

THE
HULL CHRISTIAN
TEMPERANCE MAGAZINE,

FOR THE
PROMOTION OF EVANGELICAL
RELIGION,
AND THE
PRINCIPLES OF TRUE TEMPERANCE.

EDITED BY T. J. MESSER,
PASTOR OF THE HULL CHRISTIAN TEMPERANCE CHURCH.

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PREFACE.

HAVING conducted our Work, by the favour of Divine Providence to the close of the FIRST VOLUME, we cannot allow the year to terminate without briefly addressing our readers.

Our warmest acknowledgments (next to those which belong to HIM, without whose benediction no undertaking can be blessed, or made a blessing,) are justly due to our kind and able Correspondents, whose excellent papers have enriched our Work. Many of these articles, have more than a temporary interest, and will be read through future years with profit and pleasure. To our excellent friend, DR. RYAN, of Bridlington, we owe a considerable debt of gratitude, not only for his valuable papers "on the connexion of mind with the discoveries of science," papers which are characterised by much sound thought, and deep research, but also for the laudable anxiety he has manifested to increase the sale of our Magazine. To Messrs. ANDEW, of Leeds; DR. F. R. LEES, and several other estimable Friends, we would also offer our thanks, and at the same time beg them to repeat their favours. To those who have purchased our Work, we also offer our grateful acknowledgments; together with our respectful apologies for any occasional failures on our part, to afford them that mental enjoyment which we have humbly aimed to secure.

During the past year the Magazine has been a *losing* concern; this we attribute not to the absence of a "*willing mind*" on the part of our friends, to patronise and support our efforts, as to that wide spread commercial depression, by which many have been prevented from doing what they intended when the work was commenced.

On looking over the volume now completed, we venture humbly to state, that those great principles which we promised in our *Prospectus* to abide by, have not in any instance been violated. Though we have occasionally given admission to articles containing what some half-hearted, timid teetotalers, would deem "*strong language*," we are not convinced that we have on any occasion forgot our motto, "*speaking the truth in love*." There is not a line in the whole work, which, after a careful revision, "*dying we would wish to blot*." Our principles are, we are fully persuaded, based upon truth, and hence we have nothing to fear, for

" Truth crushed to earth will rise again,
The eternal years of God are hers,
Whilst error wounded writhes in vain,
And dies amidst its worshippers."

There are some of our kind Correspondents to whom we owe something like an apology for the non insertion of their favours, and the Editor begs to offer that apology in the language of the celebrated Dr. Johnson.

“ I am afraid I may be taxed with insensibility by many of my Correspondents, who believe their contributions unjustly neglected. And indeed, when I sit before a pile of papers, of which each is the production of laborious study, and the offspring of a fond parent, I, who know the passions of an author, cannot remember how long they have laid in my box unregarded, without imagining to myself the various changes of sorrow and resentment, which the writers must have felt in this tedious interval.

“ These reflections are still more awakened, when, upon perusal, I find some of them calling for a place in the next paper, a place which they have never yet obtained; others writing in a style of superiority and haughtiness, as secure of deference, and above fear of criticism; others humbly offering their weak assistance with softness and with submission, which they believe impossible to be resisted; some introducing their compositions with a menace, of the contempt which he that refuses will incur; every one endeavouring by different ways, to secure the bliss of publication. I cannot but consider myself placed in a very incommodious situation, where I am forced to repress confidence which it is pleasing to indulge, to repay civilities with appearances of neglect, and so frequently to offend those by whom I never was offended.

“ I know well how rarely an author, fired with the beauties of his new composition, contains his raptures in his own bosom, and how naturally he imparts to his friends his expectations of renown; and as I can eagerly perceive the impatience with which a new paper is snatched up, by one who expects to find it nearly filled with his own composition, and perhaps has called his companions to share the pleasure of a second perusal; I grieve for the disappointment which he is to feel at the fatal inspection. His hopes however do not fail him; he is certain of giving lustre another day. That day comes, and again he pants with expectation, and having dreamed of laurels and Parnassus, casts his eye upon the barren page with which he is doomed never more to be delighted.

“ For such cruelty what atonement can be made? For such calamities what alleviation can be found? I am afraid the mischief already done must be without reparation, and all that deserves my care is prevention for the future. Let, therefore, the next friendly contributor, whoever he may be, observe the cautions of Swift, and write secretly in his own chamber, without communicating his design to his nearest friend, for the nearest friend will be pleased with an opportunity of laughing. Let him carry it in silence to the post himself, and wait in silence for the event. If it is published and praised, he may then declare himself the author; if it be suppressed, he may wonder in private without much vexation; and if it be censured, he may join the cry and lament the dulness of the writing generation.”—*Rambler*, No. 56.

The Editor must now take his leave of his friends, by assuring them that if they do their best towards circulating the Work during the coming year, no exertion shall be wanting on his part to meet their legitimate wishes and conciliate their esteem.

PORTER-STREET, HULL,

DECEMBER, 1842.

THE HULL
(CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE
PROMOTION OF EVANGELICAL RELIGION,

AND
The Principles of True Temperance.

No. 1.

JANUARY, 1842.

VOL. I.

"SPEAKING THE TRUTH IN LOVE."

Introductory Address.

THE Committee of the Hull Christian Temperance Society have for some time felt a desire to establish a periodical in which they could freely state their views and feelings in reference to the great moral reformation now going on, through the medium of Temperance Societies, in almost every part of the world.

After mature deliberation, accompanied with earnest prayer for divine direction, the Committee resolved to issue the present publication; and they now very affectionately call upon their friends to afford them that support which the importance of their work demands.

Whilst the Committee venture to say that such a publication as they have now issued appears to be much wanted, they have no wish to depreciate any of those valuable Temperance periodicals which are already in circulation, but trust they will always be found rejoicing in their success.

The "field" for philanthropic exertion on the part of the friends of true temperance is "the world;" and as every part of that wide field has been more or less scathed and blackened by intemperance, they think there is ample room for increased exertion.

The active friends of Temperance, after all they have done, can be considered only to have disturbed a few of the outworks of the citadel of the enemy, and much wasting self-denying toil will be necessary ere the entire citadel of Intemperance is crushed and crumbled in the dust.

In consequence of the efforts of many blessed men, the morning of a brighter day already blushes upon the summit of the mountains, but it will be some time ere the sun of Temperance reaches his meridian altitude, and pours a flood of cheering radiance upon an emancipated world.

That the deliverance of mankind from the withering spell of Intemperance, is a "consummation most devoutly to be wished," no person possessed of a well regulated mind will deny. To accelerate the progress of the day of freedom, we have now entered the field, and though we may wear a humbler garb than many of our contemporaries, we hope to be hailed as fellow labourers in the common cause, and trust we shall be allowed

"To pursue the triumph, and partake the gale."

In prosecuting the work we have commenced, we desire to have a single eye to the divine glory, and constantly to depend upon the benediction of Jehovah for success.

The object contemplated by us, is threefold in its nature, viz. : the removal of the physical suffering and misery consequent upon intemperance,—the subjugation of the hearts of recovered inebriates to the truth as it is in Jesus;—and the “building up of those already saved, upon their most holy faith.”

In carrying out our benevolent plans, we wish as far as in us lies to “speak the truth in love,” and as far as we possibly can to live in union with all our Christian Brethren; even with those who may feel disposed through ignorance to speak offensively of our efforts, and who refuse to aid us in our “work of faith and labour of charity.”

Dear Christian Brethren, though you cannot, or *will not* see that it is your duty to abstain entirely from the use of those liquids which have filled the world with “lamentation and woe,” which, to use the correct remark of a writer in the Wesleyan Magazine, “sends more souls to hell, than the ministers of the gospel are instrumental in saving;” still you cannot deny that the blessing of that Saviour you profess to love, has rested in rich abundance upon the labours of the friends of Temperance. We beseech you then to reflect seriously, and with minds unwarped by prejudice, upon the paths we may advance through the medium of our little work, and if after a patient investigation of those truths, you should doubt the propriety of continuing the use of those liquids, which cast so many deathless souls into perdition, give the cause we advocate the benefit of that doubt—cast away the deadly though bewitching cup, and “come up to the help of the Lord, to the help of the Lord against the mighty.” You profess to love the souls of the Heathen, and to rescue them from the degradation and ruin of sin, you have presented your gifts, and offered your prayers; and you have done well; but have not English Drunkards souls?—and are not their souls as valuable as the souls of those who are sitting in regions beyond, “in the valley and the shadow of death?” This “ought ye to do, and not leave the other undone.” We trust, therefore, that you will no longer suffer the distant to outdazzle the near, nor the near to engross the distant.” Remember that myriads of souls have already entered the interminable abyss of despair, in consequence of having passed out of time into eternity with the brand of Intemperance upon their souls;—myriads are now sitting in the dark valley of spiritual death, through the same sin,—and some poor sinner at this moment, may be just touching the quenchless fires of the pit; may have just uttered the shriek of eternal despair!

Six hundred thousand drunkards, are supposed to exist in this land of Wales, and all of them are sleeping the sleep of sin—all are upon the breaking precipice of everlasting ruin.

“Waken them, waken them, friends of humanity,
 Let not their misery strike you in vain;
 Rouse them, and shew them their reckless insanity,
 Place them in safety, and bid them **ABSTAIN**.
 Recommend *Abstinence, practice it too, friends*;
 Give none occasion for foemen to sneer;
 Labour, unite, to the good cause be true, friends,
 Reckless, like Hampden, of danger and fear.
 Back your exertions with spotless sincerity,
 Charity calls you, awake at her nod!
 Strike for man's weal and your country's prosperity,
 Battle with Hell, for the honour of God.”

Once more, let us remind you, that we plead for your "brethren, your kinsmen according to the flesh." They have the *first* claim upon your sympathy, your money, and your prayers. You remember who said, "Preach the gospel to every creature, *beginning* at *Jerusalem*." Andrew *first* found his own brother Simon; and Paul, was willing to submit to the accursed death of the cross for his kinsman according to the flesh." With such examples as these before your eyes, can you, dare you, allow us to plead in vain? We ask you to countenance our efforts, and to give the cause the benefit of your example, in the name of that Saviour who "though he was rich for your sakes became poor, that ye through his poverty might be rich."

"Did Jesus die to pay our debt?
Then such as feel his sprinkled blood,
Should like him ease and pain forget,
And part with all for Zion's good.
Love made him quit the joys above,
Love brought the Father's first-born down;
And we must shew our faith by love,
No love, no bliss, no cross, no crown."

To the members of the Church, and the Temperance Society, of which this Magazine will be more especially the organ, we would now say, cast aside every thing like apathy and indifference, buckle on the armour afresh, and aid us to the utmost extent of your powers, in wiping out from our national escutcheon the foulest blot now resting upon it. Brethren, pray for us!—that we may be assisted by the God of all grace; and then we shall "neither run in vain nor labour in vain." "God, even our own God, shall bless us," and many of the poor lost and degraded sons and daughters of Intemperance, shall see his salvation, and

"Stand in the temple of the Lord
As pillars, and go out no more."

ED.

Redemption.

"BOUND every heart and every bosom burn!
O what a scale of miracles is here!
Its lowest round, high planted in the skies:
Its towering summit, lost beyond the thought
Of man or angel! O that I could climb
The wonderful ascent, with equal praise!
Praise flow for ever, (if astonishment
Will give thee leave,) my praise for ever flow;
Praise, ardent, cordial, constant to high heaven
More fragrant than Arabia sacrificed;
And all her spicy mountains in a flame."

YOUNG.

NOR all the assembled glories of heaven, and the beauties of earth, nor the most stupendous objects of the vast universe, claim our songs of praise, or demand the admiration of the heart, half so much as the great and glorious mystery of redemption. The eye surveys with wonder the beautiful concave above it, with all its myriad suns and spheres, for ever "singing as they shine, the hand that made us is divine;" but the truth that overwhelms the imagination, and confounds all the powers of reason is, that HE who formed all these things

should veil his glorious Godhead in human nature, and be at once the great Architect of the universe and the Redeemer of sinners! Should, to use the beautiful and expressive language of the apostle Paul, exchange the "form of God" for the "form of a servant," and be made in the likeness of sinful flesh! It was doubtless, the contemplation of this sublimest of all themes, that led the inspired Psalmist to exclaim, "Lord, what is man that thou art mindful of him, and the son of man that thou visitest him."—*Psalm* viii. 4.

An additional illustration of the grandeur of our subject, may be found in the conjoint testimony which all the inspired seers give to the person and salvation of Jesus, and the intense eagerness with which angelic intelligences, contemplated the mystery of Redemption. "Of which salvation, the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ which was in them, did signify, when it testified before hand the sufferings of Christ, and the glory that should follow."—1 *Peter* i. 10, 11, 12.

When angels saw our beautiful world arise from the all plastic hand of the Jehovah, all redolent with beauty, and teeming with life; being themselves a part of that glorious creation which bore such brilliant marks of the wisdom, power, and benevolence of the divine Architect, they shouted for joy, "whilst all the stars of the morning sang together." How great then must have been their astonishment, when upon the introduction of sin, which in some measure despoiled the beauty and disturbed the harmony of the works created, and covered with disgrace, and subjected to eternal ruin poor helpless man—they saw the Creator quit the empyrean abodes of light and purity,—relinquish "the form of God," and leave the brightness and beauty of the heavenly inheritance, for the purpose of wrapping his Godhead in the vail of humanity, and die for man! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This is the unfathomable mystery of redeeming love, which St. Peter says, "angels desire to look into."

To represent the deep and hallowed reverence with which angels contemplate this mystery, two cherubs were fixed on the extremities of the golden lid of the ark, which was called "the mercy seat," with wings extended to form a canopy for the *Shechinah*, or visible symbol of the Divine presence; and with their heads inclining towards the ark, in order to show the intense solicitude with which angelic intelligences contemplate the mysterious realities exhibited under those symbols of the law. "Christ crucified is our true propitiatory," and "his atoning blood" says a sweet writer on this subject,* "the mercy seat that interposes between the demands of the law and those who have broken it; to shield them from its curse, and bring them within the bond of a new covenant, where mercy presides, and a dispensation of grace supersedes the temporary glory of the economy of Moses. The two tables of the law, the pot of manna, and Aaron's rod, all preserved within the ark, were intended to show the completion of the law in Jesus, and that he alone is the Saviour of sinners,—the accomplishment of the end for which the Aaronical priesthood was ordained, and the abolition of the Levitical order by the superior and unchangeable priesthood of

* De Courcy.

Jesus Christ ; and the manner in which God hath provided for perishing sinners by giving them his son, "the true bread from heaven," of whom the manna was a type, as well as the extraordinary manner and distressful occasion on which it was unexpectedly and undeservedly bestowed, and its surprising accommodation not only to the necessities, but also to the taste of those who gathered it. "I am the bread of life," says the glorious Antitype. His origin is from above, and the provision of his grace is richer than angel's food to them that believe ; though to such as stumble at the cross, and disbelieve the gospel, it becomes eventually the savour of death. That the Israelites should at length "loathe" the manna, and Christ crucified be despised and rejected of men, are two events so extraordinary, that one could hardly credit the history of either, did we not know that the human heart is capable of spurning the richest blessings of heaven, and that to reject Christ is the most prominent proof of human apostacy."

When the symbol of the mercy seat was realized in the "man of sorrows," then the substance of every ritual shadow was visibly apparent, and then the only medium by which sinners could obtain the favour and love of God was clearly made known. Christ, and Christ only is our propitiation—and faith in his blood, as an atonement for sin, is made the grand test of human obedience. Reject the Lamb of the sacrifice, and your guilt is the most aggravated,—spurn the mercy flowing through this medium, and there is nothing left for you but the eternal gnawing of the worm that dieth not, and the horrible anguish superinduced by the quenchless flames of the pit of despair.

Now what unbelievers proudly reject,—what proud reason will not receive, all the holy intelligences of the city of the universe, contemplate as unsearchable. These holy beings, "desire to look into these things," not with an impertinent curiosity, but with an awe and reverence the most profound ; not as supposing them to be within the range of their comprehension, but as developing a series of matchless wonders, which overwhelm thought while they charm it, and leave all its powers absorbed in "wonder, love, and praise."

"Tis mystery all, the incarnate dies!
Who can explore the strange design?
In vain the first-born seraph tries
To sound the depths of love divine:
'Tis mystery all, let earth adore,
Let angel minds enquire no more."

In the same sentence in which St. Paul says, "Great is the *mystery* of godliness : God was manifest in the *flesh*," he adds, "*seen of angels*." They saw, and they worshipped him when he rested in the manger at Bethlehem, and tuning their harps to more mellifluous strains, they poured forth the sweetest song that ever floated upon the breeze, since God said "Let there be light;" a song which ought to interest the hearts, and purify the soul of every child of humanity, "Glory to God in the highest ; on earth peace, good will to men." Yes, this was their sublime theme, when he was ushered into our degraded world ; and because universal amity was to be the ultimate consequence of his mission, they announced his birth as the most glorious event that had transpired from the epoch of their creation, an event involving the dearest interests of human kind ; an event by which they were excited to render the loftiest anthems of

praise to the glorious attributes of their Maker. They afterwards saw him with deep anxiety antagonizing in the wilderness with man's direst foe, and they beheld him with infinite satisfaction, leave the field of conflict a glorious victor. They kindly ministered to him in every exigency, deeply sympathized with him in every sorrow, and hailed his triumphs with joyous acclamations. They witnessed with surprise, his sorrows in dark Gethsemane, when he poured forth "strong cries and tears," and they hovered around his cross, astonished spectators of that tragic scene of unprecedented debasement and distress; and probably watched with a vigorous but mournful curiosity, every word, every look, and every action connected with his mediatorial enterprise,

" Oft wondering how and where at length,
The mystic scene would end."

They became the guardians of his tomb, and witnessed his triumphant resurrection from its murky recesses; and when the last conversation he held with his beloved disciples was finished,

" They brought his chariot from the skies,
To bear him to his throne,
Clapp'd their triumphant wings, and cried,
Redemption's work is done."

There he now reigns head of the mystic household, and in his glorified humanity receives the high and unbroken homage of the celestial world. Every golden harp is strung to hymn his triumphs,—every purchased crown is cast by the spirits of the just at his feet; while one general ascription of praise from the glorified throng fills the wide courts of the celestial abode with happiness and love.

" O may we bear some humble part,
In that immortal song;
Wonder and joy shall tune the heart,
And love command the tongue."

If such be the nature of the Messiah's work, if such his design in visiting our world, ought we not to labour to disseminate these glorious truths, and essay the delightful task of removing every hindrance to the subjugation of the inhabitants of the whole world to their authority?

Every thing connected with the past, and all associated with the present, encourage us to do all that lays in our power to accelerate the progress of that day, when every soul, emancipated from the vassalage of Satan, shall pay its homage at the feet of Jesus; and when every vestige of sin and depravity being swept away,

" One song shall employ all nations, and all cry,
Worthy the Lamb, for he has died for us.
The dwellers in the vales and in the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy—
Till nation after nation taught the strain,
Earth rolls its rapturous hosannas round."

TO SEAMEN.

The following address, which we have copied from that valuable periodical, the *British Temperance Advocate and Journal*, we affectionately recommend to the attention of the maritime part of the population of this town. ED.

"Sailors, stick to your flag. It is the flag of temperance. Beneath its stripes and stars is written, TOTAL ABSTINENCE FROM ALL THAT INTOXICATES.

The Sailor should be temperate—

1. *Because of the responsibility of his station.*—With what interests is he entrusted! what an amount of property! what lives! In confidence in him all are at rest. "Why are you not alarmed?" said one at sea to a little boy, in a tremendous storm. "Because (said the lad) my father is at the helm." He knew his father was a sober man. But had his father been a drunkard, even the child would have trembled with fear and anguish.

2. *For health.*—The drunken sailor is broken down by disease. His stomach, liver, brain, are all in ruins, and hold out signals of distress in his bloated cheek, blood shot eye, faltering speech, swollen tongue, and staggering gait.

3. *For prosperity.*—The drinking sailor wastes his all without knowing exactly why, and cursing his fate, he comes early to poverty and rags; while the temperate sailor soon has all the comforts and luxuries of home.

4. *For safety.*—Who ever heard of a temperate sailor in the station house, or flogged at sea? And who ever saw a poor fellow in a row or a riot, knocked down, with an eye out and a leg broken; or swinging on the gallows for murder; where there had not been strong drink?

5. *For his friends.*—If there is any thought that can comfort the widowed mother, whose son is far off on the ocean,—the wife of the sailor, who watches her babe at home,—the maid betrothed, who waits for the return of her sailor boy,—next to the belief that his heart is the Lord's,—it is, that he is in a temperance ship; and pledged to total abstinence from all that intoxicates.

6. *For his soul.*—"No drunkard hath any inheritance in the kingdom of

God." Little at best may the sailor know of the sabbath and religion; but to be swept in a moment, as thousands are, into eternity, in a state of brutal intoxication—this is the highest triumph of *sin* and *Satan*. If any need to watch and be sober, and not drink, it is "men who go down to the sea in ships, and do business on the great waters," and between whom and death there is but a plank."

Brother sailors, we earnestly desire your present and eternal welfare; and therefore would exhort you to shun those practices which expose you to danger far more imminent than that which surrounds you when on the bosom of the waves. Strong drink has ruined some of the choicest members of your fraternity, and by its potent influence thousands are now being led to the place of slaughter. We wish you, therefore, to become altogether such as we are. We are aware that professing Christians of almost every denomination have made efforts to rescue you from ruin, but we fear too many have begun the work at the wrong end. We expect comparatively little good will result from their efforts, while they daily use those drinks which are the great cause of your ruin. Attend, then, the Temperance Meeting held in Nile-street Chapel every Monday evening, and you will be affectionately directed to the Rock of Abstinence, and then to the Rock of Ages.—ED.

HISTORY OF
THE HULL CHRISTIAN TEMPERANCE
CONGREGATIONAL CHURCH.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom"
"If any man will be my disciple let him deny himself."—*Jesus Christ*.

THE history of Christian Churches displays the superintending providence of a covenant-keeping God; and such accounts are admirably calculated to awaken emotions of gratitude in the hearts of believers.

In our attempts to narrate the various circumstances connected with the rise and progress of our too generally despised Church, we intend carefully to exclude such remarks as would awaken unnecessary pain in the minds of those who once "walked with us," as well as in

the minds of those ministers and members of other churches, who, we believe, privately condemn us for having made the Temperance pledge a condition of church membership.

That the practice of using inebriating drinks has caused much misery within the bosom of the Church no man who values his reputation will attempt to deny, for all who are connected with the government of churches know well, that more backsliders have been made by the above named practice, than by all other evils combined.

That Christian Ministers should be found objecting to a society, the members of which only aim at the salvation of their degraded fellow men, is a fact calculated to fill the mind with indelible pain. To the ambassadors of Christ, the eyes of angels, demons, and men are constantly directed. The unholy men will frequently urge the example of the christian teacher in favour of their own errors, when they have any reason to think, that by such a course of procedure, they may receive the slightest countenance and support.

So long as those men who ought to be the "lights of the world," look on the operations of Temperance Societies with suspicion, not to say abhorrence, we never expect the great body of christian professors to come out to our help.

We are aware, that the harsh language which the untutored but sincere advocates of total abstinence from intoxicating fluids have sometimes applied to the servants of Christ, is one reason assigned by them for maintaining the unhappy position they have assumed. But is this a sufficient apology? Ought a truly valuable principle to be recklessly repudiated, because some of its inexperienced advocates have occasionally given utterance to injudicious language? if so, we might with equal propriety abandon the great system of truth and salvation, for many of its advocates have acted in a similar manner.

We trust the day is not far distant when the heralds of truth, of every denomination, will be found on our side; and to accomplish that desirable point, we should consider no sacrifice too great, and no labour too severe.

We have made the foregoing remarks, because we are persuaded that our move-

ments as a distinct church, are eyed with suspicion; in proof of which we could adduce some startling facts that have come under our notice, but as we have no wish to wound the feelings of any of the servants of Christ, we forbear.

We will now proceed with the history of that Church, over which we have been placed, and whose prosperity we are of course desirous to promote.

The origin of the Church was on this wise:—in the latter end of the year 1839, several friends of temperance, who at that time professed the profoundest veneration for the religion of Christ, met together for the purpose of consulting with each other as to the best plan for making the cause of Teetotalism subserve the interests of our common Christianity; and the result of that conversation was a resolution to establish a church on temperance principles. They felt convinced that the work they had resolved to undertake would be exceedingly difficult, inasmuch as considerable opposition to the cause of true temperance had been exhibited by many professing christians; and they knew well, that some of the above class, who had signed the teetotal pledge, would, in consequence of the attachment they felt to those sections of the church with which they had been long associated, oppose the establishment of a temperance church, lest it should cause divisions in their different congregations.

Despite, however, of these anticipated hindrances, the parties who had met to converse upon the establishment of a church, every member of which would be required to be a perfectly sober person, went on with their work; and three or four persons met regularly together in church fellowship until the month of January, 1840, at which time they were enabled to open a house for the public worship of Almighty God.

The place chosen for that purpose was the Tabernacle, situated in Sykes-Street, a large and commodious chapel, which had been erected in the year 1826, by the Rev. Samuel Lane, a minister still labouring in this town. The above chapel was opened on Lord's Day, January 5th, 1840, and though there were only some three or four persons associated in church fellowship, and no effort was made to draw away disciples from other churches, the opening services

werre well attended, and the labours of the ministers who officiated on the occasion were not in vain.

A short time prior to the opening of the Tabernacle, the Editor of this Magazine, was earnestly solicited to take charge of the infant society; and though he was at that time connected with the Wesleyan church, amongst the members of which body of christians he numbered not a few ministerial and lay friends, and for whom he hopes he shall always feel undying esteem; still he ventured, after much serious thought and prayer, to comply with the request, and on the Sabbath on which the chapel was opened, he entered upon the regular duties of the office he had consented to fill.

For a season, every thing connected with the chapel bore a pleasing aspect, and several poor lost inebriates, through the preaching of the everlasting gospel, were plucked as brands from the burning; and they remain to this day monuments of divine grace and mercy, bidding fair to stand fast in the liberty of the gospel, even to the end.

A few months after the opening of the Tabernacle, one of the trustees manifested a desire to become the *founder of a connexion*, and very freely communicated to the minister, and other active friends, his views touching that subject.

If o all the brother in question had to say, the utmost respect was paid, but the minister and several influential friends, foreseeing that the carrying out of the connexional scheme, would cause divisions in the churches of Christ, promptly refused to adopt the proposed plan, and the individual with whom this scheme originated almost immediately withdrew from us, and commenced preaching in the Freemasons' Lodge. The writer of this account feels no disposition to enter into the minutiae of those circumstances which were connected with the departure of the person in question, as he has no wish to revive feelings, which however painful and distressing at the period referred to, have since given place to emotions of a more pleasurable character.

As soon as the friend to connexionism left us, divine providence raised up another person to fill his place, and the church and congregation continued to increase, until the month of March, 1841, when, in consequence of unforeseen pro-

vidential crosses, another of the trustees was compelled to retire from the church, and there appeared to be little prospect of our continuance at the Tabernacle. At a church meeting, held early in the month of April, it was resolved that, in consequence of the crushing expenses connected with the chapel, which fell principally upon one person, a smaller place should be taken, until providence opened our way, to erect a new chapel. The Tabernacle was sold shortly after the above named meeting, to the Wesleyan Association, and we were compelled to rent the Hall of the Mechanics' Institute, until a more eligible place could be found. The last service we held in the Tabernacle was a delightful one, and we will not disguise the fact, that we left that house with the deepest emotions of regret.

On Sabbath day, April 24th, 1841, we held our first religious services in the Mechanics' Hall, and the great Head of the Church was graciously present with us, and our rejoicing was great in the Lord.

A few months prior to our removal from the Tabernacle, the congregational mode of discipline was adopted by an unanimous vote of the members of the church, and seven persons elected to fill the office of deacons, and a code of rules was adopted for the future government of the church. As it is our intention to publish these rules in a future number, we have only space in the present Magazine to refer to one of them, and we do this in order that we may contradict a report which has been circulated by some evil disposed person, that "our minister claims the sole right to expel members from the church," a statement as contrary to truth, as light to darkness. The rule in question is as follows:—
"Any member found violating our rules, shall be admonished and borne with for a season, but if he amend not, he shall be summoned before the deacons, who shall have power to treat the case as they think proper, but the member thus subjected to disciplinary punishment, shall have the right of *appealing to the church*, the members of which shall be summoned by the minister for the purpose of hearing the appeal, and the decision of a majority shall be *final*." And the only exception to this rule is, "when a member has committed a notorious

crime, the minister, on due evidence being presented, has the power to expel such an offender, but against his expulsion the member may appeal to the church." Now we challenge any person to prove that he has been formally expelled by our pastor, or that he has been denied the privilege, in any instance, of appealing to the church.

Hitherto, the deacons and their minister have lived in harmony; and they have endeavoured to enforce the discipline of the church, in the spirit of christian kindness. We most devoutly pray they may continue to "walk according to the same rule," and that they may live to see the church increase and prosper. That our Zion should have had "troublers" occasionally found within its precincts, will afford no matter of surprise to those who are conversant with the establishment of a new church. The first christian church which was formed under the auspices of the great Teacher of men, contained a Judas in its bosom; and christian churches in every age have been annoyed by "unreasonable men." By the exercise of a scriptural discipline we have hitherto been enabled to frustrate the designs of "unstable souls;" and though the exercise of that discipline has awakened very ireful feelings in the hearts of those who have troubled us,—feelings which have prompted them to turn prophets; still, despite of every prediction that we should come to nought, the members of the church have been enabled to cling to each other, and amidst the rage of supernatural antagonists, and the terrific storm of human displeasure, it has lifted up its head, and like the bush at Horeb, "flourished unconsumed in fire."

(To be continued.)

The Temperance Sketch Book.

No. I.

"STRONG drink is raging,"—like the blast,
 When howling o'er the western isle,
 The fierce tornado hurries past,
 And sweeps destruction o'er the soil.
 It hurls the hopes of men to dust,
 And tramples on the ground their stay;
 In triumph, treads on all they trust,
 And flings their every gift away,
 And wide in ruin we may trace
 A wreck, where all was happiness."

EVERY passing day develops some circumstance which sets forth in a light the most fearful, the horrifying effects of the demon Intemperance. It is our intention to mark these events, and to enter in our Sketch Book, from time to time, such accounts of the misery caused by the common foe, as will, we trust, awaken in the minds of those religious friends, who are not yet pledged members of a temperance society, a strong desire to help the cause both by precept and example.

Our first sketch is selected from the note book of a Christian Minister.

On my arrival in the village of — in the summer of 18—, I was delighted with the appearance of industry and enterprize that was eminently conspicuous in the inhabitants. The first sabbath of my ministry, my congregation was small but respectable. Our church was new—it was unfurnished, there was no bible in the pulpit. When I came down from the sacred desk, a young man stepped forward, and said, "Sir, I perceived that it was rather difficult for you to find your text in your small pocket Bible; if you will allow me, I will present you one for your pulpit." I thanked him, and said in my heart, "Surely this is a good beginning, on the first morning of my ministry, to be presented with a handsome edition of the Word of God!"

For some weeks I laboured daily. There was a deep attention, but none as yet exhibited any signs of the awakening power of God. At length the work broke out; not that overwhelming influence which I have seen in many reformations; but with a *slow, sure* pace. In a short time our house was furnished; we built a new vestry, and the Lord prospered us greatly.

I commenced my labours with six members in society, and at the expiration of two years we had two hundred and fifty. Whenever there was anything to be done, or any scheme of benevolence or philanthropy going forwards, my young friend was ever ready and willing to promote it. He had an amiable wife, and three very interesting children. He was a constant attendant on the word of God, and many hours of social happiness have I enjoyed with him and his pleasant companion. It appeared as if the Scriptures were verified in him, for all that he took in hand prospered;

he was blessed in his basket and store. When I left him, I was in hopes he would

“Stand as an iron pillar strong,
Steadfast as a wall of brass.”

It is true, he never appeared to feel the saving influences of the Holy Spirit; but I hoped that the seed which had been sown had taken root in good ground, and that when I was called upon to give an account of my ministry, I should find him at the right hand of God.

I was permitted to visit that part of the country again, after an absence of three years. But, alas! the visit to which I had looked forward with so much pleasure, was indeed a mournful one. Reader, you may have seen the exterminating effects of fire, and you have felt how lonely and desolate it is, to visit a place you have once known, and to enquire for your friends, and hear the oft repeated answer, “They, too, are dead.” But even in this there is a consolation; for you frequently hear of their triumphant departure for another and a better world. But to meet them after years of separation, and to find them DRUNKARDS, and almost brute like in their appearance, all feelings of shame, all sense of remorse, drowned in the inebriating cup, as was the case with — on my arrival at —: O how different the scene! I enquired for one friend, and the answer was, “O sir, he became a drunken, miserable sot, he neglected his business, and failed, and his wife and children are subject to the most abject poverty.” It made my heart bleed, but I never thought that among the general wreck occasioned by this dreadful scourge of mankind, my friend S — could have fallen beneath its influence. I proposed calling on him, but, O my God! the thrilling answer was returned, “He will not know you.” I enquired, “Why?” My informant replied, “Ah! sir, it is but seldom that he has any recollection.” I was horror struck; I feared that some dreadful calamity had happened to him. But alas! my worst fears did not come near the truth. I found, on enquiry, that about a year after my leaving — he had become connected with the traffic in strong drink. He commenced with tasting; then took a little dram every forenoon;

from this, he could take a little in the afternoon; and in the course of a few months, the much beloved and highly respected S — would be carried home to his wife, in a state of beastly intoxication. I called upon him the next day; he met me with an idiotic smile, but seemed to have no distinct recollection of me; yet, when his wife named me, for a moment reason seemed to flash across his brain, but it was like a meteor's glare, it came, and fled in the twinkling of an eye. I talked with him for some time, but alas! all recollection had fled. The tears fell down the pale features of his emaciated wife, as I gently alluded to her altered situation; but her only reply was, “O sir, my poor husband has fallen into bad hands; but even situated as I am, we could do very well, for my father assists me a little, and I have learned to have but few wants, if my dear S — could only be persuaded to give up his unsteady habits. Sometimes, sir, he will keep from strong drink a whole day, but then one or another of his miserable associates come and draw him away, and it appears as if he became worse by his short abstinence.”

I parted from this deeply afflicted woman with a broken heart, and for several months I heard nothing of her, or her unfortunate partner, till a few weeks since, on taking up a newspaper I saw that in — died suddenly, aged twenty-nine. I learnt afterwards that he dropped down in a grog shop, and was taken home to his miserable and afflicted wife a corpse. — *Imperial Magazine.*

The above is no poetic fiction, it is one amongst a myriad instances, which prove the deadly effects of the maddening bowl. Strong drink has not one redeeming quality. Wherever it is used to excess, it produces domestic suffering, intellectual prostration, moral degradation, and spiritual death. Should the reader of the foregoing brief but affecting sketch, feel that he is in danger of succumbing beneath the influence of the alcoholic fiend, let him beware in time. Let him remember that every advancing step causes him to approximate the vortex of moral desolation and ruin. Let him hasten, then, from the pathway of death, for where many “mightier have been slain,” he may speedily fall a prey to the destroyer.

In the case narrated above, we have

seen "a flower offered in the bud," on the altar of God, rudely snapt from its stem by that ruthless enemy of man with which we antagonize,—and a deathless spirit, bearing the brand of moral vassalage, hurried in a moment, unwashed, uncovenanted, and unsaved, into the presence of God! Reader, would you escape the drunkard's doom, cast away that which causes inebriety, and fly to the cross of the Redeemer;—seek divine assistance, and you are safe! ED.

SKETCH THE SECOND.

AUTOBIOGRAPHY.

Enclosed in a letter to the Editor of the Christian Temperance Magazine.

THE RECOVERED ONE.

"There is joy in the presence of the angels of God over one sinner that repenteth."

MY DEAR SIR,

THE prospectus of the Christian Temperance Magazine fell into my hand a short time since, and I am pleased to find that Hull is bestirring itself in the Temperance cause: may the lethargy we have too long exhibited be soon shaken off!

In the interior parts of this island, the inhabitants are far more active in their efforts to emancipate the sons and daughters of inebriation, than those of our large sea port towns, though in the latter places the baneful effects of drunkenness are more apparent, and by consequence a wider field for usefulness is opened before the vision of the genuine philanthropist.

The Irish character has recently undergone a glorious change, through the self-denying exertions of a man, blessed above his compeers; and the fruit of whose labour will never be fully seen, or properly appreciated, until the final trumpet shall sound. I am quite aware, that the Ministers of the Gospel in our own land, cannot exert so powerful an influence over the minds of their flocks, as that employed by the Catholic clergy; but notwithstanding this fact, I am convinced, that if Ministers and professing Christians of every denomination, would unite in opposing the inroads of

our national enemy, a scene would soon open before our eyes, such as "earth saw never"—such "as heaven itself would stoop down to see."

I blush, sir, when I contemplate the insensibility of my countrymen, and am ready to exclaim—

"Our patriotism has fled to brutish beasts—
And men have lost their reason."

I am sometimes tempted to think that our love to man has emigrated to another hemisphere: where it embodies itself in the labour of the Christian missionary, who is supported by Christians at home in his efforts to deliver from eternal thralldom the vassals of idolatry abroad; whilst they overlook the worst species of idolatry and slavery that ever disgraced any country upon earth, the sad subjects of which are perishing at our doors.

I am cheered to find that you have taken up this righteous cause, in the spirit of your master, and I wish you success in the name of the Lord.

Permit me, dear sir, as an evidence of the deep interest I feel in that work you have undertaken, and also as a poor but sincere exhibition of my gratitude to God for my present position in society, to request the insertion of the following piece of autobiography. O that it may be the means of inducing some poor withered child of intemperance, to get into that friendly life-boat, which has brought me safe to land.

I was born of respectable parents, and brought up in the lap of competency and luxury. At the early age of fourteen years, I was sent to one of the German universities, to finish my education,—to acquire the continental languages, and to make myself acquainted with the business habits, and the manners and customs of foreign nations, as well as to rub off the stiffness and irregularities contracted at an English boarding school. At the University I studied hard, and was allowed to mix with the best German society, consisting of the families of the Doctors and Professors of the University, &c. &c. And here, I will do justice to the German character, by stating that I never met with an instance of insobriety amongst them. The concert and the ball room, the sledging parties in winter, and the drives and pic nics in spring and summer, were altogether free from those

excesses in drinking, which mark such places and pastimes in our Fatherland. All was harmless joy and gaiety, mirth, and harmony, but reason maintained her empire; and when our frolics terminated, our studies were resumed without let or hindrance.

At the University where I was located, there were several young Englishmen, scions of the aristocracy, who soon taught me to "ape their ancestors," by "drinking deep," when we met in the evening at each others apartments; and sour as the "*Rheinweinen*," the "*Moseller*," and the "*Necker*" were, we managed, too frequently, alas! to get intoxicated. Our irregularities soon reached the ears of the Professor, and though we were lashed severely by him, in his "dictations" in the college room, we still clung to our vile practices,—and the repetition of his censures, together with attempts on his part to curtail our privileges, and reduce us to scholastic discipline, roused our English blood, and young as we were, we loudly talked of English freedom! and pondered over our imaginary wrongs until we were utterly alienated in affection from our teacher; in fact, we broke out into open rebellion. In consequence of information communicated by the Professor to our parents, our dismissal from the University appeared to be certain, and therefore three or four of my unruly associates, who were more courageous than myself, resolved upon running away from the restraints of college life, in order that they might again breathe the atmosphere of the "land of the free." Their escape from the University was effected at the "witching hour of night," and they started, *sans* passport, for home, though the French army was at the time in Hanover; escaping more by good fortune than judgment, from a French prison, or detention by the Danes; for with both these countries England was at war at the time referred to.

All this egregious folly was caused by drinking, a habit learnt from the sprigs of nobility at a seat of learning. Such then was my unhappy entrance into the vestibule of that unhallowed temple, where the God of this nation's idolatry is worshipped, and where millions of unhappy sinners have been sacrificed. I need not add, that misery, disease, and well nigh death, followed the practices I had chosen, and it is to me matter of

astonishment that I was not cut off, or ever I had reached manhood, as a "cumberer of the ground."

On reaching England, six months after the escape of my companions, I was placed in a counting-house, and was frequently found, after the "drudgery of the desk," amidst the revelry of the tavern. I also joined in what is falsely denominated the pleasures of the chase; in a word, I gave myself up to almost every kind of dissipation.

At the age of twenty-four, I was taken into partnership with a mercantile firm, and shortly after, I began to loathe my follies, and was frequently under the kindly drawings of the good Spirit of God. I attended the ministrations of a clergyman of the Established Church,* abandoned many of my profane practices, and gradually withdrew myself from my iniquitous associates. Notwithstanding all this, the appetite for intoxicating drink, an appetite not natural but acquired, continued to crave for the glass, and its unhallowed cravings were privately satisfied. Though I kept from beastly inebriation, I scarcely ever left a dinner or an evening party, without being reminded by my feelings that I had exceeded the bounds of *moderation*. I often felt ashamed on account of these approximations to my former habits, but in spite of all, I continued to parley with the enemy, until I again fell beneath his prowess, and every semblance of religion in my temper and conduct disappeared. And now, sir, behold me at 44, in the very prime of life, a married man, with seven children, ruined in *property* and character,—my family dependant upon the bounty of my wife's relations, and I, a drunken profligate, hateful and hated, a lover of infidelity, whose dark and withering dogmas I endeavoured every where to diffuse. In the midst of my madness, death entered my unhappy domicile, and my wife and two lovely children were laid in the tomb. These strokes stunned me for the moment,—and never shall I forget the thrill of horror which ran through my soul, when a near and dear relative assured me, "God had a controversy with me"; words which, though they were deeply engraven upon my memory, did not soften my heart, and why?—because I continued to swallow the deadly

* Rev. T. Dikes.

draught. Drinking, sir, I know by dear bought experience, makes the heart as hard as the nether millstone. The misery I endured at this time was dreadful! I was a *slave*—a slave to intemperance, in a land of vision! I had not a friend in the wide world. I was penniless and helpless. Such, my dear sir, were the wages of my iniquity, and I felt most forcibly, at that time, the words of divine truth, “there is no peace to the wicked.” I could carry out my reminiscences of those bygone days of misery, but I forbear. A brighter day has visited me, the circumstances connected with the dawning of which, together with its happy results, I will narrate in my next communication.

(To be continued.)

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PROGRESS OF THE TEMPERANCE CAUSE.

ENGLAND.

The Hull Christian Temperance Society, which was formed August 30, 1841, on the dissolution of the Hull and East Riding Association for the suppression of Intemperance, continues to prosper. The attendance at the public meeting which is held every Monday evening, after preaching, in Nile-street chapel, gradually increases, and pledges have been taken at the close of each meeting.

The Editor of this publication is now engaged in delivering a course of lectures on the Temperance Reformation. Those already delivered have been listened to with almost breathless attention, by numerous and respectable auditories, who have in various ways testified their approval of the exertions of the lecturer. We are happy to inform our friends, that a considerable portion of the debts owing by the Hull and East-riding Society, have been discharged by the Committee of the Hull Christian Temperance Society; and there is every prospect of our being able very shortly to free ourselves from the burden we undertook to bear. I may just add, that the Committee contemplate getting up a festival at Whitsuntide. They have resolved to hold their yearly festival no more on Good Friday, as the Hull Temperance Society hold their festival at that time, and the Committee have no desire to clash with the movements of that institution.

Permit me to exhort the members of our beloved Society to exert themselves in securing such a sale of tickets, as will enable us to realize a sufficient sum over the expenses, to pay off all the old debts of the defunct Hull and East-riding Association.

C. HEWITT, Secretary.

We are glad to find, that excellent temperance meetings have been recently held at Bridlington, Birmingham, Huddersfield, Stockport, Manchester, and many other important towns, and that the number of teetotalers appears to be on the increase.

IRELAND.

The good cause continues to progress in the “Emerald Isle.” The Rev. Theobald Mathew is as active as ever, and his labours are still crowned with extraordinary success. In his success as the advocate of true temperance, though we differ from him in opinion respecting religious matters, “we have rejoiced, yea and will rejoice.” A few more years of patient, self-denying toil, and Ireland will become

“Great, glorious and free,  
First flower of the earth, and first gem of the sea.”

SCOTLAND.

In the “north country,” the cold water principle is daily gaining admirers. The labours of the Rev. R. G. Mason are still followed by the special blessing of God, and thousands are rejoicing in the liberty of temperance.

WALES.

We learn from the British Advocate that there are 20,000 teetotalers in Cardiganshire, and that 28 churches have abandoned the use of intoxicating wine at the Lord's table. This is as it should be. Surely it requires no extraordinary strength of mental vision to discover that the pure juice of the grape, is a more expressive and fitting symbol of the blood of the immaculate Saviour of sinners, than those abominable brandied compounds so generally used. A little more patient, loving toil, and the churches of Christ will be found generally abandoning the unclean thing. In

the mean time, let those Christian teetotalers who have the opportunity, communicate with those churches who have put away the evil we have long deprecated. They can do this, without leaving those churches with which they are now connected. We throw out the latter hint, lest our brethren who will not see eye to eye with us, should be tempted to think we are wishful to make proselytes. To make a christian we would compass sea and land, but to make a proselyte we would not walk a rood.

ED.

## NEW SOUTH WALES.

Teetotalism has taken as it were the wings of the morning, and found a place amongst the inhabitants of this distant corner of the globe.

The elite of Sydney have already smiled approvingly upon the principle, which is taking deep root among the people generally. The friends of temperance in Sydney publish a temperance magazine, newspaper, &c.

## AMERICA.

We are informed by an Episcopal Clergyman, from Philadelphia, who lately favoured us with a call, that temperance principles are increasingly successful throughout the transatlantic world. We have only room to say, in reference to the well organized societies of America, *Esto perpetua!*

REVIEW.—*Roseberry, and other Poems*, by Joseph Taylor. H. W. Walker, Leeds. 12mo. pp. 133.

WHEN we heard of the author's intention to publish this unassuming volume of Poems, we entered our name in the list of subscribers; and on receiving our copy of the work, we perused it with considerable pleasure. We are informed that the author is a young man, and that he has only just begun to appear before the public. That he possesses talents of a very useful kind, no person who reads his volume with an unprejudiced mind will attempt to deny. Though there are no indications of a lofty poetic genius to be found in the work, there are some very pleasing stanzas, and a vein of piety running through the whole,

which will gain him many friends among the disciples of the cross.

The only aim of the writer appears to be that of doing good to his fellow men; and poetry sent into the world from such a motive as this, is certainly entitled to very respectful consideration.

With those pieces on the subject of temperance we were much pleased, and exhort the author to renew the theme.

A specimen of the contents of the work, will be found in the poetical element of this magazine. We wish Mr. Taylor's volume may find many purchasers.

REVIEW.—*The Constancy and Triumph of Principle, as exemplified in the Character and Conduct of the antient Rechabites. A Sermon by the Rev. G. F. Ryan, Independent Minister.* 12mo. pp. 37. Furby, Bridlington.

The above discourse was delivered to the members of the Bridlington and Driffield Rechabite Tents, during the last summer, and has been committed to the press by their request.

The author is well known as an uncompromising but kind and judicious advocate of entire abstinence from intoxicating drinks; and on this ground, as well as on account of the possession of considerable ministerial talents, was admirably fitted for the duty he has discharged.

The too common practice of choosing "unpledged" Ministers to preach before Rechabite Societies, is, in our humble opinion, perfectly absurd; for how can any man eulogize or recommend a principle which he does not practise?

We remember hearing the author deliver the sermon under review; and during its delivery, we hardly knew which to admire most,—the soundness of its argumentation, or the beauty of its eloquence.

The discourse is characterized by a familiar energy, both in language and sentiment; and the subject of discussion is exhibited in so luminous a manner, that the reader can hardly fail to see the excellence of that principle upon which Rechabite institutions are based. In every part of the sermon the hand of a master is visible; and no one, we think, can seriously peruse this sermon without wishing to aid in exterminating that

monster vice which the author has so vividly described.

Of the abstinence of the sons of Jonadab, the preacher observes—

“That it was “founded on ancestral authority,” was *universally binding*, “was sanctioned by Jehovah, and perpetual in its obligation.”

These points are enlarged upon in a very lucid manner, and enforced with great earnestness and affection.

We are pleased to find that Mr Ryan's views of the most effectual mode of advocating the Temperance cause, are similar to our own. Like ourselves, he views teetotalism merely as an auxiliary to religion, placing it at the foot, not above the head of the cross.

On this subject, he shall speak for himself—

“Would you, my hearers, escape the doom of the drunkard, oh! flee to the cross of Calvary! That is your *only* refuge from impending wrath! Repose not your hopes of pardon on your *abstinence*, valuable as it may be as a *means of bringing you under the sound of mercy, and to the arms of Christ!* If you make it your dependence for salvation, you are lost; for such a procedure amounts to a practical rejection of that provision which God has made in the person of his Son! Let the fact be deeply engraven upon your memory and upon your heart, that there is salvation in no other, for there is no other name under heaven given among men whereby they must be saved!”

This is as it should be; and such advocates of the good cause, though they may be sneered at by the *latitudinarian* teetotaler, and be hated and slandered by the lovers of infidelity, shall neither run in vain nor labour in vain.”

It is our fervent wish that the number of ministerial advocates of the principles of true temperance may be hourly increased; for we never expect to see the dark stream of intemperance greatly obstructed in its onward course, until the “messengers of Christ” are found standing on its brink, to warn off the infatuated creatures who may be allured thither.

The author of this interesting sermon has, on various occasions, served the cause of Temperance; and it is our fervent prayer that he may be spared to a “green old age”; and when the fever of life terminates, be admitted into the region of eternal repose.

REVIEW.—*The British Temperance Advocate and Journal. Vol. 3. Livesey, Athol-Street, Isle of Man.*

This able periodical is published every month by the Committee of the British Temperance Association, and ought to be found in the house of every teetotaler in the kingdom. It is sold at the low price of *three-halfpence* per number, and can be sent *post-free* to any part of Great Britain. Some of the later numbers have contained several valuable papers; we beg particularly to refer the reader to an excellent article from the pen of T. Beaumont, Esq., M.R.C.S., of Bradford, on Temperance and Physiology; in the 10th number, page 3. We understand that considerable improvement in the publication is contemplated by its able Editors during the next year; and we can only add, that we hope the sale of it will be greatly increased.

REVIEW.—*Pleasing Extracts from the Journal of Joseph Acum, pp. 50.—Dibb, Hull. To be had of the author, 15, Jackson's Court, North-street; price 6d.*

The author of the above little work, who is a staunch teetotaler, was engaged for three years and a half, as a Missionary for Hull, but owing to a want of funds, or rather a want of benevolence on the part of the churches of Christ, the mission has been abandoned. We have read the work now under review, and feel it our duty to say, that ignorance on the subject of religion prevails to an alarming extent, among the poor of this town. If 300 moderate drinking Christians were willing to lay by the price of one glass of ale per diem, £682. 10s. might be raised yearly in support of a Town Mission. Taking into consideration the instances of usefulness recorded by Mr Acum, surely the sacrifice ought to have been made. We recommend every Christian to read the “Pleasing Extracts;” and then resolve to do as much for the “Christian savages” at home, as they appear willing to do for “those living in distant lands.” We are warmly attached to the Missionary cause, and wish more was done by professing christians for the land of the heathen, but after all, we think home has a more powerful claim upon our purses and prayers.

## Poetry.

## LINES,

Written extempore by the REV. T. J. MESSER,  
ON THE EARLY DEMISE OF MISS M. FOALE,  
Who after a few days' severe suffering,  
Found an "early rest."

"Virtue, not rolling suns, the mind matures—  
That life is long, which answers life's great end."

"DAUGHTER of affliction rise;  
Spirit, leave thy home below :—  
Swift to realms of light arise,  
Joy, eternal joy to know!"

Thus the attendant angel spoke,  
As he hover'd round her bed;  
As the silver cord he broke,  
Numb'ring Mary with the dead.

Beauteous as the flower at morn,  
When the dew drops on it rest:  
Was the child whose death you mourn,  
Whilst you held it you were blest.

But the flower was hardly blown,  
Ere the nipping blast came by,  
Azriel cut the flowret down,  
Angels bore it to the sky.

As she bow'd beneath the blast,  
Angels ever bright and blest,  
Seized the precious treasure fast,  
Bore it to the promised rest.

Placed it near the eternal throne,  
In a soil that suits it well;  
Jesus smiled, and said, "Well done!  
Here it shall for ever dwell."

"Safe from the tempestuous wind,—  
Safe from death's terrific hand,—  
Safe from all that hurts the mind,—  
Safe in our delightful land."

"Strike your harps, ye saints of God!  
Sing the power of blood divine;  
I the path of suffering trod,  
Trod, to claim this Lamb as mine!"

See! they gaze upon the prize!  
Safely sheltered 'neath the throne;  
Kings and priests with gladness rise,  
Shout the victory Christ has won.

On her brow a wreath is placed,  
Only to the humble given:  
Never was that brow so graced—  
All is beautiful in heaven!

Hallelujah! grief and pain,  
Will distress her heart no more ;—  
She with Christ will ever reign,  
All his matchless love adore.

Friends, by Mary once beloved,  
Wipe away the tears that fall?  
Mary is from sin removed,—  
She has more than conquer'd all!

In the track her feet has left,  
On this withered, desert wild,  
Walk,—and though of her bereft,  
You shall meet in heaven your child.

Hull, Nov. 9, 1841.

AINSWORTH'S ANSWER TO ANACREON'S  
NINETEENTH ODE.

It is well known to learned men, that the "Odes of Anacreon" abound with the praise of strong drink; we think, therefore, that the following excellent reply to his nineteenth ode, by Ainsworth, which is selected from the Landsdowne MSS., No. 825, in the British Museum, will not be out of place in the poetical department of the Christian Temperance Magazine.

THE thirsty earth, when one would think  
Her dusty throat required most drink,  
Just wets her lips, then deals the showers  
Among her offspring, plants and flowers;  
These stint themselves, sedately wise,  
Not drunkard-like to fall, but rise.  
The sober sea observes its tides,  
E'en by the drunken sailor's sides.  
The obsequious rivers glide away,  
To pay their tribute to the sea;  
They fill, indeed his flowing cup,  
But their dry sisters drink it up.  
The Sun (who dare without remorse,  
Blaspheme his sure and steady course,)  
Gets home betimes, puts on his cap,  
And sinks into kind Thetis' lap.  
The sober moon and twinkling powers,  
Above the region of the showers,  
Drink not, but melt and straight restore,  
Vapours exhaled the day before,  
In sure and cooling dews made rare,  
Strain'd through the alembic of the air.

Then fill no more my glass, for why,  
When nature's sober sh-ould not I,  
Old, doting, drunken Teian, why?

Fol. 64.

## YOUNG HARRY.

Affectionately addressed to those valuable men  
who have been "nursed on the wave, and cradled by  
the storm."

Poor Harry was a lovely youth,  
His widowed mother's joy;  
He loved his Bible, spoke the truth,  
And was a sober boy.

At eventide he might be seen,  
To trim her garden small;  
And train the rose and evergreen  
Upon her cottage wall.

His mother blest the duteous care,  
Which brought her daily bread;  
And when at night she knelt in prayer,  
Asked blessings on his head.

One day, young Harry dared to taste  
What thousand souls has slain;  
The love of drink his soul embraced,  
He dared to taste again.

No longer now his mother's joy,  
His widowed mother's grief;  
He seeks, a wretched drunken boy,  
The billows for relief.

Through many a dreadful storm he swung,  
Upon the groaning mast,  
And many a bitter song he sung,  
To ocean's midnight blast.

But deep repentance came too late,  
Poor Harry's life to save:  
For Harry's was the sailor's fate,  
His grave, the sailor's grave.

But in his Bible, half erased  
By the un pitying sea,  
Was written, "*Comrades never taste  
The drink that ruined me!*"

#### AN APPEAL TO CHRISTIANS.

By JOSEPH TAYLOR, Author of *Roseberry*, and  
other Poems.

**HARK!** what doleful lamentation,  
Issues from yon house of death;  
Tis the drunkard's habitation,  
Ah! how like the pit beneath!  
Hear his wailing,  
And the gnashing of his teeth.

See the poor besotted victim,  
Of the poisoned maddening bowl;  
Hear him when his fears afflict him,  
As in death his eye balls roll,  
Madly shrieking,  
"No man careth for my soul."

Christian! canst thou see the slaughter  
Which thy fellow men sustain,  
And still drink the poison'd water  
Which has caused them endless pain?  
Vile alcohol!  
More than pestilence has slain.

Lovers of this poison tremble,  
At the thoughts of that dread day,  
When, where no one can dissemble,  
All your pleas shall flee away.  
Pleas for drinking  
That which leads the soul astray.

By the hearts which bleed through drinking,  
(Christians shall they bleed in vain?)  
By the myriads downward sinking,  
By hell's writhing host **ABSTAIN.**

Never, never,  
Touch the drunkard's cup again.

Heaven born Temperance thus commended,  
Soon our sinking race shall raise,  
Fill by one, unbroken, splendid,  
Dazzling, universal blaze,  
Hell with terror,  
Earth with glory,—Heaven with praise!

#### Correspondence.

*A good example for Sabbath School Teachers.*—The young man, by whom the following excellent letter was sent to the Editor, is an active teacher in a large Congregational Sabbath School; his mother, who is a member of the Hull Christian Congregational Temperance Church, has been greatly benefitted by the influence of Temperance principles, and is now, after wandering for some time from the right way, living in fellowship with the people of God. Let those of our readers who are engaged in training youth in our Sabbath Schools, endeavour to imitate the example of the individual from whom we received the following epistle.

Manchester, 6, Charlotte Street,  
December 10, 1841.

Rev. Sir,

Most cordially do I thank you for the favour conferred, in the receipt of your kind letter.

I acknowledge it as such, when I consider the variety and onerosness of your duties, and trust that on the advice you give I may ever be able to act. It is true that the principle of total abstinence has only been recently adopted by me, but for the last twelve years, I have been a member of what was called, "a Temperance Society." You are no doubt familiar with the original principles.

The occasion of my seriously thinking of the abstinence principle, previous to my adopting it, was the important office I hold in a sabbath school in this town. My class consists of twenty-two youths, from the age of seventeen to twenty years: and seeing the danger to which they were exposed from the opening of

Saloons, &c., on the sabbath, I resolved at once in expectation of divine aid, to set my face against what I considered as the destroyer of my hopes, and a barrier to the spread of the gospel. I consider the places above named to have little attraction for those who love not "strong drink."

My influence and example has, I trust, been already in some degree useful. Some of the scholars, and I mention it as a proof of the value of these principles, regularly attend the house of God on sabbath evenings, and instead of walking the streets afterward, they attend a delightfully conducted teetotal meeting in the neighbourhood.

Though I have to bear with opposition and suffer persecution, yet a few of the teachers have already united together; and it will probably gratify you to hear, that next week, a society is to be formed in the school, for the purpose of encouraging and stimulating those who already approve of teetotalism, and for convincing others of the value of the principle who do not yet see with us.

I trust my motive in adopting these views is pure. The benefit they have conferred upon my much beloved parent, might almost on this ground exclusively have claimed me as their advocate.

With unfeigned gratitude for all the attention and counsel you have given to my mother, and with earnest prayer that the God of all grace, may crown your efforts with signal and increased success.

I remain, with much esteem,

Yours very sincerely,  
G. D.

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

*Spirits.*—There is five times as much spirituous liquor consumed in England as in France, but there is nearly one hundred times as much wine consumed in France as in England. When will civilized nations free themselves from the degradation of strong drink?

*Decrease in the consumption of Ardent Spirits.*—An account of the number of gallons of British and Foreign Spirits,

for which duty was paid in the United Kingdom, in the years 1840—41.

| 1840.   |            |            |
|---------|------------|------------|
|         | Gallons.   | Duty.      |
| Foreign | 4,025,417  | £2,612,613 |
| British | 25,190,843 | 5,363,220  |
| Total   | 29,216,260 | 7,975,843  |
| 1841.   |            |            |
|         | Gallons.   | Duty.      |
| Foreign | 3,644,410  | £2,440,942 |
| British | 21,859,337 | 5,208,040  |
| Total   | 25,503,747 | 7,648,982  |

From the above statement, it appears there was a decrease in the year ending 5th January, 1841, of 3,712,513 gallons; and a decrease in duty of £326,861. The decrease is however principally in *Ireland*. In that once degraded Isle, there is a decrease of upwards of *three millions of GALLONS!*

*Cicero's advice to Marcus.*—"No vice is more abominable than intemperance, from whence all other vices flow; yet to those thou hast raised altars, to those thou payest thy vows. I wonder thou dost not fly the common society of mankind, to get rid of their continual reproaches; thou art either not a man, or not my son! Drunkenness has transformed thee, and like that of Alexander the Great, has tarnished all thy glory! The delights of Capria enervated the prowess of Hannibal. Whilst thou art drunk, O Marcus, thy head turns round,—thy tongue falters,—thy eyes deceive thee,—thy feet fail thee, and thy stomach offends thee. Wherefore, if thou art not altogether become stupid, thou must need be sensible thyself of the inconvenience of this vice."

*Covetousness.*—This vice will as effectually exclude a man from the kingdom of God as drunkenness. It is written, "all covetousness is idolatry," and "no idolator hath eternal life abiding in him." Let those who are most concerned, think seriously upon this matter.

*Some things at which all are offended.*—All are offended, when people instead of coming to chapel at the time appointed, are continually dropping in as suits their own convenience. All are offended, when persons are restless in public worship.—All are offended, when a man makes a

long prayer. All are offended, when a man instead of praying for what he wants, prays for the prosperity of Noah's Ark, or the downfall of the Tower of Babel. All are offended, when a man instead of breathing out his desires to God in prayer, preaches to Christians

and the impenitent. All are offended, when a man declines leading in prayer, without a good excuse. All are offended, when a leader of a prayer meeting is half an hour finding a hymn. All are offended when they see a man eating tobacco.—*Imperial Magazine.*

#### HULL CHRISTIAN TEMPERANCE CHURCH.

The Minister and Deacons, present their grateful acknowledgments for the following Subscriptions towards the Rent of the Mechanics' Hall; which was used as a place of worship from April 24th to October 24th, 1841.

As the income arising from the pews in Nile-Street Chapel, is not at present sufficiently large to meet the expense of rental, lighting, cleaning, &c. the Deacons are obliged to solicit their friends to repeat their donations, at least six months longer.

#### Subscriptions received up to October 24th, 1841.

|                           | £. | s. | d. |                              | £.  | s. | d. |
|---------------------------|----|----|----|------------------------------|-----|----|----|
| Philo Temperantia. ....   | 2  | 0  | 0  | Mr. Sutton. ....             | 0   | 8  | 6  |
| Mr. T. S. Ramsey. ....    | 0  | 10 | 0  | Mr. Maynard. ....            | 0   | 5  | 0  |
| Mr. R. Ramsey, sen. ....  | 0  | 10 | 0  | Mr. Vinson. ....             | 0   | 5  | 0  |
| Mr. J. Radford. ....      | 0  | 10 | 0  | A Female Member. ....        | 0   | 5  | 0  |
| Mr. R. Hawkins. ....      | 0  | 10 | 0  | Capt. Darley. ....           | 0   | 5  | 0  |
| Mr. Oldham. ....          | 0  | 10 | 0  | Miss Haddon. ....            | 0   | 5  | 0  |
| Mr. Loten. ....           | 0  | 10 | 0  | A Female Member. ....        | 0   | 5  | 0  |
| Mr. H. Cross. ....        | 0  | 10 | 0  | Mr. Stonehouse. ....         | 0   | 5  | 0  |
| Mr. Stephenson. ....      | 0  | 10 | 0  | Mr. Reed. ....               | 0   | 5  | 0  |
| Mr. J. Heeley. ....       | 0  | 10 | 0  | Collected by Miss Messer. .. | 0   | 3  | 7  |
| Mr. F. Purdon. ....       | 0  | 10 | 0  | Capt. Parish. ....           | 0   | 3  | 0  |
| Mrs. Wilson. ....         | 0  | 10 | 0  | Mr. Dimpleby. ....           | 0   | 2  | 6  |
| Mrs. Sleight. ....        | 0  | 10 | 0  | Mr. Holdstock. ....          | 0   | 1  | 6  |
| Capt. Pelham. ....        | 0  | 10 | 0  | Small Sums. ....             | 0   | 3  | 1  |
| A Wesleyan. ....          | 0  | 10 | 0  |                              |     |    |    |
| A Female Member. ....     | 0  | 10 | 0  |                              |     |    |    |
| A Female Seatholder. .... | 0  | 10 | 0  |                              |     |    |    |
|                           |    |    |    |                              | £13 | 12 | 2  |

#### List of Subscriptions towards a Clock, and Stoves for warming Nile-Street Chapel.

|                         | £. | s. | d. |                               | £. | s. | d. |
|-------------------------|----|----|----|-------------------------------|----|----|----|
| Mr. Sowter. ....        | 1  | 0  | 0  | Mr. Turner. ....              | 0  | 5  | 0  |
| Mrs. Priest. ....       | 0  | 10 | 0  | Mr. Blakestone, jun. ....     | 0  | 2  | 6  |
| Mr. Stonehouse. ....    | 0  | 10 | 0  | Mrs. Hember. ....             | 0  | 2  | 0  |
| Capt. Dunn. ....        | 0  | 10 | 0  | Mrs. Darling. ....            | 0  | 1  | 0  |
| Mr. Heeley. ....        | 0  | 2  | 6  | Mrs. Adamson. ....            | 0  | 1  | 0  |
| Mr. Riley. ....         | 0  | 2  | 6  | Mrs. Leggott. ....            | 0  | 1  | 0  |
| Mr. Loten. ....         | 0  | 2  | 6  | A Friend for Clock. ....      | 0  | 10 | 0  |
| Capt. Darley. ....      | 0  | 3  | 0  | Mr. Armstrong for ditto. .... | 0  | 2  | 6  |
| Mr. F. Purdon. ....     | 0  | 5  | 0  |                               |    |    |    |
| Mr. T. S. Ramsey. ....  | 0  | 5  | 0  |                               |    |    |    |
| Mr. J. S. Radford. .... | 0  | 5  | 0  |                               |    |    |    |
|                         |    |    |    |                               | £5 | 0  | 6  |

Other Donations, for the Rent, &c., will be given in our next number.

The Minister of Nile-Street Chapel having been presented with a splendid edition of the Works of James Montgomery, Esq., by Messrs. R. Ramsey, jun., I. H. Taylor, and other Friends, embraces this opportunity of returning his thanks to his young Friends for their kindness.

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE  
PROMOTION OF EVANGELICAL RELIGION,

AND  
*The Principles of True Temperance.*

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No. 2.

FEBRUARY, 1842.

VOL. I.

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"SPEAKING THE TRUTH IN LOVE."

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THE PHYSICAL, MORAL, AND INTELLECTUAL PROSTRATION SUPERINDUCED BY INTEMPERANCE.

*An Extract from a Lecture delivered by the Editor, before the Members and Friends of the Hull Mechanics' Institute, December 9th, 1841.*

THAT Intemperance exists to a most fearful extent in this town and neighbourhood, no one will have the hardihood to deny; and I regret, that even on festive occasions, which ought to be made to subserve the moral elevation of our townsmen, facilities are afforded for the perpetration of this most disgraceful vice.

That misery of a most alarming kind is superinduced by the "drunkard's drink," is now pretty generally acknowledged, but as an individual, I never expect the dark stream of intemperance to be effectually checked in its onward course, until the intellectual and religious classes of the community throw their influence and example into the opposite scale. If these remain idle spectators of the ravages of this monster vice, the dark river of death will continue to flow on until it inundates the whole kingdom, and shakes the foundations of civil and religious society.

England, with all her vaunted glory, is, through this degrading vice, a bye word and reproach amongst the continental nations.

Intemperance is now the foulest, blackest spot upon our national escutcheon, and its existence does more to retard the progress of truth, and the march of intellectuality, than all other antagonistic influences combined—for by this vice more souls are prostrated, than all the friends of science, morality, and religion elevate and save.

We have only to look round our own town to be convinced of the truth of the foregoing statements. Ask your magistrates, what often render the office they hold painful to their minds, by bringing under their notice the most flagitious crimes, and they must tell you *Intemperance*. Let the minister of religion be asked what most frequently disturbs the quietude of his flock, what enters like a ruthless fiend into the church, interrupting its order, despoiling its beauty, and disturbing its harmony, and he must furnish a similar reply. Ask the friend of scientific institutions what most effectually prevents an accession to the number of the members of such valuable associations—what thwarts his wisest plans, and withers his fondest hopes? and he is bound to reply—*Intemperance*.

There are hundreds of young men in this town, who tell us they cannot afford to pay the yearly contribution which would make them proprietary members of this Institute, who are spending every week in inebriating fluids more than would meet the quarterly subscription, and who, by the influence of the social glass, are thrown into a position which unfits and indisposes the mind for those lofty pursuits, which, as members of this body, we are solicitous they should attend to, and which, if attended to, would confer on them lasting benefit.

*Intemperance* is then an evil which all classes should deprecate, and unitedly aim to destroy.

I have sometimes sat down amidst the privacy of the closet, for the purpose of enquiring what good can result from moderate drinking? but have never yet been able to furnish any thing like a satisfactory reply. To any question propounded respecting the evil resulting from the drinking customs of society, answers have been almost as numerous as the dew drops of the morning.

In my attempts to form something like a correct idea of the fearful amount of misery superinduced by intemperance, I have frequently allowed my imaginative faculty to roam over the face of the wide world,—a world still beautiful, though partially withered and despoiled by sin; and oh! what sights of woe have met my eye. I have gone, in imagination, to the penal settlements belonging to our father-land: I have seen there a number of high-born intelligences, for God has made us all of one blood, toiling through the live long day, whilst the iron entered into their very souls. I have watched them writhing under the glance of their "task-master's eye." I have heard the sigh escape from their aching breasts, and I have seen the big tears chase each other down their furrowed grief worn faces, and I have asked what has caused all this physical and mental degradation? and a thousand voices have replied—*Intemperance!*

I have passed from the penal settlement, and traversed in imagination the wards of the lazaretto; and the groans of its inmates, I also find, are occasioned in many instances by the same deadly vice. I have frequently visited the asylum, where I have seen

"Moody madness laughing wild  
Amidst extremest woe."

and I have there learnt, that the greater part of those wrecked intelligences by which I have been surrounded, were made such by *Intemperance*.

Trace the history of most families, even those who have been blest by the refinement of education, and you will discover that wherever alcoholic fluids have been welcomed, physical, mental, and moral misery, have followed, leaving

"A wreck, where love before  
Was wont with gentle sway to reign."

The observation made at the commencement of this lecture, that these liquors "cause death not life" is no idle chimeræ, but a sober, startling fact. It may not be amiss, then, to occupy a few minutes in enquiring how they cause the death of the body.

In discharging this part of my duty I shall quote the remarks of an able writer on the physiology of *Intemperance*:—"Alcohol," observes the excellent writer in question, "is a substance which is in its nature unfit for the purposes of nutrition. It is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bones, or any thing by which the human body is, or can be nourished, strengthened, and supported. When

taken into the stomach it is sucked up by the absorbent vessels, and carried into the blood, and circulated through the whole system; and to a certain extent, through the media of insensible perspiration, and the breath, etc., thrown off again; but not a blood-vessel, however minute, not a thread of the smallest nerve in the whole animal machinery escapes its influence, and wherever it travels it does a fearful amount of injury. This will be obvious if we consider that all the organs of the body have, without any unnecessary imposed load, as much labour to perform, as is consistent with permanently healthful action. The great Architect of nature designed that they should all in that case, be diligent in business; and in the structure of the human body, he has given them as much work as they can perform in the proper disposal of suitable diet, and yet remain perfectly healthy, and preserve life to the longest time. And if we withhold from them a suitable portion of that which is nourishing, and thus lessen their strength, or load them with that which is not nourishing, and thus increase their labour, we necessarily produce premature decay and death.

Now, in using *Alcohol*, we do both these. We ultimately lessen the nourishment, and increase the labour of the system. Nor is this all, but by this poison we deteriorate the quality of the nourishment which the system does receive. Amidst the bustle, excitement, and irritation, which alcohol occasions, the organs cannot furnish nourishment pure and healthful as they otherwise would; and thus, by a threefold process, we work out destruction.

"Were" observes the same writer, "the human body transparent, and the operations of its organs in sustaining life visible, every one might see that *nature itself*, or rather the God of nature, by the operations of his providence in sustaining life, teaches that the drinking of alcohol is wicked, and cannot be continued without hastening death.

The receptacle for food is the stomach and intestines; from these, after being changed, first into chyme, and then into chyle; the saliva and the gastric juice manufacturing, if I may so speak, the former, and the biliary and pancreatic juices the latter; the chyle is taken up by the absorbent vessels and conveyed to the right side of the heart. From the heart it is sent to the lungs; and by coming in contact with atmospheric air, and taking out of it what it needs, in order, with what it has, to nourish the body, it is sent back again to the *left* side of the heart. From the heart it is sent again through the various arteries and tubes which God has prepared for the purpose, to all parts of the body, in order to carry the nourishment it contains, and which every part needs, to its proper place.

Along on the lines of these tubes, through which the blood with its treasure flows, God has provided a vast number of minute organs, or valves, whose office is, each one to take out of the blood, as it meanders, that kind and quantum of nourishment which it needs for its own support, and also for that part of the body which is committed to its care. And, although exceedingly minute and delicate, they are endowed by their Creator with the wonderful power of doing this, and also of abstaining from, or expelling and throwing back into the common mass, what is unsuitable, or what they do not want, to be carried to some other place, where it may be needed; or if it is not needed any where, and is good for nothing, to be thrown out of the body as a nuisance. And strange as it may seem, they are endowed with the power of doing this, with a precision, and an accuracy, and a perpetuity also, which led the Deity himself to say of them "very good." And had they not been deranged by

sin, they might, as a demonstration of the truth of his declaration, have operated, like their Author, in perfection, untired for ever.

For instance, the organs placed at the ends of the fingers, when the blood comes there, take out of it what they need for their support, and also what is needed to make finger nails; while they will cautiously abstain from, or repel that which will only make hair, and let it pass on to the head. And the organs of the head, carefully take out what they need for their support, and also that which will make hair, or, in common language, cause it to grow. While they will cautiously abstain from taking that which is good for nothing, except to make eye-balls; and let it go to the eyes, and will even help it on. And the organs about the eyes will take that and work it up into eyes, or cause them to grow. And so of all other parts of the system.

And there is among all the millions and millions of these workers, day and night, all diligent in business—or rather had they not been invaded and assaulted by sin, or something like it, there would have been—the most entire and everlasting harmony. And there is also the most delicate and wonderful sympathy. If one member suffer, all the members instinctively suffer with it; and if one member rejoices, all the members rejoice with it.

And when the blood has gotten out of the extremities, and been to all parts of the system, and left its treasures along the way, as they were needed, for, freely it has received and freely it gives, then there is another set of tubes, or channels which God has opened and prepared to take the blood, and with it, what was not needed, or was good for nothing, or had been used till it was worn out, back to the right side of the heart. From thence it is sent with its load again to the lungs for the purpose, by *expiration*, of throwing off what was not needed, and what, if returned, would only be a burden and do mischief; and also by *inspiration*, of taking in a new store, and setting out again on its journey round the system. And to give it good speed, the heart, like a steam-engine, worked not by fires which men can kindle, but by the breath of the Almighty, keeps constantly moving day and night, winter and summer, through storms and sunshine, sickness and health, till it has landed the immortal passenger either in heaven or hell."

There is also another set of organs too minute and numerous for man to number, whose office is to take up refuse matter, and cast it from the body, by doing which they prevent sickness and death.

Now then, let me ask, how all these organs treat the alcoholic poison?

Do the class of organs first spoken of take it up, and make of it blood, or flesh, or bones? No! they reject it most entirely,—and so do all the rest. **ALCOHOL** cannot be acted upon by any of the juices secreted in the system, and made by them to subserve the health and strength of the body, but it remains unassimilated,—unchanged; producing nothing but weakness; and by its deadly influence, the poor deluded users of the poison, are not permitted, in thousands of instances, to "stay out their probation on earth."

It is well known that the human heart is a strong muscular body, rendered capable of performing certain duties for a succession of years. Disturb its action, and increase the number of its contractions, and alcohol taken in a very small quantity will do this; and you necessarily hasten the completion of the work given it to do, and you fling the soul, unspent for, into the presence of its Maker and its Judge.

Was the destruction of the body the extent of the mischief produced by these hateful liquids, it would be comparatively nothing; but the seat of mis-

chief is the mind ; for intemperance invariably superinduces mental degradation, and what is infinitely worse, spiritual death.

I am aware that I shall be met here by objections ; there are those present, perhaps, who would point me to the works of men, whose genius and ability were of the most splendid character, and yet these men were consumers of no small quantity of those liquids which cause intellectual prostration. Byron's case, and that of the Bard of Scotia, has often been referred to. But these bards shall speak for themselves.

Listen to the epitaph, written by Burns for himself, and then you will see, that sweetly as he had sung in "whiskey's praise," he was not insensible of the misery and disgrace consequent upon its use.

"Is there a man, whose judgment clear,  
Can others teach the course to steer ;  
Yet runs himself life's mad career,  
Wild as the wave ?  
Here pause, and through the starting tear,  
Survey his grave.

The poor inhabitant below  
Was quick to learn, and wise to know ;  
And keenly felt the friendly glow,  
And softer flame,  
But thoughtless follies laid him low,  
And stained his name.

Reader, attend,—whether thy soul  
Soars fancy's flight from pole to pole,  
Or darkling grubs this earthly hole  
In low pursuit.  
Know, prudent, cautious, self-control,  
Is virtue's root."

Yes, fond as this misled man was of the sparkling glass, his moments of hilarity, were followed by days of gloom, and at an early age, or ever he had reached the palmy days of intellectual manhood, he fell a victim before the shrine of Bacchus.

"A helpless, withered, vagrant soul."

But, say our objectors, was this the case with Byron ?—I answer again, yes,—for Byron drank

"————— Till his brain became  
In its own eddy boiling, and o'er wrought,  
A whirling gulf of phantasy and flame."

Search his poesy, and you will often find him bitterly lamenting his folly, and expressing the remorse which followed "his Bacchanalian reveries." For

"In that instant o'er his soul,  
Winters of memory seemed to roll,  
And gather in that drop of time,  
A life of pain, and age, and crime."

And Byron too, at a very early age, just when he was about to grasp laurels that would have immortalized his name, more than his poetry has done, fell under the potent influence of that idol he had so madly worshipped.

Again, how many of the humbler classes have been hurried on from sin to sin, by the same influence, which has destroyed scores, nay hecatombs, of rich and intellectual men.

Homes, once the abode of peace, have by this one vice been converted into

scenes of desolation. Husbands, once affectionate and kind, have through this common foe, ceased to cherish her they "wooned and won," and to whom they had promised deathless attachment. How many children, once looked upon by affectionate parents with delight; children, the gradual development of whose intellectual powers awakened the fondest hopes in the parental breast, by this withering sin, have had all their prospects blighted, and their hearts pierced by daggers, which only intemperance could have barbed.

I might pursue this part of the subject further, and pourtray the spiritual prostration consequent upon Intemperance; but as that part of the subject is more suited for the christian sanctuary, than the lecture room of a Mechanics' Institute, I forbear.

Allow me, however, just to add, that though titled poets may have harped the praises of those liquors which I condemn; this affords no reason why we should wreath garlands of flowers for the purpose of decorating the shrine of the god of Britain's idolatry.

Poets may drink to excess, and under the inspiration of the alcoholic fiend, may write verses in honour of intemperance; but as poets are not always the best philosophers, you will not prefer to be guided by the music of poesy, in preference to the sober dictates of reason and truth.

I now ask, whether, supposing my views of the misery superinduced by intemperance are correct, it is not our duty to essay the task of its removal? and if so, what plan is best adapted to accomplish this important point?

Temperance societies have been formed on the principle of *moderation*, but they have signally failed in lessening the evil complained of. When men ceased to inebriate themselves with ardent spirits, they got drunk with other liquors, which, though they bear an apparently less offensive appearance, contain the same principle, by which the former effected so much mischief.

To affect to remove an evil, while we indirectly foster it, is the height of absurdity. The advocates of the principle of moderation, profess to hate drunkenness, and I give them credit for sincerity; yet they are daily following practices which directly tend to perpetuate the very thing they abhor! We beseech you, therefore, with minds vulnerable to conviction, seriously to ponder the matter, and then decide as to which course is the most likely to banish the misery which intemperance has introduced among us.

Let no man think that in a cause which aims at the eternal elevation of his species in the ever ascending scale of moral and intellectual dignity, neutrality is unimportant. Let neither male nor female dream that their influence is not needed. One writer has remarked, that "every human being has a circle of influence, whether he be poor or rich." Let us then give our influence to the side of temperance. Let us have the honour of helping to wipe out from our national escutcheon the foulest blot that now rests upon it.

Supposing the moderate use of alcoholic compounds did no physical injury superinduced no intellectual degradation, surely the myriads of drunkards who are living around us, are worth saving! If no other motive will induce you to stand on the sober side of that line by which society is now divided, let jealousy for your country's honor, prompt compliance with our request.

But pity for the wretched inebriate ought to prevail with you. Let the scenes of your own locality pass, as it were, like a mental panorama before your vision; look at the violated friendships; listen to the ravings of the maniac; mark the listlessness of idiotcy; hear the shriek of despair, proceeding from a thousand homes now desolate, and ask yourselves how far you aid in

fostering some portion of the dark catalogue of woes, I have set before you this night. We are solicitous you should aid us on christian principles; for on this ground, and in company with *christian men* would I be found labouring in this cause.

And remember that we are soliciting you to embrace no untried principle; true temperance has been tried by all classes of men, from the peer to the peasant; and all who have fairly tried the principle attest its excellence.

Finally,—If our principles are in accordance with truth, they must eventually prevail, despite of all the apathy now manifested by too great a proportion of the intellectual and religious part of society. We are aware that the honest exhibition of principles so *ultra* in their character expose us to a little odium, but this we can well afford to bear. With the approbation of our consciences, and the smile of God, we shall proceed on our way, unterrified by the host of objectors by whom we are surrounded. And though our principles, to use the language of the Rev. J. M. Van Buren, may at times appear to suffer a temporary defeat; we will not despair, since the triumph of error can only be short; for

“Truth crushed to earth will rise again,  
The eternal years of God are her’s;  
But error wounded writhes in pain,  
And dies amid her worshippers.”

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#### ON LATE AND IRREGULAR ATTENDANCE ON THE PUBLIC ORDINANCES OF RELIGION.

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“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.”—*Heb. x, 25.*

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There are some persons, perhaps, in all congregations, of whom it is difficult to conceive, by what principle their attendance on public ordinances is regulated. We can no more depend upon their presence, than we can upon the wind’s blowing from a certain point of the heavens. Sometimes they are with us for several Sabbaths successively, and then we miss them for a still longer time. There are others, who, though not so extremely irregular, are far more so than they should be. Conceive how disheartening it must be for a minister, when he has selected a subject, with special reference to some individual case; when he has studied it with much anxiety and prayer; when he has designed that it shall in every part be adapted, without being in the offensive sense of the term *personal*; then to find, on his coming to the pulpit, that the person for whom all this solicitude was cherished, was not in his place. His minister came with a message from God to him, but he was not there to receive it; a blessing was brought for him, but he, impelled into some other place of worship, by a mere *idle curiosity*, was not in the way to be blessed. Well, painful and vexatious as it is, for ministers thus to lose the object of their particular studies, the blessing itself is not lost; for there are some present, to whom it is suitable as to the individual for whom it was designed; and by whom, perhaps, it will be still more valued and improved. We are sometimes reproached by our hearers for not *visiting* them in their sickness; and upon replying that we were not informed of their illness, are told, that we

might have missed them from public worship; to whom we are, however, able to answer, that there are some of the congregation so *regular in their attendance*, that *absence* from a *single sermon* would excite anxiety, and lead to enquiry into the cause; but as for *them*, they are so *often away*, and without any *adequate cause*, that their absence for almost any length of time, never leads to any apprehension concerning their health.

It may not be amiss here, to glance at some of the *causes* of irregular attendance on public worship. *Distance from the place* may be mentioned as keeping many away. It is now become a pretty general custom, and it is by no means a censurable one, for persons to live as near the country as possible; for who would not reside amidst green fields, and inhale pure air, rather than be shut up in narrow streets, and breathe a smoky atmosphere? If *health* do not require a rural retreat, yet it is so agreeable, that every one may well covet such a pleasant and innocent gratification. But then it is likely to become a snare in keeping us away from the house of God; and is, in fact, too often made an excuse for such a neglect of religious duty. Many modern Christians have quite reconciled themselves to *one service* on the Sabbath, and to *none* all the week besides; and even *this one visit* to the house of prayer, is sometimes withheld, when the *weather* is not quite *agreeable*!

“Is it any wonder, then, the religion of the present day falls so far short of the depth, the earnestness, the fervour, of that of our forefathers, if we thus forsake the assembling of ourselves together? Is it any wonder if spirituality decline, if lukewarmness spreads through the soul, when the ordinances of public worship are thus neglected? No persons should allow themselves to go so far from their accustomed place of worship, except at the dictate of absolute necessity, as to be prevented from attending the public means of grace, at least *twice* on the Sabbath. Nor should the *week-day services* be neglected by those who can conveniently attend them. I am aware, that in the present age, the claims of business are such, that a man cannot always command his time; but I have remarked, that many of those whom I know to be most deeply involved in the cares of life, and to be the most diligent tradesmen, are found to be also the most regular attendants on our meetings for social prayer, and our week-day sermons. By system, by early rising, by diligence through the day, by abstaining from voluntary engagements, most men may contrive, in the ordinary state of things, to get their worldly business finished time enough in the evening to devote an hour once or twice a week to the engagements of the house of prayer. Mothers of large families, with a heavy burthen of domestic care and responsibility, cannot be expected to neglect their household in an evening, even to hear a sermon; but yet of these, I have known some of the most fond and careful mothers, some of the most attentive and judicious mistresses, in whose domestic economy nothing was wanting, nothing disorderly, who were amongst the most regular attendants on the services of the week. Method, and diligence, and punctuality, will do wonders in providing opportunities, where there is a desire to possess them, and an inclination to embrace them. But still, I again affirm, that to neglect household affairs, to leave the home uncomfortable, and the children unprovided for, in order to be present at a prayer meeting or a sermon, if such must unavoidably be the result, can be the duty of no female head of a family.

“Another cause of irregular attendance, is the too prevailing practice of *Sunday feasting*. In the poor man's cottage, the wife, and in the rich man's house, the servants are often detained from public worship in the morning, to provide for the gratifications of the palate. But is this the purpose for which the Sabbath is given to man? or is this the remembering of it to keep it holy? The case of servants is, in such instances, peculiarly hard; for after they have been working all the week for our comfort and ease, we might surely suspend their labours on the day of rest: to say nothing of the hardship to their bodies,

by keeping them at labour on the Sabbath morning, in what state are their minds for receiving religious instruction in the afternoon? There is, indeed, a great deal of Sabbath-breaking in the world; I am afraid there is not a little in the church: there is much in the streets that meets the eye and the ear; there is not a little within doors, concealed from general observation. Ah, what tales could the wives and children of some professing Christians tell of Sabbaths at home!

"*A roving spirit of unhallowed curiosity* causes many to be very irregular in their attendance at their own place of worship. Is there no such malady now, as that which partially infected the churches in the apostles' time, and which he denominated, "*having itching ears*?" Alas, it is a very widely spread, and still more widely spreading epidemic. There are some persons who act as if they believe that novelty is the spice of religion, as well as of life. Not a charity sermon is any where preached, but they are sure to be there to hear it, although the funds are rarely the richer for their munificence: funeral sermons have an irresistible attraction: and it would be thought by them almost a sin not to run after every popular preacher of every denomination, who happens to come to town; and then as they have a taste for music, *Sunday concerts*, whether performed in a Protestant or a Catholic chapel, in a church or a meeting-house, (for all have them by turns,) are an object of great delight; because they can thus, as they suppose, unite the pleasures of faith and of sense. But is this a spirit becoming the sobriety, and seriousness, and steadiness, which should ever characterise a religious profession? Few and rare are the occasions, on which a person should allow himself to be absent from his own accustomed place of worship. Were I a hearer instead of a preacher, I think it would be my effort to try, and my exultation to find, what temptations I could resist, what occasional sacrifices I could make, rather than be absent from my own pew on the Sabbath day. And then, this steadiness of attendance should be maintained, not only when your own pastor is at home, but also when he is abroad; for there is something quite childish in running away from an occasional supply, because his voice is unmusical, his imagination dull, his style not classical, or his eloquence not impassioned. What is this, but to treat the house of God as a theatre, ministers as actors, and sermons as mere performances? Curiosity, such as that I have been describing, is distinct and separate from a thirst after truth, and from the sober, serious disposition with which truth is pursued. It is an unhallowed propensity, a puerile taste, the mark of a light and frivolous mind, which with childish versatility, is ever seeking after some new toy, and cannot be pleased with any one long. I am anxious to see the Christian world purified from all its follies, and this is one of them; and to see the professors of religion manifesting, even in the minor points of their calling, that dignified steadiness and sobriety, which comports with their principles, and hopes, and aims, the absence of which, must abstract from their profession, much of its consistency, its beauty, and its recommendation.

"Your attendance upon your minister should be PUNCTUAL.—Come to the house of God in time; for late attendance, which is a crying sin in all our congregations, is an excessive annoyance to the more serious and orderly worshippers, is disrespectful to the preacher, and an insult to God.

"And come SERIOUSLY. Come from the closet to the sanctuary; from private prayer, to public worship; from the act of praying for the minister, to the act of hearing him preach. It is at home that the fire of devotion should be kindled, the preparation of the heart effected, and the soul reminded of the solemn nature of the service in which she is about to engage. We should ever go up to the house of the Lord, remembering, that we are entering into the presence of the Eternal, before whom angels veil their faces, to commune with him on his throne of infinite majesty and heavenly grace, and to listen to his terms of life and salvation. The most sublime spectacle on earth, and the most interesting and encouraging to a minister's heart, is a large congregation, assembled punctually on a Sabbath morning, waiting in solemn silence for their teacher; whose devout appearance seems to say to him, as he enters, "Now we all are here present before God, to hear all things that are commanded thee of God."

## The Temperance Sketch Book.

No. 2.

## AUTOBIOGRAPHY.

Enclosed in a letter to the Editor of the Christian Temperance Magazine.

## THE RECOVERED ONE.

*Continued from page 14.*

"There is joy in the presence of the angels of God over one sinner that repenteth."

MY DEAR SIR,

Whilst you were engaged in reading my last communication, your imagination would carry you back to Germany, and you would see me in the dawn of life, engaged, not merely in scholastic pursuits, but also in "rioting and drunkenness." You would also follow me to the counting-house in England, to the hymeneal altar, and to the family circle. You would behold me amidst the depressing cares and perplexity of business. You would mark the beginning, the progress, and the result of a life of intemperance; and you would be more than ever convinced of the danger arising from the use of alcoholic liquors, as a daily beverage; and also increasingly determined to labour with renewed cheerfulness and diligence in that field, where you have successfully toiled, amidst "evil and good report," during the last five years. You have already been instrumental in rescuing several lost inebriates from the fangs of the destroyer, who, together with myself, are now living in the enjoyment of those blessings which "the world cannot give," and compared with which, every thing connected with the world, dwindles into utter insignificance. No man, sir, has more occasion to be grateful to Almighty God, for the Temperance movement than myself; as it is probable, but for the establishment of such a godlike cause, I should have been consigned, long ere this happy day, to the dreary regions of everlasting despair.

"See a bush that burns with fire,  
I the living wonder am!"

"Blessed be Jehovah, God of Israel, who only doeth wondrous things, and blessed be his holy name for ever, and let the whole earth be filled with his glory. Amen, and amen."

But to return to my narrative. In consequence of my habits of drinking, I

was reduced to a state of physical misery. I felt all the direful effects of excess in my body, but though subjected to much annoyance, I still grasped the maddening cup. My periods of intoxication became more frequent, and of longer duration. I could feel the approach of the fits of drunkenness; and, though I resolved and re-resolved to amend, I was carried on as by an irresistible torrent. All my resolutions were vain. The cup I would have, at whatever cost or sacrifice. Days and nights I have had it within my reach. I dared not retire to rest without it. I could neither eat nor sleep. Those around me had no peace, until my desires were gratified. The maddening liquid was brought to my bed side, and I drank, till I forgot for a while that misery I endured in my more sober moments. The horror superinduced by this course of procedure is indescribable; but I drank on, until I suffered mental anguish and bodily misery, such as Drunkards only can conceive. Why was I not hurled beyond the precincts of the mercy of God, into that place where there is the ever-gnawing worm, and fire that will never be quenched?

"O to grace how great a debtor,  
Daily I'm constrained to be."

The year 1838 I shall ever consider as an important epoch in my life. The cause of Temperance had begun to attract considerable attention, and several of my friends recommended me to enrol my name in the Temperance Society; but I deemed such a step useless, conceiving that I could just as well refrain from using intoxicating liquor, without taking the pledge; and I again and again put to them the interrogatory of a celebrated Episcopal Divine "Why join a Temperance Society to do that which you are already bound to do by religion and morality?" One friend, however, greatly importuned me, and upon an occasion when I had, in consequence of my drinking habits, neglected to transact some important business for him, he took me seriously to task, and urged the necessity of my becoming a Teetotaler, with so much disinterested affection, that I was allured into compliance, after I had seriously reflected for several days upon his advice. I took the pledge. I tested fairly the cold water principle. I grew more and more enamoured with it. My corporeal and mental vigour returned.

I was delivered from slavery—from slavery of the most degrading kind.

*Gloria in excelsis Deo!*

Frequently since then have I exclaimed—"Gracious God! often have I broken my vows to thee, but now I am resolved to pay them in the presence of thy people."

I may trouble you, sir, in my next communication with a review of the temporal and spiritual benefits I have derived from the important step I took in 1838, and also with my views as to the most efficient mode of advocating the Temperance cause, to which it is needless to say I am warmly attached. Your Magazine will, I hope and pray, meet with a favourable reception in this town and neighbourhood; and, I trust, many of those who are yet sceptical on the Total Abstinence question, will be won over to our side.

*(To be continued.)*

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HISTORY OF  
THE HULL CHRISTIAN TEMPERANCE  
CONGREGATIONAL CHURCH.

*Continued from page 12.*

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

"If any man will be my disciple let him deny himself."—*Jesus Christ.*

For the preservation of the Church, amidst a thousand antagonists, and whilst suffering from the pressure of many painful burdens, we would now present unto Almighty God our devout ascription of praise and thanksgiving. Like the antient seer who set up the stone of help between Mizpeh and Shen, we would now raise a monument in honour of our God, as a memento of past mercies, and as a pledge of future obedience to his most holy requirements. We have, during the past two years, been tried "as by fire," but throughout the trial, we trust, nothing that was worth keeping has been lost. We hope we have learnt in the season of adversity, that our nature is exceedingly weak, and our hearts very inconstant; we shall, therefore, be less hasty to judge, and less disposed to murmur. God has been our "refuge and strength, a very present help in the time of trouble,"—we will therefore "tell of his wondrous works."

We occupy as a Church, a proud pre-eminence; but we would not on that account, assume any thing like an air of authority, or say to our fellow-christian "stand by, for I am holier than thou!" Thankful for our deliverance from the flesh-pots and wine-cups of Egypt, we would show our gratitude, by "publishing the goodness of Jehovah in the land of the living," and by making one united, continuous effort, to

"Snatch poor sinners from the flame,  
And lead them to a pardoning God."

Our sufferings and persecutions dwindle into perfect nothingness when contrasted with the sufferings of those who have gone before us. "They were expatriated from their homes, tracked by merciless opponents through wood and wild," they were grudged the repose of the cave, and the protection of the thicket, and hosts of them

"Sealed Christ's doctrines with their vital blood."

After all, then, the "lines have fallen to us in pleasant places," our mercies outnumber our distresses, our joys more than counterbalance our sorrows.

By the request of several friends, we have thought fit, in this chapter of our history, to publish those rules by which we are governed. That some will censure us, for making the pledge to abstain from inebriating drinks, one test of membership, we do not doubt; but such animadversions we have made up our minds patiently to bear. If the door of entrance to our fold had been less strait, like other folds it might have been filled. *Magna est veritas et prevalebit!* and therefore we can patiently wait for the ingathering. We have too much love for, and confidence in our principles to abandon them for the sake of collecting the multitude around us, or to secure a little of that fleeting, unsatisfying thing called popularity. Genuine truth has always been unfashionable,—around her altar but few have gathered. Hitherto we have felt satisfied with our position, and never more so than at this moment. We seek not notoriety, but we wish to be useful. We have long thought that genuine religion has no wish to "cause her voice to be heard in the streets."—"Her altar fires," to use the remarks of a writer we greatly admire, "throw forth no glare. She shuns noise and display.

Pretence is most unlike her. She does not dazzle, but mildly beams. She invites us to be exemplary, but forbids us to be showy in our professions. She forces not, if she attracts notice. Her most prominent feature is HUMILITY.—She ‘vaunteth not herself.’ She teaches those who have an ‘abundance of revelations, not to be exalted above measure.’ Such a religion as above described, we hope many of our members possess, and all are desirous to enjoy. It is our earnest prayer that they may be able always to reject “all that is uncommon, irrational, loquacious,—all artifice of manner—all sanctimony of appearance; and be all led gently on and on towards that region where “we shall know even as we are known,” and where it will be scarcely necessary to inquire,—the cause will then appear so sure, the preliminary so suitable,—‘Is not this he that sat by the way side and begged?’”

Never since our establishment as a separate Church and congregation, have we been favoured with such satisfactory evidences of prosperity as at present. The Church has rest. Its members appear to “love as brethren.” The promise of a shower “drops already from above.” May the cloud now resting upon us, soon open its friendly bosom, and effuse its fertilizing contents upon every part of our Zion, as well as on all the ‘Churches of Christ!’ and may that cheering day soon dawn, when “each closet shall have its inmate, every Family its shrine, and each Sanctuary its throng! when Earth, which is the footstool of Jehovah, shall be crowded with suppliants, sending up their voice to Heaven, which is His throne! when the incense shall ascend, not in wreaths, but in clouds”—and the simultaneous shout be heard from the equator to the poles—“The kingdoms of this world are become the kingdom of our God and his Christ!” Amen and Amen.

#### *Rules for the Members.*

1. Any person who is an Abstainer from Intoxicating Drinks, who has a desire to “flee from wrath to come,” and pursue holiness, may, without signing the Total Abstinence pledge, be admitted upon trial for three months, and at the expiration of that time, on signing the pledge annexed to these

rules, if approved of by the Deacons and a majority of the members, they shall be received into the Church.

2. For the support of the Minister, and to meet other pecuniary demands, every member, unless prevented by real inability, will be expected to pay one penny per week, and at least sixpence when the Quarterly pledge of membership is renewed. It is hoped that those members whom God has prospered will give according to their ability.

3. The Church shall be divided into classes, each class to contain no more than *twenty members*, who shall meet once every week for mutual edification and comfort. One person belonging to each class shall be appointed Leader, and each Leader may have an assistant when necessary, who shall be nominated by the Deacons’ meeting and *approved by the class*.

4. Our members will be expected to cultivate a spirit of christian affection towards each other, and to manifest that spirit by promoting each other’s welfare, *preferring each other in business*, advising each other in difficulty, and *defending each other in character*; encouraging to duty, admonishing in error, and restoring when fallen: *comforting in distress*, visiting in affliction, and *assisting in need*; they shall also sacredly observe their Total Abstinence pledge, and discountenance in every possible way, the drinking usages of society.

5. Every Member is affectionately requested to manifest their *love* to the cause of Christ, by attending as regularly as possible all our public and private means of grace; carefully avoiding the indecorous practice of coming late to public worship.

6. All our members will be expected, as one condition of membership, to be regular in their attendance at the Lord’s Supper; in case of absence they will be required to give a satisfactory reason to their Leader, who shall report the case to the Deacons’ meeting.

7. The Lord’s Supper shall be administered on the first Sabbath evening of every month. The wine to be used on *such occasions* shall be the *unfermented juice of the grape*, and the bread shall be *unleavened*; such being, in our opinion, the most fitting symbols of the broken body, and shed blood of our divine and immaculate Redeemer.

8. If one Member in any way trespass against another, the rule laid down by Christ respecting offences, [*vide Math. 18 c. 15, 17 v.*,] shall be observed to the very letter, before such member shall be permitted to bring the matter before the Deacons.

9. All Members received on trial during the Quarter, shall be visited by two Deacons appointed for the purpose, by whom such probationary members shall be recommended for full membership; at least *one week* prior to the renewal of our Quarterly pledge of Church fellowship.

10. Any person having been expelled from the Church, or who has withdrawn himself from us, (except it be the first instance, and he has continued moral in his conduct,) shall not be admitted amongst us again, without the consent of a majority of the Deacons, at which meeting the minister shall be present.

11. Persons offering themselves to us from other Churches shall be admitted *without coming on trial*, providing they sign our pledge, and the Pastor and Deacons, and a majority of the members are satisfied with their moral character.

12. Any Member guilty of causing disturbances, of indulging in slandering or tale bearing, of *refusing* to pay his lawful debts, of propagating false doctrines, of refusing to be governed by these rules, shall for the first offence, be reprov'd; for the second offence, be suspended from the enjoyment of Church privileges, for such time as the Minister and a majority of the Deacons shall determine; and for the third offence, be expelled; but should the crime be flagrant or notorious, then upon due evidence thereof, the Minister shall put out such member immediately.

13. Should a Member become *Insolvent*, or make an *Assignment*, or become a *Bankrupt*, or take the benefit of any legislative act, whereby he shall *not pay his creditors their full demands*, it shall be the duty of the Minister and Deacons to enquire into such case, that the *character* of our *upright* but *unfortunate* members may be satisfactorily sustained, and that those who are guilty of dishonesty may be excluded from amongst us. It is also expected, that those members who have failed in business, or have contracted debts for which they have ceased to be *legally responsible*, that, if they

afterwards become possessed of property, they pay as soon as possible their former deficiencies, and fulfil their former contracts.

14. As we have become a distinct section of the professing Church, from no feeling of opposition to any of the Churches of Christ in our British Israel, this Church not having been formed in consequence of a *split from any other Church*, the Pastor and Deacons most affectionately request the members, to exhibit a spirit of christian kindness and liberality towards the Ministers and Members of other Churches.

15. The Members of any Church (holding the head,) shall be allowed to hold communion with us at the Lord's table, on being introduced by one of our accredited Members.

16. Every Member may expect to be visited by their Pastor once a Quarter, and they are required to inform him through the medium of the Deacon who may reside nearest them, when such visit will be most agreeable.

17. Two Lovefeasts shall be held every Quarter, one on a Lord's day afternoon, and the other on a Lord's day evening after preaching, to which the Members of other religious denominations may be admitted on being introduced by one of our accredited Members. Persons not Members of a Church must apply to the Minister for a note of admission.

18. Any Member absenting himself from his class three times *successively*, shall, without a satisfactory reason is assigned, be reported to the Minister, who will be required to admonish him for such absence; and if such irregular conduct be persisted in, the Leader shall have power to summon the offender before the Deacons, who shall decide upon the eligibility of such person for continued membership.

19. No Member shall change his class without first mentioning the wish so to do, to the Pastor of the Church, who shall communicate such wish to the Deacons, a majority of whom shall allow such desired removal to take place, if a satisfactory reason be given.

20. Any Member found violating any of our rules, shall be admonished and borne with for a season, but if he amend not, he shall be summoned before the Deacons, who shall have power to treat the case as they think proper, but the

Member thus subjected to disciplinary punishment, shall have the right of appealing to the Church, the Members of which, shall be summoned by the Minister for the purpose of hearing the appeal, and the decision of a majority shall be *final*.

(To be continued.)

## The Christian's Sketch Book.

Reminiscences from the early life of a DISSENTING MINISTER.

### THE PASTOR'S SICK BED.

"Affliction is the good man's shining scene,—  
Prosperity conceals his brightest day,—  
As night to stars, *æoe* lustre gives to man.  
Heroes in battle,—pilots in the storm,  
And virtue in calamities admire." YOUNG.

It was on one of those salubrious mornings which render so welcome the approach of the vernal season, that I arose early, for the purpose of preparing for the delightful but responsible duties of the Christian sanctuary. On leaving my bed, my heart was filled with grateful emotions; my soul thought of God, and went out in strong desires for his salvation; and after enjoying a season of peculiar sweetness at the family altar, I bent my steps towards a neighbouring town, for the purpose of unfurling the banner of the crucified. As I journeyed along, a melancholy gloom stole over my heart, though the meadows shed their fragrant perfumes around me, and the birds poured forth in rich variety their matin songs. The sorrow which pressed heavily upon my mind, was occasioned by intelligence I had received of the affliction of my fellow labourer in the Lord's vineyard, who resided in the town to which I was going. In the course of the past week, he had called at my house in his return from a regular appointment, and affectionately requested me to supply his lack of service; intimating at the same time, that a painful sensation at his chest precluded him from fulfilling his last week-day engagement: after we had made the proper arrangement for supplying his pulpit we parted, reciprocally hoping and praying that the threatened affliction might be

kindly averted. On the following day, a few lines, written in an almost illegible hand, but in his usually affectionate style, destroyed my hopes. As soon as I received the sad intimation, reminiscences of past days exerted a saddening influence upon my heart: "Ah," said I, "how mutable is every thing connected with the world. A few days since, my beloved Brother, in the apparent enjoyment of his wonted health of body and mind, was engaged in improving the death of a friend,—and now he is groaning beneath the pressure of "affliction's hand," and is perhaps brought to the awful verge of that land, from

Whose bourne no traveller e'er returns  
To tell what's doing on the farther shore."

With a heart palpitating under the influence of the tenderest feelings, I urged my way towards his dwelling. All around by this time seemed to wear a dreary appearance, and though the splendid luminary of day cast his soft and beautiful morning rays upon the face of nature, I could not feel cheerful. The "village spire" seemed to have lost its interesting appearance,—and though I tried to think of Wesley and Whitfield, by whose instrumentality such a mighty, moral revolution had been effected on our benighted isle, still my harp was silent by my side, I had not power to touch its trembling strings in honour of that Power by which the work was wrought. The thought of being deprived of my companion in the ministry, seemed to paralyze every power of my mind. Slowly and sadly I pursued my way; and on reaching the good man's habitation, I was met at the door by the partner of his sorrows and his joys, who, after having expressed her fears in reference to the result of her husband's affliction, conducted me to the room, where, stretched upon the bed of languishing, lay the "desire of her eyes." I silently drew near, and beholding the ravages which disease had made on his person, my heart was deeply affected. He appeared, on my entrance, to be asleep, and his features were so calm, so holy in their expression, that they seemed every one to say,

'Tis good to suffer pain,  
When God's own hand we feel;  
Nor should we e'er complain,  
'Tis sent the soul to heal.

I recognize his love ;  
 And bitter though it be  
 To flesh, it yet shall prove  
 An inward remedy.

In answer to an interrogatory as to the probable state of his case, he replied, with a solemnity of manner peculiar to himself, "I am very ill, but I am the Lord's prisoner, and he will do all things well." "Your mind," I now said, "has been graciously supported during this fierce attack." "O, yes," he replied, while the tears of grateful affection embossed his eyelids, and dropped on the pillow which supported his weary head. "God has indeed been good: I know, sir, in whom I have believed! No ordinary degree of grace could have supported me. God has been my refuge, and will be to the end!" I was about to add, "Jesus is the same yesterday, to-day, and for ever,"—but at the moment, one of his daughters, to whom he was most tenderly attached, entered the room, and kindly asked if he was not better:—a faltering negative was amply sufficient to develope to the eye, even of the most indifferent observer, that their love was reciprocal. She retired overwhelmed with sorrow. "Ah," said the good man, while his eyes rested on the door through which the sylph-like form of his "youngest love" had glided, and spoke unutterable things:—"Ah, my good sir, there goes one of the best children, with which heaven ever blessed a parent. O could you but have an opportunity of observing the undisguised affection of that child, you would not wonder that the thought of leaving her in this cold, friendless world, should be distressing to my mind. But," added he, 'Smiling in grief,' "I hope, if I am to be taken now, to conquer even this, for you know who has said, 'my grace is sufficient for you.' Whether I live or die, I am the Lord's." I added, "I hope the Lord will, in answer to the prayers of his people, kindly restore you again to your health." "Well," he rejoined, "I am willing either to live or die. When I look at the claims of my family, and the church, I am half tempted to wish to live—but then to be "absent from the body, is to be present with the Lord;" then, forgetting himself, he exclaimed, "O, my brother labour for *souls*, aim at nothing but *this*. *THIS*—*this* is the design of preaching." After

a few more similar remarks, he requested me to pray for him, in which hal-lowed exercise he devoutly joined, responding fervently to my varied requests. O it was good to be there! That moment will not soon be forgotten. The hand of death seemed to have grasped his athletic form;—but from his eyes beamed forth the future beatified spirit in glorious brightness. I felt satisfied that if the final struggle was near at hand, though the world would be deprived of one more of its lights, heaven would be enriched by the addition of another trophy of redeeming mercy. On leaving the room, I thought of the following stanzas of my favourite poet, and never before did they appear so sweet—

"Whate'er thy lot, where'er thou be,  
 Confess thy folly,—kiss the rod,  
 And in thy chastening sorrows see  
 The hand of God.  
 A bruised reed he will not break,  
 Afflictions all his children feel,  
 He wounds them for his mercy's sake,  
 He wounds to heal!"

Several days performed their revolutions ere we again met, during which, the members of the churches under his care, ceased not to intercede with God for his recovery. The God of Jacob answered their prayers, and at the next meeting of the messengers of the churches, he occupied his accustomed seat. At that meeting, I resigned from necessity my official situation, for the purpose of visiting my native place, in order to recover my strength, which had been completely prostrated by excessive exertion occasioned by the illness of my colleague. Never shall I forget the warm desires he expressed on the occasion for my continuance in that part of the Lord's vineyard. His arguments to retain me, were however unavailing; and therefore, after having received repeated favours from the meeting, we parted. 'Twas a painful task. None but those, who have separated from beloved companions, for the purpose of seeking health in distant parts,—or perhaps to find there an early grave, can rightly estimate the nature of those emotions which existed in my heart, at the moment we mutually bid each other a final farewell. Well, in heaven, adieus and farewells are sounds unknown, for

"who meet on that eternal shore, will never part again."

Every enquiry after the health of my friend was satisfactorily answered; and I was led to indulge the hope that he would live to a good old age.

On the last day of the year 1827, a remembrance of him was unusually impressed upon my mind, and I was led to enter into conversation with a friend respecting those circumstances I have just narrated. Little, however, did I think, while thus engaged my old friend was passing through the darksome valley of the shadow of death, and contending with the final foe. Such, however, was the fact, and I soon after heard that he joyously fled to that land, where—

"The Christian, believing, exulting, rejoicing,  
Beholds a pure region of endless delight."

