposition under consideration, the Bible most unequivocally condemns drunkenness and drunkards, in language severe and awful. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." "No drunkard shall enter the kingdom of heaven." Many other passages of "Holy Writ" might be adduced, severely condemnatory of the vice of drunkenness and of all who are guilty of it. Practical illustrations of the dire effects which follow such a course, might also be brought forward. Let one, of a character appalling beyond expression, suffice. The infamous Belshazzar, King of Babylon, and his courtiers, were debauchees of the most inveterate type; and drunkenness was the climax of their

\* The reader will please understand that whenever the expression "Total Abstinence" is used in these pages, it is intended to mean total abstinence from intoxicating beverages.

debauchery. Inflamed, and made reckless by wine, at his last grand revel, the sacrilegious manne crowned his impiety by hurling defiance in the face of Jehovah. But his fall—a fall so terrible that the report makes our ears tingle—was at hand. While Belshazzar, his princes, his wives, and his concubines, were in the midst of their unhallowed revelry, the appearance of that mysterious hand, tracing those strange and ominous characters upon the palace wall, brought their carousal to a sudden termination; while the guilty king was convulsed in soul and body with horror and affright. On that same night the impious monarch met a death of violence; and soon his magnificent kingdom passed under a foreign yoke.

Our second proposition now claims attention. The moderate partaking of intoxicating beverages leads to drunkenness. In briefly discussing this proposition, we shall, as in the first, have recourse to the severe logic of facts; merely selecting from the overwhelming array, a few of those which are transpiring around ourselves. In what direction soever we turn our eyes, we behold multitudes of the victims of intemperance passing on through degradation, wretchedness, and woe indescribable, to their dismal future. These are confirmed drunkards; and, alas! the case of most of them is hopeless. Their sun of hope has set; yea, the last glimmering star has gone down, and rayless night has settled upon their dismal path. But see! pressing hard in the footsteps of these wretched ones, are crowds even greater in the various stages of moderate drinking. Now, discern, if you can, the dividing line between the van of the moderate drinkers and the rear of the drunkards. You cannot see it; so difficult is it to determine where moderation ceases and excess begins. Whence came these multitudes of drunkards? From the ranks of moderate drinkers. *Who dare deny it!* Whence came these greater multitudes of moderate drinkers? From all classes of society. *Who can contradict it!*

Let us, in imagination, visit some of the scenes which lie around us, in order that we may, partially, at least, trace the course of many who are passing from stations of wealth, honour, and refinement, to the lowest depths of poverty, disgrace, and debauchery. Although our visits are but imaginary, yet the scenes are terrible realities. Would to God they had only an imaginary existence! First let us visit this lordly mansion. Here luxury and elegance seem to have established their throne. How courtly and fascinating are the manners of the residents! How interesting and instructive is their conversation! Here is found a shining circle of the virtues that adorn the cultivated mind, and a still brighter circle of the graces which exalt the enlightened moral sense. But amongst so many excellencies one defect appears. A very little cloud it seems, upon a sky serene and clear; but to the experienced eye it portends a storm of sweeping ruin. Wine, the cruel mocker, wearing, as usual, a smiling aspect, is found among the delicacies of this luxurious home. One member, at least, of

this polished family, is evidently yielding to its seductive influence. We allude to that youth of princely mien, the first pledge of the conjugal affection of fond and happy parents.

Young man, with lofty brow and flashing eye! that glass sparkles with destruction! *Dash it down!* Never again raise it to your lips! Be wise in time, or the intellectual fire which now lights up those speaking eyes, will be quenched; that countenance, on which intelligence now beams so brightly, will become expressionless and repulsive; that noble brow, upon which refinement sits enthroned, will be bowed in shame to the very dust. Earnestly exhorting the heads of this hospitable family to banish the destroyer from their happy home, that it may never be

“Darkened with distress and sadness,”

and commending parents and children to the protection of heaven, we pass to another scene.

Let us now enter this brilliantly lighted saloon, furnished and decorated in a style well calculated to attract the pleasure-seeking crowd. Here are assembled some whose dress, manners, and general appearance indicate high social position and respectability. In this gay company we recognize, with sorrow, our young friend whom we just left in his father's palatial home. He is exchanging civilities with some of the more aristocratic members of the company. Strange infatuation; that men, whose countenances bear the impress of lofty intelligence, should still be found repeating the old, o'd folly—

“To put an enemy into their mouths to steal away their brains!”

Nor will the rapacious thief be satisfied with brains. He must have property, reputation, life, soul! All here *seem* joyous, and, doubtless, many feel so; while wit, and mirth, and song, and wine, sparkle, and flash, and flow around. They look with satisfaction upon the glistening serpent; and take him *within* their bosoms, not anticipating the bite of his death-venomed fangs. O, that they would turn away from the tempter; and so avoid the fearful reality!

Scanning the company more closely, we perceive that some have already passed the hour of moderate drinking, though, probably, they are unconscious of the fact; and, if charged with it, would give the charge an indignant denial. So insidious is this enemy that his victims are in his power ere they are fully aware of their perilous position. Already are some of those who stand a grade or two higher, beginning to shrug their shoulders and look askance at their companions who are thus going down the declivity of inebriation; and soon the latter will find themselves excluded from the circle of which they are now permitted to form a part. But here we have lingered long enough. Let us now visit another scene.

Here is a less pretentious establishment where the beverages of death are vended. If the place and its appurtenances are a grade lower than that which we have just left, so are most of the

company. We perceive that the class which stands highest here is identical with that which stood lowest in the former company. Those who have not decidedly overpassed the boundary of moderation are in a minority. Most are far beyond that limit. Here the beverages are less choice, the mirth more boisterous, the jests coarser, and oaths, seldom heard in the former company, are frequent in this. With saddened feelings we contemplate the descending tendency of the course, as we turn away to view yet another scene.

What type of the "regions below" is this, whence sounds so dissonant and unearthly are issuing? Here all semblance of respectability is ignored, and "confusion worse confounded" reigns supreme. Songs, such as only drunkards can utter, with voices harsher than the grating of dungeon doors, the very mockery of laughter, such as demons might be supposed to send forth, oaths, curses, and blasphemy, shouts and yells of fierce anger, the clinking and clashing and crashing of drinking apparatus, red eyes, hideous countenances, tattered and filthy garments,—these all commingled make up an assemblage of sights and sounds at which we stand aghast. While horror-stricken we gaze upon this scene of madness we are borne backward in imagination to the times when these demoniacs were innocent children, promising youths, respectable young men, and moderate drinkers of intoxicating beverages. Yes, like all drunkards, they have passed through these various stages, and now—they are here! In this vile company all social distinctions are sunk; but we catch a glimpse of more than one countenance which we have seen in higher circles, and we observe a few who seem less familiar with these lowest degrees of drunkenness than are others.

Now, though we have not reviewed all the steps of the drunkard's downward course, yet we have seen quite enough to convince us that there is a regular gradation even from homes of grandeur, where the sparkling champagne circulates amongst their courtly occupants, to such low sinks of vice as that upon which we last looked, where the vilest compounds are eagerly quaffed by a rabble of wretched tatterdemalions, "*Facilis descensus averni, &c.*"

Were it our design to produce an essay upon the evils of intemperance, we would ask the reader to accompany us to scenes immeasurably more soul-harrowing than any we have hitherto witnessed. We would go to the prison-vault and see the criminal who is doomed to a death of shame. We would listen to his agonizing confession, that under the power of the maddening draught, with murderous hand, he struck down his companion, his friend, his brother, his child, his wife! He would tell us of happy days in the past, when he was a man of sobriety and respectability, and, with burning words, he would entreat us to avoid the snare into which he fell—the snare of moderate drinking—which, step by step, brought him to drunkenness and crime. Unhappy man! you now understand what Solomon meant when he said, "Wine

is a mocker: strong drink is raging: whosoever is deceived thereby is not wise"; though, alas! too late you have learned the lesson.