How inexplicably mysterious are the dispensations of divine providence!—How kind and benevolent, the moral Governor of men! In answer to prayer, the life of my friend was protracted just long enough to admit of his visiting a beloved son, in whose spiritual welfare he felt the most intense interest. He arrived in safety at the abode of his child—gave him his parting advice and benediction, and expired. His remains were deposited amongst his own friends. "There" to use the beautiful remarks of an interesting writer, "the shepherd sleeps in the midst of his flock. The faithful heart that sanctified their joys and moderated their sorrows, which so often ascended in prayer and intercession, which knew no greater joy than when his children walked in the truth, does not forsake them even in death, but sleeps in peace amidst his people. His earthly house has mouldered away, but his love still lives in the hearts of the surviving members of his flock." In yon blest world of light the once faithful but afflicted pastor now sweetly rests! shining like the stars in the firmament, far from a world of grief, disappointment, and sin.

The providence which takes such men away from us, is afflictive; but we will not despond, for in this cup of bitterness, there are some drops of consolation; and through this murky cloud, dart encouraging scintillations of cheering light. Let us then admire the wisdom of God, and learn from such bereavements the

utter vanity of every thing earthly, and the vast importance of "doing whatsoever our hands find to do, with all our might."

Had I been permitted to visit the church to which he was so closely allied, I would have said to its members: "One of the best of men has been taken from us. A man whose life was spent in acts of love to God, and usefulness to his church. You sorrow on account of the loss you have sustained, and you do right, for 'Jesus wept;'" but then you cannot sorrow as men without hope. Remember that the great head of the church can "bury his workmen, and yet carry on his work;" and he, who lighted up the lustre which irradiated the steps of your late father, pastor and friend,

"Can light a thousand more  
Stars of equal beauty,  
Send them blazing round our shore  
To each post of duty."

For though the hand of the insatiable enemy plants his envenomed dart in the vitals of our prophets, and drags them one after another to the tomb; still the cause of religion and truth shall flourish; and pastors in answer to prayer, shall be raised up to fill the different vacuities made by the inroads of disease and death; and these wrapped in the mantles of our ascended Elijah's, shall go forth, and promulgate the truth, until the sterility of the wilderness gives place to fruitfulness, and the whole earth becomes bright with Jehovah's glory, and vocal in his praise.

Had I been allowed to have had another interview with the surviving relatives of the deceased pastor, I would have cried, "The hand of a father is in this bereavement." A change inconceivably glorious has passed upon him whose exit from earth you mourn. Say—you who beheld him struggling in death—you who saw him "great even in ruins;" and heard him exclaim, just as he retired from the field of conflict, like some mighty conqueror richly laden with the spoils of victory,—"**GOD is my ALL!!!**" Say, are you not convinced the merciful hand of God is in this dispensation? Yes, my beloved friends, the God of truth, supported your late relative in his "final hour;" and every reminiscence of the circumstances associated with his death bed convinces me

that "his flesh rests in hope." The turmoils of his life are ended; and the ills connected with his existence in this land of strangers are terminated. His pains have for ever ceased. O, look forward—brighter scenes are in prospect—the trumpet of the Archangel must sound—and

"Spring will soon visit the mouldering urn,  
And day will soon break on the night of the grave."

Then, arrayed in glorious grace, he shall leave the darkness of the sepulchre, for the light and glory of a never ending day. Praise shall then flow richly from thy tongue thou servant of the living God! thou hast indeed fought a "good fight," thou hast "kept the faith," and finished thy course with joy.

"Thine was a holy heavenly hope,  
Which kept thy fainting spirits up;  
It cheered thee thro' life's dreary road,  
And lightened labour of its load.  
Oh! yes, a star of brightest ray,  
Illumed thy path, and cheered thy way.  
A halo of celestial light,  
Beamed round thee thro' grief's darkest night.  
Thine was a hope which left no gloom,  
Beyond the precincts of the tomb;  
A hope which pain and death defied,  
And saved thee, when thy body died."

1828.

T. J. M.

## ADDRESS TO SAILORS.

## BROTHER SAILORS,

Feeling conscious that it is an imperative duty on *all hands*, and especially those who are appointed to *keep a look out*, and much more so when any particular danger is known to lurk beneath the surface of the ocean; when soundings indicate a near approach to any object of alarm, to make known such approximations, in order that assistance may be rendered, and every possible means used to steer wide of objects which might produce the greatest misery, I have ventured now to address you, that I may warn you of the rocks on which you are in danger of striking. The evil I allude to is well known to you, nevertheless as there are so many deceiving currents, which, even when you are at a moderate distance from rocks and quicksands, may draw you on to certain destruction, I have thought it my duty to essay the task of effecting your deliverance. Many men are infatu-

ated enough to imagine, that if they have a good pilot on board, they may rest in safety, and allow themselves to be lulled to sleep. But to lay aside all ambiguity in reference to the subject I am about to bring before you, permit me at once to call upon you with all the earnestness which the necessity of the case demands, to dash from your lips the intoxicating cup, the contents of which, like the deceptive currents of the ocean, have hurried thousands on and on, until they have plunged headlong into the awful vortex of Intemperance, from which it is exceedingly difficult sometimes to escape.

Examples demonstrative of the correctness of the above statement are not rare. Many sea-faring men, who have in early life been taught to partake of the contents of the friendly glass, have become habitual drunkards. The love of strong drink, has "grown with their growth, and strengthened with their strength;" the bands by which they have consented to be bound have become strong, and they have perished everlastingly, for "no drunkard can inherit the kingdom of God.

You may be ready to say, "we do not apprehend any danger from enjoying ourselves over a social glass, after the fatigue of a voyage; we abhor the very idea of indulging to excess." Perhaps so, but remember that many mightier than you have fallen. Ah! how often have you, after suffering almost indescribable privations on the bosom of the deep, no sooner reached land, than you have allowed yourselves to be allured within the precincts of some of those "stews the law has licensed", and there have been robbed of all your hard-earned gains, and forced back to sea again, penniless and miserable, cursing in the bitterness of your souls those harpies by whom you were plunged into poverty and wretchedness; and yet, strange to say, instead of profiting by your dear-bought experience, you refuse to avoid "the baits of pleasing ill," and still cling to practices which may ruin both body and soul. By the value of your health, and the safety of your souls, permit a fellow-sailor to conjure you to escape for your life, lest you be wrecked on the dark shore of everlasting ruin.

What is the chief cause of the Sailor's misery? What degrades him in the eyes of respectable and intelligent landmen?

What lessens him in the estimation of our continental neighbours? You must reply, if you act honestly, "Strong drink!" What is it, I would again ask, keeps many of you in low stations, while your superior abilities have marked you for promotion? What has hurled many of you from respectable positions, in which you might have made all happy around you? I answer, Strong Drink!

Were such instances as those above-stated very rare, I should hardly feel justified in being so pointed in my remarks, but the case is far otherwise. During a period of eight and twenty years service at sea, I have seen many of my brethren degraded by the use of those liquors, which I now condemn. I do not, however, despair. I believe the day is not far distant, when Sailors as well as Landsmen will be found swelling the Temperance ranks, and when *sobriety* as well as *courage* will be characteristic of every British Seaman.

These anticipations are not unfounded, there is nothing wild and chimerical in the hopes I indulge. There are many Seamen who have proved by happy experience the beneficial effects of possessing a sound and healthy understanding, and this cannot be the case with those who use the inebriating cup.

Permit, then, one who wishes to see the maritime part of the population of this island raised in the scale of intelligence, morality and religion, to urge the abandonment of whatever would produce drunkenness; and also, the necessity of an application to the blood of that Saviour, who is alone able to deliver the soul from condemnation and misery, and place it at last before the throne of the Eternal God.

Hull, Feb. 1842. W. P. PELHAM.

### Progress of the Temperance Cause.

#### ENGLAND.

*Hull Christian Temperance Society.*—During the past month our weekly meetings have been well attended, and several signatures have been obtained. As every person who takes the pledge amongst us, is required solemnly to repeat it after the registrar, we don't expect so many will *sign* as it is called; but we believe those who take the pledge with

us will stand, as the serious way in which it is administered will, we think, induce stability.

Our beloved minister has delivered three lectures during the month, and we have also been favoured with a most eloquent lecture from our respected friend Mr. G. Greig, of London. [The beautiful lines written by a young lady, who was charged with being mad in the temperance cause, which we have taken the liberty to place in our poet's corner, were spoken by Mr. Greig during the lecture.—ED.] We hope to be favoured with the valuable services of Mr. G. at our Whitsuntide Festival. We are glad to find that our magazine has already been of service to our cause, several handsome donations having been received from the members of the Wesleyan and other churches. Like the Apostle Paul when at Appii Forum, we are disposed to "thank God and take courage." We have not reached our present position without much anxiety and toil, but during the darkest hour we felt confident that our principles would ultimately commend themselves to the consciences of God's people. Hitherto we have been able to say with Luther, "*Schola crucis est schola lucis*," and we trust this will be the case, until we exchange the labours and tears of the wilderness for the rest and felicity of heaven.

J. S. RADFORD, President.

Since our last publication was issued, very animated meetings have been held at Barnsley, Birmingham, Halifax, Whitehaven, and other towns. We are glad to find that these meetings have enjoyed the assistance of one or more of the following christian ministers—Revs. J. Wilson, Dowson, Scott, J. Thompson, Salt, Bishop, Roaf, Morgan, B.D., Brookes, &c.—May the number of such advocates hourly increase, until there shall not be one christian minister in the island without the abstinence camp.

#### IRELAND.

Here the good work is still moving on. Father Mathew recently pledged 6,000 persons at Clowes, & 9,000 at Monaghan. Gloria Deo!

## WEST INDIES.

In those emerald isles which glow in the west, where the sorrowful African once bled, the principle of teetotalism is making its way rapidly. The Rev. James Cox, a most plodding and efficient Wesleyan missionary, states, in a recent communication, that in one Wesleyan church in the Island of St. Kitts, comprising 3,500 members, the most pious, respectable, and intelligent, all the leaders, local preachers, stewards, &c., are *teetotalers*, and he assigns this as a reason why they have been enabled to *promise the Missionary Committee in London, to support their mission without any expense to the Parent Society after the present year!* He also speaks of the great exertions of his friend and fellow labourer, the Rev. Mr. Pugh, to spread the principle in the Bermuda Isles. O that the brethren at home would all go and do likewise, throughout the various circuits in which they are stationed, then would the Church soon appear to the eyes of the world, "bright as the sun, fair as the moon, beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

## NORTH AMERICA.

Here the little leaven is likely to "leaven the whole lump." In Baltimore there is hardly a drunkard left. Throughout the States nearly 68,000 are already pledged to abstain. 800 Churches also, like ourselves, use unfermented wine at the table of the Lord. Let Teetotalism be received as the handmaid of the Gospel, and ere long

"The Lamb in his love o'er the nations shall reign  
Unrivalled, eternal, alone;  
The Gentiles in fulness shall blush in his train,  
And gaily encircle his throne.  
In paradisaical beauty the earth  
Shall bloom as in earliest youth;  
The morning stars sing at the world's second birth,  
Renew'd to Love, Order, and Truth."

## MEDICAL QUACKERY.

AMONG the numerous evils by which the inhabitants of Great Britain are afflicted, those arising from the use of quack medicines are not the least. In all parts of the kingdom,

but especially in our large towns, the people are duped by those men, who are making their fortunes through the folly of the multitude. Most of our pill and balsam venders are as ignorant of physiology, pathology, &c., as they are of Greek and Hebrew; in fact some of them would find it difficult to read a sentence containing nothing but monosyllables in their own vernacular tongue, and yet they profess to have discovered the grand catholicon for all the physical maladies of men! Almost all the quacks of the present day are, says one writer on the subject, "Universalists," that is, "they represent their medicines as being of universal efficacy, or as possessing the power of curing all manner of diseases. There is not a malady under heaven, no, nor any where else, which does not promptly yield, if the manufacturers' word may be credited, to the most miraculous potency of their wonderful medicines. It matters not that it be proved in a court of law, that persons have died after taking a certain number of the little globular substances into which it is formed. The circumstance, when it does occur, is of easy explanation; the fault was not in the pills, it was in the unlucky patient who swallowed them. If he were killed by taking *ten* of these pills at once, he ought to have taken *twenty*, and his recovery would have been both speedy and entire. If he did take *twenty*, and died with a wonderful alacrity afterwards, his restoration to health in the short space of a few days, would have been as certainly the consequence of taking *forty*, as light is the effect of the sun's making his appearance in our firmament," &c. Now despite of all this trash, John Bull continues to gape and swallow, and the ignorant quack rises through the credulity of foolish men, from a hovel to a mansion, where he sits down, and laughs at the idiotical party who have placed him there. *O tempora, O mores!*

It is said, that 200,000*l.* are expended annually upon quack medicines in the metropolis alone; and that by the potent efficacy of the pills, balsams, &c., &c., &c., 15,000 souls are hurried every year from the same place, into a premature grave! Against these iniquitous practices, every lover of true temperance ought to enter his solemn protest, as the same arguments employed against alcoholic beverages, might be brought to bear upon the various nostrums vended by the quacks.

As the Brandy and Salt mania has prevailed to some extent in this very enlightened town, we have thought it right, by way of lessening the fever, to insert the following admirable piece of satire on that *nauseating subject*.

#### THE BRANDY-AND-SALT MANIA.

This mania, we verily believe, if not got up, has at least been fostered by the brandy merchants. It is an attempt to sell brandy by selling *salt* with it. Brandy and *sugar* is an old "medicine," which is now getting a bad name: they are now endeavouring to *save the favour* of "an enlightened public" for the brandy, by adding the *savour* of the salt. The salt is merely nominal. There is no chemical combination effected with the brandy. All but the *flavour* remains at the bottom. If any cures are effected by the mixture,

"'Tis the brandy does the feat,  
The salt is all a cheat."

The cures, however, are but few—like angels' visits. Some, doubtless, get better *with* it, but we apprehend few, very few, *by* it. Men, in other cases, have been known frequently to get well *in spite* of the worst medical treatment. We have ourselves got better from a fever *with* wine, but we have also, on another occasion, got well much sooner and better *without* it. So with brandy and salt. John Bull, however, has a determined propensity to confound accidental "conjunction" with actual connexion"—as of cause and effect. In a certain coast-village, in a certain year, "vaccination" and "scarcity of fish"

happened *together*; ergo, argued the fishers, vaccination *caused* the scarcity! Henceforth, in their minds, small-pox and full nets were cause and effect! So in the brandy-mania and salt farce, one there gets better *by* it, another here *with*, and a score yonder *in spite* of it; ERGO, they all get better *because* of it! The absurdity should go just one step further, and it would then be perfect. We mean, that the quack should include amongst his cures not only those who get well in spite of it, but also those who got well without it! It must be confessed, however, that a greater recovery has been effected in those who get well with it, than in those who get well without it, for they, luckily, have recovered from both the poison of the *disease*, and the poison of the *brandy*—which, often, is "a remedy worse than the disease."

The horoscope of the *benighted* stargazer claims equal faith with the brandy-and-salt science. William Lilley was quite as much a philosopher as William Lee—or rather more. ASTROLOGY, no doubt, has its *wonderful coincidences*; and, in the same way, BRANDY-LOGY has its *wonderful cures*! So have the thousand and one "universal remedies" which have beguiled the most gullible of all nations—from the *tar* of odd Bishop BERKELEY, to the *life pills* of good old PARR. Yet, after all, we are as near to an "universal medicine" as to the moon or the philosopher's stone. We still want curing of "the ills that flesh is heir to"—though, were we to credit the nostrum-venders, we might say—

"To want a cure-all is a want uncommon,  
When every day and hour brings forth a new one!"

Nevertheless, sceptical as we may seem, each pill and potion has its *prodigies of proof*. Was not A cured? Did not B get better? Is not Z living to this minute? Precisely—either *by*, *with*, or *in spite* of it—but what became of C, D, E, F, G, H, I? They got *worse*! And of J, K, L, M, N, O? Oh! it was no go! And of P, Q, R, S, T, U, V, W, X, Y? Why,—if I must tell—they *died*!

As in *astrology*, so in *gullology*. A few fortunes have been told, and a few mystic conjectures have been delivered, to which circumstances have by *accident* accorded—but what became of the pre-

dictions of the hundred? They failed, utterly and ridiculously failed; but the recollection of the wonderful *one* is cherished—paraded—puffed—and magnified—the woeful one hundred sink into oblivion!

Upon this principle all the failures of brandy and salt have been forgotten—the exceptions, such as they are, have been treasured up. The virtues of “the medicine” have been submitted to experiment. We learn from “The Exposition” by *Edward Johnson, Esq.* surgeon, the talented author of “*Life, Health, and Disease*,” that he has made trial of it in 201 cases of all sorts.—After classifying the results, we find them to be as follows:—In 74 cases the patient’s complaint was *no better*. We may add, that if medicine does no good to the complaint for which it is prescribed, it must have inflicted an injury in other ways—all medicine being, like amputation, an evil in itself, though the least, perhaps, of two. In 123 other cases, either the specific complaint was aggravated, or the general health perceptibly impaired! In two of the four remaining cases the medicine gave relief for the time—in the other two it produced more permanent benefit—though the cure was not effected as rapidly as with the ordinary remedies! If, after this, John Bull continues to purchase and patronise this poison—the national cognomen may appropriately and deservedly be changed to GULL. It is, evidently, of little consequence where the salt is mixed—whether internally or in a bottle—and, indeed, whether there is any at all. Mr. *Hood*, in his almanac, has a capital hit at the *hood-winked* victims of this pestilent quackery, which we quote for the benefit of those who may be laughed, but cannot be reasoned out of their credulity. It has great verisimilitude; and, doubtless, might be borne out by many facts. A gentleman with whom we were travelling in the mail not long ago, was expatiating very warmly upon the merits of Brandy and Salt. On inquiring whether *he* took the salt, he candidly replied—“Yes, *at dinner*.” And the brandy *after*, I presume? “Exactly!” said he. “I thought so,” was the reply.

The man who seeks health from quack medicines is like the man who seeks wealth in the lottery. Their evidence

and expectations are precisely the same. The wealth-seeker knows “one in a thousand” who drew a *prize*; he strangely overlooks the nine hundred and ninety nine whose prizes were—blanks! The health-seeker casts into a *medical lottery*—he hopes to be the fortunate *one*—the chances are 999 against him—but he throws away the health he has, in his insane pursuit of that which he has not. Englishmen are essentially gamblers. They will even gamble with the most precious boon of life—health: they had rather trust themselves to the hazardous throws of the blind goddess CHANCE, than submit themselves to the safe and salutary keeping of experimental and enlightened SCIENCE.—*British Temperance Advocate and Journal*.

### Poetry.

#### A YOUNG LADY’S APOLOGY

*For zeal, or madness as she was charged with in the Temperance cause.*

“It is good to be always zealously affected in a good thing.”—*St. Paul*.

Go! feel what I have felt,  
Go! bear what I have borne,  
Sink 'neath the blow a Father dealt,  
And the cold, proud, world's scorn;  
Then struggle on from year to year,  
Thy sole relief, the scalding tear!

Go! weep as I have wept  
O'er a fond Father's fall,  
See every cherished promise swept,  
Youth's sweetness turned to gall.  
Hope's faded flowers strewed all the way,  
That led me up to woman's day.

Go! kneel as I have knelt,  
Implore, beseech, and pray!  
Strive the besotted heart to melt,  
The downward course to stay,  
Be turned with bitter curse aside,  
Thy prayers burlesqued, thy tears defied.

Go! stand where I have stood;  
And mark the strong man bow  
With gnashing teeth, lips bathed in blood,  
And cold and livid brow:—  
Then watch his wandering glance and see  
There mirror'd, his soul's misery.

Go! hear what I have heard,  
The sob of sad despair,

While memory's feeling fount hath stirred,  
And its revealings there,  
Have told him what he might have been  
Had he the Drunkard's fate foreseen.

Go to thy mother's side,  
And her crush'd spirit cheer;  
Thine own deep anguish hide,  
Wipe from thy face the tear.  
Mark her dimm'd eye, her furrowed brow,  
The grey that streaks her dark hair now,  
Her toil-worn frame, her trembling limb.  
And trace the ruin back to him,  
Whose plighted faith in early youth,  
Promised eternal love and truth;  
But who forsworn hath yielded up  
That promise to the deadly cup,  
And led her down from life and light,  
And all that made her pathway bright,  
And chained her there 'mid want and strife,  
That *lowly thing*,—a DRUNKARD'S WIFE!  
And stamp'd on childhood's brow so mild,  
That *withering blight*,—a DRUNKARD'S  
CHILD!

Go hear, and see, and feel, and know  
All that my soul hath felt and known;  
Then look into the wine cup's glow,  
Think if its brightness can atone,  
Or if its flavour you would try,  
Did all proclaim,—"*'tis drink and die!*"

Tell me I hate the bowl,  
Hate is a *feeble* word—  
I *loathe*, *abhor*, my very soul  
With strong disgust is stirred  
Whene'er I hear, or see, or tell  
Of the *dark beverage of HELL!*

#### THE RECOVERED ONE.

"This my son was dead, and is alive again; was  
lost and is found.

I knew him, when his home was marked  
With noise and revelry. His little ones,  
Trembling to hear his footsteps, wildly fled  
To hide their faces from the gathering storm.  
I knew him, when his children were neglected,  
And wandered wild, unpitied and forlorn:  
But that dark day has fled, on his abode  
The star of hope has risen, and shed abroad  
Its renovating light, its healing power.  
I saw him snap the chain that bound him  
fast;  
I heard him vow to touch the *bowl* no more,  
And now he stands *erect* and *free* as I do.  
In his abode no wild uproar is heard—  
Clothed are his children, and his soul has  
rest.

Led by the Temperance star he found God's  
house,  
And in that hallowed temple bow'd a peni-  
tent.

His moans were heard on high, and mercy's  
hands  
Unloos'd his fetters, and pronounc'd him  
free.

O'er his recovery, angel choirs have sung  
A loud, mellifluous, accepted song.  
Long may he live a monument of mercy!  
A living demonstration that our cause  
Is own'd and bless'd by Heaven's Eternal  
King.

And when his soul shall pass—as pass all  
must—

The darksome vale, leading to endless day,  
May angel-bands conduct him safely through,  
And place his spirit, ransomed from its fall,  
Before the everlasting throne,  
To hymn with all the ransomed throng  
The praise of Israel's conquering Lord.

EDITOR.

#### LINES,

*Suggested by the exclamation of a Dying Person,*  
"I want rest."

Who breathes that sigh? who pours that earnest  
prayer?

Oh! not the young, the blithsome, or the fair:  
Not those who gambol in life's early way,  
And deem *that* life one long, long holiday.

Nor he, the worldling, whose impatient soul,  
Tempestuous hopes and withering fears control;  
He seeks not, knows not rest;—behold him stand,  
Grasping at shadows which elude his hand.

'Tis yonder lone one, whose young flowery May,  
Whose summer's bloom has sunk in shades away;  
And autumn fading into winter now,  
Shakes the last leaf, and strips the wither'd bough.

The days of darkness come, and thick they fall,  
O'er earth's enjoyments cast their funeral pall;  
Till every wish, that throng'd the human breast,  
Is merged in one, alas! that one is *rest*.

And such is life: its busy path we tread,  
Till Hope is faded—Fancy's self is dead;  
Discovering late, if e'en at last so blest,  
Life is a pilgrimage, and not a rest.

Thrice blessed they whose hopes are heaven ward  
bound,

Who fear to fix them on terrestrial ground;  
Who a "continuing city" seek, and sigh  
For everlasting rest beyond the sky.

E. E.

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

*The fruits of the Earth.*—"From reason and revelation, it appears that God intended the fruits of the earth for man's support; but as he did not intend waste or misapplication of these productions, such acts are, like others more expressly mentioned, wrong, as contrary to God's will. Hence the conversion of corn fields into parks for deer, or covers for foxes;—the non cultivation of lands, by parties in possession, or the refusal to let them to those who will cultivate them;—the destruction or waste of food, with a view to encrease the price of stocks on hand,—the spending on dogs and horses the sustenance of man, or the conversion of grain into *ardent spirits*: these, and in short, all acts by which the food of man is diminished either in quantity or quality, are sinful, as opposed to God's desire for the happiness of his creatures.—*Paley's Moral Philosophy.*

*Good News.*—There has been a decrease in the number of public-houses in the city of Glasgow of no fewer than 838 within the last four years.

*A good Example.*—The copper in the kitchen premises of Surrey Chapel Parsonage, used by the late Rev. Rowland Hill for the purpose of brewing his table beer, is devoted by his successor, the Rev. James Sherman, who is a teetotaler, into a soup kitchen. It is also reported that Sir Culling Eardley Smith, Bart. has converted the brewhouse belonging to his mansion house into a meeting house, where total abstinence from intoxicating drink is regularly advocated. Would that every nobleman, and every minister in our land, would "go and do likewise!"

*Religious Spunging.*—There is a practice prevalent in our country, and, if we have been rightly informed, it is not altogether unknown in England, which appears both unjust and disgraceful; I allude to a species of religious mendicancy, which many well meaning persons adopt, who, on leaving their homes for the promotion of their private business, sponge their living out of their religious acquaintances, or no acquaintances, among the members of the church to which they belong. This is more particularly the

case with those who travel for the purpose of obtaining subscribers for religious works, or for peddling religious books. These persons, it is believed, would not go out, were it not for the hope of personal gain. Their business then is for their own profit, just as much as if they were engaged as tin pedlars, or in any other honest employment. Now I have said that this *spunging* is both disgraceful and unjust. That it is disgraceful, I need no further proof than to quote Webster's definition of the verb to *sponge*: "To gain by mean arts, by intrusion or hanging on;" "a hanger on." That it is unjust I think is equally clear; for it is taking advantage of the hospitality of mankind to get a living, while pursuing business for their own private gain. I do not hesitate to pronounce the money saved in this way, unjust gain. Families do not like to be intruded on in this way by *strangers*. I have heard many remarks on this subject which I forbear to mention, in hopes that what has been said will be sufficient to put a stop to this disgraceful practice. It is written "LOVE WORKETH NO ILL TO HIS NEIGHBOUR."—*American paper.*

*Waste occasioned by Intemperance.*—The traffic in intoxicating drinks occasions, the absolute destruction of an enormous quantity of wholesome food. Forty five millions of bushels of malt are, at present, annually consumed in the manufacture of beer and spirits: thus the produce of a million acres of land, must be abstracted from the common stock of food, by which the nation is supported, for a purpose which does little more than produce poverty, crime, disease, and premature mortality. How dreadful is the amount of guilt, with which we must be chargeable before God, for thus abusing the richest of his temporal blessings.—*Cook's Temperance Almanack, which is decidedly the best Temperance Almanack extant.*

*Total Abstinence.*—So far as the total abstinence plan has been *fairly* tried, it has been crowned with success. And we may now say without hesitation, that were it adopted by the religious part of the community generally, the intemperance of our land would quickly hide its head.—*Christian Investigator.*

*A Methodist.*—A plain, honest, straight forward Christian, on being

called by a profligate worldling, "a methodist," quietly replied, "Sir, whether you are aware of it or not, you are equally a methodist with myself." "How?—how?" inquired the scoffer, with many oaths. "Pray be calm; there are but two methods, the method of salvation, and the method of damnation; in one of these you certainly are; in which I leave you to decide." The scoffer answered not a word.—*Christian Investigator*.

*Religion*.—The religion of many persons may be compared to the ice that covers a lake. It conceals the natural feelings of the heart and exhibits a smooth appearance; but do not venture on it till you are well assured of its strength.—*Drew*.

*Faith and Good Works*.—Faith is the link that binds me to my Saviour; good works the link that binds me to my fellow men. Faith is the light of the soul; love is the mirror in which it is reflected. The mind is the prism of faith; the heavenly ray falls on it, and we call the refraction by the names of "joy, peace, long suffering, gentleness, meekness, temperance." Faith without works is a vine without grapes; faith without love is the faith of devils. Faith is a fruit tree, and neither oaks, nor elms,

however full of leaf, are accounted such. Without faith it is impossible to please God; without good works it is impossible to attest its reality before men. Faith is the channel by which all that is pure and angelic is received into the soul; love is the overflowing of that fountain, which gushes out in benevolence and good will to all. Faith sees with the eyes, feels with the heart, and works with the hands of love.—*Evenings by Eden side*.

*Moderate Drinking*.—Suppose we take a population of *thirty* persons, allowing one to be a drunkard, one a teetotaler, and the remaining *twenty-eight* moderate drinkers. Who keeps the public house open? Not the teetotaler. The drunkard perhaps, spends *five or ten shillings* a-week. But the moderate drinkers, who boast that they never spend more than *sixpence* a-day on any kind of liquor, pay *fourteen shillings* to the publican. Now, if the moderate drinkers would abstain, instead of 5000 houses for the sale and consumption of strong drink, there would only be 500! ergo, 4500 fewer temptations to drunkenness!—*Cook's Directory*. Moderate drinking christians think seriously on these facts—pray over them—and then decide as to what is your duty.—Ed.

### HULL CHRISTIAN TEMPERANCE CHURCH.

"*Si Deus pro nobis, quis contra nos?*"

|                                                     |    |    |    |
|-----------------------------------------------------|----|----|----|
| Amount of Subscriptions reported last month:        | £. | s. | d. |
| „ for the rent of the Mechanics' Hall .....         | 13 | 12 | 2  |
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Subscriptions in aid of Nile-street Chapel received since our last:—

|                            | £. | s. | d. |                          | £.  | s. | d. |
|----------------------------|----|----|----|--------------------------|-----|----|----|
| Philo Temperantia.....     | 1  | 0  | 0  | Captain Pelham.....      | 0   | 5  | 0  |
| A Female Friend.....       | 0  | 10 | 0  | „ Darley.....            | 0   | 5  | 0  |
| Mr. T. S. Ramsey.....      | 0  | 5  | 0  | A Female Seatholder..... | 0   | 5  | 0  |
| „ R. Ramsey, Sen.....      | 0  | 5  | 0  | A ditto Member.....      | 0   | 5  | 0  |
| „ J. S. Radford.....       | 0  | 5  | 0  | Mrs. Wilson.....         | 0   | 5  | 0  |
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| „ R. Loten.....            | 0  | 5  | 0  | A Female Member.....     | 0   | 2  | 6  |
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| „ J. Reed.....             | 0  | 5  | 0  |                          |     |    |    |
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THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 3.

MARCH, 1842.

VOL. I.

"SPEAKING THE TRUTH IN LOVE."

THE TRAFFIC.

*The following admirable Dialogue between CONSCIENCE and the RELIGIOUS DEALER in INTOXICATING DRINKS, is from the pen of A. W. IVES, M. D., of New York. We have taken the liberty to abridge it, and have altered a few sentences to render it more suitable for English readers.*

CONSCIENCE.—How is it possible that you do not see this traffic to be sinful? Violence, brutal licentiousness, the basest crimes, poverty, misery, and death, in their most frightful forms, flow directly from the use of alcoholic drinks,—nay, more than all these, there is nothing else which so effectually shields the heart against the operations of the Holy Spirit, or paralyses the gracious affections.

DEALER.—The *morality* of this traffic, I conceive to depend entirely upon circumstances. It may be wrong for one man to continue it,—to another it would be ruin to abandon it. Now, among my own christian friends, there is one whose whole property is merged in a firm engaged in the commission business; the consignments consist chiefly in West India produce, a portion of which is rum. Those from whom they receive it, care nothing about the temperance reformation, and would immediately transfer their whole business to other consignees, if these should refuse to receive and sell their rum. Moreover, it so happens that my friend is the only *religious* man in the concern, and whatever *he* may wish to do, his partners will not risk their whole business by refusing to sell the spirit which their neighbours will sell if they do not. Thus situated, is it the duty of a man to give up a respectable and profitable connection? I know another house that advanced large sums to West India planters, before the temperance reformation began, and stipulated to receive their produce,—that is rum, sugar, and molasses; and reimburse themselves by the sale of it. A large porportion of their debt is still due, and their obligation still binding. Now would it be right for that concern to violate their contract, and thereby bring ruin upon themselves, and perhaps upon many of their creditors, by refusing to receive and sell the rum?

CONSCIENCE.—Cases like these I have not failed to consider. They present difficulties, so long as one is trying to serve both God and Mammon. But, let a dealer in intoxicating fluids, exercise the decision which becomes a man of business, and all embarrassment will be removed. If he comes to the decision to be influenced by mere *worldly expediency*, and to set aside the loftier motives of religious obligation, he will continue his business. On the

other hand, if he sincerely desire to be governed by a rule of righteousness, he will abandon the traffic at once, trusting to the Lord to direct him aright. Let him but submit to be guided by the truth, and his way will be made plain before him, and throughout his life he shall prove the truth of what the poet of Methodism, so beautifully expresses in the following lines.

"By thine unerring Spirit led,  
I shall not in the desert stray;  
I shall not full direction need,  
Nor miss my providential way:  
As far from danger as from fear,  
Whilst love, Almighty love, is near."

DEALER.—But after all the subject is encompassed with difficulty; but it is a morbid conscience that sees and feels them to be all on one side. Shall I deprive myself of the influence I now have in the church, and in society, by abandoning my business and voluntarily becoming a poor man? Shall my children be cut off from the means of education, of a comfortable support, and the expectations of a respectable standing in the community? Will it be no *injury* to the cause of religion, that I shall be obliged to withdraw my subscription from the Bible, Missionary, and Tract Societies? Others will continue the traffic if I do not; and if abuses result from it, I am not answerable for them.

CONSCIENCE.—These, indeed, are plausible reasons for persisting in a sinful employment, and the man whose wishes are bounded by the present world, may look on them with complacency. The thought recurs, and presses itself upon me,—I am a professing christian, and "if I love not my brother I abide in death." If I seek not his salvation, I can have no hope of my own. How can I maintain my influence in the church, at the expense of the domestic comfort, intellectual prostration, moral wretchedness, and eternal death of others. Can the cause of Christ be supported by making drunkards, and thieves, and widows, and orphans, and paupers? Christ lived for others! While I am engaged in this trade, I cannot imitate his example. Let those *who will* continue in this traffic, I will not, I dare not, be a partaker in their sins.

DEALER.—I foresee that we shall be obliged to wind up our business; that whether right or wrong I shall never be permitted to pursue it peaceably. I have already been subjected to more trouble than I would have borne, had it not been for an imperative sense of duty to the church and to my family. It is not an easy matter to give up a business that yields one a comfortable support, to change the style of his living, and perhaps absolutely to reduce his family to poverty. I will consent, however, not to increase my stock, but to contract my business and take measures to dispose of the concern as soon as I can do it advantageously.

CONSCIENCE.—And pray do you distrust the power, wisdom, and faithfulness of God? Are you living for this world, or for the inheritance on high? Are you not making gold your hope, and saying to the fine gold, "Thou art my confidence"? If God grants your request, in this worldly expediency, be assured he will send leanness into your soul. It is a compromise with the mammon of unrighteousness, unworthy of the character, and inconsistent with the faith of a christian. I have no fear of seeing what the Psalmist never saw, "the righteous forsaken nor his seed begging bread;" and instead of insulting the Most High, by virtually claiming my independence

of him, I will confidentially and cheerfully commit my whole into his hands, with the resolution of Job, "though he slay me yet will I put my trust in him." If the traffic you are engaged in be sinful, it will never be more so than it is to-day; and to continue it in the clear light of this truth, is not merely delaying repentance, it is presumptuously tempting God; and I am afraid, that while you are winding up your business he will take away your soul. "He that hath ears to hear, let him hear."

*To be continued.*

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## SLANDER.

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"He who steals my purse steals trash—  
Tis something,—nothing,—'twas mine, tis his,  
And has been slave to thousands!  
But he who filches from me my good name  
Robs me of that which not enriches him,  
And leaves me poor indeed."

---

MR. EDITOR,

PERHAPS the cause of our common christianity has suffered greater injury from the prevalence of the contemptible sin of slander among the professed friends of Christ, than from the combined efforts of the champions of infidelity.

To guard the members of an infant church against this unhallowed practice, is surely an act of kindness, and by printing the following remarks in an early number of your valuable miscellany, you may nip in the bud, and thereby prevent the growth amongst ourselves, of that poisonous weed, which, like the fabled Upas tree, blasts every thing that comes within the sphere of its hateful influence.

"The tongue," observes the sage apostle St. James, "is a world of iniquity;" it setteth on fire the course of nature, and it is set on fire of hell."

Such is the nature of that mischievous organ which every defamer possesses; it tarnishes whatever it touches; and directs its malevolent shafts against the good man as well as the bad; wherever it is heard, it produces nothing but strife and devastation; and not unfrequently essays to fascinate before it destroys.

A slight acquaintance with the churches of Christ, will open to the vision, the sad consequences of the sin I deprecate and condemn. Slander is an assemblage of iniquity. It originates in a mean "envy withering at another's joy;" it is constantly striving to dim the splendour of whatever outshines the capabilities possessed by the contemptible creature who practices it. It is a restless evil, and constantly strives to disturb the peace of the wise and good; it breaks the closest bonds of friendship, and is the prolific source of hatred and revenge. It pollutes whatever it comes in contact with, and for a season, casts into obscurity the most virtuous and good. Its very eulogies are poison; its plaudits malicious; its taciturnity criminal; its gaze demoralizing. If we examine the character of those persons who are guilty of this sin, we shall invariably find them living under the dominion of envy. Ask the "busy body in other men's matters" the following plain questions, and the blush of shame mantling in his cheeks, will soon demonstrate the baseness of his heart.

Do not the station, talents, character, and credit of the person you condemn grieve you more than his faults? Would you deal out your censures against him with so much freedom, if he had fewer of those qualities which raise him above yourself? Would you display such a hateful assiduity in directing attention to his former failings,—failings, perhaps, arising from a want of experience, did not others feel disposed to utter his praise. Whence comes it, that the more glaring faults of your own associates, find you more lenient? How is it that you can extenuate greater faults in other men? but here, delight to distort, transmute, and

aggravate the most trivial matters? Shall I answer these questions? It is because you are living under the influence of self-esteem! You have not learnt yet the importance of that fine lesson, "He that is greatest among you, let him be the servant of all." For your own soul's sake, repent! and in the strength of divine grace, promise never to offend in this way again for ever.

A scandalizing professor of christianity, is a disgrace to any community; and such persons sit like an incubus upon the breast of the church, interrupting by their unhallowed pressure every thing like healthful respiration. O how many delightfully profitable matters there are, which might form subjects for conversation when christians meet together, to the exclusion of that religious gossiping, which is the bane of the church. Let me then affectionately warn the members of our beloved church, especially the younger ones, against this withering sin.—a sin condemned by the precepts and example of the only head of the christian family.

When you meet together, sacredly avoid all converse that would lead you to depreciate the character of those who are members of the same family, who sit down at the same table, and bear the same honored name. Shun the man, whatever may be his professions, who delights to tarnish his brother's reputation, as you would the sting of a serpent; with such an one hold no fellowship,—resolve to be free.

When you meet together, relate to each other the kindness of Israel's God—the love of Him who "bore your griefs," and the power of that Spirit, who by his sweet and holy influences has led you to the cross. Let the victorious achievements of believers, the glorious kingdom of Christ, and the subjugation of the world to his authority, employ your tongues, and fill your hearts with joy and gladness. These themes are calculated to expand and purify the mind; converse on such subjects leaves no sting behind, but raises the soul to the throne of the Eternal.

Before I close this paper, permit me to advise the members of our own church always to receive with caution unfavourable reports; and however apparently well founded such reports may appear, to examine the general conduct of him who propagates them; and should they ultimately find such reports to be founded in truth, still let them rather try to hide than expose the faults of the brethren. Never forget, my dear friends, that "the best of men are but men at the best." Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.—*Galatians* iv. 1.

By attending to this portion of apostolic advice, you will render essential service to the church of the living God, and escape that malediction which, amidst the terrific thunders of the judgment, shall be pronounced upon those who have delighted in slandering the brethren.—"Depart from me, all ye workers of iniquity." Cultivate a spirit of love, and the God of peace will bless you through life, felicitate your souls in death, and receive you at last into his pure and peaceful kingdom.

In order that you may escape the evil I have now pointed out, much prayer will be necessary. There is a proneness in our nature to meddle with the failings of others, which nothing but the grace of God can overcome. Go then to the closet, and there wrestle with your maker, until you obtain power over the "easily besetting sin." Within the limits of the "little sanctuary," such blessed influences will be granted as will prompt you to examine yourselves; and depend upon it, a clear discovery of your own weakness will tend to make you abound in mercy towards others. By the evil in question, the apostolic churches were greatly annoyed; and against its deadly effects the first teachers of christianity raised their voice. I would imitate their example, and have, therefore, "sounded an alarm in Zion." And now may the "very God of peace sanctify you wholly," may you abound in love by the power of the Holy Ghost yet more and more, and

"When, soon or late, we reach that coast,  
O'er life's rough ocean driven,—  
May we rejoice no wanderer lost,  
A family in heaven."

Feb. 17, 1842.

PHILALETES.

## The Temperance Sketch Book.

No. 3.

THE

## FATAL EFFECTS OF INTEMPERANCE.

"He sunk a blasted broken thing,  
Amid a glorious world;  
Self-bound to torture's crushing wheel,  
From hope and blessing hurl'd."

JOHN G— was the only son of a widow, by whom in early life he was too much indulged, and by consequence he grew up self-willed, and ungovernable. And having pursued many foolish and hurtful pleasures, he took to drinking, a practice which has involved millions of our British youth in irretrievable ruin. Shortly after he had given himself up to the embrace of the fell destroyer, he "wooded and won" an amiable female, and his mother indulged a hope that the change in his situation would be the means of rescuing him from the desolation consequent upon inebriety. For a season he was comparatively steady, but he occasionally touched the cup, and by its potent influence he was at length overcome, and his home became a scene of misery and wretchedness. This he felt, but did not attempt to effect a change, so overwhelming was the passion for the accursed liquid.

As thousands more have done, he continued to embrace the foe to his peace, and wandered still further from dignity and rest. One day he had been drinking hard of spirituous liquors, until he lost all self government, and became perfectly frantic. At night he ventured to visit his mother, for the purpose of demanding more money, to aid him in gratifying the cravings of the unnatural appetite he had himself formed. His mother promptly refused to comply with his request, and the infatuated youth, under the influence of a paroxysm of anger, fled from the parental roof, took a horse from the stable, and rode furiously towards the Tyne, into the waters of which he plunged, and sunk to rise no more.

In less than an hour after the catastrophe, the news reached the town, and I bent my steps towards the river, and met his corpse in a cart. As I gazed upon his body, wrapt in the pale vestments of mortality, I was forcibly struck

with the conviction of the importance and necessity of opposing drunkenness, and of some prompt and special efforts being made to abolish those hateful customs, which brutalize and disgrace so great a portion of the community.

I saw the corpse reach the house of his bereaved parent, and almost one of the first orders of the disconsolate widow, was that those who had borne the body of her child from the water, should be rewarded with a plentiful supply of Ardent Spirits!! I heard the order given with mingled feelings of pity and regret, and immediately left the habitation.

C. C.

## SKETCH THE SECOND.

## AUTOBIOGRAPHY.

Enclosed in a letter to the Editor of the Christian Temperance Magazine.

## THE RECOVERED ONE.

*Continued from page 31.*

"There is joy in the presence of the angels of God over one sinner that repenteth."

MY DEAR SIR,

Having taken the pledge of entire abstinence from all intoxicating liquors, and got my name duly enrolled in the books of the Temperance Society, I retired to my lodgings, for the purpose of meditating upon the important step I had taken. For several days I secluded myself from the world, and devoted myself with unusual earnestness and pleasure to my daily avocations. My leisure moments were employed in reading the best works I could obtain on the Temperance question, by which I was greatly fortified against the temptations by which I knew I should be surrounded on again mixing with society. After a season of retirement, I ventured to attend the meetings held in the town for the promotion of Temperance; and the various lucid testimonies in favour of the principle, to which I listened with intense delight, confirmed my attachment to the cause, and awakened a desire in my heart to be useful to others. Having abandoned my old associates, I felt the want of suitable companions, which I was enabled to seek for among those

persons who frequented the sanctuary of God. Soon after my connection with the Temperance Society became known, many gratuitous prophecies were uttered respecting my continuance in the pathway of sobriety. "He'll never stand," said one. "I know his habits too well to suppose he can keep sober," said another. "It will pass away like a dream," said a third. Sometimes sarcasm was indulged in by my quondam friends, and even those who ought to have fostered the principles which had been planted in my heart, tried to throw hindrances in my way. I had to endure

—"The world's loud laugh,  
Which scarce the firm Philosopher could scorn."

But amidst all I was strengthened to maintain my integrity, and pursued the "noiseless tenour of my way." I shall never forget the pleasing emotions which were awakened in my mind at the first Temperance Tea Party I was privileged to attend. I gazed upon the smiling faces by which I was surrounded with indescribable satisfaction, and did indeed "enjoy the feast of reason and the flow of soul," far surpassing those I had been wont to partake of, amidst my Bacchanalian companions.

Days, weeks, and months rolled on, without the predictions of my mistaken friends being accomplished; and whilst they gazed upon and hated the change which had been effected, I increased in corporeal health and vigour. My days glided away, associated with pleasures before unknown, and my nights were no longer spent in restlessness and misery. "Tired nature's sweet restorer, balmy sleep!" which frequently forsook me during the days and nights of my abandonment from God and virtue, regularly visited my eyelids, and I arose in the morning, able to pursue the duties of the day. My deliverance from those galling fetters I had hugged so long, filled my soul with gratitude and wonder, and I presented as well as I then knew how, my song of praise and thanksgiving to the author of all good. Hatred to the inebriating cup had taken up the place of love, and I was enabled to say of strong drink, however coloured, or by whatever name it was called,

"With me thou shalt never  
Be suffer'd to rest;  
Avant then for ever,  
Society's pest."

In consequence of my deliverance from the rayless dungeon of intemperance, I soon found myself surrounded by friends, who cheerfully ministered to my necessities; and by their affectionate converse, they strengthened and confirmed my hopes. Their congratulatory language touched a vibratory chord in my nature, and very often caused the tear of regret, for having remained so long in slavery, to tremble on my eyelids.—The kindness of these friends I trust I shall never forget.

Some months after my recovery from the snares of intemperance, I was affectionately invited to become a member of the Wesleyan church, which request, for reasons I need not state, I refused to comply with.

In the year 1840 you commenced your arduous labours in the Tabernacle, and I was invited by our mutual friend Mr. W. Murgatroyd, (whose exertions to reclaim the besotted drunkards of this town have been untiring, and in many instances successful) to attend your Ministry, and I devoutly thank God that such an invitation was given. You, my dear sir, was made the instrument, under God, of extirpating all my scepticism respecting the divinity of our holy religion. In your Discourses the great verities of our common Christianity were so clearly revealed, and so fearlessly defended, that my views in reference to the divinity of Christ, the value and efficacy of the atonement, and the possibility of divine operation upon the mind, were completely changed. By your instrumentality I was induced to cast myself as a poor, ill-and-hell-deserving sinner, at the foot of the cross, where for some time I

"Groaned the sinner's only plea,  
God be merciful to me."

The burden of my sins, to use the beautifully apposite language of the Liturgy, became "grievous and intolerable,"—but beneath the pressure I was saved from despair. Sabbath after Sabbath, your discourses were the means of drawing me nearer to the cross, until at length the struggling hope, which a discovery of its wonders cannot fail to inspire, grew into faith and joy, and every emotion of terror was lost in the humble conviction that my worthless name was written in the Lamb's book of life.

" O my soul! with all thy powers,  
 Bless the Lord's most holy name;  
 O my soul! till life's last hours,  
 Bless the Lord, his praise proclaim:  
 Thine infirmities he heal'd;  
 He thy peace and pardon seal'd.

He with loving kindness crown'd thee,  
 Satisfied thy mouth with good;  
 From the snares of death unbound thee,  
 Eagle-like thy youth renew'd:  
 Rich in tender mercy He,  
 Slow to wrath, to favour free.

Far as east and west are parted,  
 He from sin has set me free;  
 As a father, loving hearted,  
 Spares his son, he spared me;  
 For he knew my feeble frame,  
 He remembered whence I came."

In the month of May, 1840, I was kindly received by you, sir, as a member of the Hull Christian Temperance Church, in which I hope to remain, until I exchange the sorrows of earth, for the incomparable joys of heaven. Of the discipline of that church I am a most cordial admirer, and its various religious ordinances are as wells of water to my soul. Unlike some who have had a transient existence among us, I have never been inclined to wander. Novelty in religion have no charms for me. I delight to dwell among mine own people, all of whom are "pledged in a noble cause."

" Here I can find a settled rest,  
 Whilst others go and come;  
 No more a stranger or a guest,  
 But like a child at home."

Every added day increases my conviction that the dew of the divine blessing does indeed *abide* upon our Zion, and I indulge the most sanguine hopes, that the faithful exhibition of truth within its walls will yet be crowned with extraordinary success; and that in the day when the Lord numbereth his people, it will be said of this and that man, "he was born there."

After having passed through the required probation, I was appointed by an unanimous vote of the Church, having been put in nomination by yourself, to the responsible office of Deacon. I trembled at the thought of the responsibility of that office, the kindness of yourself, and the Church wished me to fulfil, and nothing but a desire to make some

reparation for the injury done by my example in former years, mingled with an earnest solicitude to promote the welfare of a church so dear to my heart, could have induced me to comply with your request. With my brethren I have hitherto lived in unity, and hope to spend with them a happy eternity.

For the welfare of the church, and the increasing success of your labours of love, I shall unceasingly pray, and I trust nothing will ever tempt me to leave a place where I have been made the happy recipient of so many blessings.—The language of my soul in reference to the church, is to day what it has been from the moment of my induction therein.

" Here I would wait and feed, while He,  
 Who plucked me from the lowest hell,  
 Prepares a heavenly house for me,  
 Then calls me home with him to dwell."

I have only to add, that to the Temperance cause I owe much, as by it my temporal enjoyments have been greatly increased; but to the Church of Christ I owe more, for there I found Him of whom Moses and the Prophets wrote. Home is now to me, what it never was during the days of my folly and intemperance,—*a resting place*. Temperance, and then Religion entered there, and it has kindled the incense of prayer and praise. What was once a thorny waste, has become a fruitful garden. The holy altar of piety is now reared, and I dwell with delight in its shadow. The Lord hath done great things for me, and therefore would I praise him for ever. I did intend enlarging upon the best mode of advocating the cause of temperance, but as I have already exceeded the limits allowed me, that may form the subject of a future paper. Praying that the good will of him that dwelt in the bush, may abide with you continually,—that "your bow may abide in full strength," and that hundreds of poor inebriates may be snatched by your instrumentality from the pit of intemperance,—led to the cross, and conducted finally home to heaven,—

I am, my dear Sir,  
 Your faithful and affectionate  
 Friend and Brother,

J. S. RADFORD.

Hull, March 4, 1842.

HISTORY OF  
THE HULL CHRISTIAN TEMPERANCE  
CONGREGATIONAL CHURCH.

(Continued from page 34.)

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

"If any man will be my disciple let him deny himself."—*Jesus Christ.*

*Rules for the Deacons.*

1. No Brother shall be nominated for the office of Deacon, but by the Pastor of the church; but a majority of the Deacons must sanction any brother so nominated, before he can be presented to the Church.

2. The Deacons shall appoint one of their number as Treasurer, and another as Secretary, who shall remain in office *twelve* months, but at the close of their period of office, they shall be eligible for re-election.

3. The Treasurer-Deacon shall receive through the Secretary all monies contributed by the Church and congregation in aid of the cause of Christ amongst us; and no money shall be paid to the Minister, or any other person, by the Treasurer, without an order from the Deacons' meeting.

4. The Treasurer-Deacon shall prepare the Bread and Wine for the Sacrament, and shall be responsible for their *purity*. He shall also attend upon the Minister at the Sacrament, and assist in making the collection on those solemn occasions.

5. The Secretary-Deacon shall keep a faithful account of all sums received and paid, take minutes of the Deacons' and Church meetings, keep a list of the accredited and probationary members, attend the Minister in the vestry before and after service, sign all notices for the pulpit, attend the Minister at Baptisms, and aid in making the collection at the Lord's Supper.

6. The Deacons shall meet the Minister every fortnight, to receive the contributions from the Leaders, and attend to the general business of the Church.

7. The Deacons will be required to see that a regular and correct account of the income and expenditure of the Church is read over to the Members by the Secretary-Deacon, every quarter, after the renewal of the Church pledge of membership.

8. The Deacons shall see that a portion of their Minister's salary is paid to him once a fortnight, at their meeting; and they shall endeavour, by every means in their power, to promote the *comfort* and *usefulness* of their Pastor, and the *peace* and *prosperity* of the Church.

9. The Minister shall take the chair at all the Deacons' and Church meetings, except where any matter is about to be discussed affecting his personal interests,—on such occasions the Treasurer-Deacon, or any Deacon a majority may appoint, shall preside.

10. The Deacons will be required to see that every probationer, previous to being admitted into full membership, sign the pledge appended to these rules.

*Rules for the Leaders.*

1. Any properly qualified Brother, though not a Deacon, may be elected to the office of Leader.

2. Every Leader shall be appointed to office by the Deacons' meeting, subject to the approval of a majority of the members of the class over which he may be placed.

3. The Assistant Leaders shall be appointed by the same Officers, subject to the approval of a majority of the members.

4. The Leaders shall meet their classes regularly, collect the contributions, which they shall punctually pay into the hands of the Secretary once a fortnight, at the Deacons' meeting. They shall also affectionately instruct their members in the way of truth, and especially warn them against the drinking habits of society, the necessity of a constant attendance upon the means of grace, and a careful avoidance of the crying sin of *evil* speaking.

5. The Assistant Leader shall lead the class when the Leader is unavoidably absent; he shall represent the class at the Deacons' meeting, when the Leader is from home or sick, but shall not release the Leader from his proper responsibilities.

6. The Leaders must avoid long speaking in their classes, and, to the utmost extent in their power, cultivate a spirit of prayer among their members.

7. Every Leader shall have a seat and a vote at the Deacons' meeting.

8. The Leaders will be required to

take especial care that *personal and family secrets, civil and worldly affairs* have no place whatever in their class meetings; and they shall also see that these rules are read once a quarter in the class, and that every probationer receives a copy of them.

9. No Leader shall have more than two classes under his care.

10. Every Leader and Deacon, prior to being inducted into office, shall be examined by the Minister, in reference to his belief in our doctrines and approval of our rules.

The doctrines taught by us are:—

The Trinity in Unity; the Father, Son, and Holy Ghost, undivided in essence, and co-equal in power and glory, constituting Israel's one Jehovah.

Ruin by sin, and Redemption by the vicarious sacrifice of Christ.

Repentance and Justification by Faith.

Regeneration by the influence of the Holy Spirit.

The immortality of the Soul.

The Resurrection of the Body—the General Judgment at the last day—the eternal happiness of the righteous—and the endless punishment of the wicked.

—

“WE trust these Rules will be found to accord with the New Testament; and that our members will, in consequence, endeavour to walk according to them. We conjure you, dear Brethren, in the name of the common Saviour, “to love one another with a pure heart fervently,” “to follow after righteousness, godliness, faith, love, patience, meekness;” to do nothing “through strife or vain glory, but in lowliness of mind; each esteeming others better than themselves, doing all things without murmuring or disputings,” “avoiding all foolish questions, knowing they do but gender strifes; behaving yourselves like the servants of the Lord, who must not strive, but be gentle unto all men, apt to teach, patient,” mutually complying with each other, doing all things unto edification; labouring after peace and unity, that so we may always “with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.”

Let us also exhort you, dear Brethren, to “pray for us,” that we may be able fearlessly to proclaim the gospel of the

Son of God. Our past conduct, we trust, affords you satisfactory evidence that we “seek not *yours*.” Our desire is, to see you “stand fast in the Lord,” that you may have power to plead with God for us. We know the value of prayer. If an inspired apostle stood in need of the prayers of the Church, how much more do we? At the throne of grace, every one of you may prevail, and obtain for us a blessing. “There,” observes an eloquent writer, “The feeble is as David.” If our hands be not strong, we thus hold up those which are. If our exertions be faint, we pour an energy into those which others render. Our prayers echo in the eloquent, glow in the zealous, endure in the laborious, thrill in the compassionate, succeed in the efficient. There we scatter the seed which elsewhere flourishes. Frequently we “sow in tears.” The sower’s task is solitary, and one of only distant hope: that of the reaper’s is social and triumphant. But they shall “rejoice together;” not more the husbandman who binds the sheaves, than he who trod the empty furrows. The poorest, weakest member of the flock may aid us by his prayers. In answer to the supplications of such an one, “a thousand wheels may roll round in unison.” “Brethren,” we again say, “pray for us.”

In addition to a compliance with the above request, we would now earnestly impress upon your minds, the *importance of consistent conduct at home*; take care that your religion is such as will induce attention to practical godliness. Be anxious for a religion based upon principle. There may be *noisy zeal* without *practical piety*. On this subject we cannot do better, than again quote the words of our favourite author.

“Does our religion lose any of its importance at home? Can our children think more irreverently of it, more indifferently, from the manner in which it is there portrayed? Is our benediction and our thanksgiving at repast dependant on a stranger’s presence? Is our domestic worship hurriedly performed, save when “fit audience” is found? Are there amusements to be hastily suspended at the approach of the more serious friend? Do we seem more in earnest concerning religion in every

other sphere than this? Is the harsh criticism of the sermon lately heard, the ill advised theme of conversation? Is scandal the ordinary talk? Ah, well may our children think us insincere. Well may they cite us against ourselves. They "Go in unto dissemblers." But how beautiful is the pious home! Religion is there seen, perhaps in its beauty, rather than its majesty; if not in its grandest outlines, in its nicest pencillings and softest delineations; if not the throne, the still royal footstool. For though it well knows how to contend, it better loves repose. Like the petrel it can breast the storm, but more truly resembles the halcyon brooding in her calm. Here it is real. They who are around us, with a quick-sighted preception, feel it genuine. They behold it infusing itself into all the little acts of life, and filling up the scene. It is the domestic atmosphere which supports each breath, speeds each pulse, transmits each sound,—the soft transparence of every smile and tear,—the life of all!"

"The constant flow of christian charity is the finest indication that religion pervades the household." "Be living epistles, known and read of all men;" and then, "the little one shall become a thousand," and the interrogative soon be propounded, "Give us room that we may dwell?"

(To be continued.)

## The Christian's Sketch Book.

No 2.

### THE RANSOMED PRODIGAL.

Reminiscences from the early life of a DISSENTING MINISTER.

"Bury the dead;—and weep  
In stillness o'er the loss.  
Bury the dead:—in Christ they sleep,  
Who bore on earth the cross,  
And from the grave their dust shall rise,  
In Christ's own image to the skies."

RELIGIOUS biography, at the present time, is not generally marked with such striking deliverances, and extraordinary interpositions of the arm of Jehovah in behalf of his people, as in times of persecution; when those who dared to es-

pouse the cause of the Crucified, were placed in dangerous positions, and not unfrequently had to lay down their lives in defence of the truth. When there has been nothing out of the common course, either in the conversion to God, or the exit out of this world of iniquitude and sin of those who have lived in more modern times; all that can be said of them is, they lived exemplary lives, and when the story of mortality closed, they

"Gained the rest they toiled to find."

When, however, we see a man who has been nursed in the lap of ease and competency, called, after frequent and awful aberrations from the pathway of virtue, into the enjoyment of religion, and then walking in the midst of the fires unhurt; we are stirred up by the contemplation of what appears to be a miracle, to discharge our various onerous and responsible duties, with an increasing degree of earnestness and concern.

There is a mournful pleasure connected with the contemplation of those incidents which are associated with the life of a man, called from the circle of dissipation and folly, to the service of the living God; and by recording such incidents, we promote the interests of Messiah's kingdom, and increase the confidence and joy of the pilgrim traveller to Zion.

Mathew — first saw the light in the early part of the year 1779, at Killeman, in the county of Tyrone, in the north of Ireland. His parents were rigidly attached to the Roman Catholic Church, and consequently brought up their son within its pale. Mathew — was taught to believe in the infallibility of his father's church; and with that erring father, he bowed before its altar, counted his beads, and repeated his *paternoster* and *ave maria*, and essayed the hopeless task of mortifying the flesh, by an attention to mere outward duties. Amidst all these religious observances he remained in utter ignorance of the character of his Maker, and of those glorious manifestations of his goodness, with which the genuine disciple of the cross is favoured.

He remained with his parents, till the period of his apprenticeship expired; on the termination of which, to escape from

the consequences of sins committed in the days of his ignorance and alienation, he resolved to seek "the bubble reputation at the cannon's mouth."

As soon as he escaped from parental restraint, he launched out into an excess of riot and dissipation; hurled defiance at the authority of God; laughed loudly at those religious mummeries he had been taught in early life to venerate; and wended his way with a fearful rapidity towards the interminable abyss of everlasting despair. It appears from some memoranda which he placed in my hands a short time before he expired, that depraved as he was, the thought of leaving his native isle deeply affected his heart, not yet quite callous and unimpressible through the deceitfulness of sin; and he speaks of the tears he shed when he took, what he supposed to be, a last look at "Erin's lovely land." These emotions were not of a religious character, they were the stirrings of "nature's fount," and resembled the early cloud and the morning dew, which soon passes away.

The noise and bustle connected with getting the ship ready for the deep, attracted his attention, and in a few hours, the gloom which the parting glance had cast over his mind fled like a "rhapsody of evening tales," and he plunged into sin, and sought to gratify the baser passions of his nature with greater avidity than ever.

The ship in which Mathew sailed had not been many days at sea, before a tremendous storm arose, and

"Dire was the scene, with whirlwind, hail, and shower;

Black melancholy ruled the fearful hour!  
Beneath tremendous roll'd the flashing tide,  
While fate on every billow seemed to ride."

This exhibition, however, of Jehovah's power over the "watery deep," produced no lasting impression on the young and thoughtless mind of our adventurer; for no sooner had the war of elements ceased, than he again grasped the inebriating bowl, and lost the momentary terror awakened by the storm, in the embrace of bewitching and prostrating pleasures.

The vessel at length arrived safe at Barbadoes, where fresh scenes presented themselves to Mathew's eye,—scenes which led him still further from the centre of purity and rest. He had not been

long in the Barbadian isle, ere orders were received to storm Surinam, and he proceeded with his regiment towards the devoted spot. The British, however, gained possession of the place by stratagem, and not a drop of blood was shed.

At Surinam, he became conductor of the medical stores, and shortly afterwards was ordered to Governor Frederick's plantation, at which place he arrived in safety. On reaching the plantation, his mind was deeply affected with the wretched condition of the slaves, in reference to whose sufferings I found among his papers the following remarks. "I have often heard of slavery, but I never thought it could reach such a height of cruelty as I here witness. On the first day after my arrival, I saw a man slave, who had merely disobliterated his owner, severely whipped, and then a hoop of iron, half an inch thick, was fastened round his loins; on each side of the belt there was attached a thick iron chain, which reached to the ancles, where they were rivetted to a shackle that went round his legs; and this ponderous load, the unhappy sufferer was condemned to wear, night and day, as long as he lived." It seems that these exhibitions of cruelty raised the indignation of my friend, and though the cold blooded planters essayed to defend their conduct he could not be persuaded to coalesce with the monsters in torturing those whose only fault was the possession of "a skin not coloured like our own." It is highly satisfactory to know that these things have, as far as Great Britain is concerned, ceased to exist. The foul blot which so long stained and disgraced our national escutcheon has been wiped away. May all the nations of the earth soon learn to imitate our example, and may man soon know nothing in his fellow man, but a friend and a brother.

During the time Mathew remained amidst these scenes of oppression and blood, he was convinced of the existence and excellence of that infinite Intelligence whose existence he had daringly denied. The circumstances which superinduced this change in his views, shall be given in his own language.

"My mind was so disgusted at what I saw during the day, as to deprive me of my rest. One night, having wooed in vain "Tired nature's sweet restorer,"

I arose from my bed, and strolled into the Governor's pleasure garden, the exquisite magnificence of which surpassed every thing of the kind I had ever seen before. The beauty of the walks, the richness of the foliage, and the fragrance of the various plants, added to the serenity of the night, induced me to roam at large. I wandered on under the soft radiance of the Queen of Night, until I reached the centre of the delightful little paradise, where a beautiful fountain sent forth its refreshing streams. I reclined near its silvery waters, and was led, almost involuntarily, into a train of deep reflection. I thought of my country and friends, from whom I was now separated five thousand four hundred and eighty miles; the fear lest we should never meet again seized upon me, and I sunk into a melancholy reverie, from which I was at length roused by the peculiar sounds emitted by certain insects with which Surinam abounds. I gazed upwards, and the lines of a celebrated poet instantly struck my mind.

"Soon as the evening shades prevail.

The moon takes up her wondrous tale,

And, nightly, to the listening earth,

Repeats the story of her birth:

Whilst all the stars that round her burn,

And all the planets in their turn,

Confirm the tidings as they roll,

And spread the truth from pole to pole.

\* \* \* \* \*

What though in solemn silence all

Move round this dark terrestrial ball;

What though no real voice nor sound,

Amidst their radiant orbs be found;

In reason's ear they all rejoice,

And utter forth a glorious voice,

For ever singing as they shine,

"The hand that made us is divine."

These lines came home with power to my heart; and I thought, for the first time in my life, about divine things. I felt satisfied that there was a God, and that in him "I lived, and moved, and had a being." On this midnight ramble his future happiness appeared to hang. How wonderfully mysterious are the ways of the Lord!

Ever after this memorable night, Mathew felt a fear of offending that exalted Being, whom he viewed through the medium of reason and nature, as a God of inflexible justice; and this servile fear prevented him from committing those gross sins in which he had for-

merly delighted. He remained, however, an entire stranger to that godly sorrow which worketh repentance unto salvation, never to be repented of.

By a routine of coincident circumstances, over which he could exercise no controul, he was obliged to leave the land of oppression; and he returned to his own beloved isle.

The means the great Head of the Church made use of in bringing about an entire change in the nature of Mathew, was "the foolishness of preaching." Having heard that an episcopal dignitary was about to deliver a funeral sermon in the church at Kilkenny, he went to hear it, and the word came to him in the "demonstration of the Spirit and with power;" he felt for the first time the terrors of a guilty conscience, and returned from the sacred edifice, smiting upon his breast, and exclaiming, "God be merciful unto me a sinner," and in the possession of a full conviction that unless a divine change took place within him, he would be cast beyond the precincts of Jehovah's mercy, into the interminable abyss of endless misery and death.

Happily for Mathew, these impressions were not evanescent in their duration,—they induced the "fruits meet for repentance," and he who once loved to do evil, was enabled to prove the genuineness of his repentant feelings, by learning to do well.

Shortly after the "commandment came home with power to his heart" he was favoured with his discharge from the army, and gladly retired from the wasting fatigue and "deaths oft" of a military life, to Scotland, the place of his wife's nativity, where he remained for the space of nine months, groaning beneath the burthen of his guilt, without Christ, and without hope in the world. For him the romantic scenery of his wife's native land possessed no charms. Every time he gazed upon the mountain summit, and listened to the roar of the wildly rushing cataract, he thought of the rocks to which he feared he would have to call in vain in the day of decision, and of the ever surging rush of those waters which would bear him in their embrace down to the gulf of dark despair. He felt himself now, much as he had formerly vaunted of the heroism of his nature, to be "without strength," and alto-

gether incapacitated without divine influence to approach the Saviour of men, and was well nigh sinking into the vortex of despair. Whilst suffering under the influence of feelings, which none but those who have been in the "slough of despond" can rightly appreciate or understand, he set out for his native isle, and arrived there in safety. His father was dead, and the remainder of his relatives finding that he had repudiated the errors of their *infallible* (?) church, treated him with the utmost contempt. His partner in life, who was a member of the kirk of Scotland, was charged with the awful crime of alienating Mathew from the religion of his fathers; and on her defenceless head many a bitter curse was heaped. Unable to brook such contumely, he again left his once loved home, and retired higher up the country to Lankfort, where he procured lodgings, and settled for some time. In the house chosen by him for his future resting place, lived a young man who was a member of the Wesleyan church; with this young man he became intimate, and through his instrumentality, Mathew was translated out of the "kingdom of darkness into the kingdom of God's dear Son."

Mathew accompanied his Wesleyan friend to the christian sanctuary, and whilst listening to the heart searching appeals of an unlettered man, his grief on account of his sinfulness was greatly enhanced, and notwithstanding all his efforts to suppress them, the tears were seen chasing each other down his "grief worn cheeks," and the "heaving of his sighing bosom bespoke the deepening agony of a wounded spirit! The arrow of the Almighty had stuck faster than ever in him; but, being dipped in the blood of the Redeemer, it carried its cure at the point."

He cried for mercy, and was heard; divine power was communicated,—he cast his soul on the blood of the atonement, and

All the clouds

Which conscious guilt spread o'er his soul,  
Vanished before Christ's reconciling eyes.

His language now was "O Lord, I will praise Thee: though thou wast angry with me, thine anger is turned away and thou comfortest me." He resolved now to live for God alone, and in every possible way to promote the

happiness of his fellow-creatures, and the glory of his adorable Saviour.

To those who loved him, and especially those who were best acquainted with his intellectual capabilities, this change was a source of indescribable felicity. "The conversion of such a sinner" was, to use the apposite remarks of a beloved brother in the ministry,\* "one of the most striking instances of the efficiency of the gospel, when accompanied with the omnipotent agency of the Spirit of God; for what less than Almighty power could have effected so glorious and stupendous a change? The state of a sinner is that of entire impotency, for he is emphatically "without strength," and thus spiritually incapacitated to come to the Saviour, independently of sovereign influence. "No man," saith our Lord, "can come unto me, except the Father who hath sent me draw him!" His heart is unyielding and insensate as a rock of adamant,—nor could we indulge the hope of its being melted into holy contrition, if it were not for that power which is infinite and divine." This transforming influence Mathew felt,—and it drew him out of the "horrible pit and the miry clay," it set his feet upon a rock, and established his goings.

(To be continued.)

## Progress of the Temperance Cause.

ENGLAND.

*Hull Christian Temperance Society.*—The meetings of this society, during the past month, have been well attended.—Mr. J. S. Radford has invariably presided. The Rev. T. J. Messer has delivered a lecture at each meeting. Addresses have also been given by Messrs. R. Loten, Gaunt, and others. We devoutly pray that the labours of this, and all other temperance societies may be crowned with great success.

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SNAITH AND RAWCLIFFE.

The Rev. T. J. Messer delivered a long address in behalf of the temperance cause, in the Old Wesleyan Chapel, Snaith, on Thursday evening, February 25th. The audience was numerous and attentive. On the following evening he spoke for two hours on the same subject, in the new Primitive Methodist Chapel,

\* Dr. Ryan.

Rawcliffe. A very hallowing influence accompanied the lecture. Signatures to the pledge were taken, and subscribers obtained for the Hull Christian Temperance Magazine. We are glad to find that evangelical religion is reviving in this town.

We are truly grateful to learn from the *National Temperance Advocate and Herald*, that efficient meetings have been recently held at Hereford, Wellingborough, Somerset, Halstead, Grantham, Drayton, Grimsby, Goole, Skipton, Masham, Bridlington, Richmond, and many other towns. We are glad to learn that in Goole, "the bulwarks of opposition which have long raised their proud and defying fronts, are falling before the powerful batteries of truth." We wish the friends at that place, "good luck," in the name of the Lord. At the Bridlington Festival, a most delightful feeling appears to have pervaded the minds of the people. The cause was advocated by the Revs. J. Banks, Incumbent of Bempton; G. F. Ryan, (Independent) William Ayre, (Do.) R. Harness, (Baptist) N. Rouse, (Wesleyan) and Mr. T. Whittaker; with such advocates, we don't wonder that the Festival should have been an efficient one. We are rejoiced to hear that our beloved friend and brother, the Rev. G. F. Ryan, has had conferred upon him by a celebrated Continental University, the honorary degree of *Doctor Divinitatis*, an honour *unsought and unexpected* by him. We wish he may be long spared to enjoy this distinction. We hope to be favoured with the Doctor's efficient services at the coming Festival of the Hull Christian Temperance Society. The committee of that society have commenced making arrangements for the festivities at Whitsuntide; and from the hearty feeling prevalent amongst them, we are led to hope that the next Festival will surpass all former ones. We exhort our friends to pray most earnestly for the blessing of God upon their labours, without which all our efforts will be unavailing and abortive.

#### IRELAND.

The good cause still progresses in this once degraded isle. The Lord Mayor of Dublin said recently, that the last

ticket for a teetotaler he saw signed by Father Mathew, was marked *five millions two hundred thousand seven hundred and two*; and that at least *ten thousand* more have taken the pledge since the above named ticket was given. "This is the Lord's doings, and it is marvellous in our eyes."

#### SCOTLAND.

In this whisky drinking country the cause makes its way. Rechabite Tents are increasing almost daily, and it is reported that many delightful meetings have been recently held. May the principles of teetotalism every where prevail, and then a highway will be opened for the promulgation of that gospel, which is the grand catholicon for the spiritual maladies of men. Let teetotalism always be made the handmaid of piety, and then its friends "shall attain, not a poor perishable wreath, but a crown that fadeth not away."

#### THOMAS CLARKSON'S OPINION OF TEETOTALISM.

The venerable man by whom the following excellent letter was written, is well known to the public as one of the best friends of the Negro. In order to rescue the progeny of Ham from that degrading state of bondage in which they had been plunged by avaricious Englishmen, he laboured long, and has been spared to see the Negroes of our Colonial settlements living in the enjoyment of freedom.— We are not at all surprised that such a man should be found anxiously desiring to emancipate the slaves of intemperance; and we have therefore great pleasure in giving his admirable letter a place in our columns. May all those christians who exerted themselves to secure the freedom of the sons of Africa, be led to imitate the example of Thomas Clarkson, in reference to the degraded slaves of intemperance.

My Friend,—I received your letter, but have been kept from answering it on account of a resolution which my medical attendant, some months ago, recom-

mended me to take. This resolution was, in consequence of old age, and declining health and infirmities, to have no more to do with public concerns, and to give up all correspondence, being worn out both in body and mind by the continuous labour of fifty seven years in the cause of the abolition of slavery, &c. But considering that a very short letter might suffice to answer your wishes, I thought that I ought to gratify them, though I believed I could say nothing new on the subject. You wish to be acquainted with the view I take on the great subject of teetotalism. Permit me then to say, that I became a friend to that institution as soon as I came to the knowledge of the beneficial effects which it had produced. There is no doubt whatever with me, that it is in the first place promotive of the great blessing of health to those who adopt its rules. It keeps in health those who had a good constitution before, and to those who have lost their health by intemperance, which is our present case, it affords frequently the means of recovery and new vigour: and this effect it produces both on the rich and poor; but to the poor man who loses his health, teetotalism is an inestimable treasure, because such a man cannot afford to lose his day's work, nor to pay for medical assistance. I think this advantage has never been valued as it deserves to be. Let us now look at the beneficial effect of teetotalism in another point of view, but particularly as it relates to the condition of the poor—for I consider these to be more the objects of my solicitude than any others; and here I may say that I have been made acquainted with the information of many drunkards at Ipswich, (the nearest town to me in the neighbourhood,) not only as relates to their abstinence from fermented liquors, but as it relates to the moral conduct of their lives. Let me now take one case out of many to show the advantages of this new system. A man, for instance, has no other means of living than by his daily labour. Having spent a great portion of his earnings for the week in fermented liquors, can we wonder that he and his family should suffer during the week, and suffer often severely for want of food? Besides, the very same cause which prevents him getting a sufficiency of victuals, prevents him getting clothing for his wife and

family. Again, when he goes out into the streets, he is a nuisance to those who see him there, not only on account of his squalid looks and filthy appearance, but often from his disorderly conduct.—He is shunned as an outcast of society, and despised by all. At length, he takes the pledge, and if he keeps to it faithfully, mark the difference in the man.—He and his family no longer suffer from hunger. In a few months they are no longer in rags; nay, he is able in process of time to provide them with some of the comforts and conveniences of life.—But the change does not stop here. There is yet a more glorious change in him, and this as a man or moral being, taking a station in society. He regains now the confidence of his employers.—He walks in the streets, not now as a degraded outcast, shunned and despised, but carries with him the look and air of independence. Add to this, he is no longer dreadful as a disorderly man, or as one likely to disturb the peace of society, or as one from whom deprecations may be expected to relieve his wants; but is respected by all who know of the change he has undergone. It is, then, from knowing these and other advantages which this man derives to himself and his family, from temperance, and which hundreds of thousands in the United Kingdom may, and do, derive from the same course, that I ground my patronage of teetotalism; for it leads to the temporal comfort and welfare of the poor; and if it adds also to the security of the public, both in their property and persons, it affords a sufficient argument in itself for the encouragement of such an institution. I have heard one, and only one argument against teetotalism, and this on the part of the clergy. They say that it is not the right way to reform men, or that teaching men abstinence from fermented liquors can never teach men their duties. I grant this. *I admit that nothing but the pure word of God can lay a solid and lasting foundation for moral improvement.* But I never took up the cause on religious grounds, but only upon the ground of public utility. If temperance produces sobriety and peace, and order among men; and, moreover, if it adds to the comforts of the poor, and guarantees public security, it affords a sufficient argument why it should be encouraged. I leave the teach-

ing of religion to those ministers or pastors in whose parishes the drunkards may happen to be. But here I am bound to say, that though an abstinence from fermented liquors, on the plan of the society, be not a teacher of moral duties, yet it has been found to be a *great auxiliary to the promotion of Christianity, and to the conversion of sinners*. For it is a fact, that where drunkards have been brought into sober habits by the institution, many thousands of them have gone to different places of worship which they never frequented before. Teetotalism, then, though it be not a teacher of the doctrines of Christianity, is constantly putting its converts into a situation to hear and to know them, and to reap the spiritual advantages which such instructors may afford.—Thousands are thus reformed, whom it is found that Christianity had not yet touched.

You must excuse the interlineations made in this letter, being now in the 82nd year of my age, and also much indisposed, and also lame, and very nearly blind, so that sometimes I can scarcely see where to direct my pen. It is very painful to me to write a letter; I am sometimes a whole day, or even two in finishing it.

I am, my friend, with great regard, though you are only known to me by name, yours truly,

THOMAS CLARKSON.

Playford Hall, near Ipswich.

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### Correspondence.

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REV. DR. RYAN'S OPINION OF MODERATE DRINKING, &c.

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To the Editor of the *Christian Temperance Magazine*.

MY DEAR SIR,

THERE is no one disposed to estimate more highly than myself the observance of the "*suavitor in modo*," when engaged in the *arena* of argument with those who may differ from us in their views of the all-important question of Total Abstinence. But, is there not some danger that even the manifestation of a conciliatory spirit may be carried

to (may I be allowed to say) an *unwarrantable* extreme? And is not this the case, when concessions are made to the feelings, or, the convictions of our opponents, at variance with our own *professed consistency*, and *subversive* of our own *avowed principles*? On such a question, I should suppose there can be but *one* opinion, and that, condemnatory of the practice! It is true, the *want* of *information* and of *reflection*, may be pleaded by some, as an extenuation of the *fault*, though it can never be offered in justification of the injuries which the indiscretion may produce. I have been induced to make these remarks, by having heard the adjective "*good*," applied to "*moderation*," or the moderate drinking of *alcoholic* beverages, by a professed advocate of the *principles*, and the *practice of total abstinence*! This I cannot but regard as a culpable demonstration of very great deficiency both in the *discretion*, and the *discrimination* of the advocate. It may, I think, be fairly asked, if moderation be a *good*, to what is the *evil* of drunkenness attributable? Is it not demonstrable, that in all cases, it originates in those *habits of moderate drinking*, which we conscientiously condemn,—which we have publicly repudiated, and which we wish to see repudiated by *all* the drinking population of our own, and of other lands? But, can *good* be the *parent of evil*? Is it deemed rational to ascribe *impurity to holiness*, as its *origin*, or *evil to good*, as its *source*? I have no wish to prescribe phraseology to any man; but care should certainly be taken by the advocates of the abstinence question, not only that no concessions be made which are *contradicted* by well known *physiological* and *historical facts*, but that the *cause* of abstinence, which I believe to be the cause of God, and of truth, should not be betrayed in the house of its *professed* or *real* friends, nor its principles surrendered by an indiscreet display of courtesy. It is to me astounding, that any one should attempt to cast a veil over the appalling horrors of that fearful *Aceldama* to which moderation has led, and in which the names of its unnumbered victims are associated with every thing that is degrading in character, polluting in vice, and sickening in reminiscence! By whom are the drinking customs of Europe and of the world still upheld? I reply, by the advo-

eates of moderate drinking. It is computed, that 50,000 drunkards pass unpardoned and unblest, into eternity, *every* year;—but from what class of society are the ranks of inebriation filled up? I reply, from that of moderate drinkers! And can such a system be denominated *good*? Surely Total Abstainers should be aware how they sanction the *misapplication*, and the *abuse* of such an epithet. Again, I would ask, who are the most difficult to be won over to the cause of Abstinence, and induced to aid in achieving the great objects of the Temperance Reformation? I reply, the friends and abettors of moderate drinking! It is true, the defenders of moderation have two sides to their shield, and the idol for which they plead, like the ancient Janus, is made to assume two distinct but united faces. The one is radiant with smiles, and turned towards drunkenness, and is considered *good*; the other is clothed with a *frown*, and is turned towards teetotalism, and to it the epithet *bad* or *evil* has been applied.

The following, then, is the statement of the argument. "Moderation, when compared with *drunkenness*, is a *good thing*; but, moderation, when compared with *teetotalism*, is a *bad thing*!" Thus a middle position has been assigned by the argument, to moderation, as if it claimed an equal relationship both to drunkenness and to abstinence, and might be very consistently compared with either! But, sir, I must demur to the premises, for they are most obviously *assumed*. I must repudiate the reasoning, for it is *illogical* and *deceptive*. I must reject the conclusion, for it is incompatible with facts, or, which is the same thing, with *truth*. It is clear, I think, that when the panegyrist compares *moderation* with *drunkenness*, his *premises* are necessarily assumed, and his reasoning fallacious. He assumes, contrary to the clearest and the *most demonstrable facts*, that the regular *habit* of taking *alcoholic liquors*, in *any degree*, is *good*. This we *deny*; and respectfully present an almost overwhelming multitude of *facts* in justification of the denial. This he *affirms*; and offers little more than his own *ipse dixit*, in support of the allegation! But suppose that what he has assumed were *true*, I have a right to enquire, is it compatible with the just, and acknowledged rules of analogy, and

of comparison, to compare *good* with *evil*? or, *evil* with *good*? We are at liberty to *contrast* them, if we *please*, but we cannot justly *compare* them. A *comparative* position has, however, been claimed for moderation. Be it so. But as *drunkenness* and *abstinence* have been named as objects of comparison, we may be somewhat curious to know to which of these terms we are to award the respective honours of the *positive* and the *superlative* degrees. Supposing we allow an interchange of the honour, to both these terms in turn, in order that the absurdity of the moderation assumption, and comparison, may more distinctly appear. Let Drunkenness be the positive,—Moderation, the comparative,—and Abstinence, the superlative, degree. It will then read thus,—Drunkenness, *good*!—Moderation *better*,—Abstinence, *best*. The fallacy of this must appear obvious to every one; nor is it less clear that no such comparisons could be at all made without first assuming that *drunkenness* is a *good*! But let us place abstinence in the *positive*, and *drunkenness* in the *superlative* degree, and see how the argument will then stand. Here, then, we have it,—*abstinence, good; moderation, better; drunkenness, best!* This is most obviously the result of attempting to compare *good* with *evil*, (whether assumed or not) and *evil* with *good*. *Evils*, differing in degree, as moderation, and drunkenness, may be justly compared; and so may things varying in their *degrees* of *excellence*, but it is a violation of all that is consistent in argumentation to assume that which is demonstrably *evil* to be *good*—to compare the assumed *good*, with that which the sophist himself, has denounced as sinful, and then to reason on the fallacy as from legitimate *data*. The cause of truth demands no such modes of defence, and has no need of praise to bestow on those who employ them. Truth has a language which is peculiarly her own; and weeps when any of her professed friends attempt to advocate her interests by employing the *dialect* of an *alien*, and a foe. Like the sun, she owns no compeer; and, like him, too, she will always appear beautiful and lovely, when seen in *her own light*!

Hoping that the Divine blessing may rest on the efforts of all who are engaged in promoting the *temporal* and the *spiritual*

*tual* happiness of my fellow men, in all parts of the world, and upon your efforts in particular,

I remain, my dear Sir,  
Yours very affectionately,

GEO. F. RYAN, D. D.

*Bridlington, March 8, 1842.*

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TEMPERANCE AND LUXURY.

*From the Christian Investigator.*

It is not temperance, but luxury, that is the great parent of want and ruin. If all were to leave off the use of intoxicating drinks, the wants of all our suffering population might be supplied, and a vast surplus be left to supply the wants of other countries, or to be applied to general objects of benevolence. The adoption of temperance principles could not cause want and ruin. If every person in the country were to give up the use of intoxicating liquors this day, it could do no harm to the country generally. Some individuals would suffer, but other individuals would be benefitted, and the country at large would be a great gainer. The disuse of intoxicating drinks would not lessen the quantity of food and raiment in the kingdom. It would not lessen the number of houses, or injure the quality of our furniture. There would still be as much bread, and as many houses, and as much of every thing that is really serviceable as at present. There would be more. There would be a much *greater* quantity of potatoes and fruits; and the quantity of barley that would be at our disposal would be immense. I know that it would be a little time before the provisions would find their way into some people's houses. The brewer, the beer-shop keeper, the maltster, the distiller, and the spirit merchant, would not all get their share of the good things in the country for the first few days; but this inconvenience would soon be remedied. If people were to give up the use of luxuries from Christian principle, and it is that which we advocate, they would not suffer any one to be long without his share of what the country might afford. And it would not be long before maltsters, and brewers, and distillers, and spirit-sellers, would turn their hands to some useful

employment, and their capital to some useful trade; and they would thus, while helping themselves and their families to things needful, be sharing the labours, and lightening the toils of their fellow-men. After the first year the amount of useful grain and fruits would be almost doubled, and the comfort of the nation improved beyond conception.

Examine into the influence of luxury in any of its branches, and it will be found that the infidel pretence, that luxury is a public benefit, is as false as it can be. Take luxury in dress, and luxury in building. Suppose the principle of luxury in these things to be carried out to its fullest extent. Suppose the demand for ribbands, feathers, lace, artificial flowers, brooches, necklaces, earrings, and similar things, to be so great as to furnish full employment to all the dress-makers, clothiers, tailors, hatters, shoe-makers, and others in similar occupations throughout the country: what would be the consequence? Just this: we should all have to go in rags, as long as they would hang upon us; for there would not be a coat, a hat, a gown, a shirt, or a pair of shoes to be got. Suppose the demand for theatres, dancing saloons, race-course stands, church steeples, pyramids, ornamental towers, needless palaces, splendid mansions, and such things as Grey's monument to become so great, as to furnish full and constant employment to all the builders in the country, what would be the result?—Why this, it would be impossible to get a school, a chapel, or a plain, comfortable house erected. Suppose the demand for piano-fortes, organs, harmonicons, musical boxes, pictures, pleasure boats, and pleasure carriages, chimney ornaments, and all kinds of useless furniture, to become so great, as to require the labour of all the carpenters, joiners, and cabinet-makers; we should then be unable to procure chairs, beds, or tables, or any kind of useful furniture. And so in every other branch. Suppose a man, or a number of men, to have money enough to engage all the colliers in the country in digging fish ponds, cutting down mountains, and getting marble for the erection of splendid monuments; we must then learn to live without coal. I know that what I am supposing is not likely to come to pass, but the supposition is not less reasonable for that; it

tends to illustrate the principle under consideration, and that is enough. It shows that the principle of luxury will not bear to be carried out. It proves this, that if the principle of furnishing employment, and supporting the working classes by the use of luxuries were fully carried out, we should have all the working people in the country toiling all day for nothing, and every family in the country left without either a house to live in, a bed to sleep on, a garment to cover them, or a piece of bread to keep them from starvation. And the tendency of the principle is the same, whether it be carried out fully or only partially. Every one who purchases articles of luxury, does so much towards turning the industry of men out of its proper channel,—and towards causing a scarcity of all useful productions of the soil, and of all the useful productions of human skill and labour. Perhaps three-fourths or five-sixths of all the labour and skill of our country, are spent in ministering, in one form or other, to people's love of luxuries. The consequence is, that useful things are twice or three times as dear as they ought to be. There is such a demand for barley, that wheat flour, which ought to be no more than one and sixpence a stone, is sold for three shillings. There is so great a demand for ornaments, that useful articles of dress and furniture cost twice or thrice as much as they ought to do. If men would be content with such things as are truly serviceable, and spend their superfluous wealth in doing good, the labours of the working classes might be reduced one-half or two thirds. Every family in the country might have food and raiment in abundance, and every other blessing that man can enjoy.

And every one that indulges his love of luxury, is doing so much towards increasing the hours of labour to the working classes, and increasing the price of all useful articles, whether of food, of dress, or of furniture. He is doing his share towards making the rent of a house which ought to be only fifty shillings, five pounds; towards keeping up the price of cloth at ten shillings, which might otherwise be sold for four or five; and towards keeping up the price of a loaf at a shilling, which might otherwise be sold at sixpence or fourpence. He is doing his share towards keeping in igno-

rance, and want, and wretchedness, the great mass of the whole human family. He is leagued, whether he knows it or not, with the great tyrants, oppressors, and destroyers of mankind. He is a participator in the most wholesale and ceaseless system of plunder, of oppression and of blood, that ever the world beheld. The robberies and murders of such men as Alexander, Cæsar, and Napoleon, multiplied, black, and horrible as they were, were trifles compared with the robberies and murders perpetrated by men's love of luxury. Besides the millions who annually murder *themselves* by their luxurious indulgences, there are millions more who are cruelly murdered every year by want and excessive toil, and by numberless diseases which their love of luxuries entails upon their fellow men. And millions that are not outright destroyed, are doomed to spend their lives in difficulty and sorrow. The miseries resulting from luxurious indulgences know no bounds.

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### Review.

REVIEW.—*Memoirs of the Life, Character, and Ministry of William Dawson, late of Barnbow, near Leeds. By James Everett. In 1 vol. 12mo. pp. 527. With an excellent Portrait. Hamilton, London, 1842.*

It is at all times deeply affecting to hear of the sudden death of our fellow-creatures, but our sorrow is greatly mitigated when we have scriptural reason to hope, that a "sudden rush from life's important scenes" has been succeeded by "a far more exceeding and eternal weight of glory."

Most of our readers are aware of the circumstances attending the departure from this world of sorrow, of Mr. Wm. Dawson, a man possessing fine natural talents, whose powers were properly directed, and who was for many years a "bright and a shining light." The memory of this laborious preacher of righteousness is embalmed in the minds of his numerous friends, by a thousand pleasing reminiscences, and his "religious actions smell sweet in death, and blossom in the dust."

When we heard that it was the intention of the Rev. James Everett to present the public with a memoir of the extraordinary man, whose exit from earth many thousands mourn, we felt highly gratified, because we were confident the author of the "Village Blacksmith," the "Polemic Divine," and the "Walls End Miner," would do justice to the subject he had chosen.

We perused the above mentioned biographical works with *unmingled* satisfaction; and we *regret* that we should have occasion to say that such has not been the case in reference to the volume now under review.

Biographers in general imitate a clever painter, who,

"What would offend the eye in a good picture,  
Casts discreetly into shade."

Mr. Everett, however, we wish we could add, much to his honour, has not done so in reference to the late highly respected and very useful William Dawson. In addition to frequent, and, we think, unnecessary reference to the political prejudices of the subject of his memoir, he has travelled a little out of his way, for the purpose of disparaging a cause which, under God, has been the means of accomplishing, in thousands of instances, that which Mr. Dawson lived for, and which he laboured to effect, until he laid down "his body with his charge," viz. the salvation of souls. For it must be evident to every religious person, that by the instrumentality of the principles of true Temperance, many a poor wandering inebriate has been led to the house of God, where he has heard of, and then, under divine influence embraced, the salvation of the cross.

That Mr. Everett is exceedingly clever as a biographical writer, no one will, for a moment dispute; he has greatly enriched by his former productions, that department of literature, and we heartily thank him for it. He has very frequently awakened many felicitous emotions in our hearts, and instrumentally raised our minds from earth to heaven,—and therefore we now unfeignedly acknowledge our obligations to him.

There are only two or three paragraphs in the Memoirs which we feel disposed to censure, and as these are associated with so many excellent things, we can assure Mr. Everett, we essay the task which a

sense of duty imposes, with considerable reluctance. *Fiat justitia ruat cælum*; and therefore should our observations give pain to the author, we cannot help it.

The passage in the work we refer to, is the following—

"Some of the friends," (said Mr. Dawson) have abused me for not confining myself to water; though when I take any thing stronger, I take it *medicinally*. They insist upon *sober persons* setting the example of total abstinence to others. But this is absurd: here are some men who will not behave themselves, who will not keep their hands from picking and stealing; the consequence is, they are *handcuffed* to prevent further *depredations*: but here are others who not only know how to behave well, but having no *temptation* or *inclination* to behave ill, conduct themselves with *propriety*. For the sake of example, however, and to *deter* others, they must wear *handcuffs* too! Is there, I ask, any reason why I should become a teetotalter, because another man gets drunk?" *Vide Memoirs, p. 421.*

This, then, is the passage we principally object to, and condemn. We have given it with the words printed in *italics*, as they appear in the work in question, and we are glad certain words have been put in italics by Mr. E. inasmuch as it shows the *animus* of our author, in reference to the great principle which we advocate, but which he thinks it his duty to sneer at and condemn.

The sentences which we have quoted from the Memoirs, form part of a conversation between the late Mr. D. and certain ministerial and lay gentlemen, who met him at the house of a friend, after a public religious service. We happen to have heard from one who was present, the whole of what transpired in reference to teetotalism, on the occasion referred to; and as the wine was moving itself aright, preparatory to the infliction of its "adder-like sting" at the time these remarks were made, we are not surprised that a principle, which seems to annoy certain parties so much, should have been so severely reprehended.

After reading the observations made by Mr. Dawson, respecting our beloved principles, we turned over the remaining pages of the volume, in order to ascertain whether Mr. Everett had put upon record Mr. Dawson's opinion respecting the *use of ardent spirits*, aye and their

sale too, on the part of the members of his own community, but we sought in vain! Mr. E. had, evidently, no desire to enter fully into the subject; all he wanted was an opportunity of having a hit at Teetotalism; and perhaps he imagined that a blow from his potent hand, would dilapidate that beautiful temple which the "handcuffed" water drinkers have reared. We are gratified to find, however, that the building still stands, and we opine it will continue to rear its head, despite of the missiles hurled against it by its wine-loving opponents, and that ere long, it will "flame with the glory" of that Jehovah, under whose direction and beneath whose smile it has been raised.

As Mr. Dawson has passed from this land of shadows to his Father's house, we have no disposition to write a single harsh word respecting the views he entertained in reference to the principle of entire abstinence. He was a man whom we greatly admired, and it is probable many years will roll away ere one like him will be found amongst the very useful class of preachers with whom he stood connected. It is because we esteemed him "highly in love for his works' sake," that we regret any thing should have been permitted to appear in his memoirs, at all calculated to dim the lustre of his reputation. We turn, therefore, from the subject of the memoir to his biographer, and hope to be able, in our next number, to furnish something like a satisfactory reply to the interrogative—"Is there any reason why Ministers of Christ should become Teetotalers because another man gets drunk?"

(To be continued.)

## Poetry.

### THE SUICIDE.

I KNEW Benevolus:—he once possess'd  
A noble heart within a feeling breast,  
A mildness, soft as summer's gentlest wind,  
The winning graces of a cultured mind.  
Where was the man could boast a lovelier wife?  
Where was the mortal lived a happier life—  
Had sweeter children,—all that could impart  
A world of pleasure to a father's heart?  
His home to him the dwelling place of bliss;  
Where he was greeted with affection's kiss,

And artless smiles that spoke of fond delight,  
From those who lov'd him ever in their sight;  
To whom he was what sunshine is to flowers,  
The genial beams that gladdened all their hours;  
Their life, their soul, their doating pride,  
Their all on earth, each earthly want supplied.  
But ah! how changed, ere five short years had sped,  
Each generous feeling from his breast had fled.  
Lured by the base from virtue's placid shades,  
He sought the haunts where hideous vice degrades;  
Wantoned in riot,—every tie forgot—  
Till he became that worse than brute,—a *Sot!*  
Home lost its charms, for misery then was there,  
The famished look, the discontented air,  
The lorn wife left o'er buried hopes to mourn,  
And nightly wait her ruling lord's return.  
He boisterous came—yet meek as suffering saint,  
She scarcely breathed a murmur of complaint.  
Still reckless on his mad career he ran,  
A foul dishonour to the name of man,  
A callous wretch, with no redeeming grace,  
A villain to himself and all his race;  
A brainless sot, would sell his soul to sip  
And hug the poisoned chalice to his lip.  
At last reduced, no home, no friend, no self,—  
His palsied hand he raised against himself—  
Fell with a stroke, as flow'd life's crimson tide,  
And raving, cursed his Maker as he died.

ANON.

### THE GLORY OF GOD IN CREATION.

Thou art, O God, the life and light  
Of all this wondrous world we see:  
Its glow by day, its smile by night,  
Are but reflections caught from thee!  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

When day with farewell beams delays,  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven;  
Those hues that mark the sun's decline,  
So soft, so radiant, Lord, are thine.

When night, with wings of stormy gloom,  
O'ershadows all the earth and skies,  
Like some dark beauteous bird, whose plume  
Is sparkling with a thousand dyes;  
That sacred gloom, those fires divine,  
So grand, so countless, Lord, are thine.

When youthful spring around us breathes,  
Thy spirit warms her favourite sigh;  
And every flower the summer wreathes,  
Is born beneath that kindly eye;  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

T. MOORE.

## RETROSPECTION.

How mellowed down by time and recollection  
Are things long past, that once were bright and fair;  
How much we lose, and gain, too, by reflection,—  
It tells us what we were, and what we are.

It tells us hopes that long the bosom cherish'd,  
Are doom'd to wither ere they're half matured,  
That all the day-dreams of our youth have perish'd,  
And not one heart fulfilling wish secured.

It tells of many whom we lov'd departed—  
It holds a mirror to our tear-filled eyes,  
In which we view, as if to life had started  
Those who had long been tenants of the skies.

Their forms, their features, rise again before us,  
We clasp chimeras in a warm embrace,  
Until the sad reality comes o'er us—  
Then dark and dreary seems the vacant space.

And what in this world answers expectation?  
What pleases most still palls upon the taste:  
Pleasure is but a cheating speculation  
Which lays our virtues and affections waste.

And disappointment like a blight hangs round us,  
And love is but a sweeter name for pain;  
And friendship in her silver link has bound us,  
Only to break, and never knit again.

'Tis when we find each earthly tie must sever;  
All fades that's fairest to our dazzled sight;  
For all is changeable, but that bright for ever  
Which reigns in realms of everlasting light.

AMICUS.

## REMEMBER ME.

JESUS, thou great redeeming King,  
To thee for help I flee;  
Nothing but sin have I to bring,  
O Lord, remember me.

My sin, and wretchedness, and woe,  
Thou dost this still moment see;  
Whither for refuge can I go,  
Redeemer, but to thee?

I, like the thief, a rebel am,  
I too have wounded thee;  
But still, a kind Redeemer can  
In love remember me.

Was not thy blood for sinners shed,  
When suffering on the tree?  
Didst thou not, Lord, the winepress tread,  
To save and rescue me?

Didst thou not rend the gloomy grave,  
To light and glory fly,  
My poor corrupted soul to save,  
And raise it to the sky?

Then mercy, gracious Lord! impart,  
My numerous sins forgive;  
Write thy new name upon my heart,  
And bid the sinner live.

Soon I shall lay this body down,  
With all its misery;  
Oh! wilt thou meet me with a frown,  
Or, pleas'd, remember me?

If with a smile of joy I'm met,  
Jehovah, Lord, by thee,  
Then I shall prove in yon blest seat,  
Thou didst remember me.

With angels in the courts above,  
To all eternity,  
In hymns seraphic, sing that love  
Which did remember me.

Till then support thy servant, Lord,  
Help me from sin to flee,  
And prove the truth of that kind word,  
"I will remember thee."

So shall my lips thy love proclaim,  
For sinful rebels free;  
For while I celebrate thy fame,  
Thou wilt remember me.

T. J. M.

## BRIGHT WATER FOR ME.

*From the Metropolitan Magazine.*

OH! Water for me! bright Water for me!  
Give wine to the tremulous debauchee!  
It cooleth the brow, it cooleth the brain,  
It maketh the faint one strong again.  
It comes o'er the sense like a breeze from the sea,  
All freshness, like infant purity;  
Oh! water, bright water, for me! for me!  
Give wine, give wine to the debauchee.

Fill to the brim, fill, fill to the brim!  
Let the flowing crystal kiss the rim!  
For my hand is steady, my eye is true,  
For I, like the flowers, drink nothing but dew.  
Oh! water, bright water's a mine of wealth,  
And the ores it yieldeth are vigour and health,  
Then water, bright water for me! for me!  
And wine for the tremulous debauchee.

Fill again to the brim, again to the brim,  
For water strengtheneth life and limb,  
To the days of the aged it addeth length,  
To the might of the strong it addeth strength.  
It freshens the heart, it brightens the sight,  
Tis like quaffing a goblet of morning light,  
Then water, I'll drink nought but thee!  
Thou parent of health and energy!

When o'er the hills, like a gladsome bride,  
Morning walks forth in her beauty's pride,  
And leading a band of laughing hours,  
Brushes the dew from the nodding flowers.  
Oh! cheerily then my voice is heard,  
Mingling with that of the soaring bird,  
Who flingeth abroad his matins loud  
As he freshens his wing in the cold grey cloud.

But when evening has quitted her sheltering yew,  
Drowsily flying, and weaving anew  
Her dusky meshes o'er land and sea,  
How gently, Oh sleep! fall thy poppies on me!  
For I drink water, pure, cold, and bright,  
And my dreams are of heaven the live long night!  
So hurrah, for thee, water, hurrah, hurrah!  
Thou art silver and gold, thou art riband and star!  
HURRAH for bright WATER, hurrah, hurrah!

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

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*Adulteration of Wines.*—Wines are adulterated with bitter almonds, or leaves of cherry laurel, in order to impart to them a nutty flavour; with sweet briar, orrice root, clary and cherry laurel water, and elder flowers, to give a high flavour; with alum, to render meagre wines young and bright; with cake of pressed elderberries and bilberries, to render faint coloured port pale; with red sumach, to colour white wines red; with oak saw dust, or sloes, or husks of filberts, to give astringency to unripe wines; with tincture of raisin seeds, to flavour fictitious port, and with a variety of spices to render wine pungent."—*Dr. Ryan's Manual of Medical Jurisprudence.*

*The Dram Shop.*—We fear that the working classes will never be thoroughly emancipated, until these places of death are shut up. Despite of all the speeches delivered upon the Corn Laws, the Charter, &c., as long as these "breathing holes of perdition" exist, the working classes will be degraded and miserable. Ed.

*Ardent Spirits.*—It now appears that 15,000,000l. are expended annually for distilled spirits. If this vast sum, was spent in efforts to evangelize the heathen, the "wilderness would soon be glad, and every moral desert blossom like the rose." Ed.

*The Stomach.*—"I firmly believe that almost every malady of the human frame is, either by high ways, or bye ways, connected with the stomach. The human frame was not made imperfect. It is we ourselves who have made it so. We eat too much—drink too much, and take too little exercise. There exists no donkey in the creation so overladen as our stomachs."—*Bubbles from Nassau.*

*Extent of the British Dominions.*—The Sun never sets on the dominions of our youthful Queen. Before his last rays leave the spires of Quebec, his morning beams have shone for three hours on Port Jackson; and while sinking from the waters of Lake Superior, his eye opens on the Ganges.—*Enter-taining Press.*

*An example for Youth.*—A little boy in destitute circumstances, was put out as an apprentice to a mechanic. For some time he was the youngest apprentice, and of course had to go upon errands for the other apprentices, and not unfrequently to procure for them strong drink, of which all except himself partook; because, as they said, it did them good. He, however, used none; and in consequence of it, was often the object of severe ridicule from the older apprentices; because, as they said, he had not sufficient manhood to drink. And, as they were revelling over their poison, he, under their insults and cruelty, often retired and vented his grief in tears.—But now, every one of the older apprentices, we are informed, is a drunkard, or in the drunkard's grave; and this youngest apprentice, at whom they used to scoff, is sober and respectable, worth a hundred thousand dollars. In his employment, are a hundred Temperance men, and he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations, in preparing multitudes, not only for usefulness and respectability upon earth, but for a "far more exceeding and eternal weight of glory" in heaven.—*American Paper.*

*Luxury.*—When I behold a fashionable table set out in all its magnificence, I fancy I see gout and dropsies, fevers and lethargies, with other innumerable diseases lying in ambush among the dishes. Nature delights in the most

plain and simple diet. Every animal, but man, keeps to *one* dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way, not the smallest fruit of the earth, scarce a berry or a mushroom can escape him.—*Addison.*

*Patience.* - The late Roger Sherman, though he possessed an unmanageable temper, was enabled by Divine Grace to obtain a complete mastery over it, as the following anecdote selected from *Todd's Student's Guide* will show.

"One morning he called his family to prayer, and the old family bible was laid on the table. Mr. Sherman took his seat, and placed beside him one of his children, a little one, a child of his old age; the rest of the family were seated round the room; several of these were grown up. Besides these, some of the tutors of the college were boarders in the family and were present at the time alluded to. His aged and now superannuated mother occupied a corner of the room, opposite the place where the distinguished judge of Connecticut sat. At length he opened the bible and began to read; the child, which was seated beside him, made some little disturbance, upon which Mr. S. paused, and told it to be still. Again he proceeded, but again paused to reprimand the little offender, whose playful disposition would scarcely permit it to be still; at this time he gently tapped its ear. The blow, if it might be called a blow, caught the attention of the aged mother, who now, with some effort, rose from her seat, and tottered across the room. At length she reached the chair of Mr. Sherman, and in a moment most unexpected to him, she gave him a blow on the ear, with all the power she could summon. "There," said she, "you strike your child and I will strike mine!"

For a moment, the blood was seen rushing to the face of the judge; but it was *only* for a moment, and then all was calm and mild as usual. He paused—he raised his spectacles—he cast his eyes upon his mother—again it fell on the book from which he had been reading—not a word escaped him; but again he calmly pursued the service, and soon after sought in prayer, an ability to set an example worthy of imitation." Such a victory was worth more, dear readers,

than the proudest victory Wellington ever won. O for grace to imitate such an illustrious example!—*Ed.*

*Caution against censorious judgment.*— "Beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, "Sir, I am afraid you are covetous." He asked me. "what is the reason of your fears?" I answered, "A year ago when I made a collection for the expenses of the foundry, you subscribed *five guineas*; at the subscription this year, you subscribed only *half a guinea*. He made no reply; but after a time asked, "Pray, Sir, answer me a question:—why do you live upon potatoes?" I replied, "it has been conducive to my health." He answered, "I believe it has. But did you not likewise do it to save money?" I said, "I did, for what I save from my own meat, will feed another that else would have none."—"But, Sir," said he, "if this be your motive you may save much more; I know a man who goes to market at the beginning of every week. There he buys a pennyworth of Parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the *water* for drink the ensuing week, so that his meat and drink together only cost him a penny per week. This he constantly did, though he had £200 per year, to pay the debts he had contracted before he knew God! "And this was he, whom I had set down for a covetous man."—*Wesley's Works.*

*Horses benefited by Temperance.*—In New London, America, two gentlemen struck by the beauty of a noble horse, driven by a carman, stopped to survey and admire the well fed animal. At the moment, up came a couple of fellows whose eyes told a tale which their tongues would have lied about, and recognizing the driver, exclaimed, "John, your horse did not use to look like that—what's the matter?" "I'll tell you," says the carman, "I used to let my horse breathe, and I would slip into a store and take a drop myself. Now I go without my dram and spend my twopence to buy oats for Charley." The argument for temperance had so much point, that the fellows checked their enquiries, and pushed on.—*American Paper.*

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AND  
The Principles of True Temperance.

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"SPEAKING THE TRUTH IN LOVE."

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THE TRAFFIC.

The substance of the following Dialogue between CONSCIENCE and the DEALERS IN INTOXICATING DRINKS, is from the pen of the REV. HEMAN HUMPHREY, D. D., and forms an admirable conclusion to the Dialogue contained in our March number. We have again taken the liberty to make such alterations, additions, &c. as will, we think, render the article more pleasing to our readers.

*Conscience.*—Before we close our converse on this absorbing subject, you will, perhaps, allow me to relate a dream which I had recently, and from which I suffered more than my tongue can describe. The whole of the terrific vision is written as in letters of fire, upon the tablet of my memory, and I feel it all the while becoming deeper and deeper.

"I thought I stood by a great river of melted lava, and while I was wondering from what mountain or vast abyss it came, suddenly the field of my vision was extended to the distance of several hundred miles, and I perceived that, instead of springing from a single source, this rolling torrent of fire was fed by numerous tributary streams, and these again by smaller rivulets. And what do you think I heard and beheld, as I stood petrified with astonishment and horror! There were hundreds of poor wretches struggling and sinking in the merciless flood. As I contemplated the scene still more attentively, the confused noise of boisterous and profane merriment, mingled with loud shrieks of despair, saluted my ears. The hair of my head stood erect,—and looking this way and that way, I beheld crowds of men, women and children, thronging down to the very margin of the river—some bowing down to slake their thirst with the consuming liquid, and others convulsively striving to hold them back. Some I saw actually pushing their neighbours headlong from the treacherous bank, and others encouraging them to plunge in, by holding up the fiery temptation to their view. To ensure a sufficient depth of the river, so that destruction might be made doubly sure, I saw a great number of men, and some whom I knew to be *members of the church*, laboriously turning their respective contributions of the glowing and hissing liquid into the main channel. This was more than I could bear. I was in perfect torture. But when I expostulated with those who were nearest to the place where I stood, they coolly answered, "*This is the way in which we get our living.*"

But what shocked me more than all the rest, and curdled every drop of

blood in my veins, was the sight which I had of this very distillery pouring out its tributary stream of fire! And, O, it distracts, it maddens me to think of it. There you yourself stood feeding the torrents which had already swallowed up some of your own family, and threatened every moment to sweep you away! This last circumstance brought me from the bed, by one convulsive bound, into the middle of the room; and I awoke in an agony which I verily believe I could not have sustained another moment.

*Distiller.*—I will feed the torrent no more. The fires of my distillery shall be put out. From this hour I solemnly resolve to augment the wasting river of death no longer.

*Conscience.*—Your resolution is a noble one, and if you put it into practice, you will ere long reap indescribable advantage, and close your eyes at last upon the world in peace. But here is the dealer in liquid fire present, to him therefore I would now speak.

O Sir, when I think of what you are doing to destroy the bodies and souls of men, I cannot rest. It terrifies me through the livelong night. Often when I am just losing myself in sleep, I am startled by the most frightful groans and unearthly imprecations, coming out of these hogsheads. And then those long processions of rough formed coffins, and beggared families, which I constantly dream of, from the fall of night's mantle till the day breaks, keep me in a state of horrible excitement, which I feel I cannot much longer endure.