We would also visit the drunkard's habitation—the sweet Saxon word "home" belongs not to such a place—and there, in the unspeakable anguish which is crushing the life from the hearts of his wife and little ones, would we behold more of the bitter fruit of the tree which grows from the seed of moderate drinking! That haggard wretch, which scarcely bears the semblance of manhood, was once a man of sober habits, then a moderate drinker, and now—he is a drunkard.

Permit us, kind reader, to illustrate the gradation of those who are treading the paths of the destroyer by an allegory: There is a large city called *Mundus Universus*, through which runs one long and winding street, named *Ebrietatis Via*. This thoroughfare commences in the midst of pleasant scenes, but, as we pass along, the views become less and less inviting, until they imperceptibly merge into repulsiveness. As we proceed, this repulsiveness increases, until all that we behold is ghastly, hideous, horrible. Finally, this way abruptly terminates on the brink of a "black and awful gulf," called *Vorago Mortis*. Along the entire length of this way of drunkenness, a multitude of persons of various ages and conditions are passing. Those who have arrived at the terminus are going over the precipice into the gulf of death. Others are pressing behind; and thus it is all along the way. Soon the gay and careless passenger, who is now back amongst the scenes of beauty, will have run his race over the various stages of the course and pass away into the blackness of darkness forever!

We now pass to the discussion of our third proposition, viz.: If clergymen and other members of christian communities take no interest in the cause of total abstinence from all such beverages as induce intoxication—much more if they themselves partake of such beverages—their neglect and influence assist in the perpetuation and extension of that which is evil, and they are held accountable for the consequences. In the enunciation of this proposition we place the clergy before other christians on account of their higher position and greater relative obligations; but, in our treatment of the subject, we shall not be careful to keep up a nice distinction between the respective duties of the two classes, because, to a great extent, these duties are common to both.

We have seen that drunkenness is a monstrous evil, and that the moderate partaking of intoxicating beverages leads to it: hence, total abstinence from all such beverages is the only means by which drunkenness, with all its terrible results, can be extirpated from the world. Now, as all christians, clergy and laity, are morally bound to labour earnestly for the suppression of evil and the promotion of good; and as total abstinence is a sure remedy for the great evil of drunkenness, it follows that they are bound to labour in this cause. It also follows, that, to whatever extent drunkenness exists in consequence of their neglect of this duty, to that extent they are guilty of perpetuating it. Let us suppose

that there are, in a certain community, one hundred drunkards, and that all of them might have been saved by faithful, earnest labour on the part of the clergy and the religious public, does not drunkenness, to the extent that is practised by these hundred drunkards, exist solely in consequence of neglect of duty by the parties who had the power to remove it, but failed to do so?

The principles involved in the proposition under discussion are virtually admitted by all who recognize the relation between means and ends. If a man remain in poverty, solely through neglect of means within his power, and if his family suffer want in consequence, is he not justly chargeable with his poverty and his family's destitution? If children grow up in ignorance and vice in consequence of carelessness and neglect on the part of parents, are not such careless and neglectful parents justly chargeable with inflicting evils upon society through the vicious conduct of their children?

Suppose that one of our neighbors is ill of a dangerous disease, and we have the means of curing him, and the ability to apply the remedy without risk to ourselves, but neglect to do so; suppose, further, that through this neglect on our part, the contagion spread through the community and hundreds die of it—are we not justly chargeable with spreading disease and death?

The principles for which we are contending are also recognized in legislation, both human and divine. If a man permit a crime to be committed in his presence without an effort to prevent it, and if he take no measures to have the criminal brought to justice, is he not legally held as *particeps criminis*? Under divine law we are not held irresponsible if we see even an enemy's ox or his ass going astray, without bringing him back to his owner. If God is so strict in reference to the animals or other property of an enemy, will he hold us guiltless if we see the property, the bodies, the reputation, and the souls of friend and foe alike, go to destruction without an effort to save them? Still greater must be our guilt and condemnation, if by our influence we assist them on the way.