*Dealer.*—Neither can I. Something must be done, and that right early.—You have been stark mad more than half of your time for six months past. I have tried all the ordinary remedies upon you without the least effect. Indeed every new remedy seems only to aggravate the disease. Oh, what would I give for the discovery of some anodyne which would lay these horrible phantasms. The case would be infinitely less trying, if I could sometimes persuade you, for a night or two, to let me occupy a different apartment from yourself; for when your spasms come on, one might as well try to sleep with burning coals in his bosom, as where you are. I am literally weary with your groaning.

*Conscience.*—Would it mend the matter at all, if, instead of sometimes dreaming, I were always wide awake?

*Dealer.*—Ah, there's the grand difficulty. For I find when you do wake up, you are more troublesome than ever. Then you are always reproaching me for being a professed disciple of the cross, and you are perpetually quoting passages of holy writ, which greatly harrass and perplex my mind. Often within the last month, you have cited that text, "*By their fruits ye shall know them.*" In fact you have grown so uncharitable recently, that if a stranger could hear all you say of me, he would conclude that I was a murderer. And you bring all these charges against me, because some illiterate vagabond or other, by exceeding the bounds of moderation, hurries himself into eternity, through drinking those liquors which I vend, and the sale of which is necessary for my own support and that of my family.

"Cease then, accuser, cease thy strife,  
And let me live in peace."

*Conscience.*—You do me bare justice when you say, that I have often reproved you, and more earnestly of late than I formerly did. But my accusations and remonstrances have always been made to you alone. If I have

charged you with filling our houses of sepulture with the bodies of men murdered by alcohol, and the interminable abyss of damnation with their deathless souls, I have not done it on the house top. I cannot, it is true, help knowing, how your conduct grieves your brethren, gratifies the enemies of the cross, and excites the scorn and antipathy of drunkards themselves, to see your warehouses crowded with the fiery poison, but I speak only in your ear. To yourself I have wished to prove a faithful monitor, though I have sad misgivings, at times, even with regard to that. You will bear witness, however, that I have sometimes trembled exceedingly, for fear that I should be compelled, at last, to carry the matter up by indictment to the tribunal of eternal justice.

To avoid this fearful necessity, let me once more reason the case with you in few words. You know perfectly well that strong drink kills its tens of thousands every year, and there is no more room to doubt that many of these lives are destroyed by the very liquor which you sell, than if you saw them staggering under it to the drunkard's grave. How then can you throw off blood-guiltiness, with the light you now have? In faithfulness to your soul, and to Him whose vicegerent I am, I cannot say less than this, especially if you persist any longer in the horrible traffic. Depend upon it what I now say is truth, and sooner or later, without repentance, it will come home with a withering power to your soul. Lay not, therefore, the flattering unction to your heart, that little or no injury is done by your traffic, for be assured—

“Strong drink is raging!” like the sword,  
 When mighty heroes dye the plain;  
 When side by side, the slave and lord,  
 Inglorious mingle with the slain.  
 It comes, and with a cruel blow,  
 Tramples the coward and the brave;  
 Lays countless hosts of victims low,  
 And, more than battle, gluts the grave.  
 The old, the young, the weak, the strong,  
 Reckless, alike, it tramples on.”

*Dealer.*—Forgive me, my dear Conscience, if, under the excitement of the moment, I complained of your honest and continued importunity. Be assured, there is no friend in the world, with whom I would be on more friendly terms, than with yourself. And for your relief and satisfaction I now give you my solemn pledge that I will close this branch of my business as soon as possible. Indeed, I have commenced the work already. My last consignments are less by one half than those of the preceding year; and I intend that when another year comes about, my books shall speak still more decidedly in my favour.

*Conscience.*—These resolutions would be perfectly satisfactory, if they were in the *present tense*. But if it was wrong to sell five hundred casks last year, how can it be right to sell two hundred this year, and one hundred next? If it is criminal to poison a hundred men at one time, how can it be innocent to poison twenty at another? If you may not throw a hundred fire brands into the city, how will you prove the harmlessness of one?

*Dealer.*—Very true, very true,—but let us waive this point for the present. It affects me very strangely.

*Conscience.*—How long, then, will it take to dry up this fountain of death?

*Dealer.*—Pray don't call it so, I beseech you; but I do intend to be out of the business in two or three years, at farthest.

*Conscience.*—Two or three years! Can you then, after all that has passed between us, persist two or three years longer in so injurious a traffic? Will you, dare you still feed that dark river of death, which “rushes like a mighty flood, o’er all that’s holy, just, and good.” I thought when we last conversed together upon this awful subject, you resolved to abandon it at once. Nay, you gave me something like a promise to that effect. Surely you cannot so soon have forgotten it?

*Dealer.*—No; I remember that interview but too well, for I never was so unhappy in my life. I did resolve, and I believe almost promise, as you say. But when my spirits got a little calmed, I saw I had pushed the thing too far, and that I could convince you of it at a fitting time. I see now, however, that any attempt to convince you would be fruitless. But let me ask you one question.—If I give the profits of this branch of my business to bible, missionary, and sabbath school societies, till I can close it, will you be satisfied?

*Conscience.*—Let me see. Fifty guineas to the bible society, fifty to the missionary association, fifty to the sabbath school, all got by vending poison! by killing husbands, and fathers, and brothers, and torturing poor helpless women and children! It smells of blood—it will not increase the fragrance of the altar on which acceptable offerings are placed. God cannot—will not accept such gifts.

*Dealer.*—So then, it seems I must give up at once, or forfeit what little charity you have left.

*Conscience.*—You must. *Delay is death*—death to the consumer at least; and how can you flatter yourself that it will not prove your own eternal death? My convictions are decisive, and be assured, I speak this plainly, because I love you, and cannot bear to become your tormentor for ever. But your retailing friend is at hand, and appears wishful to speak.

*Retailer.*—Yes, I would say a little. I have listened attentively to what you have said to my friend, and I am sure what you have said is more than any christian can bear. You know it is a long time since I have pretended to answer any of your captious questions. There is no utility in so doing. It only leads to others more impudent and puzzling. If I am the hundredth part of that factor of satan which you have endeavoured to make my friend, I ought to be expelled the church at once; *what are our ministers doing in allowing me to remain?*

*Conscience.*—That’s a hard question, which they know how to answer perhaps, better than I do; and it is one which they *must* answer when the last thunder rolls through the creation, and the final flame shall wrap itself around the globe.

*Retailer.*—But you have forgotten, my good conscience, that in retailing alcoholic liquors, I am under the eye, eye and under the sanction too, of the laws of my country. If it is sinful to sell these liquids, why does her Majesty—who is the temporal head of our beloved church, and the defender of our most holy faith—allow revenue to be derived from such an unhallowed source? and why do the *potent, grave, and REVEREND* legislators of the country suffer these things to go on?

*Conscience.*—These are hard questions, and I leave the parties most concerned to answer them. It is said, however, that public bodies have no soul; and if they have no soul, it is difficult to see how they can have any conscience; and if not, what should hinder them from selling licenses? But

supposing the civil authorities should offer to sell you a license to keep a brothel, would you purchase such a license, and present it as a salvo to your conscience?

*Retailer.*—I tell you once more, there is no use in trying to answer your impertinent questions, and I wonder how I have been led to converse with you at all. I have forgotten the motto I took up when I became a christian—

“Always apprised of danger nigh,  
And when to fight, and when to fly.”

But as I have condescended to talk with you, permit me to remind you that you did not use to reproach me thus. Formerly I could stand behind the counter and sell what you call “*liquid fire*” till after eleven o'clock on a Saturday night, and then appear in the sanctuary on the sabbath without a reproach from you at all. But since those mad Teetotal advocates have been running about the country, you have scarcely let me have a moment's peace. In fact, you have set many of my best friends against me. Why, no longer since than last sabbath, one of our lay friends, who is a hater of our trade, happened to hear me singing in the chapel—

“Whate'er my sinful flesh requires,  
For thee I cheerfully forego;  
My covetous and vain desires,  
My hopes of happiness below;  
My senses' and my passions' food,  
And all my thirst for creature good.”

when, he turned round, and gave me a look which seemed to me to say—“thou hypocrite, what meanest thou by singing such words as those?” But I have made up my mind to care for none of these things. I find I can retain my station in the church, and continue to sell, what you uncharitably condemn; and even our *great men*, the brightest stars in the ministerial constellation, place their feet beneath my table, and quaff in moderation the health-giving liquids by which I live. I am sorry, therefore, while such men sanction my trade, I should have listened to your remonstrances at all. I will, therefore, talk no more on the subject, and the advocates of the Temperance principle may, like Demosthenes, go and lecture to the noisy waves of the sea, if they please.

*Conscience.*—I am amazed at your blindness and obstinacy. It is now nearly five years since you ran away from the chapel, when a Temperance sermon was to be preached, and ever since that night I have been speaking to you against your murderous traffic. I have reasoned, I have remonstrated, and latterly I have threatened and implored with increasing earnestness. At times, especially when “lover and acquaintance was taken from you,” you have listened, and been convinced that the course you are pursuing in this day of light is infamous, and utterly inconsistent with a christian profession. But before your convictions and resolutions have time to ripen into action, the *love of money* regains the ascendancy; and thus you have gone on *resolving and relapsing* and *re-resolving*—one hour at the chapel, and the next pouring out rum and brandy in your shop; one moment affecting to mourn over the darkness of the heathen world, and the next casting out baits, in the shape of advertising bills, to increase the darkness which prevails at home; one day

going to the Lord's table to receive the cup of blessing, and the next offering the intoxicating cup to your neighbours; one day singing—

“All that I have and all I am,  
I consecrate to Thee;”

and the next, for the sake of a little gain, sacrificing your character, and polluting all you can induce to drink! O, how can I hold my peace? How can I let you alone? If you will persist, your blood, and the blood of those you thus entice and destroy, be upon your own head. Whether you will hear, or whether you will forbear, I shall not cease to remonstrate; and when I can do no more to reclaim you, I will sit down at the threshold of your shop in the bitterness of despair, and constantly cry *murder!* MURDER!! MURDER!!!

*Retailer*—Go thy way for this time; when I have a convenient season I will call for thee.

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## THE VALUE AND IMPORTANCE OF PRIVATE DEVOTION.

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“When torn is the bosom by sorrow and care,  
Be it ever so simple, there's nothing like prayer,  
It seizes, soothes, softens, subdues yet sustains,  
Gives vigour to hope, and puts passion in chains.  
Prayer, sweet prayer,  
Be it ever so simple, there's nothing like prayer.”

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There are encouragements which it is my pleasure, my delight, to offer: which tend to show that secret devotion is the best of employments, and the closet, sanctified by it, the happiest of spots. Oh, could I cause you to make the happy experiment,—to try its influence on your irritations, trials, and sinful allurements,—to give it the same thought that a thousand follies have received from you,—in perfect sincerity to resort to it, though but once! How many an individual, who formerly doubted and neglected it, can now speak of “the power which worketh” in him, and declare that it “has been a succourer of many, and of himself also.”

Never has prayer been made by the returning sinner, however imperfectly, but it has obtained an immediate notice and approbation. Audience and success it wanted not. Though suppliant was never so unworthy, though cry was never so woeful, it has been heard on high. It could not proceed from quarter too mean, and from wretch too abandoned. It sounded above the shout of nations and the roar of seas. Nothing could intercept or overpower it. It clave the storm, it pierced the heavens. Do “the spirit of the humble, and the heart of the contrite,” bend before “the High and Lofty One?” “I have seen his ways and will heal him.” Does “Ephraim bemoan himself thus,—turn thou me?” “Is Ephraim my dear son? Is he a pleasant child? I do earnestly remember him.” “I have heard him and observed him.” Does Saul grovel with bitterness of soul in the dust? There is, as it were, the attention of heaven arrested at the earliest sight of his tears and outbreak of his lamentations,—the divine finger is pointed to the scene,—a stream of light falls upon the city which the penitent has entered, the street of that city, the

house of that street, the room of that house, the nook of that room, where he gasps for mercy,—the vista is followed by countless eyes, and all the prominence of this interest, all the importance of this event, is no further justified than by the exclamation of Jesus whom he had persecuted, "Behold, he prayeth!" Who of you need, can, hesitate now? "Him that cometh unto me, I will in no wise cast out." Long have you refused, though he has called; but now no more rebel. He stretches out his hands to receive you still. The time of visitation is not quite fled. The sun may have well nigh disappeared below the horizon, but it is not yet night! The door may be all but closed, yet it is not shut! The Spirit and the Bride may now speak in the faintest cadence of their voice, yet that whisper bids you—Come! "If thou wouldest seek unto God betimes, and make thy supplication to the Almighty!"

And with you who have long known and experienced that there "is profit in keeping His ordinance," private devotion has an easy cause to plead. What joy worth tasting is there to which this gives not the zest? What would be affliction if we had not this support? Tossed on the tempestuous ocean of life, the crazy skiff is often nearly wrecked, but here it enters a gentle current along which it calmly floats, and it is thus wafted as to the haven of a summer isle, where its injuries may be repaired, and its powers strengthened.

Dear is the closet when first our "hearts are fixed," and our decision is formed on the side of religion and its profession. Anxious have been the struggles which have worked out that resolution of mind. Vast may have been its cost. Father and mother may have forsaken us. We may have walked over hearts, which grieved and bled, and deprecated our course. Our own has suffered more. Lacerated and ready to break, it can testify the conflicts which heaved within them. Whither, but here, could we have found a refuge? "Shutting its door," we "left all, and followed Christ." One parting regret, and there throbbed not another pang! One keen contest, and the warfare was accomplished! And then the bliss of that moment when we said, "I am the Lord's!" There spake all "the kindness of our youth, the love of our espousals." There the soul now gained the centre of its rest. The outcast found a home. Oh it is such joy,—such transport to resign ourselves to Christ! to commit to his care, to dedicate to his service, to lay at his feet, our all! to disburden conscience of its load before his cross, to lean our heart upon his bosom! To follow him whithersoever he goeth! "Who shall separate us from the love of Christ?" What shall rend him from our hold? What shall pluck us out of his hand? And still we here *renew* our vow: and in this retreat seek "the purpose of heart to *cleave* unto the Lord."

Dear is the Closet when we are subjected to painful persecutions for the sake of our christian calling. There are sufferings harder to be endured than those of violence, the inflictions of scorn: and worse to be resisted than the inflictions of scorn, the dissuasions of friendship. When the manner of a father's authority is distressingly softened by the tears of a mother's love! when a brother's embrace intreats us, and a sister entwines herself to strengthen his appeal! when every appeal is made to the long unviolated concord of our home! when we are adjured, on the hazard of breaking a parent's heart, and disturbing a household's peace, to proceed no further in our visionary course! We have need of a refuge then. And we should "linger," but that the "angels lay hold upon our hand, the Lord being merciful to us." There we can pour forth our supplications. There we can pray that the enemies of our household

may be turned from the crooked ways of destruction. There we can set before us the example of Him, who "when he was reviled, reviled not again." There we can exult that we are "counted worthy to suffer shame for his name." And joyfully should we retire into our beloved and quiet resting place, thankful that we are not driven forth to take shelter in the dens and caves of the earth, the only retreats which the holy martyrs ever knew!

Dear is the Closet when beset with affliction and disappointment. There is a certain grandeur in sorrow, but it is because it often assumes an unyielding sternness. "Ye see my casting down and are afraid." It is when it begins to melt, that it composes, relieves, and soothes itself. That is the moment of its sweetest mitigation. Rebellion ceases, murmur is hushed. The heart confesses that it is "good to be afflicted." It is no longer "stout." But that chastened temper is the growth of retirement and reflection: it cannot be constrained. The eye of another is often sufficient to prevent it. Pride has much to do with endurance, and we would not be thought crushed by the blow. "When we would comfort ourselves against sorrow, our heart is faint in us." Let us, however, bend before Him who aims, whence ever falls, the stroke,—Whose "hand" are they who misjudge us and injure us,—then opening our bosom to the grief as "right" and sent "in faithfulness," the wound becomes an inlet to a "joy of faith," and a "fulness of blessing," unknown before. Many of our trials are inflicted with the special end of leading us to our consolations. Are not the channels of earthly hope dried up that a heavenly peace may flow through them as a river? Is it not after the waters have been "troubled," that they acquire the virtue to heal? Is it not on "the mown grass," where the ruthless scythe has been, that the genial and refreshing rain most plentifully descends? Is it not when we feel the "land" very "weary," that broadest, deepest, coolest, becomes the "shadow of the great rock?" Is it not sometimes necessary that the storm should arise, to affright "the doves to their windows?" And where can the heart overwhelmed within us, find its befitting withdrawal from every gaze but in this hallowed retreat? There may we say, "I sat alone because of thy hand!" But we are sequestered by no scathing sorrow, nor can we repine, "I am cut off from before thine eyes!" He who took Israel from the furnace, will keep him in the wilderness, and be "the Saviour thereof in the time of trouble." Thus prepared and fortified, the Christian may bear a weight of sorrows, and resist a "fight of afflictions," at first appalling to him, and can say, "I shall not be greatly moved!" "That I might rest in the day of trouble!"

Dear is the Closet when our feelings are too powerful, whether of grief or joy, for the more staid expressions imposed by social life. Tears are not unmanly there. No bitter contempt can shame them though then we weep our full, nor can any rude hand dash them from our eye. Nature's paroxysms need fear no exposure, though all of a strict reserve be thrown aside. Is it the backslider kneeling within that sacred chamber? He has heard the promise, "I will heal thy backslidings!" And he has felt that his guilt is "an evil thing, and bitter" too. Not only was pardon needed, there was a wound to be closed. And the smart and burning are assuaged. The inward bleeding is stanch'd. The backslider is—healed. Is it the pastor kneeling there? A people's insensibility is his errand and complaint. He is fulfilling his solemn vow: "If ye will not hear it, my soul shall weep in secret places for your pride."—Is it the parent kneeling there? Never did child hear a parent's

prayer. Scarcely at any time could the parent utter it. It is too strong, too piercing, for expression. Those hands, those eyes, do speak, but to their silent importunity only can heaven listen. There the heart must agonize with its voiceless pleadings.—Is it the saint, a “partaker of the glory that shall be revealed,” kneeling there? Were he in heaven itself, he would welcome the silence that was once there, to, at once, compose and swell his ecstasy.—Ah, it is well to have an asylum which holy sensibility can call its own. Like Joseph we “make haste, and seek where to weep.”

Dear is the Closet when we feel our lives to be of little value and use. The sense of such unprofitable insignificance will often oppress the spirit. What do we in our world that, when “dead men,” we should not be “out of mind?” What vacancy can our loss occasion? It is not only pride which *may* be humbled by these questions, our profession of desiring usefulness *should*. Suffused with shame, we come hither to find mercy. But it is here that we are mighty, that we “rule with God.” “The feeble is as David.” If our hands be not strong, we thus hold up those which are. If our exertions be faint, we pour an energy into those which others render. Our prayers echo in the eloquent, glow in the zealous, endure in the laborious, thrill in the compassionate, succeed in the efficient. There we scatter the seed which elsewhere flourishes. Frequently we sow in tears. The sower’s task is solitary, and one of only distant hope: that of the reaper is social and triumphant. But they shall “rejoice together;” not more the husbandman who binds the sheaves than he who trode the empty furrows. For we may conceive of the man, some of whose most important bodily organs were never developed. He cannot hear the voice of his fellow, “the daughters of music” were never born to him: he cannot direct his speech, “his glory never awoke in him.” Sounds stir not him, nor can his accents affect others,—yet is he not unprofitable. He prays, and it may be a thousand wheels roll round in unison with his prayer. His “conversation” is not with man, but it “is in heaven!”

Dear is the Closet when we approach the final scenes of life. The love of retirement generally grows on the increase of years; and who would bind new links of friendship round him after so many have been riven! Friends has the aged Christian, but they are not on earth. “They all live unto God.” His heart is full of them, and he but awaits the reunion. The death of these leave existence to him a waste, where all has withered and nothing can bloom again. “Wherefore he praises the dead which are already dead, more than the living which are yet alive.” But he is not bereft of a solace which is to him more than all the treasures of earth. He has a “strong habitation, whereunto he may continually resort.” What is his retrospect and his supplication! “By Thee have I been holden up from the womb. Cast me not off in the time of old age. Now when I am old and grey-headed, O God, forsake me not.” He has no sense of strangeness *here*. He lives in communion with “no strange God,” and though earth is a strange land to him, in this retreat he has fellowship with his intimates of heaven, and is no alien to his brethren in glory.

The Closet stands open! It is deserted! Where is the happy inmate now? The open bible is there, and a tear-blot marks the line on which his eye last rested, “Thanks be to God who giveth us the victory through our Lord Jesus Christ.” There is all the furniture of his secret altar. He has knelt at it for the last time. Thence he has dragged himself to his bed, his dying bed. On

it, with strengthless limb and almost pulseless blood, he lies down to rise no more. He is waiting for the final struggle now. Each look, each breath, is prayer. Think with what grateful delight he casts back his eye on all the toils he has sustained, the difficulties he has passed, the dangers he has escaped, the temptations he has withstood. Each wearisome footstep is already repaid, each anxious watching is recompensed. There remains to him but one more "strait." How blessed such a strait! It is only between the useful life on earth, and the glorified life of heaven. It is determined for him. It is far better to depart, and gratefully he accepts the decision. This last sweet difficulty is resolved. That couch is now his shrine. He is "let down on that bed" more distinctly in the Saviour's presence than before. Their communion is of a kind which befits the border line of the two worlds; far more intimate than that of earth, and only a little inferior to that of "face to face" in glory. The holy book is brought him, and his hand rests on its blessed page. His lip moves with broken whispers of meditation and praise. His eye with mild expression measures the path along which his spirit is about to soar. Is he lost in devotion! These are its appropriate signs. Let not a footfall, a sigh, disturb the ecstasy. Ah, vain precaution! Already is his spirit on the wing, mounts on the breath of its parting prayer, and, like a ransomed creature, as it is, makes its way with songs to heaven!

Who can tell the worth of this blest Retreat! It is the Bethel of our earliest vow; it is the Achor, the door of our hope,—it is the Gilead, the region of our healing!

Dear brethren,—it is a question of fact,—you must know whether you *pray*! It may be that you do not always perceive the distinctions which we would draw between the different propositions of sacred truth. It may be that you have little knowledge of the tests by which your state can only be determined. It may be that all your religious notions are crude and misshapen. But you know whether you *do* live without prayer,—whether you *would* escape its obligation,—whether your heart goes along with your form. Is it a "weariness," or a "delight?" Is it to satisfy an enslaving fear, or to express the fulness of holy joy? Is it a price for sin, or an invocation to holiness? Is it that to which you sometimes most naturally revert, or is it always a pain and an incumbrance? These are things about which you cannot mistake, unless determined (alas, too common and easy a part) to deceive yourselves! There is a door which now opens when the sinner knocks: there is another which, when once shut, no knocking, no remonstrance, no parley, can ever open more! What must be the horror of first attempting prayer, and to address it to the rocks and hills that they may cover you! or of offering it for the first time where it can only rebound in the mockery of echo or the insult of taunt!

And who can trace the beneficent series which binds "the prayer of the destitute," with the "glory which shall be revealed in him?" The cry of his voice under the first impression of guilt and depravity, still rings in the new song. The hands which of old were extended suppliantly, now sweep the golden harp. Solitude no more is wanted, and he is added to the "general assembly." The night through which his weeping endured is past. He no longer stands in doubt of himself. But prayer was the seed of all this harvest! It was the star of all this destiny! It was the breath of all this life! Prayer bound the pilgrim's sandal, and armed the warrior's hand! Prayer disenchanting the spell of earth! Prayer turned death into a heavenward aspiration!

Prayer wafted the embodied spirit where ministering spirits must have forsaken it! Prayer then was honoured too. Happy intelligences see its power with God and man. The redeemed crown flashes forth no brighter gem. The noblest immortal of our race owes to it his attitude and his sphere. And when we "know even as we are known," when we mark who, of all "the great multitude," occupies the highest seat, and approaches most nearly to the central glory,—prayer will be seen to form the mysterious scale by which he attained to this dignity, and it will be scarcely necessary to enquire,—the cause shall then appear so sure, the preliminary so suitable,—“Is not this he that sat and begged?”

R. W. HAMILTON.

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HISTORY OF  
THE HULL CHRISTIAN TEMPERANCE  
CONGREGATIONAL CHURCH.

(Concluded from page 54.)

“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.”

“If any man will be my disciple let him deny himself.”—*Jesus Christ.*

During the six months we occupied the hall of the Mechanics’ Institute, we enjoyed many pleasing visits from the great Head of the Church, and our congregations were generally pretty good. Some, however, stood aloof who had been wont to worship with us in the Tabernacle, because the place we now occupied was not a chapel; thus strangely forgetting the wording of that encouraging promise, “*wherever* two or three are met together in my name there am I in the midst of them.” Much as we love to worship in a place wholly dedicated to the service of our Maker, we are thankful to find, that the presence of Christ is not confined to time or place. It is His presence only which can consecrate any building, and in the hall of the Institute His presence was felt.

We cannot forbear noticing here the very gentlemanly treatment we met with on the part of the Secretary and Committee of the institution, who allowed us the privilege of meeting together oftener than our agreement specified. Such kindness deserves to be mentioned, and we now thank them for it.

Finding that many persons objected to sit in a place used for other purposes besides the worship of God, a meeting was called for the purpose of ascertaining how much could be done towards the

erection of a new chapel, and a committee was chosen to make enquiry about a plot of ground for the purpose, and but for a development of extraordinary caution in the craniums of our most active friends, it is probable that at this time we should have been the occupants of a chapel in Porters Gardens. It was proposed in committee to build on the shareholding plan; but, as our beloved pastor had seen the bad effects of that system fully developed, this was objected to.

The propriety of purchasing shares from one of the Building Societies in the town was next mooted, and this was opposed, because of the ruinous expense connected with such a mode of erecting chapels. For instance, suppose we had bought shares to the amount of £1,200, it is probable the purchase of these shares would have amounted to £240, and there would still have been interest to pay for £1,200; added to this, there would have been a sum amounting to £6 per month to raise, to meet the monthly contribution for the shares; and besides this, fires, chapel cleaning, lighting, &c. &c. which would have imposed a burden upon an infant church perfectly intolerable.—After having thus examined the matter, we abandoned it, and we are exceeding thankful we had *wisdom* enough to do so. It is a comparatively easy thing in a season of excitement to raise a chapel, but getting it up and *paying* for it are widely different things. And we had no wish to build by *faith*, as it is called, because we don’t think it exactly *honest* for the chapel builders of one generation to claim all the *faith*, and leave the *good works* for those who have to come after them.

Very shortly after we had lost sight of the building scheme, the chapel we now occupy was advertised to be let, and believing this to be a providential opening, we embraced the opportunity, and were received as tenants of the Nile-street Chapel.

That chapel, after undergoing a few necessary repairs, was opened on Lord's day, October 24, 1841. The Rev. T. J. Messer preached at half-past ten, from Isaiah 40 c. 1 verse, and the Rev. Mr. now Dr. Ryan, from Acts 2 c. 42 and following verses at half-past two and six, and many found it good to be there. Eloquent and impressive sermons were also delivered in connection with the opening services by the Rev. Thomas Mills, minister of Bethel Chapel, Hull, and the Rev. B. Shimwell, one of the ministers of Mill-street Chapel. Several very excellent public meetings were also held, at which we were favoured with the valuable assistance of the Rev. Dr. Ryan, W. Gordon, Esq., M.D., F.L.S.; Mr. John Andrew, of Leeds, the eloquent Secretary to the British Association for the suppression of Intemperance; the Rev. T. J. Messer; Mr. J. S. Radford; Captain Pelham, and Messrs. Whitley, T. S. Ramsey, Gaunt, Loten, Vinson, C. Hewitt, and others. One feature connected with the opening of our Zion, we cannot but record, viz.—the presentation of a splendidly bound edition of Montgomery's Poems to the pastor of our church, by Messrs. Taylor and Ramsey. This mark of respect from the younger members of the Temperance Society, was presented to their minister by Mr. T. S. Ramsey, amidst the hearty applause of all present. These delightful services were closed by an excellent tea meeting, at which several addresses were delivered by individuals who had been brought, by the instrumentality of the church, out of darkness into great and marvellous light.

Since the opening of the chapel, our congregations have gradually increased in number and respectability, and the members of the church have walked in the fear of God, and in the enjoyment of the comforting and purifying influence of the Eternal Spirit. With a few words to the members of the church and congregation, we will now close our brief history of the church with which it is our happiness to be connected.

Dear christian friends—It is with unfeigned gratitude to Him who is the "author of peace and lover of concord" that we now notice the present state of our beloved Zion. In looking back upon the past, we behold on your part, an exhibition of order and firmness, in the midst of trials and temptation which truly gladdens our hearts. The God of peace has hitherto been in our midst, and though we have been occasionally annoyed by unreasonable men, still our Zion has been, upon the whole, a quiet, and peaceable habitation, and the dwelling place of the divine glory. We beseech you, therefore, to offer unto God your devout thanksgivings for past mercies, and then sacredly resolve to be increasingly diligent in promoting the prosperity of His glorious cause. As a preservative against those evils which surround you on every hand, we conjure you to cultivate a regular and devout attendance on those means of religious instruction with which you are favoured. Never allow little things to keep your feet from the house of Jehovah. Especially attend the ministration of truth, and the table of the Lord, and let your love to these divinely appointed means of improvement and salvation, be made manifest by your attendance at the *proper time*. "The domestic arrangements," observes a very excellent writer, "which may be necessary to ensure a punctual attendance at the house of prayer are not of difficult accomplishment, if they only be resolved upon, with a due sense of the *great evils* resulting from the want of it; and the benefit which would accrue both to yourselves and others from the correction of an irregularity so *unbecoming* and *injurious*, would amply repay you for any effort which might be necessary to ensure it." Finally, brethren, "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ also forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be thankful."

To the seatholders and those persons

forming the congregation generally, we now offer our best thanks for the ready manner in which they have afforded pecuniary aid towards enabling us to carry on the good work of the Lord.

For a while longer we shall need your sympathy and support, and we doubt not if we may augur anything from the past, that such assistance as may be needed, you will, as far as you have ability, cheerfully give.

You are aware that as a distinct section of the professing church of Christ we have difficulties to contend with, which others know nothing of. Our rigid adhesion to the principles of true temperance, doubtless keeps many away from us, who are not yet prepared to wear the *awful* badge of *perfect sobriety*. This however will not always be the case. Prejudice is fast dying away, and some of those persons who formerly thought our principles to be Quixotic and Utopian, are now among the number of the warmest advocates of the cause. There are, however, many in this town, who imagine we put the principle of true temperance in the place of the gospel, and some time will have to elapse ere this silly notion is entirely dissipated. You, who sit constantly under our ministrations, know well, that to us "Christ is all and in all." That we are abstainers not from mere earthly motives, but in order that we may the more readily promote the honour of God, and the happiness of men, and less than this would avail us nothing, for if our motive was not to glorify God in this work, we should obtain no reward from him. As long therefore as we are actuated by such lofty motives, we shall persevere "through evil and through good report" and the pleasure of the Lord will prosper in our hands.

There are many however, who cheerfully admit that God has put honour upon our principles, and these, though not formally united to us, cease not to pray for our success. We have therefore every encouragement to persevere, and abundant reason to hope that our "little one" will yet become "a thousand." Praying that the Lord may hasten it in his time, and that when he makes up his last account, many may be found at his right hand, who were rescued by our humble instrumentality

from eternal destruction, we are dear brethren and friends, yours in the best of bonds,

T. J. MESSER, Minister.

J. S. RADFORD,

W. WHITLEY,

W. P. PELHAM,

T. S. RAMSEY,

W. DIMBLEBY,

M. GAUNT,

} Deacons.

Erratum.—In Rule 7, under the head "Rules for Leaders," page 52, erase the word "vote," leaders only having a *voice* in the Deacons' meetings.

## The Temperance Sketch Book.

No. 4.

### THE RESCUED FAMILY.

"Strong drink is raging!" see the man  
The victim of its fury wild;  
As he from vice to vice has ran,  
How like a demon!—man despoil'd!  
Behold his *wife*—how fast the tears  
Roll down her furrow'd, care-worn cheek!  
Behold his *children*—how their fears  
His wild and reckless rage bespeak!  
It bursts in sunder, kindred's chain,  
And rends affection's bonds in twain."

James P—, the subject of the following brief sketch, was led, by the moderate use of intoxicating liquids, into the bosom of the pit of drunkenness. Though in early life he had received a good education, he became, in consequence of his love of drink, the most profligate man in the village where he resided. The alehouse at night received the earnings of the day; and if any remained after the guilty revels of the week, they were spent on Sunday in the same haunt of vice. His wife, though reduced to the lowest state of abject poverty and wretchedness, never reproached him; and being a christian, she endeavoured to lure him from the haunts of dissipation and debauchery, by the comforts of home. But his home was the scene of his greatest misery; for there he had time to reflect, and there he was surrounded by his wife and chil-

dren, whom he was daily injuring. He had long pursued this downward course, when one Sabbath evening, after drinking and gambling all the day, and having lost all the earnings of the week, he turned from his companions, and scarcely knowing what he did, took the road homewards. One of them called to him to return, entreated him to have one more game, and added, "Why you'll be sure to win it all back you know."

He stopped;—"Why, if I could get it back," said he to himself.

"Come, come," said his companion, "One more game, only one!"

"No," said James,—"I've lost all my money, and so I can't, if I would!" But at that moment, it occurred to him, that all his quarter's rent, except what was to be made up out of his last week's work, had been put in a cupboard, in the kitchen, at home; and that if he could get that, he should be sure to win back all he had lost. The money was to be paid to the landlord the next day, and, hardened as he was, he trembled at what he was going to do, and he was terrified lest his wife or children should see him. He approached the house, then ventured to look in at the window, and perceiving no one, he entered the kitchen and went hastily up to the cupboard. It was locked;—and he felt a momentary relief in the thought that he could not get the money. But again, he said to himself, "I shall be sure to win," and he hastened softly up stairs to look for the key, thinking he knew where his wife had put it. As he passed the room in which his children slept, he thought he heard a slight noise, and he started with all the cowardice of guilt. He listened—heard several sobs,—and then a voice. It was that of his eldest child, (who had been trained at the Sabbath school) praying that her father might see the error of his ways, that God would change his heart, and make him a comfort to her mother, and to them all. Her sighs and tears seemed almost to impede her utterance; and when he heard his daughter call him her *dear, dear* father, and felt how ill he had deserved such an appellation, he could scarcely forbear groaning aloud, in the anguish of his feelings. He forgot the key, he crept to his bedroom and fell on his knees. He uttered not one word,

but the language of the heart is as audible in the ears of mercy, and that evening for the first time, it might be said of him "Behold he prayeth;" for—

"Prayer is the burthen of a sigh,  
The falling of a tear;  
The upward glancing of the eye,  
When none but God is near."

After some time he went down stairs where Hannah, the prayerful child, was rocking her little sister Betsey to sleep. She started with astonishment. For many months, nor even for years, did she remember seeing her father at home on a Sabbath evening. He went up to the children and kissed them both. This was a mark of affection they did not often receive, and Hannah was as much pleased as she was surprised.

"Dear father," she said, "mother will be so glad to see you at home, and we shall be so comfortable; you won't go out again to-night, will you, father?"

"No, dear," he replied. And as she went to put Betsey into bed, he heard her say to herself, "father called me *dear*."

The return of his wife and boys from public worship, James had been dreading. He knew not how to endure their looks of amazement, but it was soon over. The children at first looked fearfully at each other, as though their unusual Sabbath evening's pleasure was over, for they always sat up later, and told their mother all that happened at the Sabbath school, and what they could remember of the sermons during the day. Hannah had prepared supper, and there was a nice fire, and despite of poverty, *a clean* hearth. James—felt at that moment that if he were innocent, he should indeed be happy.

"Father," said Hannah, as she entered the room, "Here is a nice new-laid egg, it is my very own. Mother gave me such a pretty little hen, and this is the first of its eggs that has ever been eaten, and you shall have it, father."

James—could not speak, for all the father rose up in his heart, but he kissed his child, and he saw the tears in her eyes. He thought it was the nicest egg he had ever tasted. When supper was over, Hannah said:—

"Father, you have not heard me a long, long time."

"Well," said he, "will you read something to me out of your reward book you got at the Sabbath school?" He knew that this was the bible, but he dared not say so.

Hannah was almost perplexed. She looked first at her father and then at her mother. — Two hours ago, the sight of a bible in her hands would have ensured oaths which she shuddered to hear.

"Come, dear," said her father, "why don't you fetch it?"

"Hannah obeyed, though not without trembling. She read the fifty-first psalm. James — hid his face and wept. The first part seemed made on purpose for him. He restrained his feelings sufficiently to say:—

"Thank you, dear, you are very much improved. Read something else?"

She turned to the 103rd psalm. Surely God made her choose those two, thought James —. His wife beheld with astonishment the conduct of her husband, and the emotions which appeared to agitate him.

"Hannah, my dear," said she, "you'd better be taking the boys to bed."

Their mother kissed them, and told them they had been good boys; and then they turned to Hannah as if to ask if they should go to their father.

"Come dears," said she, "wish father good night, and be quick into bed."

He kissed them, and they left the room.

"You have had no beer to-night," said his wife.

"Oh!" said he, "I hope I shall never taste beer again."

With unutterable joy she started from her seat, and throwing her arms round his neck, burst into tears. For some minutes they wept together. James — tried to speak, but could not; but at length recovering some degree of composure, he seated his wife on his knee, and averting his face, told her all the occurrences of the evening.

"Can you ever forgive such a wretch," said he, "O Hannah, can you?"

"Forgive you!" she replied, "I never loved you half so well, nor was half so happy before. Don't ask me to forgive you, ask God to forgive you, and he will." And then she talked to him of the infinite mercy of God, through

Jesus Christ, and again begged of him to ask pardon not of her, but of Him.

"I have, I have," said he, "but till I heard what our dear child read, I did not think he could ever forgive such a sinner as I am."

"It is a faithful saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners, even the chief," said his wife.

"Does the bible say all that? Does it say chief?" he asked.

"Indeed it does," she answered.

"That must mean me," said he.

"Let us kneel down together, my dear James," said his wife, "and ask God to fulfil his promise."

"I cannot pray," said he.

She took his hand, and made him kneel beside her, and in the language of sympathy, and faith, and affection, she recommended him to the mercy of that God who had long been her father and her friend. After this engagement the mind of her husband became more composed; and expressing his hopes that he should never lose the remembrance of *this evening*, he began to think what was to be done about the rent, for almost a guinea was wanted to make up the sum.

"Don't be uneasy about that," said his wife, "I know I can borrow it."

"That comes of having a good character," said he, "nobody would trust me."

The next day nothing was talked of in the village but that James — had been at work all day, and had hardly spoken, and had not used a single oath, and at night went home instead of going to the alehouse. And first came one neighbour, and then another to his house, to see if he really was there. What was their surprise to find him reading a tract to his wife and children, which had been given, the day before, to one of his little boys at school.

The change was as permanent as it had been remarkable. From that time his old companions were forsaken, and the alehouse abandoned. To the former he only spoke, to entreat them to turn from their wickedness; and the latter he never entered but once, with his wife, to pay to the landlord a debt he had contracted for some windows, broken in an affray with one of his drunken associates.

FROM THE MIRVAN FAMILY.

## THE DRUNKARD'S DEATH BED.

## SKETCH THE FIFTH.

"What is this absorbs me quite?  
 Steals my senses, shuts my sight;—  
 Drowns my spirit, draws my breath?  
 Tell me, my soul, can this be death?  
 The world recedes: it disappears!  
 Hell opens on my eyes; my ears  
 With sounds terrific ring.  
 I have no wings! to mount! or fly!  
 O Grave! thou hast the victory!  
 O Death! I feel thy sting."

The man whose history we now sketch, was a low pantomime actor; and like too many of the people of his class, an habitual drunkard. His besetting sin gained so fast upon him, that it was found impossible to employ him in his situation. The public-house had a fascination for him which he could not resist. Neglected disease and hopeless poverty were as certain to be his portion as death itself, if he persevered in the same course; yet he did persevere, and the result may be guessed. He could obtain no engagement,—and he wanted bread.

His irregularities were too great to admit of his earning the wretched pittance he might have procured,—and he was actually reduced to a state bordering on starvation, only obtaining a trifle occasionally by borrowing it of some old companion, or by effecting an appearance at one or other of the commonest minor theatres; and when he did earn any thing, it was spent in the usual way.

At length the man became dangerously ill, and begged me to see him at his lodgings. I complied with his request.

It was a dark cold night, with a chill damp wind, which blew heavily against the windows and house fronts. Pools of water were collected in the narrow and little frequented streets; and, as many of the thinly scattered oil lamps had been blown out by the violence of the wind, the walk was not only a comfortless, but a most uncertain one. I had fortunately taken the right course, however, and succeeded, after a little difficulty, in finding the house to which I had been directed—a coal-shed, with one story above it, in the back room of which lay the object of my search.

A wretched looking woman, the man's wife, met me on the stairs, and telling me that her husband had just fallen into a dose, led me softly in, and conducted me to his bed side. The sick man was lying with his face turned towards the wall; and as he took no heed of my presence, I had leisure to observe the place in which I found myself.

He was lying on an old bedstead, which turned up during the day. The tattered remains of a checked curtain were drawn round the bed's head, to exclude the wind, which, however, made its way into the comfortless room, through the numerous chinks in the door, and blew to and fro every instant. There was a low cinder fire in a rusty unfixed grate; and an old three-cornered stained table, with some medicine bottles, a broken glass, and a few other domestic articles, was drawn out before it. A little child was sleeping on a temporary bed, which had been made for it on the floor, and the woman sat on a chair by its side. There was a couple of shelves, with a few plates, and cups and saucers; and a pair of stage shoes and a couple of foils, hung beneath them. With the exception of a few heaps of rags and bundles which had been carelessly thrown into a corner of the room, these were the only things in the desolate apartment.

I had had time to note these little particulars, and to mark the heavy breathing and feverish starts of the sick man, before he was aware of my presence. In his restless attempts to procure some easy resting place for his head, he tossed his hand out of the bed, and it fell on mine. He started up, and stared eagerly in my face.

"Mr. Hutley, John," said his wife, "Mr. Hutley, that you sent for to-night, you know."

"Ah!" said he, passing his hand across his forehead, "Hutley—Hutley—let me see." The invalid seemed endeavouring to collect his thoughts for a few seconds, and then grasping me tightly by the wrist, said—"Don't leave me—don't leave me, old fellow. She'll murder me, I know she will."

"Has he been long so?" said I, addressing his weeping wife.

"Since yesterday night," she replied.

"John, John, don't you know me?"

"Don't let her come near me," said

the man, with a shudder, as she stooped over him. "Drive her away; I can't bear her near me." He stared wildly at her, with a look of deadly apprehension, and then whispered in my ear, "I beat her, Jem, I beat her yesterday, and many times before. I have starved her, and the boy too; and now I am weak and helpless, Jem, she'll murder me for it, I know she will. If you'd seen her cry as I have, you'd know it too. Keep her off." He relaxed his grasp, and sunk back exhausted upon the pillow.

I knew but too well what all this meant. If I could have entertained any doubt of it for an instant, one glance at the woman's pale face and wasted form would have sufficiently explained the real state of the case. "You had better stand aside," said I, to the poor creature.—"You can do him no good. Perhaps he will be calmer if he does not see you." She retired out of the man's sight. He opened his eyes, after a few seconds, and looked anxiously round.

"Is she gone?" he eagerly enquired.

"Yes, yes," said I, "she shall not hurt you."

"I'll tell you what," said the man, in a low voice, "she does hurt me. There is something in her eyes wakes such a dreadful fear in my heart, it drives me mad. All last night her large staring eyes and pale face were close to mine; wherever I turned, they turned; and whenever I started up from my sleep, she was at the bed side, looking at me." He drew me closer to him, as he said in a deep alarmed whisper—"Jem, she must be an evil spirit—a devil! Hush! I know she is. If she had been a woman, she would have died long ago. No woman could have borne what she has."

I sickened at the thought of the long course of cruelty and neglect which must have occurred to have produced such an impression on such a man. I could say nothing in reply; for who could offer hope or consolation to the abject being before me?

I sat there for upwards of two hours, during which time he tossed about, murmuring exclamations of pain and impatience, restlessly throwing his arms here and there, and turning constantly from side to side. At length he fell into that state of partial unconsciousness, in which the mind wanders from scene to scene, and from place to place, without being

able to divest itself of an indescribable sense of present suffering. Finding from his incoherent wanderings, that this was the case, and thinking that in all probability the fever would not grow immediately worse, I left him, promising his miserable wife that I would repeat my visit next evening, and, if necessary, sit up with the patient during the night.

I kept my promise. The last four-and-twenty hours had produced a dreadful alteration. The eyes, though deeply sunk and heavy, shone with a lustre frightful to behold. The lips were parched, and cracked in many places; the dry hard skin glowed with a burning heat, and there was almost an unearthly air of wild anxiety in the man's face, indicating even more strongly the ravages of the disease. The fever was at its height. I took the seat I had occupied the night before, and there I sat for hours, listening to sounds which must strike deep to the heart of the most callous among human beings—the awful ravings of a dying man. From what I had heard of the medical attendants, opinion, I knew there was no hope for him: I was sitting by his death-bed. I saw the wasted limbs, which, a few hours before, had been distorted for the amusement of a boisterous gallery, writhing under the tortures of a burning fever.—I heard the clown's shrill laugh, blending with the low murmurings of the dying man.

It is a touching thing to hear the mind reverting to the ordinary occupations and pursuits of health, when the body lies before you weak and helpless; but when those occupations are of a character the most strongly opposed to any thing we associate with grave or solemn ideas, the impression produced is more powerful. The theatre and the public-house were the chief themes of the wretched man's wanderings. It was evening, he fancied he had a part to play that night; it was late, and he must leave home instantly. Why did they hold him, and prevent his going—he should lose the money—he must go. No! they would not let him. He hid his face in his burning hands, and feebly bemoaned his own weakness, and the cruelty of his persecutors. A short pause—and he shouted out a few doggerel lines—the last he had ever learned. He rose in bed, drew up his withered limbs, and rolled

about in uncouth positions—he was acting—he was at the theatre. A minute's silence, and he murmured the burden of some roaring song. He had reached the old house at last; how hot the room was. He had been ill, very ill, but he was well now and happy. Fill up his glass. Who was that that dashed it from his lips. It was the same persecutor that had followed him before. He fell back upon his pillow, and moaned aloud. A short period of oblivion, and he was wandering through a tedious maze of low, arched rooms—so low, sometimes, that he must creep upon his hands and knees to make his way along; it was close and dark, and every way he turned some obstacle impeded his progress.—There were insects too, hideous crawling things, with eyes that stared upon him, and filled the very air around, glistening horribly amidst the thick darkness of the place. The walls and ceiling were alive with reptiles; the vault expanded to an enormous size—frightful figures flitted to and fro—and the faces of men he knew, rendered hideous by gibing and mouthing, peered out from among them; they were searing him with red hot irons, and binding his head with cords till the blood started; and he struggled madly for life.

At the close of one of these paroxysms, when I had with great difficulty held him down in bed, he sank into what appeared to be a slumber. Overpowered with watching and exertion, I had closed my eyes for a few moments, when I felt a violent clutch on my shoulder. I awoke instantly. He then raised himself up, so as to seat himself in bed;—a dreadful change had come over his face, but consciousness had returned, for he evidently knew me. The child who had long been disturbed by his ravings, rose from its wretched bed, and ran towards his father, screaming with fright,—the mother hastily caught it in her arms, lest he should injure it in the violence of his insanity; but terrified by the alteration of his features, stood transfixed by the bed-side. He grasped my shoulder convulsively, and striking his breast with the other hand, made a terrible attempt to articulate. It was unavailing. He extended his arm towards them, and made another violent effort. There was a rattling in the throat—a glare of the eye—a short stifled groan—and he fell back—*dead!*  
—*Posthumous Papers.*

Such, then, was the end of this child of mortality: hurried by Delirium Tremens into the presence of God. And this is by no means a solitary case; thousands of such instances occur every year. To rescue such souls as these, is the design of the Church, and Temperance Society with which we have the honour to be united. Who will come up to the help of the Lord, to the help of the Lord against the mighty?—Ed.

### Review.

REVIEW.—*Memoirs of the Life, Character, and Ministry of William Dawson, late of Barnbow, near Leeds. By James Everett. In 1 vol. 12mo. pp. 527. With an excellent Portrait. Hamilton, London, 1842.*

(Concluded from p. 65.)

We have long regretted that there should exist anything like apathy among the ministers of the cross towards that great moral reformation which the principle of entire abstinence has, under God, been instrumental in effecting, both at home and abroad. We have felt especially pained with the conduct of some of the followers of the self-denying Wesley, in reference to our principles, because we are fully aware that the ministers of that respectable and highly useful church possess a commanding influence over vast masses of the people, and we are sorry that influence should be exerted against the spread of a principle so ennobling and salutary as teetotalism is on almost all hands acknowledged to be.

While, however, we have to regret the apathy, not to say blind and determinate hostility of some of the ministers of this church, we are proud to acknowledge the zeal and honesty of others. The names of Shrewsbury, Mc. Donald, Tabraham, and a number of others, will be long remembered, and the effect of their writings will be felt and acknowledged, when they are resting in the tomb.

Despite of the feeling which now exists among some of the influential and deservedly popular ministers of this body of christians, we think the day is not far distant when they will throw

aside their apathy, and lead their people on and on into the green pastures of perfect sobriety. We are, however, desirous that they should have the honour of assisting in the work ere the victory is won; as well as share in the hallowed festivities connected with its achievement; and that this may be the case we shall not cease to pray. But to return to the volume before us. Mr. Everett, makes the late excellent Wm. Dawson ask "Is there any reason why I should become a teetotaler?" Now had that interrogatory been uttered in our hearing, we should instantly have replied in the affirmative. We thought years since, that there was a great probability that the life of W. Dawson would be terminated by an apoplectic seizure, and therefore, felt painfully apprehensive that the use of wine, even "*medicinally*," together with the extraordinary physical excitement connected with his pulpit efforts, would hasten the catastrophe;—and we have not been deceived. We have seen the late Mr. Dawson drink wine "*medicinally*," and we hesitate not to say, that, if the information communicated to us on the deleterious effects of wine drinking, by several acute physiologists be correct, the lives of those who used wine "*medicinally*" have, in many instances, been considerably abbreviated.

Mr. E. must know by personal experience that the action of the heart is greatly affected by the efforts of the pulpit, especially such efforts as the late Wm. Dawson used to make. He must also be aware, that *wine* when thrown into the stomach at any time has a similar irritating tendency. It must, therefore, be apparent, that for a preacher to increase the wear and tear of his system by the use of artificial stimulants, is perfectly foolish, not to say sinful, and therefore, this is a reason why ministers of the gospel, and especially such ministers as the late Wm. Dawson and his able biographer, should become teetotalers. We are quite satisfied that the use of alcoholic liquors, even in very moderate quantities, on the part of christian ministers, is perfectly unnecessary, in fact, positively injurious. On this subject we have a right to speak confidently, as we have for nearly five years tested the principle of abstinence. Prior to the adoption of the principle in question,

we were subjected to much nervous depression after severe pulpit labour, and we thought an occasional glass of wine necessary to keep up our physical strength. Having read volumes of evidence in favour of the abandonment of these fluids, we laid them aside, and soon found deliverance from much of that febrile excitement, and consequent nervous depression to which we had been subject. We then signed the pledge, and never since that auspicious hour, have we allowed one drop of artificial stimuli, either *medicinally* or *sacramentally*, to pass our lips; nor even to have a place in any shape or form within our dwelling. And yet we have been enabled to go through a far greater amount of physical and mental labour, and that too without having occasion to call into our abode, in more than one instance, a medical man, and then we only required his aid in consequence of a severe attack of ear ache, induced by cold. We don't wish here to be misunderstood. We are not so silly as to imagine that teetotalism is the grand catholicon for all the physical maladies of man; but we do mean to say that we have been delivered from many painful feelings in consequence of its adoption, (and we were among the most abstemious of our profession anterior to signing the pledge) and we are persuaded that had Mr. D. fairly tested the principle instead of enquiring "Is there any reason why I should become a teetotaler?" he would have been able to have assigned many; and best of all, by bringing his singular talents to bear upon the question, he would, we doubt not, have mightily increased the number of those who will be his crown of rejoicing in the day of the Lord.

But again, is it not a fact that intemperance presents a powerful barrier in the way of that religion which christian ministers desire to see universally prevail? Is it true that this monster destroys more souls than all the servants of Christ are instrumental in saving? If so, here is an overwhelming reason why the ministers of the cross should become teetotalers. But once more, have we not great difficulty in collecting anything like a sufficiency of money to aid in carrying on the work of God, at home and abroad? The Wesleyan Missionary Society, for instance, with

all its effective machinery, does not realize a hundred thousand pounds per annum, towards carrying on the glorious and important work of evangelizing the heathen. Now supposing there are 500,000 persons connected with the Wesleyan church in Great Britain, and every one spends, upon an average, two pence per diem upon strong drink; if these persons could be persuaded to be content with the beverage of nature, and would place the money thus saved in the missionary treasury, the society would have at its disposal at the close of every year, something like *one million, five hundred and twenty thousand, eight hundred and thirty three pounds, six shillings and eight pence*, a sum of money exceeding the united incomes of all the missionary institutions existing in the land. If we were to add to this the probable sum spent in wine by ministers and people, at the Lord's table and in their houses, we should blush at the want of *self denial* in those who call themselves the lights of the world. Here then is another reason why the ministers of the gospel should become teetotalers.

Once more, it is estimated that in Great Britain alone, there are no less than 600,000 drunkards, and "this enormous evil," says an able writer in the *Eclectic Review*, "the temperance societies have been zealously employed for some years in lessening. With this end in view, they have set an example of self denial, in abstaining from all kinds of fermented drinks. They have boldly and kindly expostulated with the drunkard, urging him to refrain from the tempting cup; and have let slip no opportunity of remonstrating with those who hate drunkenness, but do not practise abstinence from all things intoxicating." And then he adds—"If the purpose to set free the enthralled inhabitants of the West Indies were a noble purpose, not less noble, surely, is the design of emancipating the not less numerous victims of a more desolating and debasing servitude. Honour to the men who, in pursuance of their philanthropic plans, have visited the hamlets and villages of our native land, and penetrated the darkest and filthiest recesses of our crowded towns and cities, bearing on their lips the words of kindness, of virtue, and of hope. God never permits so large a measure of *sincerity* in a *good*

*cause*, as these friends of humanity lay have exhibited, to be unattended with his blessing." Now if all this be true, we think the advocates of the abstinence principle have emulated the conduct of their divine Redeemer, who came to seek and to save that which was lost. But is it not the duty of the ministers of the Lord Jesus, to take the lead in such a philanthropic enterprise? Reason—conscience—and the book of truth answer Yes! here, then, is another reply to the interrogation put by the deceased.

We have not forgotten the late Mr. Dawson's celebrated "slavery speech" as it was called. We distinctly recollect how he used to try to rouse "the British Lion" in aid of the degraded sons of Ham; and how it was that such a man could not see the claims of the temperance society, we cannot divine. It does appear to us, however, an act of great inconsistency to say the least upon the subject, for the professed disciples of Christ to refuse their aid to a cause, which aims at lessening the physical, moral, and spiritual misery of those who are perishing at our very doors. They heard the groans of the negro as they were wafted by the winds across the Atlantic, and yet they are deaf to the moanings of those still more degraded slaves, within the limits of their fatherland, who are every day sinking into the fires of the pit. They have tears, and sighs, and prayers, for the heathen, but they can gaze with tearless eyes and unaffected hearts upon their own "brother Simon" who, if we understand the bible aright, has the first claim upon their regard. There is, we readily admit, a moral sublimity about the missionary cause, calculated to awaken the noblest feelings in the breast of a christian, and call forth all his powers of body and mind into vigorous action; but ought the christian men of this or any other country, in their anxiety to chase the gloom of hellish night from the land of the heathen, to forget those who are perishing within the precincts of their own land? Surely, they are not, in this respect, imitators of their Lord, or of those holy men who first propagated the gospel of salvation! "Go ye into all the world and preach the gospel to every creature," was the language of Christ to the members of the apostolate; but, he added, "beginning at Jeru-  
Jerusa-

lem." "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," said the great apostle of the Gentiles. Of Andrew it is also stated by the evangelist, that after having hung upon the lips of the Messiah—"he first found his own brother Simon," to whom he communicated the cheering intelligence that the Redeemer had come. God forbid, that we should pen a single word calculated to lessen the attachment felt by British christians to the missionary cause. We are thankful to see so many of the wealthy members of our churches, depositing their offerings on the altar of christian benevolence, for the purpose of rescuing those who are perishing in "regions beyond," but still we shall not be fully satisfied until a great proportion of the money now spent in drinks which do no good either to the bodies or minds of men, is added to the common stock, and spent in placing the standard of the cross in those gloomy wilds where Satan has for ages reigned without a rival. Mr. Everett hates slavery abroad—why then has he allowed a paragraph to creep into the pages of these memoirs calculated to perpetuate that ten times more hateful state of vassalage in which thousands are held at home? There broods over the minds of English inebriates, a darkness as thick, as black, and as damning, as that which rests upon heathens abroad. Why then will not Mr. E. aid us in trying to dissipate the gloom? or if he will not aid us, why does he throw hindrances in the way? why lend the magic influence of his name against a cause which God has so signally honoured?

We had intended multiplying our enquiries, but we forbear; and only have to beg in conclusion, that should the work under review reach a second edition, and we wish it may reach many more, he should obliterate from its pages the foolish paragraph upon which we have ventured to animadvert, a paragraph which we are sure the subject of his memoir never could have intended for the public eye. With the exception of the passages referred to, the volume is entitled to our highest commendation, and we are sure no person can read it with attention without being greatly benefited. We predict for the work a lasting remembrance: and believe it will be read

with delight, when the unsatisfying trash of men more celebrated among the higher classes of society, is forgotten.

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REVIEW.—*Serious Remonstrance, addressed to the Rev. R. W. Sibthorpe, B.D., by those of the Hull Clergy who were personally known to him, London: Sealey, Fleet-street, pp. 90.*

In this admirable pamphlet, christian charity and christian faithfulness are exhibited in unbroken and beautiful combination. Most of our readers are aware that the person to whom the "Remonstrance" is addressed, was once curate of St. Mary's Church, in this town, at which period of his erratic course, he won the affections of all, not more by the eloquence of his preaching, than by the simplicity of his faith, the fervour of his devotion, and the depth of his humility. In consequence of the deleterious influence of that wide spreading gangrene in the Church of England, *Puseyism*, Mr. Sibthorpe has recently broke away from the church he chose in those days when his "humility was deep," and has consented to have placed upon him the gaudy vestments of a Romanist Priest. How has the fine gold become dim! The authors of the pamphlet under review, having been personally known to the spiritual renegade, have felt it their duty to chastise their erring friend, and they have certainly discharged their duty in a manner which reflects great honour upon their names. We read the pamphlet with considerable attention, and though there are several remarks which our dissenting principles will not let us approve of, still, as a whole, the pamphlet does credit to the heads and the hearts of its authors. However the puseyite heresy may have spread itself in some parts of the Episcopal Garden, the clergy of Hull, at any rate those of them who assisted in preparing this pamphlet for the press, remain uninfected by the widely spread disease. We congratulate our Episcopalian brethren, if they will allow us to call them so, upon the presence of men at their altars, who think the church of Christ has but *one head*, and who have no disposition to place any of their non-conformist brethren beyond the reach of mercy. We

have not room in our small periodical, to analyze the work fully, or we should have felt tempted to enrich our pages with several lengthy extracts. We cannot, however, forbear inserting one or two short paragraphs from the work. After animadverting upon that part of Mr. Sibthorp's pamphlet, in which he has carefully enumerated the *correspondencies* between Judaism and Christianity, avoiding as cautiously all allusion to their essential *differences*—our authors put to him the following puzzling queries:—

“If the church of the old testament was a *close* type” of the church under the new, we inquire—

1st. Since the priesthood of the law was a *married* priesthood, why does the Romish church *forbid marriage* to her religious orders?

2ndly. Since in the type the high priest's office was *hereditary*, how comes it to pass that in the antitype it should become *elective*?

3rdly. “What precedent does the Jewish church afford for the college of cardinals, in which is vested the mighty function of choosing Christ's vicar for him?”

4thly. Whereas the high priest among the Jews had, by the Mosaic Institute, no legislative authority whatever; how comes it pass that Popes claim the power, not only to exercise temporal dominion in their own territories, but to give law to nations, to depose monarchs, to bear the title of “King of kings and monarch of the world,” to hold the two edged sword of divine power, to excel the mightiest sovereigns of the earth as far as the sun excels the moon, to apply to themselves the language of God to the prophet; “See I have set thee over the nations and over the kingdoms to root up and to pull down, and to destroy, and to throw down, and to build up;”—Jer. 1—10. To compel emperors to hold their stirrup, to lead their horse, to kiss their toe, and to receive from them the authority to reign over their subjects? Is any parallel to be found to this in the descendants of Aaron—at least till the Maccabean race, without any divine authority became priestly warriors under extraordinary circumstances?”

When Mr. S. has answered these questions satisfactorily, we may begin to tremble for the safety and perpetuity of

our beloved protestantism, but *no not till then*.

Having read some of Mr. Sibthorp's published sermons, which were delivered by him in his happier days, we were not a little surprised that he should have been won over so fully to the side of the Romanists, as to give utterance to such language as the following. These paragraphs we are about to quote is from a pamphlet recently published by the curate of St. Mary's, and professes to contain a satisfactory reply to the question—why have you become a catholic? We insert the passage for the sake of giving the admirable reply of the authors of the *Serious Remonstrance*.

Representing Rome as speaking to protestants, Mr. S. says, *vide* his pamphlet, p. 50:—

“Your return to me will be like health to the feeble, and strength to the faint; like an infusion of young blood into an old frame. You will be welcomed with gladness, and rejoiced over with singing, and the joy of thee on earth shall be re-echoed and sustained by that of heaven, the devout thanksgiving of the sixteenth Gregory, for the recovery of the strayed sheep of his flock, will be taken up by the first of his name, the *saint in heaven*, for the renewal of that conversion of England, for which both *he on earth* so fervently prays, and *he in heaven* so continually intercedes.”

To this splendid burst of Romanist charity, the Hull clergy thus respond:—

“Now as we did not happen to know that St. Gregory the 1st ‘ever liveth in heaven, having supposed that office to belong exclusively to One greater than he; we should never have thought of such an argument, to persuade British christians to return to their allegiance to the sixteenth of his name. The latter, no doubt, would be very glad to receive us, whether he ‘prays fervently’ for us, as you say; or *curses* us once a year at Rome with all other heretics, as his is most generally asserted. Having, however, no wish to infuse youthful blood into the aged frame of the ‘Man of sin,’ and no desire to gratify any Gregory from the first to the last of those who assume the name; we can only regret, as we do most sincerely, that it should ever have entered into your mind to pen such an absurdity, or to expect that it could

produce any desirable impression on the mind of your readers. The present pope has enough to do to keep Spain, and Austria, and Italy in order, without seeking again to filch Peter pence out of Englishmen's pockets, for the glory of his tiara, and the good of souls."

We dare not make another extract from this admirable pamphlet, as we might be doing an injustice to its authors. We recommend the "Remonstrance" to the attention of our readers, and would just add at closing, that if the wealthy members of the Episcopal church, were to purchase a *thousand* copies, and circulate them gratuitously, the money would be well employed. It is high time for protestants to look about them; let them work while it is called to-day, for the night cometh when no man can work.

We take our leave of the writers of the pamphlet under review, by quoting the words of that prince of preachers, the late Rev. R. Hall of Bristol.

"Whether popery will ever be permitted, in the inscrutable counsels of heaven, again to darken and overspread the land, is an inquiry in which it is foreign to our purpose to engage. It is certain, that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost; and of seeing the pretended rights of their church restored in full splendour. If anything can realize such an expectation, it is undoubtedly the torpor and indifference of the protestants, combined with the incredible zeal and activity of papists; and universal observation shews what these are capable of effecting,—how often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality." We add no more. "He that hath ears to hear, let him hear."

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### Progress of the Temperance Cause.

#### ENGLAND.

##### *Hull Christian Temperance Society.*

During the past month, the weekly meetings of this society have been regularly held. Addresses have been de-

livered by Messrs. Radford, C. Hewitt, Loten, Till, Holdstock; the veteran teetotaler, Mr. George Hewitt, of Leeds; and the Rev. T. J. Messer. Several persons have taken the pledge, and the meetings have been, generally, lively and useful. We would, however, just observe *en passant*, that many persons who have taken the pledge, seldom or never show their faces at a temperance meeting. The same complaint is made, we perceive, by the active friends of the Hull Temperance Society. There are three Rechabite tents in this town, but very few of their members come forward to assist at the weekly meetings. It has been facetiously remarked that Rechabites are "double milled teetotalers," but we shall dispute their right to that title, if they are not more active in promoting the temperance cause. We have also to regret the want of unity of effort among the members of the societies in this town, and beg to suggest the propriety of the members of the committee of each society deliberating upon the adoption of some plan by which a more united attack may be made upon the forces of the enemy. We have no desire to see the societies amalgamated, because we think less good would be done, but we do think an occasional visit on the part of the advocates belonging to both associations, to each other's field of labour would be beneficial. We are glad to find the committee of the Hull Christian Temperance society so attentive to the discharge of the duties connected with the offices they fill; but after all, *increased activity* is desirable. There is yet much remaining to be done; let us work while it is called to-day. Before our next magazine appears the intended festival of this society will have commenced, and we trust that during the coming month, the members of the association will feel it their duty to exert themselves, in order that a good attendance may be secured at the various meetings connected with our first anniversary. The committee have opened a correspondence with several eloquent friends of the cause, whose services they hope to secure. We have only to add—

"Except the Lord conduct the plan,  
The best concerted schemes are vain,  
And never can succeed;  
We spend our wretched strength for nought,  
But if our works in Christ be wrought,  
They shall be blest indeed."

*Hull Temperance Society.*

The annual festivities connected with the above society were held during the week preceding Easter, and we are glad to learn, that the meetings were very animated, and that a fresh impetus was given by them, to the good cause. John Wade, Esq., presided at the meetings, which were addressed by Mr. R. Firth, the Rev. J. Stamp, Mr. Sherwood, surgeon of Barrow; and Messrs. Webster, of Hull, Swan, of Huddersfield, and G. Hewitt, of Leeds. It appears from the report, that 500 signatures were taken at the Freemason's lodge during the past year, and that the society is in a very vigorous state. We wish this society as well as all other temperance societies, increased prosperity and success. Though not formally allied with them, we are not the less pleased to hear of their increase, and stability. There is room enough for us all, in that wide field where intemperance so fearfully triumphs, and all, however they may differ in opinion on minor points, may make a disjunctive and yet united effort to destroy the national vice.

We learn from that interesting and cheap periodical, the *National Temperance Advocate and Herald* that the cause of teetotalism is progressing in many of our provincial towns. Mr. John Hockings is labouring with great effect in the neighbourhood of Manchester, and Mr. Millington, the indefatigable agent of the British Association, appears to have been very successful in the northern part of the island. In Cornwall, the cause is triumphing over opposition, and very many are enlisting under the banner of true temperance. At Wrexham, twelve public houses have been closed, and it is expected that others will soon be to let. The following incident is contained in the Wrexham report:—"A man lives near Wrexham who before total abstinence appeared amongst us, was a wretched drunkard. His wife and family were the poor sufferers, he, being habitually drinking, could not sustain them. They were often without meat, and all destitute of proper clothing, and, as in all cases of drinkers, had credit for nothing but a bad character. When he declined drinking he became very ill, and the doctor who

attended him said that leaving off drinking would not agree with him; but he must take a little. The poor man replied, 'I'll try to do without taking a little.' 'Well,' said the doctor, 'you will die, then.' The sick, but spirited man, looking the doctor earnestly in the face, replied, 'Well, I'll die, then.' The man, however, soon recovered, and is now a healthy looking teetotaler."

## Poetry.

## THE CUP OF INTEMPERANCE.

"Away! there's blood upon thy brow!"

No, offer not the cup to me,  
I would not see its flow;  
Its dark and poison'd brim I'll flee,  
Its guilt I may not know.  
Think'st thou because in youth I'm sad,  
And bitter thoughts are mine,  
And life in sombre robe is clad,  
That I shall seek the wine?

What though my cherished hopes are fled,  
And now this heart is sore,  
What though these eyes no more shall see  
The bitter scalding tear;  
What though a Simoom's withering blast  
Hath swept it o'er my soul;  
I would not cease to feel its might;  
By draining deep the bowl?

Why tempt the fever'd lips to taste  
The poison lurking there?  
Why make this heart a burning wasteland,  
A dwelling for despair?  
What if this scorched and fevered brain  
Shall with its anguish glow?  
Shall I the wildering wine-cup drain  
To quench its fire? O, no!

Though grief hath set her Cain-like mark  
Upon my youthful brow,  
And life's bright scenes to me are dark,  
Uncheering in their glow;  
The soul to wasting fires a prey,  
The child of misery,  
And sorrow o'er life's rugged way  
My portion still shall be;

Though life hath little joy for me,  
And friends we loved are gone;  
And while I brave this stormy sea,  
I feel that I'm alone;  
Though life's pale glimmering lamp  
And soon will set in night,  
The cup with blood upon its brim,  
Shall never quench its light.

HARP OF THE HILLS.

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE  
PROMOTION OF EVANGELICAL RELIGION,

AND  
*The Principles of True Temperance.*

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No. 5.

MAY, 1842.

Vol. I.

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"SPEAKING THE TRUTH IN LOVE."

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THE INJURIOUS INFLUENCE OF INTEMPERANCE

ON ALL THE RELATIONSHIPS OF DOMESTIC LIFE.

BY THE REV. R. BAKER.

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"It leaves a wreck, where love before,  
Was wont with gentle sway to reign;  
Contentment owns its furious power,  
And flies with all her peaceful train!  
It rushes like a mighty flood  
O'er all that's holy, just, and good!"

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THE evil of Intemperance is pregnant with the most fearful consequences, not only to those who indulge in it, but also to those with whom they are more immediately associated, for, the drunkard does not stand alone; there is not a relationship which he sustains, in which he is not to be viewed as a grievous calamity.

Let us view him as sustaining the responsible situation of a PARENT. He is surrounded by immortal beings, for whose conduct, to a certain extent, he is accountable; and whose fate is so linked to his own, that he must be regarded as a proximate cause of their condition being miserable or otherwise. To provide for the temporal wants of his household, is one of his first duties; but in what manner is this duty too frequently discharged? Intemperance destroys the finest sensibilities of our nature. Not even the claims of childhood, in its most helpless condition, are respected by the drunkard, so long as the thirst for intoxicating drink remains unsatiated. We need not wonder, then, at finding that the offspring of the intemperate, are often left to encounter the ills arising from the most cruel and heartless neglect.

In the evidence given by R. E. Broughton, Esq., a Police Magistrate and a Barrister, before the Parliamentary Committee on drunkenness, after declaring that his experience had led him to the conviction, that the tendency of this vice was to demoralize and impoverish the community, he makes the following affecting statement:—

"I will mention a case," he says, "to show the baneful and dreadful effects of drinking upon that class to which allusion is made. It was the case of a discovery being made of a family, in a state, that if it had not been seen, it could not have been believed. I think there were four children; there was

no bed, but a few old rags in a corner, into which they huddled; and, for the common purposes of nature, it is quite clear they never left the room. Upon information being given, they were all taken and brought before me. I found that the woman, two years before, had borne a most respectable character, and the father was a mechanic, and could earn, certainly, two guineas a-week. He committed both the husband and wife to prison, for neglecting their family, and adjourned the case for farther inquiry, and sent the children to the workhouse. His brother came before me, and with tears in his eyes stated, that he might have lived in comfort; that from the property derived to himself and his wife he might have been in possession of an income of £200 a year. By examining the boy, who was ten years of age, and very intelligent, I found that the woman regularly rose from the rags on which she slept, and with the father went immediately into the gin-shop, and the same gin-shop. Having described his mother as getting up and going into the gin-shop, he stated, that the biggest boy then went out into the market, and tried to get a few pence by holding horses; leaving the other children to wander about, and pick up a few cabbag-leaves, and so on, to eat. The man himself shook like an aspen leaf, and the woman was reduced to the greatest state of distress and wretchedness. She had scarcely a rag on, and I believe she had not undressed herself for months. It was like a dog and whelps, they all lay down together, and the all got up together, and there was not one of the comforts or conveniences of civilized life."

This is, indeed, a revolting picture of domestic misery; but its fidelity is not to be disputed; neither is the scene which it portrays to be viewed as altogether uncommon; on the contrary, it is to be feared that it illustrates the direful effects of intemperance in innumerable cases, although they may not all present the same features of disgusting wretchedness.

Mr. Mott, who for some time was contractor for the management of the poor in Lambeth, and several other parishes, is stated to have investigated the cases of 300 paupers who came before him; and that, after having conducted the inquiry for some months, he discovered, that, in nine cases out of ten, the main cause of their pauperism was "the ungovernable inclination for fermented liquors."

As the father of a family, then, the drunkard, instead of being the nourisher of those whom the Almighty has made dependent upon him, is, too often, the reckless destroyer of all their comforts. He takes his children's bread, and does far worse than cast it to the dogs. He exchanges it for a poison, which he first disorders his own body, and endeavours to effect the ruin of his own soul, and then attempts to accomplish the destruction of others. Such an individual is declared, by the voice of inspiration, to be worse than an infidel, and yet, while the land we call our own, is groaning beneath the misery inflicted upon it, by hundreds of thousands of such unhappy beings, so inconsistent has been our piety and christian zeal, that we have been calmly looking on the wide-spread ruin they have already occasioned, without once supposing that any obligation rested upon us, to make a decided and persevering effort to arrest them in their desolating career. True, we have commiserated the far distant heathen. We have wept at the recital of the woes which ignorance and sin have inflicted upon men of other colours, and of other climes.

\* I have known instances where loaves of bread, which had been given for the support of starving infants, have been exchanged for gin, as well as beds sold and clothes pawned to obtain it.—*Poynder's Evidence on the Police of the Metropolis.*

have sent the Gospel to the home of the Hottentot, and, at the expense of a noble sacrifice, have given liberty to the oppressed and deeply injured Negro: but for the multitudes of infinitely more wretched beings around us, who are themselves the subjects of the most degrading slavery, and who are inflicting the most distressing evils upon others, we have yet felt no adequate pity or compassion.

But, possibly, the circumstances of an intemperate father may secure those who are dependent upon him from the evils of destitution; still, there are other directions in which his habits will be found destructive to the happiness of his family.

It devolves upon the parent to aim at forming the character of his children, in accordance with the will of God; to instruct them in those truths by which alone a proper bias can be given to their principles and affections. Now, it requires no very extensive acquaintance with human nature to know, that it is in vain to expect from the intemperate that attention to the intellectual and religious training of their offspring, which is necessary to their present and eternal welfare. We might as reasonably expect, that the tiger would teach its cubs to imitate the harmlessness of the lamb, or that the vulture would instruct her young to copy the manners of the dove, as expect that such as are themselves addicted to a vice, which lays prostrate all the powers of the mind, and brutalizes all the affections of the heart, would be solicitous for the mental and moral improvement of others. If the drunkard should not have imparted to his offspring such a physical organization as will produce in them a powerful inclination for intoxicating liquors, when they have once experienced their stimulating influence, and thus predisposed them to follow his example; there is ample reason to fear, that they will grow up in that ignorance, which is itself the parent of immorality and crime. But without reasoning upon the subject, we have before us facts, too numerous and too impressive, to allow us to imagine that the families of drunkards, in general, will be otherwise than ignorant and depraved.

Professor Edgar, in describing the melancholy effects of intemperance which had come under his own observation, says, "I knew three widows who kept spirit shops, one of whom had had three husbands, and the others two each, who died of drunkenness. The first of these had a son who killed himself by drinking. A son of the second was transported for stealing while drunk; and of the family of the third, two sons and four daughters became drunkards!"

We have access, for evidence upon this part of our subject, to two sources of information—the reports of those who have had the guardianship of the poor, and of those who are familiar with the general character of our public criminals; and from both we are justified in declaring, that drunkenness, on the part of parents, by causing them to neglect the proper education of their children, and to inflict upon them the evils of poverty, has been the cause of a far greater amount of juvenile delinquency, than has been produced by all other causes together.

That we have a vast extent of moral machinery continually in action, to promote the spiritual welfare of the poorer classes in particular, must be admitted. Tens of thousands of Sabbath and day schools are scattered over the entire surface of the country—religious tracts are circulated by millions, and Christian instruction is to be obtained at the very door of almost every cottage in the land—and, yet, the ignorance and immorality of the poor is the theme of

our incessant lamentations. "Train up a child," says Solomon, "in the way he should go, and when he is old he will not depart from it." Some cause, then, of such a state of things must exist, beside our original ignorance and depraved natural tendencies; and there is too much reason to conclude, that the great cause of it is the habit, so prevalent among the labouring classes, of indulging in the use of those liquors, which, by destroying moral sensibility, impairing the intellectual faculties, and unduly exciting the sensual passions, reduce men to a mere animal condition, and thus render them regardless of all mental and moral improvement.

If the drunkard should be a HUSBAND, and should be united to one, who has not only given him her hand, but the strongest, tenderest, and most confiding affections of her heart—to one, who has not only loved him with the fondest of woman's love, but who has felt the deepest solicitude for his eternal welfare, how deep must be her misery!—how dark and cheerless her lot! To such an one he is under the strongest obligations to be a protector. He is bound, by the most sacred of vows, to provide for her comfort—to cherish her in sickness—to relieve the cares, and to soothe the sorrows peculiar to the condition of a wife and mother—in short, he is bound to requite her love with a corresponding affection. But how does he perform these vows and engagements? How does he discharge these weighty obligations? Perhaps, by treating her religious principles and feelings with infidel derision and contempt; thus adding to her other sorrows, the grief arising from the conviction, that he is despising the only means by which his nature can be renewed, and by which peace and happiness can be made the inmates of her disconsolate habitation. Perhaps, by compelling her to subsist on the coarsest, and scantiest fare, while he is squandering his substance in rioting and excess. Perhaps, by leaving her, night after night, in a state of loneliness, far worse than that of widowhood; and by returning from his usual haunts of dissipation and licentious mirth, only to pour forth upon herself and her helpless infants, the bitterest invectives, and most profane imprecations, which can proceed from a depraved and infuriated heart! These are some of the methods, by which the abandoned victims of intemperance have succeeded in destroying the comfort, and in breaking the hearts of the most amiable of women; and in converting those homes, which, but for intoxicating drink, might have been scenes of health, of cheerfulness, and plenty, into the abodes of pining sorrow and hopeless destitution.

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## ON THE EXISTENCE AND INFLUENCE OF SATAN.

*To the Editor of the Christian Temperance Magazine.*

DEAR SIR—As there are many persons in this enlightened age, who deny the existence of Satan, notwithstanding all that is said in reference to that malific being in the book of truth, will you oblige me by finding room in your valuable miscellany, for the following extracts. The first is from the writings of a talented Wesleyan Minister; and the second is by the Rev. R. W. Hamilton.

Yours very truly,

PHILO VERITAS.

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"The Book of God makes known to us, that which philosophy could never develop; and therefore I feel no hesitation in saying, that unless we admit infer-

nal agency to be a scriptural doctrine, we can make no manner of sense of many of its parts; but it must be a complication of *absurdities*, a jumble of *contradictions*.

For instance, when our Lord was about to perform a miracle on the demoniac, (Mark v, 12) it is said: The DEVIL\* besought him, saying, "Send us into the swine, that we may enter therein." Now, how absurd would it be to suppose with some, that it was the sins of man, which besought Jesus to send them into the swine! As to the man's conscience, it could not be that, unless objectors will undertake to prove, that a man has *many* consciences; and if this can be done, we shall realize a new era in the metaphysical world.

But again, it is said in Mark iii, 22—"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils." Now, I believe all men uniformly admit Jesus to have been a virtuous person; but whether they do or not is of little consequence, because opinions can never alter facts, and the scriptures assure us that "he did no sin, neither was guile found in his mouth."

Now, how absurd would it be to say, He hath conscience, and by the prince of consciences casteth he out consciences!—or in other words, He hath *sin*, and by the prince of *sins* casteth he out *sins*: which would be making sin, or conscience, the "cause and the effect, the agent and the patient, the moving principle and the thing moved:" but I refrain from drawing the absurd, the unphilosophic conclusion; and humbly think, that the doctrine of *Devils* is as clearly depicted as any other truth in the whole bible; and, as all that has been advanced against it is mere *hypothesis*, unsupported by argument, and perfectly unauthorized by scripture, I hope like the bursting bubble on the passing stream, it will soon evaporate into empty air. For my own part, the objections which have been, and which might be raised against the mishapen hypothesis of NO DEVIL, are more convincing to me than all the mighty series of reasoning that has been advanced in support of it, however specious to some it may appear.

There are persons who labour to prove, and attempt to explain, the existence of an evil power without a being. But, how an evil power can exist, without some being in whom that power must inhere, or some being to exert that power, I am at a loss to discover: power without being is nothing; and whenever we attempt to form in our mind an idea of an abstract power, we attempt to form an idea of a *nonentity*.

If the objectors to the existence of Satan deny the existence of an evil being, they are obliged as philosophers, to deny that of power; because to suppose the existence of an evil power, without an evil being, is to suppose the existence of an effect without a cause, which is not only contrary to the received rules of philosophising, but to common sense,—this being, as it should be, its broad and only base.

"But," say some, "according to the best interpreters of the oriental languages, the word Devil means a calumniator, an accuser, or an adversary." These, no doubt, are prominent features in Satan's character; they *originated* with him, they are models of infernal genius; offsprings of the lower world. The Devil is emphatically the enemy of man; the accuser of the brethren, and the adversary of souls; going about seeking whom he may devour."

Admitting that these terms will apply to men, yet this can be no argument against the existence of lapsed intelligences. No; if we place either of these terms in the room of Devil, in the passages just quoted, we shall be pressed with equal difficulty. He hath *calumniator*, and by the prince of *calumniators* casteth he out *calumniators*; would be equally absurd with the other terms conscience or sin. So that we must either remain in the bewildering vortex of absurdity, or admit the existence of some being; and this is all we contend for, call him what you please, for names can never alter the identity of nature. This subject is one so abstruse in its nature, in the investigation of which, the mind is carried into unknown

\* The fabricators of the hypothesis of NO DEVIL, say, that they cannot tell how the Devil can do what is ascribed to him without being omnipotent and omnipresent. Indeed! but, if we admit that a *definite* is often used for an *indefinite* number, the mystery is at once developed.

regions, we must expect, that mystery will set a boundary to all human reason, a boundary that we can never pass; and unless we implicitly believe the Bible, we must for ever wander in darkness. Abstracted from revelation, we can neither account for the existence nor non-existence of the Devil, for the following obvious reasons. The existence of all spirits is above our comprehension, above our nature; and whatever we, on the principles of natural reason, can account for their existence, then it must necessarily cease to be supernatural; and "by attempting to make that natural which we admit to be supernatural, we attempt to explain that which we admit to be *ineapplicable*." The rules of duty dictate, that we should divest our minds of prejudice, to look into our Bibles; and when this is done, we shall soon discover, that the doctrine of Devils is no bugbear; that hell itself, is an *eternal*, and *indestructible reality*, a receptacle "prepared for the Devil and his Angels."

Thus much for the arguments of Mr. Thomas, on the "Existence of Satan." Let us now, through the medium of a still more eloquent pen, gaze upon the effect of Satan's influence on the minds of men.

"Look at *idolatry*: it is the debasement of the human intellect: it is the lowness of our reason, and also its disgrace, in leaving its own province, and in not endeavouring to assert its own independence. And yet we know, that an idol is nothing in the world: eyes have they, but they see not; ears have they, but they hear not, neither speak they through their throats." Are there behind those grim visages, those quaint forms of polytheism, any listening, any gazing, any enquiring spirits of the primal fall? To them are offered these libations of blood, these strumpet orgies; to them they bend the knee; around them the incense curls; to them the song arises. "They sacrifice their sons and their daughters to devils:" the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and every such altar is a "table of devils." And we know, that when we think of idolatry, we have to think of idolatry in connexion with the name and under the symbol of the arch-fiend himself; because it is so much his instrument, because it wears so much of his character, and does so much of his work.

Look at *superstition*. By compromises, by torturings, by curtailments, by perversions, truth may be made the most active agent, and the most capacious vehicle of error. There are two forms of superstition which obtain the most prominent notice amidst the obscurities of the inspired revelation: there is the little horn added to the ten horns of the fourth beast, diverse from all the rest, thinking to change the times and the laws, and wearing out the saints; and also the little horn added to the fourth horn of the he-goat, which waxed exceedingly towards the south, and towards the east, and towards the pleasant land. We find that these prophetic symbols are responded to by others in a future inspired page: thus we read of the beast and the harlot; and we read of the Euphratean cavalry. Now it is observable, that the papal usurpation is represented as "after the coming of Satan, with all power and signs, and lying wonders;" the dragon gives its state, and its authority, and great power to the beast—Babylon is the habitation of devils. The rise of Mahometanism is distinguished in the same manner, for that usurpation is represented as having a presiding chief; and they have a king over them, the angel of the bottomless pit. And when Paganism, and when Romanism, and when Mahometanism are represented in their conjoint influence, it is said, there came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, which are the spirits of devils. And it is observable, that when the beast and the false prophet are bound and cast into the lake of fire, then the old dragon is represented as also bound, and a seal is set upon him, that he should deceive the nations no more.

Look at *infidelity*. Men boast themselves because they have the light, and because they can triumph in the illumination; but to other intelligences, when they boast of their light, and triumph in their illumination, it is a darkening interposition, it is an eclipse, it is being struck blind their very selves. For how are we to account for those whose eyes do not see, whose reason does not judge, whose heart does not appreciate the truth? How has the evidence been obstructed? What dark page has come between them and all this effulgence? It is a proof

how these spirits, after all, domineer over our race. "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." So that it would seem, that notwithstanding their proudest reason and their clearest intellect, they are the subjects and they are the victims of that pestilential breath, which has gone over our world, and that deep darkness that broods upon it.

Look at *dissipation*. There is recklessness, and there is daring. How attractive is its glare, how inventive is the musing, how soothing is the dream! But what is the happiness of the world in this respect? It is only the song of captives, it is only the dance of slaves. They follow the course of this world, according to the prince of the power of the air, the spirit which now worketh in the children of disobedience. Hear, ye worldlings, who is your lord; for he stands in strict fellowship with you. His very name is your own: it is he who is in the world; and there must have been a truth and an emphasis even in his own effrontery, when he said, offering the kingdoms of this world, and the glory of them to Christ, "all this is delivered unto me; and to whomsoever I will I give it."

But these general statements may seem to leave the individual unaffected. These are institutions of wickedness—these are the strongholds of evil: they rule mankind in masses: they have all the influence of long established customs: they surround themselves with all the authority of usages: they have a joint field of empire: they may be compared to the nets of some mighty hunter, drawn around every avenue, leaving only a small intervening space, but so tenacious of the prey already ensnared, that it need but be more closely drawn to affright and to harass its present victims.

Satan cannot have a small power when he is called the prince of this world, having his kingdom, and having his vassals. He cannot have a small power when he is called the god of this world, having his temples, and his worshippers, and his missionaries. It may be said that this must leave the individual unaffected; but the Scripture shows there is an individuality in this misrepresentation; and it is in the multiplication of individual cases, that the domination of hell consists. "Ye are of your father the devil; for his works ye do." "The devil sinned from the beginning;" and he that sinneth is therefore of the devil. "In this the children of God are manifest, and the children of the devil."

Can we doubt therefore of the influence of which we speak? The fall is a monumental fact which proves it; the first born of man "was of that wicked one, and slew his brother:" and the antient dispensation knew no greater curse than this, that "Satan standeth at his right hand." Jesus Christ came into the world to destroy the works of the Devil. Think of his temptations! and then say, did he combat with a shadow, or were they real things against which he struggled, and against which he prevailed? Ask further, what is the purpose of Christianity? It is a great scheme of deliverance and disenthralment; therefore it is to turn us from the *power of Satan* unto God; to deliver us from the power of darkness, and to translate us into the kingdom of God's dear Son. And observe how the fact is constantly admitted and assumed. Is the ministry of the word ineffective? "The devil cometh and catches away the good seed out of the heart." Is there hypocrisy? *Satan* is transformed into "an angel of light;" and, therefore, no great wonder if his ministers become ministers of righteousness. Is there prevarication in holy engagements? "Why hath *Satan* put it into thy heart to lie unto the Holy Ghost?" Is there persecution? It is "where *Satan* dwelleth," and where *Satan's* "seat" is, and he casteth into prison. Is there defection? "Many have turned aside after *Satan*. But there is no end to the wiles of the devil, nor can we ever sound the depths of *Satan*."

Finally, what a melancholy spectacle the world presents to our view. The prince of hell, the anarch of heaven, has traced his dark footsteps to our earth: here he has raised his cursed throne, here he exercises his cruel mastery, here sways his iron sceptre. The vassal nations crouch before him. He has blighted our earth

into moral barrenness, save a few acres of verdure, a few enclosures of fruitfulness skirting the wide waste. The battle blast is his music. The breath of pestilence is the wing on which he rides onward in his course. Tears and sighs are the libations and the hymns of his worshippers. The shouts of idolatry and superstition are received as the applause of his supremacy, and the homage of his deification. He travels like light, from region to region, and from pole to pole he drinks in the groan of creation's travail. He goeth to and fro in the earth, and walketh up and down upon it. Because his time is short, he scatters the brands of mischief and ruin thick around us; and they, setting on fire the course of nature, are themselves set on fire of hell. This is the voice from the deep; and it tell us, that *demons* are not forgetful of their power, nor unmindful of the tenure on which they hold dominion."

## The Christian's Sketch Book.

No 2.

### THE RANSOMED PRODIGAL.

(Concluded from page 57.)

No sooner had Mathew — felt the powers of the world to come, than he resolved to offer himself as a candidate for admission into the church of Christ, which offer was kindly accepted, and he was placed among the princes of the people.

From this happy period he was enabled steadily to urge his way towards the "better land." Being "risen with Christ," he "set his affections on things above, not on things of the earth," and strove in every possible way to "adorn the doctrine of God his Saviour in all things." Firmly fixed on the Rock of ages, he was not moved by the hostility of his Romanist relatives, or by the malignant and unwearied attacks of his spiritual foes. That God, who had delivered him when on the battle field, and pardoned his iniquities when he bowed a penitent before his throne, possessed all his heart.

"And day and night 'twas all his care  
To guard the sacred treasure there."

Having been made a partaker of those joys which are consequent upon faith in the atoning blood, he felt anxiously solicitous for the salvation of others, and the language of his heart now was,

"What shall I do to make it known  
What Christ for sinful man hath done?"

He became, therefore, an instructor of the ignorant, and a comforter of the dis-

tressed. Of him it might be said, as of his Lord,

"Betwixt the mount and multitude,  
His days were spent in doing good,  
His nights in praise and prayer."

Shortly after his conversion he left Lankfort, and settled awhile in Belfast, where he was the honoured instrument of plucking some notorious sinners from eternal perdition. Among the number were several poor victims of seduction, for whom he procured places in the penitentiary, and I have reason to believe that these will be his "crown of rejoicing in the day of the Lord."

He had not been long in Belfast ere his labours of love, were interrupted by a violent illness, during which the foundation of that disorder was laid, which was the means of calling him from "exile home." From this painful hour, down to that which terminated his useful life, he was hardly ever free from pain. The sphere in which he was called more especially to glorify his God, was the bed of suffering. There he became a spectacle of wonder and admiration to angels and men. There his graces were tried—there his spirit was made pure; and of him it might be said in a qualified sense, as it was said of his Lord, "he was made perfect through suffering."

In hope of recruiting his wasted energies, he undertook a journey to this kingdom, and occupied a house near one of the large towns of the West-riding of Yorkshire, and there it was, in the course of my pastoral visits, I first met with him. I well remember our first interview. The soft and beautiful lustre of the vernal sun irradiated my path, as I bent my steps towards his dwelling, which I entered under the influence of

those peculiar feelings, which visits to the chamber of sickness generally awaken in a Minister's heart; and though years have rolled away since that day on which I first beheld the face of my patient, suffering friend, still I seem to feel the same sensations, whilst sketching the scenes connected with his death. The reminiscence melts my heart with sorrow, and yet I cannot refrain from putting on record, the last struggles of the blissfully departed saint. The moment will never be absent from my mind, in which I saw him for the first time. The finger of death had already touched his face, but from his eyes beamed the future glorified victor, in wonted brightness. I found him sitting in a chair, supported by pillows. I enquired the state of his religious feelings, and found on making the enquiry, that he felt just as I wish to feel when quivering on the confines of the present world. "I am happy, sir," said he, "in the midst of affliction; and had I but strength,

"I would my every moment spend  
In publishing the sinners' friend."

We prayed together, and parted. A few days afterward we again met, and during that interview I received from him the account I have given of his early life. I also entered into close conversation with him respecting his religious views and feelings, and the result of the whole was a settled conviction that he was like Barnabas, "a good man, and full of the Holy Ghost, and of faith unfeigned." By faith and prayer, he cast himself every moment, on the Lamb of the sacrifice, and in this way, to use the beautiful language of a German writer, "his inward man became day by day more glorious, and the last obstacles which manifested themselves in his heart, only gave occasion to the most glorious victory of the spirit over nature." From the commencement I observed little of that self-will in him which is generally so irksome, and I found his earliest efforts, subsequent to his conversion, had been directed against it, and through grace he completely conquered.

He left the scenes of this wilderness, early in the morning of the holy sabbath, and just before his exit, he called his boy—his only one—to his bed side, and asked him, if he could give his Father up. The little one, unconscious of the loss

he was about to sustain, replied in the affirmative, with which my dying friend seemed pleased, and then gently reclining on his pillow, he said, "this weary body will soon be at rest." Day now began to break, and

"Morning spread over earth her rosy wings—  
And that meek sufferer, cold and ivory pale,  
Lay on his couch asleep. The gentle air  
Came through the opened window, freighted with  
The savoury labours of the harvest field—  
He breathed it not: the laugh of passers by  
Jarr'd like a discord in some mournful tune,  
But marred not his slumbers. He was dead!"

The following touching account of the circumstances connected with his departure from a world of sorrow, was given me by his partner, who felt deeply the loss she had sustained.

"A few minutes before he was "called from exile home," he ventured to ask me, whether I could bow resignedly to that dispensation of providence with which I was about to be visited. I answered, "I dare not say any thing, but the will of the Lord be done." He immediately rejoined, "Ah! that is just what I desire—the will of God to be done;" and then he prayed earnestly for the child and myself.

After he had closed his prayer, a minister of Christ entered the room, to whom he said, "Brother, the work is done, I have done with the world, they have given me up, thanks to the God of my salvation." On perceiving his eye to languish, I said to him, "Mathew, are you perfectly happy?" "Yes, very happy," he exclaimed, "and was it not for my extreme weakness, I would shout, God is love!" The last words he uttered were, "this weary body will soon be at—" here his articulation failed, and with

"One gentle sigh, he broke from earth's sad scenes,  
And soared to regions ever bright and fair."

Such was the end of the recovered prodigal."

That he was a man eminently blessed of God, an example of patient suffering—a vessel fitted for the master's use, none who read this brief sketch will for a moment doubt. From the period of his conversion to his death, he was kept in the crucible of affliction, but he lost nothing in the fire but the dross of sin.

"His God sustained him in his final hour,  
His final hour brought glory to his God."

I am fully aware that I have not done justice to the subject I have taken in hand, either in the sketch I have given of his life, or the account I have furnished of his end, and I am constrained to acknowledge,

"The death bed of the just is yet undrawn  
By mortal hand; it merits a divine:  
Angels should paint it, angels ever there—  
There, on a post of honour and of joy."

A few days subsequent to his peaceful end, I was summoned to attend his funeral, and never shall I forget the fine manifestation of affectionate regard on the part of the villagers amongst whom he had awhile sojourned. We laid him near the temple of prayer, and as the earth fell heavily upon the lid of his coffin, we thought of that day, when he would come forth with joy from his narrow resting place. "Sleep in peace," I involuntarily exclaimed, "the day of deliverance is at hand, for

"Spring will visit the mouldering urn,"

and then

"Arrayed in glorious grace,  
Shall thy vile body shine."

and thou shalt soar away to those cloudless regions, where the pressure of affliction's hand will never be felt—nor the form of death ever seen. We mourn the loss we have sustained, but we do not complain. "The Lord gave and the Lord taketh away." Thou art safe from the tempest, and the storm. No blight can now fall upon thee. The influence of hell will trouble thee no more. Thou hast gained the "very purpose and goal of mortality—" "thy weary body is now at rest," and thy regenerated soul is gone to dwell—

"For ever with the Lord!  
Amen, so let it be;  
Life from the dead is in that word,  
'Tis immortality.

Knowing as thou art known,  
Thou wilt repeat that word;  
And live before the eternal throne,  
For ever with the Lord!

That resurrection word—  
That shout of victory—  
Once more, for ever with the Lord!  
Amen, so let it be."

T. J. M.

## The Temperance Sketch Book.

No. 6.

### THE INEBRIATE.

BY THE REV. G. F. RYAN, D. D.

"What is a drunkard? a lust serving devotee;  
To his own passions, and Satan a slave;  
Fill'd with a wild idiotical levity,  
Crushing his hopes on the brink of the grave.  
Waken him, waken him, friends of humanity,  
Let not his misery strike you in vain;  
Rouse him, and show him his reckless insanity,  
Place him in safety, and bid him *Abstain*."

The *habitual drunkard* is an object which, one would suppose, cannot fail to awaken, in every well regulated and *piously affected* mind, emotions of *pity* and *disgust*! pity, that a being wearing the *human frame*, should be sunk in moral degradation; and *disgust*, at the *vice* by which *every principle of morality* and even of *humanity*, has been prostrated in the dust, and the *victim* of intemperance involved in a ruin, amidst which, his physical energies are sepulchred, and the *immortal soul, stained with the blood* of the *inebriate suicide*, passes to her final audit and her inevitable doom! But how much are the *keenness* and *poignancy* of those emotions increased, when they are the concomitants of reminiscences which are themselves identified with days of early sunshine, and seasons of juvenile respectability and comfort. What throes of anguish are felt, when we associate with the *very appearance* of an *individual*, the years which have been wasted in the giddy whirl of dissipated pleasures—the property which has been recklessly squandered—the pious counsels which have been *long* and *wickedly contemned*, and the *poverty, wretchedness, contumely, and low servility*, which are the *legitimate fruits* of such *maniac profigacy*! But distressing as such things are, where is the *town* that does not present us with *one, or two, or more* examples, illustrative of the appalling evils produced by *intemperance*, and in which, as in a *vortex*, the besotted drunkard has been engulfed? Such a man, however, perishes not *alone* in his iniquity? Some of his *own family* have been allured by his example, within the influence of its

fearful eddies, and on the rapid whirls of which they have floated for a few short months, or years, and have then, despite of all warnings, and of all efforts, been for ever absorbed by its insatiate gorge! Or if any of them have been prevented, as by miracle, from sharing in so dreadful, and hopeless a calamity, yet still what temporal ills have been entailed upon those who have survived the parent inebriate, by whom they have been made dependant, perhaps, in very early life, on the precarious supplies of a cold and inefficient charity, or subjected to unmerited inflictions from the hand of an unfeeling taskmaster. This is no fiction. It is descriptive of circumstances in real life. Alas! the scenes are realities, too clearly developed to be successfully disputed, too proximate to remain unrecognized; and too true not to be felt.

AMICUS, was the only son of fondly indulgent parents, whose circumstances were those of easy independence. Nor was this all—they were reputed pious, and one, or both, were in communion with a christian church. Born under such auspices, and of such parents, the care bestowed upon him from the first moment of his being, was all that we might be led to expect. His education was watched over with corresponding solicitude and tenderness. He was intended for business, and, therefore, no expense was spared, in order to fit him for that, which might become, ultimately, the object of his deliberate choice. That choice was made. The business was a respectable one; and the fond parents bound him to one of the most competent tradesmen, in one of our large commercial towns, who was as kind as he was clever. The term of apprenticeship was faithfully served, and no time was lost in effecting arrangements for his settlement in business, within a few miles of his parental residence. With the commencement of business, he took up the profession of religion, and joined a christian church. Thus far, all appeared to be going well. Would that it had *always continued* so! About this time, also, he paid his addresses to a pious young lady, by whom his professions of attachment were sincerely reciprocated, and tenderly, but prudently acknowledged. To his union with the object of his deliberate choice, no parental objection was interposed, though that object was *portionless*, and the nuptials were anticipated

with apparent mutual good will. But without any assignable cause, (except avarice,) he abandoned the female whom he had vowed to love, and to make the wife of his bosom, and the mistress of his house. By such conduct, her heart was broken, and she sunk into an early tomb, *pitied, and beloved by all who knew her, except one—Amicus!* From this time, God never appeared to have smiled, either upon him or his circumstances! He soon married a person of considerable property, but the frown of heaven had alighted on his "*basket and his store!*" His paternal parent sunk into the grave, having bequeathed to him an estate, whose rental was between 500 and £600 a year, independently of what would be inherited by him, at the death of his maternal parent. In a very few years, subsequently to the period to which I am now referring, his conduct became profligate, and his habits, those of a *confirmed inebriate*. In his wife, also, was the appetite for alcoholic drinks created, by previous habits of moderate drinking; and being now brought into immediate contact with *conjugal influence and example*, she too, became an *inveterate and habitual drunkard*; nor was she reclaimed from her vicious practice, when death summoned her to the bar of an offended God! Ten years had not elapsed, before the whole of his property, whether in estates or business, was wasted in acts of habitual profligacy and wanton riot. When those sources of supply were dried up, then, household furniture, beds and bed clothing, wearing apparel of all descriptions, were either pawned or sold to obtain the accursed beverage, until, at length, he was conveyed *moneyless and shoeless* to the workhouse of the parish in which he lived, and to which, he *might* have been an ornament. Being removed, in the providence of God, to another part of the kingdom, nearly twenty years had rolled away since I had either seen, or heard much about him. At the termination of that period, I had occasion to visit the neighbourhood in which he lived. It was *noon*; and amidst the bright and unclouded sunshine of a summer's day, that I was passing along one of the streets of the small town of —; at the top of that street, my eyes fell upon a human form, clad in the attire of one employed in the *drudgery* of one of the *lowest of menial occupations*. His countenance was turned towards me, and

as the blush of confusion mantled on his cheek, our eyes met; and after a moment or two of reminiscent effort, I *knew* him, and would have spoken, but he moved on, too anxious, evidently, to avoid a rencontre, or, perhaps, those explanations of the *change*, which I should naturally have wished to elicit. I paused in my career; and looking after him, could not help exclaiming, in a kind of half whisper—

“Yes, 'tis HE—but, ah! HOW FALLEN!”

His clothing was such as the poorest would scarcely stoop to gather from a dunghill! Under his dexter arm, he bore a few fragments of wood, which he appeared to be carrying to his home, to be employed in the preparation of his poor and scanty meal! After the circumstance I have described, my mind became anxious, and my enquiries numerous. Nor was I long in learning that he was the tenant of a *miserable hovel*, in one of the lowest neighbourhoods in the town; that the language of the *stoutest blasphemer* was familiar to his lips; that his habits of intemperance were as inveterate as ever, and that no efforts which the friends of humanity, and of religion had hitherto made, had been successful. The most winning persuasives had been employed—the most faithful expostulations had been tried—the invitations of mercy had been recited—and the promises of pardon to the repentant sinner affectionately, and repeatedly pointed out to him; but by nothing could he be induced to abandon the haunts of impiety to which he clung, or the habits of intemperance in which he indulged. The house of God is *entirely forsaken*; and against *Temperance Meetings*, and the Temperance Reformation, he utters the *lowest invectives*, and manifests the deepest abhorrence. Appalling thought! he seems deliberately to have made up his mind to the *perdition* of his *immortal soul*, and, *despite* of all that the *pious* and the *good* have either *said* or *done*, he appears resolved to *seal* his *damnation* with *his own hand*! But must such be the *end* of Amicus, the *son* of *luxury* and the *child* of *prayer*? Must the *loss* of his *soul* succeed that of his *reputation*, his *comfort* and his *property*? Is there *no door* of *mercy* open? Yes, but he refuses to enter. Is there *no kind voice* to warn him off from the fearful destruction which awaits him? Yes,

but he *will not listen* to it! On the cross, he looks with the scorn which scepticism inspires; and on the Saviour, with the apathy of one who is reckless of an *interest* in his expiatory death. But is his case *hopeless*? Must he be *abandoned*, and that *for ever*? Does *Christianity* sanction the *thought*, that while out of *hell*, his *recovery* is *impossible*! Will the disciples of the compassionate Redeemer fold their arms, and say, that the *rescue* of his *soul* is *not worth another effort*? Or, if they should regard the attempt as *utopian* and *absurd*, will the friends of *total abstinence* participate in the *apathy* and the *crime*? I *will not believe* it! Thousands of those who *now practise*, and zealously *advocate* the principle, *know*, that, how *degraded* and *polluted* soever a sinner may be, he is *not beyond the reach* of *divine mercy*, and consequently, not as yet excluded from *hope*. While they, therefore, weep over the temporal and spiritual destitution, which the circumstances and condition of the inebriate present, a voice echoing from the throne of mercy, says, “and such were some of you, &c.” Let us not, then, be discouraged. Many, whom *men* had *pronounced hopeless*, have been reclaimed to the paths of sobriety, and brought to the *arms* of *Jesus*; and *why* may not such be the delightful termination of all the *wanderings*, the *follies*, and *sins*, even of *AMICUS*? Let *christians*, and especially *christian teetotalers* remember, that “he who *converteth a sinner from the error of his ways, saveth a soul from death, and hideth a multitude of sins!*” The *duty* is *imperative*! The *result* involves *deliverance* from *all* that *vengeance* can *inflict*, and the *possession* of *all* that *heaven* can *bestow*! TRY!

April 30th, 1842.

#### THE LOST ONE.

No. 7.

“There is a demon in the cup—  
Corrupt his soul, with upas breath;  
The giddy votary seeks his shrine,  
And finds his smile is—death.”

OCTAVIUS, was once a sober and a happy man. His business prospered, his prospects were flattering, his family—as lovely a family as ever existed on this

side heaven—were all that a father's heart could wish.

The sun never shone on more love, peace and happiness than were around his fireside. But in an evil hour he tasted the poisonous cup and all was lost. He became a drunkard. Oh, the last hour! the last hour of the destroyer of himself, the hopes of his friends, and the prospects of his family, of him who had deliberately brought a blighting curse upon all that was beautiful around him—it was awful.

As he lay upon his bed, groaning under the burden of a guilty conscience, and his family,—they still seem lovely, although reduced to beggary by his infernal appetite—gathered weeping around his bed, I came into the room. "Doctor," said he, "do you believe there is a hell?" Laying a strong emphasis upon the last word as he repeated it. "I certainly do," I replied. "I know there is," rejoined he, "I know there is, for I feel it here; the worm that can never die—the fire that can never be quenched—eternal punishments—endless torments! I feel them, they have begun to be my portion even in this world!"

I suggested to him that the mercy of God was infinite, and would be extended even to the vilest sinner upon repentance. "Repentance," said he, catching my words, "repentance! I cannot repent; the time for repentance is gone for ever! I can reflect on my treatment to my wife, on my dreadful abuse of my children, on my loss of respect, honour, and every noble feeling, and still not be moved—not be penitent. The day of repentance is past—there is no hope—I am lost—I am lost!"

Horror-struck with his expression of despair, and the agony depicted in the countenance of his wife, and the bursts of grief from his children, I knew not what to say. He lay silent for a few minutes, and again burst forth into the most blasphemous expressions of horror and despair; and these were followed by a cry, as if coming from a world of woe, for rum—"Give me some rum? Give me some rum?"

Fearing that in his paroxysms of rage he might spring from his bed, and do injury to those around, as he had on similar occasions exhibited more than human strength, I ordered it to be given him. His wife brought it to his bed side.

Raising himself upon his pillow, and seizing the tumbler, with a convulsive grasp, in both his hands, he made an ineffectual attempt to carry it to his mouth. Enraged at his repeated failures, occasioned by the high excitement of his nervous system, he uttered a dreadful oath, and called upon his wife for assistance. She turned from soothing the distress of the youngest child, a beautiful little girl of some four or five years old, whose excessive grief had drawn the attention of the mother even from the dying husband, to afford him her aid; but ere she could reach the bed, with a fiendish laugh, and a more than hellish spite, he dashed from him the tumbler, and muttering *damnation! damnation!* fell back and expired.

AMERICAN PAPER.

### Progress of the Temperance Cause.

ENGLAND.

#### HULL CHRISTIAN TEMPERANCE SOCIETY.

The first anniversary of this important and useful Association was held during Whitsun week; and though the attendance at the different meetings, owing to the depression of trade and commerce, was not so good as we desired to see, still the meetings were exceedingly efficient, and they have given a fresh impetus to the good cause.

The services connected with this anniversary were commenced on Lord's Day evening, May 15th, in Nile-street Chapel. The Rev. T. J. Messer delivered the Annual Sermon from the 24th chapter of Proverbs, and the 11th and 12th verses. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth the soul, doth he not know it? and shall he not render to every man according to his works?" The sermon which occupied upwards of an hour, was listened to with unusual attention by the congregation, and the collection at the close exceeded the expectations of some of our most sanguine friends.

On Monday evening, a very respectable party of friends sat down to tea, in the

Hall of the Mechanics' Institute, Charlotte-Street, which was tastefully fitted up for the occasion. After tea, the doors were thrown open to the public, and one of the most delightful temperance meetings we have attended for some time past was then held.

The meeting was commenced by the Rev. T. J. Messer, who gave out that fine hymn, beginning with "Before Jehovah's awful throne," which was solemnly sung by the meeting, all appearing to join in the hallowed song. After the hymn, an appropriate prayer was offered by the same Minister, at the close of which important and necessary duty, he called upon William Gordon, Esq. M.D., F.L.S. to occupy the chair. This call the Dr. responded to amidst loud applause, and opened the business of the meeting by a brief but excellent address. The other speakers were Mr. T. T. Lambert, surgeon; Mr. Joseph Andrew, of Leeds; the Rev. T. J. Messer, and the Rev. Dr. Ryan, of Bridlington. We wish we had it in our power to furnish our readers with the speeches which were delivered on the occasion. We once thought of giving a report of them, but finding we could not in our limited space do the speakers justice, we forbear. If the speakers will furnish us with the substance of their truly excellent addresses, we shall feel most happy to insert them in our next number. Mr. Lambert's speech displayed much intellectual tact, and was calculated to fasten conviction upon the most sceptical mind. Mr. Jos. Andrew, exceeded his former self; we have often been delighted with the zeal and eloquence of this untiring advocate of true temperance, but never more so than on Monday evening. The address of the Rev. T. J. Messer called forth a *good collection*; and that of the Rev. Dr. Ryan, gave satisfaction to all who heard it. At the close of Mr. Andrew's eloquent address, Dr. Gordon was obliged by the duties of his profession, to vacate the chair, which was then filled by Mr. R. Firth, the indefatigable Secretary of the Hull Temperance Society. After votes of thanks were passed to the speakers, and the two gentlemen who had occupied the chair, the doxology was sung, and the meeting terminated. Several pledges were taken at the close.