Some writer has said truly, "He who cannot reason is a fool; he who can reason, and will not, is a bigot; but he who can and will reason is a man." Now to every person of the latter class we cordently appeal. Are not our propositions, thus far, fairly proven? Do not Scripture, History, Reason, and Experience all bear concurrent testimony to the truth of our affirmation, that drunkenness is fraught with woes indescribable; that moderate drinking leads to this degrading vice; and that all who refuse or neglect to assist in the promotion of the cause of total abstinence are guilty of the heinous sin of aiding and abetting the monstrous evil?

We now proceed to elucidate the importance of combined efforts on the part of clergymen of all denominations, and the religious public generally, in a cause fraught with blessings to the world—the cause of total abstinence from everything that induces intoxication. In estimating the value of any kind of labour we

must consider the results of that labour. A man may labour hard and yet produce neither benefit nor injury; such labour possesses no importance at all; that is, it has no force or weight. A man may also devote his powers to the production of mischief and harm; such labour is important or forcible for evil. Again, a man may be active in that which is beneficial; such labour is also important; but its importance is for good; and the degree of importance corresponds to the amount of good effected. Now, we ask, is not the work of saving our neighbours, our friends, our families and ourselves from the destructive power of intemperate habits, a good and noble work? He is a bold, bad man who answers "nay." Can this power be broken while its subjects continue to imbibe the intoxicating draught? We have proved that moderate drinking leads right on to drunkenness, and ends in destruction. Can total abstinence restore the drunkard, arrest the moderate drinker, and preserve the abstemious? He is a fool who gives a negation.

Clergymen generally possess very great moral influence; hence, it is in their power to accomplish much, very much, in the promotion of the cause which brings the poor drunkard back to virtue and peace, arrests the downward steps of him who has entered the way of ruin, and preserves the man of sobriety in his steadfastness. Next to clerical influence, that of the lay membership of our various christian communities is greatest; wherefore the religious public generally can also do much in aid of the good cause. Let all work with a will, for God knows there is need! Intemperance, with its hellward influences, surrounds us; men, women, and children—and, with the rest, some of the loved ones who cluster around our own hearts—are falling like leaves in the autumn gale. Every newspaper brought to our tables records acts of violence, cruelty, and wrong, at which the heart sickens, committed by those whom alcoholic drink has changed from men to fiends. Red-handed murder stalks abroad, even in Nova Scotia, and the gallows casts its shadow over the land. Shall clergymen, or christians of any class, view those appalling facts with indifference, and make no effort to arrest the progress of the great Destroyer? God forbid! To sweep away the cause of so much crime and woe is, indeed, a work of overwhelming importance; and in order to its accomplishment, the united efforts of all christians must be pressed into the service. What grand results we should behold if all clergymen, of all denominations, would enter into this great moral enterprise with zeal commensurate with its importance!

If the labours of a Father Matthew, and a few other kindred spirits, which have from time to time sprung up here and there, have been so greatly blessed, what glorious effects would follow the united, earnest, and well directed labours of all the ministers of religion throughout the world! Happy are we to bear testimony to the fact that many, very many, are standing nobly up for this good cause. From every denomination of christians comes forth a band of earnest, zealous ministers, who fully recognize their



obligations in reference to the work in which they are engaged. They know that intemperance is a deadly foe to christianity, and that it is, therefore, an important duty, which they are solemnly bound to perform, to direct the full force of their influence against this great evil in the land. Right manfully do they come up to the work, and great success is, even now, crowning their labours.

But what we need, in order to a full measure of success, is the concentration of all our christian forces, with united and determined efforts, against the common foe. It must not be supposed that because the clergy are morally bound to labour in this, as well as in every other good cause, the laity of our christian communities are exonerated from the same obligation. Neither must it be thought that because magnificent results would be produced by the zealous efforts of the clergy, the laity can afford to sit idly down, or stand with "rusty blades." No; each has his own work to do, and no other can do it for him. Each has his own talents to improve, and for these no other is responsible.

While the heroic Joshua was fighting against Amalek, Moses, with holy hands uplifted, was praying for the success of Israel's champion. Joshua now prevailed, and now Amalek, as the hands of Moses rose or fell; but when those heavy hands were sustained and steadied by Aaron and Hur, the success of Joshua was uniform, and his victory soon completed. Just so are all christian ministers and christian people needed in the mighty war against a foe immeasurably greater than was Amalek. Let all be vigilant, active, and faithful, each at his post, and as Israel's ancient enemy was beaten, and eventually destroyed, so will our more potent adversary, "old king Alcohol," be overthrown and driven from the land. "In mighty phalanx joined," with TOTAL ABSTINENCE emblazoned upon our banners, clad in panoply and equipped with implements and munitions drawn from the armories and arsenals of heaven and, above all, with the Invincible Commander at our head, let us advance to the battle in full assurance of victory. Yes! let us attack the devil's stronghold, *Port Intemperance*, and though it be desperately defended and offer the most stubborn resistance under its infamous commanders, Rum, Brandy, Whiskey, and Gin, aided by their little less infamous subalterns, Wine, Ale, Porter, and Cider, yet, under this simultaneous onslaught of all our forces, it must yield and fall.

But we cannot too earnestly and emphatically insist upon the importance of unanimity in council and union in action, in order to the achievement of the grand triumph at which we aim. Let there be this *oneness of mind*, and this combination of effort; but let each warrior strike as if victory depend upon his single arm, and success is certain. Could the largest army of the ablest soldiers ever take an enemy's strong position, if officers were recreant to duty, and men in a state of inactivity? Under such circumstances would it not be absurd to expect success? Still more hopeless would be the case, if one general officer should give a command and another a countermand; if a part should fight, a

part remain in camp, and a part go over to the enemy, and assist in strengthening his already strong position. Is not this too accurate a picture of the conduct of christians in reference to the conflict that, for many years, has been raging between the opponents of total abstinence and the advocates of this grand moral reform? King Alcohol is a powerful enemy, and he occupies a position of great strength. Habits stronger than death, holy scripture wrested and perverted, the potency of example, the force of erroneous teaching, and the protection of legislative enactments form some of his defences. From behind these he hurls insolent defiance at all who threaten his position.

Now, are not some of the clergy active in the good cause, while others are quite indifferent, if not opposed to it? Is not the army weakened by the absence of harmony? Are not many aiding to strengthen the enemy's position, by the traitorous practice of moderate drinking? Painful truth it is that candour must extort an affirmative to these questions. "These things ought not so to be." We repeat that it is of transcendent importance that there be neither recreants, nor sluggards, nor traitors in this army; for, if there be—not failure, merely, but defeat, inglorious and disastrous, will be its doom. Said the Great Teacher, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand;" and thousands of facts confirm the testimony.

Hitherto the Cause of Temperance has been weakened and retarded by divided councils and conflicting action on the part of clergymen and christians generally; hence, intemperance is alarmingly prevalent, not only in the world but within the hallowed precincts of the church. Are clergymen especially bound to labour for the downfall of sin and error, and for the upraising of holiness and truth? To this work they are called, and for these purposes they are sanctified. Are all christians bound under the same obligation? Scripture and reason, with united voice, answer, "Yes." Our blessed Lord said to his disciples, "Ye are the light of the world"; and again, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If private christians, as well as clergymen, are not so bound, then, there must be division in the church, and division causes desolation and downfall.

Now, it has been placed beyond question or cavil, that the partaking of intoxicating beverages, whether moderately or immoderately, is productive of evil, and destructive to good. It is equally undeniable that all christians are bound to labour for the suppression of evil and the advancement of good. The conclusion is, therefore, irresistible, that there should be united efforts on the part of clergymen of all denominations, and the religious public generally, in the cause of total abstinence from all intoxicating beverages. But the obligation thus resting on the parties will be more fully considered and enforced in its own place. Here we must further elucidate the importance of this combination of effort.