On Tuesday evening, the anniversary meeting for transacting the business of

the Society, was held in Nile-street Chapel. Mr. J. S. Radford was called to preside,—and the following report of the Society's proceedings during the past year, was read by the Rev. T. J. Meesser.

THE FIRST ANNUAL REPORT OF THE HULL  
CHRISTIAN TEMPERANCE SOCIETY,  
1842.

In accordance with the requirement of the seventh rule, your Secretary has prepared, and now offers, in the name of the Committee, a summary of the proceedings of your Society, during their period of management; and also a brief view of its present condition and future prospects.

The Hull Christian Temperance Society was formed in 1841, on the demise of the Hull and East Riding Temperance Association.

Your Committee, when they entered on the duties of their office, found a number of debts were owing by the defunct Association, which debts, they cheerfully agreed to discharge, and they are happy to say, that a considerable number of them are already liquidated, and they hope the whole will soon be paid.

You are aware, that in consequence of your Committee submitting to take upon their shoulders, the old debts of the Association just referred to, their exertions, during the past year, have been considerably crippled; and they have been prevented from carrying out their principles, to the extent they otherwise might have done.

Your Committee are fully sensible, that the strength and prosperity of important institutions (and to this class, they trust the Hull Christian Temperance Society has proved itself to belong) depend on number and respectability, combined with the benediction of God, without whose aid and approbation, every effort made to ameliorate the misery of men, they are convinced, will be unavailing and abortive. Your Society, small in its beginning, and encumbered with a heavy burden, was excellent in its purpose, and consequently, has partially realized the requisites just named. It has become an object of admiration to many, and has fixed itself in the esteem of some who move in the more respectable circles of Society.

More than 200 persons, during the past year, have taken the Society's pledge, and amongst the number, are several sons of intemperance, who are now rejoicing in a liberty, unknown to them during the period of their subjugation to the withering authority of the god of this nation's idolatry. The weekly meetings, during the past year, have been tolerably well attended, and they have been characterized by an attention and decorum truly admirable.

Your Committee rejoice to find, that the principles upon which your Society is based, so far from relaxing their hold of the public mind, are, notwithstanding the pressure of many adverse circumstances, acquiring increased strength and vigour, so as fully to warrant the conclusion, that it is the effect, not of mere temporary excitement, but of the operation of the good Spirit of God upon mankind.

During the past year, contributions have been received from individuals, who are connected with those who move in higher circles of society; and though many of these have not yet had the courage to assume the distinctive badge of your Association, still there appears to exist in their hearts, a strong desire for your success in that important work, in which it is your happiness to be employed.

It is truly pleasing to find, that many Ministers and Members, belonging to the diversified denominations of Protestants, as well as those associated with the Church of Rome, have felt, during the past year, the animating influence of our principles, and are now combining their energies, in order to scatter information upon the all-absorbing subject of perfect sobriety, to the ends of the earth.

In a very brief period of time, the principles of true temperance have disspread themselves amongst all classes of the community, so that, Peers and Commons, Ministers and Magistrates, Merchants and Mechanics, the black and the white, the fettered and the free, are found thronging the temple of sobriety, manifesting a laudable anxiety to extend and increase the triumphs of those simple but efficient truths, which give to the temple into which they crowd, its brightness and beauty. The object contemplated by your Society, is a high and important one; it is that of rescuing

men from physical misery,—plucking brands from the quenchless pit,—and saving for ever immortal souls.

Despite of the claims of taste and inclination, the pleas of custom and etiquette, the supposed rights of interest and hospitality, the sneer of the sceptic, and the frown of the pharisee, the curses of the rabble, and the apathy of the professed follower of the crucified; you have nobly persevered in your work; the school of the cross, has been to many of you, a school of light; and by depending upon the blessing of Heaven, the pleasure of the Lord has prospered in your hands.

While, however, the Committee feel it their duty to offer to Almighty God, the homage of their grateful hearts, for the large amount of good which has already been effected by the instrumentality of Temperance Associations, they cannot but record their deep regret, that so many of those who profess and call themselves Christians, should continue to quaff, however moderately, those liquids, the extraction of which, from the fruits of the earth, is one proof, to use the language of a Minister,\* not more admired for the depth of his intellect, than for the fervour of his piety, "that man is in a state of positive rebellion against his Maker." How then, the followers of the self denying Saviour, can continue to sanction the act of rebellion referred to, by using that which demonstrates its existence, your Committee cannot divine, and they can only pray, that God would give them eyes to see, or a disposition to open the eyes they have, that the day may soon dawn, when all the members of the Church of Christ will rise like a giant refreshed, and free themselves from those galling fetters, which they have allowed the enemy of all righteousness to cast around them; then would the Church soon appear to the eyes of the unregenerated masses, bright as the sun, fair as the moon, beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.

There is one pleasing circumstance associated with the history of the Society, during the year that is past, to which your Committee refer with unmixed pleasure, viz., the bringing to pass of a better understanding between this Society, and the members of the

\* The Rev. J. Harris, D. D.

parent Temperance Society in this town. Your Committee have no disposition to enter into the minutiae of those matters, which originated the disputes that existed between the Society just referred to, and the defunct Hull and East Riding Association, as they have hardly any now amongst them, who were officially connected with the Hull Temperance Society, when those disputes originated; and they are desirous, that all past grievances should be now buried in oblivion.

On the establishment of your Society, the Committee felt an intense desire to create a friendly feeling between the two Societies now existing, and they are happy to say, they have been spared to realize what they so earnestly desired. The ready manner in which the Committee of the Hull Temperance Society, responded to the call for union, they record with heartfelt pleasure, as well as the very gentlemanly conduct of its Honorary Secretary, Mr. R. Firth; and your Committee earnestly hope, that their successors in office, will do all that lies within the compass of their power, to maintain and perpetuate the kindly feeling now existing between the two associations.

Your Committee have to inform you, that a deputation from each Society met together at the Myton Gate Hotel, on the evening of the 26th of April, and after a brief, but very friendly interview, unanimously recommended the necessity of a disjunctive, but still united effort, to raze to the ground, that unhallowed temple, in which the god of intemperance has been so long worshipped; and that, for this purpose, there should be a friendly interchange of speakers between the elder Society, and those belonging to your association.

In closing this necessarily brief Report, the Committee would endeavour to impress upon your minds the necessity for increased exertion in carrying out those great principles, from which so many thousands of the human family have derived so much good. They would also remind you that no good cause can be carried on without the *sineus of war*, and every one at all acquainted with the operations of benevolent institutions knows well, that those sinews, are pounds, shillings, and pence. The good Samaritan gave cheerfully of his money to supply the immediate wants of

the man who had been wounded by the ruthless banditti, amongst whom he had fallen; but in addition to that, he pledged himself to raise a future supply. His time and money were as nothing in his estimation, compared with the recovery of the wounded man, whom he had rescued in the hour of imminent peril. If we wish the temperance cause to progress as rapidly as its value and importance demand, we must deposit it more gifts on the altar of benevolence. Should you ask, why such gifts are demanded? we answer, to assist in disseminating information on the subject of intemperance, through the medium of our magazine,—to employ intelligent advocates,—and discharge the rent of those places, in which our weekly and other meetings are held. In addition to increased pecuniary gifts, your Committee would urge the necessity of more vigorous efforts, on the part of the members, in finding out the deluded inebriate, and bringing him to the sanctuary of God. A darkness, as thick, as palpable, and as damning as ever rested upon human beings, envelopes the minds of these outcasts from society. By almost all classes of the community, they have been neglected and forgot. The Priest and the Levite have seen them lying wounded and half dead, but under the influence of afeafear, or some worse feeling, they have passed by on the other side. The Magistrate has enforced the laws against them, and no fines and imprisonment have been the result. But how few are there, who have wept over their degraded condition, and tried to raise them from the mire and clay, and allure them to a place of safety, of purity, and repose! What have the members of Christ's mystic household done, as a body, for these prostrate sons of humanity? Where are the good Samaritans of the nineteenth century? Where, the melting tenderness,—the subduing benevolence—the perfect self-denial of Him, who came to seek and to save that which was lost? Let us then in imitation of his illustrious example, arise and work, while it is called to day, for the shadows of the evening will soon gather around us, the night of death is at hand, and there "is no knowledge, nor work, nor device in the grave, to which we are hastening." Once more, and your Committee have done, permit us to remind you, that prayer must not be for-

gotten. Drunkenness is not the only evil we wish to destroy. If we would benefit the drunkard eternally, we must be assisted by the arm of Jehovah; and we must remember, that his arm moves in answer to prayer. There are some amongst you, who cannot give much; but most, if not all of you can pray, and in answer to sincere, believing, humble prayer, blessings, invaluable and numberless, will be sent down from Heaven upon us. In this department of our duty, we have hitherto done but little. Let us arise and shake the dust from us, and throughout our future days, endeavour to be "mighty in prayer!" We live in eventful times. There are signs which indicate, that important events are on the tapis. But if we confide in God, he will go before us, as the cloudy pillar went before his Israel of old, always preparing our way, and causing us to triumph in every place.

There will be a severe struggle for a season, between truth and error, light and darkness, effeminacy and self denial; but the final victory is sure! The choral shout must be raised, and on the ruins of that obscene temple, within the precincts of which, thousands are now annually immolated, shall by and by be seen, the pure and beautiful citadel of truth, from the lofty summits of which, shall float on the breeze, the blood stained banner of the Galilean King. All that we want is increased liberality, activity, self denial and prayer; and then, every drunkard will soon be rescued, and the sanctuaries of our land be thronged by those, who now hate the dwelling place of Jehovah's honour.

Intemperance having been utterly destroyed, the chariot of the Gospel, with accelerated speed, shall "roll the round world round," and the glorious day soon unclose its eye lids upon us; when earth with her "ten thousand tongues," and heaven with her glorified choirs, shall pour forth in delightful unison, the jubilant song,—now is come salvation and glory, and the kingdom of God and his Christ, for He hath gotten the victory, Hallelujah! Babylon is fallen, the Lord God omnipotent reigneth! Amen.

T. J. MESSER,  
Secretary.

At the close of the Report, which was heard with deep attention, and elicited the warm applause of the meeting, a statement of the financial affairs of the Society was read by Mr. C. Hewitt, which, for want of space, we have postponed to our next number.

The subjoined resolutions were then passed unanimously:

1st. That the report now read be printed, under the direction of the Editor of the Christian Temperance Magazine.

*Moved by W. Gordon, Esq. M.D., F.L.S.  
Seconded by Mr. T. S. Ramsey.*

2nd. That this meeting offers its thanks to Almighty God, for the good already effected by the instrumentality of Temperance Societies; and solemnly pledges itself to be increasingly diligent in carrying out the great principles upon which they are founded.

*Moved by the Rev. T. J. Messer;  
Seconded by Mr. C. Hewitt.*

3rd. That this meeting being fully convinced, that no permanent moral change can be effected in society, without the Divine benediction, engages to be more earnest in prayer, for the saving influences of the Eternal Spirit.

*Moved by the Rev. G. F. Ryan, D.D.  
Seconded by Mr. Lattin.*

4th. That the following persons form the Officers of the Society for the ensuing year, viz.

*President—Mr. J. S. Radford.*

*Treasurer—Mr. T. S. Ramsey.*

*Assistant Secretaries—Messrs. Rathbone and Hickman.*

*Committee—Messrs. Captain Pelham and Darley, Gaunt, Vinson, Loten, Holdstock, Heeley, C. Hewitt, Wood, T. Fox, sen., Lattin, Riley, Leggott, E. Alcock, Ezart, and Houghton, with power to fill up vacancies, or add to their number.*

*Moved by the Rev. T. J. Messer;  
Seconded by the Rev. Dr. Ryan.*

5th. That the Rev. T. J. Messer fill the office of Principal Secretary to the Society.

*Moved by Mr. T. S. Ramsey;  
Seconded by Mr. M. Gaunt.*

6th. That the thanks of this meeting be given to the Committee, for their services during the past year, and also to

those Ladies who have so efficiently assisted at the present Festival.

*Moved by the Rev. T. J. Messer ;  
Seconded by the Rev. Dr. Ryan.*

7th. That the cordial thanks of the meeting, be presented to Mr. J. S. Radford, for his presidency during the year; and for his services at this Anniversary Meeting.

*Moved by the Rev. T. J. Messer ;  
Seconded by Mr. Hewitt.*

We have only room to add, that the speeches delivered at this meeting were truly excellent. That of Dr. Gordon will not, we trust, be soon forgot. It was a masterly address, on the Physiology of Intemperance, delivered in language studiously chaste and simple, and as it was illustrated by several beautiful diagrams, by the aid of which, the effect of alcohol on the different parts of the body was clearly demonstrated, it called forth loud and lengthened applause from his hearers. The efficient services of the excellent gentlemen who have been present, as speakers, at this Anniversary, will, we trust, be long and gratefully remembered. Dr. Gordon, in closing his speech, repeated his promise, to furnish us with a series of Physiological Papers for the pages of this Magazine, which promise was loudly applauded.

We were glad to see several of the most respectable and intelligent members of the Hull Temperance Society present at our meetings, and shall feel a pleasure in reciprocating, as far as we can, these acts of fraternal kindness. We expected to be favoured with the presence of the excellent president of the society just named, but owing to the forgetfulness of the assistant secretary, we did not enjoy the anticipated pleasure. The following excellent letter, sent by J. Wade, Esq., will be read by the majority of our readers with unmingled satisfaction and delight.

Hull, 16th May, 1842.

Gentlemen—On my return home from Hornsea on Saturday afternoon, I found your polite invitation to your annual tea meeting, and felt much gratified by the compliment; but to my great disappointment, neither the ticket nor the note in which it is inclosed, mentions either the time or place of the meeting, and I have only just learnt, by mere accident, that it is to be held *this* evening, at five o'clock, in the Mechanics' Institute. I am sorry I did not know sooner,

as the shortness of the notice, (made still shorter by the omission) will quite prevent my making arrangements to be present. I can therefore only beg you will accept my warm thanks for your kind invitation, and my assurance that it will at all times give me pleasure to reciprocate in acts of kindness and co-operation with your Society, perhaps the more warmly as I consider it one of the thriving offspring of the Hull Temperance Society. But above all, I rejoice, that out of of your Society has arisen a Christian community, which has had the moral courage, and I may add, the Christian faithfulness, to make the total abstinence from all intoxicating liquors an imperative condition of membership. I sincerely pray, that the excellent example may be followed by other bodies of Christians, until it shall be considered a blot upon the Christian character, to be a drinker or giver of intoxicating liquors. I remain,

With best wishes for your prosperity,  
Gentlemen,

Yours most faithfully,  
JOHN WADE.

*To the Committee of the Hull Christian  
Temperance Society.*

The services connected with the Anniversary were closed by a Social Tea Meeting, at Mr. Alcock's Hotel, on Wednesday Evening, the 18th instant. About sixty persons sat down to tea, the arrangements for which refreshing meal, were made by our active friends, Mr. and Mrs. Alcock, and gave great satisfaction. After the tea was over, Mr. T. S. Ramsey was called to the chair, and interesting addresses were delivered by Messrs. Lison, Gaunt, and Lottent, who each acknowledged the debt of gratitude they owed to the Temperance Society. A hymn was then sung, after which the Rev. T. J. Messer, in a lengthy address, proved that Teetotalism was in harmony with the Scriptures of eternal truth. Thus closed the first Anniversary of the Hull Christian Temperance Society; the meetings have all been lively and delightful, and we trust the fruit will be seen after many days.

We are enabled by the kindness of a respected friend, to insert here, several brilliant extracts from the eloquent and spirit-stirring address of our beloved fellow-labourer, Mr. Joseph Amadrew, of Leeds.

Mr. A. on rising, was warmly greeted by the meeting, and commenced his address, by observing—

Intemperance has been well described as a river of fire! rolling onward through our land, and laying waste all that is lovely and beautiful. In past times we have stood upon its brink, watched the roll, and heard the roar of its burning billows, and snatching at the wrecks of human happiness and greatness which we saw it ever bearing upon its tide to the dark eternity beyond the grave, satisfied ourselves with the few rescued treasures that we could heap upon the shore. We thought not of the duty and necessity of tracing that river up to its source and drying up its tributary streams. Had half the labor been expended in such an object as there has been in setting up barriers which have been as speedily swept away, our country would now have presented a far different aspect. It is a grand and distinguishing feature of the Temperance Society, that it wars not so much with the consequences as with the *causes* of Intemperance. (cheers.)

The speaker then described the mighty evils against which the friends of true temperance have arrayed themselves, and after expressing his confidence respecting the universal triumph of temperance principles, proceeded thus—

I would not wish to kindle in your breasts expectations which you may not yourselves be privileged with realizing. It has been remarked "that it is the prerogative of genius to look forward with a calm but assured expectation, that posterity will award that meed of praise which must ever attend its high and beautiful creations!" With such a confidence must the temperance reformers of this day look forwards to the future for a rewarding testimony of their exertions to free mankind from the despotism and curses of Intemperance. We must never expect a people so blinded by ignorance and prejudice—so misled by false appetite will ever appreciate the moral, political, temporal and eternal blessings which this society is yet destined to bestow upon the world. It must be when those labors are viewed in the distance that they will be rightly appreciated. We may depend upon it that the time *will come*, aye, and a people will arise who will hold in high veneration the labors and the characters of those who first broke the spell of that mighty enchantment which for ages has held in bondage so many millions of the world's population.

"They who have trampled on earth's scorn and contumely,

Broke the chains, the iron chains of custom,  
And shone the day stars of their age."

(Loud cheers.) Looking at the opposing forces which are now arraying themselves

with increasing opposition and malignity against us, I cannot but think that we never more needed a more vigilant watchfulness in guarding and defending the ground that we have already covered, and an untiring zeal and perseverance in carrying our conquests over the territories of the evil one, that the banners of temperance may continue to wave over higher and yet higher ramparts of the enemy,—and thus at last float over a ransomed and renovated world, without a drunkard. (Loud cheers.) I do not even think that there is any great cause of alarm in that new feature of opposition which has lately been given to our cause by a large and influential portion of the christian community. I refer to the resolutions passed at the last Wesleyan Methodist Conference. (Hear, hear.)

The whole history of the cowardly manner in which those resolutions were introduced, and *not published in the minutes*, gives to me an indubitable evidence, that their authors and supporters had *truths* resting upon their minds, which would not allow them openly and honestly, to grapple with our principles. It is not for the champions of truth to fear asserting their opinions, and fearing, to challenge the day. I would ask them if it is thus—that they would wish to stifle the living voice of truth, which has melted the chains, and broke the manacles from so many thousands of the slaves of intemperance?—raised them from their degradation, and given them the blessings of rationality and intelligence. If it is, they shall know, that though that voice is not permitted to sound in their sanctuaries, it shall yet be heard in louder and louder notes, for there is a God in Heaven who will still stretch above us his blue canopy, and he will not think that his temple will be desecrated by labours sacred to benevolence and Christian charity.—(Tremendous cheering.)

Is it thus that they wish to quench a light that has visited the habitations of misery and wretchedness, and filled them with purity and peace? If it is, they shall know, "that we have kindled a fire upon this altar, which they *cannot put out*. Is it thus, that they would set up barriers against the swelling tide of human improvement, that is flowing onward to the waste and desolate places, making them "blossom as the rose." If it is, they shall know, that as well might they have gone to the ocean's shore, and like a monarch of a former age, have said to its foam crested waves, "thus far shall thou go, but no further, and here shall thy proud waves be stayed." We can afford to laugh at such puny efforts, and folding our arms exclaim,

"We like this rocking of the battlements."

(Enthusiastic cheering.)

Oh, I sometimes think, if when we come to address the British public upon this subject, we had to tell that it is in *other and distant lands*, where this giant iniquity was stretching itself like a mighty mildew, poisoning all the sweet sources of life and happiness,—that there, men were fettered, and bound, and dragged down from the lofty eminence of intelligent nature to worse than brutish degradation, and we come to plead the interests of suffering and bleeding humanity, how soon we might enlist a nation's efforts, and awaken a nation's sympathy for their rescue. The tale once told would pass like an electric shock through the nation, until it had vibrated upon every pulse of Christian charity and benevolence. And has it come to this? that because it is at *home*, that there is heard the widow's shriek and the orphan's cry, that because it is at *home*, that men are seen in thronging multitudes going down to the chambers of death, and as they touch the burning gulph, exclaiming—"No man careth for my soul." That pity has no ear, and mercy no arm, that the perishing one may be plucked from the burning?"—(Hear, hear.)

Is it possible that there is an individual within these walls, who is yet undecided upon this great question, for the want of additional evidence? Would to God that we knew its nature; then would we endeavour to bring it forth, and if possible, write it upon his conscience and heart as with a pen of adamant. Is evidence wanted that intoxicating liquors are a curse? We point to a drunken world, and tell you, three-fourths of the beggary and pauperism—half, the madness—nine-tenths of the suicides, and nearly all the cases of murder arise from this source. Do you want evidence that these liquors are unnecessary? We summon the testimony of millions! Do you want evidence of the utility of temperance associations? We can tell of the extended benefit of arrested evil—of habits of vicious indulgence crushed in the dust—of the reign of peace and happiness, where misery and guilt once held their full dominion. "During the last ten years, moral suasion has been pleading the cause of humanity, and enlightening the public mind on the evils of intoxicating liquors—the physician has testified at the bar of public reason, against all use of these liquors—the pulpit and the bench have warned and cried aloud against this iniquity—the people have been appealed to, by night and by day—on the sea, and upon the land—in poetry, and in prose—by the written argument, and the fervid oration—by a mother's love, and a father's hope—by a nation's desire, and the world's expectation," (applause) at once, and for ever to dry up these polluted fountains of crime and suffer-

ing; and we have to ask you, what effect all these appeals have had on you? Will neither arguments drawn from heaven nor hell affect you? Will neither the widow's wail, nor the orphan's tears move you? "then neither would ye be convinced, if one rose from the dead." Will you go away from this place, and again drink the poisoned chalice? Before you put it to your lips, remember the character and the reputation which it has blasted—the fires of genius and intellect which it has quenched—the deathless spirits which it has sent unannealed and unanointed to the chambers of hell. Once again, we warn you, that you are playing with the same serpent, which has coiled itself around the hearts and vitals of 600,000 of your fellow men, once invested with the same attributes of intelligence as yourselves—that you are standing upon the same precipice, down which 50,000 annually reel and stagger to a drunkard's doom. You cannot plead ignorance of the danger. We have uttered our solemn warning, and pointed out the path of safety for yourselves, and all coming generations. If, however, you will not be moved by all these arguments of a lofty and burning benevolence, we have to tell you, that without your aid and countenance, this cause shall yet go on to triumph and conquest. Blessed be God, for what our eyes see, and for what our ears hear. Whole nations are awaking from the slumber of ages—are awaking, and putting away from them, this pollution. Even the land of whiskey—of political and religious discord—of strife and bloodshed, is fast becoming a land of temperance and purity!! Eternal honours to that distinguished champion, Father Mathew; who, in meekness and christian charity, is pouring forth the streams of mercy, to heal the bleeding wounds of his country, and emancipate his fellow men from the misery and thralldom of intemperance. They tell me, (and they speak it in language of scorn,) that it is but the work of a Catholic Priest! Be it so: I know that it is great, glorious, and good. (Loud applause.) Is it not high time that we flung away from us those narrow and sectarian opinions, the prejudice and bigotry, that has made us look at each other with the green eye of jealousy—and that we should enter into the spirit of that divine charity, which "hopeth all things, believeth all things, and which seeketh not her own, and which never falleth?" Differing as I do, in religious, and it may be, in political opinion from the "*great Apostle of temperance*," this heart would hate itself, if for one moment, it so blinded me to his noble and praiseworthy exertions, that I could not recognize him as a friend and a brother.—(Hear, and continued applause.) I have lately had the pleasure of visiting his country—I

have stood upon many of her "cloud capt" mountains—wandered amongst the romantic glens of that rich and green Island—but, whatever of beauty and poetry I found amongst scenes drawn out and pencilled by the God of nature, I must confess, my pleasure was far exceeded in the contemplation of the great moral reformation which is now going on amongst her noble and generous people. There is an interest in the contemplation of a nation emerging from a state of barbarism to civilization, from bondage to liberty, from despotism to freedom, and independence; but all history presents no parallel to the great moral miracles of temperance. The time is coming, nay, it is fast approaching, when glory and honor shall cease to gather around the names of heroes and conquerors—even now their banners are seen bedewed with the widows' and orphans' tears; but the banners of Father Mathew are washed in nature's crystal fountains, and songs of praise and gladness are the music with which he marches to victory.—(Loud applause.)

As English men and women let us ask ourselves—why are we not realizing the same success—and gathering the same laurels? Is it because we love less than the Irish, the land of our birth, "and the blue sky that bends o'er us?" that we hold our own hearth stones less sacred—or, that our hearts throb not with as strong pulsations of holy sympathy, for those who are perishing? No! Let us then awake from our lethargy, and buckle on afresh our armour. We would fain hope that we can now see, the first stirrings of the mighty agitation, which is yet to shake the foundations of iniquity and guilt. Are not some of Zion's watchmen awaking, who have long slept at their posts? Are not the young coming with their noble and daring spirits, and gathering around our standard? And have we not the sweetness, loveliness, and intelligence of woman with us? and we care not who is against us. The genius of England smiles to see her wilderness blossom as the rose; the God of Heaven approves our efforts, and angels rejoice in our triumphs.

Bards of freedom's favoured land!  
Strike at last your loftiest key;  
Peal the watchword through the land:  
Shout! till every drunkard's free!—  
Long has he drained the bitter cup;  
Long borne the lash, and clanked the chain:  
But now the strength of Europe's up—  
A strength that ne'er shall sleep again.

#### LEEDS TEMPERANCE FESTIVAL.

The following brief extract from a letter received by the Editor, will convey

to our friends some idea, how the cause of Temperance is viewed in that large town, and at the same time cause, we hope, the blush of shame to mantle on the cheeks of the professing Christians of this professedly liberal, religious, and enlightened town, on account of their censurable apathy and indifference. We pray God, they may soon awake out of sleep!

York Bridge Mills, May 18th, 1842.

To the Rev. T. J. Messer.

MY DEAR SIR,— \* \* \* \* We had an immense gathering yesterday. The procession was brilliant and magnificent. I suppose we had at least 10,000 persons in the gardens. We have paid the proprietors upwards of £100 this morning; and I am in hopes we shall clear £100 for our society! This is unparalleled in the history of any other Temperance Society. Our meeting last evening, was most enthusiastic. Take courage, friend Messer, the shower may visit you next.

In haste,

Yours affectionately,  
JOSEPH ANDREWS.

#### UNION IS STRENGTH.

We are happy to inform our readers, that the unhappy alienation of feeling which has too long existed between the Temperance Societies in this town, has at length been buried, we trust, never to have a resurrection. The following article will give the necessary information on this important matter.

"At a meeting, held at Mr. Ward's Temperance Hotel, April 26th, 1842, of a deputation from the Hull Temperance Society, consisting of Messrs. Firth, Blakeston, and Mc. Coy, and a deputation from the Hull Christian Temperance Society, consisting of the Rev. T. J. Messer, Messrs. Hewitt and Ramsey; Mr. Firth in the chair, it was resolved:—

1st. That, for the purpose of more effectually carrying out the temperance principles in this town, it is desirable there should be a friendly interchange of speakers, between the Hull Temperance Society and the Hull Christian Temperance Society.

Moved by Mr. Mc. Coy;

Seconded by Mr. Ramsey.

2nd. That the speakers of the two societies be, therefore, strongly and affectionately urged to render their aid respectively, to carry out the object of the previous resolution.

Moved by the Rev. T. J. Messer;

Seconded by Mr. Blakeston.

3rd. That these resolutions be printed in the Hull Temperance Pioneer, and the Hull Christian Temperance Magazine.

Moved by Mr. Blakeston ;  
Seconded by Mr. Hewitt.

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

*Antipathies.*—What an unaccountable medley of strength and weakness is man! Lord Bacon, it is said, fell back inanimate at the occurrence of an eclipse. The astute and erudite Erasmus was alarmed at the sight of an apple. Bayle, the great lexicographer, swooned at the noise made by some water as it escaped, drop by drop, from a cock. Henry the 3rd of France, though he had driven his enemies before him at Jarnac, trembled from head to foot, at the sight of a cat. When a hare crossed the celebrated Duke d' Epernon's path, his blood stagnated in his veins. The masculine minded Mary of Medicis fainted away whenever a nosegay was in sight. A shudder came over the learned Scaliger on perceiving water cresses. Even the 2nd, Czar of Muscovy, would faint away on seeing a woman; and Albert, a brave Field Marshall of France, fell insensible to the ground, on discovering a sucking pig served up at his own table.—*Athenæum.*

*A hint to Ministers.*—In a parish near London, there resides a squire of great wealth, and of a cultivated mind; but unfortunately so given to drink that he would sometimes be in a state of intoxication for three weeks together! and while in this state was a grief and trouble to his family, and a nuisance to the neighbourhood. The Clergyman of the parish one day went to him to recommend him to become a member of the Total Abstinence Society. The squire listened to his arguments, and with much feeling said, he knew that if he persevered in the course he had been pursuing, he should ruin both soul and body, and ruin his wife and family; but still he had not strength to resist the fascination of drink. The Clergyman continued urgent, the other at length said—“well, will you sign with me, for if you do, that will keep my courage up.”

“There is no occasion for my signing,” was the reply, “I never take more than two glasses of wine in a day, and I was never under the influence of liquor in my life.” “But” continued the other “if you will not do it on your own account do it for the sake of me: do it in pity to a poor drunkard.” This appeal had its effect: in the spirit which animated St. Paul, when he wrote that passage—“If meat make my Brother to offend, I will eat no more meat while the world standeth;” in the spirit of St. Paul the Clergyman declared, he would sign, adding “I do so, because I love your soul more than I love a glass of wine.” The squire has since become a steady and respectable character, a constant frequenter of the house of God, and a right hand man to the pious Clergyman of the village. Oh! who would not make a little sacrifice, thus to snatch a Brother from destruction.—*From a speech of the Rev. J. Sherman.*

*Archbishop Usher.*—James U Usher, Archbishop of Armagh, and primate of all Ireland, landed in some port of Wales, and travelled on foot to Worcester, where he desired permission of one of the Curates to preach in one of the Churches of that City; the Curate would not give him leave, without previously consulting the Bishop of the Diocese. Usher accompanied him, and was introduced into the presence of the great man, who without asking him to sit down, gave him permission in a very contemptuous manner, after censuring him as an itinerant. Usher preached extempore that morning to a very large auditory, who were so much affected, that at there was scarcely a dry eye in the place; in the evening, such fresh matter opened to him, that his discourse had the same effect upon his hearers. The Bishop had but few hearers, which enraged him to such a degree, hearing also what effect Usher's preaching had produced, that he sent for him, and after much ungentle language, ordered him to his own parish, and then asked him his name. “I am,” said the Archbishop, “James Usher.” “What?” cries the Bishop—“James Usher, my lord and from Ireland.” “What! have I the Archbishop of Armagh, and Primate of all Ireland under my roof? Pray, Sir, sit down, do my lord. I insist upon your lordship taking a bed with me, and beg you will

take a glass of wine." "No," replied Usher, "when I appeared as a meek humble follower of the blessed Jesus, you despised me, but now when you find me Archbishop of Armagh, you treat me with respect—No—I will neither break bread, nor drink water with you, but I will shake off the dust of my feet as a testimony against you." The Bishop was then alarmed, and joined the other Bishops in laying before King James the impropriety of Archbishop Usher's travelling in the manner he did, and requested he might be sent home. The King, who had had a high opinion of Usher's talents, refused to comply with their request. The Bishop thinking to confound Usher, got permission for him to preach in the Chapel Royal, and for the Archbishop of Canterbury to fix upon a text immediately before Usher entered the pulpit, on purpose to try whether he received his authority from inspiration. They accordingly gave Usher the following text.—"The cloak I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments." 2 Tim. chap. iv, ver. 13. This was an order from a tent-maker to the Bishop of Ephesus, the Capital of Asia. Usher handled the subject in the most extraordinary manner, and drew in striking colours, the difference between ancient and modern Bishops; the former so proud and imperious, the latter so humble and exemplary, the latter so point of view, whilst my lord of Worcester and his friends were filled with confusion.—*Christian Remembrancer.*

### Poetry.

The beautiful pieces of poetry marked thus \*, were introduced into the speech delivered by Mr. Joseph Andrew. We have preferred giving them a place in the poetical department of our Magazine.

#### \*AWAY FROM THE REVEL.

Away from the revel, the night star is up;  
 Away, come away, there is strife in the cup!  
 There is shouting and song, there is wine in the bowl;  
 But listen and drink, they will madden thy soul.

The foam of the goblet is sparkling and bright,  
 Rising like gems in the torch's red light;  
 But the glance of thine eye if it lingers there,  
 Will change its mild beam for the maniac's glare.

The pearl studded chalice, displaying its pride,  
 May challenge thy lip to the purple draught's tide:  
 But the pearl of the dew-drop, the voice of the breeze,  
 Are dearer, and calmer, more blessed than these.

Oh! come, it is twilight; the night star is up,  
 Its ray is more bright than the silver brim'd cup;  
 The boat gently dances, the snowy sail fills,  
 We'll glide o'er the waters, or rove on the hills.

We'll kneel on the mountain, beneath the dark pine,  
 Our heart's prayer the incense, and nature the shrine,  
 Back on the festal we'll look from the wave,  
 As the eye of the free on the chains of the slave.

Oh! come, it is twilight; the moon is awake;  
 The break of the vesper chime rides o'er the lake;  
 There is peace all around us, and health in the breeze,  
 And what can be dearer, more blessed than these.

#### \*THE SONG OF THE REFORMED.

We come, we come, that have been held  
 In burning chains so long;  
 We're up, and on we come, a host  
 Full fifty thousand strong,  
 The chains we've snapp'd that held us round  
 The wine vat, and the still,  
 Snapp'd by a blow—nay by a word,  
 That mighty word, I will.

We come from Belial's palaces,  
 The tipling shop and bar;  
 And as we march, those gates of Hell  
 Feel their foundations jar.  
 The very ground, that oft has held,  
 All night, our throbbing head,  
 Knows that we're up, no more to fall,  
 And trembles at our tread.

From dirty den, from gutter foul,  
 From watch-house and from prison,  
 Where they who gave a poisonous glass,  
 Had thrown us, have we risen.  
 From garret high have hurried down,  
 From cellar stived and damp  
 Come up, till alley, lane, and street  
 Echo our earthquake tramp.

And on—and on—a swelling host  
 Of temperance men we come,  
 Contemning, and defying all  
 The powers and priests of rum;  
 A host redeem'd, who've drawn the sword,  
 And sharpen'd up its edge,  
 And hewn our way through hostile ranks,  
 To the Teetotal pledge.

To God be thanks, who pours us out  
Cold water from his hills,  
In crystal springs and bubbling brooks,  
In lakes and sparkling rills;  
From these to quench our thirst we come,  
With freeman's shout and song—  
A host already numbering more  
Than fifty thousand strong.

### THE BREWER'S COACHMAN.

Honest William, an easy and good natured fellow,  
A little too oft, got a little too mellow.  
Body coachman was he to an eminent brewer,  
A better ne'er sat on a coach box I'm sure.  
His coach he kept clean, and no mother nor nurses,  
Take more care of their babes, than Will did of his  
horses.

He had these, and a thousand good qualities more,  
But the business of tipping he could not give o'er;  
So his master effectually mended the matter,  
By hiring a man, who drank nothing but water.  
"Now, William," said he, "you see the plain case,  
Had you done as John does, you'd have kept a good  
place."

"Drink water!" quoth William, "had all men done so,  
You ne'er would have wanted a coachman I trow:  
For 'tis tipplers like me, whom you load with re-  
proaches

Enable you brewers to ride in your coaches.

TAYLOR.

### INTEMPERANCE.

By Mrs. Sigourney.

Parent! who with speechless feeling,  
O'er thy cradle—treasure bent,  
Found each year new claims revealing,  
Yet thy wealth of love unspent;  
Hast thou seen that blossom blighted,  
By a dire untimely frost?  
All thy labour unrequited,  
Every glorious promise lost?

Wife! with agony unspoken,  
Shrinking from affliction's rod,  
Is thy prop, thine idol, broken,  
Fondly trusted next to God?  
Husband! o'er thy hope a mourner,  
Of thy chosen friend ashamed,  
Hast thou to her burial borne her,  
Unrepentant, unreclaimed.

Child! in tender weakness turning,  
To thy heaven appointed guide:  
Doth a lava poison burning,  
Tinge with gall affection's tide?  
Still that orphan—burden bearing,  
Darker than the grave can shew,  
Dost thou bow thee down despairing,  
To a heritage of woe?

Country! on thy sons depending,  
Strong in manhood, bright in bloom,  
Hast thou seen thy pride descending,  
Shrouded, to the unhonour'd tomb?  
Rise! on eagle pinions soaring,  
Rise! like one of god-like birth, h,  
And, Jehovah's aid imploring,  
Sweep the spoiler from the earth. th.

### WEEP NOT FOR ME.

When the spark of life is waning,  
Weep not for me;  
When the languid eye is straining,  
Weep not for me:  
When the feeble pulse is ceasing,  
Start not at its swift decreasing,  
'Tis the fettered soul's releasing!—  
Weep not for me.

When the pangs of death assail me, ae,  
Weep not for me;  
Christ is mine, He cannot fail me, e,  
Weep not for me:  
Yea, though sin and doubt endeavour,  
From His love my soul to sever,  
Jesus is my strength for ever!  
Weep not for me.

ANON.

### THE HOUR OF PRAYER. R.

By Mrs. Hemans.

Child, amidst the flowers at play,  
While the red light fades away;  
Mother, with thine earnest eye,  
Ever following silently;  
Father, by the breeze of eve  
Call'd thy harvest work to leave;—  
Pray! ere yet the dark hours be,  
Lift the heart and bend the knee! !

Traveller, in the stranger's land,  
Far from thine own household band;  
Mourner, haunted by the tone  
Of a voice from this world gone;  
Captive, in whose narrow cell  
Sunshine hath not leave to dwell; !  
Sailor, on the darkening sea;—  
Lift the heart and bend the knee! !

Warrior, that from battle won  
Breathest now at set of sun;  
Woman, o'er the lowly slain,  
Weeping on his burial plain;  
Ye that triumph, ye that sigh,  
Kindred by one holy tie!  
Heaven's first star alike ye see,—  
Lift the heart and bend the knee! !

THE HULL  
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FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND

The Principles of True Temperance.

No. 6.

JUNE, 1842.

VOL. I.

“SPEAKING THE TRUTH IN LOVE.”

TEMPERANCE LECTURE,

BY W. GORDON, Esq. M. D., F.L.S.

The following excellent Lecture was delivered by our worthy friend and patron, before the members and friends of the Hull Christian Temperance Society, on Good Friday, 1841.

When we carefully examine the economy of the countless numbers of living beings that every where surround us, we discover that they are all subject to the influence of certain conditions or laws, instituted by the Creator himself. These laws are called the natural laws; they are universal; they act at all times, and in all places. They are unvarying—they are unbending—nothing can alter—nothing can relax them. Plants as well as animals are under their continual dominion. The object of these laws is to preserve the existence of living beings, and to communicate to them enjoyment and happiness. They cannot be violated with impunity—they cannot be broken without inflicting pain, injury, or death. If a plant or an animal is placed in such circumstances, that it cannot fulfil the conditions of the natural laws, it is either injured or destroyed. For example,—it is one of the natural laws that plants should flourish most luxuriously when exposed to the bright sunshine. It is a natural law that fishes should *only* breathe in *water*, and that birds should *only* breathe in *air*. If, therefore, we place a plant in a perfectly dark room, it grows weak, pale, and dropsical. If we remove a fish from the water, it soon expires; and if birds are immersed in water, they suffer pain and death. You perceive, then, that no living being can infringe the natural laws, without its structure being injured, or its life destroyed. Now man, like every other living creature, is amenable to the natural laws; and his body is so constructed, that if he is obedient to these laws, he is rewarded with a life of enjoyment; but if he violates them, then he is punished with pain, misery, or death. For example.—it is ordained as a law by the Deity, that man should breathe *pure air*, that he should eat *wholesome food*, and that he should be furnished with a *due degree of warmth*. Now, if he is obedient to these conditions, or laws, the different parts of his body are preserved in health; and when his body is perfectly healthy, he feels active, lively, buoyant and happy: but if he infringes these natural laws, if he breathes *impure air*, if he eats *unwholesome food*, and does not protect himself from *cold*, then the different parts of his frame become

diseased, and he suffers debility, pain and sickness,—the just penalty of his disobedience to the will of the Almighty. I will give another example or two of the truth of the proposition I have just stated. It is a natural law, *i. e.* it is the *will* of the Almighty that the eye of man should give most distinct and agreeable vision, when it is exposed to a moderate degree of light. Now if we disregard this law, and direct the eye to a very dazzling object, such as the sun, we are punished with pain, and, perhaps, blindness. Again, our limbs are so formed, that *moderate exercise strengthens* them, and gives us *pleasure*; whereas violent, or too long continued exercise, renders them *weak* and *painful*.

From what has been advanced then, it is evident, that the natural laws cannot be broken or neglected with impunity: and that if we wish to enjoy a life free from pain and sorrow, we must act at *all times in strict conformity* to them. The grief and suffering that present themselves to our view, on every hand, are consequences, chiefly, of man's neglect, disobedience, or ignorance of the laws of his Creator.

*Secondly.* If we explore with care our own constitution, we shall find that every part or organ of the body performs its appropriate function or faculty; the faculty or function of seeing is performed by the eye, the faculty of hearing is performed by the ear, the faculty of moving is performed by the nerves and muscles, and so on of all the rest; there is no part or organ without having some faculty or office to perform, and there is no faculty but has its appropriate organ. Now when each part or organ is healthy and vigorous, each faculty is duly performed, and the Almighty has decreed that the due performance of each faculty shall be productive of *pleasurable feelings*,—the faculty of seeing, as performed by the eye, the faculty of hearing as performed by the ear, the faculty of moving as performed by the muscles, and every other faculty that we possess, are all attended with sensations of pleasure. Point out to me the faculty which, when perfect and healthy, imparts pain when it is exercised,—you *can* point out to me *no* such faculty, for no such faculty exists,—the beneficent Creator has given us *no* faculty, the direct object of which is to produce pain. It is clear, then, that if we live in conformity to the natural laws, every part of our bodily frame will be strong and healthy; in that case, every faculty will be duly performed, and then our life will not only be prolonged, but it will be full of enjoyment. We suffer pain and sickness only, when our organs are affected with disease; and they only become diseased, when we do not employ or use them according to the dictates of those laws which the Almighty has ordained.

After stating these propositions, I trust I shall be able to prove satisfactorily that the taking of alcoholic fluids, is a direct infringement of those laws which preside over our bodily organs. I have already explained, that the consequences, or the penalties, of this infringement are, *pain, exhaustion, and an early death*; and hence, I shall experience no difficulty in showing, that an individual who indulges in alcoholic potations, cannot by possibility have either a long or a happy life.

I have already explained the signification of the term organ. Now the human body consists of *two* distinct sets of organs. One set is called the *animal* organs; the other set is called the *organic, conservative, or preserving* organs. The animal organs are those which endow us with feeling, or the power of motion; such for example, as the eye, the ear, the tongue, the muscles, etc. The organic or conservative organs are those which supply us with

nourishment ; such for example, as the stomach, the lungs, the heart, and the blood vessels. The organic, or conservative organs keep us alive ; they digest our food, they convert our food into blood—they convey the blood into every part of the body, and they extract from it the nourishing particles which it contains, and which the different parts of the frame are continually requiring.

The *animal* organs, then, and the *preserving* organs, differ much from each other. The object of the conservative or *organic* organs is to preserve our existence ; the object of the *animal* organs is to render existence a blessing. Without the conservative organs the body would receive no nourishment ; and without nourishment it would soon decay and perish. On the other hand, without the animal organs we should have *no* sensation, and without sensation we could have no enjoyment. The *animal* organs have nothing whatever to do with the preservation of life. Destroy the animal organs, and life still continues ; but destroy the *organic* organs, and life ceases in a moment. It will be perceived, then, that the animal and the organic organs possess very dissimilar faculties. But there is yet another circumstance, to which the animal and the conservative or organic organs, differ from each other. It is this :—the animal organs are the seat and source of all our sensations, of all our feelings ; the organic or conservative organs are destitute of sensation altogether,—they possess no feeling at all. For instance, the stomach digests, the lungs play, the heart beats, the vessels convey the blood and deposit its nutritious particles in every part of the body ; and yet by means of these wonderful operations, which are necessarily going on within us, not a single feeling, not a single sensation is excited. When we swallow wholesome food, we never feel it enter the stomach, we never feel it undergoing digestion, we never feel the pure air entering the lungs and mixing with the blood ; we never feel the blood flowing along the blood vessels ; we never feel the blood vessels depositing the nutritious particles they contain. Of all these operations we are perfectly unconscious : on they go without ceasing, night and day, while we are asleep, and when we are awake—and yet we never feel, we never perceive them. But observe, the organic or conservative organs are so constructed, that it is *only during health*, it is only while they are in a sound and perfect condition, that their operations are *not* productive of feeling ; but when they are injured, or oppressed, or diseased, then they excite feeling—then they excite uneasiness, then they excite pain. For example : when we breathe the *pure air*, we never *feel* it flowing into the chest, we experience no sensation as it fills the lungs ; but if we breathe any strong deleterious vapour, if we inhale any acrimonious air or gas, then we are affected with heat, or uneasiness, or oppression, or pain in the lungs. The same happens with the stomach, and all the other conservative organs. If they are injured or diseased, then they cause *some feeling, some sensation or other* ; but when they are in health and vigour, and receive into them what the Almighty has ordained by his natural laws shall be received into them, they produce *no* uneasiness, *no* pain, *no feeling of any kind*. In fact, it is only by their causing feeling that we know when the organic or conservative organs are in a weak or unsound state. If they were as insensible when they are oppressed or diseased, as *when* they are in a healthy condition, they might become exhausted or destroyed before we suspected that danger was at hand ; but by their becoming sensible as soon as they are disordered, we are warned of the peril that threatens us, and admonished to seek for preservation.

The following are the deductions to be drawn from the arguments which I have used. First, that the natural laws hold supreme and universal authority over us, and must be obeyed. Secondly, that the organic or preserving organs give rise to feeling only when they are disordered, when healthy they are incapable of exciting any sensation whatever. Whenever they are destitute of sensation we may be assured that they are in sound health; when they cause sensation, we know that they have deviated from their healthy state, we know that they are weakened or oppressed. Now let us enquire what effect a glass of alcoholic liquid, produces when taken into the stomach? Does it create any feeling in that organ or not? Certainly it does. No sooner is it swallowed, than it causes in the throat and stomach a sensation of warmth or heat, which diffuses itself around, and continues for some time. It is clear then that *it does injury*, because it excites feeling in an organ, which the Creator has decreed shall be without feeling. The stomach being an organic or preserving organ, possesses *no feeling*, when in a *sound* condition; it is only productive of feeling when it is disordered. Now when alcoholic liquids are drunk, they *create feeling* in the stomach, therefore it is manifest that the stomach is disordered, or injured by alcohol; consequently alcohol is deleterious to the stomach. And, further, if alcohol is deleterious to the stomach, it must be to the whole frame;—and if the whole body is diseased, the enjoyments of life must be abridged. You will ask, though alcohol is injurious to the stomach, how is it injurious to the whole frame? I will briefly explain. The stomach digests the food, and converts it into blood, and the blood nourishes the body. When the stomach is diseased it cannot digest the food; when food is not properly digested, the blood is rendered impure; when the blood is impure it affords no proper nourishment to the body, when the various parts of the body are not properly nourished, they become weak and disordered. Now I have shewn, that when the different parts or organs of the body are healthy, they perform their respective operations or faculties vigorously and regularly. When these faculties or operations of the body are duly performed, they give rise to feelings of enjoyment; but, in the other hand, when the bodily organs are diseased, they are not only sooner worn out, but the exercise of their several faculties causes uneasiness or pain; so that the man who indulges in alcoholic drinks, by weakening and disordering his system, experiences *pain instead of pleasure*, from the exercise of the faculties of his bodily organs; it is clear, therefore, that the effects of alcohol are not only to *shorten* life, but to deprive it of its enjoyments, and to fill it with remorse and suffering.

Such then, is the slight sketch of the physical evils arising from intemperance. It is impossible for me in one lecture, to give a complete description of all the miseries which are superinduced by the use of alcoholic beverages; but, I trust I have satisfactorily shewn, by legitimate arguments, founded on Physiological facts, that to take alcoholic beverages is to act in direct *opposition* to the *natural laws*: and I have further shewn, that to *neglect* or *disobey* those laws is to destroy the health, and thus to render life a scene of bitterness and sorrow. Let me, then, recommend you to examine the organization, and construction of the human frame, and to study the relation which it bears to other objects. Let me urge you to investigate and to obey the natural laws; and then, and only then, will you be able to drink deep of those magnificent and exhaustless fountains of pure and exalted enjoyment, which the allwise and beneficent Deity has made to flow around his creatures in such abundance.

## ESSAY ON THE DEPRAVITY OF MAN,

BY THE REV. J. WESLEY. A. M.

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“Wild as the untaught Indian’s brood  
The christian savages remain;  
Strangers, yea enemies to God,  
They make thee spill thy blood in vain.”

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Despite of all that is said on the strength of human reason, and the eminence of our virtues as a professedly christian people, I venture to say, that we are all by nature depraved, and far gone from any thing like righteousness.

But may we not, say some, except the inhabitants of Great Britain and Ireland. In these we have such advantages, for improvement both in knowledge and virtue, as scarce any other nation enjoys. We are under an excellent constitution which secures both our religious and civil liberty. We have a religion taught in its primitive purity, its genuine native simplicity. But how it prospers among us, we may know with great ease and certainty. For we depend not on hearsay, on the report of others, or on subtle and uncertain reasonings, but we may see every thing with our own eyes, and hear it with our own ears. Well then, to make all the allowance possible, we will suppose mankind to be on a level, with regard to *knowledge* and *virtue*, even with the inhabitants of our fortunate islands: and we will take our measure of them from the present undeniable state of our countrymen.

In order to take a thorough survey of these, let us begin with the lowest, and proceed upward.

The bulk of the natives of Ireland are to be found in or near their little cabins throughout the kingdom, most of which are their own workmanship, consisting of four earthen walls, covered with straw or reeds, with one opening in the side-wall, which serves at once for door, window and chimney. Here in one room are the cow and pig, the woman with her children, and the master of the family. Now what knowledge have these rational animals? They know how to plant and boil their potatoes, to milk their cow, and to put their cloaths on and off, if they have any besides a blanket. But other knowledge they have none, unless in religion. And how much do they know of this? A little more than the Hottentots, and not much. They know the names of God and Christ and the Virgin Mary. They know a little of St. Patrick, the Pope and the Priest: how to tell their beads, to say Ave Maria and Pater-noster: to do what penance they are bid, to hear Mass, confess, and pay so much for the pardon of their sins. But as to the nature of religion, the life of God in the soul, they know no more (I will not say than the Priest,) but than the beasts of the field.

AND how very little above these are the numerous inhabitants of the northern parts of Scotland, or of the Islands which lie either on the west, or the north side of that kingdom? What knowledge have these, and what religion? Their religion usually lies in a single point, in implicitly believing the head of their clan, and implicitly doing what he bids. Meantime they are, one and all, as ignorant of rational, scriptural religion as of Algebra: and altogether as far from the practice, as from the theory of it.

“But it is not so in England. The very lowest of the people are here better instructed.” I should be right glad to find it so: but I doubt a fair trial will shew the contrary. I am afraid we may still say, of thousands, myriads of peasants, men, women, and children throughout our nation, that they are strangers and enemies to God. The generality of English peasants are not only grossly, stupidly, I had almost said brutishly ignorant, as to all the arts of this life, but

eminently so, with regard to religion and the life to come. Ask a countryman, What is faith? What is repentance? What is holiness? What is true religion? And he is no more able to give you an intelligible answer, than if you were to ask him about the north-east passage. Is there then any possibility that they should practise, what they know nothing of? If religion is not even in their heads, can it be in their hearts or lives? It cannot. Nor is there the least savour thereof, either in their tempers or conversation. Neither in the one nor the other do they rise one jot above the pitch of a Turk, or a heathen.

PERHAPS it will be said, "whatever the clowns in the Midland counties are, the people near the sea-coasts are more civilized." Yes, great numbers of them are, in and near all our Ports: many thousands there are civilized by smuggling. The numbers concerned herein upon all our coasts, are far greater than can be imagined. But *what reason, and what religion have these that trample on all laws, divine and human*, by a course of thieving, or receiving stolen goods, of *plundering their Queen and country*? I say, Queen and country: seeing whatever is taken from the Queen, is in effect taken from the country, who are obliged to make up all deficiencies in the royal revenue. These are therefore general *robbers*. They rob you and me, and every one of their countrymen: seeing had the Queen her due customs a great part of our taxes might be spared. A smuggler (and in proportion, every seller or buyer, of unaccustomed goods) is a *thief of the first order*, a *highwayman or pickpocket*, of the *worst* sort. Let not any of those prate about reason or religion. It is an amazing instance of human folly that every government in Europe does not drive these *vermin* away into lands not inhabited.

We are all indebted to these detachments of the army, which have cleared some of our coasts of these public nuisances. And indeed many of that body have in several respects, deserved well of their country. Yet can we say of the soldiery in general, that they are men of reason and religion? I fear not. Are not the bulk of them void of almost all knowledge, divine and human? And is their virtue more eminent than their knowledge? But I spare them. May God be merciful to them! May He be glorified by their reformation, rather than their destruction!

Is there any more knowledge or virtue in that vast body of men (some hundred thousands) the English sailors? Surely no. It is not without cause, that a ship has been called "a floating hell." What power, what form of religion is to be found, in nine out of ten, shall I say? Or ninety-nine out of an hundred, either of our merchantmen or men of war? What do the men in them think or know about religion? What do they practice? Either sailors or marines? I doubt whether any heathen sailors, in any country or age, Greek, Roman or Barbarian, ever came up to ours, for profound ignorance and bare-faced, shameless, shocking impiety. Add to these, out of our renowned metropolis, the whole brood of porters, draymen, carmen, hackney-coachmen, and I am sorry to say, noblemen and gentlemen's footmen (together making up some thousands) and you will have such a collection of knowing and pious christians, as all Europe cannot exceed.

"But all men are not like these." No, 'tis pity they should. And yet how little better are the *retailers of brandy or gin*, the inhabitants of *ale-houses*, the oyster-women, fish-wives, and other good creatures about Billingsgate, and the various clans of pedlers and hawkers, that patrol thro' the streets, or ply in rag-fair, and other places of public resort. These likewise amount to several thousands, even within the bills of mortality. And what knowledge have they? What religion are they of? What morality do they practice?

"But these have had no advantage of education, many of them scarce being able to write or read." Proceed we then to those who have had these advantages, the officers of the excise and customs. Are these in general men of reason? Who think with clearness and connection, and speak pertinently on a given subject? Are they men of religion? *Sober, temperate*? Fearing God and working righteousness? Having a conscience void of offence, toward God and toward man? How many do you find of this kind among them; men that fear an oath; that fear perjury more than death? That would die rather than neglect any part of that duty, which they have sworn to perform? That would sooner be torn in pieces, than

suffer any man, under any pretence, to defraud her Majesty of her just right? How many of them will not be deterred from doing their duty, either by fear or favour? Regard no threatenings in the execution of their office, and accept no bribes, called presents? These only are wise and honest men. Set down all the rest, as having neither religion nor sound reason.

“BUT surely tradesmen have.” Some of them have both: and in an eminent degree. *Some of our traders are an honour to the nation.* But are the *bulk* of them so? Are a vast majority of our tradesmen, whether in town or country, I will not say, religious, but *honest* men? Who shall judge whether they are or no? Perhaps you think St. Paul is too strict. Let us appeal then to Cicero, an honest heathen. Now when he is laying down rules of honesty between man and man, he proposes two cases.

1. ANTISTHENES brings a ship-load of corn to Rhodes, at a time of great scarcity. The Rhodians flock about him to buy. He knows that five other ships laden with corn, will be there to-morrow. Ought he to tell the Rhodians this, before he sells his own corn? Undoubtedly he ought, says the heathen. Otherwise he makes a gain of their ignorance, and so is no better than a thief or a robber.

2. A ROMAN nobleman comes to a gentleman to buy his house, who tells him, “there is another going to be built near it, which will darken the windows,” and on that account makes a deduction in the price. Some years after, the gentleman buys it of him again. Afterward he sues the nobleman, for selling it without telling him first, that houses were built near, which darkened the windows. The nobleman pleads, “I thought he knew it.” The judge asks, did you tell him or not? And on his owning, he did not, determines, “this is contrary to the law, *Ne quid dolo malo fiat*” (let nothing be done fraudulently) and sentences him immediately to pay back part of the price.

Now, how many of our tradesmen come up to the heathen standard of honesty? Who is clear of *Dolus malus*? Such fraud as the Roman judge would immediately have condemned? Which of our countrymen would not have sold his corn or other wares, at the *highest* price he could? Who would have *sunk* his own market, by telling his customers, there would be *plenty* the next day? Perhaps scarce one in twenty. That *one* the heathen would have allowed to be an honest man. And every one of the rest, according to his sentence, is “no better than a *thief* or a *robber*.”

I MUST acknowledge, I once believed the body of English merchants to be men of the strictest honesty and honour. But I have lately had more experience. Whoever wrongs the widow and fatherless, knows not what honour or honesty means. And how very few are there that will scurple this? I could relate many flagrant instances.

BUT let one suffice. A merchant dies in the full course of a very extensive business. Another agrees with his widow, that provided she will recommend him to her late husband's correspondents, he will allow her yearly such a proportion of the profits of the trade. She does so, and articles are drawn, which she lodges with an eminent man. This eminent man positively refuses to give them back to her; but gives them to the other merchant, and so leaves her entirely at his mercy. The consequence is, the other says, there is no profit at all. So he does not give her a groat. Now where is the honesty or honour, either of him who made the agreement, or him who gave back the articles to him?

THAT there is honour, nay and honesty to be found in another body of men, among the gentlemen of the law, I firmly believe, whether attorneys, solicitors or counsellors. But are they not thinly spread? Do the generality of attorneys and solicitors in chancery, love their neighbour as themselves? And do to others, what (if the circumstance were changed) they would have others do to them? Do the generality of counsellors walk by this rule? And by the rules of justice, mercy and truth? Do they use their utmost endeavours, do they take all the care which the nature of the thing will allow, to be assured that a cause is just and good, before they undertake to defend it? Do they never knowingly defend a bad cause, and so make themselves accomplices in wrong and oppression? Do they never

deliver the poor into the hand of his oppressor, and see that such as are in necessity have not right? Are they not often the means of with-holding bread from the hungry, and raiment from the naked? Even when it is their own, when they have a clear right thereto, by the law both of God and man? Is not this effectually done in many cases, by protracting the suit from year to year? I have known a friendly bill preferred in chancery, by the consent of all parties: the manager assuring them, a decree would be procured, in two or three months. But altho' several years are now elapsed, they can see no land yet. Nor do I know, that we are a jot nearer the conclusion than we were the first day. Now where is the honesty of this? Is it not picking of pockets, and no better? A lawyer who does not finish his client's suit, as soon as it can be done, I cannot allow to have more honesty (tho' he has more prudence) than if he robbed him on the highway.

"But whether lawyers are or no, sure the nobility and gentry are all men of reason and religion." If you think they are all men of religion, you think very differently from your master: who made no exception of time or nation, when he uttered that weighty sentence, "how difficultly shall they that have riches enter into the kingdom of heaven!" And when some who seem to have been of your judgment, were greatly astonished at his saying: instead of retracting or softening, he adds, "verily I say unto you, it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of God." You think differently from St. Paul, who declares, in those remarkable words, verified in all ages, "not many rich men, not many noble are called:" and obey the heavenly calling. So many snares surround them, that it is the greatest of all miracles, if any of them have any religion at all. And if you think they are all men of sound reason, you do not judge by fact and experience. *Much money does not imply much sense; neither does a good estate infer a good understanding. As a gay coat may cover a bad heart, so a fair peruke may adorn a weak head.* Nay a critical judge of human nature, avers that this is generally the case. He lays it down as a rule

*Sensus communis in illa*

*Fortuna rarus.*

"Common sense is rarely found in men of fortune." "A rich man, says he has liberty to be a fool. His fortune will bear him out." *Stultitiam patiuntur opes: But Tibi parvula res est.* "You have little money, and therefore should have common sense."

I would not willingly say any thing concerning those whom the providence of God has allotted for guides to others. There are many thousands of these in the established church: Many, among dissenters of all denominations. We may add, some thousands of Romish priests, scattered through England, and swarming in Ireland. Of these therefore I would only ask, "are they all moved by the Holy Ghost, to take upon them that office and ministry?" If not, they do not enter by the door into the sheep-fold; they are not sent of God. Is their eye single? Is it their sole intention in all their ministrations, to glorify God and to save souls? Otherwise, the light which is in them is darkness. And if it be, how great is that darkness? Is their heart right with God? Are their affections set on things above, not on things of the earth? Else how will they themselves go one step in the way, wherein they are to guide others? Once more; are they holy in all manner of conversation, as he who hath called them his holy? If not, with what face can they say to the flock, "be ye followers of me, as I am of Christ?"

We have now taken a cursory view of the present state of mankind in all parts of the habitable world, and seen in a general way, what is their real condition, both with regard to knowledge and virtue. But because this is not so pleasing a picture, as human pride is accustomed to draw; and because those who are prepossessed with high notions of their own beauty, will not easily believe, that it is taken from the life; I shall endeavour to place it in another view, that it may be certainly known, whether it resembles the original. I shall desire every one who is willing to know mankind, to begin his enquiry at home. First, let him survey himself; and then go on, step by step, among his neighbours.

I ASK then, first, are you thoroughly pleased with yourself? Say you, Who is not? Nay, I say, who is? Do you observe nothing in yourself which you dislike? Which you cannot cordially approve of? Do you never think too *well* of yourself? Think yourself *wiser, better and stronger*, than you appear to be upon the proof? Is not this pride? And do you approve of pride?—Was you never angry without a cause? Or farther than that cause required? Are you not apt to be so? Do you approve of this? Do not you frequently resolve against it? And do you not break those resolutions again and again? Can you help breaking them? If so, why do you not?—Are you not prone to unreasonable desires, either of pleasure, praise or money? Do you not catch yourself desiring things not worth a desire: and other things more than they deserve? Are all your desires proportioned to the real, intrinsic value of things? Do you not know and feel the contrary? Are you not continually liable to foolish and hurtful desires? And do you not frequently relapse into them, knowing them to be such: knowing that they have before pierced you through with many sorrows? Have you not often resolved against these desires? And so often broke your resolutions? Can you help breaking them? Do so: help it if you can: and if not, own your helplessness.

ARE you thoroughly pleased with your own life? *Nihilne vides quod nolis?* Do you observe nothing there which you dislike? I presume you are not too severe a judge here. Nevertheless I ask, are you quite satisfied, from day to day, with all you say or do? Do you say nothing, which you afterwards wish you had not said? Do nothing, which you wish you had not done? Do you never speak any thing contrary to truth or love? Is that right? Let your own conscience determine. Do you never do any thing contrary to justice or mercy? Is that well done? You know it is not. Why then do you not amend? *Moves, sed nil promoves.* You resolve and resolve, and do just as you did before.

Your wife, however, is wiser and better than you. Nay, perhaps you do not think so. Possibly you said once

“Thou hast no faults, or I no faults can spy;  
Thou art all beauty, or all blindness I.”

But you do not say so now; she is not without faults; and you can see them plain enough. You see more faults than you desire, both in her temper and behaviour. And yet you can't mend them; and she either can't or won't. And she says the very same of you. Do your parents or her's live with you? And do not they too exercise your patience? Is there nothing in *their* temper or behaviour that gives you pain? Nothing which you wish to have altered? Are you a parent yourself? Parents in general are not apt to think too *meanly* of their own *dear offspring*. And probably sometimes you admire yours more than enough; you think there are none such. But do you think so upon cool reflection? Is the behaviour of all your children, of most, of any of them, just such as you would desire? Toward yourself, toward each other, and toward all men? Are their tempers just such as you would wish; loving, modest, mild and teachable? Do you observe no self-will, no passion, no stubbornness, no ill nature or surliness among them? Did you not observe more or less of these in every one of them, before they were two years old? And have not those seeds ever since grown up with them, till they have brought forth a plentiful harvest.

Your servants or apprentices are probably older than your children. And are they wiser and better? Of all those who have succeeded each other for twenty years, how many were good servants? How many of them did their work *unto the Lord, not as pleasing man but God*? How many did the same work, and in as exact a manner, behind your back as before your face? They that did not were knaves; they had no religion; they had no morality. Which of them studied *your* interest in all things, just as if it had been his own? I am afraid, as long as you have lived in the world, you have seen few of these black swans yet.

Have you had better success with the journeymen and labourers, whom you occasionally employ? Will they do the same work if you are at a distance, which they do while you are standing by? Can you depend upon their using you, as they would you should use them? And will they do this, not so much for gain,

as for conscience sake? Can you trust them as to the price of their labour? Will they never charge more than it is fairly worth? If you have found a set of such workmen, pray do not conceal so valuable a treasure; but immediately advertise the men and their places of abode, for the common benefit of your countrymen.

Happy you, who have such as these about your house! And are your neighbours as honest and loving as they? They who live either in the same, or in the next house;—do these love you as themselves? And do to you in every point, as they would have you do to them? Are they guilty of no untrue or unkind sayings; no unfriendly actions towards you? And are they (as far as you see or know) in all other respects, reasonable and religious men? How many of your neighbours answer this character? Would it require a large house to contain them?

But you have intercourse not with the next neighbours only, but with several tradesmen. And all very honest; are they not? You may easily make a trial. Send a child or a countryman to one of their shops. If the shopkeeper is an honest man, he will take no advantage of the buyer's ignorance. If he does, he is no honest man than a thief. And how many tradesmen do you know who would scruple it?

Go a little farther. Send to the market for what you want. "What is the lowest price of this?" "Five shillings, sir." "Can you take no less?" "No, upon my word, it is worth it every penny." An hour after he sells it for a shilling less. And it is really worth no more. Yet is not this the course (a few persons excepted) in every market through the kingdom? Is it not generally, though not always, *cheat that cheat can?* Sell as *dear* as you can, and buy as *cheap*? And what are they who steer by this rule better than a company of Newgate birds?— Shake them all together; for there is not a *grain of honesty* among them.

But are not your own tenants at least, or your landlord, honest men? You are persuaded they are. Very good. Remember, then, an *honest man's word* is as good as his *bond*. You are preparing a receipt or writing for a sum of money, which you are going to pay or lend to this honest man. Writing! What need of that? You do not fear he should die soon. You did not once think of it. But you do not care to trust him without it; that is, you are not sure but he is a mere knave. What, your landlord? Who is a justice of the peace! It may be a judge; nay, a member of Parliament; possibly a Peer of the realm! And cannot you trust this Honourable (if not Right Honourable) man, without a paltry receipt? I do not ask whether he is a whoremonger, an adulterer, a blasphemer, a proud, a passionate, a revengeful man. This it may be his nearest friends will allow. But do you suspect his honesty too?

Such is the state of the Protestant Christians in England. Such their virtue from the least to the greatest, if you take an impartial survey of your parents, children, servants, labourers, neighbours, of tradesmen, gentry, nobility. What then can we expect from Papists? What from Jews, Mahometans, Heathens?

And it may be remarked, that this is the plain, glaring, apparent condition of humankind. It strikes the eye of the most careless, inaccurate observer, who does not trouble himself with any more than their outside. Now it is certain, the generality of men do not wear their worst side outward. Rather, they study to *appear* better than they are, and to conceal what they can of their faults. What a figure then would they make, were we able to touch them with Ithuriel's spear? What a prospect would there be, could we anticipate the transactions of the great day! Could we *bring to light the hidden things of darkness, and make manifest the thoughts and intents of the heart*.

This is the plain, naked fact, without any extenuation on the one hand, or exaggeration on the other. The present state of the moral world is as conspicuous as that of the natural. Ovid said no more concerning both, near 2000 years since, than is evidently true at this day. Of the natural world he says (whether this took place at the fall of man, or about the time of the deluge)

"The God of nature, and her sovereign King,  
Shorten'd the primitive perennial spring:

The spring gave place, ne sooner come than past,  
To summer's heat, and winter's chilling blast,  
And autumn sick, irregular and uneven :  
While the sad year thro' different seasons driven  
Obey'd the stern decree of angry heaven."

And a man may as modestly deny, that spring and summer, autumn and winter succeed each other, as deny one article of the ensuing account of the moral world.

"A flood of general wickedness broke in  
At once, and made the iron age begin :  
Virtue and truth forsook the faithless race,  
And fraud and wrong succeeded in their place.  
Deceit and violence, the dire thirst of gold,  
Lust to possess, and rage to have and hold."

What country is there now upon the earth, in Europe, Asia, Africa or America, be the inhabitants pagans, turks or christians, concerning which we may not say,

"They live by rapine. The unwary guest  
Is poison'd at the inhospitable feast.  
The son, impatient for his father's death,  
Numbers his years, and longs to stop his breath :  
Extinguish'd all regard for God and man :  
And justice, last of the celestial train,  
Spurns the earth drench'd in blood, and flies to heaven again."

Universal misery is at once a consequence and a proof of this universal corruption. Men are unhappy, (how very few are the exceptions?) because they are unholy. *Culpam Paena premit comes*. Pain accompanies and follows sin. Why is the earth so full of complicated distress? Because it is full of complicated wickedness. Why are not you happy? Other circumstances may concur; but the main reason is, because you are not holy. It is impossible in the nature of things, that wickedness can consist with happiness. Roman heathen, tell the English heathens, *Nemo malus felix*; No vicious man is happy. And if you are not guilty of any gross outward vice, yet you have vicious tempers; and as long as these have power in your heart, true peace has no place. You are proud; you think too highly of yourself. You are passionate; often angry without reason. You are self-willed; you would have your own will, your own way in every thing; that is plainly, you would rule over God and man; you would be governor of the world. You are daily liable to unreasonable desires: Some things you desire that are no way desirable; others which ought to be avoided, yea abhorred, at least as they are now circumstanced. And can a proud or a passionate man be happy? Oh no; experience shews it is impossible. Can a man be happy, who is full of self-will? Not unless he can dethrone the Most High. Can a man of unreasonable desires be happy? Nay, they pierce him through with many sorrows.

I have not touched upon envy, malice, revenge, covetousness, and other gross vices. Concerning these it is universally agreed, by all thinking men, christian or heathen, that a man can no more be happy, while they lodge in his bosom, than if a vulture was gnawing his liver. It is supposed indeed, that a very small part of mankind, only the vilest of men are liable to these. I know not that; but certainly this is not the case with regard to pride, anger, self-will, foolish desires. Those who are accounted not bad men, are by no means free from these. And this alone, (were they liable to no other pain) would prevent the generality of men, rich and poor, learned and unlearned, from ever knowing what happiness means.

You think, however, you could bear yourself pretty well; but you have such a husband or wife, such parents and children as are intolerable! One has such a tongue, the other so perverse a temper! The language of these, the carriage of those, is so provoking! Otherwise you should be happy enough. True, if both you and they were wise and virtuous. Meanwhile, neither the vices of your family, nor your own will suffer you to rest.

Look out of your own doors. Is there any evil in the city, and sin hath not done it? Is there any misfortune or misery to be named, whereof it is not either

the direct or remote occasion? Why is it that the friend or relation for whom you are so tenderly concerned, is involved in so many troubles? Have not you done your part toward making them happy? Yes, but they will not do their own. One has no management, no frugality, or no industry. Another is too fond of pleasures. If he is not what is called scandalously vicious, he loves *wine, women, or gaming*. And to what does all this amount? He might be happy; but sin will not suffer it.

Perhaps you will say, nay, he is not in fault, he is both frugal and diligent. But he has fallen into the hands of those, who have imposed upon his good-nature. Very well; but still sin is the cause of his misfortunes. Only it is another's, not his own.

If you enquire into the troubles under which your neighbour, your acquaintance, or one you casually talk with, labours, still you will find the far greater part of them arise, from some fault either of the sufferer or of others. So that still sin is at the root of trouble, and it is unholiness which causes unhappiness.

And this holds as well with regard to families, as with regard to individuals. Many families are miserable through want. They have not the conveniences, if the necessaries of life. Why have they not? Because they will not work. Were they diligent, they would want nothing. Or if not idle, they are wasteful;—they squander away in a short time, what might have served for many years. Others indeed are diligent and frugal too; but a treacherous friend, or a malicious enemy has ruined them;—or they groan under the hand of the oppressor;—or the extortioner has entered into their labours. You see then, in all these cases, want (tho' in various ways) is the effect of sin. But is there no rich man near? None that could relieve these innocent sufferers, without impairing his own fortune? Yes, but he thinks of nothing less. They may rot and perish for him. See, more sin is implied in their suffering.

But is not the family of that rich man himself happy? No; far from it: perhaps farther than his poor neighbours. For they are not content: their eye is not satisfied with seeing, nor their ear with hearing. Endeavouring to fill their souls with the pleasures of sense and imagination, they are only pouring water into a sieve. Is not this the case with the wealthiest families you know? But it is not the whole case with some of them. There is a debauched, a jealous, or an ill-natured husband: A gaming, passionate, or imperious wife; an undutiful son, or an imprudent daughter, who banishes happiness from the house. And what is all this, but sin in various shapes, with its sure attendant misery.

In a town, a corporation, a city, a kingdom, is it not the same thing still? From whence comes that complication of all the miseries incident to human nature, war? Is it not from the tempers which war in the soul? When nation rises up against nation, and kingdom against kingdom, does it not necessarily imply pride, ambition, coveting what is another's; or envy, or malice, or revenge, on one side, if not on both? Still then sin is the baleful source of affliction. And consequently the flood of miseries, which covers the face of the earth, which overwhelms not only single persons, but whole families, towns, cities, kingdoms, is a demonstrative proof of the overflowing of ungodliness, in every nation under heaven.

## The Temperance Sketch Book.

### THE SUICIDE.

No. 8.

Some twenty years since, I was introduced into the company of a youth who had just devoted himself to the important work of calling sinners to repentance. He had been blest with a pious father, who, by kindly admonitions, and the winning influence of a good example,

had allured him from those pleasures which the youth of this country generally seek after, and before he had attained his majority, he cast himself at the foot of the cross, and found mercy through faith in the blood of the Lamb. His pleasing address, combined with a very bland and gentle disposition, led me to mark him as one apparently destined for future usefulness, and I was induced to cultivate his friendship, and made efforts to secure his elevation in the ascending scale of know-

ledge and virtue. His religious feelings, dissimilar from those of persons of a mature age, seemed to have in no degree shaded his natural disposition, but an occasional exhibition of lightness, sometimes almost bordering upon frivolity, caused me to fear, that he might some day be allured from the pathway of strict integrity, into

“————— that Serbonian bog,  
Where armies whole have sunk,”

But year after year glided away, and he was still seen pursuing those lofty studies to which he had turned his attention, and he was frequently found ministering to admiring crowds the word of life and salvation. For several years he carefully abstained from those deleterious liquors, the use of which is attended with such imminent danger, and I enjoyed a fixed conviction, that he would finally rank with those who, having turned many to righteousness, will shine like the sun in the firmament for ever and ever. Having been called away from that sphere of labour, in which I then moved, I lost sight of my young friend for a time, and some years elapsed before I received any direct information concerning him. In the year 18— I was called to visit the scene of my former toil, and I then learnt, that in consequence of having been frequently pressed to take wine at the houses of wealthy Christians, an unnatural appetite for the accursed fluid was created, and being discovered in a state of positive inebriation, he was expelled from the church, and after a few months spent in dissipation and wretchedness, in a paroxysm of madness, brought on by excessive drinking, he seized the suicidal knife, and plunging it into his throat, rushed unscathed for, into the presence of his offended God.

Here, then, we are presented with another fact corroborative of the statements which the advocates of true temperance are continually sounding in our ears, viz. that none who use, however moderately, the drunkard's drink, are safe a single moment. Had the Christian men whose houses he was called to visit, instead of urging him to take the accursed poison, beneath which the tables of the wealthy, even amongst Christ's professed disciples now groan; warned him of the danger to which he was exposed, my young friend, instead of find-

ing an early, dishonoured grave, might at this moment have been “a burning and a shining light.” This is only one instance among a multitude of others, demonstrative of the fact, that the practice of using alcoholic liquors, as beverages, is fraught with peril; and it loudly calls upon all who bear the honoured name of Christian, to put away from their abodes, the “accursed thing.”

PHILALETHES.

#### THE MINISTER'S TEMPTATION.

No. 9.

In order that the dangers to which even Ministers are exposed from the drinking habits of their people, may be clearly seen, we append to the foregoing lamentable tale, another, the winding up of which, though different from the suicidal Minister, will still serve as a beacon to warn the ambassadors of the cross, from that interminable abyss of misery, into which, multitudes, by the moderate use of strong drink, have fallen. We are indebted for this admirable sketch to the Editor of the New British and Foreign Temperance Magazine; a work, which though very ably conducted, only had, we regret to say, a very ephemeral existence. When will Teetotalers see it their duty, to support standard, well-managed works?

When being educated for the christian ministry, in — College, I had a fellow student, somewhat my senior in years and standing in the Institution. He was of good parentage, and had enjoyed a liberal education, before he became an inmate of the establishment. His pleasing manners and good address, united to a remarkably sweet and gentle disposition, soon led me to mark him out as one, whose friendship might, with propriety and advantage, be cultivated. Our literary tastes accorded in a great degree, and, independently of a few peculiarities, which I attributed to an early introduction into society, and an exceedingly sanguine temperament, he was an individual, that few young men would not have coveted to know and esteem.

We were much together during the intervals of study, although, by no means, exclusive in our companionship. Often we have strolled out together unobserved, and traversed the beautiful woods and vales of — or loitered by the banks of its winding and soft flowing river; and, with the power of a sensibility created by surrounding objects, but mellowed and refined by an enlarged view of Him, whose image creation wears, whether in its magnificence or its beauty; we gave our imagination full scope, and called into being a thousand radiant forms of light and loveliness, until we seemed associated with, and in our hearts assimilated to the ideal objects, that our fancy had created.

The attention of the reader may be called to one fact, that will serve to throw out, as by the force of contrast, in more vivid hues, the circumstances which will be subsequently disclosed. At this time, and indeed, during the whole period of his academical career, contrary to the usual practice of his young brethren, he was never known to use intoxicating liquors. Nor was any especial notice taken of this. For, as we were all most studious to observe, what we then deemed the rule of strict temperance, it passed, so to speak, without observation. It was, in fact, a singularity that neither excited surprise, nor incurred displeasure. It was sufficient to know, that he did so from perfect choice.

My esteemed friend and brother having passed, with considerable credit, through his theological course, removed to another part of the kingdom, and, for some time, I knew but little of his movements.

He had, whilst a student, distinguished himself somewhat in pulpit effort. He possessed commanding powers of oratory. His imagination was warm and brilliant. He had studied closely some of the more pure models, both of the English and foreign schools of divines. His preparations partook of the singularly simple in character, yet combined with much vigour of thought, and clearness of perception. He was equally well understood by the intellectual and unintellectual hearer. Although his views of doctrine were not strictly of that class, which has for some years been prominent both in the pulpits of the dissenter and churchman, still they were sufficiently sound in doctrine and

practice to claim enlarged attention. His forte was to arrest, and then soothe or warn. The heart that seemed impenetrable to ordinary truth, would be melted into agonized contrition—bound, as by a kind of supernatural spell, until the preacher administered the consolations of the gospel. The experienced child of God, borne down by the trials and afflictions of time, had his faith encouraged, and his hopes animated to renewed perseverance; and the careless and presumptuous were awed into a sense of duty, beneath representations of responsibility, as though the lightnings of Sinai had flashed to their vivid fires.

Having preached occasionally, with much acceptance, to various congregations, the subject of my brief sketch became a probationist to the pastoral charge of a once flourishing church in the county of —. The cause of God in this place had been, in former years, signally blessed. In points of strictness of discipline, purity of doctrine, and great usefulness, it stood alone. It had felt however, the vicissitude of change. As is the case in the history of some christian churches, the old members had died off, and to their eminent piety, with the exception of a few humble instances, had died with them. Among the more observant to the outward ordinances of religion, there was, it is to be apprehended, but little vital religion. Hence, there was as a familiarity existing between the godly and the world, that too much indicated a looseness of standard, both in principle and profession. An association, which invariably proves inimical to the highest interests of the sincere christian. In the families of the more wealthy of the congregation, in addition to other modern innovations, were found the bewitching tones of music, expressed in the language of sickly sentimentality,—the card table—and other sources of mental excitement—with their usual accompaniments, the wine-decanter, and the spirit-bottle.—Within this circle of temptation, the young minister was soon induced to enter. He here found that which was highly congenial to his natural taste.—By his presence, he gave tacit sanction to the immorality; and soon, as was the means of securing his popularity, and to escape the assumed charge of his being righteous over-much, he suffered himself to be led, though not without a severe

struggle of conscience, a victim to the altar of religious dissipation. The result was,—and would to God his case were a solitary one—he contracted a habit, far more evil than he himself at the time even dreamt of. But the tale soon told itself.—His high tone of devotional feeling, by degrees, forsook him. The unction of the pulpit, subsided into a mere cold and formal address. In his whole demeanour, the power of contamination was apparent,—lightness of mind—inattention to study—disregard to the daily claims of the sick of the church and congregation,—frequent and protracted absence from home,—these, and other obliquities in his ministerial character, marked his downward course. Mutual indifference towards each other was soon felt, and at length, deeply aware that he had lost that respect, without which the christian ministry is a dead letter, he resigned connexion with them.

During my two last vacations, it fell to my lot to occupy his pulpit on several successive sabbaths. I thus learnt the few, but eventful facts above mentioned, and my worst fears, as to their influence on the character and usefulness of my brother, were afterwards painfully realized. Hitherto, however, through the sympathy and latent affection of his false friends, he was spared the bitter affliction, if he had fallen, of his sin being proclaimed to the world.

Here the thread of my narrative will be necessarily interrupted. But to a mind sensitively alive to self respect like his own, the amount of suffering he endured must have been deep indeed.—Many months had rolled away, ere it was told me, that he had become located among a rural population, in the county of —. From my subsequent personal knowledge of the highly interesting sphere of labour now alluded to, it was the least likely to foster the vice of which he stood in imminent danger. His associations were necessarily of another, and distinct character. Here, the fascination of female society could not affect him. Intellectuality of intercourse, with a few exceptions, was wholly unattainable. He was now associated with a warm-hearted, and generous, but strikingly simple-minded people. Intemperance, in the common acceptation of the word, when it was seen, assumed only its grosser form,—too hideous far to be

either tolerated or loved. Hospitality abounded at the tables of the more affluent, but it was restrained by that homely sense of good breeding, beyond the bounds of which, the welcome guest might be invited, but was never compelled to trespass. It would be to enter on too wide a field to state, at large, what were the peculiar circumstances instrumental in bringing him again into stated ministerial duties. Suffice it to say, that he seemed again retored to pulpit exertion. His preaching once more partook of its original character; and he appeared to labour very successfully. But a worm was at the root of all. He sought society of an unkindred nature. The world, again, stole into his heart; and in the end, the dire catastrophe came. He was found in the tavern of a neighbouring town, in the midst of a thoughtless circle, in a state of intoxication. The matter was soon bruited. His people shunned him,—and, overcome with shame, he retired from his interesting scene of usefulness; his character blighted, and his reputation gone. Leaving a stain upon the cause of religion in that place, which will take many, many years, to bury in oblivion.

It fell to my lot to succeed him. But vain was the effort made to restore things to their former state. Uniform kindness and attention were shewn me, but a suspicion had been awakened in their minds, mingled with a deep regret at their severe loss, which seemed to render all means abortive to regain their confidence, and revive their pure affection. Beloved people, years have now rolled away, since we knew each other, but your memory awakens emotions too deep to be uttered. Had our brother known the amount of our mutual suffering, he would have dashed the poisonous cup for ever from his lips.

Another sphere, and a new scene of things, now opened themselves to my own attention. I had exchanged the peacefulness and quiet of a rural district, in a remote part of the kingdom, for the bustle and activity of life in the metropolis. But my mind was still intent on one object of solicitude, the recovery of my fallen friend and brother in the ministry. At length, my suspense was broken in upon, by the melancholy intelligence, that, again, he had entered on a stated ministry—and, again, he had

fallen, with no apparent hope of being restored to his former station in society. His friends had forsok him. Those who had loved him, even in disgrace, now turned their backs upon him, as one unworthy either of their affection or deep sympathy—leaving him to weep and agonize alone, in his hour of bitter trial.

Here, but for the sovereignty of Divine grace, my hastily-written but faithful narrative, would have painfully closed with the saddening fact, that a young minister of Christ—of shining talent, and high capabilities—by the force of evil example, and the no less tyrannous power of custom, had fallen—and for ever fallen—a prey to intemperance! Adding another mournful instance to the abundant evidence which the church of the living God might afford, that her position in society, amid its endless sources of contamination, is truly alarming. That, for motives of personal safety, as well as of example to others, her ministers and her communicants are imperatively called upon to put far away from them, and from their tables, the “accursed thing.”

After being tossed on a sea of trial for several years, and affording, no doubt, satisfactory evidence of sincere repentance, my esteemed brother has been once more reinstated in his calling. He is now married to a highly estimable and pious woman, and ministers to a congregation congenial to his tastes and religious sentiments.

My fervent prayer is, that, as a double safeguard, he may be induced to adopt a principle, that will necessarily conflict with the customs and usages of society, manifestly dangerous, even in the religious circle, and, in his case, producing the most lamentable results; and that will subserve, perhaps, more than any other sentiment, moral or benevolent, to maintain, in their immaculate purity and vigour, the high and holy interests of our common Christianity.

#### ADVICE TO MOTHERS.

*Extracted from a Sermon, by the Rev. A. Barnes, of America.*

“Train up a child in the way he should go.”

One other virtue, it is due to the present state of public feeling, to present; it

is that of *training your children to temperance*. The records of the gre great day will probably reveal, that woman has had more to do with the business of intemperance, than has been set down to her account. The love of strong drink, physicians tell us, is sometimes hereditary. It is imbibed with the very commencement of existence. It is often thoughtlessly and unhesitatingly given in early infancy. It is administered as a medicine, and with medicine. Habits of love for it are formed, perhaps in the dawn of being; and the child grows up, pleased with the *unnatural* taste, not having learned to call it poison. It has been the case, that the child at the house of a mother, has partaken of it in her parties of pleasure; from the sideboard, or the closet, or amid the company of those more advanced, who deemed it no dishonour.

Woman may do much now to check this evil. She may and should keep it from her children in all stages of childhood, as a medicine, unless administered by a physician who will not allow her to do otherwise. She may teach them early lessons upon the subject, and depict the way by which men may become drunkards. She may direct them to books and facts which strongly exhibit the evil. She may keep her children from the places of temptation and the society of the dissolute. And there is one power which she holds, and which she is bound to exercise to the full limit of her authority; it is the power of keeping her children, of either sex, and especially of her own, absolutely from the society of the intemperate. It is not, I believe, unfit to the dignity of the place to say, that the mother who *encourages addresses to her daughters from young men*, whose characters are not *beyond suspicion* on this subject, may be planting thorns in her own dying pillow, and probably preparing unmingled woe and wretchedness for her child. It is timely and proper to speak out plainly on this point. It should have been done long ago. It is *treason of the highest and foulest order, and guilt of the darkest and deepest dye*, to commit a child to the charge of one who totters on the verge of intemperance.

Perhaps more may be done by firm and independent females, in staying the progress of this sin than has yet been

accomplished. Woman, in the march of this pestilence, has bled at every pore. Whoever is the drunkard, *she* is the sufferer. Thousands have sighed and groaned in vain: thousands bound to profligate husbands, still weep and wail; bound to *putrid death*, and expecting deliverance only when God commits the offensive burden to the grave. Here her power may yet be seen. And by frowning on intemperance in the bud, and opposing it in its first advances, she may drive it from social intercourse, from poisoning the pride of her family, and ultimately from the world. She has frowned profaneness from her society, and she is equally in her sphere when she frowns indignantly on the drunkard, and shuts every avenue that leads to her abode from his approach.

The possibility that in a congregation so large as this, there may be, unknown to myself, one single such mother as I am about to describe, justify the remarks which I feel it my duty to make. The very thought that these walls embrace, and that yonder grave yard is soon to entomb, one single intemperate mother, is sickening to the very soul. No combination presents so much that is *unnatural* and *loathsome* as an *intemperate mother*. The soul turns from it with abhorrence. In describing an intemperate man we are on *lawful ground*. We see him and know him. He is public. He publicly drinks, and is a fair object of public reproof. We must warn him, and tell him of his sins and danger. But we shrink from speaking thus of a *woman*. We would draw a veil over the *disgusting* fact, and hide from the world the melancholy truth, that one such mother treads the earth. Be it buried, *for ever buried*. Let it not be told in Gath, that a single such mother pollutes the air, and beholds the heavens. Be it among those truths, those painful truths, of which the world would not speak; the loathsome and melancholy facts, which, for the credit of man, we would hide from the public gaze; and bury deep, and for ever, in the unbroken sleep of death. Tread lightly on her memory when she dies, and let it be speedily blotted from the recollection of mankind that a *drunken mother lived*. Let no marble tell the cause of her dying, and speak not to the stranger who may gaze on her grave, of the manner in which she lived.

## BRIEF REPORT

*Of the Address delivered by Mr. T. T. Lambert, surgeon, at the Anniversary of the Hull Christian Temperance Society, May, 1842.*

In one remark of the learned Chairman I perfectly coincide, inasmuch as it agrees with my own observation, namely the fact that temperance principles are progressing among the higher classes of the community; in confirmation of which I might state, that in a literary institution of this town, a society composed of a large number of most intellectual young men in the town, the question was discussed, "whether the adoption of total abstinence principles would be beneficial to mankind;" on that occasion, the individual now addressing you was the advocate of your principles; and the way I treated the question was by appearing as a witness and producing evidence; and the effect of that evidence, and what was afforded by another friend, was so overwhelming, that the question was carried in favour of total abstinence principles. Now I believe that with reference to the religious aspect of this question, it is one merely of expediency; but with reference to physiology and ontology, or the laws of life and the laws of mind, I believe the question to be one of necessity. I read this day, in the lecture of Dr. Sigmond, a statement, to the effect that total abstinence professors denied the use of those rational pleasures that the Creator had bestowed upon them. I deny the pleasure of taking alcohol in any of its forms to be rational. Its pleasures depend upon the production of excitement, or a stimulation by which the fire of life is more rapidly burnt up, and more rapidly expended. You may get enjoyment to-day, but you have a desperate heavy amount of interest to pay to-morrow; is there wisdom in this? If there is, it is a wisdom that I will not recognise in my conduct, and they may act differently who please. The mischief arising from the use of alcohol in excess was then described, namely, enlarged liver, loaded with carbon, diseased kidney, bladder, &c. delirium tremens; and two cases had recently come under the notice of the speaker—a man of fortune reduced

to a jail, and a drunkard the cause of producing paralysis in his aged parent.

It might be asked, how do you know that the mischief you have described results from the use of alcohol? I reply, because we know the way in which alcohol is treated by the digestive organs when taken into the system.—There is a difference betwixt the digestion of fluids, and that of solids. The digestion of the latter is no longer a matter of doubt. The entire process has been submitted to the examination of the senses by Dr. Beaumont, an American physician, who obtained a patient, in whom there existed a fistulous opening into the abdomen, through which he was enabled to introduce matters directly into the stomach, and withdraw them at pleasure; and also by obtaining gastric juice to carry on digestion artificially, out of the body. He then found decidedly, that the great solvent in digestion was the gastric juice, that by the action of this fluid, the solid matter was made to deliver a considerable portion of its nutritious qualities in the form of a milky fluid, called chyme, and that by a series of changes, the whole nutritious portion of the food was obtained for the blood, and the excrementitious portion was expelled. But the digestion of fluids is different, upon them the gastric juice does not act, they are taken immediately by the blood vessels into the circulation, and then what is needed for the wants of the system being retained, the rest is expelled out of the body. We know that a large quantity of carbon is taken into the system in the alcohol;—now as these results never occur except in the case of spirit drinkers, we draw the conclusion that the carbonaceous liver and other diseases, are consequent upon the use of alcohol. But we have done with the effect that alcohol can produce upon the body, and come to the consideration of the effects it is capable of producing upon the mind. The body is a beautiful and wonderful construction, its organization is the most perfect that can be conceived, some of its vessels are not above a hair's breadth in diameter, and these vessels have each three coats, one made of elastic tissue, capable of contracting upon the blood, and thus assisting the force of the heart in carrying on the circulation. But there is one part of man's constitution which has a

more perfect anatomy, a finer organization still, and that is the mind. The mind is the wonder of the universe; so nice is its balance, so fine its adjustment, that if the perfection of the body be considered at 100, this may be fairly taken at 1000. The perfection of the mind depends upon its balance being perfectly maintained among all the faculties. If you stimulate to the smallest extent with any alcoholic drink, the result is unduly to excite the imagination, and hence the attention becomes turned in some degree from actual observation into the regions of poetical excitement, and the mind loses its practical working character, and becomes visionary.

Now there are three principles in the human mind, which must be cultivated to perfect the intellect. Curiosity, attention, and intelligence. Curiosity is first excited; but if it be acting under the influence of a stimulant, its powers are diverted to the consideration of some vision of the fancy, to the neglect of the consideration of the wholesome and healthy truths of nature;—the next is attention, but this faculty as a working principle is entirely destroyed; the next is intelligence, the result of the combined operation, which consists in an exercise of the faculties of the mind, in observing the relations that exist among things, their agreements and differences; and to exercise this noble faculty aright, it is evident that the mind ought to be in a healthy condition; and he who by possessing rich stores of knowledge, and is therefore capable of exerting the intelligence of his nature, and yet has recourse to stimulation, commits the dreadful mistake of entirely thwarting the three great resources of all intellectual riches. But it may be enquired, are we to have no enjoyment?—has nature provided no means of pleasure?—no sources of gratification for us? Praised be Heaven, she has; he has placed in every heart, a capacity for the enjoyment of beauty, and she has provided the works of genius, no less than the treasures of heart and mind, possessed by the great men of every age for our enjoyment.

The above is only a very meagre report of the truly valuable address of our talented friend. Such a report, however, as we have been able to obtain, we have given to our readers, only regretting that we cannot favour them with a *verbatim* copy.—ED.

**Progress of the Temperance Cause.**

ENGLAND.

*Hull Christian Temperance Society.*

Since our last notice of the ordinary proceedings of this Society, the weekly meetings have been, on the whole, well attended, and several persons, (some of whom will we trust, be able to render valuable help to the cause,) have taken the pledge. Very excellent lectures have been delivered in our chapel, by Mr. R. Firth, Secretary to the Hull Temperance Society, and Mr. J. Millington, Agent of the British Association. The Rev. T. J. Meiser, has also lectured on the three

notable Resolutions passed by the Wesleyan Conference, in reference to the temperance movement. Each lecture was heard with great attention, and each lecture was made useful.

Since our last notice appeared, our Society, by an unanimous vote of the Committee, has been offered as an auxiliary to the British Association for the suppression of Intemperance, and the offer has been readily accepted. We hope, therefore, to receive occasional visits from the efficient Agents of that important Association.

According to a promise given in our last number, we now present our readers with the Financial Report of the Hull Christian Temperance Society.

T. S. RAMSEY, IN ACCOUNT WITH THE HULL CHRISTIAN TEMPERANCE SOCIETY.

| Dr.                                                                                                                                                                              |                | Cr.            |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|----------------|
|                                                                                                                                                                                  | £. s. d.       | £. s. d.       |
| 1841                                                                                                                                                                             |                |                |
| To sundry Debts owing by the Hull and East-Riding Association, at its dissolution, and which Debts the Committee of the Hull Christian Temperance Society agreed to discharge... | 17 7 8         |                |
|                                                                                                                                                                                  | <u>£17 7 8</u> |                |
| By Cash paid Mr. J. R. Chaffer...                                                                                                                                                |                | 1 12 0         |
| " " J. Rayner...                                                                                                                                                                 |                | 0 15 6         |
| " " J. Noble...                                                                                                                                                                  |                | 1 7 6          |
| " " I. H. Stephenson...                                                                                                                                                          |                | 1 8 2          |
| " " J. Eden...                                                                                                                                                                   |                | 4 10 0         |
| " " Hull Temperance Society...                                                                                                                                                   |                | 0 5 0          |
| " " Rent of Mechanics' Institute...                                                                                                                                              |                | 1 10 0         |
| By Balance, now owing, on account of the defunct Society...                                                                                                                      |                | 5 19 6         |
|                                                                                                                                                                                  |                | <u>£17 7 8</u> |

| Dr.                                                     |                  | Cr.              |
|---------------------------------------------------------|------------------|------------------|
|                                                         | £. s. d.         | £. s. d.         |
| 1841—2.                                                 |                  |                  |
| Annual Subscriptions..                                  | 5 1 0            |                  |
| Donations.....                                          | 12 7 6           |                  |
| Collections, & Contributions from the Committee.....    | 4 5 4½           |                  |
| Ditto from the Members.....                             | 2 9 4½           |                  |
| Received from the Treasurer of the defunct Society..... | 3 7 3            |                  |
| Sale of Pledge Cards.....                               | 0 19 8           |                  |
| Loan of Kettle.....                                     | 1 0 0            |                  |
| Balance due to Secretary.....                           | 0 5 6½           |                  |
|                                                         | <u>£29 15 8½</u> |                  |
| By Amount of Debts discharged for the late Society..... |                  | 11 8 2           |
| Quarter of a Year's Rent of Mechanics' Institute.....   |                  | 1 10 0           |
| Ditto of Nile-Street Chapel.....                        |                  | 3 17 6           |
| Half-a-Year's Ditto of Committee Room.....              |                  | 0 6 0            |
| Advocates' and Lecturer's Expenses.....                 |                  | 6 3 6            |
| Mr. Eden, for printing.....                             |                  | 4 15 6           |
| Stationery, Postage, &c.....                            |                  | 0 19 0½          |
| Lent the Magazine Committee..                           |                  | 0 16 0           |
|                                                         |                  | <u>£29 15 8½</u> |

Examined and found correct,

SAMUEL RATHBONE, } Auditors.  
R. I. LATTIN, }

From the above statement, our readers will perceive that the Committee of the Hull Christian Temperance Society are still answerable for debts owing by the late Hull and East Riding Temperance Society, to the amount of £5. 19s. 6d. There is also a quarter's Rent of Nile-Street Chapel, due, £3. 17s. 6d.; Mr. J. S. Radford, has a note for Sundries due, amounting to 11s. 11d.; and the Secretary has a balance of 5s. 6½d. against them; so that, at the close of our Anniversary Services, which only just met the expenses, the Committee had a debt of £10. 14s. 5½d. to provide for.

The friends of the cause will see from the foregoing accounts, that *greater exertion is needed*, in order to raise funds for carrying on the godlike work, in which we are engaged. Whilst we gratefully acknowledge the christian feelings which have prompted a few of our townsmen to afford us pecuniary aid; may we not ask, whether it is an honour to a town like Hull to allow the Temperance Societies to be in debt? We learn from the Report of the Hull Temperance Society that the subscriptions and donations received by the friends of that Association, during the past year, were only £8 12s. 1d. add this sum to the £24. 3s. 3d. received by our committee, and we have the truly noble sum of £32. 15s. 3d. laid in one year upon the altar of benevolence, to aid the friends of temperance in rescuing drunkards from physical, moral, and intellectual prostration in this world, and from eternal perdition in the world to come! And all this too, in a town from whence *hundreds*, perhaps we might say *thousands* of pounds are annually collected to aid in converting the heathen!! Let us not be misunderstood by this remark; we don't object to the expenditure of thousands per annum in order that the heathen may be enlightened and saved; we wish we could say, a *million* of money was so employed; but we must tell the professing Christians of the town, that they ought not to allow the "*distant to outdazzle the near*. Are the souls of the poor inebriates of this still

dark and depraved locality, wortorth no greater sacrifice than £32. 15s. 3d. 1d.!!?— Shall it be again said, that in a towown like Hull, abounding with gorgeous sarsanctuaries, and with persons professing gg godliness, that so little of the spirit ot of the man who "first sought his *own Br Brother Simon* exists?" If so, we dare te to tell them, that the cloud of the divineine presence will not rest long upon their ar altars, and that they will be in danger, of having the curse of Meroz uttered ag against them. Christians may imagine th that the way to rescue sinners from ruin, n, is to build splendid temples for worshippip, &c. we object not to the erection of h houses for prayer, we wish their numberber was quadrupled in every town,—but we we ask, how are these houses to get filleilled?— Thousands upon thousands of the pe population of this town are spell-bounund by intemperance. Let the Christianians of ourday, by precept and exampleple, but endeavour to dissolve the incantantation, and ere long, their houses of prayeyer will be thronged with worshippers, an and the presence of that God will be more lare largely felt, who, when he sent forth the ae disciples to promulgate his Gospel, commmanded them to *begin* at Jerusalem."

Before we close this notice, we ve must urge upon our own members, the ne necessity of making greater sacrifices fo for the cause. "*What do ye more than others?*" There is great danger of a morbid id selfishness finding a place amongst us, us, if it does not already exist. We exhortort you, brethren, to watch against this enenemy; and we take our leave of you fo for this month, by just reminding you, thatat "all *covetousness is idolatry*," and thatat no *idolator* shall enter the kingdordom of God."

The Committee are wishful to ap append to this account, the names of those se gentlemen who have so kindly assisted the Society, by subscriptions and donatations, and they hope that the inhabitants ts of an enlightened town like this, will not ot allow the Society to be crippled in its ef efforts to carry on the good cause, for wawant of funds.

|                                               | £. | s. | d. |
|-----------------------------------------------|----|----|----|
| Sir William Lowthrop.....                     | 1  | 0  | 0  |
| William Gordon, Esq., M. D.,<br>F. L. S. .... | 1  | 1  | 0  |
| John Petchell, Esq. ....                      | 1  | 0  | 0  |
| William Morley, Esq. ....                     | 1  | 10 | 0  |
| Colonel Thompson.....                         | 5  | 0  | 0  |

|                                 | £. | s. | d. |
|---------------------------------|----|----|----|
| Sir C. E. Smith, Bart. ....     | 1  | 1  | 0  |
| John Richardson, Esq. ....      | 1  | 1  | 0  |
| J. S. Richardson, Esq. ....     | 1  | 1  | 0  |
| Mr. William Allen, (Customs) .. | 1  | 1  | 0  |
| H. Levett, Esq. ....            | 0  | 10 | 10 |
| Mrs. Morley.....                | 0  | 10 | 10 |

|                               | £. | s. | d. |                        | £.  | s. | d. |
|-------------------------------|----|----|----|------------------------|-----|----|----|
| Mr. B. Carlill .....          | 0  | 10 | 0  | Mr. Alsop .....        | 0   | 2  | 6  |
| " Jabez Eden .....            | 0  | 10 | 0  | " William Priest ..... | 0   | 2  | 6  |
| " R. J. Chaffer .....         | 0  | 7  | 6  | " J. Noble .....       | 0   | 2  | 6  |
| " Mosey .....                 | 0  | 5  | 0  | " J. Rayner .....      | 0   | 2  | 6  |
| " English .....               | 0  | 5  | 0  |                        |     |    |    |
| " T. E. Radford .....         | 0  | 5  | 0  |                        |     |    |    |
| Messrs. Goodwill and Lawson.. | 0  | 5  | 0  |                        | £17 | 8  | 6  |

## BARTON-UPON-HUMBER.

The teetotalers of this town have been on the *qui vive* during the last week or two, and the result of their activity has been an addition of nearly a hundred members to the society. On the 27th ult. and three following days, they held a series of festive meetings, which were exceedingly well attended, and the speaking, we are informed, was excellent.—Mr. F. Hopwood, of York; — Lomax, of Manchester; and Hewitt, of Leeds, were the principal speakers. The Rev. J. M. Holt, vicar of Fulstow, was expected, but was prevented from being present by severe indisposition. Mr. Lomax preached to upwards of a thousand persons on the 29th ult. and on the same day a lovefeast was held, at which nearly all the speakers professed to have become not only *sober*, but *praying* men, and all acknowledged that teetotalism had been the means of leading them to the house of God, where they had "obtained mercy." When will professing christians acknowledge the hand of God in the Temperance movement? We earnestly pray that increasing success may crown the labours of the Barton friends.

## POCKLINGTON TEMPERANCE FESTIVAL.

The annual festivities connected with the above Society, commenced on Tuesday, June 14th, 1842. At one o'clock p. m. the friends met in front of the Temperance Hotel, and having formed themselves into a procession, passed through the principal streets of the town in the following order:

Horsemen.

Rechabite Banner.

Pocklington Brass Band.

Small banner, inscribed "Mercy and Truth have met together."

Rechabites two abreast.

The White Silk Banner of the Pocklington Temperance Society.

Teetotalers two abreast.

Black Banner, inscribed—"Because of Drunkenness the land mourneth."

Juvenile Society, two and two,

Preceded by a silken arch, on which was inscribed in flowers, the words

Peace, Love, Joy.

On reaching the Odd Fellows' Hall, the procession halted, and the persons forming it entered the Hall, for the purpose of hearing a sermon from the Rev. G. F. Ryan, D. D., of Burlington. The worthy Dr. took for a text—Matthew 5th chap. 47 ver. "What do ye more than others;" and commenced his sermon (of which we can only give a brief outline) by noticing the affectionate spirit manifested by Christ in all his public teachings. This spirit he (Christ) enjoined upon his disciples, and the preacher trusted that under the influence of similar feelings he should be enabled to enlarge upon the claims of Temperance Societies. After addressing the teetotalers present, and deprecating in no very measured terms every thing like apathy on their part, he proceeded to enlarge.

1. Upon the scene over which the philanthropy of teetotalers had sighed. It was one that embraced the length and breadth of that physical and moral degradation by which the country and the world was dishonoured. There were, he remarked, 600,000 drunkards, 50,000 of whom die annually. Who, he asked, could look upon this without horror?—Who could think upon it without compassion? Who could survey this wide domain of death without a tear? Who could forbear asking, from whence are the ranks of the drunkards filled up? He then noticed the effects of intemperance, in

1. The fearful diseases which abound—corporeal and mental.

2. The moral contagion which existed—vice in all its most dreadful forms.

3. The poverty—temporal, mental, and spiritual—which had been superinduced.

Under this head, the preacher observed—"if you ask, where statistics so fear-

ful have been obtained? I reply, from the thousands who have crowded our prisons—from the groans which echo from our penal settlements—from the numbers whose lives have been forfeited to the violated laws of their country, and of humanity. Here are seen, persons of both sexes—of diversified talents, circumstances, prospects, &c. sunk in one common ruin, and passing on with a fearful rapidity to a premature and dishonoured grave.

## II. The agency we employ.

It is one that makes no pretension to divinity or perfection, but still it has characteristics which we cannot but admire. It is true other agencies have been employed, but they have not been so proximate as to be brought into direct and immediate conflict with the giant evil of intemperance. Counsel,—Legislation,—Preaching,—Resolutions,—Incarceration,—Moderation, &c. have been employed to stay the plague, but in almost every instance they have all failed. At length, an agency based on the principle of entire abstinence was tried. It succeeded. Why? Because—

1. It bore directly upon the *cause* and *source* of the evil.

2. It poured light on the character of, and denounced the traffic in, alcoholic poison.

3. It searched into the physiology of the question, and brought the evidence of science to bear on the nature and extent of the ruin perpetrated.

4. It moved on, through our country and the world, bearing the torch of science in the one hand, and the insignia of the *cross* in the other.

5. It stepped forward into the arena of argumentative conflict, with the drinking customs of society; which customs are identified to a most fearful extent, with the hospitality, trade, and commerce of the country.

6. It incorporated in one body, a pledged and noble phalanx, that its principles might be diffused, its practice commended, its triumphs extended, &c.

7. It carried in one hand the weapons of its bloodless victories, and with the other it conferred health on the diseased—comfort on the distressed—competency on the impoverished—reason on the maniac—and led men to the sanctuary of truth, where many of them found the salvation of the cross.

8. Its operations were commenced and continued under a conviction of the *truth of its principles*, the *soundness of its policy*, and the *beneficial tendency of its plans*.

III. The exertions used have been successful. This point the preacher enlarged upon, by reviewing—

1. The varied and hostile agencies by which the cause had been opposed, &c.

2. The *distinct* but accumulated evils on which the principles and energies of total abstinence have been brought to bear.

3. The vast amount of *temporal* and *spiritual* good, which the labourers of abstinence had already achieved, and which the carrying out of their mighty enterprise necessarily involved.

4. The influence which had evidently been produced by the principles and fruits of abstinence on the mass of mankind, both in our own and in other lands.

5. The signal and *manifested* tokens of the *Divine approval* and *benediction* which have rested on the various agents employed. Hence it is, he remarked that abstinence Societies have lived amidst threatened death, &c.; that they have extended and multiplied amidst the most formidable predictions of their *total extermination*.

They have bloomed amidst the most chilling blasts of a most *irrational* and systematic opposition.

They have brought forth fruit amidst the most blighting regions of intemperance.

They have acquired strength everywhere their assumed impotency had been the subject of ridicule, and the matter of song.

The blasts which have swept it through the branches of this *lovely tree*, have served, not to uproot it, but to clear it of those noisome insects which would have withered its fairest *blossoms*, to blight its richest fruits, to secrete to a more healthy aspect, and cause its roots to strike more deeply into the moribund soil. Its fruits have already shaken like Lebanon, and though for a time confined to the cottages of the poor, they are now seen in the halls of the great, and I doubt not they will ultimately be found in the palaces of kings.

Finally, he urged upon teetotalers the necessity of—

1. Agitating the question of abstinence with constancy.

2. Disseminating its principles with fidelity.

3. Maintaining its pledge with consistency.

4. Performing its work with assiduity.

5. Exhibiting to all its christian philanthropy, and

6. By commending its success at all times to God, prayerfully, the cause would then ultimately triumph over every foe, and bless with its influence the inhabitants of every land.

The above is but an imperfect outline of a most excellent sermon, which was delivered with the Doctor's accustomed zeal and eloquence, and was attentively listened to by a crowded auditory. A collection was made in behalf of the Society at the close of this interesting religious service.

At half past four, a tea meeting was held in the Temperance Hall, which was crowded by the friends of the cause, whose cheerful faces indicated that alcoholic drinks were not necessary to produce an abundant flow of animal spirits. After tea, a public meeting was held in the Odd Fellows' Hall. This meeting, which was large and highly respectable, was commenced by the Rev. T. J. Messer, of Hull, who gave out that fine hymn—"From all that dwell below the skies," at the close of which he offered an appropriate prayer. Edmund Thompson, Esq. (Wesleyan) of Armin, was then called to the chair, who opened the business of the meeting by delivering an exceedingly neat and impressive address. The other speakers for the evening were, the Rev. Dr. Ryan and F. R. Lees, Esq.