The universal experience of ages proves that united and determined efforts are important to the success of any cause, whether good or bad. Let us take, for illustration, one example of each. The propagation of the christian religion, with all its sublime interests, was entrusted to the combined efforts of twelve very humble men. With burning zeal tempered with heavenly knowledge, they entered upon their grand mission—that of revolutionizing the world. Crowned heads and sceptred arms in vain opposed their progress. Their mission was accomplished. The most stupendous effects that the world has ever witnessed, crowned their combined efforts. Would the cause have so prospered if there had been disunion between its advocates? Our Lord's own teaching, already quoted, answers—"no." Let us next see what that arch apostle of a false religion, Mahomet, with a few followers, effected, by their united efforts. By them were Idolatry and Christianity alike uprooted over a large portion of the world. The existence of 330,000,000 of Christians and of 160,000,000 of Mahometans in the world to-day attests to the truth of the affirmation, that united efforts are important to the success of any cause, either good or bad. We might also cite history to prove that the progress of both Christianity and Mahometanism has frequently been retarded by disunion between their respective subjects; but our limits do not allow further amplification. Thus have we again evoked the testimony of Scripture, of Reason, and of History to prove a proposition which, in itself, is fairly inferential from previously established truths, and, consequently, needed no further demonstration. These faithful witnesses, with united voice of resistless authority, declare that combined efforts, on the part of the clergy, and of christians generally, are important to the great Cause of Total Abstinence.

Last in order, comes the responsibilities which rest upon clergymen of all denominations, and upon the religious public generally, in connection with the cause for which we contend. These responsibilities have incidentally appeared throughout the whole course of our extended remarks. But little more need be said. It is a logical deduction, that if a cause is good, all men, and christians, *par excellence*, are morally bound to support it. Refrain from evil and do good is the purport of many a scriptural injunction. Partaking of intoxicating beverages being evil, and efforts to promote the cause of abstinence from such beverages being good, it follows that the obligation of all christians, in connection with this cause, is two-fold:—

*First*,—Christians of all classes and conditions should begin with themselves, and abstain, *in toto*, from all those harmful beverages.

*Secondly*,—They are under the weightiest obligation to exert the full force of their influence to induce others also to practise the like abstinence. No one, as has been shown, is, himself, safe while he indulges in the habit of partaking, even moderately, of

the drunkard's drink. The warning which comes up from the graves of myriads of victims, and that which comes from the vast multitudes of drunkards, over whom the grave has not yet closed, alike bid all beware of the intoxicating cup. Let all heed the warning and find protection from the "sparkling devil," under the aegis of total abstinence.

But not only on their own account are christians, at least, bound to reject everything that causes intoxication; they are likewise bound to reject it on account of others. The force of example is most powerful, and guilt must hang heavy on the soul of him through whose example others stumble and fall. Could weeping be in the celestial abodes, it would cause angels to weep, to see many whose high vocation it is—

"To point to heaven and lead the way,"

leading many in a contrary direction, through the power of unhallowed example. What a weight of responsibility rests upon all Christians, and, especially, upon all christian ministers, on account of the power which they thus possess of influencing others! The great apostle of the Gentiles, recognizing to the utmost his duty to his weak brethren, and acting upon the deep solicitude which he ever felt for their welfare, declared, not his willingness merely, but his fixed determination, to abstain from even that which in itself was harmless, lest through his example any of those weak ones should offend. Hear him: "Wherefore, if meat made by brother to offend, I will eat no meat while the world standeth." Oh, that all christians, and especially all clergymen, would drink deeply of the noble sentiments of St. Paul, and, with like generosity of spirit, practise his severe self-abnegation! Would to God that all could say, as said that exalted christian hero: "Wherefore, I take you to record this day that I am pure from the blood of all men!" Were the illustrious apostle now on earth, witnessing the stumbling and falling of so many, through the example of professed christians, would he not, as of old, plead the cause of the weak brother? But though he left the scenes of his labours more than eighteen hundred years ago, yet his pleading voice comes down to us through all these ages. "He being dead yet speaketh." Listen to his emphatic teaching: "Let no man put a stumbling block, or an occasion to fall, in his brother's way." "It is good neither to eat meat, nor drink wine, nor to do anything whereby thy brother is offended or made weak." Again, in accents of melting tenderness, he exhorts: "Destroy not him with thy meat for whom Christ died." But, it must be noticed that these exhortations and expositions were given in reference to acts which would not injure the actors themselves, but might cause others to err. Doubly responsible, then, are they who, at the same time destroy themselves, as well as others, by their acts. Thus, it is clear, that all christians, whether clergymen or laymen, are under the weightiest obligation, both on their own account as well as on the account of others, to abstain from intoxicating beverages, which

cause both the leaders and those who are led, literally and figuratively, to fall into the ditch. If any upon whom God has laid these great moral responsibilities, either by precept or example, or both, influence others to do that which is evil, and thus destroy them, upon those false teachers and bad exemplars rests the damning guilt of that destruction. Let us hear the testimony of God, by the prophet Ezekiel, upon this point: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Now, if the Righteous Judge exact penalties so severe at the hands of the watchman who merely neglects his duty—merely neglects to give warning of approaching danger—may we not safely infer that His severity will be even greater towards those more unfaithful watchmen who positively lead others to ruin?

Let us now offer a word upon the second part of the moral obligations under consideration. It is the duty of all christians, of what rank soever, to exert their influence to induce others to practise total abstinence from all intoxicating beverages. The commandments first in importance according to the teaching of our blessed Lord Himself, are those which inculcate love to God and our neighbour. This is the main-spring—the governing principle of the christian's actions. Every one whose heart is warmed into activity by this love must recognize the responsibility which rests upon him, in connection with the great christian duty of doing good, as far as in him lies, to all men. He must stretch forth his hands to save those who are in danger of falling; he must make vigorous efforts to bring back to the paths of virtue those who have unhappily strayed therefrom; he must succour the weak and console the afflicted; in a word, he must evince his love to God, by acts of love to man.

Now, in the cause of saving his fellow-men from the degradation and ruin of drunkenness, the christian can find ample scope for the exercise of this strongest of all principles—that of love. The young, even those who have not taken the first inebriating draught, are in danger of being seduced into evil paths. Many have commenced the downward career, and every step they take accelerates the speed with which they travel; vast numbers have sunk to deep degradation, and are just upon the brink of everlasting ruin. Here, then, is something *on earth* for christians to do. Let us take a glance at the consequences of neglecting this work, on the one hand, and those of performing it on the other. If clergymen and members of christian communities generally, take no care to protect the young; if they remain inactive while so many are going down to drunkenness, over the deceitful declivity of moderate drinking; if they pass heedlessly by the fallen and wretched drunkard; and, if any perish in their iniquity through such neglect, their blood, as we have seen, will be required at the hands of those unfaithful watchmen. Upon the souls of such as shall be found

guilty of this heartless neglect, all its consequences must fall with crushing weight. Not the least of these will be the widow's sigh, the orphan's tear, and the broken heart of the drunkard's wife and mother. Having neglected to perform acts of mercy and kindness to their brethren, will be the condemning charge against those on the left hand of the Judge, on the "Great Day." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

On the other hand, if professed Christians "show their faith by their works;" if they discharge with faithfulness their threefold duties, first to their God, secondly to their fellow beings, and lastly to themselves; if they labour to secure those who stand, save those who are falling, and raise up the fallen; if they assuage the widow's sorrow, wipe away the orphan's tear, and bind up the broken heart;—what a glorious reward will be theirs! These acts will be accepted by the Great Judge, as though they had been done to himself. "Inasmuch as ye did it to one of the least of these, my brethren, ye did it unto me."

In conclusion:—Let us all be wise to secure our own salvation, not only from the sin of drunkenness, but from all sin; from its power, its guilt, and its punishment. Let us also be wise to win the souls of others. "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars of the firmament, forever and ever."