On Wednesday evening, a number of Juveniles took tea in the Temperance Hall, at the close of which they were affectionately addressed by the Rev. Dr. Ryan. At half past seven o'clock, a public Temperance Meeting was held. The Rev. Dr. Ryan presided, and F. R. Lees, Esq. and the Rev. T. J. Messer, were the other speakers.

The Festival closed by a public meeting on Thursday evening, at which Mr. J. S. Radford, president of the Hull Christian Temperance Society, took the chair, and the same speakers addressed the assembly. We had prepared a report of the excellent speeches delivered at this interesting festival, but a press of matter will not allow us to insert them. We have only room to add, that the speakers

appeared to exert themselves with an eye to the honour of God, and we believe their labour was not in vain.

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LOUTH.

We learn from the Stamford Mercury that Mr. Millington has been labouring in this town since his visit to Hull. One evening when proceeding to lecture, near the Woolpack, its landlord, Mr. Mager, caused Mr. M. to be forcibly removed; but nothing daunted by the prowess of Boniface, our zealous brother mounted the high steps at Mr. Sharpley's warehouse, and finished his work. A thousand infuriated landlords would not prevent such a labourer as Mr. M. from doing the work of his master and Lord.

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Poetry.

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THE TEETOTALERS'  
ADDRESS TO CHRISTIANS.

*"We then that are strong, ought to bear the infirmities of the weak, and not please ourselves."*

ROMANS XV. 1.

Come, Brother, come! we have each drawn the sword  
'Gainst the curse of our much beloved land;  
And we call upon you, in the name of the Lord,  
By the banner of truth to stand.

Come, Brother, come! for the sad tear of grief,  
Hath from many been wiped away;  
And the hopeless and wretched have found sweet relief,  
While treading the temperance way.

Come, Brother, come! and united we'll raise—  
By the help of the Holy One,—  
Living altars around to his honour and praise;  
To engage in this, can you shun?

Come, Brother, come! is it too much to fling  
The cup of strong liquor aside—  
For the sake of thy Brother—when Jesus, thy King,  
For thee, left his glory and died?

Come, Brother, come! we have now drawn the sword  
'Gainst the curse of our much beloved land;  
And we summons you now in the name of the Lord,  
By the banner of truth to stand.

T. SMEETON.

## THE INEBRIATE.

Written *Extempore*, after reading the *Inebriate*, by  
the REV. DR. RYAN.

Behold the man, whose lust and wine  
Has led him down to misery and woe.  
Once he was happy! once he walked erect,  
And promised fair, society to ornament.  
Allured by those, whose station in society,  
A brighter pathway should have pointed out,  
He grasped the bowl, and having tasted, fell.  
And now, of every hope and joy bereft,  
Half-dead—and bleeding sore from many wounds  
Inflicted by the deadly foe, he prostrate lies.  
'Is there no flesh in British christians' hearts?  
Has pity left the souls of those who bear  
The honored name of Jesus? if not, arise!  
And by your bright example, melt the chains  
Which bind the Drunkard in the cave of Death.  
Lead him from misery, and vice, and woe,  
To that firm rock where *safety* may be found;  
And then conduct him to the *higher* ROCK,  
That his dark soul, from every stain set free,  
May rise above the shadows resting on this earth,  
And taste those pleasures which the righteous know:  
Then, when his earthly hours have passed away,  
His soul shall enter the celestial world,  
And throughout everlasting years,  
Offer a song of gratitude and love.

T. J. M.

## THE BROKEN HEART.

I saw her when her cheek was bright,  
And beautiful and fair,  
Love, joy, and all that wins delight,  
Which charms the eye, or glads the sight,  
Seem'd met together there.  
The glow, the glance, from cheek and eye,  
Her hair of smiling jet;  
The look, the smile, and stifled sigh,  
Her forehead arched, and white, and high,  
Methinks I see them yet!

I saw her on her bridal day,  
With hope upon her brow;  
Her smile, her blush, was brightly gay,  
And joy, with its ethereal ray,  
Was there to glad her vow.  
The jest, the laugh, the social cheer,  
All bitterness forbid;  
Her heart was light, her cheek was clear,  
And dark and long the lashes were,  
Which fringed her fallen lid.

I saw her when her cheek was wan,  
Her eye look'd dim and dead,  
Her charms had faded one by one,  
Her hair was bleach'd, her smile was gone,  
Her every beauty fled,

She bowed beneath the misery  
Which hearts corroded know,  
Her face had lost its gladdening glee,  
And sadly calm she seem'd to me  
A monument of woe.

I saw her in her winding sheet,  
A senseless thing of earth,  
An aged form was at her feet,  
Her countenance with grief replete,  
'Twas she who gave her birth.  
Another, in a secret place,  
From all the throng apart,  
Was seen to glare upon her face,  
Which, smiling, lay in death's embrace—  
'Twas he who broke her heart!

## THE DEACON.

A deacon once upon a time,  
As up and down he walked,  
Deep brooding o'er his daily toils,  
Thus to himself he talk'd:  
I brew and still the poisoned stuff;  
That spreads destruction round;  
And conscience, in this deathful work,  
But little peace hath found.

The temperance folks beset me too,  
And break my inward peace;  
They tell me of a wretched doom,  
Unless my works I cease.  
I'm sore perplexed—what shall I do?  
To truth and conscience bend,  
Or onward go, at risk of all,  
And meet a doleful end?

The church, of right, look up to me  
And double duties claim;  
If others, then, I tempt to sin,  
'Tis double guilt and shame.  
Now while the deacon thus perplexed,  
Quick paced in thoughtful mood,  
Lo! Satan, like Shem's brother, Ham,  
Close at his elbow stood.

The startled deacon would have fled,  
So sore was his alarm,  
But Satan, bland and smiling said,  
"My son, I mean no harm;  
I see your case, and own it hard,  
That gain you should forego;  
And this, forsooth, lest you should lead  
Some thousands down to woe.

Cheer up, my son, my darling son,  
Go on, go on, and brew,  
The judge and jury will sustain,  
And I will help you through."  
The deacon bowed, and grinned a smile,  
And thus his fealty swore:—  
"With thousand thanks for help, my lord,  
I'm thine for evermore."

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND

*The Principles of True Temperance.*

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"SPEAKING THE TRUTH IN LOVE."

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INTOXICATING LIQUORS NOT CONDUCTIVE TO STRENGTH.

BY R. B. GRINDROD, L.L.D.

AMONG the numerous objections made in reference to an abandonment of the use of intoxicating liquors, are those by which their necessity is urged as a restorative of strength in cases of extraordinary physical exertion. One of the most deeply rooted of these notions is, that which supposes stimulating liquors to be beneficial in enabling men to endure a greater amount of physical exertion. Intoxicating liquors merely stimulate or accelerate the vital actions, and do not increase the actual strength of the physical powers; on the contrary, by calling those powers into unnatural action, they diminish their permanent capability, and thus exhaust that vital energy, which, unless thus improperly interfered with, is capable of undergoing extraordinary and long-continued exertion, supported and renovated only by plain and wholesome nutriment. This important fact was well known to the ancients, among whom physical improvement was made a regular branch of education. They were, indeed, well acquainted with the fact, that those who abstain altogether from the use of intoxicating liquors, are best enabled to attain the greatest amount of physical strength. Cyrus, after the Medes and Hyrcanians had returned from pursuing the Assyrians, and were set down to a repast, desired them to send some bread only to the Persians, who would then be sufficiently provided with all they required, either for eating or drinking. Hunger was their only sauce, and the water from the river was their only drink; to such a diet they had been accustomed from the earliest period of their lives. The Roman soldiers, during their arduous and successful campaigns, made use of vinegar and water only, in order to assuage their thirst. Each soldier was obliged to carry a bottle of vinegar on his person, and when necessary he mixed a small portion of it with water. The Carthaginian soldiers were expressly forbidden to taste wine during their campaigns. The same may be said of other mighty nations among the ancients. What armies, the narrations of whose exploits are recorded in history, ever endured any thing like the amount of labour, or signalized themselves by victories so triumphant in their character as those of these celebrated nations? Facts of this nature present the most indubitable proof, that in ancient times the use of intoxicating liquors was not considered necessary for the preservation of bodily health, nor were they, on any occasion, used to enable mankind to endure extraordinary fatigue.

After numerous victories, and when they had, in some degree, become viti-

ated by the enervating customs of the nations whom they had conquered, the Roman soldiers acquired a love of wine. When the people complained to the Emperor Augustus of the dearness and scarcity of wine, he replied, "My son in law, Agrippa, has preserved you from thirst, by the canals which he has made for you." A well-merited reproof of their unworthy and degenerate murmurs.

The celebrated Emperor Niger made use of a similar observation. He was remarkable for his love of discipline, and in conformity with the ancient regulation never suffered his soldiers to drink wine; water only was their customary beverage. This gave considerable umbrage to the soldiers. Niger, however, resolutely insisted on their compliance. On one occasion, some soldiers who guarded the frontiers of Egypt, requested him to supply them with some wine! "What do you say?" he replied, "you have the delicious waters of the Nile, and wine is unnecessary for you." At another time, some of his troops having been conquered by the Saracens, by way of excuse, pretended that this event was owing to their interdiction from wine. "An excellent reason," said Niger in reply, "for your conquerors drink nothing but water!" Boadicea, queen of the *Iceni*, A. D. 61, urged the subsequent degeneracy of the Romans, as an argument against their prowess in battle. While preparing for action, to avenge the wrongs which had been inflicted on her people by their cruel conquerors, this intrepid female made an eloquent appeal to her army, in the course of which she drew a striking comparison between the effeminate habits of the Romans, and the simple but invigorating practice of her own country. "To us," she observed, "every herb and root are food; every juice is our oil, and WATER IS OUR WINE."

The experience of modern armies, in most respects, corresponds with that of the ancients. The soldiers of Oliver Cromwell, for example, during their laborious campaigns, carried with them knapsacks containing oaten meal, which when hungry they mixed with water. On this diet, for a considerable period, they principally subsisted, and sustained great fatigue in the full vigour of health. Such also, at that, and much earlier, as well as later times, was the constant practice of the Scotch armies, whose athletic powers are quite proverbial.

Dr. J. Barker, of the United States, relates that on General Jackson being once asked if soldiers required spirituous liquors, that commander immediately remarked, that he had observed that in hard duty and excessive cold, those performed the one, and endured the other better, who drank nothing but water.

A respectable individual who had been for thirty years in the army, informed Professor Edgar, of Ireland, that he had been in twenty-seven general engagements, he had suffered every vicissitude of weather, and had not unfrequently found his companions dead by his side. Not many years ago, he and above 130 others left England, for active service abroad; of these, five were then living; and he attributes the preservation of their lives to their having entirely abstained from the use of strong drink. A gentleman who heard this interesting statement, adds the following corroborative testimony:—He had served for the period of thirteen years in the hottest climates; he had since been exposed to the severest winters of Canada, and to the rapid change of the American climate; he had nine times crossed the Atlantic, and attributed his sound health, being then in his fiftieth year, to his having abstained entirely from the use of intoxicating liquors.

The testimony of such nations as in the present day abstain entirely from the use of intoxicating liquors, is highly worthy of consideration. Among these, we have several examples of a very interesting character.

Mr. Buckingham states, that, in his eastern travels, he met with men among the nations of water-drinkers, whose height (which seldom averaged less than from five feet eight inches to six feet), and whose general robust and healthy appearance, exhibited a very remarkable contrast with the sickly, emaciated bodies of the Europeans. In Hindostan, for instance, though the labour is as severe as in any part of the world, and performed principally under the influence of a vertical and burning sun, yet the inhabitants drink only water. One species of exertion to which they are subject is unknown in England, and strikingly exhibits their muscular force and capability. When individuals undertake long and fatiguing journies, such, for instance, as from Calcutta to Delhi, they are not carried by horses in carriages, but by men, in palanquins, who, naked to the waist, walk, or rather trot at the rate of five or six miles an hour, the perspiration trickling from their pores like rain; and yet these men drink nothing stronger than water.

Smollet, in his "Travels in Italy," remarks, in opposition to the general notion, that beer strengthens the animal frame, that the porters of Constantinople who never drink anything stronger than water, will carry a load of seven hundred weight, which he observes is a labour that no English porter would attempt to undertake. The Bedouin Arabs also, whose duties are of the most fatiguing and harassing description, perform their labours in the most cheerful manner, with very little nutritious food, and with no drink stronger than water.

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## THE RIGHT USE OF MONEY.

### A SERMON,

BY THE REV. J. WESLEY, A.M.

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*"I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."*

LUKE xvi. 9.

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1. OUR Lord, having finished the beautiful parable of the Prodigal Son, which he had particularly addressed to those who murmured at his receiving publicans and sinners, adds another relation of a different kind, addressed rather to the children of God. "He said unto his disciples," not so much to the Scribes and Pharisees, to whom he had been speaking before,—*"There was a certain rich man, who had a steward, and he was accused to him of wasting his goods. And calling him, he said, Give an account of thy stewardship, for thou canst be no longer steward."* (Verses 1, 2.) After reciting the method which the bad steward used to provide against the day of necessity, our Saviour adds, *"His lord commended the unjust steward;"* namely, in this respect, that he used timely precaution; and subjoins this weighty reflection, *"The children of this world are wiser in their generation than the children of light:"* (verse 8,) those who seek no other portion than this world "are wiser" (not absolutely; for they are, one and all, the veriest fools, the most egregious madmen under heaven; but, "in their generation," in their own way; they are more consistent with themselves; they are truer to their acknowledged principles; they more steadily pursue their end) *"than the children of light;"*—than they who see "the light of the glory of God in the face

of Jesus Christ." Then follow the words above recited: "And I,"—the only-begotten Son of God, the Creator, Lord, and Possessor of heaven and earth, and all that is therein; the Judge of all, to whom ye are to "give an account of your stewardship," when ye "can be no longer stewards;" "I say unto you,"—learn in this respect, even of the unjust steward,—“make yourselves friends,” by wise, timely precaution, “of the mammon of unrighteousness.” “Mammon”<sup>1</sup>, mean riches, or money. It is termed “the mammon of unrighteousness,” because of the unrighteous manner wherein it is frequently procured, and wherein even that which was honestly procured is generally employed. “Make yourself friends” of this, by doing all possible good, particularly to the children of God; “that when ye fail,”—when ye return to dust, when ye have no more place under the sun,—those of them who are gone before “may receive you,” may welcome you, into the “everlasting habitations.”

2. An excellent branch of Christian wisdom is here inculcated by our Lord on all his followers, namely, the right use of money;—a subject largely spoken of, after their manner, by men of the world; but not sufficiently considered by those whom God hath chosen out of the world. These, generally, do not consider, as the importance of the subject requires, the use of this excellent talent. Neither do they understand how to employ it to the greatest advantage; the introduction of which into the world is one admirable instance of the wise and gracious providence of God. It has, indeed, been the manner of poets, orators, and philosophers, in almost all ages and nations, to rail at this, as the grand corrupter of the world, the bane of virtue, the pest of human society. Hence, nothing so commonly heard, as

*Nocens ferrum, ferroque nocentius aurum:*

“And gold, more mischievous, than keenest steel.”

Hence the lamentable complaint,

*Effodiuntur opes, irritamenta malorum.*

“Wealth is dug up, incentive to all ill.”

Nay, one celebrated writer gravely exhorts his countrymen, in order to banish all vice at once, to “throw all their money into the sea:”

*In mare proximum*

*Summi materiam mali!*

But is not all this mere empty rant? Is there any solid reason therein? By no means. For, let the world be as corrupt as it will, is gold or silver to be blamed? “The love of money,” we know, “is the root of all evil;” but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill: and what may not? But it may likewise be used well: it is full as applicable to the best, as to the worst uses. It is of unspeakable service to all civilized nations, in all the common affairs of life: it is a most compendious instrument of transacting all manner of business, and (if we use it according to Christian wisdom) of doing all manner of good. It is true, were man in a state of innocence, or were all men “filled with the Holy Ghost,” so that, like the infant church at Jerusalem, “no man counted any thing he had his own,” but “distribution was made to every one as he had need,” the use of it would be superseded; as we cannot conceive there is any thing of the kind among the inhabitants of heaven. But, in the present state of mankind, it is an excellent gift of God, answering the noblest ends. In the hands of his children, it is food for the hungry, drink for the thirsty, raiment for the naked: it gives to the traveller and the stranger where to lay his head. By it we may supply the place of an husband to the widow, and of a father to the fatherless. We may be a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death.

3. It is therefore of the highest concern, that all who fear God know how to employ this valuable talent; that they be instructed how it may answer these glorious ends, and in the highest degree. And, perhaps, all the instructions which are

necessary for this may be reduced to three plain rules, by the exact observance whereof we may approve ourselves faithful stewards of "the mammon of unrighteousness."

1. 1. The first of these is, (he that heareth, let him understand!) "Gain all you can." Here we may speak like the children of the world: we meet them on their own ground. And it is our bounden duty to do this: we ought to gain all we can gain, without buying gold too dear, without paying more for it than it is worth. But this it is certain we ought not to do; we ought not to gain money at the expense of life, nor (which is in effect the same thing) at the expense of our health. Therefore, no gain whatsoever should induce us to enter into, or to continue in, any employ, which is of such a kind, or is attended with so hard or so long labour, as to impair our constitution. Neither should we begin or continue in any business which necessarily deprives us of proper seasons for food and sleep, in such a proportion as our nature requires. Indeed, there is a great difference here. Some employments are absolutely and totally unhealthy; as those which imply the dealing much with arsenic, or other equally hurtful minerals, or the breathing an air tainted with streams of melting lead, which must at length destroy the firmest constitution. Others may not be absolutely unhealthy, but only to persons of a weak constitution. Such are those which require many hours to be spent in writing; especially if a person write sitting, and lean upon his stomach, or remain long in an uneasy posture. But whatever it is which reason or experience shows to be destructive of health or strength, that we may not submit to; seeing "the life is more" valuable "than meat, and the body than raiment:" and, if we are already engaged in such an employ, we should exchange it, as soon as possible, for some which, if it lessen our gain, will, however, not lessen our health.

2. We are, secondly, to gain all we can without hurting our mind, any more than our body. For neither may we hurt this: we must preserve, at all events, the spirit of an healthful mind. Therefore, we may not engage or continue in any sinful trade; any that is contrary to the law of God, or of our country. Such are all that necessarily imply our robbing or defrauding the Queen of her lawful customs. For it is, at least, as sinful to defraud the Queen of her right, as to rob our fellow-subjects: and the Queen has full as much right to her customs as we have to our houses and apparel. Other businesses there are which, however innocent in themselves, cannot be followed with innocence now; at least not in England; such, for instance, as will not afford a competent maintenance without cheating or lying, or conformity to some custom which is not consistent with a good conscience: these, likewise, are sacredly to be avoided, whatever gain they may be attended with provided we follow the custom of the trade; for, to gain money, we must not lose our souls. There are yet others which many pursue with perfect innocence, without hurting either their body or mind; and yet, perhaps you cannot: either they may entangle you in that company which would destroy your soul; and by repeated experiments it may appear that you cannot separate the one from the other; or there may be an idiosyncrasy,—a peculiarity in your constitution of soul, (as there is in the bodily constitution of many,) by reason whereof that employment is deadly to you, which another may safely follow. So I am convinced, from many experiments, I could not study, to any degree of perfection, either mathematics, arithmetic, or algebra, without being a Deist, if not an Atheist: and yet others may study them all their lives without sustaining any inconvenience. None, therefore, can here determine for another; but every man must judge for himself, and abstain from whatever he in particular finds to be hurtful to his soul.

3. We are, thirdly, to gain all we can, without hurting our neighbour. But this we may not, cannot do, if we love our neighbour as ourselves. We cannot, if we love every one as ourselves, hurt any one *in his substance*. We cannot devour the increase of his lands, and perhaps the lands and houses themselves, by gaming, by over-grown bills, (whether on account of physic, or law, or any thing else,) or by requiring or taking such interest as even the laws of our country forbid. Hereby all pawn-broking is excluded: seeing, whatever good we might do thereby, all unprejudiced men see with grief to be abundantly over-balanced by the evil. And if it were otherwise, yet we are not allowed to "do evil that good may come."

We cannot, consistent with brotherly love, sell our goods below the market-price; we cannot study to ruin our neighbour's trade, in order to advance our own; much less can we entice away, or receive any of his servants or workmen whom he has need of. None can gain by swallowing up his neighbour's substance, without gaining the damnation of hell!

4. Neither may we gain by hurting our neighbour *in his body*. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; although there would be rarely be occasion for them, were it not for the unskilfulness of the practitioner. Therefore such as prepare them and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder Her Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell, like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there: the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day;" canst thou hope to deliver down thy *fields of blood* to the third generation? Not so; for there is a God in heaven: therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee!"

5. And are not they partakers of the same guilt, though in a lower degree, whether Surgeons, Apothecaries, or Physicians, who play with the lives or health of men, to enlarge their own gain? who purposely lengthen the pain or disease, which they are able to remove speedily? who protract the cure of their patient's body, in order to plunder his substance? Can any man be clear before God who does not shorten every disorder "as much as he can," and remove all sickness and pain "as soon as he can?" He cannot: for nothing can be no more clear, than that he does not "love his neighbour as himself;" than that he does not "do unto others, as he would they should do unto himself."

6. This is dear-bought gain. And so is whatever is procured by hurting our neighbour *in his soul*; by ministering, suppose, either directly or indirectly, to his unchastity or intemperance; which certainly none can do who has any fear of God, or any real desire of pleasing Him. It nearly concerns all those to consider this, who have anything to do with taverns, victualling-houses, opera-houses, play-houses, or any other places of public, fashionable diversion. If these profit the souls of men, you are clear; your employment is good, and your gain innocent; but if they are either sinful in themselves, or natural inlets to sin of various kinds, then, it is to be feared, you have a sad account to make. O beware, lest God say in that day, "These have perished in their iniquity, but their blood do I require at thy hands!"

7. These cautions and restrictions being observed, it is the bounden duty of all who are engaged in worldly business to observe that first and great rule of Christian wisdom, with respect to money, "Gain all you can." Gain all you can by honest industry. Use all possible diligence in your calling. Lose no time. If you understand yourself, and your relation to God and man, you know you have none to spare. If you understand your particular calling, as you ought, you will have no time that hangs upon your hands. Every business will afford some employment sufficient for every day and every hour. That wherein you are placed, if you follow it in earnest, will leave you no leisure for silly, unprofitable diversions. You have always something better to do, something that will profit you, more or less. And "whatsoever thy hand findeth to do, do it with thy might." Do it as soon as possible: no delay! No putting off from day to day, or from hour to hour! Never leave anything till to-morrow, which you can do to-day. And do it as well

as possible. Do not sleep or yawn over it: put your whole strength to the work. Spare no pains. Let nothing be done by halves, or in a slight and careless manner. Let nothing in your business be left undone, if it can be done by labour or patience.

8. Gain all you can, by common sense, by using in your business all the understanding which God has given you. It is amazing to observe, how few do this; how men run on in the same dull track with their forefathers. But whatever they do who know not God, this is no rule for you. It is a shame for a Christian not to improve upon *them* in whatever he takes in hand. You should be continually learning, from the experience of others, or from your own experience, reading, and reflection, to do every thing you have to do better to-day than you did yesterday. And see that you practise whatever you learn, that you make the best of all that is in your hands.

(To be continued.)

## The Temperance Sketch Book.

### THE END OF AN INEBRIATE.

#### No. 10.

"The way of transgressors is hard."

A crowd had gathered near the gate at the southern extremity of the Battery, and several voices rose at the same moment upon the air, crying for vengeance on a tattered form, that reeled into the enclosure in a beastly state of intoxication. He was apparently about fifty years of age, and was followed by a young, beautiful, and interesting girl not out of her teens. A moment before I saw him, he had raised his arm, and struck the lovely being to the earth. For this the crowd was pursuing him, and would doubtless have committed some summary act upon the inebriate wretch, had not the same delicate form interposed to prevent the consummation of the deed. She approached timidly, and fondly begged the monster to go home. He swore by the living God that he would never return. Little did he think as he uttered the oath, that the vengeance of that God his sacrilegious lips profaned, was at that moment hanging over him, and that the angel of death was writing upon the waters to bear him, with all his sins upon his head, into the presence of the Creator he had so impiously mocked.

He shook the fair girl from him with a curse, and staggered to the railing. A cluster of boats was at some distance from the shore, and a few voices were singing one of Russell's songs. The drunkard contrived to clamber on the uppermost rail, and having seated himself, called to the singers to perform

something lively, or "— he would come out there and sing for himself!" These were the last words he uttered. In endeavouring to change his position, his foot slipped, and he fell into the waters to rise no more. Great exertions were made by the men in the boats to render him assistance, and more than one daring fellow plunged into the sea, but all in vain—his body has not yet been recovered. The tide was running strong at the time, and we may hear of his body being washed upon the opposite shore in a few days.

The poor girl was almost frantic—she rushed to the water's edge, crying, "Father! dear, dear father! for Heaven's sake, save my father!" It was indeed her father. He had once enjoyed a handsome property, but liquor ruined him. He sold his house for it, and at last his garments. His wife had died from want, and his daughter had supported him and three brothers by the labour of her hands. He swore he would never again enter her house, because she would not give him liquor—he cursed her, and died while a curse against himself yet hung upon his lips. The daughter did not leave the spot before midnight, and her cries appalled the stoutest hearts around her. Twenty dollars were raised among the spectators, but when handed to her, she exclaimed, "No! no! give me my father!"

Poor girl! she cried in vain. The father was in other presence. She was borne from the place by some friends; and when I left the spot, the lightness of heart which had drawn me to the scene had departed, and I felt it almost a sin to be happy amid the wretchedness man makes for himself.

AMERICAN PAPER.

AUTOBIOGRAPHY OF A REFORMED  
DRUNKARD.  
No. 11.

“ See the beautiful temperance star  
Shining o'er thy darksome path,  
Glorious light diffusing far,  
Gloating from deserved wrath.  
Led by its delightful rays,  
Rise, and now a refuge gain,  
Fly from sin's destructive ways,  
And totally abstain.”

I commenced my apprenticeship at the age of fifteen years, at New York. The two first years of it I was as regular as a good chronometer. By degrees I became a little unsteady, would drink a glass now and then, but not enough to do me harm, as I thought. At the age of twenty-two, I went to New Orleans for the first time. There I obtained profitable employment at my business, and so arranged it with my employer, that I could have work at his establishment during the winter, or healthy seasons of succeeding years. By degrees I acquired a habit of gambling a little in that city. But I managed so to conduct myself that my employer found no fault with me for inattention to work. I shall sum up the first account of my visit to New Orleans, thus: I made a good deal of money at my trade.—I learned to gamble—I also confirmed my previous habits of drinking too much.

I wish I could describe to you the feelings that rankled in my breast after I had been on a “*sprees*” for a week! I had not enjoyed a sober moment during that time, for I kept my body saturated with alcohol all the week. For forty-eight hours I slept only four; alcohol took the place of sleep. The first six days of that week were entirely devoted to wine, brandy, and —! The seventh day brought me to my senses; or rather, on the seventh day, I was alternately sane and insane. I awoke in the morning of that day with a depression of spirits that baffles description. All things to me wore a lurid aspect. Despair! despair! was painted on every thing. The horrors of hell pervaded my bosom! Guilt, shame, dismay, stared me in the face. I, trembling, rose from my bed, and for a moment surveyed my features in a mirror. I started at the sight of myself! **DESPONDENCY** and **MELAN-**

**CHOLY** were written upon my features. I shrunk back with affright! and I felt all the horrors of *delirium tremens*.— Shall I acknowledge it?—I had a fit! The last thing I remembered after looking in the glass, was my own frightful appearance and a variegation of colours cast upon every thing. How long I remained in a state of insensibility I know not—probably an hour. My returning senses excited *thirst*—thirst for *water*! It was brought to me. I drank copious draughts of that cooling beverage. O water! water! how my thirst yearned for thee, and how thou didst organize my system after it was confused by that most detestable of all disorganizers—*wine*!

As soon as I was able to walk in the street, I resorted to a fashionable drinking house in Broadway, and said, “Waiter, give me a glass of wine sangaree.” I drank the mixture, and it revived my drooping spirits. After drinking another glass of wine, I played at billiards; but I was too nervous to strike the balls with any degree of exactness; I gave up the play and went home to bed, but sleep I could not. I felt lonely—miserable. I thought of suicide, but I dared not to die! I dared not to plunge myself into eternity, uncalled. I walked out to another place, where it says on the door, “Push, push.” I pushed in, and got drunk! I know not how it happened, but I waked up the next morning in darkness, my eyes, to use a vulgar phrase, were “bunged up.” For decency's sake I was obliged to keep within doors. It was two weeks before I showed myself in public. Having drunk but little in the mean time, I looked quite decent again.

I continued drinking, with intervals of a week or two scattered along, for a year afterwards. There was an interval of two weeks after the *black eye* affair, that I drank nothing alcoholic; but on the third I plunged into the excesses of the bowl again. For two years I had been carousing. But why should I enlarge?

Modesty prompts me to stop here in my story, but for your gratification I will proceed. I said, on the third week after my black eye scrape, I again plunged in the excesses of the bowl. I went into company one day with an acquaintance on a spree. We remained together till both of us were intoxicated. He was wise enough to go home, and sleep himself sober. I continued my adventures

through the city. I awoke in the night, and to my surprise, found myself in *durance vile*. For some time I could not believe my returning senses. I was in a place of total darkness, and I heard snoring, groaning, and talking around me. How I came to be confined in it I could not imagine. My thirst was painful. At length the remembrance of my *spree* rushed upon my *mind*, and the enigma of my situation was solved. I too fearfully apprehended that I was in BRIDEWELL! O, the horror of my feelings! I asked one of my fellow prisoners if there was any water in this infernal cell; he replied there was some in a bucket in a corner next to the door. Loathsome as the cell was, and dirty as the water might be, I drank at least half a gallon—such is the feverish thirst caused by alcohol.

By and by, daylight peeped in upon me, which gave me a glimpse of my situation. I saw locked up in my revolting cell, seven or eight beings besides my unhappy self. One of them said to me, "how came such a decent-looking fellow as you are in here among us *vagabonds*?" I deigned the man no reply—I felt too miserable to speak. The turnkey at length unlocked the door, and removed two or three prisoners to the Public Office, to answer to the charge against them. I asked him how long I was doomed to remain in BRIDEWELL? He replied, that I should soon be removed to Bellevue prison, unless I could get bail for my good behaviour for the time to come. "Then I will go to Bellevue," said I, "for I will not ask any of my friends to bail me out." "You had better," said he, and then locked the door upon me.

Being now alone again, and after a severe struggle with my pride, I condescended to send for one of my friends to intercede with the police magistrates in my behalf. My friend came, and became my bondman for two hundred dollars, as a surety for my keeping the peace a year.

After that scene, I comparatively lost my self-respect. I drank myself quite pennyless. I associated with some of the lowest grog drinkers—and they felt a degree of pride in my company. I hated myself and everybody else. I boarded in the house of drunkards, and despised them while I lived with them. My situation at length became desperate,

and I formed this resolution, *never to drink another drop of alcoholic mixture*. I rigidly adhered to it, and have ever since felt comparatively happy.

#### NEW HAMPSHIRE AURORA.

In the above graphic piece of autobiography, we are clearly shown how insensibly men glide from moderate drinking into downright drunkenness, for which there is no cure but entire abstinence. It is a matter of no importance how well a man or woman may have been educated, while they tamper with strong drink they stand on the breaking precipice of ruin. There are some of our readers who will see their former selves in the portrait here drawn; for "such were some of ye," but "ye are washed," ye are justified, through faith in the blood of the atoning Lamb. "Hold fast, beloved brethren, the beginning of your confidence, steadfast unto the end," and your reward is sure.

Let our youthful readers, and we trust we have not a few, pay particular attention to the account here given, of the rapid decline of a young man from the pathway of sobriety and virtue. Let those of them who are associated with that "noble band of men, who dare to brave the world's un pitying scorn," be thankful for the union, and stand fast on the rock of abstinence to the end of their days, that health of body and mental dignity may be enjoyed by them. At the same time, we would remind our youthful readers, that it is not on these grounds alone, we urge them to fidelity. The volume of truth utters a terrible sentence against drunkards—eternal exclusion from the enjoyments of heaven. By rigidly adhering to sobriety, and earnestly seeking the favour of the Most High, our young friends will escape the doom of the inebriate, which is misery in the present world, and eternal damnation in the next.—Ed.

#### Review.

REVIEW.—*History of the Wine Question, 8vo pp. 24, and Analysis of a Discussion, held in Cavendish Chapel, Ramsgate, between the Rev. J. M. Daniell, Baptist Minister, and F. R. Lees, on the accordance of Teetotalism with Science and Scripture. 12mo. p. 44. S. Jowett, Leeds, 1841.*

These pamphlets are from the pen of F. R. Lees, and are deserving of a place in the library of every friend of the temperance cause. We have read them, with considerable pleasure and profit,

and most cordially recommend them to the notice of our readers. In the pamphlet containing an account of the discussion, at Ramsgate, Mr Lees presents us with an interesting and somewhat novel exhibition of Teetotalism in relation to the wine generally used at the Sacrament. In order to whet the appetites of our readers, and induce them to purchase the work, we append one short extract.

"Mr. Daniell, said Mr. Lees—is right in one thing—that intoxicating wine is not expressly stated to have been that in which our Lord instituted the last supper; but wrong in the supposition that it could be inferred. The passage translated "one is hungry and another is drunken" afforded the only ground for such an inference—and that passage as stated by Mr. Daniell, had been translated by the most eminent critics of the past and present century—including Campbell, Doddridge, Macknight, Boothroyd, Adam Clarke, Stuart, Bloomfield and others—to this effect—"one is hungry and another is full"—which was most agreeable to the context. All the circumstances of the case were opposed to Mr. Daniell's inference. The original commandment concerning the Jewish Passover was opposed to the inference. "Seven days shall ye eat (or consume—tocheleod) things unleavened (matsoth:) even the first day ye shall put leaven (seor) out of your houses: for whosoever eateth (or consumeth—ocheel) what is fermented (bhomet) from the first day until the seventh day, that soul shall be cut off from Israel." (Exod. xii. 15.) M. M. Noah, Esq., an eminent Jew of New York, states that there, and universally in America, the Jews still observe the Passover feast in unfermented wine, and gives a receipt for making it, which would evidently produce only an un-intoxicating wine. Mr. Delavan says, also, that he made particular enquiries on this point in France, Italy, and other parts of the continent, and found the same opinions and practice prevailing, and we know that generally in England the Jews use a wine made from raisins, a few days before it is required for the passover, which is sweet and unfermented. The reason of this prohibition of leaven is also opposed to Mr. Daniell's inference. Whatever that reason was, (and he did not dispute that his opponent had stated the incidental reason cor-

rectly,) it applied like the plain prohibition itself, as much to the wine as to the bread. If there was no time to be bake, there was as little to brew. But at the primary reason of the prohibition of "all leaven," must not be allowed to supersede or weaken the typical and ultimate reason. The institution is, in the christian scheme, a higher and completer representation—it refers to "Christ, our Passover, slain for us." Its typical meaning furnishes a beautiful instance of the accordance of this ancient institution with the doctrines of modern science.—Its object was to point to the pure and spotless sacrifice on calvary—and at any rate, the christian ordinance is a symbol of this,—to prefigure or recall the body and blood of Christ—to denote impressively, the life, purity, and salvation, brought to his people and his church. Now, what is leaven? The active principle of fermentation. And what is fermentation? A process of decay, decomposition, and corruption—of which dead animal or vegetable matter only is susceptible. Here, then, we see why leaven, or things leavened, because impure and corrupted, would be an emblem unfit to represent the purity of that Holy One whom God would not suffer to see corruption—unfit to denote the life and salvation purchased for his people. It was evidently in this light that the apostle Paul viewed "leaven"—as an emblem of impurity. "Know ye not," says he, that a little leaven leaveneth the whole lump? Purge out, therefore, this old leaven, and become a pure lump, even as ye are unleavened; for Christ our Passover was slain for us." That is—a little impurity corrupts the whole church, therefore purge it out and become a new and pure body, even as ye are unleavened, for was not Christ, our Passover, sacrificed for you, that ye too might be pure? Now, what propriety can there be in selecting unfermented, uncorrupted bread as the emblem of Christ's broken body—yet taking fermented wine, or the corrupted, decomposed fruit of the vine, as an emblem of his blood? Why reject leaven, as an emblem of impurity, with the one hand, and receive it with the other?—Lastly, the words of our Lord himself are opposed to Mr. Daniell's inference. He does not use oinoenos, the generic greek term for wine, else there might have been room for Mr. Daniell's

"christian liberty" of doubting, but he uses a phrase expressive only of the unfermented juice of the grape—one never, as far as he knew, applied to an intoxicating wine. "I will not henceforth drink of this *fruit of the vine* (genneema tees ampelou) until I drink it new with you in my Father's kingdom." Here, to preclude mistake, he employs a term applied, and applicable, only to the un-intoxicating offspring of the vine. Alcohol is not "the fruit of the vine," for this, without man's interference to assist in *changing and decomposing* its natural elements, will not yield one drop of alcohol. *Alcohol and carbonic acid gas* result together from the first fermentation of grape juice, *vinegar* from the second, and *putrid matter* and gases from the last fermentation. Are carbonic acid gas and *vinegar* "the fruit of the vine"? If not, neither is alcohol. Our Lord says that he will not drink of this fruit of the vine until he drinks it new in his Father's kingdom. That is, as *new wine* is superior to old, so the blessings of heaven to earth. Now, intoxicating wine was and is esteemed best when old—but the wine our Saviour drank was one which was best when *new*: it was therefore unfermented and un-intoxicating. Thus do a variety of reasons combine to overthrow Mr. Daniell's inference.—His opponent had enquired why Paul referred to unleavened bread *only*? This reminded him of Mr. Daniell's statement that he gave facts, insinuating that himself (Mr. Lees) gave interpolations. Mr. Daniell ought to have been the last to urge this. Was he content with the existing translation? (Mr. D. is a Baptist.) Who showed most respect for God's word—he who accepted human alterations, or he who contended for the purity of the infallible original? Mr. Daniell, in his late lecture, had quoted the conduct of David who "gave to every man, and also to the women, a cake of bread, a piece of flesh, and a flagon of wine." If they would look at their bibles they would see that "*of wine*" was in italics, to denote the absence of similar words in the original. Yet Mr. Daniell had quoted this "*interpolation*" against teetotalers! It so happens, that the word in the Hebrew, *eshishah*, translated flagons, signifies "a cake of grapes," and is so translated in the septuagint version. Mr. Daniell quotes Paul as speaking of *bread only*

being unfermented. Here too, he perverts the original, and quotes an "*interpolation*" of the translators—"bread" being in italics! In his sermon of Sunday, Mr. Daniell had charged them with "infidelity." Who acted the infidel's part, he who adhered to the *original* scriptures, or he who, like his opponent, *perverted and interpolated* the sacred oracles? Mr. Daniell talked of "a land of corn and wine," and had before quoted the 104th Psalm, as representing God as bringing food out of the earth—wine that gladdens, oil that makes a cheerful countenance, and food (lehem) that strengthens." But what sort of wine could this be, that "came out of the earth"? Did the land ever produce bottled port or sherry, any more than hot rolls and buttered crumpets? Mr. Daniell admitted that we had no express command to use *intoxicating* wine at the sacrament—it follows, therefore, that we are as much bound to abstain from it *there* as at our own table—and that this was our duty, followed clearly from the first proposition he had established—that intoxicating drink was in itself *pernicious*."

REVIEW.—*Total Abstinence from all Intoxicating Beverages, and the language of the Holy Scriptures Harmonized with copious reference to Deut. xiv. 26., being the subject of the Prize Essay, &c., with an appendix containing a letter to the Rev. G. Osborn, Wesleyan Minister. By F. R. Lees, 12mo. p. 72. Jewitt, Leeds, 1842.*

The author of this pamphlet is well known as an able defender of the principles of *ultra* teetotalism, and his publications evince close research and display a very acute and comprehensive mind. In the arena of controversy he has successfully antagonized, with several erudite opponents of the principles of true temperance, and on that arena he has invariably come off more than a conqueror.

In prosecuting the subject of the Prize Essay, he has displayed more than his usual acumen, and by a course of powerful argumentation, he has driven into a corner, all those

"Learned Philologists, who chase  
A panting syllable through time and space;  
Start it at home, and hunt it in the dark  
To Gaul—to Greece, and into Noah's Ark!"

We opine, that this pamphlet will satisfy all those persons, who may feel an itching desire to assail the principles of teetotalism, that they cannot gratify that desire with impunity; whilst such a champion for the good cause is in the field.

Mr. Lees has divided his inquiry into Deut. xiv. 26., into eleven sections or chapters. The first is on "*The nature of the difficulty*," which is ably stated. The second is on the "*Character of the evidence*." In the third section *The special difficulty is stated*. In the fourth he has *examined the text*, in a most masterly style. In the fifth, he replies to the question, "what is the *SHECHAR* of the Bible?" In the sixth, he presents his readers with a variety of philological and physical evidence, and in the remaining sections he gives the *testimony of Travellers*—traces the parallel between "*YAKIN*" and "*SHECHAR*," &c. &c.,—and closes with the following well written appeal to his readers, which we insert as a specimen of our author's style.

"Philosophers have long deemed any theory to be true, which accorded with all the *facts* of the science. It is upon this principle that the sublime systems of the astronomers are accepted as truth. Newton's proof of the law of gravitation, and of its influence throughout the solar system, consists in the accordance of the facts of the planetary movements with the hypothesis laid down. If the test be sufficient in physics, why not in philology? It may be asked, then, in what respect does our *THEORY OF SCRIPTURE DRINKS* fail to meet this requisition? It may be safely asserted, that texts and testimonies hitherto inexplicable and irreconcilable, are thereby explained and harmonised. The discord and disorder which passion, prejudice, or appetite have often introduced into the discussion, are destroyed. The Bible no longer appears in opposition to nature and to itself, but, in the singular fact, that in no one instance is Divine sanction connected with the use of intoxicating drink, it submits an additional evidence of its holy and inspired character. In short, the plan of interpretation proposed, removes the greatest difficulties and solves the strongest doubts—explains every phenomenon in the enquiry—accords with experience, facts, and history—reconciles otherwise conflicting testimonies—illustrates the wisdom and goodness of God

—vindicates the purity of his holy way word, and exhibits the book of nature and the Bible of redemption in all their essential harmony.

Reader! In examining the arguments by which "*STRONG DRINK*" is defended, you should not forget the position in which its defenders stand. First, in advancing their arguments, they are not merely defending "*strong drink*," they are at the same time defending *themselves*. If "*strong drink*" is not sanctioned by God, their last plea for its use gives way. If it be, what we assert and prove by physical evidence, a *bad thing*, then their habits are also *bad*; and the desire of self-justification will induce them to give an undue importance to whatever reasons they can adduce for its use. Secondly, the eulogists of "*strong drink*" enter the discussion with prepossessions in its favor. They are attached to its use by the force of long and early habit. Appetite pleads for it, and it is an old proverb that "*the belly has no ears*." The question, with them, is predetermined. Their opinions are pre-formed. They do not examine the subject as a *philosopher* would examine it, to whom it was presented for the first time. Now, every one who is at all acquainted with human nature, and the effects of evidence on the mind, must know that a very shadowy argument on the side of long cherished opinions and practices, will exert more power than many solid ones against it.

But this cannot be affirmed of the advocates of temperance. They are *opposing* the influence of habit and appetite—they are *batling against* the general prejudice—and they have only reached their new position to discard their old practice. Altogether their situation is more favourable to the formation of a dispassionate opinion on this subject, than that of their opponents. We therefore submit it to your candour, that these circumstances ought to induce a *suspicion* of the reasonings against us, and create a determination to weigh our arguments in the scales of an impartial judgment. If this be done, our cause will not be found wanting.

We trust that the day is rapidly approaching, when all the theories and customs which sustain the *drinking system* shall live only in history—when *strong drink* and *strong wine* shall *cease*

to be manufactured on that earth which they have polluted and poisoned—when all the fountains of intemperance shall be for ever dried up—and when the striking assertion of MICAH shall be no longer applicable to christian Britain:—"If a man walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; *he shall even be the prophet of this people.*"

If such prophets there now be, we invite them to try their skill upon our little Essay. Let the public be the judges, and we dread not the result, though the power of prejudice and appetite is arrayed against us. We *challenge the world to discussion* on the accordance of our principles with the words and works of God. The PLATFORM and the PRESS are open to our enemies: will they meet us? Talent—eloquence—learning—popular opinion—may be all on their side: but while COURAGE and TRUTH are on ours, we will not shun the encounter. IF THEY ACCEPT NOT THE CHALLENGE IT WILL BE BECAUSE THEY DARE NOT.

The appendix A. consists of an ably written letter to the Rev. G. Osborn, a very talented preacher, but exceedingly weak opponent of teetotalism. Though he entered the field of conflict with a flourish of trumpets, he did nothing towards demolishing the beautiful temple reared by the hands of teetotalers. We were reminded whilst noticing the mode of attack made choice of by this redoubtable champion of moderation, and the result of his pseudo chivalric exploits, of the old fashioned distich.

"The King of France with all his men—  
March'd up the hill—and then march'd down again."

We earnestly recommend the whole of this pamphlet, and especially the letter to Mr. Osborn, to the attention of our readers, and hope it will have a very extensive sale.

REVIEW.—*An Essay on Sacramental Wine, in which is shewn the sinfulness of using Intoxicating Wine in the holy Eucharist.* By R. Firth, 12mo. p. 66. Jabez Eden, Hull, 1841.

This pamphlet is from the pen of the Secretary of the Hull Temperance Society. It is well written, and is entitled to a careful perusal. We wonder that

many of the teetotalers in this town, with such a pamphlet as this within their reach, should willingly remain in ignorance, on the important point on which the author has so eloquently written.—How it is that persons calling themselves long pledged teetotalers can sit at the Lord's Table, and partake of a most inapposite symbol of the blood of the pure Redeemer, we cannot divine. We hope however the day is not far distant, when no occasion will be given to an enemy tauntingly to exclaim, "you teetotalers think the tables of your own houses desecrated when the wine bottle is placed upon them, and yet, you inconsistently sanction the use of inebriating fluids at the table of the Lord!" Only let christian teetotalers carefully read Mr. Firth's Essay, and we shall soon hear no more taunts in reference to their inconsistency. We have only space for a brief extract from this admirable pamphlet, and that extract we hope those of our readers who still sanction the use of alcoholic wines at the Sacrament, though they are pledged teetotalers, will "*read—mark—learn—and inwardly digest.*"

"What, therefore, is the duty of all Christian teetotalers?"

This is an important question, whether viewed in reference to the consciences of teetotalers, or the unity of the church.—Having undertaken to shew the sin of the church, our duty is imperative. We are aware of the awful, shocking light in which some good friends may regard us; and these we would most respectfully request to attentively hear, before they pronounce their judgement. Probably they may be wrong, even if our preceding arguments have not wrought conviction; and, in the same proportion of improbability on their side of the question, is the amount of possibility on ours. We therefore say, suspend your judgement until you have more carefully and prayerfully examined this question. Having, however, satisfied our own mind, we are only obeying the prophet, when we endeavour "*to tell the truth, the whole truth, and nothing but the truth.*" "So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way,

that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. xxxiii, 7, 8, 9. The apostle, in laying down a general principle respecting the use of certain meats, argues thus: "I know and am persuaded by the Lord Jesus Christ, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Romans xiv. 14. Again, "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned, if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans xiv, 22, 23.

Now, then, do teetotalers believe that intoxicating wine is *unclean*, and that it should be used in the Eucharist? If they have the strongest abhorrence for it, can they, in connexion with their belief in its *uncleanliness*, knowingly continue to use it and not sin? Is it sin to violate the law of God, and dread the wrath of sinful man? Here is a course of duty. Shall they violate their own conscience, and yield to the despotism of a sinful usage? "Whosoever heareth the sound of the trumpet and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. But he that taketh warning shall deliver his own soul."—Ezek. xxxiii. 4, 5. Hence, it appears, that it is the duty of teetotalers to ABSTAIN ENTIRELY FROM THE USE OF THE DRUNKARD'S WINE, NOT ONLY IN THE SACRAMENT, but as a beverage. If they take it, they are scorned and despised by such men as the Rev. JAMES BROMLEY; if they do not take it, they are stigmatised as the disturbers of the peace of the church. They cannot move after the will of man without being involved in trouble. Then let them obey the will of heaven, and they "shall have the peace of God which passeth all understanding." In conclusion, to all teetotalers we say, not being at liberty to take intoxicating wine, it is your duty to go to your pastor, and explain, in a Christian manner, your conscientious objections. If he is a good man, he will be disposed to listen to them to the utmost of his power, and will endeavour, through the means of his deacons or other officers,

to make such arrangements as will meet your case. But, supposing after all you can do, you are unable to have unfermented wine, what should you do next? ABSTAIN CERTAINLY FROM PARTAKING OF THE DRUNKARD'S WINE ENTIRELY. *The sin lies at the door of your church, not at yours.* Your sin consists in partaking of it. "Ah!" you are ready to exclaim, "but we should have the ill will of the church against us." No, you would not, were it a holy church. Persecution from it, would be a strong indication of its sinful state. You are not to do evil, that good may come. We admit the difficulty of your situation. Notwithstanding, *your duty is peremptory.* In it you have no will of your own, separate from that of heaven. If you are persecuted, publish it to the world. You will find sympathy in the "minds of men, conscious of right." Thereby you will the most successfully advance the progress of that for which you suffer. Remember a Murray in Scotland. If you have not the talent you may desire to defend your cause, there are those in the teetotal world, who will wield your lance. "Be strong and of a good courage," then "fear not, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Joshua i, 9.

### Progress of the Temperance Cause.

ENGLAND.

#### British Association for the promotion of Temperance.

The EIGHTH Annual Conference connected with this important Association, commenced its sittings at ROCHDALE, on Tuesday, July 5, 1842, and continued its session by adjournments, until Thursday noon, July 7th.

PROFESSOR GREENBANK in the chair.

The following Delegates (in addition to Messrs. J. Andrew, Jun., Henry Washington, William Dawson, Jonathan Swan, R. Willet, Esq., B. Robinson and T. Watson, members of the Executive Committee; and J. Millington, one of the agents of the Association) were present:—

ROCHDALE.—James Hill, George Taylor. MANCHESTER Parent Society.—Professor Greenbank, and William Pollard.

BOLTON.—John Wright, Peter Orrell.  
 SCARBOROUGH.—William Wood, William Rowntree.  
 PICKERING and THORNTON.—Joseph Rowntree.  
 RAWTENSTALL and LONGHOLME.—Henry Ashworth.  
 TODMORDEN.—James Greenwood.  
 SHAW.—Thomas Dyson.  
 OLDBAM.—Abraham Crompton.  
 BRADFORD.—George Halliday.  
 BRADFORD Union.—James Hanson, Jervas Crake.  
 YORK.—William Swale, Joseph Braddock.  
 BRIGHOUSE.—Phineas Armitage.  
 HALIFAX.—Francis Maude.  
 HEBDEN BRIDGE.—Thomas Vowles.  
 LEEDS.—Thomas Atkinson, John Kershaw.  
 BURY.—Rev. F. Howarth, Rev. David Thomas.  
 HULL Christian Temperance Society.—Rev. Thomas James Messer.  
 TODMORDEN Wesleyan Association Temperance Society.—James Schofield.  
 BIRMINGHAM.—James Stubbin, Esq.  
 SKIPTON.—Dennis Moore, Thomas Richardson.  
 STALEY BRIDGE.—John Ogden.  
 STOCKPORT.—Joshua Harrison.  
 ROCHDALE Union.—Rev. Thomas Thompson.  
 ROTHERHAM.—John Guest, Edw. Chrimes.  
 HUDDERSFIELD.—James Burnett.  
 PRESTON.—Jonathan Simpson.  
 LANCASTER.—Robert Charnley.  
 MANCHESTER Temperance Institute.—John Mason.

Besides the Delegates, there were present during the sitting of Conference, several influential gentlemen, friends of the good cause, amongst whom we observed T. Beaumont, Esq., of Bradford; Mr. Ormerod; &c.

After the Chairman had taken his seat, the Report of the Association was read by the Secretary, Mr. J. Andrew, Jun.; and the following important Resolutions were passed. (We have omitted several Resolutions of minor importance, for want of room.)

1. That the Conference having heard with pleasure of the formation of several District Unions during the past year, would strongly recommend the Societies in other places, to take the subject into their consideration, with a view to the formation of others, wherever practicable and desirable.

*Moved by Mr. Harrison ;  
 Seconded by Mr. Swale.*

4 That the thanks of this Conference be

given to Mr. John Andrew, Jun., for his valuable services during the past year.

*Moved by the Rev. T. Thompson ;  
 Seconded by Mr. Hanson.*

Passed unanimously.

5. That this Conference, as on former occasions, rejoices in the progress of opinion as to the propriety of using alcoholic wines at the Sacrament of the Lord's Supper, and the gradual introduction of unfermented wines on such occasions.

*Moved by Mr. J. Andrew ;  
 Seconded by the Rev. T. J. Messer.*

6. That this Conference having heard of the beneficial effects which the establishment of Libraries and Reading Rooms in connection with Temperance Societies, have had in promoting the zeal and stability of the Members, would earnestly recommend their general adoption.

*Moved by Mr. Harrison ;  
 Seconded by Mr. Crompton.*

7. That this Conference deeming it the imperative duty of every member of a Temperance Society to contribute to its support, would strongly recommend all the Auxiliaries, by the establishment of members' meetings or any other suitable plan, to do all they can to enlist the pecuniary, as well as personal assistance of every member.

*Moved by Mr. J. Andrew ;  
 Seconded by the Rev. T. J. Messer.*

8. That this Conference strongly recommend the Auxiliaries to make the rising generation the objects of their peculiar care and solicitude, and do what they can to protect them from the pernicious drinking customs of our country, by special addresses on the formation and encouragement of juvenile and youth's societies.

*Moved by Mr. H. Washington ;  
 Seconded by Mr. Joseph Hanson.*

9. That this Conference recommend to the Auxiliaries that wherever Temperance Meetings are held on the Lord's Day, the Speakers advocate the cause in such a manner as will accord with the sanctity of that day.

*Moved by Mr. J. Kershaw ;  
 Seconded by Mr. H. Washington.*

10. That should a Temperance Convention be held in London next Spring, the Executive Committee be empowered, should it be deemed advisable, to send Delegates to represent the British Association in that Convention.

*Moved by Mr. J. Swan ;  
 Seconded by Mr. J. Andrew.*

11. That the next Conference of the British Association for the promotion of Temperance be held at York.

*Moved by Mr. Swan ;  
Seconded by Mr. Rowntree.*

12. That the Executive Committee shall consist of seven persons, exclusive of the Officers and Agents of the Association, to be appointed annually, with power to add to their number.

*Moved by Mr. J. Andrew ;  
Seconded by the Rev. T. J. Messer.*

13. That no paid Agent of the Executive Committee shall be allowed to vote in the deliberations of Conference.

*Moved by Mr. Kershaw ;  
Seconded by the Rev. F. Howarth.*

14. The Annual Meeting of the Association shall commence on the first Tuesday in July, and no Society shall be allowed to send more than two representatives, and though any temperance member may be present, the liberty of speaking and voting shall be exclusively confined to the Delegates; but an Agent, if present, may be allowed the privilege of addressing the meeting. The Reports from the various Societies must be sent not later than the first Tuesday in June.

*Moved by the Rev T. J. Messer ;  
Seconded by Mr. A. Crompton.*

15. That this Conference feeling deeply interested in the social and religious welfare of the rising generation, view with great concern the adoption of vigorous efforts on the part of many engaged in the traffic in intoxicating drinks to allure our youth to the public house, and would affectionately and earnestly solicit the co-operation of all classes of the community, but especially of Christian Ministers and Sabbath School Teachers to guard them from the danger of such associations, by inculcating, on all suitable occasions, the principles of true temperance.

*Moved by Mr. Chrimes ;  
Seconded by Mr. Hill.*

16. That this Meeting has observed with deep anxiety and much pain, that, notwithstanding the zealous efforts of the friends of temperance, the practice of giving intoxicating drinks to Sunday Scholars on festival occasions still obtains to some extent; and feels it to be due to the moral and physical interests of the rising generation, to endeavour by all means to prevent the further influence of so serious an evil.

*Moved by Mr. Chrimes ;  
Seconded by Mr. Halliday.*

17. That this Conference earnestly recommends to all temperance societies an union

of effort and co-operation, being convinced that wherever local divisions have existed, it is most desirable that these differences should be done away with as speedily as possible.

*Moved by Mr. Wood ;  
Seconded by Mr. Swan.*

18. That the Executive Committee be authorized to publish a selection of such Resolutions of the present Conference in newspapers, monthly religious publications, hand bills, and such other means as they deem desirable.

*Moved by the Rev. F. Howarth ;  
Seconded by Mr. Wood.*

19. That this Meeting regrets that the conscientious scruples of those who deprecate the use of intoxicating wines at the Lord's Supper should not have been sufficiently appreciated by Ministers and other influential members of christian churches; and especially recommends to all christians, a calm and religious investigation of the propriety and necessity of substituting at the commemoration of the Lord's Supper, a non-intoxicating wine, in the place of the ordinary wines which are usually administered on such occasions.

*Moved by Mr. Crake ;  
Seconded by Mr. Swale.*

20. The Conference having heard that its esteemed chairman, PROFESSOR GREENBANK, is about to take a professional tour through the United States, it was *unanimously* resolved:—That this Conference is happy to have the opportunity of testifying its high esteem for PROFESSOR GREENBANK as a most *efficient* and *accomplished* advocate of the great principle of temperance; as a professor of rhetoric, and as uniting those virtues of private and public character which constitute the affable *christian* and the enlightened *philanthropist*.

*Moved by the Rev. F. Howarth ;  
Seconded by the Rev. T. J. Messer.*

21. That the immense waste of national wealth involved in the conversion of more than 60 millions of bushels of valuable grain into malt and spirituous liquors, and the misapplication of skill, labour, and capital in their production; demands the serious attention of the patriot and the philanthropist to the means used by the temperance societies for its prevention.

*Moved by Mr. J. Andrew ;  
Seconded by Mr. Chrimes.*

22. That this Conference regrets that the energies of the Executive Committee are so crippled by a deficiency of funds, available for the purpose of its effective operation,

respectfully requests all its Auxiliaries would use every legitimate means for removing this impediment; and they would especially invite the co-operation of Christian Ministers favourable to the Association, by their preaching an annual sermon in aid of its funds.

*Moved by Mr. Chrimes;*

*Seconded by the Rev. T. J. Messer.*

23. That John Bright, Esq., of Rochdale, be respectfully requested to become the president of the Association for the ensuing year.

*Moved by Mr. J. Swan;*

*Seconded by the Rev. T. J. Messer.*

24. That the most cordial thanks of this Conference be given to T. K. Greenbank, Esq., for his valuable services as president, during the sittings of this Conference.

*Moved by Mr. Henry Washington;*

*Seconded by the Rev. T. J. Messer.*

#### LEEDS.

The eleventh anniversary of the Leeds temperance society was celebrated with more than ordinary festivity during the week of Whitsun-tide. On Sunday afternoon, an open-air meeting was held in the Vicar's Croft, and addresses were delivered in support of the temperance cause by Mr. Millington, one of the agents of the British Temperance Association, and by other friends of the institution. On Whit-Tuesday there was a grand procession through the principal streets of Leeds, and a series of entertainments in the Zoological and Botanical Gardens, that will not be soon forgotten by those who either witnessed or took a more active part in them. The parties forming the procession assembled about one o'clock, the horsemen in King-street, the carriages in Queen-street, and the pedestrians in Park-place. Having been duly arranged by Messrs. Thos. Atkinson, T. B. Thompson, and C. Drury, the whole, a little before two o'clock, moved off in the following order:—Two trumpeters on horseback; twenty-one other horsemen; Bramley temperance band; the Leeds Society's richly-embazoned silk banner; a carriage, drawn by four grey horses, containing the officers and committee; the Central members, walking two and two, wearing medals and white satin rosettes; a large black banner, inscribed "Because of drunkenness the land mourneth;" a carriage containing a printing-press at work, from the office of C. A. Wilson and Co., Trinity-street, and at which, in the course of the route the procession took, several hundred copies of an address "To the inhabitants of Leeds," in favour of "the principles of total abstinence from all intoxicating liquors," were printed and distribu-

ted; a numerous body of youths, walking two and two, most of them wearing either white or blue ribbons round their necks, and several of them carrying small banners with suitable inscriptions; a large scarlet silk banner, richly emblazoned; a number of female members of the society, walking two and two; two horsemen; Armley temperance band; members of the Roman Catholic branch temperance society, with banners and insignia, and most of them wearing green satin ribbon collars and rosettes; Kippax band; a numerous body of the Independent Order of Rechabites, with banners, and the whole wearing rosettes, &c.; a large blue silk banner, emblazoned with a painting of Moses smiting the rock; the members of the West-end branch, two and two; the Leeds Foresters' band; the members of the Holbeck branch; a large body of members of different country branches; about one hundred carriages and other vehicles, containing members belonging to various temperance societies in the neighbourhood, a great portion of whom were of the fairer sex, &c. The procession took the route through the principal streets, to the Zoological and Botanical Gardens, which the main body of the persons composing the procession reached at five o'clock. A very capacious tent or marquee was fitted up in the Gardens, in which the members of the temperance society and others took tea. Five tables ran the whole length of the tent, at which about 700 persons could comfortably sit down to tea. Indeed, fully that number were accommodated at one time, and they were succeeded by a second and a third company of nearly the same amount, so that altogether about 1700 persons partook of tea and the profusion of rich spiced bread, &c. which was provided. Two large tin boilers—one of which, we understand, contained about one hundred and thirty gallons, and the other not much less—were erected near the tent for the occasion, and in these the tea was made. Though the quantity was so much, it was not found to be sufficient to provide for all who wished to have tea, but it was more than enough for the tickets issued, the committee wisely not issuing tickets to more persons than they were sure to have accommodation and provisions for. Many more tickets might have been sold; but parties having delayed to purchase till the day when the festival had to take place, prevented the committee from making provision for all who desired it. After the two large tin boilers had been emptied of their contents, and it being impossible to have them replenished at that period of the evening (seven o'clock) a large quantity of fruit loaf and buttered bread was sold at a cheap rate to applicants who had failed to get tea; which reduced the

ragments of the feast into a very small compass. The company in the Gardens was one of the happiest and most numerous festive assemblies we ever witnessed, comprising all ages, ranks, and classes. The astonishing number of 10,000 persons was admitted to the gardens during the afternoon. The old and young, the rich and poor, all seemed to have buried every care, and nothing but joy, and gladness, pervaded the assembly. The extensive Gardens, which are now in a most delightful state of cultivation, excited of themselves feelings of gratification and pleasure to all who were there; and besides the usual attractions in zoology, botany, &c., there were others of a not less pleasing character. There were also some addresses delivered in favour of teetotalism, which were well received by the parties who listened to them; but owing to the exhilarated spirits of the vast crowd who were assembled in the gardens, and the many lively means of entertainment presented, it seemed as if the consideration of what might be urged in advance of such principles was put off until another time. The weather during the day was exceedingly propitious, unless those who walked in the procession might consider it too hot; but these, we think, would feel compensated for their fatigue by the reflection that they were in part the cause of pleasure to thousands who would not have been at the gardens at all had not the day been so lovely. We scarcely need add, that thousands of people, in their holiday costume, were congregated on the sides of every street along which the procession passed; and although the number at the Gardens was unprecedentedly large, and included a vast number of the humbler classes, none of the plants, flowers, or other objects in the Gardens, suffered the slightest damage—a proof, if any were wanted, that the people are capable of rationally enjoying open-air amusements, if they are provided for them, even without the artificial aid of intoxicating drinks. On Wednesday evening, the annual public meeting was held in the saloon of the Mechanics' Institution. The proceedings were opened at half-past seven o'clock. E. Thompson, Esq., of Armin, was called to the chair. He addressed the meeting in favour of the principles of total abstinence, and said that one of the moral effects of the adoption of such principles throughout the country would be a very general system of *education*, by which the faculties of the human mind would be developed, and ignorance banished from our land. He especially recommended christian ministers of all denominations, and the members and friends of missionary societies, to adopt that principle, as the best and most efficient means of spreading the Gospel

throughout the world. Mr. J. G. Thornton, one of the secretaries, read the report of the committee for the past year. It stated the prospects of the society had never been more cheering than at present. It did not mention the number of members in the society, the exact number not having been ascertained; but it stated that two enumerators were to be engaged to go through the town, and it was hoped that in future the committee would be better prepared to give accurate statistical information as to the number of members, and on matters connected with the cause of temperance in Leeds and its neighbourhood. The services of Mr. John Andrew to the society, as its president, &c., were alluded to in terms of great praise. The report concluded by an energetic appeal in behalf of the society, and in very strong terms urged all who call themselves Christians, especially those who profess to be teachers of religion, to adopt the principle and practice of total abstinence from intoxicating drinks, and to join societies that were established to promote that principle. Mr. H. Wolf read the treasurer's report. The total receipts for the past year, including a legacy of £25. minus the legacy duty, by the late D. Underwood, Esq., amounted to 137*l.* 5*s.* 3*d.*, whilst the expenditure had been 158*l.* 5*s.*; so that a balance was due of rather more than 21*l.* to the treasurer. Long and eloquent speeches were delivered by Mr. James Millington; Mr. Henry Washington, of Huddersfield; Mr. Abraham Obee, of Selby, (a reformed drunkard); and the Rev. John Stamp, of Hull.—*National Temp. Advocate.*

#### BRIDLINGTON RECHABITE FESTIVAL.

On Tuesday, the 12th of July, 1842, the members of the Bridlington "Teetotalers' Refuge" Tent, No. 97 of the Independent Order of Rechabites, in the Salford Unity, celebrated their fourth anniversary. The procession was formed at two o'clock, at the Tent in Bridlington, and proceeded through the principal streets of Bridlington, and Bridlington Quay, preceded by a Band, and accompanied by the Tent of Juvenile Rechabites, with appropriate banners, and returned to the Corn Exchange, Bridlington, where a party of between 200 and 300, sat down to an excellent Tea. The appearance of those who constituted the procession, was such as to do honour to the *principles* and the *practice* of *Teetotalism*. All seemed to be in the enjoyment of the highest health and spirits, while the genteel and cleanly aspect of

numbers, spoke volumes in favour of that abstinence, which so many so loudly and injudiciously condemn. In the evening at seven o'clock, a public meeting was held. The business was introduced, as it always should be, by singing, and by a most appropriate prayer offered up to Almighty God, with much feeling and affection, by the Rev. T. J. Messer, of Hull.

*It was then moved by the Rev. T. J. Messer; and seconded by our highly esteemed friend, Mr. R. Hall, of Bridlington:—*

“That the Rev. Dr. Ryan be requested to preside over the business of the meeting.”

This Resolution, being put to the meeting, was carried by acclamation.

The Dr. having assumed the chair, delivered an introductory speech, characterized by that urbanity of manner and kindness of feeling, for which he is so generally distinguished. The following Resolutions were then introduced by the several speakers to the notice of the meeting:—

1. That this Meeting offers its thanks to Almighty God, for the good already effected by the instrumentality of Temperance Societies; and solemnly pledges itself to be increasingly diligent in carrying out the great principles upon which they are founded.

*Moved by Mr. W. Wilson;*

*Seconded by Mr. T. Whitaker, of London;*

Whose speech awakened a powerful, and thrilling interest in the hearts of a numerous, and highly respectable auditory.

2. That this Meeting being fully convinced that no permanent moral good can be effected in society without the divine benediction, engages to be more earnest in prayer for the saving influences of the Eternal Spirit.

*Moved by the Rev. T. J. Messer;*

To say that he spoke with his usual eloquence, is but to repeat what every one who knew him expected. On this occasion, however, he appeared to have exceeded his former self, and not only addressed the meeting in chaste and beautiful diction, but with that degree of light which proved him to be perfect master of the physiology of the whole temperance question.

*Seconded by our worthy friend, Mr. Jonathan Wardill.*

3. That the thanks of this Meeting be given to those ladies, who have kindly

exerted themselves to promote the comfort of the friends at the present festival.

*Moved by the Rev. N. Rouse;*

*Seconded by Mr. T. Whittaker.*

4. That the thanks of this Meeting be given to Bryan Harland, Esq., for the readiness with which he granted the use of this Hall for the purpose of holding the meetings connected with this Anniversary.

*Moved by Mr. Pickering;*

*Seconded by Mr. T. Forth.*

5. That the thanks of this Meeting be given to our highly esteemed friend and brother, the Rev. Dr. Ryan, for the able and affectionate manner in which he has performed the duties of the chair; and that this meeting further express its most fervent wish and prayer, that he may be long spared to discharge his ministerial duties, and to afford his countenance and support to such meetings as the present.

*Moved by the Rev. T. J. Messer;*

*Seconded by the Rev. N. Rouse.*

This Resolution was carried by acclamation.

After a short, but appropriate reply from Dr. Ryan, the services of this most interesting meeting closed, leaving, we trust, an impression and a relish on the minds of the multitude assembled, which will not soon pass away.

On Wednesday evening, July 13th, a second meeting was held. The chair was occupied by W. Booth, Esq., the President of the Bridlington and Quay Temperance Society. The Speakers for the evening, were—Mr. Thomas Slater, Mr. R. Hall, and Mr. T. Whittaker, who delivered a powerful address condemnatory of the traffic in alcoholic drinks; and the Rev. N. Rouse.—*From our Bridlington Correspondent.*

#### DRIFFIELD TEMPERANCE FESTIVAL.

The third Anniversary of the Driffield Temperance and Rechabite Societies was celebrated on Monday, July 11, 1842.

The friends of the cause met in front of the Temperance Room, Mill-Street, at one o'clock, p. m., and formed themselves into a procession, which moved through the streets of the town in the following order. Juvenile Rechabites. White banner, inscribed—“Train up a child in the way he should go, and when he is old, he will not depart from it.”—

A small banner, with the following dis-  
tich emblazoned upon it—

"Drink no longer stimulants through policy or gain,  
Teetotalism is our safeguard—our watchword,  
ABSTAIN."

The Bridlington Brass Band. An elegant silk banner, bearing the Rechabite coat of arms. Members of the Good Resolution Tent, two abreast. Teetotalers with banners. After traversing the principal streets of the town, the parties forming the procession, together with a large concourse of spectators, repaired to the Primitive Methodist Chapel, which was kindly lent for the occasion, when a sermon was preached by the Rev. T. J. Messer, of Hull. The rev. gentleman selected for his text part of the 41st verse of the 1st chapter John—"He first findeth his own brother Simon." It would have given us great pleasure, had we been able to furnish a correct outline of this truly excellent discourse, but not having assisted our memory by taking notes, we dare not attempt it. The sermon was listened to with the greatest attention, by a large and respectable auditory, and we believe that a powerful impression was made on the minds of many who heard it; and we hope soon to see professing christians come forward in a body, to aid us in crushing the monster intemperance. After the sermon, a numerous party sat down to tea in the Mechanics' Institute, and all seemed to enjoy the repast. During the tea, several enlivening airs were played by the musical friends from Bridlington. After tea, a public meeting was held in the Primitive Methodist Chapel. The meeting was commenced with singing, and an appropriate prayer was offered by the Rev. T. J. Messer. The Rev. J. Normanton presided, and addresses, replete with sound argument and amusing anecdote, were delivered by the Rev. T. J. Messer, — Harrison, of Rotherham College; and Mr. Thomas Whitaker, of London. When we consider the difficulty under which the public advocates of teetotalism must now labour, from the subject having been so frequently and so ably handled, it was perfectly surprising to us, that the attention of the people could be kept up for so long a time. During the delivery of the speeches, after intervals of almost death like silence, the speakers were greeted with enthusiastic bursts of ap-

plause, in which many individuals of wisdom and piety joined. We flatter ourselves therefore, that the united talents of the speakers will be the means of inducing those who have hitherto stood aloof, to come up to the help of the friends of the poor, lost and degraded drunkard.

At the close of the speeches, the Credo was sung, and the benediction pronounced by the chairman. Several persons took the pledge at the close of the meeting, and from the impression made by the speakers, we anticipate many more will be added to our Society.

J. GRASSAM, JUNR.

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THE EDITOR'S JOURNAL.

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"Saw ye not the cloud arise,  
Little as a human hand?"

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Lord's day, June 26. Rose this morning under the influence of a strong desire to be useful to my fellow creatures. Preached with liberty in the chapel at half past ten; subject—"Let this mind be in you which was also in Christ Jesus." Phil. ii, 5. Congregation rather larger than usual, and very attentive. At two, met part of the members of the church, and found "Balm in the fellowship of prayer." At a quarter after five, stood up in the open air, near the new Wesleyan chapel in the Pottery, and enlarged upon the question put by Jesus Christ, to a certain lawyer, who had interrogated him, respecting the claims of our neighbour, viz. "Which now of these three thinkest thou was neighbour unto him that fell among the thieves."—Luke x. 37. Many persons gathered together, and the utmost attention was paid to the word preached. At half-past six, preached in our chapel, from Galatians v. 1., "The liberty wherewith Christ maketh his servants free." Very considerable increase in the congregation. During the time I occupied in pointing out the danger arising from the use of strong drink, one poor erring sinner who had lost her peace through intemperance, was deeply affected. May it prove a word in season! Led the prayer meeting after preaching; the bottom of the chapel nearly filled with serious worship-

pers. The brethren who engaged were exceedingly earnest in their supplications at the throne of grace, and a gracious influence seemed to rest upon all present. Gloria Deo! This has been one of the sweetest Sabbaths I have spent in Hull.

Monday, 27th. Met a part of the Church, and explained to them the way in which poor sinners must come to God. Received a fresh member into the church. Gave the pledge to three juveniles, all members of one family. The female who had felt the word delivered on the previous evening to be sharper than a two-edged sword, came and took the pledge; may it be the means of leading her to the "strong tower"—the Lord Jesus Christ. Preached to an excellent congregation at seven, in the chapel. The temperance meeting was held as usual, after the sermon. Mr. Radford presided, and Messrs. Capt. Darley, Hickman, Lison and Gaunt, addressed the meeting. I closed this interesting service by prayer. The attendance was numerous and respectable, and the speaking lively and good. Surely the refreshing shower is about to fall on our Zion!

Tuesday, 28th. Spent part of this day in preparing matter for the Magazine, and in visiting several of our friends. Met part of the members of the church at half past seven: nearly the whole of the members were present, and all appeared to be increasingly anxious for the prosperity of Zion.

Wednesday, 29th. Engaged with the magazines. In the evening held an open air temperance meeting. Mr. Radford presided, and Brother Gaunt and myself addressed an attentive auditory. I was surprised and pleased to find the people so willing to listen to addresses on true temperance. We have hitherto had our light under a bushel, but the friends seem determined to labour more assiduously in the good cause.

Thursday, 30th. This day at noon, the foundation stone of the intended Sailors' Institute was laid by a worthy friend of the cause of true temperance, William Morley, Esq. The religious part of the ceremony was conducted by the Revs. E. Morley, (Independent) Wm. Lord, (Wesleyan); C. Daniell, (Baptist); Wm. McConkey, (Independent Methodist); and T. Stratten, (Independent). The great hindrance to the progress of religious knowledge among seamen is INTEM-

PERANCE, and yet not one of the persons who took a public part in the ceremony connected with the laying of the foundation stone, is a teetotaler, except the Gentleman who laid it, nor was the slightest reference made to the drinking habits of seamen. When will Christian Ministers learn to begin the work of reformation at the right end? We had intended making some further remarks upon this subject, but the letter of a correspondent on the subject, which we have received, and intend inserting in our next Magazine, renders any further remarks unnecessary. We hope to see the day when the great enemy to the happiness of seamen will be removed, and when all those ministers who labour to promote their moral and spiritual welfare, will be identified with the friends of true temperance. Went down to the Groves this evening, and preached to a serious few, in the house of our zealous friend Brother Gaunt. I had purposed speaking in the open air, but the coldness of the evening, together with the exhaustion superinduced by previous effort, prevented me.

Friday, July 1st. Engaged part of this day in preparing matter for the July Magazine, and in composing hymns for the new book. Attended the Committee of the Temperance Society. Thus closed the labours of a week which has been marked by much real enjoyment. On reviewing the different services in which I have taken part, I am constrained to sing with the poet of Methodism:

"Lo, the promise of a shower  
Drops already from above;  
But the Lord will shortly pour,  
All the spirit of his love."

Lord's day, July 3rd. Another Sabbath morning has dawned, and I am permitted by the good providence of God to enter again upon the delightful but responsible work of promulgating the Gospel of the Son of God. O may I have a single eye, and "by manifestation of the truth, commend myself to every man's conscience in the sight of God." At half past ten, I urged upon a goodly number of persons assembled in Nile-street chapel, the necessity of caring for the souls of their perishing neighbours; text Mark vi, 34. "And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were

as sheep not having a shepherd: and he began to teach them many things." A very hallowed influence appeared to rest upon the people, and I trust many were resolved to be more diligent in the discharge of their duties. At two, I met part of the members of the church, and gave them their quarterly ticket of membership. I was glad to find the friends "growing in grace." At half past five, after a very impressive and appropriate prayer offered by the Rev. John Stamp, I stood up on the Dock Green, and delivered in the presence of a very numerous and attentive auditory, a discourse from John i, 41—"He first findeth his own brother Simon." At half past six, I preached to a large congregation in Nile-street chapel, from—"This do in remembrance of me," and after the sermon administered the ordinance of the Lord's Supper to a considerable number of communicants, and we proved it to be a "time of refreshing from the presence of the Lord." Before I was a water drinker, such a day's labour as this, would have prostrated my physical powers for many days, but now, efforts of this kind are comparatively easy. I would say to my brethren in the Ministry, try the experiment, and you will have abundant reason to be thankful for the change.

Monday, July 4th. Spent the morning in preparing matter for the Magazine. Attended the church meeting at three o'clock, p. m.; and preached to the people at seven. After sermon, we held our weekly temperance meeting. Our indefatigable and beloved president, Mr. Radford, occupied the chair, and myself and Mr. Holdstock addressed the meeting. A collection was made at the close, which collection, though tolerably good, was not what it *ought* to have been. I shall never feel convinced that British Christians are rightly influenced, until they contribute as much in aid of the salvation of heathens at home, as they give to effect the salvation of heathens abroad!

Tuesday, July 5th. Left Hull per Railway, at six a. m., and reached Rochdale by half-past eleven a. m. Found the Conference of the British Association for the promotion of Temperance, had commenced its session. Sat with the members the remainder of the day. At seven, assisted at an open air meeting, and had a brief, but smart discussion with

an anti-temperance man, who wore the habiliments of a gentleman. At eight, a public Temperance meeting was held in the Theatre. J. Stubbin, Esq., of Birmingham, presided; and the other Speakers, were—Mr. T. Maude, of Halifax; (Primitive Methodist) Mr. W. Wood, of Scarbro'; (Baptist) Mr. Swann, of Huddersfield; and myself. A good meeting.

Wednesday, 6th. The business of the Conference progressed harmoniously, and many important resolutions were passed. In the evening, a second meeting was held in the Theatre; T. B. Beaumont, Esq., of Bradford, in the chair, who delivered a most effective opening speech. The other Speakers, were—Messrs. Chrimes, of Rotherham; and Swales, of York.

(To be continued.)

## Correspondence.

The Editor wishes it to be distinctly understood, that although it is his desire to afford his Correspondents an opportunity of freely expressing their opinions, in this department of the Magazine, he is not to be considered responsible for such opinions. All letters involving facts, must be authenticated by the name and address of the writer.

"THE BLASPHEMY OF MR. R. FIRTH'S  
ESSAY ON SACRAMENTAL WINE, &c."

To the Editor of the *Christian Temp. M. Mag.*

DEAR SIR,—I understand that at my Essay, which has been gratuitously circulated among the Clergymen and Ministers of this Town, has been designated, by some of them, as "*blasphemous*." It is a common practice, in order to get rid of a dog, to raise the hue and cry, "mad dog! mad dog!" Now I should much like to see those who, by the nature of their studies, are well qualified to discuss the subject, enlighten the public mind by an exposure of the "*blasphemy*," or at least wait upon me in private to shew me my error. This is at little as they can do. The subject is of the most important nature; and as it is the duty of the Shepherds of Israel to watch over the development of principles in connection with our holy Religion, I think such a course is imperative on them.

The Essay, which has been about a

year and a half before the public, has met with no reply. A reply is hereby invited; and, if this do not appear, to continue to stigmatize the author with "blasphemy," will be a wilful and known violation of that command, which says, "Thou shalt not bear false witness against thy neighbour."

I am, dear Sir,  
Yours truly,  
R. FIRTH.

The following is an extract from a letter sent to Mr. R. Firth, which he has kindly sent us for publication: as it contains interesting information, we have gladly given it a place in our columns.

Bowling Bay, Glasgow,  
9th July, 1842.

DEAR SIR,— \* \* \* \* \*

I shall be glad to hear how the Wine Question is getting on in your neighbourhood—how many churches have adopted the un-intoxicating fruit of the vine—and if you have any churches composed of teetotalers, and teetotalers only—any churches who have purified themselves from the scandal of being "*the bulwarks of intemperance.*" I suppose you are aware that an American gentleman, who was in this country a few years ago, published a pamphlet to show that the "American churches were the bulwarks of Slavery," and we have a church now in Glasgow, in which there is no distiller, brewer, or seller or drinker of intoxicating drinks; who are in short, all total abstainers; and this church lately published a bill, charging the British churches as the bulwarks of Intemperance, because, as churches, they do nothing to discountenance intemperance, but the reverse; for as churches, they admit the man, whose trade is making drunkards of his fellow men, into communion with them; shewing no discountenance to him or his trade on that account, but many of the members using his drink, and the church using it at the Lord's Supper!! By the bill, such churches were invited to defend themselves from the charge, and full and free opportunity given those Members, who might come forward for that purpose, to discuss the subject.—This discussion, continued for, I think, eleven nights—a night in the week being devoted to that purpose in public meeting—the discussion being presided over

by some of the pastors or members of the church. Several persons, members of these churches, (for none other were permitted,) came forward as defenders, but they were in general so foiled, that they gave in, or abandoned the discussion by absenting themselves—or an adjournment—or became members of the new church, which takes no sectarian denomination, but is simply styled, "a Church of Christ."

With best wishes for yourself and the cause,

I am, my dear Sir,  
Yours truly,  
JOHN MURRAY.

#### OUR CRIMINAL CODE.

TO THE REV. G. B. MACDONALD.

SIR,—At the invitation of a friend, I attended the evening service at Saint Peter's Chapel, last Sabbath, and heard your discourse from Numbers, 35th c. 9th, 10th, and 11th verses.

In the introduction to that sermon, you made it a subject of congratulation that our criminal code had lately undergone a great improvement. I cannot but think that every friend of humanity, and especially every Christian, will rejoice with yourself, at the manifest improvement of those laws, and a relaxation of their sanguinary character. For of many of them, it might be truly said, they were written in blood, and executed in guilt. There were however, other sentiments which you then stated, upon which there will not be the same oneness of feeling and opinion. My object in thus publicly addressing you, is to point out what I deem to be erroneous in your views on this subject, and also to attempt in some measure to counteract the mischief which I think they are calculated to produce upon the minds of your congregation.

Not having a pencil with me at the time, I cannot perhaps quote exactly the words that you then used. But I understood you to say, "That you hoped the time would never come, when such should be the sentimental views of mankind as to the value of human life, as to abolish the law of death for the crime of murder." For in your opinion, the spirit of that law was yet in force, which says, "Whoso sheddeth man's blood, by man

shall his blood be shed." As to what might be the evidence that you were prepared with, to prove the latter statement, I am entirely ignorant. Such evidence ought, however, in my opinion, to have been adduced; until this be done, I must beg to dissent altogether from your interpretation. Before any argument can be drawn from this passage, in favour of capital punishments, it must be shown that it is a command, and not a prediction; and if a command, *that it is now in force*. If for argument's sake, we admit it to be a command, does it not stand in the same position as many other commands, existing under the patriarchal and Jewish dispensations, but which are now abrogated? Is there any law in the New Testament, or any re-enactment of an old one, which can justify any government in taking away human life for any offence whatever?

As to what might be the object which the Almighty had in view in giving to the Jews such laws as the one requiring "blood for blood," is a subject that does not present to me any invitation for discussion. A better and brighter dispensation has given to us laws of a different character. We cannot now act upon the Jewish laws, and carry out the requirements and obligations of the New Testament,—we must either relinquish the one or the other. I leave you, sir, to make your own choice. "Ye have heard," said our Lord, "that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil." "Love your enemies, bless them that hate you, and pray for them that despitefully use you and persecute you." Such passages as these, and many others might be selected, breathing nothing of the vindictiveness and revenge of the law which legalizes murder upon a public scaffold. I speak not now of that sickly "sentimentalism" that can shudder and turn sick at the crime of murder, and see nothing detestable and odious in the infliction of capital punishment.

That there is a growing dislike to these public butcherings of human beings, I ascribe not to the cause that men are becoming more "sentimental" in their feelings and opinions, but that they are becoming awake to the deep and lasting mischief which these laws have produced in society. That human life is by them

viewed as a thing far too sacred, thus impiously to fling back to its great and beneficent Author, and that the laws of gentleness and charity are being substituted for revenge and hatred. And happy will it be for England when these elevating and Christian principles—operating upon the hearts and consciences of men—shall induce them to blot from our Statute-book, laws which have long been a disgrace to a civilised people.

There are other branches of the subject that open out many inviting fields of discussion. I hope that further reading and investigation upon this subject, so full of interest, will induce you to alter your opinions. I would have you look narrowly into the effects which these laws have, not only upon the good and virtuous of society, but also upon those who are even now steeped to the lips in wickedness and guilt. Perhaps as you never saw a public execution. I quote, for your perusal, the language of one who has; and marked well its evil workings:—"The crowd dispersed; so some weeping with passionate exclamations; some swearing, as if hell had broke loe loose; and some laughing, while they cracked blackguard jokes on the judge, the hangman, the parson, and the dangling corpse. They had come for the sight; they would have come to see an angel murdered.—They had come to get drunk with strong excitement; they went back, reeling and filthy with the hot debauch. They had come to riot in the passions of fear and pity; they went back, some in a fever of rage, some burning with hate, so some hardened in heart; all sunk down in their own respect, ready to make lie light of pain and blood, corrupted by the indecent show, and more fit than ever to create work for the judge and hangman. Oh, wise law-makers, who thought to soften the hearts of the people, to make them gentle and good, to give them a feeling of respect for themselves and others by showing them sights like the this." In conclusion, let me ask, if disgust at such sickening spectacles as these, deserves not a higher name than "sentimental?" It is the speaking out of the divinity in man against cruelty and bloodshed.

I am, Sir, yours respectfully,

JOSEPH ANDREW EW.

York Bridge Mill, June 14th, 1842.

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 8.

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VOL. I.

"SPEAKING THE TRUTH IN LOVE."

A CALL TO PROFESSING CHRISTIANS!!

JAMES iv. 17.—*To him that knoweth to do good, and doeth it not, to him it is sin.*

ACTS xvii. 30.—*The times of this ignorance, God winked at; but now commandeth all men every where to repent.*

LUKE xxii. 32.—*When thou art converted, strengthen thy brethren.*

MALACHI iii. 11.—*And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.*

IN PROFESSING the religion of the Bible, we covenant with God to make HIS word our rule of life. This requires us to "present our bodies a living sacrifice, holy and acceptable unto God;" to "purify ourselves, even as he is pure;" to "give none occasion of stumbling to any brother;" to "give none offence to the Church of God;" to "love our neighbour as ourselves;" to "do good to all as we have opportunity;" to "abstain from all APPEARANCE of evil;" to "use the world as not abusing it;" and "whether we eat or drink, or whatsoever we do, to do all to the glory of God."

If any think these precepts too strict for frail men, be it remembered, God is too *benevolent* to prescribe rules of action *less* holy. He has given them, and they are "the same that shall judge us in the last day." Any *indulgence*, therefore, not consistent with these divine precepts, is actually sinful; is **INCONSISTENT** with a holy *profession*, and must disqualify us for "standing in the judgment."

That the habit, which some professing Christians still indulge, of drinking and tempting others to take intoxicating drink, in this day of peculiar light, is inconsistent, must, on examination, be perfectly manifest to those who admit the binding authority of God's precepts.

1. The use of such liquor, instead of enabling us, to "present our bodies a living sacrifice, holy and acceptable," *actually degrades, impairs, and prematurely destroys both body and mind.* The most eminent physicians uniformly tell us it is poison. Dr. Rush, after enumerating various loathsome diseases of mind and body, adds, that these are "the usual, natural, and legitimate consequences of its use." Dr. Cheyne says—"Pure water is the most suitable for man." Sir Astley Cooper declares ardent spirits to be poison, and the most frightful source of disease. When taken freely, its corrupting influences are strikingly manifest. And even when taken moderately, very

few *now* pretend to doubt that it operates as a slow, insidious poison, and it inevitably shortens life. Nothing can be clearer than that he who, by any sensual indulgence, wilfully cuts short his probation of life, is as truly a suicide as if he slew himself violently. He is by the law of God, "a murderer." And it can this character be consistent with that religion which teaches, that *no murderer shall inherit eternal life?*

2. This habit of drinking *is incompatible with that desire of eminent holiness and growth in grace, which a CONSISTENT profession implies.* The great Founder of Christianity enjoins "Be ye perfect, even as your Father in heaven is perfect." A soul, animated with such heavenly desire, and aspiring to the image of God, will have no relish for any counteracting spirit. God's mandate is universal; "Be ye holy, for I am holy." And all professing Christians are solemnly *pledged* to abide by this rule, and make it their constant effort to be like God.

To this end all men are charged to "abstain from fleshly lusts which war against the soul;" to "mortify their members which are upon the earth;" to "exercise themselves rather unto godliness;" and to "be kindly affectioned toward all men." But who does not know that INTOXICATING DRINK not only "eats out the brain;" but "taketh away the heart," diminishes even "natural affection," and deadens all the kindlier feelings; while it cherishes those very passions which the Holy Spirit so pointedly condemns? And it how can one, "professing godliness," and aspiring to the divine image, drink that which thus tends to destroy all that is pure, and spiritual, and lovely, while it kindles in body and soul, the very flames of hell?

3. The use of this liquor *is INCONSISTENT with any thing like the pure and high spiritual enjoyment, clear spiritual views, and true devotion.*

Abstinence from highly stimulating liquor or food has ever been regarded as indispensable to that serenity of soul and clearness of views so infinitely desirable in matters of religion. Hence, the Ministers of religion were solemnly commanded not to touch any thing like strong drink, when about to enter the sanctuary. And *this*, it is added, *shall be a statute for ever throughout all your generations; THAT YE MAY PUT DIFFERENCE BETWEEN HOLY AND UNHOLY*; clearly shewing God's judgment of the effect of temperance on spiritual discernment.

4. The use of INTOXICATING DRINK, by professing Christians, *is INCONSISTENT with the good order and discipline of the Church.* A minister of great experience in ecclesiastical concerns, gives it as the result of his observation, that *nine-tenths* of all the cases calling for Church discipline are occasioned by this liquor. This is a tremendous fact. And can it be right to continue an indulgence, that is bringing *tenfold* more disgrace on the Church, than all other causes united? Do not these foul "spots in our feasts of charity" clearly say, "Touch not the unclean thing?" "*It must needs be that offences come; but woe to that man by whom the offence cometh.*"

5. The use of INTOXICATING DRINK, by professors of religion, *is INCONSISTENT with the hope of reforming and saving the intemperate.* The CHRISTIAN knows that every soul is inconceivably precious, and that *drunkards cannot inherit eternal life.* He knows also that hundreds of thousands in this land now sustain, or are contracting this odious character; and

\* If it were necessary, it would be easy to multiply instances of the most aggravated character.

that if the evil be not arrested, millions will come on in the same track, and go down to the burning gulf.

The CHRISTIAN who drinks just so much as to make himself "feel well," cannot reprove the drunkard, who only does the same thing. The drunkard may say to him, "My appetite is stronger than yours; more, therefore, is necessary in order to make me "feel well;" and if you cannot deny yourself the *little* that seems needful, how can I control a *more* raging appetite?" This rebuke would be unanswerable.

All agree that TOTAL ABSTINENCE is the *only* hope of the drunkard. But is it not preposterous to expect him to abstain, so long as he sees PROFESSING CHRISTIANS and other respectable men, using the poison? With mind enfeebled, and character lost, can he summon resolution to be singular, and live even more temperately than his acknowledged superiors?"—thus telling to all that *he has been a drunkard!* This cannot be expected of poor sunken human nature. No; let moderate drinking continue, and in less than thirty years, according to the usual ratio of their deaths, armies of drunkards will go from this land of light and freedom, to "everlasting chains of darkness." If, then, the drunkard is worth saving, if he has a soul capable of shining with seraphim, and if there be in *members of the Church* "any bowels of mercies," let them give him the benefit of their EXAMPLE. Professing to "do good to *all* as they have opportunity;" let them be consistent in this matter. By a little self-denial they may be *instrumental* in saving millions from hell. But "he that denieth not himself, CANNOT be Christ's disciple." He that will *not* yield a *little* to lead his fellow-sinners from eternal pain, has nothing of the spirit of Him, who, for his enemies! exchanged a throne for a cross; nor can he CONSISTENTLY bear his name.

Could all the wailings of the *thousand thousands* slain by the drunkard's drink come up in one loud thunder of remonstrance on the ear of the churches, they would then, perhaps, think it INCONSISTENT, by their *example*, or by any act, to sanction its use. But "let God be true," and those wailings are as real, as if heard in ceaseless thunders. It cannot, therefore, be CONSISTENT, either with love to God or love to man, to *open* the pathway for multitudes to swell the eternal wail.

6. The use of INTOXICATING DRINK, by professing Christians, is INCONSISTENT *with the hope of ever freeing the nation from intemperance.* All former efforts to arrest this alarming sin have failed. A glorious effort is now making, and thousands of patriots and philanthropists are rejoicing in the remedy. Not a thinking man in the nation really doubts the efficiency of TOTAL ABSTINENCE. Who, that loves his neighbour or his God, can still thirst for that which darkens the pathway of heaven, threatens our liberties, and desolates the land? Who can be expected to adopt this substitute, if *they* do not, who have sworn allegiance to the Holy One? If *THEY* withhold their example, will worldly and sensual men, and the enemies of all righteousness, take up the work, and reform themselves, and purify the land? For professors to expect this, is preposterous; and to *pray* for it, while *they* cling to the abominable thing, is gross insult to the MOST HIGH.

But let all PROFESSING CHRISTIANS in this land resolve on TOTAL ABSTINENCE—let this great *example* be held up to view—and it would be such a testimony as the world has not seen. Let such a multitude shew that intoxicating drink is useless but under medical prescription; the reformation is easy, and

the demonstration would be complete: *few* of the *moral* would continue the poison; *thousands* of the *immoral* would abandon it at once; and the nation would be reformed and *morally* regenerated. Hence,—

7. The use of this drink, by PROFESSING CHRISTIANS, is *ut* utterly INCONSISTENT *with the proper influence of their example.* The Saviour says, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." But will men esteem Christians the *more* for *drinking*, and thus be led to glorify God in their behalf? Rather, will not their drinking lead *some* to excess, and thus sully the Creator's work? Nay, is it not certain, that if professing Christians thus indulge, the EXAMPLE will lead *millions* to drunkenness and perdition? And, on the other hand, is it not morally certain, that if THEY would abstain, THEIR combined influence might *instrumentally* save millions from infamy and endless ruin?

8. The use of INTOXICATING DRINK, by a *part* of the Church, is INCONSISTENT *with that harmony and brotherly love which Christ requires in his professed followers.* He requires them to "love one another with a pure heart fervently;" to "be all of one mind;" to be "of one heart and one soul." But who does not see the utter impossibility of this, if *some* members continue an indulgence which *others* regard with abhorrence? Since public attention has been turned to this subject, thousands have come to the conviction that INDULGENCE in INTOXICATING DRINK is a WICKED practice. Some of the most distinguished lights of the Church decidedly embrace this sentiment. The holy apostle Paul, speaking on the subject of appetite, says, "Give *none* offence, neither to the Jews, nor to the Gentiles, *nor to the Church of God.*"

9. The use of INTOXICATING DRINK, by members of the Church, in this day of light, is INCOMPATIBLE *with their receiving any general effusion of the Holy Spirit.*

God may have "winked at the times of ignorance;" but to expect him in this day of light, would be awfully presumptuous. We are not, then, to expect his Spirit to come down "like showers that water the earth," till we put away that which we KNOW tends to wither and consume ALL the "fruits of the Spirit." But "let us draw near in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," and "he is faithful that hath promised." He "will open the windows of heaven, and pour out a blessing, that there shall not be room to receive it."

10. The waste of property in the use of INTOXICATING DRINK is INCONSISTENT *with the character of faithful "stewards for Christ."* The "contributions" of the Church are among the appointed *means* for converting the world. But allow each of our eight hundred thousand (the supposed amount in America\*) professing Christians only *two pence* worth of intoxicating drink daily, and the amount is upwards of TWO MILLION, FOUR HUNDRED THOUSAND POUNDS! which would be sufficient to support, constantly, at least, *twenty thousand missionaries!* Let PROFESSED "stewards" of the Lord's treasury, then, who would consume their portion of this "*little*" on appetite, ponder and blush for such INCONSISTENCY; and let them hasten to clear off the heavy charge, "*Ye have robbed me, even this whole nation.*"

11. For CHRISTIANS to indulge in the use of INTOXICATING

\* This may be estimated at *double* for GREAT BRITAIN.

**DRINK** is **INCONSISTENT** with all attempts to recommend the Gospel to the heathen. Nothing has done more to prejudice our Indian neighbours and hinder among them the influence of the Gospel, than those poisonous liquors, which **WE** have encouraged them to use. The more thinking among them have perceived these liquors to be fraught only with mischief. Several tribes have set the noble **EXAMPLE** of excluding these articles by the strong arm of law; and it is only by convincing them that really **CONSISTENT** **CHRISTIANS** do not encourage such evils, by their example, that our missionaries have been able to gain their confidence, and to introduce our literature and religion.

The same feeling must prevail in more distant heathen nations. They cannot but despise the *Christians* who use and sell a polluting drink, which they, to a great extent, regard with disgust and abhorrence. Our **MISSIONARIES** must not only be *unspotted*, they must also be able to testify, that no **REAL CHRISTIANS** pollute themselves with *this* or any other unclean thing. With *such* testimony they might secure the conviction, that our religion is indeed *purifying* and *elevating*, and that our God is the true God. "For," saith Jehovah, "then shall the *heathen* know that I am the Lord, when I shall be sanctified in you before their eyes."

12. The **MÓDERATE** use of **INTOXICATING DRINK BY THE CHURCH**, IS **INCONSISTENT** with any reasonable hope, that the flood of intemperance would not return upon the land, even should it for a season be dried up. Temperance Associations throughout the land are unspeakably important, as means of reformation. But they are not **PERMANENT** bodies. Their organization may cease when intemperance is once done away. And unless the doctrine of **TOTAL ABSTINENCE** be incorporated with some great association that is to be perpetual, it will in time be forgotten or despised; and **THEN** drunkenness will **AGAIN** abound. Such an association is found **ONLY** in "THE CHURCH OF THE LIVING GOD." This will continue while the world stands; for God has promised to support it. Let the principle of **ENTIRE ABSTINENCE**, then, be recognised with one consent by the Church, and adopted by future members; and you have a great and increasing multitude to sustain the temperance cause, "till time shall be no longer." And can the real Christian think it hard thus to enlist for the safety of all future generations? If parents love their offspring, if Christians love the lambs of Christ's flock, if philanthropists love the multitudes coming into Sabbath-schools, will they not gladly hasten to secure them all from the destroyer?

13. The use of **INTOXICATING DRINK** as a common article of luxury or living, is **INCONSISTENT** with the plain spirit and precepts of God's word. Nothing indeed is said in Scripture of distilled liquor, for the very obvious reason, that art of converting God's gifts to such a malignant poison was unknown till the ninth century. The use of the "strong drink" of the ancients is distinctly pointed out. It was to be used as a **MEDICINE** in **EXTREME** cases. "Give strong drink unto him that is ready to perish." Its common use is condemned, as awfully pernicious. "Strong drink is raging; and whosoever is deceived thereby, is not wise." They are out of the way through strong drink; they err in vision; they stumble in judgment." Such passages shew clearly the mind of God with respect to the nature and use of this article. And they apply with double force to the more fiery element of modern invention.

(To be continued.)

## THE RIGHT USE OF MONEY.

## A SERMON,

BY THE REV. J. WESLEY, A.M.

*"I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."*

LUKE xvi. 9.

(Continued from page 147.)

11. 1. Having gained all you can, by honest wisdom, and unwearied diligence, the second rule of Christian prudence is, "Save all you can." Do not throw the precious talent into the sea: leave that folly to heathen philosophers. Do not throw it away in idle expenses, which is just the same as throwing it into the sea. Expend no part of it merely to gratify the desire of the flesh, the desire of the eye, or the pride of life.

2. Do not waste any part of so precious a talent, merely in gratifying the desires of the flesh; in procuring the pleasures of sense, of whatever kind; particularly, in enlarging the pleasure of tasting. I do not mean, avoid gluttony and drunkenness only: an honest heathen would condemn these. But there is a regular, reputable kind of sensuality, an elegant epicurism, which does not immediately disorder the stomach, nor (sensibly at least) impair the understanding; and yet (to mention no other effects of it now) it cannot be maintained without considerable expense. Cut off all this expense! Despise delicacy and variety, and be content with what plain nature requires.

3. Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding, books; in elegant rather than useful gardens. Let your neighbours, who know nothing better, do this: "let the dead bury their dead." But "what is that to thee?" says our Lord: "follow thou me." Are you willing? Then you are able so to do!

4. Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. This motive of expense is frequently interwoven with one or both of the former. Men are expensive in diet, or apparel, or furniture, not barely to please their appetite, or to gratify their eye, or their imagination, but their vanity too. "So long as thou doest well unto thyself, men will speak good of thee." So long as thou art "clothed in purple and fine linen, and farest sumptuously every day," no doubt many will applaud thy elegance of taste, thy generosity, and hospitality. But do not buy their applause so dear. Rather be content with the honour that cometh from God.

5. Who would expend anything in gratifying these desires, if he considered, that to gratify them is to increase them? Nothing can be more certain than in this: daily experience shows, the more they are indulged, they increase the more. Whenever, therefore, you expend anything to please your taste or other senses, you pay so much for sensuality. When you lay out money to please your eye, you give so much for an increase of curiosity,—for a stronger attachment to these pleasures which perish in the using. While you are purchasing anything; which men use to applaud, you are purchasing more vanity. Had you not then enough of vanity, sensuality, curiosity, before? Was there need of any addition? And would you pay for it too? What manner of wisdom is this? Would not the literally throwing your money into the sea be a less mischievous folly?

6. And why should you throw away money upon your children, any more than upon yourself, in delicate food, in gay or costly apparel, in superfluities of any kind? Why should you purchase for them more pride or lust, more vanity, or foolish and hurtful desires? They do not want any more; they have enough already; nature has made ample provision for them: why should you be at farther expense to increase their temptations and snares, and to pierce them through with more sorrows?

7. Do not leave it to them to throw away. If you have good reason to believe they would waste what is now in your possession, in gratifying, and thereby increasing, the desire of the flesh, the desire of the eye, or the pride of life; at the peril of theirs and your own soul, do not set these traps in their way. Do not offer your sons or your daughters unto Belial, any more than unto Moloch. Have pity upon them, and remove out of their way what you may easily foresee would increase their sins, and consequently plunge them deeper into everlasting perdition! How amazing then is the infatuation of those parents who think they can never leave their children enough! What! cannot you leave them enough of arrows, firebrands, and death? not enough of foolish and hurtful desires? not enough of pride, lust, ambition, vanity? not enough of everlasting burnings? Poor wretch! thou fearest where no fear is. Surely both thou and they, when ye are lifting up your eyes in hell, will have enough both of "the worm that never dieth," and of "the fire that never shall be quenched!"

8. "What then would you do, if you was in my case? if you had a considerable fortune to leave?" Whether I *would* do it or no, I know what I *ought* to do; this will admit of no reasonable question. If I had one child, elder or younger, who knew the value of money,—one who, I believed, would put it to the true use, I should think it my absolute, indispensable duty to leave that child the bulk of my fortune; and to the rest just so much as would enable them to live in the manner they had been accustomed to do. "But what, if all your children were equally ignorant of the true use of money?" I ought then (hard saying! who can hear it?) to give each what would keep him above want; and to bestow all the rest in such a manner as I judged would be most for the glory of God.

III. 1. But let not any man imagine that he has done any thing, barely by going thus far, by "gaining and saving all he can," if he were to stop here. All this is nothing, if a man go not forward, if he does not point all this at a farther end. Nor, indeed, can a man properly be said to save anything, if he only lays it up. You may as well throw your money into the sea, as bury it in the earth. And you may as well bury it in the earth, as in your chest, or in the Bank of England. Not to use, is effectually to throw it away. If, therefore, you would indeed "make yourselves friends of the mammon of unrighteousness," add the third rule to the two preceding. Having, first, gained all you can, and, secondly, saved all you can, then "give a'l you can."

2. In order to see the ground and reason of this, consider, when the possessor of heaven and earth brought you into being, and placed you in this world, he placed you here, not as a proprietor, but a steward; as such he entrusted you, for a season, with goods of various kinds; but the sole property of these still rests in him, nor can ever be alienated from him. As you yourself are not your own, but his, such is, likewise, all that you enjoy. Such is your soul and your body, not your own, but God's. And so is your substance in particular. And he has told you, in the most clear and express terms, how you are to employ it for him, in such a manner, that it may be all an holy sacrifice, acceptable through Christ Jesus. And this light, easy service, he hath promised to reward with an eternal weight of glory.

3. The directions which God has given us, touching the use of our worldly substance, may be comprised in the following particulars. If you desire to be a faithful and a wise steward, out of that portion of your Lord's goods which he has for the present lodged in your hands, but with the right of resuming whenever it pleases him, first, provide things needful for yourself; food to eat, raiment to put on, whatever nature moderately requires for preserving the body in health and strength. Secondly, provide these for your wife, your children, your servants, or

any others who pertain to your household. If, when this is done, there be an overplus left, then, "do good to them that are of the household of faith." If there be an overplus still, "as you have the opportunity, do good unto all men." In so doing, give all you can; nay, in a sound sense, all you have: for all that is laid out in this manner is really given to God. You "render unto God the things that are God's," not only by what you give to the poor, but also by that which you expend in providing things needful for yourself and household.

4. If, then, a doubt should at any time arise in your mind concerning what you are going to expend, either on yourself or any part of your family, you have an easy way to remove it. Calmly and seriously inquire, "(1.) In expending this, am I acting according to my character? Am I acting herein, not as a proprietor, but as a steward of my Lord's goods? (2.) Am I doing this in obedience to his word? In what scripture does he require me so to do? (3.) Can I offer up this action, this expense, as a sacrifice to God through Jesus Christ? You will seldom need anything more to remove any doubt which arises on this head; but, by this four-fold consideration, you will receive clear light as to the way wherein you should go.

5. If any doubt still remain, you may farther examine yourself by prayer, according to those heads of inquiry. Try whether you can say to the Searcher of hearts, your conscience not condemning you, "Lord, thou seest I am going to expend this sum on that food, apparel, furniture. And thou knowest, I act therein with a single eye, as a steward of thy goods, expending this portion of them thus, in pursuance of the design thou hadst in entrusting me with them. Thou knowest I do this in obedience to thy word, as thou commandest, and because thou commandest it. Let this, I beseech thee, be an holy sacrifice, acceptable through Jesus Christ! And give me a witness in myself, that for this labour of love I shall have a recompence when thou rewardest every man according to his works." Now, if your conscience bear you witness in the Holy Ghost, that this prayer is well-pleasing to God, then have you no reason to doubt but that expense is right and good, and such as will never make you ashamed.

6. You see, then, what is to "make yourselves friends of the mammon of unrighteousness," and by what means you may procure, "that when ye fail, they may receive you into everlasting habitations." You see the nature and extent of truly Christian prudence, so far as it relates to the use of that great talent, money. Gain all you can, without hurting either yourself or your neighbour, in soul or body, by applying hereto with unremitting diligence, and with all the understanding which God has given you;—save all you can, by cutting off every expense which serves only to indulge foolish desires; to gratify either the desire of the flesh, the desire of the eye, or the pride of life; waste nothing, living or dying, on sin or folly, whether for yourself or for your children;—and then, give all you can, or, in other words, give all you have to God. Do not stint yourself, like a Jew rather than a Christian, to this or that proportion. Render unto God, not a tenth, not a third, not half, but all that is God's, be it more or less; by employing all on yourself, your household, the household of faith, and all mankind, in such a manner, that you may give a good account of your stewardship, when ye can be no longer stewards; in such a manner as the oracles of God direct, both by general and particular precepts; in such a manner, that whatever ye do may be "a sacrifice of a sweet-smelling savour to God," and that every act may be rewarded in that day, when the Lord cometh with all his saints.

7. Brethren, can we be either wise or faithful stewards, unless we thus manage our Lord's goods? We cannot, as not only the oracles of God, but our own conscience, beareth witness. Then why should we delay? Why should we confer any longer with flesh and blood, or men of the world? Our kingdom, our wisdom, is not of this world: heathen custom is nothing to us. We follow no man any farther than they are followers of Christ. Hear ye him: yea, to-day, while he is called to-day, hear and obey his voice! At this hour, and from this hour, do do his will: fulfil his word, in this and all things! I entreat you, in the name of the Lord Jesus, act up to the dignity of your calling! No more sloth! whatsoever your hand findeth to do, do it with your might! No more waste! Cut off every

expense which fashion, caprice, or flesh and blood demand! No more covetousness! But employ whatever God has entrusted you with, in doing good, all possible good, in every possible kind and degree, to the household of faith, to all men! This is no small part of "the wisdom of the just." Give all ye have, as well as all ye are, a spiritual sacrifice to him who withheld not from you his Son, his only Son: so "laying up in store for yourselves a good foundation against the time to come, that ye may attain eternal life!"

## The Christian's Sketch Book.

### THE DEATH BED.

#### No. 2.

"Bright be the place of thy soul!  
No lovelier spirit than thine  
E'er burst from its mortal controul,  
In the orbs of the blessed to shine.

On earth thou wert all but divine;  
As thy soul shall immortally be;  
And our sorrow may cease to repine,  
When we know that thy God is with thee.

Light be the turf of thy tomb!  
May its verdure like emeralds be:  
There should not be shadow of gloom,  
In aught that reminds us of thee.

Young flowers, and an evergreen tree  
May spring from the spot of thy rest,  
But not cypress or yew let us see;  
For why should we mourn for the blest."

The following highly interesting sketch of the sufferings, and final triumph over death of a deeply pious christian, is extracted from the writings of a German Clergyman. May all who read it, be led to exclaim, "Let me die the death of the righteous!" and in order that they may thus depart, seek after that, which can alone cause them to pass through the vale of death, singing the victor's song.—ED.

THERE is a peculiar feeling connected with the recital of the last hours of those who belonged to us. It is as if we were impelled to it by an invisible power, and yet we are afraid of opening afresh the wounds of the heart. If at length we begin, our voice frequently falters, we break off, resume the narrative, and the heart does not cease to bleed, as long as the lips continue to recite. But with all this, we feel unspeakably comfortable, and cannot refrain from continuing the narrative. Additional circumstances in-

creasingly occur to the recollection. It is as if an inward necessity impelled us to represent to the world, at least an image of that which heaven now solely possesses. Thus the mourners sit in the house of mourning, and are never weary, however many sympathising friends and neighbours may come in, of relating the whole history of the last hours of the deceased; their single words and expressions, the exclamations of pain, and the agonies of expiring nature. Subsequently, also, when the tears are dried, and the wound is almost healed, during quiet evenings in the family circle, there is scarcely any opportunity, allusion, or fit transition which is not immediately seized by one or the other, to describe those hours; and the rest listen with the same sympathy to the long-known, oft repeated tale, which they themselves have frequently told, as if they were hearing it for the first time; and it is affecting to observe, how the rest suddenly come forth from their devout attention, and add some particular circumstance, or make their remarks upon the narrative. He who has ever suffered a severe loss, will be acquainted with this painful sweetness and these striking phenomena, at the relation of the last hours of departed relatives. Methinks it is a struggling with pain, and an effort to alleviate its destroying power, by carrying it out of ourselves, and making it the subject of consideration, and thus transmuting the deep sorrow still felt at the recollection, into a nobler kind of grief. Perhaps it is even the reflection of the superior necessity which is felt, to pour out our sorrows before the most merciful; and we are compelled to see in the fondness for repeating the tale, only a mistaken idea and human aberration, in which the heart, whilst seeking consolation, complains of its sorrows to those who cannot comfort. At its basis also lies the sacred conviction, that one who has died in the

faith, and joined the invisible and triumphant church, now belongs to the whole human race, whilst previously he belonged only to his family in the limited relationships of earth; and we are willing, by communication, to render his faith, love, and hope, as universal as possible. It is, however, certainly a love-offering, which we owe to the deceased, a prolonging of their memory from year to year, and a becoming preservation of their remembrance in the family, which, however, may soon, perhaps, vanish with the latter from the earth, and therefore, ought to be so much the more faithfully preserved whilst we live, and be extended as far as possible amongst like-minded friends.

All this I now feel, whilst sitting down to describe to you the last hours, which a pious soul spent here below. My heart melts with sorrow, and yet I cannot refrain from relating to you the last struggles and victories of the blissfully departed.

You remember the blooming form, which has so frequently met you in an earlier part of these pages, which every time, like some celestial appearance, mingled in our joy or grief—the pious sister, from whose large ardent eye, pure delight so frequently beamed, and in whose rich mind I not only possessed that which is the most beautiful in the spring of the year, but also in the spring of my life, the fairest blossom of my childhood and youth.

There hangs her picture. Singularly irradiated by the light of the first dawn of the morning, her pure blue eye looks still as it was formerly wont to do; it is as if her mouth was about to open, and to utter one of those emphatic expressions, with which she afforded consolation and delight; but alas! it is only her picture! She herself is departed, has removed to that home, to which her heavenly-mindedness belonged, and has left us behind in a foreign land and in sorrow.

She expired in the days of autumn, with the flowers, which were her image. In a letter which we subsequently found, she wrote long before, "I have a presentiment that I shall not live long. But if I might choose the time of my death, I should like to die in autumn, to fade with the flowers, and to remove with the birds to a warmer home, and at the same

time with the earth, to put on the white robe of death. We gladly end wherever we began. Life then forms something complete. I was born in autumn, and married in autumn to my dear husband." This wish was also fulfilled by eternal love, which fulfilled so many of her wishes.

The moment will never be absent from my soul, in which I saw her for the last time upon earth. She was only still cognizable by her look. There she lay—and although I could not take verbal leave of her—and she would not, yet her look, expressive of blessing, accompanied me. Once more I turned involuntarily towards her from the adjoining apartments, and saw her lying praying.

How she afterwards suffered and believed, how she slowly expired, and how daily hoped more vitally in her Redeemer, how with the decay of the outward man her inward man beamed forth the more gloriously, I will relate to you from the lips of those who were witnesses of it. You will see in it the final purification and completion of a believing soul. That which now takes place with her until we see her again, she will relate to us herself, when we meet on the plains of eternity.

But before I attempt the recital, let me address thee, thou departed saint, thou now glorified spirit of my dear Sophia! The relation of thy last hours circulates amongst those that were dear to thee here on earth, where with the light of thy love, thou didst illumine so many a dark place, and is still their comfort and encouragement. But what will it be towards those whom thou now makest the companions of thy felicity! How much of what was the most heartfelt, profound, and exalted, shall we have overlooked! How many ardent sighs for deliverance, how many invisible streams of grace, how much secret self-denial, humiliation, and self-annihilation, and how much unuttered and inexpressible experience of the peace of the Lord in thy soul, wilt thou have to relate! O forgive, if we have caught only that which was the most outward and least important; and rejoice that even this was so full of blessing to us!

The deceased did not belong to those, who are able to point out a definite time and a certain hour, in which their new and superior life consciously commenced.

She was one of those distinguished happy souls, in whom human depravity does not attain to such a fearful height, as that their return must necessarily be accompanied with dreadful mental sufferings, and never before experienced emotions. Wilful transgressions had never been observed in her, and she had always possessed an inward horror of every known sin. It seemed to many as if she was one of those rare individuals who retain the baptismal grace. From the very beginning she is said to have been a quiet child, whose voice was only loudly heard, when it expressed affection. Her parents only remember her early child-like tenderness; and these striking proofs of a heart that lived in the element of love, humility, and tranquillity, are the only recollections retained of her earliest years, before which, every thing else is sunk into oblivion. Her father still frequently remembers with tears, how she manifested such a degree of affection, even whilst in her mother's arms, as was incomprehensible to him at such an age. Her sisters remember with what extraordinary desire she read the narratives of Scripture, and with what animation she again related them, so that the hearers were never tired of listening to them. Nothing was, even at that time, more painful to her, than any kind of disorder, strife, or confusion. The inward peace of her heart pervaded her whole life to such a degree, that every false regulation, every thing that was uncleanly, and any confusion in social relations, seemed to pain her to the soul. At the same time, her disposition was so humble, that she did not venture to make use of what was presented to her, and naturally possessed so much fidelity, that she preferred preserving it till it became useless. We frequently saw her spend whole days without speaking, except to return a friendly answer to a question, and avoid, with a certain timidity, the entering upon a conversation, although she was otherwise so very fond of it. She would never give a sufficient reason for this, perhaps because it was too intimately connected with the inmost attraction of her mind to abstraction and meditation, in which a single word may easily be reproved by the inward monitor as a profanation. At every little mistake she manifested a lively repentance, and she could scarcely be induced to dry her tears. At such moments

it must either be supposed that a hidden fire broke forth in her mind, from an infringement upon her inward and cheerful peace, or the idea presented itself, that it was the invisible power of some good spirit reproving her. This sorrow broke out on a sudden, and frequently embarrassed those who witnessed it. But the soothing words of forgiveness found, after some time, the more room, and a so much the sweeter feeling of reconciliation seemed to pervade her whole being. She also manifested in her deportment, that yielding disposition, which we love to consider as an earthly image of the believing resignation of the heart to God. It is easy to suppose, that such a child-like mind early learnt the necessity of prayer, as well as the need of receiving answers to her prayers, and she was able to relate very child-like instances of it. At her confirmation, she was so powerfully affected, as to be obliged to be carried out of church, and apprehensions were entertained for her health. Perhaps this was the period, when she became really conscious of the divine life, although she had no new feeling, as she subsequently expressed herself, but only felt, that which she had previously experienced, in a richer measure, and that she was more established in it, and as it were in the certain possession of it; as well as that from that time, its lustre became more predominant.

In the course of her short life, she was often attacked by severe and tedious sicknesses. When a child, she was once in danger of her life, and subsequently when a girl; and afterwards, when grown up, she suffered from long continued indisposition, after which, however, she rapidly recovered her health. These sicknesses were, perhaps, the outward occasion that her mind, with all its warmth and fire, was, notwithstanding, the subject of so much longing, melancholy, and an inward presentiment of an early decease; and hence she exercised so strict a judgment upon herself, as seemed to many too severe, who were not acquainted with the promise, that he who judgeth himself shall not be judged. But, however strict and severe she might be towards herself, she was mild and lenient towards others. I have never heard her pass an opinion upon others, but merely a statement of facts. She delighted most in conversing upon the life

within, and had become truly expert in describing frames and feelings in their most delicate manifestations and degrees. Even that which was already known, excited the attention of something new, when spoken of by her, by means of the connection in which she introduced it. Those with whom she could speak on these subjects, were soon so attached to her, that with all her modesty, and although she never permitted herself to enter into a dispute, she was notwithstanding regarded as the centre of the conversation. Besides this, there was another circumstance. She possessed the valuable talent of sanctifying that which is earthly, of finding in every worldly occurrence, the type of some heavenly phenomenon, and of giving to the things of earth a meaning which rendered them edifying. In this manner, every thing became sacred to her, especially since this was not the suggestion of the moment, but the permanent view; and it seemed as if she looked upon every thing with a sanctifying eye. This was prominently observable after she was betrothed, and he who had seen her at that time, found the problem solved, how a female could be a bride of heaven, and at the same time engage herself to an estimable individual.

(To be continued.)

## The Temperance Sketch Book.

THE TEMPERANCE TRACT; OR WINE  
THE DESTROYER.

No. 12.

We insert this sketch, in order to stir up our friends to the discharge of a much neglected duty, viz. the distribution of tracts.—Ed.

BIOGRAPHY is generally acknowledged to be interesting and profitable, especially when its delineations are faithful. When the history of a person is written by another, it is however liable to exceptions, the failings of the character are often concealed and his good actions extravagantly commended. Influenced by these and other similar motives, I have determined to give a sketch of my own life, not only because my family are growing into importance, but because I may say, without vanity, we have been in our day

instrumental, in the hand of Providence, of doing much good, and I trust our usefulness is not yet terminated.

For some time I lived very retired upon a shelf in a spacious room called a Depository, where little happened to me, except that of being now and then turned over, in common with my brethren, and purified from dirt and dust.

There is sometimes a striking occurrence which many are candid enough to call a *Providence*, that is the means of calling many persons from obscurity, and whoever reads the lives of Jacob and David, must acknowledge the justice of this remark. When I relate the following account, it will appear that the incident which brought me forward to public life, was by no means trivial.

Mr. Smith, a gentleman in the North of England, once a dissipated character and remarkably fond of the intoxicating cup, happened one Lord's-day evening to drop into a chapel, whither he was attracted by curiosity. The minister of the place was a plain, faithful preacher, who endeavoured to interest his hearers with the necessity of personal religion, from these important words, "*Ye must be born again.*" His earnest and affectionate address under the blessing of God, so influenced the mind of Mr. Smith, that he actually went home fully resolved to leave off his dissipated habits, and to seek the grace of God, and at length became a reformed man. It soon occurred to him that he ought to employ his time and talents in endeavouring to rescue the intemperate around him, and one of the Temperance Society's Reports having been attentively perused by him, he determined to procure an assortment of their publications. Accordingly he sent off to my residence, and requested that some persons of my description might be sent to him, and a vast number of my companions were ordered to wait upon him. I think I shall never forget his delight when a servant entered his breakfast room, one morning, and said, "if you please, Sir, the tracts are come." "Are they indeed," replied he, "bring them in, Thomas; bring these little messengers of mercy in." We were instantly introduced, placed on the table, and the following letter, which we brought with us, was read aloud:—

"DEAR SIR,—I have great pleasure in forwarding the tracts. May the Holy

Spirit render them useful to the reformation of many.

"Yours, &c."

Amen, said Mr. Smith, as he finished the letter, and instantly rang the bell, which was the signal for family prayer. Opening one of the tracts, he handed it to his little daughter, and directed her to read the following hymn:—

"'Tis but a drop," the father said,  
And gave it to his son;  
But little did he think a work  
Of death was then begun.

The "drop" that lured him, when the babe  
Scarce lisped his father's name,  
Planted a fatal appetite,  
Deep in his infant frame.

"'Tis but a drop," the comrades cried,  
In truant school-boy tone;  
"It did not hurt us in our robes,—  
It will not, now we're grown."

And so they drank the mixture up,  
That reeling youthful band;  
For each had learned to love the taste,  
From his own father's hand.

"'Tis but a drop, I need it now,"—  
The staggering drunkard said;  
"It was my food in infancy,  
My meat and drink and bread.

A drop,—a drop,—O let me have,  
'Twill so refresh my soul!"  
He took it;—trembled—drank and died,  
Grasping the fatal bowl.

Mr. Smith then read Romans xii., and offered up very fervent prayers to God for his blessing upon the family, the nation, and the whole Church of Christ. He then alluded to the tracts, and entreated God, to make them a blessing, wherever they might be introduced.—Being decidedly *serious* myself, I was glad that he prayed so fervently for me. May his prayers be heard and answered.

No time was lost, in examining us. We were all nearly related; but differed much in our names. One was called, "The Warning Voice," another, "The Better Gift," &c. &c.

Mr. Smith and his family were much delighted with our names, and avowed their intention to converse with us separately. An apartment was prepared for our reception, until we could be advantageously employed. We were soon called into actual service, and as I must answer for myself, will relate the events that befel me, after I left this worthy family.

Entering our apartment one day, my master took me up and presenting me to his eldest son, said, my dear Octavius, I present this to you and hope you will read it with great attention; and humbly look up to God for his blessing upon it. Regard its name, added he, (pointing to the large letters marked on my forehead,) and treat it as it deserves. It contains the history of a young man, who, I fear, ruined himself.

Octavius returned shortly after to his room, and looking at me, exclaimed, "*Wine the destroyer of Body and Soul for ever!*"

Attracted by my title, he commenced reading my history; but no sooner had he finished it, than he was seized with a trembling which made the very chair, upon which he was sitting, to shake. Involuntarily, as it seemed to me, he fell upon his knees, and exclaimed, O thou author of my being, is wine indeed such a mocker, such a destroyer? Then I have done with it for ever. O, give me strength, for the sake of thy dear Son, to fulfil this my solemn resolution.

I remained with Octavius a short time and was then committed to the charge of a young gentleman, who had formerly been his constant companion. I regretted our separation; but comforted myself, with the reflection, that my instructions to my new master might be beneficial. But, alas! how delusive were my hopes. I was now in the hands of Bertrand, a vain conceited *petit maître*; whose chief employment was to attend to his person, and partake of the pleasures of life. All the notice he took of me, and the only time he conversed with me, was immediately after he had parted with Octavius; when he hastily said, "Wine the destroyer of body and soul for ever," hem. None of your presbyterian cant for me. I will soon get rid of you; let me have my bottle, my game at cards, the merry dance, and the play,"—and without further ceremony, threw me indignantly into the street. I began to tremble, fearful that I might receive some injury, but although several carriages passed very near to me, I escaped unhurt, excepting only two or three spots of dirt. At length I was discovered by a sweet little girl, who caught me up with the greatest eagerness and joy, carefully placed me in her work-bag, and carried me home to her parents.

Little Julietta instantly released me

from my temporary confinement, and laying me upon the table said, "There, dear mamma, see what I have found in the street. 'Wine the destroyer of body and soul for ever.'"

"Hush, my dear," said Mrs. Vincent, "you interrupt our conversation."—"What does the child say?" observed a venerable matron, looking earnestly towards the table through her glasses; "Why, Grandmamma," replied Mrs. Vincent—"Julietta has picked up one of those *seditions* tracts, as Mr. Bonner calls them, but more properly called *Temperance Tracts*."

"O! dreadful!—put it into the fire directly: I would not have it read by any body in this house for the world:—These tracts are what we were exhorted against last Sunday, by Mr. Bonner, as the productions of persons inimical to Church and king. I tell you what, daughter Mary, they are bad things; they make the common people too knowing. There's William the gardener, I understand, reads these tracts, and is frequently consulting the bible. He told Betty, the other day, that he thinks Mr. Bonner does not preach according to the scriptures. Moreover he said that he had been reading the command which God gave to Aaron and his sons. 'Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die;' and that Mr. Bonner goes right against this command in drinking such bumpers of wine before going into the pulpit.—Put the tract, I beseech you, into the fire, for if you read it, who can tell what may be the consequences."

Mrs. Vincent took me up, and regarded me earnestly.—"No," said she, "I will not burn it till I have read it, for if it is so contemptible and seditious it cannot injure me"—and with that she carefully placed me in her pocket.

How long I continued there I cannot say; but it afforded me time to reflect upon my wonderful escape from the flames. How happy, thought I, are Englishmen of the present day, who are allowed to think for themselves on these points. Had the sentence been executed I must have perished. In the midst of my cogitations, Mrs. Vincent drew me from my retreat, perused the inscription on my forehead, and continued to read until she had finished all I had to say.

I was particularly desirous to know how my history would affect her, and was much delighted, not only for her own, but for her children's sake, to see the tears roll down her cheeks, when she came to the following soliloquy, of the youth, who is the subject of my narrative. "O wine, wine, thou destroyer of my body and soul for ever, let that day be covered with darkness, when I sipped thy first drop from my mother's glass—O my mother! how little didst thou think that the end of thy mistaken kindness would be my eternal ruin.—Millions of worlds! Millions of worlds, had I them at command, would I give, hadst thou taught me to beware of that destroyer." "And is it possible," exclaimed Mrs. Vincent, "is it possible, that wine is such a destroyer. Is it possible that a child of mine may in his dying hours, thus accuse me of his ruin, because I allowed him to sip the remains of my glass of wine?"—In the midst of these reflections, a loud knocking at the door alarmed her, and snatching me hastily up, she proceeded with quick step to the parlour, where she found her husband just arrived from a journey.

"Ha! my dear Mary," said he, "I am glad to return home; I hope I meet you quite well, but you look *thoughtful*—nothing amiss I hope." "O no, my dear Charles, nothing wrong, I assure you, and to see you returned in safety, is an event that demands my gratitude and praise to the Author of all mercies."

The old lady gazed wondrously, as her daughter uttered the last sentence.—"I think Mary, your husband is a very *lucky* man, and you ought to praise *him* that he takes such care of himself."

"I admire my husband's prudence, mother; but *prudence without Providence cannot protect us from evils*."

"Heigho! Mary," said Mr. Vincent, "how gravely you talk. I should think you had been instructed at some *conventicle*, or that you had been reading some presbyterian writings."

"Why, Charles," observed his mother, "I dare say she has, for grand-daughter Julietta brought home a little thing, which they call a *temperance tract*." For my part, I think there is no occasion for any thing of the sort. There is too much said about temperance and religion, and what not, now a days. What do these *new lights* want us to do? Do they want to deprive us even of our social glass of

wine? Surely they cannot bring the charge of intemperance against us. And as to religion, what need of saying any thing to us on that point. Have not I brought up my family decently?—paid my debts, and kept to my Church? Nay so scrupulous have I been, as even to decline playing at cards on Christmas day, and have always conducted myself with the utmost strictness, during Passion week. You can bear witness, Charles, that I always made you and the rest of my family read the bible on Sundays.”

“But, Madam,” said Mrs. Vincent, “you have not yet read this tract, and it ought not to be condemned without an examination.”

“Read it, daughter Mary, no, I will never read it; for good or bad, I never will change my opinions.”

“Well, mother,” observed Mr. Vincent, “let us say no more about the tract. I am not, indeed, one of the converted ones, but I like to give every one liberty to do as he pleases in temperance and all other matters. Perhaps I shall read the tract myself.”

“Worse and worse,” retorted the old lady, her countenance reddening as she spoke, and the knitting needles moving with redoubled velocity. “Worse and worse. No my dear son, do not read it I beseech you, but put it into the fire directly.” In short, reader, I trembled for my fate, and had it not been for a sweet smile that darted into Mrs. Vincent’s face, I should have fallen into despair—but she protected me, and excusing herself for a few minutes, took me up stairs, and locked me up in her cabinet.

The next occurrence that I recollect, was the sound of voices in the room, where I was deposited, which I recollected to be Mr. and Mrs. Vincent’s. I was soon brought to light, and my patroness, presenting me to her husband, said, “there, my dear Charles, you will read what has filled my mind with great alarm, respecting the course of life we are pursuing.”

Lest I should tire my readers, I will briefly relate that Mr. and Mrs. Vincent were so much impressed by what I had to say, that they came to the resolution for ever to abstain from all kinds of intoxicating drinks. I also observed with great delight, (though I wish it to be distinctly understood that *temperance and*

*religion are by no means necessarily connected*)\* that the melancholy end of the young man mentioned in my narrative, had awakened their minds to the consideration of their future welfare.

But not to dwell here, on this latter point I would proceed to remark, that the report was soon in circulation, that the table of the Vincents was no longer loaded with champaign and madeira, and in due time it reached the parsonage. Mr. Bonner, surprised at what had taken place, flew to Mr. Vincent’s, and remonstrated on his folly in listening to such puritanical tracts. Mr. Vincent replied with firmness, “You are well acquainted, Mr. Bonner, with my former conduct. Hitherto we have been intimate companions, and enjoyed the sports of the field and the jovial glass. My mind has often been uneasy, when carousing over the bowl, respecting my future state: but your sermons and example quieted my fears and allayed my apprehensions.—But, Mr. Bonner, the time has come that my thoughts are changed. Your vehemence against Temperance Tracts determined me to read them and judge for myself. Providence lately threw one in my way, and I have been led by it, to examine into the nature of Temperance Societies, and I am convinced of the impropriety of the opposition I have made to them. I am greatly alarmed when I think of many whose habits of dissipation were contracted at my table, and some of whom I have, I fear, through my example, and what I set before them, gone down to a drunkard’s grave. Suffice it to say, that I am determined to proceed no longer as I have done. An intoxicating drink shall never again find a place in my house.” “Why, Mr. Vincent, what do you mean,” interrupted Mr. Bonner, “these are the expressions of a deranged person. You have Sir, let me tell you, symptoms of a brain fever. I can give you no other advice than to request you to compose yourself and send immediately for medical assistance. Excuse me, Sir, I have engaged to join the hunt this morning, and hope to hear soon that you are more tranquil.

\* That is, a man may become a teetotaler, and be as much a child of hell, as when he was a drunkard. Nothing but an interest in Christ will avail; without that, our teetotalism will increase our misery throughout eternity. Ed.

—Plague take such tracts," muttered Bonner, as he shut the door, and instantly mounted his courser and followed the hounds.

My reader may easily conceive, how much this strange conduct of his minister impressed Mr. Vincent's mind. His wife entering the room immediately after, roused him from that thoughtful mood into which he had insensibly fallen. He related the nature of Mr. Bonner's visit, "but," added he, "I fear that I must seek a different spiritual instructor. However, let us hear Mr. Bonner's discourses on the next Sabbath.

(To be continued.)

### Review.

REVIEW.—*The first Annual Report of the Grimsby Temperance Society; p. 8. Skelton, Grimsby.*

BY PHILANTHROPOS.

"The Committee in presenting their first printed Report to the public are sensible that the first sentiment to which duty calls them to give utterance, is that of gratitude." This is a very good beginning, and we are inclined to think that such a sentiment is worthy of the concurrence of all parties, when we reflect on the state of society in Grimsby, prior to the introduction of total abstinence. When we look back on the degradation and misery which so extensively prevailed—the perpetration of crime, and the prevalence of vice, of almost every description, the results of intemperance, we are constrained to offer the homage of our grateful hearts to Almighty God for his boundless goodness, in putting it into the heart of man to devise means for the restoration of the intemperate. The Committee state, "that it is upwards of four years since this society was formed, and a few who heard the principles stated and enforced, resolved practically to test their soundness, and the result was a conviction of their truth; and in confirmation of this conviction it is gratifying to know, that during this short period there are no less than 460 staunch teetotalers; 29 of whom are reformed drunkards—11 of these are members of christian churches, and there are

upwards of 50 juvenile members." "As the principles began to be more fully developed, so did the hearts of this zealous race of individuals expand; and through their unwearied exertions and the liberality of friends, they purchased the Independent Chapel, which, two years ago, was repaired by teetotal bricklayers, &c. free of expense, and converted into a very commodious Temperance Hall; thus a foundation is laid for future usefulness, which, it is hoped, will never be destroyed. The Committee after making a few general remarks, and returning thanks to those friends, who, either by their contributions or their influence, have furthered the interests of the society, powerfully appeal to professing christians for their support and co-operation. The appeal runs thus:—"And not only is there nothing really objectionable, but much, if we are not greatly deceived, that is inviting, to the wise and good especially. We think they cannot hesitate to admit, that our cause merits their approval and co-operation. If the mitigation of poverty, the diminution of crime, the curtailment of disease, the alleviation of misery, the arrest, for a time, of the ravages of death; if the comforts of a home, the tranquillity of a neighbourhood, the peace of God, the hope of heaven; if any or all of these are desirable attainments in the estimation of men, who would wish to be thought wise and good, then that society which is the means of procuring these, claims his co-operation. And such is that society whose cause we now plead. Let it not be said, that its efforts are needless, that christianity will accomplish all these without it. We know what christianity can do. We are no disbelievers in its wonder-working power. But allow us to ask two or three questions here. Are there not, at this very hour, many who might be induced to become total abstainers, whom no inducement could influence to become christians? And is not a reclaimed drunkard more likely to receive the Gospel, than the man whose brain, during most of the six days preceding the Sabbath, has been almost steeped in drink? And are there not many who can and will make strenuous efforts to rescue men from the vice of drunkenness, who could not consistently, and therefore would not attempt, to make men christians? Because they cannot do that which is greatest and

best, shall they not be allowed to do that which is confessedly great and good? Because they cannot do everything which is desirable, shall they be allowed to do nothing?" The Committee urge the adoption of its principles on the ground of the essentially injurious properties of all alcoholic drinks to the human constitution:—they appeal to all on the ground of morality, and of the inspired volume; and urge the necessity of indulging in this reflection:—"However contracted the sphere in which I move, and however limited the influence I exert within that sphere, yet I am doing something towards either the perpetuation or extinction of drunkenness." The Committee, in conclusion, call upon parents to set before their children a good example; but alas! alas! how this change seems lost on some parents who are even professing christians!! When characters of this description can drink to excess, and boast, with impunity, of the quantity they can take without being intoxicated, no wonder that children become drunkards, and are driven to hell by wholesale, through the effects of intoxicating drinks and the bad example of their parents. PARENTS lay these things to heart! Shun the cup yourselves! Lay no temptations before those to whom you profess to be so warmly attached! Remember a final reckoning will take place, and you shall be judged according to your works.—Remember you will be judged for the bad example you have set your children—for the misimprovement of your time, and above all, the disgrace you bring on the church of Christ. Oh! for your children's sake—for the sake of your character in the world—for the sake of your reputation in the church—for Christ's sake, who practised every self-denial, and ultimately died on the cross that you might live—lay these things to heart, and give up all and follow Christ. If parents were to exercise that proper parental authority, while children are under their jurisdiction, which is enjoined on them in the sacred volume, what a salutary tendency this would have in evangelizing the world; and yet, parents are too apt to think, that when they have brought up their offspring—fed and clothed them—taught them to get money, and fight their way through the world, as they imagine respectably—they have done all. Alas! alas! what a mistaken notion!! God requires more.

From the whole of this interesting little publication, we observe that great results have been realised from comparatively small beginnings. The good that has been already done through the instrumentality of this blessed institution is incalculable. When we look around us, we witness persons who have lived for years in a most deplorable condition, arising from the excess in intoxicating drinks; but subsequently have signed the pledge, redeemed their once degraded characters, and now are seen respectably dressed and posting their way to the house of God. Their homes are comfortable—their once miserable wives and children are now well fed and well clad, and happiness pervades the domestic circle. In addition to this, their circumstances are improved—their health is established—and they have a friend in their pockets; but the best of all is, they have the smile of God and the approbation of heaven. Happy condition! Glorious change! Who would not be a total abstainer?

### Correspondence.

The Editor wishes it to be distinctly understood, that although it is his desire to afford his Correspondents an opportunity of freely expressing their opinions, in this department of the Magazine, he is not to be considered responsible for such opinions. All letters involving facts, must be authenticated by the name and address of the writer.

#### INTEMPERANCE THE RUIN OF SEAMEN.

To the Editor of the Christian Temp. Mag.

Temperance Cottage, Hull,  
July 1, 1842.

VERY DEAR SIR,—Will you allow me a column or two of your valuable Journal, for the purpose of making a few remarks on certain events which have recently transpired in the good town of Hull.—During the last few weeks, the religious part of the community have been exceedingly busy. We have had the foundation stone of a new Church laid—a splendid new Dissenting Chapel opened—and we have three others in the course of erection, two of which are nearly ready for opening. The friends of science have also been on the *qui vive*. These, have erected a very handsome Mechanics' Hall in Grimston-Street, which was opened last week with great *eclat*; there was *speechifying in abundance—music and song—and dancing, aye, and INTOXICATING DRINK in the bargain!*—Whether

the dancing and drink were intended to facilitate the ascent of the parties assembled, in the scale of scientific knowledge, etc., etc., I cannot say; but that inebriating drinks were introduced into this Hall of Science, and that dancing followed, (I do not say "tipsy dance and revelry,") are facts, which "nobody can deny." I hear, Mr. Editor, you are a member of that Institution, and that you have delivered one or more lectures before its friends. Will you allow me to suggest as a subject for a future lecture, should you be asked to deliver one—"Dancing and strong drink incompatible with the design of Mechanics' Institutions." Well Sir, surely men will grow wise some day, and clearly see, at length, that the principal hindrance to the growth and prosperity of scientific institutions, is Intemperance. I am, however, digressing from the point to which I intended, when I commenced my letter, directing your attention, as well as that of your numerous readers, viz.: "the laying of the foundation stone of the intended Sailors' Institute." Having, in passing through your streets, seen a placard announcing the above mentioned ceremony, which I supposed would prove most interesting, and being very fond of having a little to do with everything that is at all calculated to raise my fellow men in the scale of moral dignity, I, of course, attended at the appointed time, and was pleased to see so many persons congregated together on such an occasion. The ceremony was commenced by a hymn, which was given out by the Rev. E. Morley, and then William Morley, Esq. laid the foundation stone of the building. As I gazed upon the ministers of the various denominations who were present, I was led to ask, how many amongst those who took a prominent part in the proceedings, were pledged to overturn the greatest barrier that stands in the way of the seaman's physical, intellectual, moral, and spiritual dignity? And, will you believe it, Mr. Editor? I was told, *not one!* "And are there no laymen assisting on the occasion, who are among the best friends of the maritime part of the population?" I enquired. "There is *one*," replied a friend near me, "the venerable gentleman who has laid the stone." Well Sir, I was glad to hear that. The hands of a temperance man, and what is far better, a humble minded christian, have laid the first stone of the

Sailors' Institute, ergo, I shall indulge a hope, that when the building is completed, it will have connected with it, despite of all the influence the moderate drinking ministerial friends of seamen may command, a SAILOR'S TOTAL ABSTINENCE SOCIETY. As I was retiring from the ground, I heard some persons express their surprise that the minister of the Hull Christian Temperance Church was not amongst the constellation of ministers assembled on the platform; and some one hinted, he was too *sober* a man to be admitted among the "royal priesthood;" and a hint or two was also given that the deacons of the Temperance Church had asked to be allowed to support, by the occasional assistance of their minister, etc., etc., the sailor's cause, but that the offer had been rudely declined. Is this true, Mr. Editor? if not, pray set us right in the matter, that we may not be instrumental in spreading anything that is false.\* But to return, after the stone was laid, prayer was offered by the Wesleyan minister, but which, on account of the weakness of his voice, I did not hear. The meeting was then addressed by the Rev. T. Stratten. As soon as Mr. Stratten appeared, I thought, now we shall hear the whole truth. I knew, Sir, that this minister had been stationed over a people in a very wicked sea-port town, before he came to reside in Hull, and therefore felt convinced that he was intimately acquainted with the intemperate habits of British seamen. And then, Sir, I had read his book on the Priesthood, from which I was led to infer that he would keep nothing back that was necessary for such an occasion. Alas! Sir, I was doomed to be again disappointed. Mr. S. gave us a long address, during which he talked about the claims of the seafaring population upon the christian world, on the ground of their

\* We believe such an application was made, but no definite answer was returned. If the Port of Hull Society had been under the controul of Puseyite clergymen, we should never have allowed such an application to have been made, as we are not in the "apostolic succession;" but why Wesleyan and Dissenting Ministers should treat us so churlishly, we cannot divine, unless it was from a fear that we might, if allowed to preach in the Floating Chapel, urge upon the seamen the necessity of abstaining from inebriating drinks, which, we now honestly tell them, we should have done.—Ed.

usefulness, as well as the perils to which they were exposed, etc. On the latter point, he spoke *earnestly* and *eloquently*, and at length, closed that part of the subject, by telling us that *one thousand* sailors were annually lost at sea! But not a syllable about intemperance did he utter, though he must have known, that that vice has been the means of destroying far more lives than the waves of the ocean have ever engulfed. And he must have known also, that as long as

the sailors of this country grasp the accursed cup, the efforts made by christian ministers to raise them to their proper position in society, will be *unavailing* and *abortive*. As I have already intruded upon your columns, I will now close, with a promise to return to the subject at some future period. Wishing you great prosperity,

I am, Mr. Editor,  
Yours faithfully,  
PHILO VERITAS.

#### DEATH OF THE REV. FRANCIS BEARDSALL,

*Late Minister of Oak-Street Chapel, Manchester.*

We have just received information from Professor Greenbank, of the lamented event above named; we now furnish our readers with the paragraph from the letter sent by our respected friend, and hope it will induce many of our readers to petition the throne of grace in behalf of the widow and her fatherless offspring. F. Beardsall was on his way to America, influenced by a hope of being more useful in that cause which laid so near his heart, and in which he laboured with so much success. We hope some literary friend, who knew him, will favour us with a biographical account for our Magazine.—What shadows we are! May the voice which addresses us in this painful event, be heard; and whatsoever our hands find to do, may we do it with our might.

#### EXTRACT.

Athenæum, Manchester,

July 22, 1842.

Rev. T. J. Messer.

MY DEAR SIR,— \* \* \* \* \*  
You will not have heard of the fate of poor Beardsall. He died on his passage to New York, of Consumption, as reported. You can better conceive, than I describe, the state of Mrs. Beardsall's mind when landed in a strange country, with two little children, and not a single relative to console her, with the death of her husband pressing upon her mind. She is about to return to England, I hear, immediately.

With best wishes for your complete success in your philanthropic endeavours to ameliorate the condition of the fallen family of man,

I am, my dear Sir,  
Yours faithfully,  
T. K. GREENBANK.

#### THE EDITOR'S JOURNAL.

—  
"Saw ye not the cloud arise,  
Little as a human hand?"  
—

Thursday, 7th. The Conference closed its sittings this day, at noon. At two,

a procession formed, and passed through the streets in admirable order. After the procession, which would have been exceedingly splendid and numerous, had the weather been favourable, a public tea meeting, at which, I should think, 700 persons were present, was held in the School Room, situated beneath the Wes-

leyan Association Chapel, which is a neat and commodious edifice, capable of seating more than 2000 persons. After the invigorating repast just named, the friends repaired to the chapel, within whose hallowed precincts, one of the largest and best Temperance meetings was held, it has ever been my felicity to witness. The Rev. F. Howarth, ably presided, and the vast assembly was addressed by Mr. Jervas Crake, of Leeds; the Rev. D. Thomas, of Bury; Mr. Swan, and Mr. Henry Washington, and myself. When I closed my address a collection was made in aid of the funds of the Association; after which, the business of the evening was wound up by a stirring address from the venerable Mr. William Pollard, of Manchester.

Friday, 8th. Returned by Railway to Swillington, where, in the company of much beloved friends, I obtained a little rest after the toil of the week. This has been the happiest visit I ever paid to any place, since I espoused the temperance cause.

Saturday, 9th. Reached home in sufficient time to prepare for the labours of

Lord's day, July 10th. Preached to the people of my charge at half-past ten, in Zion Chapel. Met part of the church at two. Preached in the open air, in Lower Union-Street, at a quarter past five; and again in Zion Chapel, at half-past six. A day of labour, but still a day of rest. Administered the pledge to three persons at the close of the service.

Monday, 11th. Left home by Coach to attend the Driffield Festival; reached Driffield in time to join the procession. Felt quite at home at the house in which I sojourned. Preached to a large congregation at three; and assisted at the public meeting, in the evening. The Rev. J. Normanton, (Baptist) presided, and we had the valuable assistance of an Independent minister, and also that of one of the most labourious, consistent, and successful advocates, Mr. T. Whittaker, of London.

Tuesday, 12th. Reached Burlington in time to witness the procession;—spent a few hours with my highly esteemed friend and fellow-labourer, the Rev. Dr. Ryan. Tea meeting in the Corn Exchange, after the procession. About 200 persons sat down. Glorious meeting after tea. The Rev. G. F. Ryan, D. D., presided; and the other speakers,

were—Messrs. Wilson, Wardill, H. Hall, Forth, Pickering, Whittaker, the Rev. N. Rouse, (Wesleyan) and myself. The utmost enthusiasm prevailed, and very frequently during the meeting, the hallowing presence of Jehovah was felt. The Wesleyan friends held a Missionary meeting at the Quay, on the afternoon of this day. I regretted this, as I felt it persuaded, one of the meetings must be injured by the arrangement. The Temperance meeting was everything the most ardent lover of the cause could wish—of the Missionary meeting I can say nothing, not being present; but I would just add, that I think the next year, the friends will be wise enough to hold their Missionary meeting, on a day, when the Temperance people are not so much on the *qui vive*. As the Temperance friends issued the placards announcing their meeting, *first*; no blame can be attributed to them.

Wednesday, 13th. Reached home safe, but a little fatigued in body. Spent part of the day in preparing matter for the press; and in the evening, at half-past seven, attended an open air Temperance meeting on Dock Green.

“ Thus far the Lord hath led me on;  
And graciously prolonged my days;  
And every added hour makes known  
Much that demands my highest praise.”

Lord's Day, 17th. The day, which is to me “of all the week the best,” has again returned, for which I feel deeply thankful, and hope I shall be enabled to spend it to the honour of God. Preached with liberty at half past ten a. m. in Nile street chapel, though I felt considerable physical exhaustion. Met the church at two. Preached on Dock Green at half past five, and again in the chapel, at half past six. The subject in the morning was the “Divine faithfulness;” Isaiah xlix, verses 13th, 14th, 15th and 16th. In the open air, I spoke from Luke ix, 10th. In the evening, on “Christ's compassion for the Jews,” when they were doomed to destruction; Luke xiii, 4 41—42. The prayer-meeting after service was exceedingly well attended, and I trust some good was done.

Monday, 18th. Met the female class at three. Resumed the consideration of the Sabbath morning's subject at seven, and felt it good to be employed for God. At the temperance meetings, Messrs.

Sabine and Brown, and a friend from Bradford, spoke very acceptably, and six persons received the pledge.

Tuesday, 19th. Met part of the church, and renewed the quarterly ticket of membership.

Wednesday, 20th. As the evening was too cold for an open air meeting, I held a prayer-meeting in my own house, and afterwards met the Deacons.

Thursday, 21st. Engaged in writing for the magazine during part of this day. Set off from Hull at five p. m. to Preston, for the purpose of holding the first temperance meeting in that town. The meeting was held in a large school-room, which was crowded to excess. Mr. T. Richardson, of Hull, took the chair, and opened the meeting with some very apposite remarks, and I then addressed the people upwards of an hour. Walked home after the meeting, and got to rest by one o'clock in the morning. I trust a seed was sown in Preston that will vegetate, and bring forth some fruit to the praise of the Redeemer. Messrs. Richardson, Lattin, Vinson, Wood, Hickman, Fox, and Loten, accompanied me to Preston. "It is pleasing to see the brethren zealously affected in the good cause."

Friday, 22nd. A day of comparative rest, which has proved very acceptable to my wearied frame. Received a letter from that zealous and long-tried advocate of temperance, Mr. J. Whittaker, in which he promises (D. V.) to deliver lectures in Hull on the 25th and 26th instant. May the great Head of the Church crown the labours of his servant, when he appears among us, with great success! Amen.

Lord's Day, July 14th. Welcome, sweet day of rest! though to me it will also be a day of labour, it will be, however, such labour as my soul delighteth in; and in prosecuting which, when the eye is single, much real rest of soul is experienced. I trust I feel the importance of the work I have to do, and that my one desire is to glorify the Saviour of men.

"If such a worm as I can spread  
The common Saviour's name;  
Let him who raised thee from the dead,  
Quicken my mortal frame."

God knows, that in advocating the still unpalatable doctrines of true temperance,

I have no ambition to gratify. In the midst of abundant labours, I have met with much to depress my mind. I may almost say with the Apostle, "that I have been in perils by night and by day"; at any rate I may add, that I have been "in perils among false brethren." Conscientious, however, of the uprightness of my motives, I have hitherto been enabled to persevere "through evil and through good report, through honour and dishonour;" and I trust, despite of every kind of obloquy and opposition, I shall continue scattering the truth, until I exchange the ingratitude and tears of the wilderness, for the rest and purity of heaven. Of this one truth I am well assured, "He that goeth forth weeping, bearing precious seed, shall come again rejoicing, bringing his sheaves with him." If drunkards are rescued from the dark den of intemperance, and then led to the blood of God's Lamb,

"All hail reproach and welcome shame!"

Some persons are filled with fretfulness when they are assailed by *unreasonable* men—and why? because they *expect too much* from the creature. Blessed is that man who expecteth *nothing*. I try to associate in feeling with the non-expectants of good from the creature, ergo, when I meet with an exhibition of pure, disinterested benevolence, it is to me *all clear gain*. It is said of Christ, when he was "reviled, he reviled not again." Blessed Saviour! help me in this point to be like unto thee. Amen. Preached at Zion, at half past ten, from Genesis xlix, 22nd to 26th verse; a most attentive congregation, many of those present appeared to profit by the word preached. Met the class at two; several members *absent*. When will professors of Christianity learn to be *regular* in their attendance upon the means of grace. At half past five, I addressed a considerable number of persons on the Dock Green, on the "advantages of public worship." At half past six, I resumed in the chapel, the subject which engaged our attention in the morning. At the prayer-meeting after preaching, Capt. Pelham, C. Waterland, and C. Till engaged in prayer, with a solemnity and power that afforded satisfaction to my mind. How pleasing to hear the members of the church "pray with the *Spirit* and with the *understanding* also." Such worship is *alone* accep-

table to God. Thus closed another Sabbath's hard, but pleasurable toil.

Monday, July 25. Enjoyed the presence of God at the church meeting this day. At seven, we held a public temperance meeting in the Court of Requests, granted for the occasion by the Mayor. After singing and prayer, I was called upon to preside, and an interesting lecture was delivered by Mr. Thomas Whittaker, of London. The meeting was closed with prayer by the Rev. J. Stamp. The large room was well filled, and yet the collection in aid of the society did not amount to twenty shillings, a considerable part of which was given by our own people! *Nine* persons took the pledge.

Tuesday, 26th. Another meeting was held in Nile-street chapel, which was crowded in every part. I presided, and the meeting was addressed by the Rev. J. Stamp, and Mr. Whittaker. The former speaker, in the course of his address, uttered an eulogy upon the church connected with Nile-street, which I trust its members will not soon forget; and the latter speaker addressed the meeting with a tact and ability, that produced a most thrilling effect. The collection was nearly as much more as that made on the former evening,—but what is *thirty-three shillings*, from an auditory like that which assembled in the chapel this evening? *Nothing!* When will the people see the powerful claim which the Temperance Society has upon their affections, their *money*, and their prayers? *Five* persons took the pledge.

Wednesday, 27th. A day of rest.

Thursday, 28th. Visited Aldborough, and learnt the importance and necessity of a courageous zeal in the cause of temperance; and secondly, that those who will fearlessly do their duty, stand in need of much *patience*, as well as *courage*. Well, "who sow in tears, in joy shall reap." *Magna est veritas et prævalebit!* Spent a few hours on the sea shore, and whilst I gazed upon the surging waves, I thought of that dark deep sea of intemperance, in which so many myriads of my fellow creatures had been engulfed. Great God, when will the members of thy church arise, and strive to rescue those who are now tossed upon the bosom of that treacherous deceitful sea!

Friday, 29th. Employed part of the day in visiting, a duty which, I cannot

attend to as I wish, on account of my Editorial and other labours. The members of our church have, however, less claim upon me than the members of other churches have upon their ministers, inasmuch as the whole of them meet with me in the different classes, and consequently, if they attend the means of grace as they *ought*, have an opportunity of receiving advice *every week* in private, in addition to the public means of grace. All who read this journal must be convinced that the labour connected with my station is not light; severe and exhausting as it is, I thank God it is my delight, and the language of my heart is,

"O that without a lingering groan,  
I may the welcome word receive;  
My body with my charge lay down, n,  
And cease at once, to work and live."

Lord's Day, July 31. After a week of severe trial, and much vexation of spirit, principally caused by those who *ought to hold up my hands*, I now enter upon the onerous and responsible duties of another sabbath. May the whole of this day's labour tend to the honor and glory of God! Preached in the morning at half past ten in the chapel, from Gal. i, verses 3rd, 4th and 5th, "Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ; who gave himself for our sins, that he might deliver us from the present evil world, according to the will of God our Father: to whom be glory for ever and ever, amen." Met the class at two and enjoyed much freedom in speaking to the people. Stood up in front of the Circus at half past five, and addressed a numerous and attentive auditory, from III. Cor. viii, verse 9th, "who though he was rich for our sakes became poor." At half past six, preached to an attentive congregation in Nile Street Chapel, from Rom. i, verse 16th, "I am not ashamed of the Gospel of Christ." Who hath believed our report? I verily believe that if the Son of God was to visit our earth again, and during his visit was to wear the badge of teetotalism, professing christians in general, would *deride* and *hate* him. If a man had the *purity* of an *angel*—the *intellect* of a *Newton*—the *silvery eloquence* of *Cicero*, and the *oratorical tact* of *Demosthenes*, the profession of teetotalism would cause the people to despise him. The outpourings

of the veriest driveller in creation, if he be a moderate drinker, is sweet as the music of the spheres, compared with the efforts of a cold water man, however intellectual, learned, and eloquent he may be. There is however a day coming, when the moral courage of the men, who are now willing to suffer shame for the truth's sake, shall be acknowledged and honoured.

(To be continued.)

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

*Tact and Talent.*—*Talent* is something, *Tact* is everything. *Talent* is serious, sober, grave, and respectable. *Tact* is all that and more too. It is the open eye, the quick ear, and judging taste, the keen smell, the lively touch. It is the interpreter of all riddles, the tormentor of all difficulties, the remover of all obstacles. It is useful in solitude, for it shews a man his way into the world. It is useful in society, for it pleases every one. *Talent* is power. *Tact* is skill. *Talent* is might. *Tact* momentous. *Talent* knows *what* to do. *Tact* knows *how* to do it. *Talent* makes a man respectable. *Tact* makes him respected. *Talent* is wealth. *Tact* is ready money. For all these practicable purposes of life, *Tact* carries it against *Talent ten* to one. *Talent* is fit for employment, but *Tact* is *fittest*, for it has a knack of slipping into place with a sweet and silent glibness of movement, as a *billiard ball* insinuates itself into the pocket. It seems to know every thing without learning anything. It has served an invisible and extemporaneous apprenticeship. It wants no drilling. It never ranks in the awkward squad. It has no left hand, no deaf ear, no blind side. It puts on no wondrous wisdom. It has no air of profundity, it has all the air of common-place, and all the force of power and genius.

*Teetotalism and Music.*—Mr. J. T. Reddie, organist of Lynn, has composed the music to a Temperance song, from the pen of Mr. W. P. Barnett, of Lynn. A copy was sent to Father Mathew, by Mr. Barnett, which the former acknowledged in a beautifully written letter, ac-

companied by a medal, and a card of membership into the great teetotal society of Ireland. To Mr. Reddie also, Mr. Mathew has forwarded a silver temperance medal, with a highly complimentary letter, informing Mr. R. that *his* name is likewise enrolled in the great teetotal book of Ireland.

## Poetry.

The following Poetical Lecture appeared in Grant's London Journal in 1840. The substance of the Lecture was delivered in prose in a parish church in the North of Scotland, by one of the most eccentric clergymen in the Presbyterian Establishment. It was put into verse by one of his hearers. The Rev. Lecturer having failed to effect a reformation in his parish by calm and dispassionate argument, resolved on having recourse to ridicule. The Lecture abounds with the most cutting irony, and is admirably calculated to make the moderate drinker, ashamed of his debasing habits.—Ed.

### LECTURE ON INTEMPERANCE.

My friends, I hear, with much concern,  
That whiles you drink you much exceed;  
You surely need not now to learn  
That this is very bad indeed.  
But nae excuse ye'll hae to plead,  
If after this ye gang astray;  
For now, if you will just take heed,  
I'll tell you all the proper way;  
And how each man  
May take his can,  
But always on a sober plan.

Some folk take grievous lots of drink—  
For ever draining all day long;  
Like brutes they live, yea, swine, I think,  
Who swig away at waters strong:  
And still they chaunt the drunken song,  
And still the bottles round them clunk;  
Such conduct now, my friends, is wrong,  
For why? 'Tis apt to make them drunk.

I do not say don't taste a drop—  
So harsh a law you could not stand;  
Besides, I doubt my sinful chops  
Could scarcely keep their own command.

Oh, no! the doctrine now in hand  
 By no means thinks a glass a crime;  
 Still take your dram, you understand,  
 But take it at a proper time.  
 My love is such,  
 You still may touch  
 A glass or two, but not too much.

For instance now, one glass is right,  
 As soon as up from bed you rise;  
 Indeed the sin would be but slight  
 Though you took two to clear your eyes:  
 And also one of moderate size,  
 When out you go to count the fault;  
 A genuine dram's a precious prize  
 To drive away the morning's cauld.  
 But I refuse  
 That you should use  
 A glass on every small excuse.

When breakfast time, my friends, is come,  
 A glass *before* will make you eat;  
 It likewise is the rule with some  
 To take one always *after* meat.  
 If winter, and the cold is great,  
 To make you warm, take one or two;  
 If summer, and you melt with heat,  
 Why then, to cool you, take a few.  
 You clearly may,  
 But let me say,  
 You must not swallow drams all day.

Some have a wise judicious plan —  
 They carry aye a bottle wee,  
 In which, to cheer the inner man,  
 A few small drops of comfort be.  
 Such drams are right, but stop at three;  
 Or at the most, make this your guide—  
 Your forenoon's licence ought to be  
 Like royal mails, just four inside.  
 Mind, only four  
 Inside to pour;  
 I'll no permit a morsel more.

When dinner comes, with one good dram,  
 You always should the meal begin;  
 Nay, if you choose, you then may cram  
 Two drams beneath your hungry skin.  
 And while your dinner walketh in,  
 Take two or three to wash it o'er;  
 When done you may, without much sin,  
 Indulge yourself with three or four.  
 But keep in view,  
 This maxim true,  
 A sober man should ne'er get *fou*.

The afternoon feels sometimes long,  
 The heaviest part of all the day;  
 So two or three will not be wrong,  
 To help the lazy hours away:  
 And then at night you freely may,  
 Aye, take a tasting now and then;  
 For night's the properest time of day  
 To take a glass like decent men.

So take a drop;  
 I only hope  
 You'll not forget in time to stop.

At supper, if you feel inclined  
 Such vanities to patronise,  
 A glass *before*, be sure to mind,  
 And two when done, I would advise;  
 To help the stomach then is wise—  
 It does not work, some say, without;  
 Which fact, as very few folk tries,  
 Is still a wee involved in doubt.  
 But though ye may  
 Then wet your clay,  
 Mind don't be drinking drams away.

And friends, if you'll be sure to stop  
 In time to keep your head-piece clear,  
 You aye may take the other drop,  
 Until to bed 'tis time to steer.  
 But since ye stumble whiles, I hear,  
 With sleep, no doubt, so sair oppressed,  
 To my advice incline your ear—  
 The shortest road to bed is best;  
 For now I shall  
 Forewarn you all,  
 At that late hour folk sometimes fall.

Suppose you safely reach your bed,  
 One thankful glass is surely right;  
 And ere dull sleep his poppies shed,  
 Take one to wish yourself good night.  
 Lastly, my friends, put out the light,  
 But mind to keep the bottle nigh,  
 To cheer your spirits in the night,  
 In case you chance to waken *dry*.  
 Once more my prayer  
 Is, oh, take care,  
 Don't drink too much, my friends—beware.

'Tis lawful, all ye temperate chaps,  
 To swallow all that I have said;  
 Or even an extra glass, perhaps,  
 If e'er you take it in your head;  
 And see ye be not weakly led  
 Such mercies ever to abuse,  
 But still the path of temperance tread,  
 And drams with moderation use:  
 For true it is,  
 Remember this,  
 Who takes too much, doth much amiss.

How blest the sober man doth live,  
 His days who in this manner spends!  
 How bright the lesson he doth give  
 Before his children and his friends!  
 But now 'tis time my sermon ends,  
 As I have said, go ye and do;  
 And don't exceed, or else, my friends,  
 I doubt ye might, perhaps, get *fou*.  
 Perhaps get *fou*?  
 Nay, brethren, you  
 Are almost certain so to do.

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VOL. I.

“SPEAKING THE TRUTH IN LOVE.”

A CALL TO PROFESSING CHRISTIANS!!

(Continued from page 169.)

Moreover, it is said in another passage, “Woe unto him that giveth his neighbour drink.” And does not every man who MANUFACTURES, SELLS, or USES INTOXICATING DRINK, encourage his neighbour to drink? And if he do it with the Bible in his hand, does he not contemn God’s authority? And if a Christian professor thus “giveth his neighbour drink,” either directly or indirectly, does he not contradict his profession of “love to God, and love to man?” Does he not deny God’s testimony, and “make him a liar?” Does he not aggravate his guilt by sinning against great light? And would he not aggravate it still further, should he charge the blame on God? Oh, what a blot would it be on the Bible, should one chapter or one sentence be added, encouraging the general use of intoxicating liquor! “IF ANY MAN THUS ADD, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK.”

14. TO MANUFACTURE OR USE INTOXICATING DRINK, is INCONSISTENT with a grateful reception of the bounties of Providence. When God had formed man, and spread out before him this beautiful world, he kindly said, “Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” God, then it seems, intended that men should use the fruits of the earth for FOOD. But, “they have sought out many inventions.” And one of these “inventions” is, to take these gifts of God, and convert them into a poison, most insidious in its nature, and most destructive both to soul and body! The distiller, the vender, and the consumer, encourage one another in this awful perversion of God’s gifts! When MEN, in abuse of the divine bounty, have MADE this foul poison, to justify its use they call it one of the “creatures of God.” How awful the impiety of thus ascribing the worst of man’s inventions to the benevolent God! In “times of ignorance” many have done thus. But “the darkness is past,” the “true light now shineth.”

15. For a PROFESSOR of religion to persevere in making, selling, or using intoxicating drink, as a common article of luxury or living, while FULLY KNOWING ITS EFFECTS, and possessing THE LIGHT PROVIDENCE HAS RECENTLY POURED ON THIS SUBJECT, is inconsistent with any satisfactory evidence

of piety. "By their fruits ye shall know them." And what are *his* fruits? As we have seen, HE WILFULLY cuts shorts his own life, or the life of his neighbour; HE WILFULLY impairs memory, judgment, imagination, and all the immortal faculties, merely for sensual indulgence or paltry gain; HE stupifies conscience, and cherishes all the evil passions; HE prefers sordid appetite to pure spiritual enjoyment; HE IS the OCCASION of stumbling to those for whom CHRIST DIED. HE neglects the MEANS PROVIDENCE has pointed out for rescuing thousands from destruction; HE WILFULLY encourages their downward course; HE refuses the aid HE might give to a great national reform; HE lends his whole weight against this reformation; HE is the occasion of offence, grief, and discord among brethren; HE grieves the Holy Spirit, and quenches his heavenly influence; HE robs the Lord's treasury; HE makes Christianity infamous in the eyes of the heathen; HE disregards the plain spirit and precepts of the Bible; and, in fine, HE perverts even the common bounties of Providence. Such are HIS fruits. And the man, surely, who can do all this, in meridian light, and while God is looking on, *does not give satisfactory evidence of piety.* HE MANIFESTS NEITHER RESPECT FOR GOD NOR LOVE TO MAN.

"The time is come, that judgment must begin at the house of God." Let conscience, then, solemnly review our whole argument by the infinitely holy law. Is it right for members of the Church to do all this? Is it indeed right for the CHURCH OF CHRIST to sanction practices fraught only with wounds, death, and perdition? Will REAL CHRISTIANS propagate such shocking heresy? Such, however, must be the temperance creed of those who would encourage the DISTILLER, THE VENDER, OR THE CONSUMER IN HIS DEADLY COURSE.

Let it not be suggested, that our argument bears chiefly against the *excessive* use of INTOXICATING DRINK. For common sense and candour must admit, what has been a thousand times demonstrated—that the MODERATE use of the poison is the *real* occasion of all its woes, blasphemies, and abominations. Who was ever induced to taste by the disgusting sight of a drunkard? Or who ever became a drunkard, except by *moderate* indulgence in the beginning? Indeed, this habit of *moderate* drinking in PROFESSORS OF RELIGION, is, perhaps, TENFOLD *worse*, in its influence on society, than occasional instances of drunkenness. For these excite abhorrence, and rather alarm than betray; while MODERATE indulgence sanctions the general use, and thus insidiously betrays millions to destruction. Oh, never, since the first temptation, did Satan gain such a victory as when he induced Christians, by their example, to sanction everywhere the use of intoxicating liquor. Let CHRISTIANS, at once, withdraw the sanction they have given, and, by GENEROUSLY *diffusing light on this subject*, do *half* as much to expose, as *they have done to encourage*, this grand device of the devil, and rivers of death will be dried up.

The *duty* of PROFESSING CHRISTIANS, then, in regard to intoxicating drink is very plain. If their vision be not clouded by reason of the poison, they cannot but see that it would be pleasing to God,—happy for themselves,—beneficial to the world, and conducive to the highest interests of CHRIST'S KINGDOM, for them to adopt with one consent the principle of TOTAL ABSTINENCE, and make *generous* efforts for disseminating this principle.

Do any say, we carry the matter too far?—in requiring TOTAL ABSTI-

NENCE! *Do unto others, as ye would they should do to you*, is the eternal law. Suppose, *your own child, your brother, your sister, or the wife of your bosom*, were in imminent peril from the example or temptation of others,—would you be pleased with this? No. Well, the *example* of moderate drinkers and the temptations of retailers, you admit, have ruined, and must continue to ruin, vast multitudes. Can you, then, justify such by the “golden rule”—the eternal law? Ah, let the burning tide *actually desolate your own family*: and then answer.

Is it said by some, that should they give up the traffic in intoxicating drink, the sacrifice must be very great, and occasion serious embarrassment? This is indeed hard; but is it not *harder* to sin against God, and the Church, and the whole community? Calculate for *eternity*, as well as for time. For “God shall bring every work into judgment;” and “WHAT IS A MAN PROFITED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?”

Do any say, that we preach abstinence from ALL that intoxicates, in the *place* of the Gospel?\* Then the greater is the duty of all who love the LORD JESUS CHRIST IN SINCERITY to come forward, and vindicate the honour of his blessed revelation: it is unmanly and slothful to sit at home, and decry the many well-disposed, self-denying, and benevolent of God’s servants, as SELF-RIGHTEOUS PHARISEES; they are applying the only remedy, in dependence on the Gospel, ever projected as an efficient correction of the many-headed monster that is stalking through the land, invading the comforts of the peasant and the prince, and threatening the eternal destruction of ALL. Let the professed followers of the ever-blessed God remember the solemn exhortation—“Let not your good be evil spoken of.”

Do these *neutral* and *active* opponents of the TOTAL ABSTINENCE PATRIOTS (if deserving no higher denomination) avoid every *occasion* of offence? Do they remove every block of stumbling to their brother? Do they, while they condemn the advocates of TOTAL ABSTINENCE from the soul-destroying poison—(the arch enemy’s prime minister, and grandest device for the destruction of soul and body)? Do they, we would ask, in their families and domestic circles, exhibit their detestation of the abominable sin of DRUNKENNESS by DISUSING THE AGENT? Do they jealously and scrupulously act according to the oracles of God,—and “do nothing whereby a brother may offend,” lest the MODERATE use of the insidious

\* Unless this doctrine of TOTAL ABSTINENCE be incorporated with some great *association* that is to be PERPETUAL, it will in time be forgotten or despised; and then drunkenness will AGAIN abound. Such an *association* is found only in ‘THE CHURCH OF THE LIVING GOD.’ This will continue while the world stands. Let the principle of TOTAL ABSTINENCE be recognised with one consent by the Church, and adopted by future members; and you have a great and increasing multitude to sustain the Temperance cause, till “*time shall be no more.*” We are aware that in Churches which have been long established, there would be great difficulty in adopting the principle of total abstinence as a test of membership; but when we see men, who make so much *noise* about Teetotalism, establishing *new Churches*, without this *test*, we are compelled to come to the conclusion, that notwithstanding all their *vociferations* on the subject, they have neither *confidence* in, nor *real attachment* to the principles they profess to love. “It required,” said the Rev. John Stamp, at a meeting he attended in Nile-Street Chapel, a short time since, “*great MORAL COURAGE to establish a Church on such principles, and the Church that had displayed such courage would be admired by generations yet unborn.*” What inference may we draw from the above statement? Why, that those Teetotalers who establish Churches on the old system or plan, are *destitute of moral courage*!! And yet they talk of being MARTYRS to Teetotalism! What is the Martyr’s name, without the Martyr’s courage and constancy? NOTHING! We have much more in store on this subject.—ED.

beverage **SHOULD** give birth to **ONE** solitary home-hater, sabbath-breaker, murderer, or blasphemer ?

To all advocates for the **MODERATE USE OF INTOXICATING DRINK**, we would submit the following considerations—

Will abstinence from **INTOXICATING** drink make a drunkard ?

Will abstinence from intoxicating drink make a sabbath-breaker ?

Will abstinence from intoxicating drink make a murderer ?

Will abstinence from intoxicating drink make a blasphemer ?

Now, **CAN** the **MODERATE** use of **INTOXICATING DRINK** make **EITHER** ? It **CAN** make **ALL**; and if there be a sin of greater enormity, which the seducer of man and enemy of God can invent; he can have no more influential ally than the delusive draught for its achievement—he can have no readier agent than the **PROMOTER** of the **MODERATE** use of the **DRUNKARD'S DRINK**.

And the victim he aims to seduce *may* be from among your own lovely, innocent, and prattling babes, *trained* up in the way of **MODERATELY** using the destructive poison, till at length he falls into the well-laid plot of **DRUNKENNESS**.

Who are the haters of all decency ?—Of the wives and children they have sworn to cherish ? Who are the Sabbath-breakers ?—liars ?—murderers, and blasphemers ? Who laugh at hell, and defy the living God ? **THE DRUNKARD ! !—THE DRUNKARD ! !**

And how is this wretched man or woman made ? By the **MODERATE** use of the drunkard's drink.

Can nothing be done to prevent the existence of drunkards ? Nothing *but* **TOTAL ABSTINENCE** from the drunkard's drink !—*i. e.* ale, wine, whiskey, gin, rum, and brandy, with every *invention* of man that *can* intoxicate. Is drunkard-making God's work, or Satan's work ? **GOD blesses** the labours of the **Total Abstinence** advocates, and will have no fellowship with the works of darkness.

The remedy is plain, if every "**PROFESSING CHRISTIAN**" would act up to the light that is in him ; and "to him that knoweth to do good, and doeth it not, to him it is sin ;" and "the soul that sinneth, it shall die."

One more question, is it true, that where one person is benefitted by the moderate use of these drinks, many families are ruined by them ? Again, is it true, that our hospitals, poor-houses, gaols, and lunatic asylums are principally filled by the victims to the use of these drinks ?

Do you exult in the consciousness of being wholly freed from the unclean thing ? Then think of the millions still contaminated, and reflect, "Such were some of you, but ye are washed"—ye are rescued from the pollution. **GOD** "hath made you to differ." Now then, his injunction is "When thou art converted, strengthen thy brethren." Strengthen those few who are pouring out their breath, or spending their treasure in this cause.

But woe to that man, who, at this crisis of the reformation, shall knowingly encourage the *exciting* cause of such evils ! And heaviest woe to him, who shall avail himself of a standing in the church for this purpose ! I hear for such, a loud remonstrance from millions yet unborn ; and a louder still from the throne of eternal judgment : and if they heed not the warning, I see for them "the wine of the wrath of Almighty God, poured out without mixture into the cup of his indignation."

## GLORY AND HUMILIATION OF THE SON OF GOD.

—  
 “Who being in the form of God,” &c.—PHIL. ii. 6th to 11th ver.  
 —

JESUS CHRIST, in his person and work, is here presented to our view and to our meditation, as *subsisting originally in the splendours of the Deity*. “Who being in the form of God.”

How to explain this passage is, perhaps, beyond the ability of any of us. It is one of those sublime and impressive statements which prove the inspiration of the Scriptures. The Holy Ghost only could have uttered these words. No uninspired man could have elevated his thoughts to such sublimity of conception. They must not be explained in reference to any *temporary* manifestation of the Son of God. This, I hold, does not meet the mind of the Apostle in the strength of his argument. Many persons have referred these words to the manifestation of the Deity with which the patriarchs and the Jews were favoured. The Son of God, I know, appeared to them, as I have previously intimated. He was manifested to the patriarchs; he came as the eternal *Logos*, speaking the mind of God to the patriarchs. He appeared among the Jews as the *Shechinah*, the glory of God, and he appeared by *Urim* and *Thummim*. But these were not the form of God in which the Son of God originally subsisted. These manifestations could hardly claim the sublime and mysterious designation of “the form of God.” They were manifestations of the Deity, but certainly were not entitled to the comprehensive signification of the terms employed by the Apostle. *Fire*, from the earliest ages, has been the symbol of Deity. Hence, the *Shechinah*—hence the appearance of the burning bush to Moses in the land of Midian, and so on. But fire is not the form of God, though God has been pleased to appear by the manifestation of that beautiful and glorious element. When the form of God is spoken of, as in the connexion of this passage, it, no doubt, has an integral signification; but we are treading on a mystery, and would, therefore, tread cautiously, and abide by the word of God, where alone there is safety. We would not attempt to derive any aid from the auxiliary of metaphysical disquisition. No, my brethren, there is in the Godhead a Trinity of persons, and it has pleased the Apostle, or rather the Spirit that inspired the Apostle, to declare that the second person of the Trinity is the form, the image, the effulgence of the first, which is all I know about it. There are two places in which St. Paul introduces similar representations of the second person of the Trinity to that contained in the text. In the Epistle to the Colossians he says, “In whom we have redemption through his blood, even the forgiveness of sins; who is the *image* of the invisible God, the first-born of every creature.” The Apostle introduces the phrase here to denote the essential dignity of our Lord, and which he associates with the statement of the efficacy of his sacrifice and death. Now, the efficacy of our Lord’s sacrifice was derived altogether from the dignity of his person. I know not what he suffered, but there was a necessity for his suffering, and it was requisite, as we must show, that one life should be presented to divine Justice that was equivalent to all the lives that were forfeited by the transgression of Adam. Therefore he, “in whom we have redemption through his blood,” was the image of the invisible God. The Apostle still more eloquently sets forth the same doctrine in his Epistle to the Hebrews, “Who, being the brightness of his glory, and the *express image* of his person, and upholding all things by the word of his power.” I am aware that an objection has been taken to our translation here; but I intentionally avoid touching on anything like criticism: suffice it, therefore, to say, that the allusion here made is to the luminary of the sun, the appointed emblem of the Deity. The sun is made visible by

his own splendour, and the splendour or effulgence that springs from the sun is the brightness of the sun. If the passage were to be analyzed, this would be found to be the result. Now, should not this teach us that the Father is made known by the Son? As the rays which spring from the body of the natural luminary are an essential part of the luminary, so the Son, by whom the Deity is revealed, though subsisting distinctly, is not separated *from*, but essentially united *with*, the Father, the source of light, and is an equal sharer with the Father in all the ineffable glory of God. Oh, my brethren, to what a summit should this carry our thoughts! I bring it forward that you may behold the greatness of redeeming love. Ascend, if it be possible; you will be lost, I know, in sublimity; but endeavour to ascend it. Who was it that beheld the mass of human corruption, panted and wept over it?—who was it that stepped down to abject men? It was God.

“It was the Son of God,  
Equal with God most High,  
Who laid his glory by.”

Look up from one rank to another through principalities, and powers, and dominions, and every name that is named in heaven, till you arrive, in your trembling imagination, at the highest platform of the crowd, and even then you have only attained the first steps to the throne of the Eternal. The Son of God dwelleth in light inaccessible, and beyond the view of the loftiest archangel. There he is exalted in the interminable regions of moral and intellectual glory, which must for ever remain untravelled by finite minds.

Here, then, my brethren, is the first step; and I pass on, and pass on deeply affected with the idea that, if God had not *humbled* himself, he would never have been seen by his own creatures; unless he had humbled himself he could not have been contemplated by angels; for God, as God, occupies a lofty eminence. The disparity between the creature and the Creator is *infinite*: and never, *never* forget that, while God makes himself an object of contemplation, of thought, and of adoration, to the loftiest angel before his throne, he humbles himself; but, in coming down to us, how much farther does he stoop! Oh, what a grandeur does this throw over every step of his descent, and how does this heighten the love of God! Oh! he that held the sceptre of universal empire—he who sat enthroned in the majesty of his own glory—he whom all the angels in heaven worshipped—he who was once surrounded with glory and honour, of which we cannot conceive, let himself down, stripped himself, emptied himself of all, and bled and died for Adam's posterity! Let us for a moment look at it. “He made himself of no reputation.” You have sometimes, perhaps, been told that the words should be rendered, “he emptied himself.” This, however, is the idea conveyed by the Apostle—he divested himself. Not that he divested himself of his essential nature. This is an important point. A change may be made in the mode of subsistence, or in its manifestation—but a change cannot be made in the essence of nature; therefore, my brethren, let us never suppose that the Deity was at all deteriorated by his union with the humanity. There was no diminution of his essential and intrinsic glory, the natural, the necessary glory and invaluable worth of the Godhead. The babe in the manger of Bethlehem was the very same God that dwelt with the Father in glory everlasting. The man Christ Jesus, not having where to lay his head, the object of his creatures' scorn and ridicule, was the same God around whose footstool millions of adoring angels presented themselves—lying along his track. He could not renounce his Godhead, but he renounced its manifestation—he renounced the honour due to it—he renounced the appearance of it. He emptied himself; or, as our translation beautifully expresses it, “He made himself,” by voluntary abasement, “of no reputation.” He who was the sum, the centre, the substance of reputation, made himself of no reputation. He was in the estimation of men of no reputation.

THEOPHILUS LESSEY.

## The Christian's Sketch Book.

## THE DEATH BED.

No. 2.

*(Concluded from page 176.)*

Such was her lovely and child-like character during the whole of her life. Nor did she depart from it even when she became a wife, a housekeeper, and a mother. She did not understand how to command, and she bore with the improper behaviour of her servants, as the weakness of a beloved individual are borne with. She continued to retain till her end the character of superior and heavenly child-likeness, even in the fully developed female and mother. This is a proof, that what is called regeneration had taken place in her, in her earliest years; for in religion we retain the tinge of the period in which we entered upon it. A child-like mind, so early sanctified, receives an inward permanency, and maintains itself through life. That the happy event above mentioned happened to her very early, may be inferred from this, that she never complained of want of certainty of forgiveness, notwithstanding she had such a lively feeling of unworthiness.

Such individuals, however, are usually obliged to endure those conflicts later on, which others have at the commencement. Their end is not unfrequently difficult and painful. For if the redemption of a human soul, like every other temporal event, is of a threefold nature, and consists of a beginning, progress, and end—that point, in which it devotes itself for ever to God, and unites itself to him by faith, is the commencement. But this dedication, this devotion, this birth to a new life, which when accomplished in faith, is connected with forgiveness, is not on that account completed: and hence upon conversion—progress, the sanctification of the whole man, and the overcoming of nature in every point, must follow. But in the case of such, especially if they are to be early prepared for heaven—the whole work and labour of the conflict occurs towards the close of life; and before

the great work can be accomplished in such a short time, that wherein it is deficient with respect to time, must be compensated for by inward strength.

This was visible in the dear departed, and this might have been our consolation during the whole of her sickness. The object of human existence was intended to be early accomplished in her. Hence that which is certainly in every respect a gift, and cannot be obtained by conflict, or merits, but only received, was given to her in an imperceptible manner; and if in others, that which is evil begins to establish and maintain itself—time was not afforded for this in her case; and as her bodily existence developed itself, her spiritual life likewise increased in that earthly receptacle which was so susceptible of all that is good. Hence it was, that her progress in the sanctification of her heart and life was so great; and hence also it was, that her very existence was so pervaded by faith, that it was necessary to ask, whether this humility and this love were the effects of nature or of grace. Hence also she suffered so much at the last, and what would otherwise have been accomplished, perhaps, only in thirty or forty years, she was permitted by all-merciful love, to struggle through and accomplish with God in one, certainly very bitter and painful year, by an uninterrupted succession of afflictions. It was intended that she should early terminate the great conflict—for what else is our life?—early finish her journey through this wilderness—early execute her commission, in order soon to be translated into the milder atmosphere of a better world. It was only intended that she should come amongst us for a short time, seek and find the Lord, be a source of joy to others, and soon again depart; that she might leave behind, to all her family, the lively and cheerful picture of inward development. She seemed herself to have a presentiment of this signification of the hasty termination of her life, when uttering those frequently quoted lines, with a meaning and emphasis, which scarcely the poet himself could have felt more deeply:—

Conqueror, conquer! monarch, rule!  
King, assume thy government.

The expression of the apostle now occurred to her, "I am in a strait

betwixt two"—the desire to depart and to remain; but by prayer she obtained the victory, and entered at length into that blissful and resigned state, which joyfully chooses either life or death, remaining or departing, as God pleases.

In general, it is the love of the world which the soul first casts away, when rising up from the earth; and after that, the deeper and more secret conflict with self-love commences. But there is also a love of the world, which is of a more refined and superior kind, and more difficult to perceive and overcome, than self-love. This the dear invalid experienced after the events above related. After having cheerfully renounced remaining with her family and tending the education of her children, her maternal heart dwelt with unspeakable delight on the lovely infants. The sight, particularly of the eldest, in whom in a more charming manner the heart and mind of the mother daily manifested itself, frequently cheered her very visibly. She felt relieved for the whole day, when she could present him every morning with something from a little basket that always lay near her, and was able to take pleasure in the joy and gratitude of the child. It even once happened, and must be noticed as an extremely striking circumstance, that after the dreadful cramp had settled upon one of her jaw-bones with terrible violence, the child, who was then but two years old, by its own inexplicable impulse, laid its little hand upon the tortured part, and suddenly the cramp disappeared. It is impossible to express the delight which this occasioned the maternal heart of the sufferer, who loved the boy as a child that had been asked of God. But this very delight became the occasion of a severe trial. The frequent attacks of cramp had so rapidly exhausted her little remaining strength, and so greatly interrupted each slight improvement, that she daily wasted away, and could scarcely be recognised. The boy, who, just like his mother in her childhood, was terrified at the sight of every manifestation of human misery, at length refused to approach the dilapidated form which lay in the bed. The little basket attracted him no more, and one day he cried out, as if terrified at the sight of her, when he was about to be taken to her, and could not be pacified until he was out of the

patient's room. This event must have produced a deep effect upon her. She was obliged to feel what is written, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." That which she had loved upon earth with all the warmth of maternal affection, and above every thing else, had turned away from her, and refused her its wonted affection. She only beckoned with her hand to take the child away, with an expression of suffering in her countenance which supplicated compassion. She then turned about. She did not subsequently mention the subject, but from that moment it was observed, that the last earthly bond was probably broken, and her resignation to God, and therefore her redemption, was complete.

Her soul now elevated itself to an astonishing height of overcoming power. It was evident that it was divine strength in which she struggled and conquered—or rather only conquered. One evening, the cramp had forsaken her head, and retired into her breast; her breathing was difficult, and had almost entirely ceased; her lips became blue; all her limbs beat convulsively, and writhed as on the rack. Deep sighs issued from time to time from her poor tortured breast. Thus she lay in her father's arms, and the rest stood around her, sometimes attempting help, and at other times not knowing what to do. Suddenly her lips moved, and in the midst of tremendous pain she breathed out the words, "Bless the Lord, O my soul!"

When the pain was tolerable, she exemplified a heavenly serenity. It seemed to her family as if a breath of supernal peace breathed from her couch. She was then often very cheerful. Delicate jocoseness, amiable allusions, and tender references followed each other, and every word was like a gentle breath from a spirit indescribably happy. No human affairs affected her any more; every thing might be spoken of in her presence, and every gentle expression was like a consecrating word uttered from heaven over the earth. The bystanders felt so happy near her, that even her father said it was impossible to mourn at her bridal bed; for thus she herself called her sick couch. "And why not?" asked she. "Death is a marriage. I am the bride, and rejoice like a bride. You know

who is the bridegroom, and you have often read that the friends of the bridegroom, who are also friends of the bride, stand and hear, and rejoice greatly, because of the bridegroom's voice."

She was enabled to manifest similar strength on many occasions, and he who had seen her at such times would not have believed her end was so near. She was strong in faith. "He has said it!" "These are his promises." This was her strength. This might often be perceived, even in the midst of her sufferings. Thus she once said, "No chastisement for the present is joyous, but grievous; but afterwards, dear sister—afterwards," and then added with a heavenly smile, "it will yield a peaceable fruit of righteousness." "My bodily sufferings increase," said she, "but they belong to the method of cure, which my most compassionate physician is pursuing with me." She often contemplated the physician himself, in his crucified form, and joyfully took up his cross, as a legacy of his kindness. If she observed the approach of still greater pain, she took pleasure in calling to mind that passage in the Revelation, "Who are these? They are such as have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." After such considerations, she frequently said during the most violent attacks of cramp, "Nevertheless, I am continually with thee; thou upholdest me by thy right hand!"

One day, her father asked her, whether she were desirous of receiving the holy sacrament? This seemed to be the utterance of the last wish of her heart. She visibly rejoiced at it, and as the next time when she should be free from pain was destined for it—she seemed peculiarly to long for it. This longing was the last emotion which affected her heart here below. In the evening, the pain ceased for a time. No particular preparation was requisite for a soul in such a state of mind, except the freedom from bodily pain. In solemn silence the aged father entered with the rest of the family. In the dying chamber a tranquillity reigned, such as becomes earth, when that which is heavenly approaches. Her father uttered the words of consecration. His dying child lay a little raised up, and received the sacred elements. Her sisters knelt, and received it after her. Her

father last of all. That which words were not permitted to utter, had they been able, was felt by all. It is called on earth, the mystery of faith and the powers of the invisible world; in heaven it will be termed differently.

After receiving this high seal of her faith and hope, she fell into a gentle slumber, with which she was also favored for some days after. Her last desire was fulfilled. She had nothing more to seek on earth, and seemed to hear more and more audibly the call from above. The desire she had felt, had called forth her little strength. The excitement was at an end. Weakness increased. Even pain seemed to be no longer perceptibly felt. She was already dead. The words of thanksgiving after the sacrament, must be regarded as the last, which she uttered whilst really alive. Subsequently she said nothing of importance, but often looked upwards, and pressed the hands of her relatives. She took no definite leave of any one. She seemed to regard it as something superfluous, which excited earthly pain, and which is unnecessary, when one goes home beforehand and the rest may hope to follow.

She lay quiet for some days longer, like a person in a state of expectation. At length Sunday arrived. The physician kept her husband back, who, confiding in Him who is able to do abundantly for us, was about to go to church. A colleague in office undertook the service and announced to the congregation that the much tried sufferer lay dying, and called upon his auditory to pray for her.

At that very moment, whilst the congregation were thus supplicating the Most Merciful on her behalf, the angel of death arrived. The departing sufferer desired assistance, in order to change her position. Her sisters, who from the beginning had affectionately waited upon her, complied with her wish. She seemed to feel comfortable, pressed the aiding hand, looked upwards, and in this look, the spirit departed, and was set at liberty.

The singing of the congregation just then reached the chamber of death. The bereaved relatives stood mute beside the corpse, and prayed.

Earth was deprived of one more believing soul, and heaven enriched by the addition of one whose faith was turned to sight.

## The Temperance Sketch Book.

THE TEMPERANCE TRACT; OR WINE  
THE DESTROYER.  
No. 12.

(Continued from page 180.)

The day arrived, and the family proceeded to their pew. Mr. Bonner ascended the pulpit, and after repeating the collect, commenced his discourse from Acts xvii. 6, "*These that have turned the world upside down are come hither also.*" After a short introduction he proceeded most vehemently to declaim against the endeavours of persons to introduce *puritanical* pamphlets and *fanatical* principles, inveighed particularly against Temperance Tracts, as hostile to the true religion and constitution of the country; exhorted his parishioners to go on as they ever had done, and thank God for their social glass of wine, and the various innocent amusements which he had allowed for their recreation and enjoyment.

I need hardly say, what was the impression made upon the minds of Mr. and Mrs. Vincent. They returned home chagrined and mortified, and immediately retired to their rooms. There they remained until the dinner bell summoned them to the parlour, where Grandmamma was anxiously waiting for them, and still more anxious to deliver her sentiments upon the morning sermon. Mr. Vincent, instead of sitting down to dinner as formerly, without imploring the divine blessing, took his station at the table, and clasping his hands, he repeated, "Let thy blessing, O God, accompany our reception of thy good creatures, for which we praise thy holy name, through Jesus Christ our Lord, Amen."

Without studying Lavater on Physiognomy, it was easy to discover the feelings and disposition of the elder Mrs. Vincent. She looked unutterable things, and pulling her shawl over her shoulders, and adjusting her knife and fork, without seeming to notice the innovation of the preface to the dinner, she thus commenced her remarks.

"Well, my son, what a suitable discourse has Mr. Bonner delivered this

morning. Every one who was there, must be convinced of the propriety of his observations." "Not every one, my dear mother. There are some, I believe, who could not give their assent to his philippic." "Some who could not give their assent?" angrily retorted the old lady. "Then they must be enthusiasts or deranged." "Then my dear wife and I are of the number. We certainly perceive that of which we were before ignorant, in short, that our whole course of life must be changed.

"Dear Charles, how wildly you speak. But I see how it is, and that we shall soon have preaching, forsooth; for we must now have grace said in all due form." (*sarcastically.*)

"I do not know, mother, any thing about preaching; but there certainly must be a complete alteration.—It is time that dissipation should be banished from our mansion. We have long left undone the things which we ought to have done, and done the things which we ought not to have done, as we have been confessing to God this morning. Did you not notice this in the service?" "O yes, I repeated it, of course, after the Clergyman. But there are many things in the prayer book that do not apply to us. What have we done to be sorry for? What sins have we committed? What!—the Vincents, who have so long borne such an excellent character for virtue? The Vincents, I say, guilty of any great sins! No, thank God, although I am not quite so good as I ought to be, yet I have a good heart, and by the mercy of our great Creator, hope I shall be saved as well as those fanatics, who are so righteous overmuch."

"Alas, my dear madam," said her daughter-in-law, "we have many sins to lament and deplore. We have long followed the course of this world. Neither prayer nor praise to God has been heard in our family. The word of God has been neglected, and cards, and balls, and dissipation, and quiety, have occupied all our thoughts. O my dear mother, suffer me to say, we are all verily guilty."

"Guilty, guilty of what indeed?" hastily rejoined old Mrs. Vincent, and darted her eyes swiftly first on her son, and then on her daughter. "This is the effect of that puritanical Temperance Tract. I said it would do mischief, and now in your words are come to pass. What

an unfortunate day was that when little Julietta brought that little *trumpery* book into the house.—O dear, dear, what shall we have next, psalm singing from morning to night. *Demure looks and praying*, from Sunday till Saturday. Betty," turning from the servant, "do give me a glass of water, for it appears, now-a-days, that enough wine cannot be had to keep one's throat clear of the phlegm.—Betty, make haste with a glass of water."

The old lady certainly required something cooling, for her face reddened to that degree, as she uttered the last sentence, that she actually appeared to be in a high fever! "Well," continued she,—“I wish Mr. Bonner were here to give you a little good advice. These tracts indeed—‘turn the world upside down.’—However, I hope we shall all be amused *this evening* at Mr. Ton's *conversazione*.” “I am sorry, my dear madam,” said Mr. Vincent, “to excite any additional displeasure in your mind, but my dear wife and I, have determined to avoid all *Sunday parties* in future.”

The venerable matron had just finished her glass of water as this resolution was delivered, and, as if impelled by an *electric shock*, she rose from her chair, in extreme agitation, and withdrew to her own room.

“Well, my dear Mary,” said Mr. Vincent, “we must *persevere*. What shall we now do?—Do you recollect the name of Mr. Meekly, the *curate* of Newton, the gentleman that we have so often ridiculed as one of the ‘*new lights*.’ I begin to think our prejudices against him were unfounded. The distance is but two miles, and as he does duty this afternoon, if you have no objections, we will walk to his church, and hear him.” “Objections, my dear, oh, no. Let us go by all means.”

Reader, I shall leave Mrs. Vincent, the elder, to her *cogitations*, and attend this interesting pair to the church of Newton.

As Mr. and Mrs. Vincent approached it, they were struck with the appearance of the multitudes that were flocking to the “house of prayer;” women, with their red cloaks on their arms, attended by their husbands, and followed by their children, dressed plain, but neat. While they surveyed the scene, the good Squire Heartwell passed by them in his carriage,

with his lady and children. But what interested them most of all, was the children of the Sunday school, amounting to upwards of a hundred, and accompanied with their respective teachers, sights new and strange, at which our visitants gazed with fixed attention. In this manner they entered the church.—Mr. Meekly read the *COLLECT*, and afterwards ascended the pulpit. Having offered up a short, but expressive prayer, he read his text, Matt. xi. 28, “Come unto me all ye that labour,” &c. Having described the *persons* invited, he next considered the blessed and adorable *character* by whom they were noticed; the gracious *invitation* addressed to them, and the *promises* connected with it.—Every word seemed to belong to the two strangers. They heard; they felt; they rejoiced; they received with meekness, the engrafted word of God.

From this time they regularly attended Newton Church, and soon called upon Mr. Meekly, by whom they were introduced to Squire Heartwell and his lady, at Conway Hall. Their connexion with this amiable family, was highly advantageous to their spiritual interests.

Mr. Heartwell was a most decided, thorough-going Teetotaler, and in Mr. Vincent he found an able coadjutor. As often as they and their minister met, they generally projected something of real utility.

One morning, Mr. Meekly called on Mr. Vincent, and intimated that he had something to propose, in the execution of which he should need his zealous exertions. “I have,” continued he, “already conversed with the family at Conway Hall, and the good Squire enters most heartily into the plan; which is to form an association for the distribution of Temperance Tracts, by means of a small weekly, quarterly, or annual subscription, according to the circumstances of the subscribers, who shall receive a certain quantity for circulation. What say you, Mr. Vincent? Do you approve of the design?”

“Approve of it, my dear sir,” said Mr. Vincent, “how can I do otherwise? I, who have such reason to be thankful that I ever read one of these little publications, am bound by every consideration, to promote their circulation.”

“I propose, therefore,” said Mr. Meekly, “to call a meeting at the vestry,

next Tuesday morning, and submit some regulations. For the present, *farewell.*"

The day arrived, and the vestry was filled with persons, who appeared to have but one heart and one object. Mr. Heartwell, as chairman, explained the object of the meeting, and expressed his great satisfaction, that so large a number were present. "This is to me," said the good Squire, "like the beginning of days. May the Lord smile upon our attempts to drive intemperance from the earth."

Various resolutions were passed, and a liberal subscription entered into. Mr. Vincent begged to put down his little Julietta's name as a subscriber, for a guinea, because she had first introduced a Temperance Tract into his house.

I cannot omit the following particulars of this interesting meeting. Squire Heartwell, in noticing the great good that had been effected under the blessing of God, by *me* and *my brethren*, stated that a clergyman of rank and influence, was so strongly prejudiced against Temperance Tracts, that he had not only opposed their circulation, but propagated the most injurious reports relative to their *tendency*. At length he determined to write a *tract against the tracts*, and thus, *if possible*, annihilate their progress. He therefore bought and borrowed as many tracts as he could procure, but beheld the goodness of God!—while reading them for the purpose of arming himself the better to oppose them, his heart was awakened, his conscience convinced, and instead of an opposer, he became a promoter of their circulation.

Mr. Vincent acknowledged the blessings he had derived from the perusal of a Temperance Tract. "Formerly," said he, "I was addicted to the use of brandy, wine, beer, and other similar drinks.—But, I have done with them all for ever. I appear before you to-day in the capacity of a total abstainer, and rejoice that I have it in my power to say, that my house shall never again witness in it, what may lead a brother of the human family to destruction."

After Mr. Vincent had taken his seat, a *young stranger* arose, and addressed himself in the following language.

"Mr. Chairman. You see to-day a wonderful example of divine mercy.—Although personally unknown to many, yet those who are acquainted with my

character, know how dissipated have been my habits. My fondness for wine, and especially for beer, led me to despise everything serious, and to ridicule every admonition that related to my eternal state. Having accidentally heard of this meeting, I determined to attend; but, Sir, I was impelled to that determination by a powerful stimulus.—A short time since, a young friend called at my lodgings and presented me with a tract, earnestly requesting me to read it with attention and candour. I affected a compliance, and as soon as he departed, drew it from my pocket, read the title, and indignantly threw it into the street. What became of it, I cannot tell: but though I cast the paper from me, its title rested on my mind."

"Will you allow me to ask," said Mr. Vincent, with a look of great anxiety, "what was the title of that tract?"—"Wine the destroyer of body and soul for ever!" These words have followed me from that moment to the present—whether in company, or in solitude, in the ale or in the play house. Often when I have met with my vain and thoughtless companions, uttering dreadful imprecations over the cup of death, and even when I have attempted to close my eyes, I have beheld, as though written in blazing characters, 'Wine the destroyer of body and soul for ever!'

"Long did I endeavour to silence all the remonstrances of my conscience, when it told me, that unless I gave up my dissipation I must be lost; but all my efforts were vain. My conscience at last gained the victory, and I appear before you as the once profane and dissipated, but now the reformed Bertrand."

Mr. Vincent. "Blessed be God, Sir, that the tract *you threw away* was providentially brought to my house. Yes, Sir, that very tract was found by my little daughter."

Bertrand continued. "I am lost in wonder and gratitude. What has God wrought? I came here, Mr. Chairman, to offer my services in this good work, little expecting to hear what has just been mentioned. If, Sir, I can in any way promote the cause of Temperance; that cause which I once did so much to injure, pray command my services."

"Yes, yes, my dear Sir," eagerly interrupted Mr. Meekly, "your offer is accepted with gratitude. In the cause

of God and Temperance, we must all be like the busy bee, improving every hour." After some further arrangements, this interesting meeting broke up, and Mr. Vincent returned home, full of what he had seen and heard.

"Well, my dear Charles," said his wife, who had been unavoidably detained at home, "what kind of a meeting have you had?"

Mr. Vincent. "A meeting of pleasure and delight; a scene of *discovery*."

Mrs. Vincent. "Discovery? What discovery have you made?"

Mr. Vincent. "A most affecting one. I have discovered to whom we are indebted for our tract." He then related all the particulars of the meeting. The recital deeply affected her. "How mysterious," said she, "are the ways of God."

Tracts were now widely circulated, and though Mr. Bonner opposed them vehemently, and actually discharged one of his servants, whom he found reading one of them; yet the flame continued to spread.

My reader will ask, how did old Mrs. Vincent feel at this time. At first she was very vociferous, and her maid declared, she took more snuff for a fortnight after the tracts began to be distributed, than she had taken for a month before. It was observed, however, that she was more in her own room than was usual, and that instead of absenting herself from family prayer, she attended regularly, and appeared rather pleased than otherwise.

To proceed with my story. Mr. Bonner paid one more visit to the Vincents, ere he quitted their society. He found no one at home but the old lady. Of course he did not fail to deal out his invectives against his old enemy, the tracts. "I have never read but one of these tracts," said she, "the tract Granddaughter found in the street; but, Mr. Bonner, I have been reading the bible a great deal lately, a book I never read much before. My chief reading was in novels and in things of that sort."

Mr. Bonner. "The bible! Madam. That's almost *as bad* as reading these Temperance Tracts."

Mrs. Vincent, sen. "*Almost as bad*, sir, did you say? What, bad to read the bible?"

Mr. Bonner. "The bible, madam, is

very good in itself certainly; but it ought not to be read much by *the people*. It belongs to the clergy."

Mrs. Vincent, sen. "O, sir, I comprehend you. It seems that the people have no understanding. However, sir, I have, contrary to what you have said, discovered from the bible, that wine is a mocker; and since I have been reading the history of its dreadful consequences, as we find it exemplified in the cases mentioned in the 9th and 19th chapters of Genesis, it appears to me, that any person, who has a character to lose, ought to take warning from these cases, and should never again dally with a beverage, by which he may, (even contrary to his best judgment and firmest resolutions) be overcome. No other than the ranks of teetotalism, sir, will ever suit me: and under its banners I intend immediately to enlist. And I think it would be well, sir, if you would pursue a similar course."

Mr. Bonner. "Madam, I wish you a good morning. I see the disease is spreading fast." Thus the visit ended. Mr. Bonner was naturally haughty and irascible, and although he was frequently laid up with the gout, yet his temper was not rendered more gentle by his sufferings.

To return to the elder Mrs. Vincent. About two days after, just as the family devotions of the evening were finished, she took her son by the hand, and said, "I now feel it my duty to tell you, that I have done wrong in opposing your endeavours to discourage intemperance; I will do so no more. Be pleased to put down my name as a subscriber to your Society, for twenty-five guineas. At the same time, she acknowledged that by reading the bible she had of late been deeply concerned for the salvation of her soul." "I perceive now," said she, "that there is more in *real* religion, than the mere form to which I have trusted. My former goodness is fled. I feel myself a lost, ruined sinner. What, my dear son, can I do to be saved?" Transported with joy, Mr. Vincent pointed her most sweetly to the blood and righteousness of the Saviour, and to the promises and invitations of the scripture. She gave evidence of her devotedness to God, and now also gives evidence of her attachment to the Total Abstinence cause; for she recommends and distributes the tracts, which she once so much ridiculed.

The various families often assemble at each other's houses, and generally converse on some new plan for doing good. Octavius and Bertrand are bosom friends, and actively employed in promoting the cause of Total Abstinence. Mr. Meekly has established a monthly temperance lecture; and by the desertions from wine and beer shops, it appears that his labours are not in vain. I am often referred to in the parties that assemble together, as a little messenger of mercy, and from what I have witnessed, I can bear testimony that Total Abstinence from all intoxicating drinks, produces much happiness, and is entitled to universal regard.

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### INTEMPERANCE.

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There's death in the cup, sae beware;  
Nay more—there is danger in touching;  
But wha can avoid the fell snare  
The man and his wine's sae bewitching.

BURNS.

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Every day surrounds us by circumstances, which are calculated to convince us, that there lurks in the intoxicating cup the fell fluid of death. How often are the words of the poet verified "there is death in the cup." Daily do we behold, man, the lord of the creation—man, who is blest with an immortal soul, and with a capability of knowing, and enjoying and loving God,—man, possessed of sufficient grasp of intellect to understand many of the phenomena by which he is surrounded, thrown down from his high elevation, and crushed and crumpled beneath the prowess of the alcoholic foe. By this foul fiend the memory is injured, and in fact all the powers of the mind debased and prostituted; and what is far worse than all this, his soul, his exalted, deathless, blood-bought soul, hurled from that elevation which it enjoyed, whilst holding communion and fellowship with the true God, and fitted for the quenches fires of the eternal pit.

Christians, can you see all this ruin brought about, without making an effort to rescue your fellow creatures from the final catastrophe of drunkenness? Can you see hearts withered and blighted, without sounding an alarm? Or, when an alarm is sounded, refuse to

make a desperate effort to counteract the ravages of the monster we have glanced at? Every christian must know that Intemperance prepares the mind for the commission of every sin; that it is the fell destroyer of human hopes and that in every family in which it places its death dealing foot, it will spread confusion, misery and death. It not only sends 60,000 annually to a dishonoured grave, but produces a fearful amount of mischief in the church of God. Nursed within the enclosure of the church, it has given to it a fearful power, to deal out death and destruction wherever a human being exists. It clogs the chariot wheels of our beloved christianity, and prevents the success of the Gospel of light, purity and love. Let it not be told in Gath, that there exists one bearing the honoured name of Christian who is not disposed to assist in crushing the evil deplored. Christians, whilst the trumpet gives a certain sound; seize the sword—the shield and ephod, place on your heads the helmet of salvation, boldly rush into the front of the contending armies, and resolve in the strength of God, that this mighty foe to human happiness shall be overcome, cast out, and finally destroyed. The chariot of the gospel will then roll on with accelerated speed—misery and woe shall be speedily banished from our land, and heavenly peace and righteousness inhabit the breast of every child of man.

W. BLOW.

Hull, August, 1842.

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### THE EDITOR'S JOURNAL.

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"Saw ye not the cloud arise,  
Little as a human hand?"

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Monday, August 1st. Rose in the morning somewhat exhausted by the labours of yesterday. Cast down in mind, but not in despair. Nil desperandum! is my motto, and therefore, despite of the apathy of some, the inconsistency of others, and the downright hostility of many, I am still disposed

"To labour on at God's command."

The morning of a brighter and better day will soon break upon the world, and

When the church will put away from her hallowed enclosure, every thing that "is hurtful," and our island home will be freed from that monster evil, which makes it a bye word, and a reproach amongst the nations of the earth. Much labour, self denial, and patience will be required, ere the day of freedom will dawn upon us. My portion of the toil I will cheerfully undergo, convinced that I shall enjoy *rest* in heaven. Met some of the members at three o'clock, p. m. and during the service dedicated the daughter of a friend of temperance, to the Lord, in holy baptism. May this "Lamb of the world's extended fold" if spared, become a burning and a shining light! Amen. At seven, I preached to the people from Psalm i, verse 1st, and whilst I described the blessedness of the man who neither "walketh," "standeth," nor "sitteth" among the "scornful," the people appeared to profit by the word preached. After sermon we held our temperance meeting; Mr. Radford presided, and brother Loten and myself were the speakers. I felt it my duty to contradict some statements which had gone abroad respecting our church, and I was convinced by the enthusiasm displayed by the people when I resumed my seat, that despite of all our difficulties, they still love the principle upon which the church is based. Many persons may think us wrong, in making the pledge to abstain from strong drink a condition of admission into the church; we quarrel not with such persons. We have had the *moral courage* to *abide* by our principles hitherto, though at a loss of much temporal comfort, and we are not yet disposed to swerve from them. If our little bark must eventually sink in the sea of human passion and prejudice, through a want of pecuniary aid, we will be the *last* to *forsake* her. She is however buoyant yet, and on her flag that floats in the breeze; our mottos are still to be seen. "Semper eadem!" "Nil desperandum!" Had not the pilot of the Galilean lake been on board, she would have been engulfed long since. "The archers have sorely grieved her, and shot at her, and *hated* her"—but Ebenezer—and therefore, she still breasts the waves, and nobly faces the storm. With the captain of Israel's hosts on their side, her crew, though *feeble* and *few*, need not *fear*. Let them but make

*sacrifices* to ensure her safety, and she shall yet outlive the tempest, by which she is assailed, and bear not a few, once wrecked but rescued intelligences, to that haven, where all the ship's company will meet together; and, with transporting joy, recount the labours they have passed through, and the dangers they have escaped. "Fear not, ye few men of Jacob," ye are not yet forgotten of God—

"Hell is nigh—but Christ is nigher,  
Circling us with hosts of fire."

I have often thought I would publish a minute account of the difficulties we have met with, arising from the infidelity of those who crept at first on board our vessel, and who essayed the godless task of producing a mutiny amongst the crew, but I have resolved to delay the work for the present. At the proper time, all that I have endured shall be made known; and then, I am persuaded, songs of gratitude (that "my bow abode in strength") will ascend to the throne of God.

Wednesday, 3rd. Held a Temperance meeting on the Dock Green. I opened it with singing and prayer, and after I had spoken, Mr. Metcalf, a Wesleyan lay minister gave us an admirable address. He was followed by Mr. Lison, who spoke out plainly and boldly respecting the good which he had received from the principles of abstinence from all that intoxicates. The people were very attentive, and good was done.

Thursday, 4th. Met the class.

Friday, 5th. Engaged part of the day in literary pursuits, and other matters connected with the cause. Joseph Barker, minister, of Newcastle, spent most of the afternoon with me. I was both pleased and profited with his conversation and spirit. He appears to me to be, "a workman that needeth not be ashamed." Saw him set off to Hamburg by the Packet, at 5 p. m. The Lord preserve him, and make him useful! Amen.

Lord's Day, August 7th. This morning I preached to the people in Nile-Street Chapel, but not with my usual liberty, from Proverbs 15 and last verse, "before honour is humility." At two I met the class. At half-past five I preached to a large and attentive company in the open air, from "pray for

the peace of Jerusalem." Mr. Lickis, a Wesleyan lay minister, kindly opened the service with prayer. At half-past six Mr. T. Whittaker occupied my pulpit in Nile-Street, and delivered a heart searching useful sermon, from "behold I stand at the door and knock," &c. after the sermon, a goodly company sat down to the Lord's Supper, and during the whole service the presence of God was felt.

Monday, 8th. Met part of the church at 3 p. m. At eight we held a public Temperance meeting, but owing to Dry-pool Feast, and other causes, it was not so well attended as it ought to have been. Wm. Gordon, Esq. M. D. F. L. S. presided, and in an impressive manner commended our cause to those who were present. In the course of his very useful address, he referred to a speech delivered by the Bishop of Norwich, before the friends of the old Temperance, or moderation society, in London, and while he expressed his admiration of the venerable prelate, as a Theologian, &c. he proved most triumphantly, that the good Bishop was a wretched bad chemist. Mr. Thomas Whittaker rose at the close of the Doctor's address, and delivered one of the best Temperance speeches I ever listened to. I only regretted that it was not heard by more persons. When will the people open their eyes, and seek after truth and righteousness?

Tuesday 9th. Met the class.

Wednesday 10th. Engaged part of the day in preparing matter for the Magazine, writing letters, &c., &c. At half-past seven, p. m. we held a second temperance meeting. Mr. Radford, who is always trying to promote the cause, had with myself essayed every means in his power to awaken the attention of the public to this meeting, but I regret to add that our labour was almost in vain. The attendance was, however, better than on Monday, and Mr. Whittaker exerted himself nobly. Dr. Gordon again presided. The visit of a Mr. Acland to the town, in order to direct attention to the Corn-Law Question, was the cause of the comparative failure of the meetings. In carrying out the great principle of true temperance we meet with much in this town to discourage us. What with the apathy of teetotalers, and the hostility of the members of the churches gen-

erally, I am sometimes almost ready to retire from the field—but

"Courage my captain cries,  
Who all my toil foreknew."

And therefore I dare not lay down the weapons of this warfare. Having trod the furrows so long, surely the reaping time will come. Great God! into thy hands the matter take. Amen.

Thursday, 11th. "Persecuted but not forsaken, cast down but not destroyed, faint yet pursuing." Felt some comfort at the family altar, and these words were powerfully applied to my mind, "all these things shall tend to the furtherance of the Gospel of Christ." The history of the church, proves the truth of that saying of the wise monarch of Israel, "before honour, is humility." Churches which rise into numerical strength and prosperity immediately after their establishment, have need to look to themselves. The church did not rise so suddenly in Apostolic times, it does not rise so now! All the churches have had to pass thro' the fire, ere they became terrible, to the enemies of truth, as an army with banners. Thus verifying the statement of Solomon, "Before honour, is humility."

Friday, 12th. Engaged principally in correcting the press, &c., &c., for the Magazine. This has not been a week of much enjoyment, but the Sabbath draweth nigh. I cannot close my Journal for this week, without putting upon record the kindness of several benevolent ladies, who sent me a half-sovereign in aid of the Temperance cause, by W. Morley, Esq. As exhibitions of an interest in the cause of Temperance, on the part of the religious ladies of Hull, are like angels visits, few and far between, this display of good feeling gave me much pleasure. May those who thus testified their good will towards one of the best of causes, receive an abundant reward. Amen.

Sabbath Day, August 14th. This morning at half-past ten, I preached a sermon on Peter's fall, to an unusually attentive and deeply affected congregation. At two we held our lovefeast. The attendance was rather thin, but the speaking was good. At half-past five I preached on the Dock Green, from Gal. v. 21, "Drunkenness, revellings, and such like," a goodly number of persons

quietly heard the word of life. At half-past six I preached with a good degree of liberty, from 1 Cor. i. 21st verse, "It pleased God by the foolishness of preaching, to save them that believe." After preaching we resumed the lovefeast, and had a season of refreshing from the presence of the Lord. Though I felt much exhausted in the morning service, my physical energies were so renewed, that I felt able at the close of the day, to have preached another sermon.—"Man liveth not by bread alone." Few moderate drinking preachers could have performed such duties, with so little physical exhaustion.

Monday 15th. Met the class at three p. m. but only had *half* the members present. I have laboured in many places during the last twenty years, but in no place have I ever noticed so much *irregularity* in attending the means of grace, as in this town. I remember hearing the late Daniel Isaac complain of the people of Hull, on this ground. Where there is irregularity in this particular, there cannot be *unity of effort*, and consequently nothing like *growing prosperity*. Preached at seven to a serious company. At the temperance meeting after preaching, Mr Lattin presided, and Messrs. Vinson, Brown, (Wesleyan,) Holdstock, and Gaunt, were the speakers. They all spoke as if they were in earnest, and I trust the seed scattered by them, was not wasted.

Tuesday 16th. Received a visit from two of my old friends from Pontefract, Mr. and Mrs. S——. I was glad to see them, and also to hear that religion was prospering in that town. The visit of my friends brought to my recollection days bygone, when I first erected the standard of teetotalism among a people who were greatly opposed to the principle, and many exceeding mad against me for making it known. Met the class this evening, and felt it good to be so engaged.

Wednesday and Thursday. Employed in preparing copy for the press, and other equally important matters.

Friday 19th. The splendid new Wesleyan Chapel in Great Thornton-Street was opened. As I was not particularly engaged in matters relating to our own beloved cause, I attended the opening services, and heard two sermons delivered by James Dixon. The chapel was not crowded at either of the services.

Lord's Day August 21st. As the services connected with the opening of Great Thornton-Street Chapel, were resumed this day, and Mr. Stamp's people held a Camp Meeting so near our chapel as to be almost *within hearing*, my morning congregation was rather *thinner* than usual. I preached however with *liberty*, on the necessity of prayer for ministers. At half past five I addressed an attentive auditory on the Green. At half-past six I preached in the chapel, from Col. iii. 4th verse, to a good congregation.—After preaching we held a meeting to consider what plan we could devise for promoting the welfare of our church.—A goodly number were present, and perfect unanimity prevailed.

Monday 22. Met the class at three. In consequence of the service at Thornton-Street, I have postponed our preaching service to Wednesday evening.—Glad to find some of our people anxious to carry out the plan proposed at, and adopted by the meeting last evening. Had we opened the door of the church to *moderate* drinking professors, we should have had less pecuniary difficulties to contend with, but thank God we love our principles better than *self*, or a little fleeting *popularity* either. If the principles of true temperance are to have a *permanent* influence, they must be incorporated with the CHURCH OF THE LIVING GOD. Can that minister then, who professes a love to teetotalism, be considered consistent who admits into communion, those who by the moderate use of intoxicating drinks, are most effectually hindering the Temperance Reformation? Let him ponder the contents of the paper, intitled an "address to professing christians," and then answer the interrogatory I have proposed above. This evening I had the privilege of hearing Richard Winter Hamilton, of Leeds, at Great Thornton-Street Chapel, from "Except a corn of wheat be cast into the ground and die, it abideth alone, &c." It was a truly masterly discourse, rich in evangelical doctrine, and admirably calculated to endear the Saviour to the heart of the believer. The second part of the discourse was very animating, viz. "The indispensable necessity of the Saviour's death." A necessity self constituted, and self imposed. The third part of the discourse afforded me a rich repast, viz. "The productive

efficiency and beneficence of the Saviour's death." "We owe to this," said the eloquent preacher:

1st. The establishment of an honourable medium of pardoning mercy.

2nd. The erection of a permanent mediatorial empire.

3rd. Those exercises and works of grace which are continually displayed in connection with the salvation of sinners.

4th. The subjugation of that malignant and hostile power, which was from the beginning in our world.

5th. The creation of a centre of attraction and rest.

6th. The proof of our own resurrection and immortality.

7th. All the bliss of Heaven.

These points were eloquently enlarged upon and enforced. What a pity we cannot number amongst our Jay's, Smith's, Clayton's, James's, &c., those friends of true temperance, the name of R. W. Hamilton. Well, the day must come, when every minister of the cross will see it his privilege and duty to aid our glorious cause.

Tuesday 23. Visited several members, and in the evening met the class.

Wednesday 24. I had some conversation last evening with several friends, respecting the possibility of our erecting a small chapel. We are paying £50 per annum, for the chapel we occupy, which keeps us wretchedly poor. We could pay £30 with ease. If some lover of the good cause would aid us in this matter, I believe a large amount of good would be effected. If we could borrow as much as would build us a chapel capable of containing 300 persons, if it cost us £600, we could without any increase of members, pay 5 per cent interest, for that sum with ease. I had the high gratification of hearing Dr. Joseph Beaumont, preach this morning, from "Let this mind be in you, &c." I never enjoy so much pleasure under any minister, as I experience when permitted to hear this extraordinary man. The sermon I heard this morning, was rich in evangelical truth, and its delivery was accompanied by the powerful unction of the Holy Spirit. Christ and him crucified, is the Alpha and Omega of all the sermons I ever heard Dr. B. deliver; and I never hear him but I am reminded of the language of Cowper,

"By him the violated law speaks out its thunders,  
And by him, in strains as sweet as angels use,  
The Gospel whispers peace."

Such exhibitions of Christ must necessarily produce their effect upon the minds of sinners, for as R. W. Hamilton very wisely remarked in his sermon on Monday evening, "the clear and full exhibition of the cross, is the talisman of ministerial success." This evening I preached with liberty and comfort, to a good congregation at Zion. Subject, "The deliverance of the three Hebrew worthies." After the preaching a temperance meeting was held. Messrs. Ramsey, Holdstock, and Captain Pelham were the speakers. Received promises of subscriptions in aid of the cause for the next year, amounting to *forty pounds* and upwards, but this is not a *third* of what is wanted towards acting out the plan adopted at the meeting held last Lord's Day evening. Had some conversation with friends respecting the erection of a new place for our people to worship in, and I am not without hope that I shall live to see the foundation stone of a TEMPERANCE CHURCH, laid in this town.

Thursday, 25th. I was again permitted to hear Dr. Beaumont, who preached an excellent sermon, from Heb. vi. 18. He introduced the subject by some apposite remarks on the epistle to the Hebrews, and then called the attention of his numerous hearers to—

1. *The interesting designation given to Christ*, viz. "the hope set before us."

"We read," said the preacher, "of the hope laid up for us in Heaven," of the "hope that is in us," and here of the "hope set before us." He considered the text referred to the Antient Theocracy of the Jews. The City of Refuge, he said, was an emblem of Christ. In Christ we are presented with pardon, and happiness hereafter;—the resurrection of the body, and final and eternal purity and bliss. Nature can give us no certain intelligence concerning these things. Nature, thro' all her realms and kingdoms, and by all her oracles, is utterly dumb in reference to the pardon of sin—respecting a future state—the resurrection of the body, &c. "There are many stars," says an episcopal prelate, "in heaven, one teaching this, and another that; but there is not one amongst the number that teaches us where to find rest for the soul." In this

epistle the doctrine of substitutionary offering is taught; and in this, the guilty sinner finds all he wants. This doctrine is here presented to us, rising arch upon arch, and tier upon tier, in all its loveliness and beauty.

II. *The conduct of the man described in reference to this blessed object.*

"He flees to the hope," &c. The preacher here described what he supposed the man slayer would feel as he fled to the city of refuge. He applied this part of his subject to the case of an awakened sinner. The poor, trembling wretch, struck with guilt—fearing danger—despairing of help in himself, flies to Christ. He looks into the manger, and sees there the aurora blush of a world's salvation, and while he gazes, he feels Christ is able to save. He goes to Gethsemane—to the cross and the sepulchre—contemplates the ascension, &c., until he feels he can trust in Jesus for salvation. On all these points, the preacher enlarged with an eloquence and an energy peculiar to himself.

III. *The blessedness of those who thus flee to the hope set before them.*

Here the preacher descanted—

1st. *Upon the nature of the happiness flowing from faith in Christ.*

He is to enjoy *consolation*. What is this? Relief given to the mind, when under pain, by the possession of real good, &c.

The man slayer would ask himself:—

1st. Is there a city of refuge? 2nd. What accommodation is there in that city? Are any here doubting and afraid? If so, I ask, what are you afraid of? *Justice!* It must take its hand from the throat of the sinner, the moment he casts himself on Jesus. Are you afraid of the *law*? The law cannot hurt you—it curses not you, for you are fleeing to one, "who magnified the law, and made it honourable." Are you afraid of *Satan*? Even he cannot harm, for faith in Christ can enable you to "quench all the fiery darts of the wicked one." Are you afraid of the *menacing dart of death*? Jesus, remember, has abolished death—he has put down death—buried death in his own grave. "When he had overcome the sharpness of death, he opened the kingdom of Heaven to all believers."

Do you ask, "What accommodation there is in the city?" I reply, there is no *want* there. Can that man want *water*, who lives at the brink of an *ever-flowing, ever-living spring*? Can that

man want *light*, who lives amidst the *blazing lustre of the sun*? Neither can you want any good thing, if you flee to Christ—all you want is in Jesus—that's your *consolation!*

But what does all this spring from? The Apostle says,—"*two immutable things.*" What are their elements, &c.?

We have, 1st—The *promise*. 2nd—The *oath* of God. The promise of God is the counsel of God. How should we know what is in the heart of God, if he had not allowed the beneficence that is in it to run off in the shape of *promises*? God said to Abram, and through him, to all believers, "I am thy shield." Before, then, any antagonist can hurt a believer, he must pierce the shield by which he wards off the weapons of his opponents; in a word, he must go through Omnipotence!

Then we have, secondly, the "*Oath of God.*" Would you have ever thought of this? Is not the *promise* enough? Yes, for God it is, but not for you. He knew how backward our hearts would be to believe, and, therefore, to encourage us we have his *oath*. Jehovah seems, if I may so speak, to lay in pawn the perfections of his nature, in order to encourage us to "flee to the hope," &c.

But then there is the *quality* of the *consolation*. It is called "*strong consolation.*" The people who go about to establish their own righteousness, and who will not submit to the righteousness of faith, have a *weak* consolation, they are building their house on the sand. I can only explain this part of the text, *negatively*. It is a "strong consolation," it is—

1. *Stronger than the afflictions of life.* Illustrated, by a reference to the sufferings of Job—the three Hebrews—the imprisonment of the apostle Paul. This *consolation* will turn the stocks into the gate of Heaven, and the dungeon into the gate of Paradise.

2. *Stronger than the dread of God's wrath.* 3. *Stronger than the fear of death.* 4. *Stronger than the terrors of the final judgment.* The sun will be extinguished—the moon be turned into blood—all the stars shall fall from their orbits, like as a fig tree casteth its figs when shaken by an untimely wind—the trumpet must sound, &c. Where is the believer now? Prepared for his Lord! The grave has been to him a dressing room, in which he has robed himself for

the marriage supper of the Lamb. The final groan of the universe will fall on his ear, as sweetly as the sound of the evening bells fall on the ear of the worn and weary labourer. He shall mount above the wreck, and so dwell "for ever with the Lord."

(Thus have we presented our readers with a very imperfect outline of a very excellent sermon. We wish we could have called more of it to mind, but we trust, the brief sketch given, will not be unacceptable to them.)

Friday, 26th. Attended the Committee meeting of the Hull Christian Temperance Society, and though we are crippled in our efforts, by a want of the "sinews of war," we adopted fresh plans for carrying on the work. *Domine dirige nos!*

Lord's Day, 28th August. Preached at half-past ten, in Nile-Street. Met the class at two. Preached in the open air, at half-past five; again, in the Chapel at half-past six, and after preaching, gave an address to the church and congregation.

Monday, 29th. Left home by the New Holland packet, at seven, a. m., for the purpose of attending a festival at Tealby, which is a very considerable village, situated on the acclivity of one of the Wold vallies. It is surrounded by very picturesque scenery, and has in its vicinity, a splendid mansion, belonging to the member for Lambeth, Tennyson d'Eyncourt, Bart. The mansion is a gothic structure, built in the castellated form, and stands on a rising ground in the midst of an extensive park. As the Wesleyan superintendent had positively refused to lend the Temperance Society the Chapel, the friends were accommodated with the loan of Sir C. E. Smith's large marke, beneath which, I delivered an introductory address, at three p. m., and preached at seven, from John i, 41. At three p. m. on the following day, I preached in the Wesleyan School Room, from I Peter i, 8th and 9th; and in the evening, we held the public meeting in the Church, kindly granted for the occasion, by the pious Vicar of the parish.— Within the limits of this spacious and venerable edifice, we had a very delightful meeting. Mr. Farrow, of Market Rasen, presided; and myself, and Mr. Wardle, of Rasen, were the other speakers. Six persons signed the pledge.

Wednesday, 31st. I returned home,

and preached from I Peter i, 9, in our chapel, at seven; and also spoke at the temperance meeting. Brother Gaunt, and Metcalf, (Wesleyan) were the other speakers. Pledges were taken.

Thursday, 1st September. Held a temperance meeting at Brother Holdstock's house in Sykes-Street. Brother Loten and a Scotch sailor assisted. I hope some good was done.

Friday, 2nd. As I am suffering some pain induced by extreme exertion, I must now rest till the Sabbath, in order that I may be prepared for its onerous duties.

Sabbath, September 4th. I felt sufficiently well to preach to the people at Zion, at half-past ten, from Math. xi, 28, "Come unto me, all ye that are weary," &c. At two, we had an excellent prayer meeting in the chapel. Messrs. Pelham, Ramsey, Till, Heeley, Wadland, and a Brother from Dundee engaged; their addresses to the throne of grace were characterized by intelligence, solemnity, and a subdued fervour, which told me, that they knew in whose presence they were. Fond as I am of religious zeal, when based upon knowledge, I am more than ever out of love with uproarious meetings. Surely, every reasonable mind must feel convinced that such exhibitions are directly opposed to every precept of our common Christianity, and every idea of the deference due, from sinful worms, to the high and lofty Jehovah. The diffident, lowly, retiring worshipper, must be more acceptable in his sight, than those who clamorously surround his throne. There are some, who forgetting the immense distance at which they stand from that awful Being, whom they address, boldly and with unblushing front, speak to the Deity as if he was their equal, and sometimes even dare to prescribe to his infinite wisdom, the way in which he should move amongst the sons of men. "How often," says a pious writer, "has the silent, yet eloquent eye of mercy wrung from the reluctant hand of charity, that relief which has been refused to the loud and importunate beggar?" Are we to wrest the Almighty from his purposes, by vociferation? The best christian bows his head like a ripe ear of corn, when he presents an offering at the foot of God's throne. "Reverence becometh thine house, O God! for ever." We have carefully watched, for years, the religious movements we

now condemn, and in nearly every instance, the apparent in-gathering of fruit associated with such movements, has, like the mists of the morning, soon disappeared. If we want a model of religious worship, let us go to the founder of our holy religion. His devotional exercises were never marked by *fanaticism* and *passion*. He never inflamed the minds of his hearers by *vehement, rhapsodical* harangues. With him, all was meekness, reverence, and love. At half-past five, our zealous brethren, Gaunt and Till went out on the Green, and held a religious service: and, notwithstanding, Mr. Stamp thought proper to hold a meeting at the *same time and place*, the brethren had a goodly number to listen to their addresses. At half-past six, I preached in the chapel, from "Worthy is the Lamb;" and after preaching, administered the Lord's Supper to the members of the Church, and other friends. It was good to be there.

(To be continued.)

## Progress of the Temperance Cause.

ENGLAND.

LINCOLNSHIRE.

We are thankful to hear that the good cause of true temperance still progresses in this county. The Louth Teetotalers lately held a camp meeting, which was attended by 1000 persons; the assembly was suitably addressed by Messrs. Wright and Smith, (Primitive Methodist ministers) Green, North, Willows, Roberts, and Mr. Edward Brown. The address of the latter gentleman, which was on the transcendent importance and value of Religion, was listened to with intense interest. Festive meetings have recently held at Binbrook, Alvingham, Fulstow, Marshchapel and Spilsby. At several of these gatherings, the Rev. J. M. Holt was present. We are glad to find that the Vicar of Fulstow has so far recovered from his late indisposition, as to be able to attend to that work in which he has so long delighted.

LINCOLN.

Several Teetotalers in this city having partook of unfermented wine at the Lord's Supper, have placed themselves under the lash of the Rev. Mr. Horton's

tongue, who, in a sermon recently delivered in the Wesleyan chapel, compared those persons who have dared to think for themselves, to "*tares*." He stated at the same time, that the church (i. e. the Wesleyans) had power vested in their hands to excommunicate such vile heretics! Surely the Rev. preacher has no wish to lead us back to those "good old days," when ecclesiastics were wont to prove

"Their doctrines orthodox,  
By apostolic blows and knocks."

The apostle of the Gentiles teaches us, in his epistle to the Romans, to "bear with our weaker brethren." To denounce our fellow-christians as imbecile, and vile heretics, merely because they think the unfermented juice of the grape, a more apposite symbol of the pure blood of a merciful Redeemer, than those alcoholic compounds which have caused so much mischief both in the church and the world, is not the best way of acting out the great principle laid down by the apostle. We would recommend Mr. H., before he again essays the task of uttering anathemas against the brethren, to read with thoughtfulness and prayer, the able pamphlets of Mr. Firth, and F. R. Lees, Esq.; which we briefly reviewed in our July number.

### OPENING OF MARKET WEIGHTON TEMPERANCE HALL.

This substantial building, which is an ornament to the town, was opened on Tuesday, August the 9th; on which occasion, there was a fine manifestation of zeal on the part of the friends of true temperance. During the forenoon of the day, visitors from the adjacent towns and villages flocked into the town. At two o'clock, the friends formed into a procession in front of the Hall, from whence they proceeded to the Independent Chapel, for the purpose of hearing the dedication sermon, which was delivered by the Rev. D. Sunderland, of Long Riston. The procession was headed by the Pocklington and Market-Weighton brass bands, and we observed many banners in the line of the procession, bearing appropriate mottos, &c. The Independent Chapel was crowded to excess, and a most appropriate sermon was preached, from "War a good warfare," by the minister above-mentioned.

After the sermon, the friends forming the procession passed through the different streets of the town, and then returned to the Hall, for the purpose of taking tea, which was served up in excellent style. The Committee only anticipated having about 250 guests, but more than double that number sat down; and, yet, we are gratified to state, that so abundant was the provision made by the Committee, and the ladies of Weighton and its vicinity, that there was bread enough and to spare. At seven o'clock, the public meeting commenced. Edmund Thompson, Esq., (Wesleyan) of Armin, presided; and discharged the duties of his office with an urbanity of manner, which gave satisfaction to the audience. The Rev. R. Tabraham, (Wesleyan) Mr. John Andrew, Jun., of Leeds; and the Rev. D. Sunderland, were the speakers: each of whom advocated the cause with great zeal and ability.

WM. CREASER.

We are glad to put on record the opening of this Hall. It was our lot to visit Market-Weighton several years since, but we little expected, at that time, the friends would ever be enabled to erect such an excellent building as that they now possess. We have an indistinct recollection of having been told, that somewhere about *one shilling and sixpence!* was raised at the first meeting held for the purpose of consulting on the propriety of making an attempt to raise a house, within the limits of which, true temperance might be advocated without let or hindrance. Nothing daunted by this small beginning, the courageous teetotalers of this little town persevered, and have lived to see their laudable exertions crowned with complete success. We devoutly pray they may be permitted to see hundreds of drunkards emancipated from the trammels of intemperance, and blest with the enjoyment of scriptural piety.—EDITOR.

TEALBY, LINCOLNSHIRE.

On the 29th and 30th ultimo, T. J. Messer, Christian Pastor, of Hull, attended our annual Festival, and delivered two sermons, and an introductory lecture. The tea meeting was held in a spacious marquee, belonging to Sir C. E. Smith, Bart.; and the public meeting was held in the Church. Mr. Farrow, Chemist,

of Market Rasen, ably presided; and T. J. Messer, and Mr. Wardell, of Rasen, delivered animated addresses. Six signatures were obtained.

SCOTLAND.

VISIT OF FATHER MATHEW TO GLASGOW.

This distinguished apostle of true temperance has recently visited Glasgow, and administered the teetotal pledge to upwards of 11,000 persons. "The proceedings were marked by one extraordinary feature, which excited," says the Leeds Mercury, "great surprise among the citizens: the most ignorant of the population imagined that Father Mathew had the power to cure all manner of diseases, and accordingly the halt and the blind were brought to him to be healed, but they went away miserably disappointed." Well, after all the regret we feel at such an exhibition of superstition, Father Mathew, as an instrument in the hands of God, has been the means of curing, aye, and of *preventing* too, many diseases among the people. If intemperance is the cause of many diseases, it is hoped the adoption of true temperance will in some cases, *cure*, and in others, *prevent* disease. Of course, the excellent person in question repudiates everything like the possession of a power to work miracles; although, in point of fact, he does work something very near akin to a miracle every day. We wish him all possible success in his "work of faith, and labour of charity."

### Review.

REVIEW.—*Prize Essay on Deut. xiv. 25, 26; by F. R. Lees, Ph. D. Aberdeen, G. King; p. 26.*

*The Strong Drink Question, or Total Abstinence and the Holy Scriptures harmonized; by F. R. Lees, Ph. D. London, W. Brittain, (second thousand.) p. 72.*

[By the Rev. J. LONGMUIR, A. M., Aberdeen.]

Surprising has been the opposition which teetotalism has had to encounter. One would have thought that, on its appearance, the lovers of "wine and strong drink," would have hidden their blushing faces—their dishonoured heads—and continued to enjoy their beloved potations as of old, under cover of darkness; that the man who boasted of his

"moderate drinking" would have allowed every one to consult his own taste, and that christian ministers, who must daily behold their most strenuous efforts thwarted by the love of "strong drink"—and that patriotic philanthropists who cannot but acknowledge that much of the misery which our countrymen are at present enduring, results from the prevalence of drunkenness, would have hailed with rapture the first display of the abstinence banner, and placed themselves at the head of the ranks over whom it triumphantly waved!

But, instead of this, we find the drunkard leaving the man of "moderation" to plead their common cause; the Divine comes forth to denounce our system as one of the "wiles of the devil," and the patriot, casting a wistful eye at the diminishing item of the "excise," exclaims with the poet;

—"Tis your country bids!

Gloriously drunk obey th' important call!

Her cause demands th' assistance of your throats;—  
Ye all can swallow, and she asks no more."

Altho' the whole tenor of scripture teaches men "to live soberly," to abstain for our brother's sake, even from whatever is "inexpedient," and denounces on the devoted head of the drunkard, all that is implied in being excluded from "the kingdom of God; yet the friends of the total abstinence cause have been startled to find their opponents arming themselves with quotations from these very scriptures, and even declaring our system to be characteristic of Antichrist himself. Oh! is it not enough to make learned divines pause in their career of opposition, when they learn that men "drink themselves drunk" in toasting their health for the support they give to the drunkard's cause?

Some of their quotations and criticisms have been so plausible, and their reasoning so specious, that weak men have been overthrown, even strong men staggered for a moment, by the unexpected assault. The impression that the opposition from this quarter had made, induced some friends of abstinence in Aberdeen, to propose a prize for the best reply to the objections founded upon one of those passages of scripture that seemed most powerfully to countenance the opponents of our cause. Hence proceeded those Essays whose titles we have placed at

the commencement of this article, and of which we shall now proceed to give some account. In consequence of the advertisement, announcing the prize to which we have alluded, *eighteen* Essays were laid before the adjudicators, and they were of one mind in assigning the prize to the one of which, they afterwards found, Dr. Lees, of Leeds, to be the author.

The author of this Essay writes like one who is perfectly familiar with his subject, he avoids all extraneous matter, he clearly perceives the point in dispute, directs his power against it, and triumphantly carries it. Hence, the perspicuity of style, the clearness of reasoning, and the satisfactory conclusions, that characterize this beautiful Essay. Instead of critically examining *all* the words that our translation of the scriptures, renders *wine*, the author, by three most pertinent quotations, shews that the word employed in the text under discussion, is *generic*—a conclusion admitted even by some of our opponents. Hence, the *onus probandi* rests with our enemies, that the word in our text exclusively means *intoxicating* wine. We were highly pleased with the business-like manner in which all matters of minor importance in the text are cleared away, the question in hand pointed out, and the clear solution which is rendered of it. That question is, "What is the *shechar* of the Bible?" By tracing the word through various languages, he finds that the characteristic of the substance signified by it, was not a *power to intoxicate*, but simply *sweetness*. He then shews, that our most eminent commentators have rendered the word, *palm-wine*; and confirms this rendering by the testimony of many eminent travellers. We now present the conclusion at which he arrives. "After this array of evidence, we may fairly assert, that philology and fact combine to establish, with strong probability, which is the highest evidence the subject admits of, the reconciling views we have embraced. There is nothing to controvert, much to countenance the position, that *shechar*, like the term with which it is coupled, denoted at first an unfermented and undrugged beverage; but that, as with *yayin*, the term was afterwards imposed upon the inspissated juice, made intoxicating by the admixture of drugs, or upon the fresh

juice after it had run into fermentation. As the mixed or fermented *yayin*, must be distinguished from the undrugged and unfermented; so must the *saccharine* drink, in its pure state, be distinguished from the *shechar*, which rageth."

We have reason to believe that the above Essay was written in the course of a few days, so as to reach Aberdeen by the time specified in the advertisement; but just as the tide continues to rise after the moon has passed the meridian, so the mind, after the cause that originally excited it has ceased to operate, continues its course of truth for her own sake.

Thus, Dr. Lees, after the Prize Essay had been given in, continued to prosecute the train of enquiry which its subject had suggested; and the result was the *second* of those Essays, whose titles we have announced at the top of this article. In its structure and mode of reasoning it closely resembles the former; the illustrations, however, being far more numerous; so that the one resembles an outline by a masterly hand, and the other, the same design completely executed. Many of the sections have been extended to twice their original size; but we must direct particular attention to the *eleventh*, which is entirely original. In it, "a new sense of *shechar* is proposed," viz. that it indicates in the text, not "a sweet drink," but "a sweet fruit." Our space prevents our following the author through all his proof; but we may mention generally, that he supports this view, (1) from *analogy*; that as *yayin* sometimes signifies *grapes*, so *shechar* may signify *dates*. (2) From the testimony of the learned, that *debash*, rendered *honey*, comprehends and occasionally signifies *dates*. (3) From the context, in which it is stated, that the Jews were to *tithe* what the field brought forth—its produce in the most natural state. (4) From parallel passages, such as II Chron. xxxi, 5, 6. His conclusion is;—"whether we understand *shechar* in the passage under review, to refer to *sweet drink*, or *sweet fruit*, we can have no hesitation in rejecting all other senses of the word, as untenable and absurd;" in which conclusion we fully coincide, and in addition to his proofs, we may add the following from Xenophon's *Expedition of Cyrus*, Book II, § 10. "They keep some of them (the dates) after they have been dried, for desserts;" and in Parke's Travels,

we read;—"the shepherd produced a quantity of dates and boiled corn;" and is it not far more probable, that the Jews also preserved their dates, and partook of them in their temperate feasts, rather than of the *raging drink* which the sensualist manufactured from them?

But we must conclude our remarks with expressing our approbation of the masterly style in which these essays are written, our admiration at the extensive research they display, and the pleasing hope that they will be abundantly useful. In the language of their philanthropic author, "we trust that the day is rapidly approaching, when all theories and customs which sustain the drinking system shall live only in history when strong drink and strong wine shall cease to be manufactured in that earth which they have polluted and poisoned—when all the fountains of intemperance shall be for ever dried up—and when the striking assertion of Micah shall be no longer applicable to Christian Britain:—"If a man walking in the spirit and falsehood do lie, saying, I will prophecy unto thee of wine and of strong drink; he shall even be the prophet of this people."

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## Poetry.

### CALVARY.

O, could my muse, in strains unearthly, rise,  
And reach the music of Seraphic lyres;  
Her song sublime, should soar beyond the skies,  
And warble themes, unsung by angel choirs!

Is it ask'd what, within the range of thought,—  
Shall rouse her energies, and wing her flight?—  
Or, where the minstrelsy of Heaven is taught  
To minds unused to pure celestial light?

Ascend, in thought, the summit of that Hill,  
Where met the infinite extremes of pain, and love;  
On which the mind of Jesus lingers still;  
Its scenes, the wonder of the worlds above!

See there, the splendours of the Godhead meet,  
And shed their radiance on the victor's head;  
All nature yields submissive at his feet,—  
And owns his power, who sinks among the Dead!

Upon his brow, a thorny crown is prest,  
Why pity rolls within his languid eye;  
Divinity, in human flesh is drest:—  
And Heaven and Hell—astounded—see him die!

GEORGE F. RYAN, D. D.

August 27th, 1842.

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VOL. I.

"SPEAKING THE TRUTH IN LOVE."

ON SACRAMENTAL WINES.

Among the many religious ordinances prescribed by the Gospel, that commonly called the Sacrament of the Lord's Supper, has ever held a distinguished place; and "the Church of Christ," observes Dr. Adam Clarke, "in all ages, has represented the due celebration of it, as a duty incumbent on every soul that professed faith in Christ, and sought salvation through his blood alone." In the celebration of this ordinance, it strikes us, the most fitting symbols ought to be used. "In every sign or type," says the writer above referred to, "the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as impressive as possible of the thing signified—then *unleavened, unyeasted* bread should be used." How it was the learned Doctor did not discover the inappositeness of alcoholic wine, and why he did not denounce it as an inapposite symbol of the blood of the immaculate Saviour, we are at a loss to imagine. If fermented bread be an inexpressive symbol of the body of Christ; fermented, drugged, inebriating wine, must be a still more inapposite symbol of the blood which was shed to procure our redemption. We know well, that the Ministers of the different denominations have called the Teetotalers, a "set of *silly men*," for refusing to take *wine* at the Lord's Supper, but we are not to be driven from what we consider a proper course of procedure, by such epithets. We do not wish to drive *wine* from the House of the Lord; we only wish to remove, what moderate-drinking christians call wine, from that hallowed place; because, what is unfit to be placed upon the table in our dwellings, ought not, in our humble opinion, to have a place on the Lord's Table. Having been recently favoured with an American periodical, we have selected for the leading article of this month, what we consider to be a perfectly satisfactory reply to the interrogatory, "In what sense do you, Teetotalers, wish to remove wine from the communion table?—ED.

"1. ALL FACTITIOUS WINES. A very large proportion of the liquors now bought and sold as wines, in this country, are, in no sense, entitled to this name. They are not mere *adulterations*, but they are sheer *fabrications*, destitute of all connection with the vine. It would seem that modern wine merchants had undertaken to do, and almost accomplished, what the Saviour says cannot be done. They can all but "GATHER GRAPES OF THORNS."

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They can literally bring in their vintage from the rye field, and the apple orchard, the logwood forest, and the lead mines; and then make what passes for excellent wines from those clusters! And this wine is used as the symbol of the blood of Jesus Christ. It never had the remotest communion with the vine. The juice of the grape never constituted one drop of this compound. "With the fruit of the vine," it has no affinity or relationship. It has no resemblance to "the pure blood of the grape." And yet this substance, all over the land, and through the length and breadth of Christendom, which is nothing more than diluted, drugged, sweetened and colored WHISKEY, is used, and has been used, for many successive years, as the holy emblem of atoning blood. This article is called wine, it is true; and we would have it removed at once from the communion table. What proportion of this kind of wine is used at the Sacramental Supper, I am not able to say, but it is, doubtless, very large; and in our country churches, it is almost the only article thus employed. I may have overrated these fabrications, but the more I have studied the wine trade, the more have I become confirmed in these views. It is time the attention of the church should be directed to the subject. There are many evils attending the use of fabricated wines, and the friends of Jesus Christ and of human purity and happiness, should, at once, wash their hands of all connection with them. It is a profanation of the holiest of all earthly rites, to employ the fiery products of the still, as the symbol of sanctifying blood. It is making the great *agent* of the profligacy, crime and death, in our world, the *emblem* of purity, life and heaven, and that too, in the commemoration of the greatest event that ever honored and blessed the earth, or astonished the universe—the sacrifice of the Son of God. God never intended that such articles, invented by the love of filthy lucre, and countenanced by the love of pleasure and inebriation, and which are cursing and cutting down the world, should be the mementoes of such an event. If the church uses such wines knowing the fact, or when knowing might be obtained if she would make diligent search, she lends her example to fraud and imposture; and by employing the very article which has made so many drunkards, no astonishment need be felt or expressed, if apostasies, to an alarming extent, should be witnessed among those who have been hopefully reclaimed from the paths of the intemperate. I cannot conceive of one solitary objection which any pure-minded man can make against the reformation here proposed. Let the church, then, with pure hands and fervent hearts, begin this work. Let the wine question be studied, and let all *fabrications* bearing this name, which have been invented only to gratify the lust of money and the lust of appetite, be removed from the consecrated table of the Lord.

2. THE SPURIOUS AND ADULTERATED WINES OF COMMERCE. I must here make some distinctions which are vitally important in the discussion of this subject; and which seem to have been entirely overlooked by those who have written on the other side of the question. The gentlemen to whom I refer, contend that the juice of the grape, in its intoxicating state, is wine.—It is not wine, except in this state. Two things must concur, or we cannot have wine. We must have the *juice of the grape*, and it must be in that peculiar state in which it has the power of *producing intoxication*. If we should remove *one* of these essentials, it would not be wine. If you have simply the juice of the grape, just as it is expressed from the cluster, and before it has passed through a chemical change, then it is not wine. And if you have the

juice of some other saccharine fruit, besides the grape, and it *has* passed through this chemical change, then you have not, in the proper sense, wine. In the first instance you have the right fluid, but it is in a wrong state; in the last you have the wrong fluid in the right state. In neither case, have you the liquor which is, appropriately, called wine. Wine is the juice of the grape in the state in which it intoxicates. This is the doctrine extensively held; and I wish it to be remembered. Now it is equally clear, according to the above definitions, that no liquor can deserve the name of wine, if it contains any foreign or superadded article. It would be wine, and *something else*. It would be an amalgamation liquor. If you were to mix with grape juice in its intoxicating state, beer, then it would be wine and beer; if you were to mix cider, it would be wine and cider; and if you were to mix gin, it would be wine and gin; and if you were to mix brandy, it would be wine and brandy. In all these cases we have a compound liquor, and the only way to name it properly, would be to name the constituents of which it is composed. To call such a liquor by the name of *one* while *another* is omitted, would be a perversion of language, and calculated to mislead and deceive.

No one can suppose, that the wine of the first sacrament had any admixture of brandy, or any other distilled liquor, because the art of distillation was not then known. If our opponents will have wine in *their* sense of the term—that is the juice of the grape in its intoxicating state—then let them confine themselves to that article. Let them not substitute another far more potent and intoxicating, and which is not wine according to their own definition; and that, too, while they admit no substitutes to be introduced by others. When they have intoxicating grape juice, they have wine according to their own showing; but if they admit and use an article which is composed of this same intoxicating grape juice and *brandy*, they have *not* wine. They have a compound fluid which should be called *wine and brandy*. And should it appear, as appear it must, and appear it will, that their article called wine, so far as the intoxicating principle is concerned, is *more than half* SUPERADDED BRANDY, then this very liquor, which is represented as the only one fit for the sacramental supper, should be called *brandy*, rather than wine. More of its *potency*—and this appears to be the main thing, in the estimation of some—is owing to the brandy, than to the wine. We have a right to confine our opponents to their own definitions. They must have such wine only as was produced in the land of Judea, in the days of our Saviour.

Now, what are the facts respecting the wines of commerce? Are they merely intoxicating liquors made from the grape, without the addition of brandy? By no means. They are compound beverages, such as could not have been known in Palestine in the Saviour's time. In some foreign wines which are introduced into this country, and used at the Supper of the Lord too, one half, and it is believed, in others, nearly two parts in three, of the intoxicating principle, are added from the still. When did Jesus make these potent compounds the symbol of his precious blood? If these things are facts, should not such wines be repudiated at once, as sacred emblems? Such a liquor is not "the pure blood of the grape," nor "the fruit of the vine;" it is not wine in the sense for which writers on the other side of the question contend, because it is *more* than wine; it is wine and *something else*, it is wine and *brandy*. And how such a potent beverage can be the article that Jesus Christ blessed and used in the first holy Supper, it is not possible to conceive. I ask the authority for the use of this

compound fluid. Surely, if we must have wine, and wine is the juice of the grape in its intoxicating state, and nothing else is wine—then this is not wine; and it is time for the persons who reason in this way, to begin to inquire for the article which *they call* WINE, and which, they say, is essential to the ordinance of the Supper. This article they have not now. It is to be found neither in the factitious wines of this country, nor in the wines of commerce. These gentlemen are not using at the sacrament, wine, in their own sense of the term, but they are using wine with a noxious principle added—a principle which has been tortured into existence by the fire of the still, and which could by no possibility or fortuity have been contained in the first sacramental cup. They are using, after all their zeal for ancient authority, and their holy abhorrence of innovation, an article which Jesus Christ neither blessed nor used. The brandied wines of commerce should have no place on the Table of the Lord, according to the principles laid down by the writers on the other side of this question. The men who most dread innovation, are, after all, practising innovation in this holy ordinance, by using *brandy and wine*, while they contend that nothing but *wine* must be admitted. They have theorized their own practice into disrepute.

There is but one way to escape from this dilemma; and that is to deny that the wines of commerce are what they are here described. I have written what I believe can be fully proved. Much light has of late been shed upon the beverages called wines. The temperance reformation has given men new eyes, and clear heads to use them. But a few years since, and all the mysteries of the home-manufacture of wine were shut up in the dark cellars where the acts of deception and death are practised. They are now spread out in the broad sun-light of heaven: and every one knows, that all the *foreign wines* can be made in this country, without any thanks to the grape vine; and, that in many cases, the domestic article is preferred by consumers to the genuine article from abroad. Nor has the progress of knowledge, on this subject, stopped here. Temperance men have examined the nature and ingredients of foreign wines. Great Britain is a wine-drinking country, but most of her wines are either made at home, or are mere manufactured articles, having distilled spirits as the active principle, and prepared in other countries for the English markets. Nothing is more common than to hear them denounced in France and other wine-producing countries, as mere fabrications. And what are the facts in relation to wines, even in the grape-growing lands? I will here give, in answer to this question, the testimony of the Rev. Robert Baird, which may be confirmed by a multitude of others. While last in this country, he made the following statement. He said to a friend of temperance, "Do you know the extent of the adulteration of wines in France? I believe there is not *one drop* of pure wine drank within the walls of Paris." He told how this was brought about. He remarked, that all the wines were first sold by the makers to *Fabricators*, and in their hands they underwent a change and adulteration. "This information," he said, "I obtained from the wine makers in the wine districts, with whom I stayed."

One thing has often occurred to my mind, as a matter of astonishment, since this controversy commenced, on which I cannot but feel inclined to bestow a passing remark, at the close of this paper. Why should all the zeal, and fear, and holy concern, respecting the ordinance of the Supper, be exercised only in one direction? Not a few writers seem to be *horror-stricken* at the thought

of having *unintoxicating* wine used at the holy Supper. They must have *intoxicating* wine, or the symbol is gone—the ordinance is desecrated—the emblem is effaced—the significance of the whole rite is obliterated. They must have “potent” wine. And yet there appears to be no dread of *base fabrications*, used everywhere on sacramental occasions, which never had the remotest relationship to the grape vine. There seems to be no dread of the *brandy* which has made *all*, or *nearly* all the wines of commerce very different articles from the wines of Judea, and the wine of the first sacramental supper. I only state the fact without undertaking to account for it. Let it not be forgotten, that there may be some danger on the other side; that there may be a desecration of the ordinance, by using something more than wine, as well as something less.”

NATHAN S. S. BEMAN.

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## CONTENTION AND WAR.

BY THE REV. ADAM CLARKE, L. L. D., F. A. S., M. R. I. A., &c., &c.

Our publication is not merely designed to aid in the suppression of Intemperance, but every thing that is opposed to the genius of our common Christianity. We have, therefore, to request the serious attention of our readers, this month, to a series of remarks, extracted from the late Dr. Clarke's voluminous Commentary on the Bible, on Contention and War, for all Temperance men ought to be lovers of peace.—ED.

Gen. xxvi. 21. “And they digged another well.”—Never did any man more implicitly follow the Divine command, *resist not evil*, than Isaac: whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame *evil* with *good*.

Verse 26. “Abimelech went to him.”—When a man's ways please God, he makes even his enemies to be at peace with him: so Isaac experienced on this occasion.

Gen. xxiii.—What lessons of honesty, decent respect, and good manners, could a sensible man derive from Abraham treating with the sons of Heth for the cave of Machpelah; and William Penn treating for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to show how exactly the conduct and spirit of patriarch the *first* were exemplified in the conduct and spirit of patriarch the *second*. “Let the righteous be had in everlasting remembrance.”

Deut. xvii. 16. “He shall not multiply horses.”—As *horses* appear to have been generally furnished by Egypt, God prohibits these: 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend upon a well-appointed cavalry, as a means of security, and so cease from trusting in the strength and protection of God.

Deut. xx. 19.—It was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life. And it was sound policy, also, for even the conquerors must perish if the means of life were cut off. It is

a diabolical cruelty to add to the *miserics of war* the horrors of *famine*; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. O, *execrable war!* subversive of all the charities of life!

Judges iii. 2.—Had they (the Israelites) been faithful to God, they would have had no need of learning the art of war; but now *arms* became a sort of necessary substitute for that spiritual strength which had departed from them. Thus God, in his judgments, leaves one iniquitous nation to harass and torment another.—Were all to turn to God, men need learn war no more.

1 Chron. xxii, 8. "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."—Heathen, Jews, and Christians, have all agreed that *soldiers* of any kind should have nothing to do with Divine offices.—Shedding of human blood but ill comports with the benevolence of God, or the spirit of the Gospel.

Job xxiv. 12. "Men groan from out of the city."—Dr. Clarke, after describing the poverty and misery of a district in London which he was once appointed to visit, gives, as one of the causes, the "oppressive systems of public expenditure in the support of ruinous wars, and the stagnation of trade and destruction of commerce occasioned by them: to which must be added the enormous taxation to meet this expenditure."

Psalm xviii. 34. "He teacheth my hands to war."—The success which I have had in my military exercises I owe to the Divine help. How few of the conquerors of mankind can say so! And how few among those who call themselves *Christian warriors* dare to say so! War is as contrary to the spirit of Christianity as murder. Nothing can justify Christian nations in shedding each other's blood! All men *should* live in peace; and all men *might* live in peace: and the nation that is first to break it is under a heavy curse.

Psalm xxxiv. 11. "Come, ye children, hearken unto me: I will teach you the fear of the Lord."—I shall introduce the *translation* and *paraphrase* from my old Psalter; and the rather, because I believe there is a reference to that very improper and unholy method of teaching youth the system of heathen mythology before they are taught one sound lesson of true divinity; till, at last, their *minds* are *imbued* with *heathenism*; and the vicious conduct of gods, goddesses, and heroes, here very properly called *tyrants*, becomes the model of their own; and they are as heathenish *without* as they are heathenish *within*.

*Trans.*—Cum mes sones heres me: dred of Larde I sal you lere.

*Par.*—Cum mes, with trauth and luf: sones, quam I gette in haly lere: heres me. With eres of hert. I sal lere you noight the fabyls of poetes; na the storys of tyrauntz; bot the dred of our Larde, that wyl bryng you til the felaghschippe of aungels; and tharin is life.

I need not paraphrase this paraphrase, as it is plain enough.

Psalm cvii. 36—38. "And there he maketh the hungry to dwell," &c.—What a fine picture is this of the first peopling and planting of *America*, and of the multiplication and extension of that people!—of the Divine blessing on their industry; and the general and astonishing prosperity of their country. May they never again know what is spoken in the following verse!

Verse 39. "Again they are minished."—Sometimes by war, or pestilence, or famine. How minished and brought low was the country already spoken of, by the long and destructive war which began in 1775, and was not ended till 1783! And what desolations, minishings, and ruin have been brought on the fertile empires of Europe by the war which commenced in 1792, and did not end till 1814! And how many millions of lives have been sacrificed in it, and souls sent unprepared into the eternal world! When God makes inquisition for blood, on whose heads will the blood of these slaughtered millions be found? Alas! O, alas!

Verse 40. "He poureth contempt upon princes."—How many have lately been raised from *nothing*, and set on thrones! and how many have been cast down from thrones, and reduced to nothing! And where are now these mighty troublers of

the earth? On both sides they are in general gone to give an account of themselves to God. And what an account.

Ibid. "Where there is no way."—Who can consider the fate of the late emperor of the French, Napoleon, without seeing the hand of God in his downfall. All the powers of Europe were leagued against him in vain; they were as stubble to his bow. *He came—he saw—and he conquered*, almost every where, till God by a *Russian frost*, destroyed his tens of thousands of veteran troops. And afterwards his armies of *raw conscripts* would have overmatched the world, had not a particular providence intervened at Waterloo, when all the skill and valour of his opponents had been nearly reduced to nothing! How terrible art thou, O Lord, in thy judgments! Thou art fearful in praises, doing wonders.

*The dreary rock of St. Helena, where there was no way*, saw a period to the mighty conqueror who had strode over all the countries of Europe.

Psalm cxxxiii. 1. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Unity is, according to this scripture, a *good* thing and *pleasant*; and especially among *brethren*, members of the same family, of the same Christian community, and of the same nation. And why not among the great family of mankind? On the other hand, *disunion* is bad and hateful. The former is from heaven, the latter from hell.

Psalm cxliv. 4. "Man is like to vanity."—Adam la Hebel demah, literally, Adam is like to Abel, exposed to the same miseries, accidents, and murderers; for in millions of cases the hands of brothers are lift up to shed the blood of brothers. What are wars but fratricide in the great human family?

Proverbs xiii. 10. "By pride cometh contention."—Perhaps there is not a *quarrel* among individuals in private life, nor a *war* among nations, that does not proceed from *pride* and *ambition*. Neither *man* nor *nation* will be content to be less than another; and to acquire the wished-for *superiority*, all is thrown into general confusion, both in public and private life. It was to destroy this *spirit of pride* that Jesus was manifested in the *extreme of humility* and *humiliation* among men. The salvation of Christ is a *deliverance* from *pride*, and a being clothed with *humility*. As far as we are *humble*, so far are we *saved*.

Isaiah xxvi. 21. "The earth also shall disclose her blood, and shall no more cover her slain."—Crimes of cruelty and oppression which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the torrents of blood which they have shed for the gratification of the lust of power and ambition!

Isaiah lviii. 1. "Cry aloud, spare not."—This chapter has been often appointed to be read on political fast-days, for the success of wars carried on for—God *knows* what purposes; and originating in—God *knows* what motives. Politically speaking, was ever any thing more injudicious?

Verse 4. "Ye fast for strife and debate."—How often is this the case! A whole nation are called to fast to implore God's blessing on wars carried on for the purposes of wrath and ambition!

Micah v. 5. "And this [man] shall be the peace."—This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the Author and Prince of Israel; and shall finally give *peace* to all nations by bringing them under his yoke.

Zech. ix. 10. "I will cut off the chariot from Ephraim, and the horse from Jerusalem."—No wars shall be employed to spread the kingdom of the Messiah; for it shall be founded and established, "not by might, nor by power, but by the Spirit of the Lord of hosts." Chap. iv. 6.

Luke ii. 14. "Peace, good-will toward men."—Men are in a state of hostility with Heaven and with each other. "The carnal mind is enmity against God." He who sins, wars against his Maker, and—

"Foe to God was ne'er true friend to man."

When men become reconciled to God through the death of his Son, they love one another. They have *peace* with God; *peace* in their own *consciences*; and peace

with their *neighbours*; *good-will* dwells in them, and works by them. Well might this state of salvation be represented under the notion of the kingdom of God, a counterpart of eternal felicity,

Rom. iii. 17, 18.—Look especially at men in a state of *warfare*; look at the nations of Europe who enjoy most of the light of God; see what has taken place among them from 1792 to 1816; see what *destruction* of millions, and what *misery* of hundreds of millions, have been the consequence of Satanic excitement in fallen, ferocious passions! O SIN, what hast thou done! How many myriads of souls hast thou *hurried unprepared* into the eternal world! Who, among men or angels, can estimate the greatness of this calamity! this butchery of souls! What widows, what orphans are left to deplore their sacrificed husbands and parents, and their own consequent wretchedness! And whence sprang all this? From that whence come all *wars* and *fightings*; the *evil desires* of men; the *lust of dominion*; the insatiable thirst for money; and the desire to be *sole* and independent.

Eph. iv. 32.—He that would lead a quiet life, and “keep the unity of the Spirit in the bond of peace,” must be as backward to *take* offence as to *give* it. Would all act on this plan, and surely it is as *rational* as it is *Christian*, we should soon have “glory to God in the highest, and on earth peace, and good-will among men.”

Eph. vi. 15.—The Gospel is termed the “Gospel of peace,” because it establishes peace between God and man, and proclaims peace and good-will to the universe. Contentions, strife, quarrels, and all wars, being as alien, from its nature and design, as they are opposed to the nature of Him who is love and compassion to man.

Heb. v. 12.—What a reproach to Christians, who hold the Bible to be a collection of the oracles of God, who not only do not consult it in the momentous concerns of either this or the future life, but go in direct opposition to it. Were every thing conducted according to these oracles, we should have neither war nor desolation in the earth; families would be well governed; and individuals universally made happy.

James iv. 1. “Come they not hence, even of your lusts?”—The principle from which all the wars that have afflicted and desolated the world have proceeded. One nation or king covets another’s territory or property; and, as conquest is supposed to give right to all the possessions gained by it, they kill, slay, burn, and destroy, till one is overcome or exhausted, and then the other makes his own terms; or, several neighbouring potentates fall upon one that is weak, and after murdering one half of the people, partition the fallen king’s territory among them, just as the Austrians, Prussians, and Russians, have done with the kingdom of Poland!—a stain upon their justice and policy which no lapse of time can wash out.

1 John iii. 12.—Men should not act to each other as Cain did to his brother Abel. He murdered him because he was better than himself. But who was Cain? *’EK TOY PONEPOY EN*, *he was of the devil*. And who are they who through pride, lust of power, ambition, gain, &c., murder each other in wars and political contentions? *’EK TOY PONEPOY EISI*. To attempt to justify the *principle*, and excuse the instigators, authors, abettors, &c., of such wars, is as vain as it is wicked. They are opposed to the *nature of God*, and to that *message* which he has sent to man from the beginning—“*Love one another*.” “*Love your enemies*.” Surely this does not mean, *blow out their brains*, or *cut their throats*. O, how much of the spirit, temper, and letter of the Gospel have the nations of the world, and particularly the nations of Europe, to learn!

Rev. xiv. 13. “Which die in the Lord.”—These are the only *glorious* dead. They die, not in the field of battle, in either what are called *lawful* or *unlawful wars* against their fellow-men: but they die in the cause of God; they die under the smile and approbation of God; and they die to live and reign with God for ever and ever.

Rev. xvi. 9. “And they repented not.”—No moral national amendment has taken place in consequence of the calamities [of war] in that unhappy country, [France;] nor indeed any of those nations engaged against her, in that long and ruinous contest which has now terminated, (1817,) without producing one political, moral, or religious advantage to herself or to Europe.

## The Christian's Sketch Book.

No. 3.

## LIFE IN DEATH.

"Night dews fall not more gently to the ground,  
Nor weary worn out winds expire so soft."

The description which Bunyan has given of the conflict of Christian, at the hour of death, and his final deliverance from his fears, has justly been considered as one of the wisest and most exquisitely beautiful delineations in the Pilgrim's Progress. "Then said Christian, 'Ah! my friend, the sorrow of death hath compassed me about: I shall not see the land that floweth with milk and honey!' " And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover his horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they who stood by perceived, he was much in the troublesome thoughts of the sins he had committed, both since and before he began to be a pilgrim.

"So it went on for a season, but after awhile, when Hopeful added these words — 'Be of good cheer, Jesus Christ maketh thee whole!' with that Christian brake out in a loud voice, 'Oh! I see Him again! and he tells me, When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.' Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. So they went along towards the gate, and up the hill they went with ease, because of the Shining Ones that waited on them; they had likewise left their mortal garments behind them in the river; for though they went in with them, they went out without them.— They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over, and had such glorious companions to attend them."

It is pleasant to transcribe this passage as the notice of a Christian's dying bed, and to be able to apply it. It was precisely this conflict and this deliverance that marked the closing experience of Mrs. Caroline S. Cumpston, wife of Rev. Edward A. Cumpston, of Lynchburg, Virginia, and daughter of the Rev. Dr. Skinner, of New York. She died on the 28th January, 1841. Rarely is a death-bed, without being extraordinary in its triumph, richer in consolation, more satisfying in hope, sweeter in instruction, to those who watch its changes. Her disease was pulmonary consumption, gradual in its progress, but deep and sure in its ravages. She had been a believer in Christ from the age of fourteen, and was only twenty-three years old when she died. For a season during the march of her malady, it pleased God to suffer thick darkness to cover her soul, so that while her friends had hope for her, she had no hope for herself. But doubtless this was a part of his gracious discipline, for about the time that she gave up all hope of life, and looked upon death as probably near, God in his rich mercy again caused the hope of immortal life and blessedness to spring up in her heart. The hope and enjoyment of life in this world is oftentimes a veil upon the hope of the life to come, which when the other is relinquished and withdrawn, shines like a morning with clouds.

The natural features of Mrs. C.'s character were exceedingly sweet and amiable. A charming frankness and openness of disposition endeared her in society; these qualities are precious in themselves, and when enriched by divine grace, could not but win universal affection and esteem. They characterized her christian experience, especially in its closing scenes. Every thing with her was natural, every thing unconcealed and spontaneous, whether of elation or depression, and known to the observer almost as soon as felt by herself:

"Like light and shade upon a waving field,  
Cour-ing each other, while the flying clouds  
Now hide and now reveal the sun."

The light that shone so sweetly on her dying hours was so much the brighter and more consoling for the darkness that preceded it; more full of consolation to others, and of solid comforts and quiet hope to herself.

The remembrance of her religious life would have given comfort to her friends, even if her last days had set in darkness, but her own deep sense of her worthlessness prevented her from finding in it a ray of hope. "I wish to tell you," said she, "and desire you to make it known to my friends, that my hope of heaven is not founded on my past professions. I renounce them all, and only have hope from what I have experienced on my sick bed." Her expressions of humility in view of her own sinfulness were affecting. "O what a wicked deceitful being! I have been no christian. How impatient during my sickness! It grieves me to think how impatient I have been." "All must go this way. If God sends me to hell, it will be just." Again, "I have hope in Christ, but not assurance; if either fail, it will be myself and not Christ." Afterwards she said, "I am ready to go." At another time, "I am waiting for one glimpse of my Saviour, and then I shall be ready to go. Oh that he would reveal himself. I believe, but do not feel." With her eyes raised and her hands clasped, with distinct and earnest utterance, she said, "My Father! my Maker! my Judge! my God; to Thee I give myself. I am all vileness and wickedness. Wash me, make me pure in thy blood, Oh my Saviour! Be merciful unto me a sinner." "My dear husband, why am I not afraid to die? So near heaven or hell, and yet so calm!" "Jesus! Jesus! my Saviour! God be merciful to me a sinner! Precious Saviour! what a Saviour!" When it was told her that she would probably live through the night, "I had hoped not," was the reply.

On the Sabbath she said, "The Saviour has revealed himself—I am happy—I trust I am not deceived." She remarked to Mrs. H. in the morning, "I wish to say to you, that neither life nor death, nor angels, nor principalities, nor powers—I cannot say the rest, but you know it." That day she partook of the sacrament with much calmness and solemnity, while upon her face played a sweet smile. While her friends were conversing with her, she suddenly uttered this solemn dedication of herself to God, "My Father, my Maker, my God, my Father, my God, my Maker, my Judge! I give myself to Thee. I throw myself upon thy mercy. My Saviour,

wash me; wash me and make me pure. Thou hast promised. I must be saved—I am."

While she thus lingered a little longer from day to day, the reading and singing of favourite hymns, as well as appropriate chapters of the Scriptures, afforded her great delight. At her request, among other hymns they sang "Come humble sinner," &c. and at the words, "Wretch undone without his sovereign grace," she shook her head and said, "O yes! yes!" "It is not because I do not desire to live that I am ready to die," said she; "but God's will be done; I leave it with him." When a dear friend said to her that he only desired for himself as good a hope as they had for her, she replied, "Mind your devotions! mind your devotions! How much better for me, had I prayed more!"

During the last day of life, she was more or less wandering in mind, especially in the early portion of it. Singing was very grateful to her this day, and the close of the day was mostly passed in singing, and among the hymns were some which she called for, "Come humble sinner"—"Alas, and did my Saviour bleed"—"Why should we start, and fear to die?"—"Jesus, and shall it ever be?" At one time she thought herself dead, and asked if she were not an angel, showing how sweetly her soul was occupied with celestial glories. She said, "I expect to sink away, and to die," and just before her last moments, she gave her pulse to the physician, remarking with singular calmness, "How tenacious of life!" After a short interval of pain, she gradually and gently fell asleep upon the bosom of her Saviour.

A death bed is the solemn concentration of all the teachings of God's providence and grace; and as often as a christian dies, the lessons of the death bed are repeated in their most persuasive and most affecting beauty. There are no new ones, that we know of; but the wide world would scarcely contain the books that should be written, were they all at once recounted; and sometimes they are set in such a new light, that they have all the power of new truths, and seem like a voice from heaven.—They are a voice from heaven to the circle of friends that death breaks in upon.

There are some things of a marked

interest in the dying experience of the lovely christian whose death is above recorded. It was delightful to witness the humility and frankness of her spirit, the simplicity and calmness of her views, and the manner in which they naturally opened and followed on the revelation of her Saviour, as the result of the Holy Spirit taking of the things that are Christ's, and showing to the soul. Her deep sense of utter unworthiness, and her abjuration of her christian life as any ground of hope, was striking.—Nevertheless, had she not led a christian life, she had not had dying grace vouchsafed as it was. This is our great lesson.

As the tree falls, so it lies; we may say, also, as the tree grows so it falls. The daily life of every christian is a prophecy of the manner of his death. Happy are they who receive grace to lay this truth to heart, and so to live daily, that God may be able to give them a quiet, if not a triumphal departure.—Grace is a thing to live by; and if it will not make us holy, we shall not have it to die by; for it would be a sort of premium on indolence and sin, if the Lord granted dying grace to those who, reckoning on it, were willing to live without it. Therefore may we be so "filled with the Spirit," that even the comfort we have now in Christ, though it should not be added unto, may be enough to sustain us in passing through the dark Valley of the Shadow of Death. It is only thus that a christian can be useful and happy. Perhaps it is only thus that our blessed Lord can consistently so reveal himself in the end, as to make our passage to glory like that of Christian and Hopeful.

To the many affectionate friends and acquaintances of departed christians, especially to those in this busy, worldly ensnaring town, we earnestly commend the dying note of wisdom and warning, "MIND YOUR DEVOTIONS, MIND YOUR DEVOTIONS!"

G. B. C.

THE CONNEXION OF MIND WITH THE DISCOVERIES OF SCIENCE.

No. 1

Of a series of Papers, by the REV. G. F. RYAN, D. D.

The age in which we live, is not only one of scientific discovery, but of *prac-*

*tical application*; since the minds of men seek the acquisition of knowledge, not more for the sake of *intellectual* improvement, than for the *application* of the *principles*, and the *results* of science, to purposes of general and specific utility. It is obvious, that science, to whatever department of knowledge the term is applied, is not now, as once, imprisoned within collegiate halls, nor regarded as the *toy* of the philosophic monopolist. It is now no longer contemplated as a criminal adventure, that men of plebeian origin should desire the development of their own intellectual energies, and to emerge from amidst the gloom of past generations, and thus escape the *taunt* of ignorance by which the memory of their sires has been dishonoured, and the union of deep poverty, and a lofty intelligence pronounced absurd, if not impossible. It has, also, been observed, that mind has a sublimating tendency, and pressure; and men of a liberal, and enlightened judgment, have inquired, what possible harm could arise from the solution of a mathematical problem, or the successful pursuit of science, by a humble and industrious *mechanic*, more than by those who are *aristocratically* allied? The recent statistics of science have demonstrated, even to men of elevated rank, that mental capabilities have no *necessary affinity* with a *titled genealogy*, and are not restricted, by the infinitely beneficent Creator, to the halls of the mighty, or to the inheritors of lordly wealth, and of princely domains! And what has been the result? The gates which lead to the magnificent temple of science, have been thrown open to all who are solicitous to pass over her but too partially trodden threshold, and to become acquainted with the wonders with which its interior abounds! The distinctions of caste are now repudiated—the terms of monopoly are for ever abolished, and the vast, and inexhaustible treasures of knowledge are unlocked, and rendered accessible to minds of every calibre, and to men of every grade! The citizen of humble birth may now appear in the field of science without danger of being reproached with intrusion, or treated, as if imbecility were his hereditary badge! The *right* of acquiring knowledge, is being more generally understood, and its acquisition admitted as the birthright of all. It is, therefore

matter of congratulation, that inattention to intellectual and scientific improvement is gradually disappearing from the habits of many, even of the humbler classes around us, and that the human mind, even in those circles, is soaring above the disadvantages of station—casting to the winds the restrictions of a parrow, and a bye-gone age, and seeking that aliment which is in accordance with its nature, and essential to its growth and maturity.

Rising in the majesty of its own energy, it leaves the lowly condition to which it seemed once confined, and astounded, so to speak, at its own capabilities, essays to grasp, and longs to comprehend and appropriate the various phenomena of the physical universe by which it is surrounded, and to bring its laws and operations within the range of its close, and profound investigations! Nor are such intellectual efforts meagre, and uninteresting. The mind derives pleasure from the very exercises in which it is employed; while the diligent and devout student, not only feels that every new demonstration of the infinite power, and intelligence of the Deity ministers to his unspeakable delight, but that there is no object of creative energy, however stupendous, or minute, presented by the physical world to the notice, either of the senses, or of the mind, that, in being *what it is*, is *not all* that it *ought* to be, since nothing defective can possibly be ascribed to the operations of *Him*, who is *necessarily* the *primary cause of all things*, and whose *wisdom* is *infallible*, and *supreme*! In those things, therefore, which are the *effects of omnific agency*, nothing physically wrong can, by possibility, exist, or be identified, either with intellectual, animate, or inanimate existence. Physical perfection must be the *necessary* result of the *infinite*, and *essential* perfection of the producing cause; and on the whole of the physical universe, in its laws, and operations, is such perfection imprest. What attributes essential to the functions of *intellectual, animal*, and vegetable existence, have been omitted in the arrangements of *infinite wisdom*, or, have failed in the hands of unlimited power? What better position could have been assigned to the various organs, and members in the animal economy? or, in the external arrangement, and internal organization

of our own physical nature? By the fiat of the Deity, and the decisions of his infinite intelligence, every *member*, and *organ*—every *muscle*, and *nerve*—every *vein*, and *artery*—every *ligament*, and every *bone*, are in their constituent *particles, proportions*, and *combinations*, *what they are*, and *where they are*! Thus their *nature*—their *properties*—their *member*—their *position*—their *uses*, and their *diversity*, and *contributive harmony*, have been *divinely* arranged, and *infallibly determined*! Upon *all* has the Divinity imprest laws, which the loftiest of created minds never could have reached, and which no authority, but his own, can ever abrogate. In the whole of the animal economy, therefore, we perceive that exquisite perfection of *design*, and of *execution*, which is worthy only of a God; and in the whole of the material universe, the uniform operation of those principles, and laws which are immutably subjected to *his* supreme, and irresistible control! The philosopher, and especially the *christian* philosopher, acknowledges, that, not only are these the *results* of a *power* to which nothing is *impossible*, but the effects, also, of *wisdom* immeasurable, and divine. Hence it is, that the operations of the physical universe, are in perfect accordance with the will of the great Creator, and possesses no discoverable tendency to act by other laws than those which are identified with its present character, arrangements, form, and existence. It is, however, obvious that such laws never could have originated themselves. They must have been derived from *Him*, who possessed an essential, and creative right to impose them, and by the decisions of whose will they have been identified with the very being of all material things. But what a blank would the universe be, even to man, if he were endowed with no other, than *mere corporeal* capabilities, and debarred alike of the pleasures, and the faculties of mind! What could compensate for the privation? It, surely, could never be considered as a sufficient compensation, that he is made to go upon *two* legs instead of *four*: much less will it, I conceive, be contended, either that *mind* itself is *matter*, or, that *thought* is the result of the arrangement of material elements! It is obvious that mind is distinguished by *none* of the *essential properties* of *matter*, and, there-

fore, cannot be itself material, and that no arrangements of material elements, can impart a power which the elements do not essentially possess. It requires but little reflection upon the exercises of mind to demonstrate, as far as such a fact is capable of demonstration, that in all its essential properties and operations, it is distinct from matter, and capable of performing all its peculiar and sublime functions, independently of its present vehicle and ally. Independently of mind man would be altogether incapacitated for intellectual delights, and his pleasures would rise no higher than those of the mere animal, or brute. The splendor and beauty inseparable from the sublime operations of the power and the wisdom of God could afford to him no mental joy, nor inspire within him the emotions of sacred homage, or of grateful praise! But not thus has the supreme Jehovah dealt with man. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Under the influence of such an inspiration, we love to contemplate the Deity in his works; and though the renewed soul contemplates infinitely higher wonders in the redemption of the cross, than it is possible for the physical universe to present, yet we cannot but admire the goodness, as well as the wisdom of that benevolent Being, who has capacitated the mind of man for the pursuits of science, and adapted those pursuits to the very nature, and solicitudes of mind!

Oct. 13, 1842.

(To be continued.)

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## Correspondence.

The Editor wishes it to be distinctly understood, that although it is his desire to afford his Correspondents an opportunity of freely expressing their opinions, in this department of the Magazine, he is not to be considered responsible for such opinions. All letters involving facts, must be authenticated by the name and address of the writer.

ON THE PROPRIETY OF MAKING TOTAL ABSTINENCE A CONDITION OF MEMBERSHIP IN A CHRISTIAN CHURCH.

The following excellent paper, from the pen of our highly esteemed friend and fellow-labourer, John Andrew,

Jun., has been called forth by a note appended to the "Address to Professing Christians," printed in our last number. We little thought, when we penned that note, it would have given rise to so admirable an article on this important question. The paper is doubly valuable, inasmuch as it is written by one who has been for years one of the most modest and acceptable advocates of the good cause. We trust it will be read thoughtfully and prayerfully by our christian friends. We are quite aware that many moderate-drinking christians will again condemn us for thus boldly stating our opinions, but their opposition will never deter us from promulgating what we believe to be truth. We shall be happy to insert a well-written paper on the other side of the question, should any well-informed opponent think proper to favour us with one. All that we seek is truth, on this and every other subject bearing upon the happiness of the church, and the conversion of the world.—Ed.

To the Editor of the Christian Temp. Mag.

Leeds, October 9, 1842.

DEAR SIR—A note in the last number of your publication induces me to offer a few observations on this highly important subject. I believe the time is fast approaching, when it will be extensively considered. I am quite aware that, at present, in many quarters, the mere mention of such a question will excite no small displeasure, and be deemed indicative of an ultra-pharisaical spirit. We must not, however, be influenced by such considerations as these. To "the law and to the testimony," we appeal, and by its decisions we are wishful to be governed.

Permit me, at the outset, to place before your readers, the following extract from an excellent pamphlet, on "the scriptural duty of churches in relation to slaveholders professing christianity;" by Dr. F. A. Cox, of London, published last year. In the following remarks, the Dr. shews very clearly, what the New Testament teaches on this subject, and lays down principles which, it will be

shewn, are applicable to the case before us.

"In determining upon the course which a christian church ought to pursue, in the exercise of discipline with respect to sins, not specified by name in the apostolic writings, regard must be had to moral analogy and the general principles of christianity. It would be too much to expect that every sin, or even every gross sin, of which human nature is capable, should be distinctly pointed out; and absurd to maintain, that the omission of it, in the enumeration of crimes, would justify a church in overlooking it. In judging what may be the ground of excommunication, it is proper to observe the character of those sins which are particularized and condemned; and also to compare them with others which may not be named. It may, and in fact does happen, that there exist iniquities unmentioned in the sacred records, as base in nature, and as injurious in practice, as most or any of those which are described, and even of far greater malignity than several that are comprehended in apostolic denunciations. It may, and does also happen, that sins not named virtually include within themselves several, as inevitable concomitants or consequences, which are so specified and condemned. Persons *walking disorderly*, who are *busy bodies*, are to be withdrawn from, as well as the *proud*, the *highminded*, the *unthankful*, those who are *disobedient to parents*, and others who are classed with the *covetous*, with *blasphemers*, and *traitors*. The *railer* is, too, united with the *drunkard* and *extortioner*. This shews the extensive application of the principles of christian morality; which are still more plainly and strikingly illustrated in the discourse of our Lord on the Mount. No one could think of arguing, that should a professing christian be guilty, for example, of engaging in a duel or frequenting a theatre, he is not liable to the discipline of the church, because, neither the one nor the other are, by name, interdicted; although *duelling* is, in fact, *substantial MURDER*, and attendants on the theatres must be held as 'lovers of pleasure.'"

"It is evident that there are some sins in the apostolic enumeration, of a more private and limited range of influence, less atrocious, and less notorious than others not particularly specified. If the former are to subject their perpetrators to the severities of church discipline, the latter, *à fortiori*, demand a similar visitation. Can there be any pretence for rejecting the busy body or the railer, and cherishing the oppressor of the bodies and souls of men?"

I might extend my quotations, but it is not necessary. The above extract

clearly shows that the New Testament warrants christian churches in exercising discipline, in reference to sins and evil practices not specifically condemned therein. The truth of this position will, no doubt, be admitted by a large portion of professing christians. The only question to be decided, is this, is the practice of drinking alcoholic fluids one which ought to be thus treated? This may be easily solved. To adopt, in part, the language of Dr. C., I would ask, "can there be any pretence for rejecting the busy body or the railer, and cherishing the user of poisonous drinks?" That there is abundant evidence to show that all intoxicating liquors are poisonous in their nature, I am fully persuaded. It is not now a matter of opinion, but one of fact. To question this, is to display ignorance of what science, history, and the experience of millions unitedly establish. On physical grounds, therefore, the course, now recommended, would be justifiable. There are, however, considerations of a higher character, which must not be overlooked. Intoxicating fluids not only injure the body, but most seriously affect man's nobler part. They weaken every good motive, and strengthen every bad one. They not only unfit men for the proper management of their secular affairs, but for the right performance of the duties of religion, and this too, in numerous cases, where there is *little or no appearance of being at all under the influence of intoxicating liquor*. Strong drink is a mighty instrument, in the hands of the enemy of souls, to entrap, delude, and ruin the souls of men; and it is a fact, which cannot be disputed, that it is the chief cause of excommunication in almost every christian church in the land. I know of nothing which has brought so much disgrace upon the christian name. It has caused the infidel to blaspheme, and led many to pronounce our holy religion as nothing better than "a cunningly devised fable."

I quite agree with you, "that in churches which have been long established, there would be great difficulty in adopting the principle of total abstinence as the test of membership." Indeed, as in most British churches the drinkers of intoxicating liquors constitute the *majority*, it would be perfectly useless for any member to propose such a test. There must be more energetic and systematic

efforts to diffuse light and knowledge on the temperance question. *Christians* must be left without excuse. I do think, however, that there would be quite as much propriety in exercising the discipline of the church upon a member using intoxicating liquor, as upon one who frequents the theatre, even occasionally; or wastes his time in playing at cards. Strong drink has ruined more souls than these two practices ever did.

Where a new church is formed, this momentous question should be duly considered. If on the congregational plan, that is, each church managing its own affairs, which I believe to be the *only one for which there is scriptural authority*, the introduction of such a test will, in many cases, be quite practicable. It is generally admitted, that it is much easier to begin upon sound principles, for the prevention of a particular evil, than to make a change afterwards. Let those who denounce such a test, show what important difference there is betwixt the case of slavery and the practice of drinking intoxicating liquors. If a comparison were instituted betwixt the two evils, it might be shewn, that blasting and withering as has been the influence of slavery, that of strong drink has surpassed it in a fearful degree. I am quite aware that many eminent ministers and christians in Great Britain, would not exclude a slaveholder from christian communion. Why? One reason which they assign is rather significant. In the Congregational Magazine, for 1840, or '41, Dr. Andrew Reed, in a letter on this subject, stated, that on the same ground it would be right to introduce a *temperance* or *peace* pledge. It is very common to object to a good principle, because of what it will lead to, if conscientiously carried out. Such conduct does not indicate the presence of high moral courage. If the principle be unsound, it ought to be rejected irrespective of consequences. Let it not be supposed that I am indisposed to the use of all prudence and discretion in the carrying out of views, which I deem sound and scriptural. The admission I have made on the difficulty of acting upon this principle in old-established churches, shows this. In such churches it is a question of time, and I should be as much opposed as any one to any thing like rashness, or an uncharitable mode of procedure.

Before I conclude, permit me to allude to the practice of many christian churches in refusing membership to those engaged in the retailing of intoxicating liquors. I know there are not many of this class who are disposed to apply for admission, such is the irreligious tendency of this body and soul destroying traffic. I recently heard of numerous instances, in one of the Midland Counties, of publicans and beer shop-keepers sustaining official situations in christian churches. This state of things would excite the astonishment of many moderate-drinking christians. It is, however, quite as justifiable as allowing wine and spirit merchants, maltsters, and brewers to occupy similar situations. Again, if it be wrong to make and sell intoxicating drinks, it is wrong to drink them. If, too, these makers and dealers, whether engaged in the wholesale or retail trade, are unfit persons for christian communion, on what principle can it be shewn to be proper to retain the *supporters* of the traffic? If the latter are innocent, so are the former. Would a christian missionary, laboring in an opium country, be justified in communing with either a user of, or dealer in, that infamous drug? The idea is repulsive to us, who have no prejudices or customs to blind us to the demoralizing and destructive character of this deadly poison. There is no essential difference betwixt the two practices, and the two modes. Let it be shewn that the practice of drinking alcoholic drinks, is a matter of indifference, and we will relinquish our position. Until this be done, we shall abide by it, and do all we can to increase the number of its advocates.

We, by no means, unchristianize those who do not see with us on this point. God forbid. Many of them are men of piety, faith, and prayer. On this point we deem them in error. This, however, is not the question. "Too many," says Dr. Cox, "suffer their judgment to be perverted by their sympathies, and plead that, notwithstanding conduct which, though invested with plausible excuses, cannot be defended, persons may be excellent christians; but the question for us, in carrying out the principles of the evangelical economy, is not what any man *may* be in his heart—in the judgment of God, or in our own charitable opinion, but what the law of Christ de-

mands—what christian principles require in regard to a professor of religion.”

With best wishes for the success of your efforts, and praying that many may be added to your church, such as shall be eternally saved,

I remain, dear Sir,

Yours truly,

JOHN ANDREW, JUN.

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### DANCING AT TEMPERANCE SOIREES.

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We have copied the following article from the *Temperance Lancet*, an able publication, edited by a master hand. As it contains some of our own views on the subject of Dancing, we hope those who have questioned us on that point will receive this as a reply to their interrogations.—ED.

“We regret to observe that, of late, several Balls have been held, both in town and country, under the auspices of total abstinence societies, and that a disposition is manifested by some inconsiderate persons to introduce dancing at our soirees. Against this impending evil we would lift up our warning voice, as, while it can do our cause no manner of good, it is very likely to do it a great deal of injury.

“We are friendly to every harmless amusement, and have no wish to curtail the rational enjoyments of either old or young. Indeed, we think that health and happiness might be promoted by an addition to our innocent recreations; but, whatever may be our sentiments regarding the harmlessness of promiscuous dancing as a pastime, we are decidedly of opinion that to introduce it as part of the entertainment at teetotal soirees is most improper and unwise. The world is divided into two great parties about dancing—one maintaining, from scripture, that its tendency is immoral, the other that it is quite harmless; and if abstinence societies patronise balls, they, in effect, decide that one of these parties, which includes many eminent and pious persons, is wrong, and that the other is right, thereby introducing sectarianism and strife into their proceed-

ings, breaking the rules which sternly forbid every thing which has such a tendency, and exposing us to the reproaches of those who, disliking our principles, rejoice at getting a well-founded objection against our proceedings. This latter circumstance is, of itself, a sufficient reason why we should abstain from dancing at our public meetings. It causes our good to be evil spoken of, and increases the hostility of our opponents, without, in any degree, benefiting ourselves. Pious persons, who have become convinced of the impropriety of longer countenancing ‘the drinking customs,’ and are almost prepared to join our society, feel repelled from us when they behold on every wall announcements of ‘*Soirees and Balls*,’ in connection with such and such a teetotal society or Rechabite tent, tickets of admission to which are sold indiscriminately to every person who may apply for them. They cannot unite with those who, in their *associated capacity*, get up and patronise amusements which they consider to be most demoralising in their nature and tendency, and calculated to attract the profligate and the vain, and to expose the weak and the inexperienced to temptations which every wise person should flee from. In such circumstances our duty is plain. We should give ‘no offence to any one,’ nor indulge ourselves in even a harmless recreation, if, by so doing, we might repulse from us a single friend, or in any way injure the benevolent enterprise in which we are engaged. Teetotalers should be the readiest to practise such small acts of self-denial, and the last to object to such reasoning, as it is just their own principles legitimately carried out. If our dancing grieves a brother, or spreads a snare for him, as Christians, and as teetotalers, we are bound to abstain from it.

“Whether dancing be right or wrong, it is evident that, as abstainers are divided on its lawfulness, teetotal societies are decidedly *overstepping their bounds* when they patronise or get up balls.—They might, with equal propriety, because a portion of their members are fond of horse-racing, and make considerable journeys to gratify their taste, hold teetotal horse-races, and assemble all the *blacklegs* and rascality in the country; or, because another portion are fond of theatrical exhibitions, get up a play, and

collect together the multitude of doubtful and disreputable characters who are usually found at such vicious entertainments. The principle is bad, and will not stand examination. Let teetotal societies abide by their tea-parties, which all sensible persons agree in thinking useful and entertaining, and abandon balls, which many, both in and out of the societies, think to be useless and hurtful. *But if any teetotalers wish to dance, or think it a good work to get up a ball, no one can hinder them; they are free to dance as often and as long as they please: only they must get up their balls as individuals, and not as societies.*—While they amuse themselves as they think fit, and spend their time each in the way he thinks most profitable to himself and pleasing to his Maker, they should be careful to do nothing that will degrade our cause in the eyes of the public, or alienate from us the affections of those persons who have hitherto been our unwearied advocates and most liberal friends.

### Review.

REVIEW.—*The Metaphysics of Owenism Dissected. An exposition and defence of the philosophical doctrine of causation and the formation of character, of the free will and responsibility of man, and the existence of Deity, against the dogmas of Owen.* By V. R. Lees, Ph. D. author of the "PRIZE ESSAY, on Deut. xiv. 26;" "The Strong Drink Question," &c., &c. London, W. Britain.

It is with peculiar pleasure we take up our pen to recommend this very masterly defence of the great fundamental verities of our holy religion, against the wild vagaries of the founder of the community of Socialists. Mr. R. Owen, when speaking on one occasion of that system of which he is the unhappy parent, egotistically remarks "I have come in contact with the primest and finest minds in the world, but I have never found one individual who understood the subject." Notwithstanding this egotistical boast, we think the author of the volume under review, perfectly understands the theory of Owenism:—with all the features of Mr. Owen's bantering he is evidently well ac-

quainted, and he has exposed its monstrous deformity in such a manner as to make every thinking person fall out of love with it.

Dr. L. with his accustomed philosophical acumen has traced the iniquitous system through all its intricate windings, and has most triumphantly rescued our common christianity from the hands of one of its most bitter antagonists. In order to awaken in the minds of our readers a desire to possess the volume, we shall make an extract or two from its pages. Before we do so, we would just ask those persons who may be fascinated by the system in question, to ponder well, ere they rush into that inextricable labyrinth, which Mr. Owen has succeeded in forming, the powerful argumentation of our author. Let them also look back on the past, in order that they may acquaint themselves with the effects of infidelity, as exhibited in the conduct of nations, as well as of individuals, and they will then discover, that where infidelity in any of its forms has triumphed, virtue and happiness have fled from the abodes of men.

Dr. Lees thus sketches the character of the mind of the man whose day dreams have attracted such general notice.

"Individually, MR. OWEN is one of the most unbounded and confirmed dogmatists, because one of the most feeble reasoners, that vanity ever set up for a public instructor. He is essentially a man of one idea—an idea which he has nursed and cherished until it has outgrown all natural proportion, and dislodged what measure of common sense he may originally have possessed. Operating as a MONO MANIA, and eclipsing the light of sober thought, the wildest declarations are hazarded under its influence. Thus he has been frequently known to assert, in the face of large and intelligent assemblies, that he regarded them just as he did the unhappy inmates of Bedlam—as objects exciting pity, and requiring the treatment of the insane! Mr. Owen erects his system upon two great fundamentals—first, that "the world is one great lunatic asylum," second, that "he is the only rational being amidst the presiding insanity." Mr. Owen is a second Archimedes, who professes to have discovered a place on which to fix his lever for moving the world! This platform consists of five fundamental facts, and twenty laws of human nature! These facts and laws are a number of truisms curiously and variously expressed, united to a number of truly absurd metaphysical assertions, the existence of which is purely nominal and solely confined to the

pages of the Social Bible. By placing his lever upon this wonderful piece of paper and print, Mr. Owen proposes to lift our insane globe from the depths of social wretchedness up to the very heaven of social bliss! with this absorbing PREPOSSESSION for his breast plate, he encounters "the primest and finest minds," and escapes unpierced. Armed with the panoply of this most enormous and insane PREJUDICE, he stands mail proof against the best directed shafts, and the sharpest arrows of argument fall harmless at his feet! Indeed, while these overgrown *dogmas*—these *idols of the den*, as Lord Bacon calls them, remain undisplaced, facts collected, and framed, upon the acknowledged principles of inductive logic, might, with equal utility, be addressed to the winds and waves, as to the founder of Owenism."

We are sorry that our space will not allow us to do any thing like justice to the work now before us. We have only room to add, that the author has with an ingenuity and perseverance which does him the highest credit, carefully examined, and fully exposed that monstrous compound of ignorance and impiety which too many wish to substitute for the Gospel of Christ, and every one who possesses the most latent spark of religious feeling, must acknowledge his obligations to our excellent friend, for having with unwearied zeal, successfully torn the specious covering from so withering a system of infidelity. We not only wish this work an extensive sale, but also that its pages may be attentively perused, that songs of gratitude may ascend to God for the blessings connected with that religion, in behalf of which our fathers bled, and which Dr. L. has so triumphantly rescued from the hands of those who would rob us of its rich consolations.

REVIEW.—*The Temperance Messenger.*  
Cook, Leicester.

This monthly periodical is edited by a warm friend to the cause of true temperance. It is a very cheap and useful publication, and has our very cordial approval.

REVIEW.—*Teetotalism tried by the test of Scripture; a Sermon, by W. J. Shrewsbury, Wesleyan Minister.*

We only need mention the name of the excellent author of this sermon, to

recommend it to our readers. Mr. S. is well known in the Temperance world, as a thorough going advocate of those great principles which are attracting general notice throughout the world. It is truly reviving to see a returned Missionary, who has suffered much in his master's service, thus devoting his talents to a cause, which aims at the removal of those hindrances to the spread of the Gospel, over which every minister, and especially missionaries have often mourned. Let those Wesleyan friends who deem our cause unscriptural hasten to possess themselves of this admirable discourse; let them read it with minds unwarped by prejudice, and in the spirit of prayer, and we do not fear the result. It is full of truth—*strong* wholesome truth, and ought to be placed in the hands of every Wesleyan in the kingdom.

REVIEW.—*British permanent Documents; or supplements to the Temperance Advocate.*

These valuable papers are printed under the careful supervision of Dr. Lees. They contain much valuable information extracted from the writings of men of eminence, who have long since "fallen asleep," as well as from the writings of living authors. They ought to be taken in by every one who wishes to be "rooted and grounded" in his attachment to the principles of true temperance. We wish they may be very extensively circulated.

#### THE EDITOR'S JOURNAL.

"Saw ye not the cloud arise,  
Little as a human hand?"

Monday, September 5th. I enjoyed the church meeting, at three. Preached a second sermon from "Worthy is the Lamb," to an attentive and numerous congregation, at seven. Brother Till presided at the temperance meeting, and Mr. Stephenson, from London, delivered a pleasing lecture.

Tuesday, 6th. Spent the whole of the day in visiting the members, and met the class in the evening. O Lord, send us now prosperity! Amen.

Wednesday, September 7th. Spent part of this day in visiting the members. Preached in Mariner's-Court, in Sykes-Street, at seven, to an attentive company.

Thursday, September 8th. Attended a temperance meeting, at Brother Vinson's, who, with Messrs. Radford, Loten, and myself, addressed the meeting.

Friday, 9th. Engaged partly in visiting, and in preparing matter for the Magazine. Heard Eustace Carey preach in George-Street Chapel, in the evening.

Lord's Day, September 11th. This morning I preached to a serious and very attentive congregation, from Numbers x. 29., "Come thou with us," &c., and had power to believe that the invitation to church fellowship would not be in vain. I feel assured that I shall hear the call responded to. Lord, grant me the desire of my heart! Amen! Met the class at half-past two, and received *five* new members into the church. I have always found that when good is likely to be done, Satan employs means to prevent it, and sometimes even *good* men allow themselves to be thus employed. To-day, however, he was frustrated in his designs. Hallelujah, the Lord reigneth! At six, I delivered a short address in the open air, and at half-past six, I preached, but not with my usual liberty, from Psalm lxxii, 15 ver. Led the prayer meeting after preaching.—This day would have been to me a day of rest, but for the hindrance above mentioned; as it was, the evening service was not a season of enjoyment. It must needs be that offences come. The human mind loves truth, only as it is influenced by the good spirit of God. I was enabled to meet the difficulty in question, with firmness, and I trust, affection.—Lord, give me more patience! Amen.

Monday, September 12th. Attended the Church meeting at 3—preached to the people in Nile-Street Chapel at 7. on the "divine fidelity." Brother Radford took the chair at the temperance meeting, and myself and Brother Gaunt and Loten were the speakers. We made the monthly collection, and though few persons were present, nearly 12s. was collected. Attended the Temperance Committee after the public meeting.

Tuesday, 13th. Grimsby Festival. A goodly company sat down to tea. The meeting after the tea, was an animated one. One of the Grimsby Brethren whose

name I have forgot, very ably presided, and myself, the Rev. J. A. Bastow (Primitive Methodist) and Mr. Scoffin of Ashby, (Wesleyan) were the speakers. The Hall during the meeting, was well filled.

Wednesday, 14th. Held a free conversation meeting in the chapel. Subject "The right way of worshipping God."—Messrs Ramsey, Easingwold, Holdstock, Gaunt, and a friend not in the church, took part in the conversation, the subject of which was adjourned for further consideration. I was glad to find that all who spoke were decidedly opposed to noisy worship, though all approved of a hearty response during prayer.

Thursday, 15th. We had an excellent little temperance meeting at Friend Holdstock's in Sykes-Street. Myself, and Brother Gaunt and Till, were the speakers, the two latter Brethren spoke admirably, and the people seemed to profit by their addresses.

Lord's Day, 18th. I preached at half-past ten, and half-past six, in Nile-Street, from Isaiah xxxii. 2nd verse. In the afternoon our church meeting was well attended, and the subject of conversation was "Christ the rock of the believer." At half-past five I spoke on the Dock Green.

Monday, 19th. Met the Class at three. Preached an hour and a half from Deut. xiv. 25, 26. Attended the Committee after preaching.

Tuesday, 20th. At the class.

Wednesday, 21st. Disengaged.

Thursday, 22nd. Brother Loten and I held a temperance meeting in Albert-Street. I had scarcely commenced my address, ere a *good* lady, who I learnt afterwards was a member of the Independent Methodist Church in Osborne-Street, indecorously sprung from her seat, and exclaimed "I won't bear any more!" and rudely left the meeting. I wish the good lady may study good *manners*, ere she ventures to attend another meeting! What an example she set to the irreligious persons who were present. "Ye are the *lights* of the world," but the light emitted by the female in question, was not such as would attract the godless to the cross. Thank God, I minister in holy things to none, who are opposed to the good cause of Temperance.

Lord's Day, 25th. Yesterday I was

favoured with a visit from the Rev. W. Morgan, B. D. I was glad to find this venerable clergyman increasingly interested in the Temperance cause. "As iron sharpeneth iron, so does the countenance of a man his friend." I preached this morning from Psalm xxxiii. 19., "Many are the afflictions of the righteous, &c." At two o'clock, we had a goodly number at the church meeting and at six I preached to a more numerous auditory than I have had for some time past, from 1 Timothy 1, 15. I had liberty in preaching, and I hope good was done.

Monday, 26th. I enjoyed the church meeting at three, but I was subjected to great annoyance after it had closed. At seven, notwithstanding, I preached with liberty from "Wist ye not that I must be about my father's business." Luke ii. 49. Mr. Radford presided at the temperance meeting; and Messrs. Rathbone and Wrigglesworth delivered two useful addresses. The committee met after the meeting. A day of trial.

Tuesday, 27th. During this day I have been the subject of great depression, but at the close of the evening I was enabled to catch a glimpse of the "rest that remaineth for the people of God."

Wednesday, 28th. Visited Miss Haddon's dying father. Glad to find him sweetly resting upon the blood of the covenant, and waiting for the coming of his Lord. Through grace he has passed uncomplainingly through a "great fight of affliction," and has been enabled to say "my father's hand prepares the cup, and what he wills is best." After he had satisfied my mind, that all was right with him respecting eternity, I commended him to God in prayer, and left him. A short time after I retired, his spirit left the house of clay. "Is not this a brand plucked out of the fire?" Here we see a man who had lived a stranger to God, brought at the eleventh hour to the foot of the cross! There are some who doubt the possibility of poor sinners finding mercy at so late an hour of their existence, who, to use their own phraseology, have no hope of, or faith in, a death-bed repentance. I confess I never feel backward in offering salvation to any sinner, and I would offer it, even if half of the last step into eternity was performed.—"To the very hour of death," I think with Dr. Chalmers, "the remedy provided in the Gospel is within the reach

of all, and any who will may have it applied. To the very last moment of a trembling sinner's life, it is competent for me, and for every Minister of the Gospel, to urge it upon him, in all its largeness, and in all the universality that belongs to it—and to assure him, there is not a single deed of wickedness with which his faithful memory now agonizes him; not one habit of disobedience that now clothes the retrospect of the past in the sad colouring of despair, all the guilt of which, and all the condemnation of which, the blood of the offended Saviour cannot do away." Attended the conversation meeting at half past seven, but did not enjoy it.

Thursday, 29th. Spent part of the day in visiting. This day I met with what was for the moment a *painful* disappointment; but while I was ruminating upon it, the words "hope thou in God, for I shall yet praise Him, who is the light of my countenance and my God," were applied so powerfully to my mind, as greatly to abate the pain the disappointment in question had caused me to feel. In the evening, I attended a Temperance meeting at Brother Gaunt's in the Groves. After I had delivered a brief address, Messrs. Vinson, Houghton, and Sabine, spoke of the good they had received thro' the adoption of Teetotalism. These cottage meetings form admirable schools for training young speakers.

Friday, 30th September. Visited Miss H. and found her quietly resigned to the painful bereavement she had been called to experience. Visited several other members, and found them anxious for the prosperity of the cause. Attended the Temperance Committee at night.—Another week has nearly passed away, and yet how little has been done to promote the glory of God. What poor nothings we are! O Lord, arise, help and deliver us for thy name's sake! Amen.

Lord's Day, 2nd October. I preached to a goodly number of persons this morning, from Rom. xii, 1, 2. We had an excellent prayer meeting at two, which was well attended. At six, I preached to the people from 1 Peter iv, 16, and after preaching I administered the Lord's Supper, "without the drunkard's wine" to the members of the Church and other friends. The congregation in the evening was numerous and attentive.

Monday, 3rd. Met the class at three.

Preached again from Rom. xii, 1, 2, at seven. Messrs. Radford, Gaunt, Capt. Symonds, and Brown, spoke at the Temperance meeting, at which pledges were taken.

Tuesday, 4th. Met the class.

Wednesday, 5th. Attended the weekly meeting of the Christian Temperance Mutual Instruction Society. Met the Deacons after the meeting.

Thursday, 6th. Attended a Temperance meeting in Sykes-street. Myself, and the brethren Rathbone, Gaunt, and Sabine were the speakers.

Friday, 7th. Met the Temperance Committee, and made arrangements for the forthcoming Temperance Tea Party.

Sabbath Day, 9th. I preached at half past ten, from Heb. xiii. 18. "Pray for us;" and at two, met the class, but there were several members *absent*. When will this crying evil have an end? At six, I preached to a very attentive congregation, from Philipians i, 6; after preaching, I read Mr. Andrew's excellent letter on "the propriety of making total abstinence a test of membership in a Christian Church;" and I trust it tended to establish the members in their attachment to the principle upon which the Church is established.

Monday, 10th. I preached to a good congregation at seven, from Ephesians v, 6. Mr. Radford, myself, Heeley, and Dimpleby spoke at the Temperance meeting, after preaching.

Tuesday, 11th. Preparing for the festive tea meeting, to be held next Thursday.

Wednesday, 12th. Attended the Temperance Tea Meeting, at the Freemason's Lodge. Mr. Wilbe presided, and myself and the Revs. Ayre and Stamp were the speakers.

Thursday, 13th. We held a Tea meeting in Nile-Street Chapel, in behalf of the Society and Church. Upwards of 120 sat down to partake of most excellent fare, *gratuitously* provided by several ladies of the congregation. The chapel was adorned with appropriate mottoes, and had altogether a very cheerful appearance. Wm. Gordon, Esq., M. D., F. L. S., ably presided, and the meeting which was numerous and respectable, was addressed by the Pastor of the Church, and Messrs. Oliver, (New Connexion) Metcalf, (Wesleyan) and R. Firth and Wilbe. A

collection was made during the meeting, which together with a few contributions previously given, amounted to upwards of fifty shillings. Several pounds will therefore be realised by this party to aid in carrying on the cause.

Friday, 14th. A day of rest.

Sabbath, 16th. Preached to an increased number of hearers at half-past ten, from John v. 28, 29; there were few tearless eyes during the delivery of the sermon. We had an excellent prayer meeting at two, and at six I preached to a still larger congregation than we had on the previous sabbath evening, from Acts xx. 24. This has been a day of rest.

Monday, 17th. I preached at seven, from Canticles v. 16. At the Temperance meeting Mr. Radford presided, and Messrs Holdstock and Webster were the speakers. I heard the last named speaker with considerable pleasure, his speech was well delivered, and admirably calculated to do much good.

(To be continued.)

WHY DON'T MINISTERS PRAY FOR THE TEMPERANCE SOCIETY, AND ENCOURAGE THEIR FRIENDS TO AID THEM IN THIS DUTY?

By the Rev. Peter Sibree, Independent Minister of Birmingham.

The following excellent paper was sent to the Editor of the National Temperance Advocate, and it appeared in that invaluable periodical last month. We believe the writer has a Brother, a Minister of an independent Church not a hundred miles from Hull; we commend this letter to his notice and that of the members of his Church, as well as all the Churches of Christ in this town.—Ed.

In reply to the above question it has been said, I think unjustly, that the temperance society's advocates are undermining the authority of revelation, and giving an indirect sanction to infidelity. Believing as I do that this is not, in every case at least, the real cause, perhaps you will allow me to state, in your publication, the results of a temperance prayer meeting held in connexion

with my church and congregation, with a view in some degree to refute this allegation, and to show that so far from the cause of temperance being allied to infidelity, it is the chosen and constant handmaiden of religion, and, though not a substitute for the Gospel, is certainly a stepping-stone to the enjoyment of its blessings. It is not true that we make teetotalism a test of church fellowship, but I do, for one, think it right to urge it as a duty on our members to bear this subject on their minds at "the throne of the heavenly grace."

If it is right, as Mr. Buckingham says it is, that a moiety of our property saved by our adherence to the temperance cause, should be given to aid its funds, surely some demand should be made on the ministers of the gospel, and by them upon their friends, for a share in their prayers. Yet this sacred cause is seldom noticed in the pulpit, or at the social meetings so frequently held for prayer, amongst us.—Missionary monthly prayer meetings have long been upheld, and may they continue to be sustained with increasing interest! but are we right in losing sight of a channel of usefulness which God has so wonderfully blessed, and which has obtained in a short space of time even more adherents in our country than the cause of missions? I trust I shall not be suspected of wishing to support one society by depreciating another. But prayer is assuredly needed for the downfall of Bacchus as well as of Juggernaut or Vishnu, or the whole rabble of heathen deities. His worshippers are so numerous—his shrine is so near us, and such repeated and lamentable instances are constantly occurring of our christian brethren, one after another, becoming the votaries and the victims of this destructive divinity, that, in my view, it is impolitic and unwise, not to say sinful, to manifest indifference to it.

I rejoice to state that the temperance society is gaining ground in this town. And I believe it will add to its stability and permanence if the subject becomes incorporated with our prayers. No individual should plead for a cause with his fellow man for which he cannot sincerely pray to God. And it is the unalterable conviction of my mind, that no Christian minister can consistently advocate the habitual use of intoxicating drinks, and at the same time pour out his interces-

sions before heaven, that divine grace may teach him and his flock to live soberly and godly in the present evil world.

As an encouragement to my Christian brethren to seek the divine blessing on the temperance society, I beg to state that I have preached the doctrine of total abstinence and its advantages on festive seasons for several years past, and nothing but good has resulted from it. Additions have been made to the church, and our society purged of its inconsistent members. Last Christmas, after a service of this nature, it was announced that a devotional service would be held in the vestry, to plead with God for his blessing on the temperance society. These services have been so well attended, that they have been continued weekly every Friday since. I am free to confess that I felt a little jealous lest we should give a disproportionate attention to the subject, when compared with the spiritual wants of the world. But it is easy to see that this is connected with, and will infallibly prepare the way for, the consideration of these subjects. I must leave the fact to be explained by those who have more christian philosophy than myself, that on these occasions for prayer, our members meet in greater numbers, and appear to be more in earnest than on ordinary occasions. I suppose one reason is, that the evil of drunkenness is apparent to every one, and this species of idolatry comes nearer home.

I sincerely wish the cause to have its proper place in every public movement, and in the affection of all our hearts, but I regret to think that with some ministers it has no place at all; and if they excuse themselves from countenancing the temperance society, because the remarks of some of its advocates are severe, (and none has denounced or deplored a spirit of censoriousness more than I have,) and while they neglect to offer one single petition to heaven for its prosperity, and seem not to care a rush about the cause, and would rather it would sink than swim, should they not ask themselves whether these censures are altogether unmerited?

In humble dependence on the divine assistance, we purpose to persevere in our efforts to counteract the reproach both of infidelity and censoriousness, by earnest prayer. The vestry, in which we have assembled, and which would not

hold above sixty individuals, and has been generally filled, and sometimes overflowing, we have within these few weeks taken down to convert it into a more spacious room for a day school and temperance prayer meetings; and we hope, with improved accommodation, to have an increased attendance on these delightful devotional occasions. I have only to add, and I do so with heartfelt and grateful emotions, that after six years' experience of the benefits resulting from total abstinence, and witnessing its blessed tendency in aiding the cause of truth and holiness, in my own heart, in the church, and in the world, I trust I shall be enabled with my dying breath to commend this blessed cause to God in my prayers.

## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

*Best according to nature.*—The Earl Stanhope in one of his temperance addresses said, "The Almighty gave us corn, but not gin; grapes but not wine; barley but not ale; in the form which God gives them they are nutritious and valuable; in the state into which man changes them, they are injurious and destructive.

*Intemperance & Madness.*—At Thorne in this county, (Yorkshire,) a drunken shoemaker attempted to assault children as they passed him, but all escaped, until he met a poor idiot, whom he stabbed in the back, and he died of the wound in three hours. The murderer, it appears, was in a state of madness from *strong drink*. How many persons possessing great natural irascibility of temper and of nervous constitution, through the practice of intemperance, become literally mad, the reports of Directors of Lunatic Asylums fully testify. It appears, from statements which have recently come to my notice, that in the Hanley Asylum, out of 372 cases, 219 or nearly 59 per cent., arose from physical causes, and that out of 113 males, 60 became insane from intemperance! the remainder, from epilepsy, paralysis, &c.; no doubt, many of them having their origin from the same cause. O! when will christians open their eyes to the miseries produced from

this evil, and be no longer found countenancing indirectly the drunkard's doom?

W. P. P.

*Danger of parleying with temptation.*—I have sat upon the sea shore, and waited for its gradual approach, and have seen its dancing waves and white surf, and admired that He, who measured it with his hand, had given it such life and motion. I have lingered till its gentle waters grew into mighty billows, and had well nigh been swept from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye, and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montague*.

*The graves of the good.*—He, whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefitted mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual nature.—*Southey*.

*Sacramental Wine.*—The obstacles which wine throws in the way of the Gospel, can be numbered only by Him, who knows "the secrets of all hearts." Unless a christian can take such wine to his family altar, and, whilst viewing its ravages on the church, devoutly thank the Lord for giving it as an emblem of his death, it may be asked, "can the use of it in the holy ordinance of the Lord's Supper, be safe?" Let every good man be fully prepared to say, *it is safe*, before he again approaches the Eucharistic table, on which such wine is found.—*R. Firth*.

*A Drunkard.*—Look at that grey-headed man, of three-score and upwards, sitting by the way-side. He was once an elder of the kirk; and a pious man he was, if ever piety adorned the temples—"the lyart haffets, wearing thin and bare"—of a Scottish peasant. What eye beheld the many hundred steps that, one by one, with imperceptible gradation, led him down—down—down to the lowest depths of shame, suffering, and ruin! For years before it was bruited about that Gabriel Mason was addicted to drink, his wife used to sit weeping in the spence when her sons and daughters were out at their work in the fields; and

the infatuated man, fierce in the excitement of raw ardent spirits, kept causelessly raging and storming through every nook of that once so peaceful tenement, which for many happy years had never been disturbed by the loud voice of anger and reproach. His eyes were seldom turned on his unhappy wife, except with a sullen scowl or fiery wrath; but when they did look on her with kindness, there was also a self-upbraiding in their expression, on account of his cruelty; and, at the sight of such transitory tenderness, her heart would overflow with forgiving affection, and her eyes with tears. But neither domestic sin nor domestic sorrow will conceal from the eyes and ears of men; and at last Gabriel Mason's name was a by-word in the mouth of the scoffer. One Sabbath he entered the kirk in a state of miserable abandonment, and from that day, he was no longer an elder. To regain his character seemed to him, in his desperation, beyond the power of man, and against the decree of God. So he delivered himself up like a slave, to that one appetite; and in a few years his whole household had gone to destruction. His wife was a matron almost in the prime of life when she died; but, as she kept wearing away to the other world, her face told that she felt her years had been too many in this. Her eldest son, unable, in pride and shame, to lift up his eyes at kirk or market, went away to the city, and enlisted into a regiment about to embark on foreign service. His two sisters went to take farewell of him, but never returned; one, it is said, having died of a fever in the infirmary, just as she had been made a pauper; and the other—for the sight of sin, and sorrow, and shame, and suffering, is ruinous to the soul—gave herself up in her beauty, an easy prey to a destroyer, and doubtless has run her course of agonies, and is now at peace. The rest of the family dropped down, one by one, out of sight into inferior situations in far-off places; but there was a curse, it was thought, hanging over the family, and of none of them did a favourable report ever come to their native parish; while he, the infatuated sinner, whose vice seemed to have worked all the woe, remained in the chains of his tyrannical passion, nor seemed ever, for more than the short term of a day, to cease hugging them to his breast.—*Christopher North in his Sporting Jacket.*

*Wholesale Temperance*—A letter from Christiana, in Norway, quoted by the *Hamburg Gazette*, says: "The Oldels-thing has come to the extraordinary resolution of prohibiting, at the expiration of ten years, all distillation of brandy!"

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### Poetry.

#### HARVEST HOME.

Gracious Father! by thee taught  
Whence our gifts and blessings come,  
May we praise thee as we ought  
For thy bounty, Harvest Home.  
May we from thy table fed,  
Each our Ebenezer raise;  
By thy holy Spirit led,  
In our lives shew forth thy praise.  
Every virtue, every grace,  
Lord, impart as daily food;  
Guide us in thy righteous ways,  
Make us instruments of good.  
Thus may we with fruit abound,  
Whilst we journey to the tomb;  
And at the last trumpet's sound  
Shout with joy our Harvest Home.

R.

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#### ADDRESS TO THE DRUNKARD.

Son of sorrow! son of sorrow,  
Whither bendest thou thy way;  
What hath hope for thee to-morrow!  
What enjoyments has to-day?  
False excitement, maddening ever,  
Fills thy fever-heated brain:  
This will save from sorrow never,  
Leaving death, remorse and pain.  
Son of sorrow! son of sorrow!  
Come with me, O! come to-day;  
Wait not—wait not till to-morrow,  
Leave, O leave delusion's way.  
Where are now the babes once loved?  
Where the wife thou held so dear?  
What has thine affection proved?  
Son of madness, shed a tear.  
I would hide the gloomy picture,  
Thou thyself must draw a sigh;  
Son of madness, change, O change thee,  
Ere thy wife and children die.  
Change thee ere thy doom is fixed,  
Bringing everlasting gloom!  
Flee, O flee the drunkard's madness,  
Flee from madness and the tomb.

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND

*The Principles of True Temperance.*

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VOL. I.

"SPEAKING THE TRUTH IN LOVE."

THE DUTY OF THE CHURCH, IN REFERENCE TO THE  
CAUSE OF TEMPERANCE.

"The Temperance Reformation, like every thing else that turns man from his iniquities, is the fruit of the Gospel. It has taken its place among that great moral machinery which is fast renovating a fallen world, and restoring man to the love and enjoyment of God."

"The Church, in all her communions, aims at perfect purity; but not in *one*—not even in that of the burning Wesley, who raised his voice with the fidelity of an Apostle against the hydra-headed monster, Intemperance—has she been strictly a Temperance Church. She has *bought, sold, drank, and wiped her mouth, and said 'I have done no harm.'* And awful have been her desolations through the intoxicating cup."

Where, I ask, should the Church be found on the great subject of Temperance? Her place is in the fore-front of every moral reformation. Neither indolence nor cowardice befit her high vocation. The temperance reformation is a holy enterprise. It was commenced under the influence of the Bible and its holy philanthropy, after the world had abandoned the hope of reform. It began in the Church. Devoted men of God gave it the first impulse. They discovered the grandest principles which ever rewarded the toil of philosophers—that total abstinence would rid the world of its direst curse, its deadliest plague, whose ravages were yearly widening. It was begun in prayer, and I have been surprised that Christians could doubt the propriety of praying in the public meetings connected with this subject. Cease to associate prayer with it, let it swing off to the low grounds of expediency and political economy, and the cause inevitably runs down. We owe all our success to the smiles of God. Let the church still and perpetually seek their continuance. The church is bound by all her vows and professions, by her covenant obligations, by her duty to man, and to the cause of virtue, to sustain every society which seeks to reform the community by proper means. There are several ways by which she may act in her appropriate sphere in accomplishing this work.

1. *By preaching.* It is the duty of her ministers to exhibit this subject in the light of the Bible and eternity. If it involved a mere question of political economy, affecting the national industry and wealth; if it is a merely medical question of the healthfulness, or unhealthfulness of a certain substance; then it comes not specifically within the scope of the gospel preacher. But if the traffic in intoxicating liquors, and their use as a beverage, is a sin and an enormous sin; if the souls of men are destroyed by this traffic; if its success

and extension is the overthrow of religion ; if the millenium cannot come while it flourishes ; then must the ministers of Christ sound the notes of alarm. They must give a clear and solemn exhibition of the guilt and the everlasting consequences connected with these practices. In fact, I see not how we may expect the discontinuance of a traffic in which so many are interested, unless the public mind is led to contemplate it strongly in its everlasting consequences to drinkers and venders. I know we often hear remarks about going too fast for public sentiment ; and I would, that there was as much time as we have now occupied to discuss that point in this connection. There is a plausible, extensive, and mischief-working error concerning it. I would ask this question : Should ministers in preaching, *follow* public sentiment, *keep pace* with it, or *lead* and reform it ? If a minister tells the people what they knew before, he may refresh their memories ; but he cannot instruct them as a scribe who brings forth things new and old. If he tells the people those things are wrong, which they knew to be wrong before he told them, he will not offend them indeed, nor incur the charge of fanaticism. But will he do them any good ? If public sentiment is ignorant, who is to enlighten it ? If it is wrong, who is to rectify it ? Is it not the very business of the prophets of the Lord, the teachers of morality and religion ? Must they not show the people, that many things which they received from their fathers, and which are now fashionable and much admired, are nevertheless wicked ? Or must they always wait until the people find out from some other source, what is right and what is wrong ? So did not Enoch, nor Lot, nor Jeremiah, nor John, nor our Redeemer. Public sentiment was altogether wrong on many important points in morals ; yes, and it was defended on those very points, by reference to the Bible ; but our Saviour plainly instructed and solemnly rebuked them. To be sure, it did not much increase his popularity. Nor can it, in the nature of the case ; to oppose what is popular must be unpopular. But his satisfaction was found in purifying the moral atmosphere, and in saving millions then unborn from error, sin, and eternal ruin. If these principles be correct, we shall benefit you and the cause of temperance but little, if our discourses, snail-paced and cowardly, creep up only as high as public sentiment has reached. It is our duty to gaze into eternity, and borrow the light of that day when the pleadings of custom, and appetite, and interest will not be heard ; but truth—clear, simple, eternal truth—will try every man's work and character, and fix his destiny. And if any reproaches must come on any class of men for advocating truth, let the leaders receive the first charge.

The church can sustain this reformation by—

2. *Conversation and the Press.* The importance of the press is felt by most ; and, perhaps, it never was more strongly exhibited than in the progress of this very cause. But it is also important that every thing said by church members on this subject be truth. One professor of religion, by holding out the idea that the traffic in strong drink is not immoral, may perpetuate the wickedness of many venders to the day of their death, hand it as a legacy to their children, and send many of their fellow-creatures into all the horrors of a drunkard's eternity. "Be not partakers of other men's sins." It is murder, cruel murder, to sell strong drink. Let the church say so, say it in kindness ; but say it as if she believed it. With the church and the ministry, more than any other class of men, it rests to enlighten and reform public sentiment. "Ye are the *lights* of the world."

The church must sustain it by—

3. *Her practice.* Theory, however correct, will not move the world, if those who advocate it contradict it by their practice. If the traffic is murder, how can church members continue to buy and sell it? I only ask the conscience of the church, and the common sense of the world. If the church is the light of the world, what kind of light does that member hold out who sells alcohol? The light of an *ignis fatuus*: it shines to decoy and destroy. The point is settled, that so long as religion is respected, the world will not rise above the church in morals. One professor of religion, who is consistent in other respects, by continuing to vend this poison, may quiet the conscience, and harden the heart of fifty others in a town like this, and be an effectual shield to guard them from the truth. "Be not partakers of other men's sins."

The church is bound

4. *To purify herself.* Is it a murderous traffic, or is it immoral even on any other ground? then how can any christian church admit to its bosom, and welcome as a faithful, obedient disciple of Jesus Christ, one who continues in it? As a pastor, I could not welcome to our communion and christian fellowship such a person. This has been viewed as very high and untenable ground: I cannot see one inch below it a footing for consistency; I shall be thankful, if it be there, to find it. If there be a vender in the bosom of your church, labour with him in love, pray for him, weep over him; but, oh, leave him not until he has abandoned the cruel, guilty traffic. If he does not, see where he will stand in the judgment day. Jesus Christ will arraign a poor trembling culprit, and say to him, "I was sick, and in prison, and hungry, and your crime is, that you never visited nor fed me." "Lord, when?" he inquires. "In that poor creature and that: depart, therefore, accursed, into everlasting fire." Then he will turn to this vender, and say, "Come, blessed of my father; for I was sick, and you visited; hungry, and you fed me."—"When?" he inquires. Jesus points to the same as before. What will the condemned wretch think of justice, when he recognizes in these very beings, those whom this church member had made drunkards—whose drunkenness caused their sickness, imprisonment, and hunger? The crime of one was, he had not attended to them after they were sick and hungry; but the virtue of the other was, that he not only had not regarded their wretchedness after it had existed, but he was the grand, voluntary, selfish author of it all, in the midst of light and rebukes. Oh! tell it not in Gath, that such are the hopes of Christians!

Vender of alcohol!—Go and write upon every vessel containing this substance, "Thou shalt not kill!" and may the finger of God write upon your heart, "No murderer hath eternal life abiding in him."

N. KIRK.

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## THE LORD'S SUPPER A TEST OF DISCIPLESHIP.

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The following Address was delivered to the members of the Christian Temperance Congregational Church, by its Pastor, on Lord's Day Evening, November 6th, 1842, when ten persons who had completed their term of probation, were admitted as accredited members, after a Discourse had been delivered on Deut. xiv. 26.

MY DEAR FRIENDS,

You are about to draw near the Lord's table, and you will, therefore, permit me to direct your attention to the various associations connected with that holy Supper you are going to partake of. With the time, and the incidents connected with its establishment, you are well acquainted. There is one circumstance, however, to which I would call your special attention, viz., that the eating of this Supper has been considered, in every age of the church, one test of discipleship. In some instances the hallowed design of the eucharistic feast has been lost sight of, and christianity has been made a national, instead of an individual blessing. This fact we have always deprecated, and we feel not a little thankful, that this hallowed rite is not now made, as it once was in our island home, "the picklock to a place."

When you approach the table this evening, endeavour to call to mind the almost infinite variety of circumstances in connection with which our Lord's dying wish has been fulfilled. In seasons of persecution, a few of his friends have met together to break bread, in some obscure garret, or cold damp cellar; and though hated by a godless world, have then and there proved that they were the favourites of heaven. Others who, in many instances, had been chased by malignant foes, through "wood and wild," have hastily gathered round some mossy stone, on which they have placed what they deemed fit emblems of the Saviour's dying charity, and though they knew, that while they were raising the "cup of blessing" to their fevered lips, some of their brethren had just expired under cruel torture, and thought perhaps it would be their turn next to suffer; yet, in obeying the command of their Lord, they found that strength, which made them welcome the approach of death, because they knew it would open to them the gates of heaven. At the table of the Lord they were made ready to suffer and to die for the sake of the Lord Jesus.

It is true, you have to approach the table, this night, under widely different circumstances. You live in a land where overt acts of persecution are frowned upon; but still, as a church, you are surrounded by a host of covert antagonists, who are waiting for your halting—who long for your downfall. You are also in a world which is rife with trouble and sorrow, and you are surrounded by "secret, sworn eternal foes," who "go about seeking whom they may devour;" you, therefore, need all that strength and consolation which this ordinance is designed to impart. How often has this hallowed feast been made a blessing to our souls. We have never approached in vain, when our hearts have been sincere, the sacred spot on which are now placed fit emblems of the love of Him, who "came to seek and to save that which was lost."

Rarely, my friends, is this ordinance administered in a large church, but some one partakes of it, who has just been deprived of a parent—a child—or companion; of one, perhaps, who has sat by his side on such occasions as the present. We have now existed, as a distinct section of the church of God, nearly three years, and during that period, no one, in communion with us, has been "called from exile home." But there are some present to night, who have been recently called to suffer from providential bereavements. I observe several who are clad in the habiliments of mourning, and I know how your hearts have been wrung with anguish, ere those sombre garments were prepared. Let me, however, urge you, this night, to rejoice, as those you have lost, whilst you are "shewing forth the Lord's death, by eating this bread and drinking this cup," will be drinking new wine in their Father's kingdom. Yet a little while, and the church on earth and the church in heaven will be *one*. May this thought solace your troubled hearts, and cause you to rejoice with joy unspeakable, and full of glory.

Some of you are about to approach the table this evening, who, a short time since, were accustomed to surround a far different table, but you have forsaken the revelry of the tavern, for the house of God—you have given up the ribald jest and the bacchanal's song, for the hymn of praise. Brethren, 'twas for the happiness of such as you, this church was established. We welcome you to the table of the Lord, with peculiar emotions of joy and gladness, and we will not, this night, place in your hands a cup containing intoxicating wine, lest we should be instrumental

in re-awakening an appetite, which we are desirous should be for ever quenched. Thank God, you have escaped from the rayless dungeon of Intemperance, and you are now bending before the cross. You are convinced that the adoption of Temperance principles will not save you from the guilt, condemnation, and consequences of sin. You have been taught that nothing but an interest in the blood of Jesus, can possibly fit you for the service of Jehovah on earth, or for the heaven of God hereafter. We rejoice greatly on your account, and to each of you we now say—

“Come in, thou blessed of the Lord,  
Stranger nor foe art thou;  
We welcome thee, with one accord,  
Our friend and brother now.  
The hand of fellowship, the heart  
Of love we offer thee;  
Leaving the world, thou dost but part  
With lies and vanity.  
In weal or woe, in joy or care,  
Thy portion shall be ours;  
Christians, their mutual burdens bear;  
They lend their mutual powers.”

There are others of you, who have been for nearly three successive years steady members of the too generally despised Temperance church; and though you have been looked upon by other professing christians, as the tall sons of Anak looked on the stunted Israelites, who were sent out to reconnoitre the promised inheritance, still you have had grace to abide firm, whilst many have proved faithless. Some, who once walked with you, unable to resist the attractions of temples more gorgeous than that in which you worship, have forsaken a cause, which they again and again vowed to support and uphold. They have wetted their lips with the decomposed shecher, of which you have heard so much this evening; and by so doing, have deliberately apostatized from a cause they professed to love. Others have, “Demas like, forsaken us, having loved the present evil world.” These had no root in themselves, and, therefore, when reproach came, they withered away. Well, let us thank God, that we have been kept on the *rock of abstinence*, and, what is far better, on the *Rock of Ages*, while many who wore a far more sanctimonious garb—whose professions were far more high sounding in their character, have

“Leaped desperate from their guardian rock,  
And headlong plunged in sin's abyss.”

Whilst I congratulate you on the firmness you have displayed, I would warn you in reference to the future. Take care that you never imbibe the spirit of the man, who proudly exclaimed, “my mountain standeth strong, I shall never be moved.” You know not what enemy may assail—what clouds may gather—what hurricane may rise. Let me conjure you to place your whole dependence upon the arm of the Lord. He alone can uphold you, and preserve you from evil, even to the end.

One word to the strangers present, and I have done. I have, this night, offered my views on a passage of scripture which forms the principal bulwark of the temple of moderation. I have endeavoured to show you, that this passage affords those who throng that temple no countenance and support; and now, some of us are about to assemble round the Lord's table, which we regularly do on the first Sabbath of each revolving month, to show how much we desire to love Him, who has purchased salvation for us—a practice, by the way, sufficiently contradictory of the foolish charge so often brought against us,—that we substitute Teetotalism for the precious Gospel of Jesus. This then, friends, is a holy day with us, more especially so, as it is the Anniversary of the opening of this house of prayer.

You will not be surprised, that holding, as I do, such sentiments respecting the

text to which I have directed your attention this evening, I should refuse to minister at that table on which inebriating wines are found. If the intoxicating *shecher* was considered by the Israelites an inapposite symbol of the fruits of the earth, surely christians cannot be wrong in thinking it is a much more unfitting and inexpressive emblem of the blood of that holy, harmless Saviour, in whose cross we glory, and in the merit of whose death we confide for present and eternal salvation. If the Jew would have acted improperly, not to say *sinfully*, had he quaffed the inebriating *shecher* on the holy and joyous occasion referred to in the text, much more blame must attach itself to those christians who commemorate the dying love of Him, who "came to destroy the works of the Devil," by using at the table those liquids which have done more towards establishing the kingdom of Satan, than all other agencies combined. There are numerous evils connected with the use of fabricated brandied wines on such occasions, than even the most zealous member of this church is apt to imagine. To use such liquids, is to *profane* the holiest of all earthly rites. It is, to repeat the remark of Dr. Beman, "to make the great agent of misery and death," of crime and cursing, of ribaldry and bitterness, "the emblem of purity, and life, and heaven, in commemorating the greatest event that ever honored and astonished the world—the sacrifice of the Son of God." In conformity with these views, we use as a church, on such occasions as the present, *unfermented bread and uninebriating wine*; and, in so doing, we feel confident we are not lessening the importance of the ordinance, or, in any sense of the word, acting contrary to the example of Him, by whom this means of grace was established for the comfort of his people throughout all generations.—Ed.

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## The Christian's Sketch Book.

No. 5.

### THE HEAVENLY VISION.

"HARK! a voice divides the sky;  
Happy are the faithful dead!  
In the Lord who sweetly die,  
They from all their toils are freed!  
Them the Spirit hath declared  
Blest, unutterably blest:  
Jesus is their great reward,  
Jesus is their endless rest."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."—REV. xiv. 13.

How true and important is the language of divine revelation, in reference to every sincere follower of the Lord Jesus, and especially so, with respect to the self-denying minister of the cross. It may be emphatically said of the men who have devoted their time and talents to their great master's service, when they leave the world, that "they rest from their labours, and their works do follow them." They then pass away from the toil of the wilderness, to enjoy

rest in heaven; and they will for ever swell the chorus of the skies. Escaped from earth, they will have no more to bear the ills incident to mortality—no more to resign themselves to suffering and sorrow—they rest in heaven, and their works of faith and charity will follow them to the land of unclouded vision, and endless glory.

These thoughts filled my mind, when, on the lovely morning of a summer's day, in 18—, I stepped from the boat which landed me at the beautiful seaport town of S—. The morning was unusually clear and bright, and whilst I had glided over the vast expanse of waters, my emotions were somewhat like those of an exile, just returning after a long absence to his Fatherland. I felt as I strayed along the beach, after reaching the shore, that I was on strange ground. Every thing around me had a novel appearance, and all was calculated to attract the attention, and fascinate the mind. Amidst the cheerfulness by which I was surrounded, I was, however, uneasy and sad. I longed to revisit the scenes of my early days, with reminiscences of which, my heart was rife. As soon as possible I left the bustling port, and after a few hours' ride I reached the antient city of D—. On entering the city, I found the inhabitants

actively engaged in their various occupations, and every thing wore an air of cheerfulness. The massive castle, whose towering summit seemed to bid defiance to the influence of time, appeared majestically splendid. The sylvan groves surrounding the city were clothed with verdure and beauty; and the soft flowing river W— reflected, as in a mirror, the interesting objects by which it was skirted. But amidst these charming scenes, were there no sad hearts? Yes! or what is indicated by the closed windows of that house, before which stands the hearse with its nodding plumes—those mutes and mourners—and the deep tones of yonder church bell? All seems to say, that death has been busy there. The King of Terrors, notwithstanding this bewitching scenery—the gay attire with which all nature is clothed—is still carrying on his warfare—achieving his conquests over men, and hurrying rich and poor to the place of sepulture, where—

“Grossly familiar, they will side by side consume.”

During my long absence from the scenes of my youthful days, I found many of my friends had been pierced by his dart, and were laid amidst the silence and corruption of the tomb, there to remain until the blast of the Archangel's trumpet shall summon them to judgment.

I have always felt it a sacred duty to visit the place, where the remains of my friends are slumbering, especially so, if they were pious when on earth. Amidst the graves of the departed, I have learnt “how vain are all things here below,” and have felt stronger desires awakened in my mind after the substantial bliss of the heavenly inheritance. I know there are those who deem a visit to the place, “where rest the dead, 'neath many a mouldering heap,” an act deeply tinged with superstition. They designate those who “go to the grave to weep there,” intellectually imbecile, and childish. Such visits have, however, been paid by men of the profoundest erudition, and the loftiest intellect. Jesus wept at the grave of Lazarus! and surely we can not err, in imitating the conduct of the great Teacher of men. Under the influence of a conviction that it was my duty so to do, I hastened to the grave yard which contained the bodies of friends departed, in order that I might—

“Breathe a silent prayer, and shed affection's tear.”

I performed this duty at the close of the day, because I deemed the evening most suitable for the discharge of the solemn duty. The gathering of the shades of night, seemed to remind me of the close of life, and the stillness by which I was surrounded, of the quietude of the tomb. When I left my dwelling, the orb of day was slowly sinking beneath the western horizon; the winds, which had been a little boisterous during the day, were hushed into calmness and repose—the winged tribe, with a few exceptions, had retired to their nests—the sky glowed with crimson, and every thing above and around me was calculated to awaken a melancholy pleasure in the breast. I bent my way thro' a lonely path, shaded with lofty trees, to the old church of St. O—. As I passed along the banks of the river, the murmurings of the different waterfalls struck my ear, and the gliding motion of the waters reminded me of the precipitancy with which youth rush after the pleasures of earth; and as I knew that these waters would empty themselves into the ocean, I thought, also, how sinful mortals were hurried by the current of time into the boundless ocean of eternity. At length I neared the home of the dead, and passed into the interior of the yard. All was still! not a sound fell upon my ear. After having penetrated a little way amongst the tombs, I cast my eyes on one and then another to discover the graves of my friends. The first that attracted my attention was raised to the memory of one, who had, in early youth, been one of my chief companions, but who was drowned. He was an amiable youth, but he has gone! Without mentioning the different particulars connected with the death of others, most of whom died suddenly, but, happily, in a prepared state; and several of whom were ministers of the gospel: I shall confine myself to one friend in particular. A plain stone, with a latin inscription, marked the spot where he was laid; and judging from the title affixed to the name inscribed on it, as well as the inscription it bore, it was evident that he had been a minister of Christ. I was well acquainted with the individual from my earliest years, and felt for his memory, feelings of pure respect. The following

formed a portion of the inscription on the stone :

"*OBDOREMIVIT IN CHRISTO,  
ET ACCEPIUS EST  
APUD DEUM.*"\*

For the sake of method, I shall denominate this individual, Mr. D., and present the reader with a brief sketch of his life.

Mr. D. was born in the year 1788, in the county of C—. He was the subject of early religious impressions, caused by the strivings of the holy and eternal Spirit. He took great delight in reading the New Testament and sacred poetry. However, notwithstanding his attachment to the word of God, through the influence of evil example, these impressions were soon obliterated, and he followed the course and vanities of this present evil world. So prone is the natural mind of man to that which is carnal and worldly, and every thing which gratifies his fleshly appetites, that rarely do we find the young seeking the Lord. There are, it is true, numerous instances of the power of the Spirit's influence upon the young, but taking them into comparison with those who have not sought the Lord in early youth, how scanty is the number! It was thus with the subject of this sketch, and though, we have reason to believe, he had the advantage of pious parents, and their prayers, admonitions and counsels; yet still, the allurements of the world were too powerful—too fascinating to be resisted, and they bound his soul in darkness and unbelief. There must be a spiritual discernment of the value and importance of Religion, before the natural mind can be led to desire to possess it. And though we are naturally dark, and unable to understand these things of ourselves, yet, how consoling it is to know, that there is a source from whence we may derive light and knowledge; for if we come unto Christ, we may have light, since the evangelist John says, he is "the true light which lighteth every man that cometh into the world." But although the heart of Mr. D. was darkened by the power and pollution of sin, still the strivings of the holy Spirit were never wholly withdrawn from him.—Again, God, who willeth that all men

should be brought to the knowledge of the truth, and be saved—whose ways are not our ways, nor his thoughts our thoughts—who pursues the plan dictated by his own inscrutable wisdom, and best calculated to promote his purposes, suffered Mr. D. to become the subject of severe affliction. When about eighteen, he was attacked by a fever, which had nearly proved fatal; and which, but for the boundless mercy and forbearance of God, would have sent him unprepared into an eternal world. But the Lord was merciful! he had a benevolent design in this providential dispensation, and that was to open his eyes, that he might see his state and condition as a fallen son of Adam. On his recovery, he was placed under the care and direction of a pious relative, who was a minister of the gospel. This relative, imbued with the spirit of his divine calling, made many efforts to awaken Mr. D. to a sense of his danger; but for some time, apparently, without effect. Thus we see, that even affliction fails sometimes in accomplishing man's conversion. One day, however, this friend having to preach at a distance, invited Mr. D. to accompany him, which he did. One of the hymns given out on that occasion, had these forcible and impressive words—

"Come, all the world; *come, sinner, thou,*  
All things in Christ are ready now."

The preacher looked earnestly at Mr. D. when repenting these words, and, happily, pronounced them with such a point and emphasis as sent them to his heart. Thus the invitation was given to him to come unto Christ, the Lamb slain from the foundation of the world. The preacher proceeded with the service, and read for his text, "*Then saith He to THOMAS, be not faithless, but believing.*"—John xx. 29. Mr. D.'s christian name being Thomas, he concluded that the text had been chosen expressly for him, and by the blessing of God upon the word preached, he became deeply impressed with a sense of his guilt and wretchedness. He retired from the house of God troubled and burdened on account of his sins; and from that time, he never rested till God, who is rich in mercy to all who call upon Him, gave him to experience his adopting love.—Peace was then imparted to his soul, and he could say, with holy confidence

\* "He slept in Christ, and is accepted with God."

and boldness, "Abba, Father, my Lord, and my God!" The language of his heart now was—

"My God is reconcil'd,  
His pardoning voice I hear:  
He owns me for his child,  
I can no longer fear;  
With confidence I now draw nigh,  
And Father, Abba, Father, cry!

The change which he experienced was not the result of mere imagination, or of excited and enthusiastic feeling. "The Spirit bore witness with his spirit that he was a child of God." And never, from this time to the period when his soul soared to the realms of glory, did he lose his confidence! The fruits of this change soon began to manifest themselves in outward actions. He saw the world lying in the arms of the wicked one—he beheld the danger which he had escaped, and which would be the final destiny of every unregenerate son of Adam—he considered the value of immortal souls, and constrained by the love of Christ, and moved by the Spirit, he began to publish to his perishing fellow creatures, the sinner's only friend. And it was evident, that he went not a warfare at his own charge, for "the hand of the Lord was with him, and many believed, and turned unto the Lord."

(To be continued.)

THE CONNEXION OF MIND WITH THE  
DISCOVERIES OF SCIENCE.

No. 2

Of a series of Papers, by the REV. G. F.  
RYAN, D. D.

(Continued from page 225.)

It is admitted, that *no* proposition within the vast circle, either of *physical*, or of *mental* science, is more demonstrably true, than that, the *mightiest* and *most capacious* of human minds—lofty, and adventurous as may have been its scientific sublimations; or profound, and unwearied as may have been its philosophical researches—is as completely unacquainted with the *essences* of *matter*, and of *spirit*, as if the universe supplied *no evidence* of the *existence* of either;

or, as if that existence involved a *contradiction*, and was, therefore, *impossible!* Without, however, entering into the question, as to whether the strength of argumentative evidence lies on the side of *matter*, or of *spirit*, we shall assume, as we are justly entitled to do, the existence of *both*, as an *axiom*, too palpable to need demonstration, or, to be legitimately denied. The constituents of humanity, in their *sentient*, and *intellectual principles*, *properties*, and *operations*, furnish proofs, beyond which *no* demonstration can reach, and to which *no* addition can be made. The *mysterious nature* of such constituents in man, is *no evidence against the fact*. And even if it could be shown, that the *modus existendi* of this union, *would* be brought within the comprehension of the mind, during its *future* progressions in knowledge, and the unceasing perpetuity of its *being*, it could produce *no* change in the nature of the *fact itself*, which must have been necessarily true, *antecedently* to its being discovered to be so, whatever the degree of knowledge essential to its perception, or, to what point soever, in the duration of created being, *that* discovery may be referred. Apart, therefore, from all speculative conjecture, it must be admitted, that such a creature as man is, must have been brought into existence, for certain specific, and infinitely wise purposes, and that those purposes must, themselves, be in perfect and infallible accordance, with the *essential* constituents and endowments of his nature! Nor is it, I conceive, *less* evident, that it would have been *incompatible* with the *character*, and *arrangements* of *creative intelligence*, to have assigned to him any *other position* in the *material universe*, than that in which he now appears, and for which his *mental*, and *corporeal* attributes have fitted him, since it is *essential* to all the operations of the *Divinity*, that they should exhibit the lineaments of a wisdom which cannot err, and a perfection of achievement, at once *superlative* and *supreme!* To such a *being*, then, has the Deity assigned this *terrestrial sphere*, as his *temporary*, and most *befitting abode*, and where he is continually surrounded by objects, calculated to elicit the habitual exercise of *all the capabilities* of his *compound nature*, and which are ever being presented to his notice, in those *forms, combina-*

tions, and associations, which communicate new, and successive impulses to the thinking principle, and supply the material to which science owes her being, and the aliment with which the advancements, and sublimations of maturing knowledge, must ever be identified!—Man, then, as to his corporeal frame, is identified with the soil, from which he was at first fashioned; and, as to his spiritual nature, allied to those pure, ethereal intelligences, whose simple essences have no created connexion with corporeal organization, and wear not that gross attire in which human spirits are arrayed! In the mysterious exercise of mind, he perceives, that the universe, to which he is by being, and attributes allied, is one vast laboratory, in which those agencies are in active and constant operation, the perception of which arouses the might of the intellectual principle, and prompts to sublimer, and more extensive discoveries of the omnific agency, and infinite intelligence of God. Delighted by the sublime displays of the divine magnificence, and cheered by the light, which, from the orb of science, falls upon his path-way, he looks abroad upon the vast field of nature, radiant with the corruscations of infinite glory—abounding with the operations of active, and undeviating laws, and joyous amidst the harmonies of universal praise, with emotions of solemn, and of chastened awe. Nor is it less obvious, that it requires no profound exercise of our reflective powers to convince us, that mind is to science, what the eye is to light; and that science is to mind, what light is to the eye! The eye, in its organization and structure, is perfectly adapted to the contemplation, and reception of light, and to this organ, demonstrating, as it does, so much of the infinite intelligence and goodness of the Creator, is light as perfectly, and exquisitely suited! And thus wisely, and admirably is the mind, also, formed for, and adapted to, the pursuit of scientific researches, while the field of physical, as well as intellectual being, yields a superabundance of aliment in sublime accordance with its character, and tendencies, and with which its maturing advancement, must be, in a greater, or less degree identified! But, while man should seek to become acquainted with those laws, and principles, which are

harmoniously, and incessantly operating around him, it is of the highest importance, that he should not be ignorant of himself, nor of those stupendous achievements, of which the mind, by patient, and laborious research, has proved itself competent. We know it has devised the means of weighing and analyzing the very air we breathe, and of rendering visible the components of the water we drink! It has distinguished the elements which are essential, from those which are injurious to human life—separated elementary substances from others with which they have existed in combination, and brought out from the very heart of nature, those wonders by which society has been, at once, astounded and improved! The GNOTHI SEAUTON of the ancients, is an aphorism, as much approved now, as when first uttered by the sages of by-gone centuries, and inculcated by the philosophers of Greece and Rome! It involves principles of the sublimest order, and the recognition of a science, the discoveries of which, demonstrate the actual position of man in the scale of being, and exhibit him invested with attributes known only to that class of created intelligences to which he belongs, and the end of whose existence, and endowments, is worthy of such lofty distinctions, and of that ineffable essence from which they have mysteriously flowed! By the use of his corporeal senses, and organs, as well as by the perceptive powers of his intellectual nature, he discovers that he is allied to the external universe, whose ample resources, minister alike to his necessities,—his comforts, and his delights! But the knowledge of his mere exterior, or, of the organization, arrangement, uses, and design of his animal frame, cannot possibly administer that satisfaction which his frequent inquiries demand, and his intellectual aspirations involve; much less can it be considered—as the *ne plus ultra* of the maxim to which we have already referred. He is not only conscious of the laws impress on the whole of his animal economy, but that he is, also, distinguished by a principle to which none of those laws apply, and which, from this fact, is proved, though existing in union with corporeally organized matter, and acting by means of its diversified organic instruments, and senses, to be capable of existing INDE-

PENDENTLY of its material ally, and of acting in a state of separation from the vehicle of its present purposes, or, the casket in which it is enshrined! It is to this principle, at once, so mysterious, and sublime, in its nature and operations, that the term *mind* is applied, and with which it is metaphysically, or philosophically identified. Nor is it possible for man to know himself, or become acquainted with the philosophy, so to speak, of his own mind, while in ignorance of its diversified properties or attributes, and the design of the infinitely wise, and beneficent Creator, as impressed on their distinctive character, and identified with their order and bestowment! Investigation into the reasons of the supreme Jehovah, for the donation of those mysterious, and inestimable capabilities which are uniformly characteristic of MIND, is, at once, the dictate of philosophy and of religion, and in perfect compatibility with the claims of both! For the loftiest created intelligence in the universe, therefore, to make the nature and powers with which the Creator has endowed him, the subjects of his profound and habitual research is neither derogatory nor absurd; much less could it be justly repudiated as a useless exercise of mind, for him to inquire into the reasons of his being rendered thus affluent in the treasures of his own intelligence, or in the intellectuality from which his being is inseparable! But if this be true in reference to the highest order of created intelligences, should we REFUSE to enter on a labour for which the gift of intelligence may have, in a greater or less degree, fitted us? or, act as if the Deity had doomed our mental energies to perpetual slumber, and as if the sublimations of intelligence were a crime? The hypothesis is indignantly repudiated. Who, that reflects upon the subject, can for a moment doubt, that the glory of God, as the supreme and ineffable cause of all things is the primary reason of those intellectual endowments, by which man, is, at once, distinguished and honoured? But this, we conceive, is not the only reason. We are warranted in the conclusion, that others exist in subordination to, and in the sublimest accordance with, that great and paramount law of all the divine achievements, whether contemplated in the regions of matter, or of mind!—

Amongst the almost innumerable reasons which might be adduced, we can only, at present, refer to those which relate to the adaptation of mind—to the examination and weighing of those evidences of the divine existence, and of the divine omnipotence and wisdom, which are demonstrated in the construction and arrangement of the material universe, and which are inseparable from those laws by which that universe is governed! They are seen in the being and harmony of those suns and systems, which shed their light on fields which no created vision has descried—over which no seraph's wing has stretched, and to the measurement of whose mighty and illimitable areas, the loftiest of angelic minds is inadequate! There are, however, fields of more proximate research; and to those, the Deity has permitted the approach of minds like ours! On such fields, the christian philosopher looks with emotions of eager and sublimating delight, for he regards them as regions of more possible, and consequently, of more legitimate acquisition; and as the fruit of his researches, matured into settled and indisputable DATA, he cheerfully sheds the beams of his acquired knowledge, on minds less favoured than his own, or flings back upon the path-way of the incipient disciple of science, that clear and unclouded radiance which may illumine the progress of his upward march, and conduct him in safety to the summit of THAT mount, where intellect and science meet, and live in harmony and triumph! Nor is this to be considered as the beautiful perspective of mere speculation, or as the unreal phantom of some imaginative and dreamy dupe, who clothes his creations with the attributes of beauty, and of loveliness, in order to decoy, or to awaken hopes which never can be realized—hopes—whose existence is dependent on his fiat, and whose destruction requires but the achievement of a breath! No!—Science presents no false perspective to the view. She offers no premium for sciomachy;—gives no sanction to the wild chimeras of the ignorant enthusiast,—nor bestows a single smile on the conceits of the philosophic sciolist!

Bridlington Quay, Nov. 8, 1842.

(To be continued.)

**The Temperance Sketch Book.**

No. 13.

## THE DRUNKARD'S SUNDAY MORNING.

After a few hours, not of sleep, but of a cessation of raving and riot, the drunkard awakens. The gross immoralities, or it may be peccadilloes of last night's debauch are dimly before him, and he stares about wildly and rubs his bloodshot eyes to ascertain where he is. The beast has drowned his reason and recollection, and although his bed-post and he are acquaintances of many years' standing, he knows it not! Puzzled in his grog-untailed stupidity, he turns round and sees the companion of his pillow asleep by his side. Poor unfortunate woman! Her place is a living atlas of sadness, sorrow, and despair. How wan, and haggard, and sorrow-harrowed is that countenance, where erewhile health and happiness delighted to luxuriate! On the farther side, for suppose him a parent, he sees his own child—a child born to sorrow, and a patrimony of indigence and bad fame. The incessant outpouring of the mother's tears is told on the face of infancy; its chubbiness is giving way, and rising melancholy already knows the face it will invade in after years. The drunkard groans and sighs, but it is not for the bitterness of maternal tears, neither is his soul touched for the helplessness of his child. Oh, no! his last groat is gone, and to use the slang phrase of the fraternity, he is at a loss how "to raise the wind." And this, and this alone, is the sole cause of his uneasiness and despondency; he is in what is technically termed "the horrors," and unless some scarcely more provident brother chip comes, the way to procure "a hair of the dog that bit him," he puffs an oath that the dissolution of his worthless body and unmanly soul is nigh. The scene around him is little calculated to cheer him out of his despondency. His purse and wardrobe are alike empty, want frowns from every corner of his dwelling, and the inroads and iron foot of disease are visible around him. Still the infatuated wretch pants for the ruinous cup—the cup of poison and alcohol—the cup that stole away his substance, that benumbed the nobleness of humanized feelings within him, and reduced to the grade of a brute the once

fine image of his creator. His furniture has been knocked to the four winds of heaven by the auctioneer's hammer, and his clothes lie under the embargo of the pawnbroker. The heat of the torrid zone is within him, and remorse like a cockatrice sits on his disturbed and maddened brain. His morbid, has sadly run out his natural appetite, and he pants, and yawns, and prays for just another glass. His panting is mournfully indicative of a broken-down constitution, broken-down by unfathomed potations, and the whole round of vicious indulgences accompanying inebriety. And, morally speaking, every attempt thus "to mend the head" is but another blow—another ten-pounder hurled to storm the constitution. If the stomach of a man were like an aqueduct, which could gorge and disgorge its full with impunity, then the worst class of drinkers would not, perhaps, be the shortest livers; but as it is, the nice structure of our organs renders it otherwise.

The church-bells begin to knoll, and the drinker casts an eye to his trunk—but, alas! it is empty. Saddened by the recollections of better days, he relapses into sullen and dogged taciturnity; or maddened he bellows forth deep and heavy curses on the heads of his friends, and on his own immortal soul. He would fain act the long-headed politician with his wife, and is mighty persuasive to goad her into a new commercial, or, rather tipping treaty.—"If she would send Betty or Jeanie for a gill of right stuff—real stingo, he would pass his word for it, that no man should ever see him drunk." Very good, but he has deceived her a hundred times, and she heeds him not; the sacredness of oaths and promises he acknowledges not, they are but so much empty breath—not morally binding, and he always violates them on the first temptation.

In the dwelling of the drunkard, the melody of psalms and the voice of prayer is never heard on Sunday morning. Oh, no! the turtle dove nest's not there—it is the spirit of the raven and the croak of thirst. But he occupies it not, except at short intervals. The slave of vice and appetite hurries forth on the Lord's day to meet his debauched companions. If yellow sovereigns were as rife among them as blue eyes and felon cuts, they would guzzle mirth out of many a gill. They meet by preconcerted arrangement

at some given corner; they meet in their uniforms, and with epaulettes of filthy rags and empty purses. Strange as it may appear to the serious, well-disposed, and religious part of the community, who know no pleasure except that arising from the consciousness of having done good, the drunkard feels a strange but spurious delight in hearing a more circumstantial account of last night's quarrel, from his companions, than his own memory affords.

His taste is vitiated, and the source whence that taste can derive pleasure and sobriety must of course be depraved. How different from the above faintly-delineated character, is the teetotaler! His home is neat, and clean, and comfortable; his wife is happy—she smiles upon him, and seriously blesses the history of their union. His children, the dear pledges of his love, are trained to habits of industry and sobriety; and by precept and example, the higher duties of moral and religious obligations are continually pointed out to them. The sober man maintains his parental authority unimpaired; he goes cheerfully to his work every day, and is seen more cheerfully hurrying to the house of prayer on the sabbath; his employers have implicit confidence in him, and his neighbours call him a good man.

The fact is, that the one is a good man and the other a bottle. Every one knows the story of Bonosus, and his posthumous humiliation from the lips of his own soldiers; soldiery, I have no doubt that often partook of the bibber's hospitality, and as often offered him the incense of adulation. But he was hung up on a tree, and the thing was reversed. And could the drunkard but hear the pitiful observations and bitter irony with which he is often spoken of by those venders of alcohol whose coffers he contributed to enrich, he would forswear any farther oblations at the shrine of Bacchus.

But it is not on worldly or selfish considerations that I would rest the question of "*drink or no drink*," although these are cogent, and all on one side.

The bible utters its most fearful sentence against the drunkard—exclusion from heaven. Why then, say some wise inquirers, have the inspired writers praised wine and its happy influences? The reply is one of a geographical nature. In foreign wine countries, especially in the Holy Land, the juice of the grape was not amalgamated with any other liquor. It

was drunk by the peasant pure, unadulterated, as an article of daily food, the same as an Aberdeenshire ploughman drinks milk. Now, as such, it was a nutritious and wholesome beverage, and as a creature of Providence, well worthy the praises bestowed upon it.

The drunkard and his companions look blue in each other's faces, until, by some lucky conjecture, they discover the possibility of raising the wind, and away they sneak to some back-door, which the cupidity of the spirit-dealer has left open, to help forward his purse and their ruin. The Sabbath is spent by them in riot and dissipation; the moral atmosphere is contaminated by their oaths; the church, the Bible, and their families are all disregarded, and the only study seems to be, how to obtain a larger portion of misery in this world, and *damnation* in the next!

S. T.

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### Review.

REVIEW.—*A Vindication of the case of the Teetotal Wesleyan Methodists of St. Ives, Cornwall.* B. Stell, London. p. 30.

This pamphlet contains an account of the separation from the Wesleyans of upwards of two hundred persons at St. Ives, in consequence of the harsh proceedings of the Superintendent Minister, the *Rev. Jonathan Turner*. We have always deprecated every thing like an attempt to make divisions in christian churches, on frivolous grounds, but we think the Methodists of St. Ives are fully justified in the steps they have taken. We are gratified to find that the churches established by the seceders in Cornwall are based upon the principles of entire abstinence, as the following rule clearly testifies.

"All who continue with us will be expected to evidence their desire for salvation by neither *manufacturing, buying, selling, or giving any intoxicating drinks, or drinking them*, unless prescribed by a Medical Practitioner."

With the above addition, the rules by which these churches are to be governed, are those formed by Messrs. John and Charles Wesley, on the establishment of the first Methodist Society. We intended when we sat down to notice this

paraphlet, to have made extracts from it, but, as it is published at a very low price, we think we shall do the cause more service by recommending our readers to purchase it. We deeply regret that there should be any cause given for such an *expose* of overbearing conduct on the part of an Anti-teetotal Minister. Surely such men will learn wisdom from the things they have to suffer.

REVIEW.—*Christian Self-denial in its bearing upon Teetotalism; a Sermon, by James Maurice, of Walsall.* 12mo. p. 16; Steill, Paternoster Row, London.

A plain useful discourse, which we can cordially recommend to our readers. The writer evidently understands the subject, and has rendered good service to the cause of truth by giving his views to the public. We wish the pamphlet may be extensively read.

REVIEW.—*The National Temperance Advocate for Nov. Livesey, Athol-Street, Douglas, Isle of Man.*

This is a most excellent number of a periodical which ought to be supported by every friend of the Temperance cause. It contains among many excellent papers, a second letter, from the pen of Dr. Lees, to the Editor of the Moderation Temperance Penny Magazine, which will amply repay a close and thoughtful perusal. Dr. Lees, who is a very skilful metaphysician, is the Editor of this valuable periodical. We need not add another word in order to recommend it to our readers. We hope the Teetotalers will endeavour to quadruple the circulation during the coming year.

### Progress of the Temperance Cause.

ENGLAND.

HULL.

In commencing our report of the progress of the good cause, our own town shall be first noticed. We regret to say that in this professedly enlightened place every thing appears to attract more attention than that cause which has been

instrumental in effecting so much good throughout this kingdom, and, in fact, in almost every part of the civilized world. The attendance at the weekly meetings of the Hull Christian Temperance Society has been any thing but encouraging. With the exception of the members of the Hull Christian Temperance Church, very few professing christians ever visit the meetings of the society. One or two members of other churches occasionally drop in, but it more frequently happens that *none* are present. We have not heard recently how the Hull Temperance Society progresses, but we fear that society is not supported as it ought to be. Despite, however, of the general apathy existing among christians on the great subject of temperance, we hardly ever pass a week without giving the pledge to one or more persons. It is, however, much to be regretted, that many persons who have taken the pledge, hardly ever show their faces at the weekly meetings, consequently, those members who are disposed to be active in the cause are frequently dispirited. One reason which some assign for their absence, is the want of eloquent advocates. They say, that it is not likely they should sit in the meetings week after week, to listen to the same speakers. Such persons forget, however, that eloquent stranger advocates cannot be procured without *expense*, and it unfortunately happens, that those who complain the loudest of our inefficient advocates, are not disposed to aid in securing persons who are better qualified to address public meetings. Until Teetotalers furnish the executive of the society with the *means* of securing more talented speakers, we must avail ourselves of the help we have at hand. We can sit and listen to the unaffected statements made by reformed characters with gratitude and pleasure, and to use the remarks of Mr. Toone, contained in an excellent paper which appears in this month's National Temperance Advocate, "if it should happen that our speakers occasionally commit an error in grammar; if they make some slight mistake in natural and mental science; if their speech should occasionally betray their provincial extraction; if their anecdotes sometimes partake of the ludicrous; we can well bear with these things for the sake of that warm eloquence of the

heart which halls and colleges cannot teach, but which makes the strongest appeals to the interests and objects of those with whom it is our object to deal."

One word in reference to another important point before we close our notice of the Hull Societies. Is it not a shame that in a town like this, the Temperance Societies should be burdened with debt? Friends of Temperance, these things ought not to be. Who will help to extricate us from our difficulties? Reader, how much owest thou? Let conscience speak, and then act accordingly.

We are gratified to find that good meetings have recently been held at Appleby, Barnard Castle, Huddersfield, Holmfirth, Worksop, Sherborne, Bodmin, Ilfracombe, Ramsgate, Bridgewater, Barrow, Barton, &c. At many of these meetings christian ministers have assisted, amongst whom we may just mention, *en passant*, Messrs. Joseph Barker, of Newcastle; Horner, (Baptist) of Middleton; Hacking, (Association) of Bishop Auckland; Robinson, Curate of Yeovil; J. Stamp, and T. J. Messer, of Hull. We hail it as one of the most pleasing signs of the times, that the number of ministerial advocates is daily on the increase. We observe also, that Dr. Lees has recently been very active, and, we doubt not, has greatly aided the cause in those towns which he has visited.

#### IRELAND.

The good catholic priest still continues his triumphant march through the sister isle. The following graphic account of his visit to the picturesque village of Ardmore, which appeared in the Waterford Chronicle, will, we think, be read with pleasure by our subscribers.

"The grandest and most triumphant of all the many glorious demonstrations in the cause of total abstinence which have yet taken place in the county of Waterford, was lately celebrated at the beautifully picturesque village of Ardmore, renowned for its ancient Round Tower, and the venerable reminiscences connected with the birth-place of its patron saint, the illustrious Declan, who flourished in the æra immediately subsequent to that of Ireland's first apostle.

The neighbourhood, it is said, was first amongst the remote districts in Ireland to receive the faith; hence the name of "*Old Parish*." That faith it has preserved, a circumstance which furnishes glorious presage that its inhabitants will cherish with the same eternal tenacity and devotional allegiance the sacred and regenerating faith which Mathew was sent from heaven to "teach unto all nations." The day was particularly propitious for the occasion. There never shone a brighter Sabbath. The heavens seemed to smile upon the scene with that mellowed aspect of serenity peculiar to this lovely autumnal season. The beautifully diversified landscape of hill, dale, and ocean, blending in the glorious panorama of nature's own painting which adorns this neighbourhood, shone responsive to the sun-light whose glories it reflected. The temperance bands of Knockmahon, Dungarvon, Cappoquin, Cloyne, Middleton, and Killea, poured forth their soul-enlivening strains, in honour of the cause which inspired their melody, and added tenfold to the joyous spirit of enthusiasm pervading the vast multitude assembled, amounting at least to 20,000 persons. The clergy for twenty miles around were assembled on the occasion; amongst them we noticed those pillars to the cause in this county, the respected pastor of Kill and Newtown, the Rev. P. Veale and his curates. *The gentry of all persuasions*, with their families, were also assembled from every point within a day's journey of the chosen arena. Sir Richard Musgrave, accompanied by the Messrs. Musgrave, jun., and the celebrated oriental traveller, Mr. Buckingham, and his lady, arrived at the church while mass was celebrating, immediately after which a cordial greeting took place between those distinguished individuals and the gifted apostle, when he ascended the pulpit and preached from Habakkuk ii. 20. He then administered the pledge to the first batch, consisting of about one thousand persons, whom he addressed; and thus continued alternately giving the pledge and addressing the crowds, both inside the church and in the open air, until five in the evening, continuing to speak with scarcely any intermission for seven hours. It was calculated that about five thousand persons took the pledge during the day; the great majority of those assembled

having become teetotalers on former occasions, when the reverend apostle was preaching in the neighbouring districts. At six the labours of the day terminated, and it may be well said, that Father Mathew furnishes, in his own person, a remarkable illustration of the physical strength and power of endurance which teetotalism confers, as it is otherwise incredible how his frame and lungs could resist the wear and tear of the superhuman labour which his mission of charity imposes upon him. Considerable interest was excited at one period of the day, when a respectable gentleman from the vicinity brought forward his son, a fine little fellow about nine years old, who was most anxious to take the pledge. The apostle expressed himself delighted at witnessing such an example, kissing the little fellow affectionately, and congratulating the father, who also became a teetotaler, upon seeing so praiseworthy a precedent.

It appears that J. S. Buckingham, Esq., the well known oriental traveller, is now in Ireland, marking the progress of the good cause. We have copied from the National Advocate, the following letter from the pen of the above-named friend of humanity.

“Limerick, October 1, 1842.

“Dear Sir,—I have been now in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the south of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork, and Limerick. What an example is this for England!

I accompanied the great and good Father Mathew to Ardmore, near Youghall, on Sunday last, and saw him administer the pledge to 20,000 persons; and I am to accompany him on Sunday next to Carrigaholt, in the west of Ireland, near the mouth of the Shannon, in Clare, on a similar mission.

I thought it might interest many of your readers to know that there is no retrograde movement in Ireland. Every day hundreds are added to the temperance ranks; already there are more than five millions of registered and pledged members, and more than three hundred temperance bands, well dressed in uniform, well furnished with instruments, and so full of zeal in the cause that they

march twenty or thirty miles to attend a meeting. On one occasion, within a few weeks past, forty-two of these bands were united at one single meeting in Shanbally, where 50,000 teetotalers were assembled; and not an angry word or look was exchanged between them, though a few years ago, 1000 persons could hardly have assembled any where in Ireland without broken heads, maimed limbs, and sometimes loss of life occurring. And all the change is effected simply by abstaining from intoxicating drink.

How many human beings, but especially the gentry and clergy, to whom other classes look up for example, can hold back a day from joining this sublime and heaven-inspired movement for the happiness of their fellow-mortals, is to me matter of inexpressible astonishment.

Your's, faithfully,

J. S. BUCKINGHAM.”

#### SCOTLAND.

An impetus has been given to the Temperance cause in this part of the kingdom, by a visit from the Irish Apostle of Temperance. Many thousands at Glasgow took the pledge. A splendid procession was got up, a delightful soiree was held in the city during Mr. Mathews' brief sojourn amongst our northern neighbours. At the Soiree the good Father M. delivered a very excellent address, which was warmly applauded. We have only space for a brief extract.

“I am convinced that though we differ in features, opinions, customs, or religion, still we are the same people. At all events we are the children of one common father, we are born to the same rights, redeemed by the same Saviour, believers in the same blessed gospel: and, oh! may the sweet and beneficent spirit of the gospel of Jesus Christ be diffused from pole to pole, uniting all, and making all happy, pure, and guileless. This world will then be a pleasant habitation, and its children fitted for heaven. For five-and-twenty years I have held these views, and if any man can say that my heart has been shut against my neighbour because of difference in religion—if any man could say the needy have been turned from my doors in consequence of an opposite belief, that the tenant has been

dismissed from his holding, or the servant from his place, because of a difference of religious belief—I will allow you to say my words and actions do not correspond. During those years I have done all in my power to reconcile and harmonize the warring principles of faction, to sweeten the cup of woe, and to exalt the down-trodden and the unfortunate; and if another advice is required at my hands, I will repeat “A new commandment I give unto you, that ye love one another.”

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WALES.

In this mountainous district, Teetotalism still makes its way. A Missionary has been sent into the Northern Principality, by the St. Ives Teetotal Methodists, who is to preach the gospel and hold meetings for the advocacy of Temperance. We hope to be able to give some account of the success of his labours very shortly.

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INDIA.

Jellalabad.—We extract the following from the despatch of Major-General Sir Robert Sale, K.C.B., to the secretary to the Government of India, dated 16th April, 1842, from Jellalabad:—

“From the time that the Brigade threw itself into Jellalabad, the native troops have been on half, and the followers on quarter rations, and for many weeks they have been able to obtain little or nothing in the bazaars to eke out this scanty provision. I will not mention, as a privation, the European troops from the same period having been without their allowance of spirits, because I verily believe this circumstance, and their constant employment, have contributed to keep them in the highest health and the most remarkable state of discipline. Crime has been almost unknown amongst them, but they have felt severely, although they have never murmured, the diminution of their quantity of animal food, and the total want of ghee, flour, tea, coffee, and sugar. These may seem small matters to those who read of them at a distance, but they are serious reductions in the scale of comfort of the hardworking and fighting soldier in Asia. The troops have also been greatly in arrears of pay, besides their

severe duties in heat and cold, wind and rain, on the guards of the gates and bastions.”

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Correspondence.

The Editor wishes it to be distinctly understood, that although it is his desire to afford his Correspondents an opportunity of freely expressing their opinions, in this department of the Magazine, he is not to be considered responsible for such opinions. All letters involving facts, must be authenticated by the name and address of the writer.

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GRATUITOUS DISTRIBUTION OF THE  
NATIONAL TEMPERANCE ADVOCATE  
AND JOURNAL.

As we are interested in the prosperity of the British Association for the Promotion of Temperance, being members of that body, we think it our duty to insert in our miscellany the following letter, which we recently received from our esteemed friend and fellow labourer the Secretary.—Ed.

Dear Sir,

In again appealing to the friends and auxiliaries of the British Association, on behalf of the Gratuitous Distribution Fund, the executive Committee feel assured that it is unnecessary to say one word in support of the excellency of the plan. The liberal support which it has received from many quarters, and the adoption of a similar system by the conductors of other Temperance publications, sufficiently indicate how it is viewed by most of the active friends of the cause throughout the country. The importance of this powerful instrumentality is not doubted. There is, however, a lack of exertion in employing it faithfully and energetically. That it may receive more active support, there must be a deeper conviction of its necessity and value.

During the three years that the Temperance Advocate and Journal has been distributed upon an extended scale, it is calculated that upwards of 160,000 copies have been gratuitously circulated, averaging about 4,500 monthly. As the lists

of these three years have varied considerably, it is probable that this publication—the organ of the British Association—has, by means of this fund, found its way into not less than 10,000 different families. Now, although this monthly messenger may not, in all instances have been listened to, there are facts in abundance to shew that its teachings in numerous instances, have been most serviceable and successful. It has been the chief instrument in changing the views and practices of many individuals and families in reference to the use of alcoholic liquors. The positive good effected, and the evil prevented, cannot be estimated. With these facts before them, will the friends of temperance allow this important fund to suffer any diminution? Ought it not rather to be increased? With proper exertions they are persuaded there may be a gratuitous circulation of 5,000 monthly, during the next year. Try what can be done—"Aim at great things, expect great things."—Such was the motto of the indefatigable Carey.

The various aspects of the Temperance question must be again and again exhibited, with every variety of illustration and mode of argument. The economical part of the question needs to be explained and urged upon the consideration of those who deplore our crippled trade and suffering population.—The patriot must be aroused to the important bearing which our principles have upon social order and our nation's weal.—The moral and religious claims of our cause must be pressed upon the christian church. There is a mighty work before us, and we must address ourselves to it with spirit and energy.

Having offered these observations, we rely with confidence upon your continued aid—if possible let it be increased. If not able to subscribe yourselves, you may perhaps obtain contributions from others.

A reply to this circular, stating what sum will be contributed, and enclosing a list, legibly written, of the parties to whom the Advocate should be sent, is solicited not later than the 20th of December ensuing.

Communications and remittances respecting the gratuitous distribution, may be sent to Mr. Wm. DAWSON, Jun., 1, Market-Walk, Huddersfield, the Treas-

urer of the Association; or to the Secretary.

On behalf of the Committee,

JOHN ANDREW, Jun.,

Secretary.

York Bridge Mill, Leeds,  
Nov. 2, 1842.

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THE EDITOR'S JOURNAL.

—  
"Saw ye not the cloud arise,  
Little as a human hand?"  
—

Wednesday, October 19. This evening I attended our conversation meeting, which, owing to the coldness of the evening, was but thinly attended. Many excellent remarks, however, dropped from the lips of those present, and I trust all were profited. After the meeting, the Deacons transacted their business.

Thursday, 20. Enjoyed a few hours in the company of several warm hearted friends. Attended the Temperance meeting in Alfred Street. I spoke at some length, and was followed by Br. Loten.

Friday, 21. We settled the accounts of the Tea Meeting held on the 13th Inst.—and found a clear profit of more than £5. The conduct of those friends who furnished the tables *gratuitously* is beyond all praise.

Sabbath, 23. I preached this morning from 2 Cor. iv. 7, "We have this treasure, &c.," and in the evening from Titus v. 12., "looking for that blessed hope, and the glorious appearing, &c." Gave tickets to the class in the afternoon, and admitted several new members into communion with the church. Met the Deacons after the preaching and was delighted with their zeal and liberality; had it not been for the kindness and sympathy of these brethren, I know not how I could have sustained all the burdens by which I have been oppressed.

Monday, 24. Paid the rent of the Chapel, to accomplish which I had to advance nearly the whole of what I had received for my salary. Thank God I feel willing to make any sacrifice for the good of a cause which must ultimately triumph over all opposition; and though I may not live to join in the triumphant song that will then be raised, I shall hear

it and echo back its theme. This evening I preached with much liberty from "this man is gone to be guest with a man that is a sinner," Luke xix. 7th. Messrs Radford, Fox, and G. Hewitt spoke at the Temperance Meeting.

Tuesday, 25. Gave tickets to the class which meets in New George Street, and had an encouraging season.

Wednesday, 26. A day of rest. Thursday, 27. Attended a Temperance Meeting in Sykes Street; myself and Messrs. Gaunt, Holdstock, and Sabine were the speakers. We had a good attendance, and I trust our labour was not in vain. Received this day a donation in aid of the fund raised by the tea meeting, from some good friends belonging to another church. Had some conversation with a friend in reference to raising a new chapel, and felt a conviction that the Lord would help us in that matter.

Friday, 27. Temperance Committee Meeting. Visited several members during the day.

Sabbath, October 30. Three years have now nearly elapsed since the first meeting was held for the formation of what is now called the Christian Temperance church. On reviewing the past, I am filled with wonder that we exist as a separate section of the church of God at all. In addition to the prejudice against us which exists in the minds of moderate drinking christians generally, we have had several persons amongst us whose conduct has been so glaringly inconsistent, as greatly to increase that prejudice; but they have one after another been *found out* and *expelled*. The majority of our members are now apparently anxious for the prosperity of Zion, and I trust, by the exercise of a scriptural discipline, this state of things will be continued. We are still often pestered with the question "why don't you admit unpledged persons amongst you?" to this question I reply, because it is probable if we were to do so, we should soon have a majority of such persons, and then it would be farewell, as far as our church is concerned, to the principles of true temperance, "But, say some, your church must, unless you open the door to such persons, continue very small." Be it so—if we are content, surely others need not disturb themselves about the matter. When men open their eyes to behold the truth, we shall have an increase, and God's time is

the best. Till then the finger of scorn will be pointed at us, and our principles will be denominated *ultra pharisaical*. Our only vindication is, "As deceivers and yet true." However much we may be suspected and despised, if we cling simply to the cross, and only expect salvation thro' the blood of Him who consented to hang upon it, we shall abide in safety, and in due time increase and multiply. Hated as we are, there is yet a heaven of righteousness in our midst, and we know who has said "the little leaven shall leaven the whole lump." All christian reformers have been surrounded and opposed by enemies. The Vatican bellowed forth its thunders against Luther, and Wesley was, in more modern times, charged with almost every crime. Truth however in their hands gloriously triumphed. Their ways pleased God, and their very enemies at length reluctantly did them homage. "Fear not then little flock, it is your father's good pleasure to give you the kingdom." Go on scattering the good seed, the reaping time will come. A few words more and we have done. Brethren, pray for us! Paul again and again asked for the prayers of the church; how much more do we stand in need of the support consequent upon a compliance with such a request. Prayer is efficacious—"It attracts," says a powerful writer,\* "and even rules Omnipotence. How affecting is the language of Moses when he describes the most hopeless case and then brings it within the compass of this relief." "But *if from thence* thou shalt seek the Lord thy God, thou shalt find him." To encourage our members in the discharge of this duty we would name several instances of the success of prayer. Hear the language of the Jehovah Angel to the prophet Daniel; "*From the first day* that thou didst set thy heart to understand, and to chasten thyself before God, thy words were heard." Nor less gracious is the heavenly notice of Cornelius, "Thy prayers are come up for a memorial before God." "It is," says the writer above quoted, "His own promise, declaring his delight in our approaches to him: and it shall come to pass *before* they call I will answer, and while *yet* speaking, I will hear." This morning I preached to the people in Nile Street from Psalms li. 12.; and in the evening from Rev.

\* R. W. Hamilton.

xiii. 14. The afternoon class meeting was a profitable season, so was the church meeting held after the evening preaching.

Monday, 31. Gave tickets to the remainder of the class which meets on this day. Preached at seven, from Prov. xxix. 25. Mr. Metcalf, (Wesleyan) presided at the Temperance Meeting, which was also addressed by Bro. C. Till.

Tuesday, Nov. 1. Met the class at Bro. Brown's, in Scott Street, and had a very delightful meeting. Attended the conversation meeting after the class.

Wednesday, 2. I went to Barrow and delivered an address on Temperance to a large and attentive audience.

Thursday, 3. Indisposed. Friday 4 and Saturday 5, preparing for the anniversary of the chapel, to be held next Sabbath and Monday.

Lord's Day, Nov. 6. At half-past ten Mr. John Metcalf, (Wesleyan,) occupied the pulpit in Nile Street Chapel, and delivered an useful sermon, from Titus ii. 13, 14. At two we had a most excellent prayer meeting, which was well attended, the good spirit of God rested on the friends present, so that I felt persuaded the evening service would be crowned with his blessing. At six, in the presence of a large and deeply attentive auditory, I stood up and preached from Deut. xiv. 26. I enjoyed great liberty, and hope I was enabled effectually to wrest from the hands of moderate drinking christians, that celebrated passage. The collections were good considering the badness of the times.

Monday, 7. We had a good meeting at three. At half-past seven Mr. Radford took the chair at the Temperance Meeting, and after Bro. T. Ramsay had delivered a brief but neat address, I spoke for a long time on the propriety of making the abstinence pledge a test of membership in a christian church.

Tuesday, 8. We had a profitable meeting for prayer at Mr. Brown's in Scott Street.

Wednesday, 9. Our conversation meeting was well attended. The subject of discussion was, "Is the advocacy of Teetotalism on the Lord's Day consistent with its sanctity?" Messrs. Ramsay, Radford, Gaunt, Holdstock, Till, Easingwold, Rathbone, Houghton, and myself took part in the conversation; and on the question being put to the vote, it was unanimously decided, that the Minister who

neglected to introduce the subject into the pulpit, did not preach the *whole gospel* of Christ. Many very excellent remarks were made by the brethren, which greatly tended to strengthen my hands. The question for next meeting is "Is Alcohol a good creature of God?"

Lord's Day, Nov. 13. I preached in the morning from "Dost thou well to be angry?" Isaiah iv. 4. Met the class at three and preached again at six from "God so loved the world, &c." John iii. 16. Bro. Gaunt and Till prayed after the sermon. Another Sabbath closed in peace.

Monday, 14. We had a comfortable church meeting at three. At seven I preached to the people, and after preaching Bro. Sabine and a Wesleyan friend spoke at the Temperance meeting.

Tuesday, 25. Attended the class in Scott-Street.

Wednesday, 16. Good attendance at the conversation meeting, and some very good speaking. It was unanimously decided that Alcohol could not be considered "a good creature of God."

(To be continued.)

#### SUBSTITUTE FOR ARDENT SPIRITS

*In the practice of Medicine, by Harvey Lindsley, M.D.*

It cannot have escaped the observation of any reflecting man, that the medical use of ardent spirits has frequently been the immediate cause of the formation of intemperate habits. Many an individual, who has little constitutional fondness for the inebriating draught, and whose habits were such as seemed peculiarly fitted to preserve him from this fell destroyer, has made wreck of every earthly prospect by being induced to resort to the use of ardent spirits, for the relief of perhaps some trivial complaint. The talented, the great, and the learned, as well as the degraded, the humble, and the ignorant, have thus fallen beneath the withering touch of this soul-destroying Moloch. In more than one instance have I seen the able, and hitherto faithful minister of the gospel, laboring under a slight attack of dyspepsia, and, by the advice of his medical attendant, drinking daily, for weeks together, a glass of brandy aud water, until he has

gradually and unconsciously formed a taste, and acquired a relish for the fatal liquor, which has increased in strength, and acquired a firmer and firmer grasp upon the enervated mind, until it has obtained complete mastery—and the wretched victim has made shipwreck of conscience, reputation, friends, eternity.

There are various other ways also, in which the medical use of ardent spirits may prove the forerunner of drunkenness. It is a very common practice in some parts of our country, for persons to resort to bitter herbs, as wormwood, gentian, chamomile, &c., steeped in ardent spirits, for the relief of a slight degree of dyspepsia, to increase their strength and give them an appetite. The whole family partake of this bottle, and resort is regularly had to it three or four times a day. I defy any one to point out a mode more exactly fitted to convert the most temperate family in the world into sots, than this. The regular, habitual, daily use of brandy! This is precisely the way in which all drunkards have been made. They always drink temperately before they drink intemperately. True, they are all this while taking bitters, and that too, perhaps, by the advice of their physician. But does that alter the case? Are they not also drinking ardent spirits? And will they not, in all probability, persevere in their downward career till ruin stares them in the face? It is self-evident that such a course is not one whit safer, so far as the morals of the individual are concerned, than if so much undiluted brandy had been taken.

Is it not then the solemn duty of every physician, as well as of every christian, and every patriot, to do all in his power to dispense with an article the use of which is surrounded and accompanied by such tremendous dangers? Grant that in most cases there is little risk of this becoming so fixed a habit that the patient cannot at any moment lay it aside—grant that most men have sufficient firmness of mind, and fixedness of purpose to resist and sunder at their pleasure, the iron chain of habit—yet, if only one individual in an age were sacrificed on the altar of intemperance by the medicinal use of ardent spirits, would not this of itself be a sufficient reason for proscribing and banishing it for ever?

But it will be asked, how is this risk

to be avoided? If ardent spirits are necessary for the cure of disease, and the preservation of health, shall we not use them? In reply, I have no hesitation in asserting that there is no state of the system, however exhausted or enfeebled; no species of malady, however obstinate or unyielding; no case of disease, however dangerous or appalling, in which ardent spirit is indispensably necessary, and in which a substitute, perfectly equal to the exigencies of the case, cannot easily be found.

Professor Chapman, of Philadelphia, in his able work on the *Materia Medica*, remarks:—

“It is the sacred duty of every one exercising the profession of medicine, to unite with the moralist, the divine, and the economist, in discouraging the consumption of these baneful articles, and, as the first step in the scheme of reformation, to discountenance the popular notion of their remedial efficacy.

And I think that every medical man who will carefully review the whole ground, will come to the same conclusion.

That stimulant articles are desirable, and even necessary in the practice of medicine, no one can doubt. There are several states of the system in which this class of remedial agents is indispensable. Whenever the system has been exhausted by long continued disease, or any other cause, and where no fever exists, tonics and bitters, of various kinds, will do much to restore the lost energy of the stomach, and to bring back the wonted vigor of the constitution.

Among these stimulants and tonics, ardent spirits have long held a high rank, and have frequently been resorted to, especially by the vulgar.

It is admitted that there are a few extreme cases in which ardent spirits are temporarily beneficial; what is contended for, is, that there is no case in which they are *indispensable*, and in which an *adequate substitute cannot readily be found.*”

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## Gleanings

FROM THE EDITOR'S SCRAP BOOK.

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*Brandy drinking extraordinary.*—A few days ago (says the *Presse*), a water-

carrier well known in his neighbourhood under the nickname of the Cossack, and who was notorious for his enormous consumption of brandy, laid a wager with two men at a wine shop, that he would drink a litre of brandy within five minutes, the men agreeing to pay for the brandy and drink the two pails of water he had at the door, if he accomplished his feat. The water carrier having taken the brandy within three minutes, and the men having paid for it, he said "It is now your turn, and as you have only an hour before you to drink the water, you had better begin immediately." He had scarcely said these words when he began to stagger, and within a very few minutes was a corpse.

*Effects of Teetotalism on Sabre Wounds.*—Only thirty-eight wound cases were received into our field hospital (at Ghuznee); six of them belonged to her Majesty's Thirteenth Light Infantry, two to her Majesty's Second or Queen's, twenty-seven to the European Regiment, and three sepoy's of the Forty-eighth Regiment, N. I. Three men of the European Regiment died in the hospital; one from a matchlock-ball passing through his chest and injuring the backbone, and the two others from matchlock-balls penetrating the abdomen, so as to occasion the protrusion of the bowels. Happily the gun-shot wounds, the most dangerous, were few. All the sword cuts, which were very numerous, and many of them very deep, united in the most satisfactory manner, which we decidedly attributed to the men having been without rum for the previous six weeks, the commissariat having none to give them. In consequence, there was no inflammatory action to produce fever and interrupt the adhesion of the parts—a strong argument in favour of teetotalism.—*Expedition into Afghanistan.*

*Expense connected with the Drinking System.*—The following was sent to the Editor by a warm friend, and though such statements may appear somewhat dry, they still teach us an important lesson.

"In a town containing 23 public houses and 47 beer shops, £29,120 would be necessary every year to keep them open, allowing them to take, on an average, £8. each per week. This sum, if properly expended, would go a long way

towards increasing the comforts of the poor, as the following table will show.

|                                                                                       |          |
|---------------------------------------------------------------------------------------|----------|
| £29,120 would buy—                                                                    |          |
| 5000 yards of cloth, at 10s. per yard, which would make 1000 suits of clothes .. .. . | } £2500  |
| Making these suits at 20s. per suit                                                   |          |
| 2000 pairs of stockings, at 1s. 6d. per pair... .. .                                  | } 150    |
| 1000 ditto shoes, at 8s. ditto. ..                                                    |          |
| 7000 yds of silk, at 2s. 6d. per yard, which would make 500 dresses.. .. .            | } 875    |
| Making ditto at 5s. each. .. ..                                                       |          |
| 20,000 yds. of calico, at 6d. per yd.                                                 | 500      |
| 20,000 do. of linen, at 1s. do. ..                                                    | 1000     |
| 8000 do. of print, at 8d. do. ..                                                      | 266      |
| 8000 do. of flannel, at 1s. do. ..                                                    | 400      |
| 1000 hats, at 10s. each. .. ..                                                        | 500      |
| 1000 bonnets, at 10s. each.. ..                                                       | 500      |
| 500 pairs of blankets, at 15s. per pair. .. .. .                                      | } 375    |
| 1000 do. of sheets, at 4s. do. ..                                                     |          |
| 400 feather beds, at 40s. each..                                                      | 800      |
| 500 chairs, at 5s. each. .. ..                                                        | 125      |
| 100 tables, at 14s. each. .. ..                                                       | 70       |
| 200 clocks, at 30s. each. .. ..                                                       | 300      |
| 100 watches, at 40s. each... ..                                                       | 200      |
| 31,200 lbs of meat, at 6d. .. ..                                                      | 780      |
| 8000 bushels of potatoes, at 1s. per bushel. .. .. .                                  | } 400    |
| 1000 sacks of flour, at 40s. each.                                                    |          |
| 20,000 lbs. of soap, at 6d. per lb.                                                   | 500      |
| Pots, pans, brushes, &c. .. ..                                                        | 200      |
| 400 tons of coal, at 30s. .. ..                                                       | 600      |
| 160 bibles, at 3s... .. .                                                             | 24       |
| 2 town missionaries, at .. ..                                                         | £100 200 |
| Medical advice .. .. .                                                                | 300      |
| Educational purposes.. .. .                                                           | 1800     |
| Benevolent institutions .. ..                                                         | 1100     |
| For innocent amusements, &c... ..                                                     | 1235     |
| Postage and stationary .. ..                                                          | 200      |
| Rent and taxes of 153 houses at £15 each.. .. .                                       | } 2295   |
| Apprentice premiums for 30 boys at £30 each .. .. .                                   |          |
| Surplus for 30 aged men at £103 each.. .. .                                           | } 3090   |
| Do. women ditto .. .. .                                                               |          |
| Total .. .. .                                                                         | £29,120  |

In this calculation your readers will perceive that the person who prepared it, has only taken the amount expended for *poison* in public houses. Nothing is said of the money paid to spirit merchants and brewers, and of the drink consumed in private houses by *christians*

and *infidels*. Trade, sir, is dull, and complaints are loud and deep; but bad as things are, the universal adoption of Teetotalism would make a great improvement in the state of affairs. Making 1000 suits would give employment to 19 men, all the year, at more than 20s. each per week; and so with reference to dress makers, dyers, weavers, drapers, spinners, tanners, hatters, curriers, clothiers, &c. and many who are now going about hungry and naked, would be well fed, and comfortably clothed.—*Capt. W. Symonds.*

*Caution to Ministers.*—The late Rev. R. Hall observed in conversation with a friend, "you remember Mr. — Sir." "Yes, very well." "Were you aware of his fondness for brandy and water?" "No." "It was a sad habit; but it grew out of his love of story telling; and that also is a bad habit. As he grew old his animal spirits flagged, and his stories became defective in vivacity; he therefore took to brandy and water; weak enough it is true at first, but soon nearly 'half and half.' Ere long he indulged the habit in a morning, and when he came to Cambridge, he would call upon me, and before he had been with me five minutes, ask for a little brandy and water, which was of course to give him *artificial* spirits to render him agreeable in his visits to others. I felt great difficulty, for he, you know Sir, was much older than I was; yet being persuaded that the ruin of his character, if not of his peace, was inevitable unless something was done, I resolved upon one strong effort for his rescue. So the next time he called, and as usual said, "Friend Hall, I will thank you for a glass of brandy and water;" I replied, "Call things by their *proper* names and you shall have as much as you please."—"Why! don't I employ the *right* name?" "That is the current, but not the *appropriate* name; ask for a glass of *liquid fire*, and *distilled damnation*, and you shall have a gallon!" Poor man! he turned pale, and for a moment seemed struggling with anger. But knowing that I did not mean to insult him, he stretched out his hand and said, "Brother Hall, I thank you from the bottom of my heart." From that time he ceased to take brandy and water.—*Hall's Memoirs.*

## Poetry.

## HYMN OF PRAISE

## FOR TEMPERANCE BLESSINGS, &amp;c.

Glory to Thee! Almighty Lord,  
By whose directing, saving word  
Our souls are taught to fly  
From those debasing haunts of crime,  
Where men forget the worth of time,  
And for perdition cry.

Once we were bound by custom's chain,  
And, though it caused us grief and pain,  
We fancied we were *free*.  
The Star of Temperance on us rose,  
We saw our folly—spurned our foes,  
And rose and followed Thee.

We praise thee for the Temperance Star,  
And by its light would daily war  
With that insidious foe,  
By whose foul pestilential breath,  
Thousands are hurried down to death,  
And everlasting woe.

T. J. MESSER.

## STANZAS.

*A Charge from the Females to the Male Champions of*

## TEMPERANCE PRINCIPLES.

Composed expressly for the Huddersfield Temperance Bazaar, by Mrs. C. L. Balfour, of London.

"Be strong and of good courage"—JOSHUA, CHAP.

Is there amid our gallant band,  
One fearful heart—one gloomy brow?  
Has time relax'd one faithful hand—  
Or made one friend less firmly stand?  
Oh! look around—and answer now.

The graceful aid of woman here  
Is active in that mighty plan,  
Which dries affliction's bitterest tear,  
And breaks our nation's bonds severe,  
Proclaiming peace and joy to man.

Joy that stern custom's chain is broke,  
While Temp'rance standards proudly wave;  
That slumb'ring victims have awoke  
Beheld their state, and burst their yoke,  
And fled the drunkard's grave.

Heroic dames in days of yore,  
Their champions bold sent forth  
To deadly strife, in fields of gore,  
Where streams of human carnage pour,  
And life was little worth.

A purer—holier—spirit now  
 Illumes the female mind;  
 Truth beams resplendent from each brow,  
 And wisdom's accents peaceful flow,  
 To aid and benefit mankind.

They cheer the moral champions on,  
 With hand, and heart, and voice;  
 "Faint not," they cry, "till vic'try's won—  
 Oh! pause not, till the work is done,  
 And rescued slaves rejoice!"

"Be of good courage!"—error's night  
 Has gathered thick and linger'd long.  
 But, lo!—bright beams of quenchless light  
 Are spreading upon myriads' sight.  
 Be 'of good courage'—then 'be strong.'"

"Strong" to promote our nation's weal—  
 Courageous in the cause of right;  
 'Strong!' for erring man to feel—  
 'Strong!' Britannia's 'curse' to heal—  
 Undaunted in the moral fight."

"Be 'of good courage!' though the foe  
 With selfish rage defend the wrong;  
 Defy fierce oppositions' blow—  
 Lay prejudice and folly low;  
 In virtue's cause, oh! be thou strong."

Shall words like these from woman flow,  
 And Britain's sons look coldly on?  
 Hark! they loudly answer "No!"  
 "Nor rest—nor pause our souls shall know,  
 Till TRUTH THE VICTORY has won."

*To the Editor of the Christian Temp. Mag.*

Dear Sir,

The following Stanzas were composed and printed soon after the death of a gentleman with whom I had the honour of being acquainted, and who was esteemed and beloved by all who knew him, for his many noble and excellent qualities. It is, however, only recently that I have had an opportunity of perusing them. On two grounds I should be glad to see them occupying a corner in your excellent magazine:—they will serve as a memento of an ardent friend of the temperance cause, and a zealous fellow-laborer in connection with the British Association; and, in the second place, the verses themselves are worthy of being well known. They are the out-pourings of one who never fails to honour that "northern band" who originated the true temperance principle, and who, with heroic courage and undaunted zeal, have nobly prosecuted their labours.

Mrs. B.'s sympathies and affections are as wide as humanity, and all her aspirations breathe an enlightened and christian spirit.

Yours truly,

J. ANDREW, JUN.

ELEGIAC STANZAS

*To the lamented memory of Robert Guest White, Esq., late President of the British Association for the Promotion of Temperance, who died in 1839.*

*By Mrs. C. L. Balfour.*

The Genius of Temperance bow'd her fair head,  
 As she mus'd o'er a newly made grave;  
 And a garland of evergreen cypress she spread,  
 O'er the tomb of the wise and the brave,  
 While her votaries all, in her sorrows unite,  
 And mourn for their champion—Robert Guest White!  
 He has "fought the good fight" while tarrying here,  
 And grateful we muse on his story;  
 He aided the banner of Temperance to rear,  
 He has finished his "course" with glory;  
 And TRUTH shall record with her "pencil of light,"  
 The name of our patron—Robert Guest White!

How nobly he led the brave northern band,  
 While his candid, enquiring mind,  
 His generous heart, and his liberal hand,  
 His manners persuasive, and kind—  
 Won affection from all, whose hearts felt aright,  
 And they mourn'd for a brother in Robert Guest White!

No sycophant's praise, no hypocrite's tear,  
 Shall sully the light of his fame!  
 While Temperance, wisdom, and virtue, are dear,  
 We will honour and cherish his name;  
 And the muse shall inspire ev'n strangers to write,  
 With the love of a friend of—Robert Guest White!

In each warm, faithful heart, his memory shall dwell,  
 And prompt the affectionate sigh;  
 Yet remember when sorrow awakes the sharp thrill,  
 That goodness and worth cannot die:  
 And his lofty example shall numbers invite,  
 To tread in the footsteps of—Robert Guest White!

While our praises and tears in sincerity flow,  
 Still a worthier tribute we'll pay;  
 We'll tend the good seed, his hand help'd to sow,  
 And lead to the fair Temperance way,  
 While WISDOM and PEACE, gallant Britons incite,  
 To copy the patriot—Robert Guest White!

The marble may rear a memorial o'er dust,  
 Enshrining some frail mortal's name;  
 How often we leave the proud tomb in disgust,  
 And muse on the far nobler fame—  
 When TRUTH the fond heart's grateful tablet inscribes—  
 With a dearly lov'd name like—Robert Guest White's!

THE HULL  
CHRISTIAN TEMPERANCE MAGAZINE,

FOR THE  
PROMOTION OF EVANGELICAL RELIGION,

AND  
*The Principles of True Temperance.*

No. 12.

DECEMBER, 1842.

Vol. I.

"SPEAKING THE TRUTH IN LOVE."

CHRISTIAN RETROSPECT.

"Tis greatly wise to talk with our past hours."

By the time this Number gets into the hands of our readers, 1842 will be nearly ended; it cannot, therefore, be amiss for us to direct the attention of the friends of the good cause to the past. "Watchman, what of the night?—what of the dawn?—what of the day?" During the past year many very important events have transpired—events, on which the mind may rest with pleasure and profit, and events, too, have also occurred calculated to produce pain, and which call loudly for self-examination and prayer.

At the commencement of the year, the noise of war was heard at a distance; but, by the good providence of God, that noise is hushed, and now *peace* very generally prevails. Much as we deprecate the cause of that sanguinary conflict, which has been carried on with our oriental neighbours, we are not without hope that these things will be so overruled by the God of Providence, as to secure the happiness of thousands yet unborn. Fetters which have long restrained the minds of men, and kept them in a state of servile subjection to the most puerile superstitions, will, we trust, soon be melted away, by the light and influence of saving truth, and events, which, abstractedly considered, every Christian mind must deprecate, will, by the over-ruling providence of God, be made to subserve the establishment of that kingdom, which is to abide for ever. Whilst the months of the year 1842, have performed their revolutions, the glorious cause of true temperance has been gaining ground, both at home and abroad. Ireland has, especially, felt the cheering influence of the "star of day," and multitudes of her once-degraded, and almost embroiled population, have risen, as by magic, into respectability and honour. The good Catholic priest, for such we must designate him, has continued his onward march with unabated zeal and success, and in almost every part of the sister isle has prepared a way for the Lord. In the movements of Father Mathew, we have always "seen a hand some will not see," and "heard a voice some will not hear," and, therefore, we have gazed upon the progress of the cause in that part of the kingdom with unmingled emotions of gratitude and joy.

But we sat down with the design of noticing, more particularly, the state of our affairs nearer home, and, therefore, we must resist the temptation which matters at a distance exert on our mind. As the past year has rolled away, we have carefully watched the proceedings of the

cause of true temperance at home ; and, at the close of the year, we are obliged to put to many of its professed friends the question—"What do ye more than others?" We have long been pained by the apathetic indifference of a great portion of those who take the temperance pledge, and we dare tell these persons, that they greatly hinder the progress of our principles, by dispiriting those who would be always zealously affected in the good cause.

Losing sight, however, for the present of those teetotalers, whose apathy chills the mind more than contact with an iceberg would the body, we will now glance at the state of the cause in this town, and freely state our opinions respecting those things which prevent its prosperity.

In this town there now exists four distinct temperance associations, viz., the "Hull Temperance Society," the "Christian Temperance Society," the "Catholic Temperance Society," and the "Sailors' Temperance Society." The first named society is the oldest of the four, and has, from the period of its establishment, prosecuted a bloodless warfare against the enemies to man's physical and mental health and felicity, with varying degrees of success. The second society rose out of the ruins of a society, which was called the "Hull and East-Riding Association for the Suppression of Intemperance," and it has, since the period of its establishment, steadily pursued its way through "evil and through good report." Of the third society, we know little or nothing ; but we are informed it has exerted a salutary influence upon many of the sons of Erin, who are located in the town. The last named society has been only established a few weeks, but we are utterly ignorant of its nature and success. Well, during the past year, *three* out of the four Associations above named have been constantly in operation ; but the success following the labours of their agents have not, we are persuaded, been such as the importance of their principles entitles them to. What, then, we may ask, hinders the growth and retards the spread of our principles in this town ?

In replying to this interrogatory, we would first notice the *apathy*, not to say *opposition*, of Christian ministers. Despite of all that has been done by the friends of true temperance, these good, but mistaken men, very generally refuse to lend us their aid. Though they are, or ought to be, the "lights of the world"—the leaders of the public sentiment, still, influenced by some reasons, which they have not had the courage to acknowledge publicly, they stand aloof from us, and thus confirm by their example, the moderate drinker—aye, and the downright drunkard too, in his attachment to the fatal cup. We would that we possessed sufficient tact and eloquence to set before them, in its proper light, the folly of their present conduct—the danger connected with their present position. We would remind them of the great self-denying principles of that glorious gospel which they preach—of the love of Christ, by which an apostle was constrained to say, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak ;" and we would ask them whether their conscience approves of their proceedings respecting that cause which aims to recover and save those "who are drawn unto death, and ready to be slain." We know that some of our brethren in the ministry endeavour to cover their apathy, and apologise for their refusal to smile upon the friends of the drunkard, because some of our speakers have not advocated the cause in a right spirit.

But we ask, supposing the charge brought against our mode of advocacy is correct, does that constitute a sufficient reason for Christian ministers to stand in abeyance? *When* the apostles found any thing wrong amongst men, they tried to rectify, by *active* effort, what they thought required renovation or removal. If our brethren think that our mode of advocacy is not an efficient one, we conjure them, by the worth of the drunkard's soul, and by the love they profess to Him, who came "to seek and to save that which was lost," to prevent us from doing further mischief to a manifestly good cause, by occasionally taking our place. We assure them we are willing to learn—so willing, that, if the ministers of this town, who are now moderate drinkers, will sign the temperance pledge, and engage to deliver us in rotation a weekly address, we promise to become their pupil for the next twelve months, and we are sure that our fellow-labourers will willingly imitate our example. "But the excuse is a paltry one, and is merely made use of for the purpose of throwing dust in the eyes of the people"—say some of our temperance labourers, and we shall be half tempted to believe that there is some correctness in this opinion, if our brethren still refuse to buckle on the harness, for the purpose of shewing us the "more excellent way." Brethren, will you permit me to say, that as long as you continue in your present position, you are virtually strengthening the hands of those who live upon the misery of their fellow-creatures, and you are actually preventing the spread of that gospel, which it is your duty to proclaim, and to proclaim too, in connection with such helps as will render it most successful. Now, none of my Christian brethren will attempt to deny, that intemperance has been a powerful barrier in the way of gospel truth. By its withering influence myriads of immortal beings have been led to despise Christianity, and to abhor the men engaged in propagating it. Temperance societies have done much towards removing the hindrance just stated, therefore Christians ministers ought to become members of such societies; and not only members, but *labourers* in the cause. Brethren, if you are not for us, you must be against us, and would you like any one, who may survive you, to write on your grave-stone, "Here lies an ambassador of the self-denying Jesus, who lived and died a practical enemy to the cause of true temperance, by the instrumentality of which thousands of lost souls have been led to the house of God, and to the cross of the Redeemer; but this man was a slave to appetite and custom, and, therefore, refused to share in the felicity of those noble-minded men, who on the great day of accounts will present themselves before the throne, surrounded by reclaimed and regenerated drunkards, exclaiming, 'Here are we, Lord, and the souls which thou hast given us.'"

Are any ready to say, "but if we join your cause, we should be obliged to remove the *drunkard's* drink from the Lord's table?" Well, brethren, is this a hard task? Will not the "fruit of the vine" present to the eye of the Christian, who may receive the "cup of blessing" at your hands, a far better emblem of the blood of Him, who was holy, harmless, undefiled, and separate from sinners, than those fabricated, brandied, poisonous compounds, which you now use? Why, brethren, do you cling with such tenacity to that which might be more fitly denominated, the "cup of devils," than the cup of blessing? Answer,—tell us, we beseech you. Why?—For until we receive a satisfactory reply to this question, we shall continue to think that those symbols which we use are the most expressive.

When we call to mind how many members have been added to the Churches of Christ, at home and abroad, through the influence of temperance societies, we are filled with astonishment, that Christian ministers should hesitate for a moment to identify themselves with such godlike efforts. And yet it is a fact—we “name it more in sorrow than in anger”—that in almost every part of the kingdom, the greatest hindrances have been thrown in our way, by these professed friends of the self-denying Jesus. I have tried to attribute this to a want of light on the subject, though it is almost like offering them a positive insult, to suppose that a class of men, who possess so much wisdom on other matters, can be ignorant of the ravages committed, both in the church and in the world, by that gigantic evil, which the friends of temperance are solicitous to destroy. When we commenced the temperance reformation, by attacking *ardent spirits*, we enjoyed, to a very considerable extent, the approbation of these “teachers of men;” but as soon as we denounced *all liquors* containing the alcoholic poison, then we were met on every hand by the cry, “you are too *ultra*; we can unite with you no longer.”

Without enlarging on the physical, mental, and moral degradation, resulting from the use of liquors containing the intoxicating principle, I would just remind my brethren of the fact, that even their cherished home-brewed ale cannot be furnished them without a glaring desecration of the holy day of the Lord! Every Sabbath witnesses, at least, 40,000 men employed in preparing the material from which that beverage is made—a fact sufficient in itself, had we no other argument to use, to decide at once all those who profess to be “under the law of Christ,” as to the part they should act in carrying on that glorious warfare, in which we are engaged.

Christian brethren, bear with our importunity, as we are anxious to have you with us in that ample field of labour, which the temperance cause has opened to our view. We are confident that, so long as the Christian teacher stands aloof, it will be in vain to expect that Christians, generally, will afford us their countenance and support. If we are now specially called upon by the God of Providence to stem the progress of that desolating torrent, which has so long rolled through our land, terrible indeed must be the responsibility resting on that Christian minister, who refuses to aid in arresting its progress.

“Servants of Jesus—foes of hell  
You who, for him, count all things loss,  
Lend us your aid, we wish to swell  
The bloodless triumphs of the cross.”

Will you—can you—*dare* you—any longer refuse to abstain. The principle is easy, and perfectly safe. We have tested it more than five years, and can conscientiously say, that we have been every way benefitted by it. The moderate glass is not necessary to your health. The Israelitish family traversed the dreary desert without it. The descendants of Rechab have lived and died without it, numbers of them ripe in years. Men of all professions, and throughout all the diversified gradations of society, are doing well without it. Cast, then, away every paltry prejudice, and though you may, by adopting our principles, offend those connected with your churches and congregations, who are living by the murderous traffic in strong drinks, fear not; the Lord, whom you serve, will supply your wants, and the testimony of a good conscience cheer you, in your work of faith and labour of charity; and best of all, the “spirit will be poured out on your churches from on high.” Having thus freely stated our views, we now leave you for the present, with best wishes for your peace and prosperity.

2. We believe our cause is greatly hindered in its progress, by the apathy and indolence of many of those who sign the pledge.

It is a painful fact, that very many persons, after they have signed the pledge, seem to act as if they thought no more was required at their hands. These persons, however, ought to remember, that it is their duty to rescue others. It is their duty to support the cause, by their diligent attendance at our *weekly* meetings—by their *money* and their *prayers*. We fear, in many instances, the demon of intemperance has only been expelled, to make room for the demon of *covetousness*. Brethren, all covetousness is *idolatry*, and it is written, no “idolator shall inherit the kingdom of God.” Let, then, your future conduct prove, that you love

those who are ready to perish. Awaken out of your lethargy, and if you are spared to see the dawn of the new year, resolve, in the strength of God, that should you be permitted to sojourn on earth, you will be increasingly anxious to help forward a cause, which, despite of all opposition, must ultimately prevail.

There are several other matters on which we intended to offer a few remarks, but having already exceeded our space, we can only add, that we wish you, in the best sense of the word, a joyous Christmas, and a happy new year.—Ed.

(Printed by request of the Committee.)

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## THE DESIGN OF CHRIST'S VISIT TO OUR WORLD.

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“Unto us a child is born.”

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By the good providence of God, we are again permitted to witness the return of that season of the year, in which Christians are wont, more particularly, to contemplate the advent of that glorious being, who came to seek the wandering sons of men. It is deeply to be regretted, that, notwithstanding the light possessed by the inhabitants of this favoured land, far too many of the people will spend this hallowed season in chambering and wantonness. There are, however, a goodly number of persons amongst us, who will devote their time far otherwise, and to whom this season will minister joy and gladness.

Permit us, then, to direct your attention, dear readers, to the birth of the Redeemer; and O, that what we are about to write, may be the means of making you glory more than ever in his cross!

The great apostle of the Gentiles, in his address to the church at Corinth, makes use of the following encouraging language:—“For ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye through his poverty might be rich.” 2 Cor. 8, 9.

The proper Deity of Christ is a doctrine of vast importance, because the reception or rejection of this truth involves the future destiny of men. There is only *one* foundation laid in Zion, on which sinners can safely build their hopes, and, therefore, unscriptural views of the character of Him, who is the *foundation stone*, must involve circumstances of a very grave and important nature. We are quite aware that there is much mystery connected with this subject, and we deeply regret the unwarrantable liberties which good, but mistaken, men have taken therewith.

Without meddling with the doctrine of Christ's Eternal Sonship, we may be allowed to state, that the supreme and eternal divinity of our adorable Redeemer is written as with a sunbeam on the pages of the inspired volume. For instance, all the attributes and perfections of the Eternal Creator are given by the inspired writers to Christ, which is manifestly wrong, supposing the Saviour is not a divine person. Such titles, attributes, and perfections, as we refer to, belong exclusively to *JEHOVAH*; but they are applied without limitation, or qualification, to Jesus Christ—*ergo*, Jesus Christ must be God.

All the prophets and apostles give us their attestations in favour of this inspiring truth. Isaiah designates the Saviour, “the Father of an everlasting age,” and Paul, in his valedictory address to the elders of the church at Ephesus, conjures them “to feed the church of God, which He has purchased with his own blood.

He is *Immanuel*, God with us, and in the days of his flesh, he laid claim to all the perfections of Deity—a course of procedure which would have stamped his character with deserved infamy, had he not united in himself two natures, the divine and human. He declared himself to be the “living bread which came down from heaven,” John 6. 51; that he existed before Abraham, John 8. 58; and was the Son of God, John 10. 30; and, moreover, he made his claim to almighty

power good, by freely pardoning sins, Matt. 9. 2; by healing the diseased, Matt. 8. 3; by raising the dead, John 11. 43; and by controuling the elements of nature, Mark 4. 39. I know there are many persons, and some of them are men of extraordinary talent too, who have attempted to overturn this fundamental verity, by referring us to remarks indicative of imbecility, which frequently fell from the lips of the Saviour. We reply to these objections, Christ was "very man," as well as "very God," and, therefore, the expressions in question can only be understood to have reference to his humanity; and all they go to prove is, that he was (and we rejoice in the fact) a "man of sorrows, and acquainted with griefs."

The dignity of the person of the Redeemer, whose advent we now celebrate, will be further obvious, when we remind our readers, that he was rich in *creative energy*. No person will surely attempt to deny, that the creation of the world is ascribed to Christ, after what has been written on the subject, by the inspired apostle of the Gentiles—"All things were made by Him, and for Him." Yes, beloved readers, it was the plastic hand of the Redeemer which moulded and fashioned that beautiful world in which we exist. His power reduced chaos to order, and brought light out of obscurity. His hand placed our ponderous globe in that cycle, in which it has from the beginning revolved, and it was his energy which created the orb of day, and "cast it blazing midst the dark profound." And He not only created our planet, with all those other planets forming the Solar system, but also those myriads of worlds which exist in the immensity of space. He has ignited other suns, besides that which give us light and heat; for every star that scatters its radiance through the universe, and there are series of these beyond series, are centres of other systems, affording light, and warmth, and comfort, to thousands of habitable worlds. All these were formed by that Saviour, in whom we trust and glory, for "all things were made by Him." How infinite, then, must be his power—how incomprehensible his wisdom—how exhaustless his wealth—how eternal his glory! How cheering to the believer is the thought, that all that is in heaven—Cherubim and Seraphim, principalities and powers—all that is on the earth, and under the earth, as well as all that is in hell—is the workmanship of his Almighty hand. Trace animated nature through all its diversified gradations, from the most insignificant animalculum, to the monarch beast of the forest, or the monarch bird of the skies, and you behold His power and wisdom displayed in beautiful combination. Range the forests, the mountains, and the dells of this opaque sphere—examine the beauties, and try to investigate the mysteries associated with the vegetable world, and while you will discover his skill in the smallest herb that peeps above the soil, the imperishable granite of the wilderness will proclaim the prowess of his arm, and unconsciously utter his praise.

But our once crucified Master is rich also in *proprietorship*. Every thing in heaven and earth is his legitimate and inalienable property. The gold and the silver are his, and the cattle upon a thousand hills. "The earth is the Lord's, and the fulness thereof."

Now, the great fact which we are especially called upon to contemplate at this festive season, is the assumption of human nature by that glorious Being, whose attributes and perfections we have just glanced at. He who was rich, says the apostle, for our sakes became poor.

"A truth so strange, 'twere bold to think it true,  
If bolder 'twas not still to disbelieve."

He who had on his vesture, and on his thigh, written, "King of Kings, and Lord of Lords," who is designated by the evangelical prophet, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" who said himself, "I am Alpha and Omega, the beginning and the ending, the Lord which was, and which is to come—the Almighty"—for us men and our salvation, wrapped his godhead in the veil of humanity, and "became obedient unto death, even the death of the cross." Well, then, might the angels sing at his birth, "Glory to God in the highest, and on earth peace, good will toward men."

To effect our redemption, he became the son of poor parents, submitted to a life of penury, and then went out of the camp, bearing the reproach.

"Tis mystery all, the incarnate dies,  
Who can explore the strange design?  
In vain the first-born Seraph tries,  
To sound the depths of love divine.  
'Tis mystery all, let earth adore,  
Let angel minds enquire us more."

The design of his humiliation, sufferings, and death, is next hinted at by our apostle, "that we through his poverty might be rich." He contemplated the exaltation of the mendicant from the dunghill, the emancipation of the slave, the illumination of the dark, the pardon of the guilty, the purification of the unholy. He came to our world to make us rich—in faith—in hope—in holiness—and in glory everlasting. Well might the psalmist, when contemplating these glorious truths, exclaim, "The heavens shall rain down righteousness." "Mercy and truth are met together, righteousness and peace have kissed each other." "Truth shall spring out of the earth, and righteousness shall look down from heaven."

In the birth, sufferings and death of the Lamb of the sacrifice, we behold the harmonization of all the attributes and perfections of Deity—an unrivalled exhibition of righteousness—a manifestation of Jehovah's glory; and the effect of all this will be the subjugation of a world to the authority of truth. Let but the great hindrance to the promulgation of these truths be removed, and then every withering system of idolatry and error shall soon be destroyed, universal homage will be offered to God, and all the hostility of human nature being subdued, the happy family in heaven, and the devoted family on earth, shall join in singing, "HALLELUJAH! HALLELUJAH! HALLELUJAH; FOR THE LORD GOD OMNIPOTENT REIGNETH! Let us be glad and rejoice, for the marriage of the Lamb is come, and his bride hath made herself ready."

Dear readers, we now dismiss this subject, by assuring you that it is your privilege to become deeply interested in those things which we have briefly referred to. Our limited space will not allow of our writing all that is in our mind on these inspiring themes; and were we to give utterance to all our thinkings on this subject, our imaginings would be poor and beggarly when contrasted with the glorious reality.

This is a solemn, though a festive season; take care that you spend it aright. Many will devote the hours connected with this festive season in quaffing those accursed liquors, which you have been taught to repudiate; and the tables of persons professing Christianity will groan beneath a load of alcoholic poison. Having cast away these things, take care that other idols do not invite you to bend the knee. Devote the season in which the church commemorates that wondrous stoop of infinite benevolence, to which we have now directed your attention, to acts of faith and love. And, oh, remember that He who once appeared as the Babe in Bethlehem, will, at the appointed time, appear as the Judge of quick and dead. The heavens and earth will then pass away, and the great white throne will be set up, and all the people will be gathered before it. And then the Judge shall say to those who have utterly despised the mission of his Son, "DEPART, DEPART FROM ME YE ACCURSED!" "and then," to use the language of a favourite writer of our own, "the wrath of the Lamb shall gather in deep blackness over the heads of the miserable, and sink them down where hope never comes, and where the worm never dies." Amongst the number of those unhappy beings, will be found many of those miserable creatures, whom British Christians—Christians of HULL—will not make an effort to save. I gaze around, and I behold SIX HUNDRED THOUSAND degraded drunkards in this kingdom, bleeding—diseased—dying! And I ask, how are they to be rescued and saved? Why, by the removal from the land of that accursed poison—that leprous distilment, which is now circling through their veins;—and by faith in that Saviour, "who though he was rich for their sakes became poor, that they through his poverty might be rich." Oh, brethren, lift them up out of the pit—make their minds pervious to the light, and lead them to CALVARY, that they may be saved in the day of the Lord.

Ed.

## The Christian's Sketch Book.

No. 5.

## THE HEAVENLY VISION.

*(Continued from page 245.)*

"Herald, pastor, saint adieu !  
 Thou hast burst thy prison ;  
 Past yon arch of sapphire blue,  
 To salvation risen :  
 Thy ecstatic flight I trace  
 On seraphic pinions ;  
 Through the nameless worlds of space  
 To the Lamb's dominions."

The sphere of labour in which Mr. D. was now called to glorify God, was not very extensive, his labours being confined to the immediate locality in which he found the salvation of the cross. In this limited sphere, however, the Lord so blessed his labours that it was manifest he was designed for a wider sphere of usefulness. Consequently, the church solicited him to give himself up to the work of the ministry, with which request he willingly complied ; and never did any man more completely devote himself to the work of the Lord's vineyard. His whole soul was absorbed in the contemplation of the truth, and he resolved to spend all his time in promoting the happiness of his fellow creatures and the honor of his God. Preaching was considered by him an important work, and every thing that could not be made subsidiary to that work, he promptly repudiated.

As my limited space will not allow of my narrating all those interesting incidents which marked his ministerial career ; incidents which would place his character in the strongest light, I must content myself with a brief notice of some of the most interesting traits in his character.

Mr. D. was not one of those who decry human learning, and who in the discharge of their ministerial duties, depend exclusively upon what they call inspiration, for in him were united—

"That pair, so long disjointed,  
 Knowledge and vital piety."

He was a scholar, and his literary

attainments were of a superior character. He was well acquainted with the Book of truth. Christian Theology was his favourite study, and on it, his views were clear and sound. Possessing a vigorous mind, capable of continuous effort,—a mind, improved by extensive reading, and vigorous research, he was an amiable and intelligent companion, kind, courteous, and affable, not harsh and crabbed, like some who call themselves scholars, and who seem to take a pride in every thing repulsive and forbidding.

But it was in the pulpit, my friend appeared to the greatest advantage. There, by him the "violated law spoke out its thunders, and by him, in strains as sweet as angels use, the gospel whisper'd peace." His discourses were well studied, for he hated to serve the sanctuary with unbeaten oil. All his pulpit discourses were full of interesting matter. He was occasionally argumentative, and declamatory, and consequently suited almost all classes of hearers. In his ministry there was found, in a word, a portion of meat for every one, and that too, in due season. He was a lover of the souls of men, and yearned over them with an intense desire to do them good. Hence, he delighted to set before them, the eternal love of God—manifested in the gift of his Son. He unfolded in the clearest manner God's plan of saving sinners, and in order to deter men from despising the truth, he frequently took his stand on the summit of Sinai, and in a manner the most impressive, uttered the denunciations of God against sin. He did not however linger long amidst the clouds and thunder of that mountain on which the justice of God was manifested in its most awful forms ; Calvary's hill, was his favourite place, and there he soon conducted his hearers, that they might find a hiding place from the storm. His labours in the work of the ministry were not in vain—the pleasure of the Lord prospered in his hands, yea, the right hand of the Lord was exalted, the right hand of the Lord did valiantly. Many of his spiritual sons and daughters have passed from this world of grief and woe, and are with him before the throne, shouting victory through the blood of the Lamb. Some have not yet fallen asleep, but they are still walking in the truth, and are striving

to secure an entrance into the city of habitation.

There is another trait in Mr. D.'s character I must just glance at, and that was his *humility*. He always acted as if he felt himself to be the servant of all. Like his master he was "meek and lowly in heart." In his presence the poorest member of the flock of Christ felt at home. And when he was called to maintain the dignity of the ministerial office, against the attacks of those ignorant and haughty professors of christianity, who would trample it beneath their feet, he did it in such a manner as soon put to silence the ignorance of foolish men. All acknowledged, who knew him well, that he was an Israelite indeed in whom there was no guile.

Having laboured with great acceptance in various parts of the christian field, he removed in 18—, to D—, in the county of —, where I first became acquainted with him; and it was during his residence here, that an incident occurred which proved that he was not like many, proud of his attainments, or unwilling to avail himself of any opportunity of improvement that was cast in his way. Whilst at D. he was the means of bringing into the church a young man of very superior talents, who possessed most extraordinary powers for extemporaneous speaking, combined with a remarkably vehement and impressive delivery. This individual having studied the best models of eloquence, both antient and modern, gave lessons to Mr. D. and so ready was the pupil to profit by the lessons of his teacher, that Mr. D. became the most popular speaker D— had ever possessed. During his residence at this place he was called into the arena of polemics. He delivered first a course of sermons against certain dogmas held by the clergy of the Scottish Kirk, which sermons were listened to by numerous auditories, and they were abundantly blessed by the great head of the church, for sinners were awakened and converted to God. These sermons were by the request of his hearers, committed to the press. From the town of D— he was removed to the city of D—, that city to which I alluded at the commencement of this sketch. Here he was unusually caressed by a very affectionate people, though he was called to pass through a great fight of afflictions, occasioned by some who unjustly strove to injure his

reputation. Still the hand of his master was with him, many were saved, and the church generally, by his instrumentality, was established. From this city, in which all his graces had been tried as by fire, he removed to N—, and being here delivered from the annoyances above referred to, he gave himself more fully to God, and became dead to the world. He now set the Lord before him at all times, and his life was hid with Christ in God. At N—, he was destined to close his career, the circumstances connected with which lamented event, I will now briefly relate. Returning home one night from a distant place, where he had been engaged in unfurling the banner of the cross, he took cold, from the effects of which he never recovered.

There are instances of the existence of singular forebodings of approaching dissolution—a kind of prophetic foresight in the minds of christians that the very goal and purpose of mortality is near. Such forebodings are not like those emotions which were common to philosophers of bygone days, which were induced by superstition, but rather arise from increasing deadness to the world, and closer fellowship with heaven.

Mr. D. preached his last sermon at a place called PARADISE, from that fine and impressive scripture text, "Looking for the mercy of the Lord Jesus unto eternal life." Jude ii, 21. He delivered this sermon with his wonted energy, and towards the close of his address, exhorted his hearers to be anxious to profit by the word preached, as it might be the last sermon they would hear,—the *last* he might preach. Every eye was suffused in tears. There was something prophetic in the words with which he closed the volume of his ministerial life, for on the following Saturday he was seized with fever, by the influence of which the shackles of mortality were dissolved, and his spirit admitted into the home of the blest.

Mr. D. was fully prepared for the closing scene, and of him it may be said, that when death approached it found him

"Standing in his temple lot  
With his censor burning."

He had been a watchful christian, a burning and a shining light. Through his whole career, he had emitted a calm and steady lustre, a lustre resembling, not the meteor's blaze, but rather that

thrown out by the "star of the crimson coloured evening." No wonder then, that he appeared "great when in ruins." His only hope was in the cross, and his peace was deep and satisfying. Through the season of suffering he spoke much on the goodness of God, and at the same time he lamented his own unfaithfulness. When requested not to exhaust his feeble powers by much speaking, he exclaimed, "How can I be silent, when God has done so much for my soul." He walked through the valley of the shadow of death, and feared no evil.—

"His God sustained him in his final hour."

On one occasion he remarked, "I have seen the valley of the shadow of death, but there is nothing in it that a good man has any occasion to fear." Happy state of mind,—who on contemplating it can forbear exclaiming, let me die the death of the righteous, and let my last end be like his.

I would now direct the attention of my readers to an occurrence connected with the last hours of the saintly man, whose picture I have attempted to sketch, an occurrence which prompted me to give the title of the Heavenly Vision to these papers.

A relative one morning entering his room to enquire concerning his health, and the prospects which opened to his enraptured vision, he exclaimed, "Oh! what a sweet interview I have had with Jesus! I have seen unspeakable things, things impossible for mortals to utter." It will, doubtless, be a matter of enquiry by my readers, what were those things which he beheld? At this period, probably he was unable to give anything like particulars, as no doubt his soul would be almost overwhelmed with the delightful vision. However, to one of his colleagues, who frequently visited him, Mr. D. said, "Mr. — I have had a most gracious and delightful revelation of the New Jerusalem. I beheld Him who is the Invisible, seated on his throne, and all his heavenly hosts, who filled the place in every direction, and were engaged in singing his praises. And what charmed my wondering soul the most was, that the notes from the harps of the blessed ones, who were farthest from the throne, were as distinctly heard, and in as perfect harmony as those who were the nearest. Having viewed this scene for a short time,

the Lamb came to me, and conducted me to a place beneath the throne, from whence flowed the river of life! Glory! glory! be unto his name!" Some may suppose that delirium in connexion with the happy state of his mind was the cause of this singular occurrence. However, that was not the case, as his medical attendant, a man of great ability, affirmed that there was no delirium at the period referred to. So hallowing was the scene, that his colleague in prayer with him afterwards, felt as in the presence of a glorified spirit. We read of the countenance of Stephen shining like that of an angel, and, probably, it was a similar sensible and overpowering manifestation of the presence of God, which caused such unusual feelings in the mind of his pious colleague. Thus Mr. D. was well acquainted with the nature of those eternal glories which awaited him on his entrance into the blissful habitation prepared for him above. He felt resigned to the will of God, and was contented to live or to die, as seemed best to the Almighty Disposer of all events. The language of his heart was—"For me to live is Christ, and to die is gain."

On Tuesday, conceiving that his end was near, he sent for a friend, gave directions concerning his funeral, &c. expressing at the same his conviction, that he should soon be with Christ, and, with much earnestness he added,—“There is not a cloud.” A vast unbounded prospect was before him, and not a cloud or shadow hung around it.

Nothing appeared betwixt him and the object of his supreme love. He longed for the Saviour, but still he could say, "All the days of my appointed time will I wait, till my change come." On the evening of the same day, he observed to another friend, "All is well! I am happy!" On Wednesday, there was a change for the better, but the fever soon regained its virulence; and in the evening, it was evident that his end was very near.—Thursday was the last day he was permitted to spend in this world. Near midnight, when one of his colleagues was praying with him, he fervently united. After prayer, his colleague said, "You now feel the blessedness of those truths, which you preached to others?" He then attempted to repeat Heb. xii. 2, "Looking unto Jesus, the author and finisher of faith,"—his voice then failed.

After a short pause, he said, "Perfect peace!—faith in Christ!" Soon after he wished to rise from his bed, but immediately he had to lie down again. He then fixed his eyes on the top of the room, and stretching forth his hand, exclaimed, "There is but a thin partition, and I shall soon be through it! So solemn was the scene at this moment, that one present said, "The room seemed to be filled with heaven. I was nearly overwhelmed with the divine presence; so that I could scarcely forbear shouting, Glory!" Mr. D. was then heard to say, "Praise God!" These were the last words he uttered in this world, and, perhaps, the first when he entered the Paradise of God!

I shall now close this imperfect sketch, with a few reflections on his funeral.

It was the sabbath; one of those gloomy days which are usually found in the month of November. The rustling of the leaves on the path—the torpor which brooded over the face of all nature—the heaviness of the atmosphere, &c., seemed above all things to remind me of death, and pre-saged to my mind, that something solemn was about to take place. I resided near Mr. D., and whilst gazing on the scenes which were unfolding in the book of nature, I was surprised by the appearance of a large funeral procession. It is Mr. D.'s! I exclaimed. Too true was my prediction. The hearse was conveying to the silent tomb, him whom I sincerely loved. The truth of holy scripture burst upon my mind, "All we do fade as a leaf;" and I felt more than ever convinced, that "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth away." On the road to the city of D—, where his remains, according to his desire, were interred, many friends, with a train of carriages, and persons on horseback, met and joined the procession; and as it approached the city, many individuals, male and female, together with a choir of singers, were waiting to accompany it. The windows were crowded with spectators, and on reaching the church of St. O—, before alluded to, some thousands of persons were assembled to witness the ceremony.

The scene at the grave was truly affecting, and many were observed to weep much. Indeed, the solemnity of the occasion could not fail to make a deep impression on the minds of all present.

O may it be the constant endeavour of every reader of this sketch, to follow him as he followed Christ, and then shall an abundant entrance be administered to them into the everlasting kingdom of our God and Saviour! Amen.

THE CONNEXION OF MIND WITH THE  
DISCOVERIES OF SCIENCE.

No. 3

Of a series of Papers, by the REV. G. F.  
RYAN, D. D.

(Continued from page 247.)

It is, however, essential to the perfect understanding of any science,—that its relative terms be defined—that the data on which its principles are based, should be distinctly stated—that the process of investigation, and of reasoning, be legitimate; and that the conclusions, at which we arrive, involve nothing contradictory, or untrue. In accordance, therefore, with these rules of philosophical investigation, and logical deduction, I proceed to offer—

1. A definition of the terms employed.—Here, however, it may be proper to premise, that *connexion* and *discoveries* are words whose meaning is so well, and so generally understood, that it would be both superfluous, and puerile to offer any thing in the form of an *exegesis*, or, as exegetical of their import, especially as their conventional, and universally recognized sense is retained. But *science*, and *mind*, are terms respecting which it may be necessary to be somewhat more explicit. *Scientia*, whence the English noun, *science*, is formed, literally signifies *knowledge*, and is applied to the comprehension of the most simple proposition, and the possession of any given amount of information, connected with the *elements of literature*—progression in *artistical skill*, or that *more profound*, and *extensive acquaintance* with the vast sources of instruction, comprised within the circle of what are technically termed, "THE SCIENCES," and to which, the more experienced, and matured philosopher, is indebted for that scientific affluence, which is, at once, the evidence of his determined assiduity, and the reward of his unwearied research. The term is,

also, applied to the results of geometrical calculations, and the other branches of mathematical demonstration. It includes the discoveries which have been made, in relation to the operations of physical laws—the *properties, affinities, and combinations of matter*. It extends to the *more latent AGENTS of nature—the constituents of the air we breathe—of the food we eat, and of the fluids we drink*. It may, also, be observed, that the *splendour, and revolutions of celestial bodies—meteors, and atmospheric currents—the bolt which issues, with such fearful rapidity, from the bosom of the thunder cloud—the icy fields of Lapland, and the coral strands of India—the form—the produce—the diurnal and annual revolutions—the varied treasures, and accumulated wealth, of our own entire planet, have all contributed to the myriads of ideas, which make up the number of distinct items, written with the finger of omnipotence on the tablet of the mind, or, included in the vast sum which science has yielded as the meed of intellectual labour, and patient inquiry!* It may, perhaps, be proper to observe, that the preceding remarks are intended to apply to what is justly termed *physical science*, and which, in its *more extended acceptation*, comprehends the investigation of *matter in all the infinite variety of its forms, conditions, combinations, and influences*. It is in the process of such investigations, that the mind discovers the evidences of *omniscient causation*, and of those active agencies, and powers, to which the term *physical* has been applied. *Physical agency, power, or causation*, then, whether *philosophically or metaphysically* considered, is nothing *more, nor less*, than the *active energy of the great FIRST cause operating through universal nature*, by means of those laws, which are the product of his own *infinite and omniscient mind*, and *imprest by his almighty fiat, on all the forms, and on every particle of material or physical existence, and identified with the multiplied operations, and perpetuated influences of ALL subordinate agencies!* When the word *power* is employed in relation to *mechanics, or any other department of natural philosophy*, we are to attach to it a *purely physical* meaning, for in *no other sense* it is used. Hence it is, that in perfect compatibility with the principles of philosophical science, we ascribe *power* to

*weight—to wind—to fire to the magnet, and to all chemical agents, from which, indeed, it is, in the sense explained, inseparable*. We are, however, aware, that the term *power* is, also, applied to *metaphysics*; and, therefore, as they constitute a most interesting branch of *mental science, or philosophy*, it will not be deemed *irrelevant, nor, perhaps, unnecessary*, to offer a few words exegetical of its meaning, in relation to *both*. *Power*, in its *metaphysical acceptation*, has been defined to be the *hypothetical reason, or cause, of any known effect*; and, therefore, is perfectly *distinct* in its nature from that which is *physical*. The *latter, or physical power*, is identified either with the *immediate agency of the first cause, or with that of secondary or subordinate agents, actuated and sustained by Him, in all worlds, whether material, sensitive, or intellectual*. The *former, or metaphysical power*, is expressive of the *cause, or reason, WHY an effect shall infallibly transpire, on the supposition of the entire absence of all merely physical causes, and consequently beyond the sphere of their actual operation and influence*. Hence, it will appear obvious, that *philosophy, when nature is its object, and the sphere to which its contemplations are restricted, as distinguished from morality and religion, is properly denominated NATURAL philosophy, and for the same reason it is known by the name of physics*. But since the province of *natural philosophy, in the acceptation to which we have first referred, is so vast in its extent, it is generally subdivided, making matter and spirit, or the two grand constituents of nature, the basis of the arrangement*. To the *latter of these, the name pneumatology is applied; to the former, that of physics*. In those works which professedly and comprehensively treat on the laws of physics, we meet with such phraseology as, "*physical tendency,*" without any illustration of its meaning. The writers may be justified in presuming that a *certain class of their readers are perfectly familiar with the import of the terms they employ, but it should not be forgotten that to others they convey no distinct nor definite information, being, as far as they are concerned, written in an unknown tongue*. In accordance, therefore, with this expression of sentiment, it may be necessary to remark,

that *physical tendency* is the aptitude of a *physical* or *positive* cause to produce a corresponding effect, or an effect according in its essential properties with the nature and sufficiency of the cause. For this reason every philosopher knows, that a *mechanical power*, scientifically applied, has a *tendency to raise a weight*, and that a *ponderous body tends*, or has a *tendency, to the centre of gravity*. He knows, also, that *compressed air has a tendency to expand*, and *light to irradiate*, or *diffuse itself from any given point of radiation*. Even common observation has proved sufficient to convince the practical horticulturist, that a vine tree planted in a friendly soil, and in a congenial situation, has a *tendency to grow*; nor can the most careless observer of *nature's laws* plead ignorance of the *FACT*, that *water*, from the smallest rivulet that winds through the sequestered glen, to the mightiest and most magnificent stream which intersects the surface of our globe, has a *tendency to flow* in the direction of its source. This is *physical tendency*, or that *diversified but uniform obedience*, yielded by the *physical universe* to those laws which are impressed upon their character and forms, and identified with the attributes and operations of their being! From the preceding remarks, the amazing extent of what is properly denominated *physical science*, and the infinite variety of *phenomena* which it presents to the minds of human intelligences, will have been, I trust, distinctly perceived. It should, therefore, be borne in mind, that it not only relates to the *more stupendous* and *magnificent* objects of creative power, but to those also which are *infinitely minute*; and comprises all the astounding phenomena of the entire material universe;—includes the *properties* and *multifarious forms* which matter exhibits, and determines the mysterious and reciprocal influence which the different kinds of material elements exert upon each other, or upon those substances with which they may be, severally, brought into contact, and readily combined.—Within its ample circle is found the knowledge of the laws of combination and of form, the peculiarities of each element in itself, and the *results* of its union with others; while its investigations and researches extend to the latent operations and processes by which the universe is itself regulated! How sublime and

overwhelming is the theme! Here the *loftiest* of human minds feels its *inferiority* and *feebleness*, and is lost amidst the infinity of those marvellous *effects*, whose *proximate*, or *immediate causes*, the visual faculty is too impotent to descry, and which, but for the intellectual capabilities (circumscribed as they are felt to be) by which man is at once distinguished and honoured, could never have been brought within the sphere of his investigations at all; for their properties, and active agencies, never *could* have been included amongst the objects of that *instinctive knowledge*, of which even the *lowest*, as well as the *highest*, order of mere *animal* organization may be capable, but would have been confined, for any thing which the inhabitants of our globe could show, to the *light* of that *infinite* and *ineffable* essence, from which their *being*, and their *laws*, have been *contemporaneously derived*. Here fields of unmeasured extent, and incomparable grandeur, stretch out before us into the immensity of space. The mental eye gazes upon an unfolding perspective, before whose sublimity, and vastness, the mightiest mind must quail! The blaze of its intense and commingled radiance, is too powerful for our imperfect vision to sustain! The magnificence of the whole fills the contemplative soul with sacred awe, while reflecting on the aggregate of those evidences, which demonstrate the *necessary being*—the *infinite power*—the *infallible wisdom*—and the *gubernative agency* of that God by whose *omnific fiat* they are *what they are*, and are furnished by the light of scientific research! It is, however, delightful to reflect, that *science*, in her most extensive investigations, and profoundest researches, is *necessarily* identified with the varied exercises of *mind*, while the *ratio* of its energies, if I may so speak, is regulated according to the *character* of the enterprize on which she enters, and the magnitude of the work she seeks to achieve! The vast *area* of philosophical investigation and research, she regards as her own legitimate province. On this she has entered, wearing on her *head* a *coronet of light*, bearing in her *hand* the *sceptre of truth*, as the *symbol* of her *influence*, and *claiming* the principles of knowledge, as the basis of her brilliant and unshaken throne! The regions composing her, almost, illimitable empire,

she has apportioned into distinct provinces, that the *laws and circumstances* peculiar to each, might receive *more especial attention*, and be *more minutely scrutinized*; and that such a *division of labour*, and of *provincial superintendence*, might the more efficiently contribute to the *advantage*, and shed a *more effulgent radiance* on the *whole*! To the superintendence of these diversified provinces, she herself, however, makes no arbitrary appointment, but bestows her approving smile on *all*, who, delighting in the laws she has promulgated, seek to extend the benefits of her rule, and to render her *actual dominion* as extensive as the principles, and *operating agencies* of *all physical existence*, how mysterious soever may be the *laws* which distinguish it, or *inexplicable* any of its *latent processes*, may, *at present*, appear! But divest the subject of all figurative modes of expression, and we shall at once perceive, that it offers *no insult*, it casts *no reflection* on the *calibre and energies*, even of the mightiest of human minds, to affirm, that *no one man*, *capacious* as may be his powers of *perception*, and of *comprehension*—*vast* as may be his *diligence*, and *patience*, in investigation and research—*numerous* as may be his literary and scientific advantages, *CAN*, during the *most protracted* term of mortal existence, *grasp the stupendous whole*; or say, with truth, that he has *fully understood*, *much less* that he has *perfectly exhausted*, *ALL* that is comprised, even in a *single department* of the vast empire to which we refer! In order, therefore, that the mental energies might be *less* excursive in their exercises, or more circumscribed in their efforts to acquire scientific treasure, divisions have been made, while the intellectual and studious of our compatriots and contemporaries are left *free* in the selection of that department which may best accord with their scientific tendencies and tastes, and on which their investigations, and scrutiny, may be more especially concentrated. And who does not perceive the vast amount of advantage, which must necessarily result, from such a wise and arithmetical arrangement? Each distinct department of science, being thus occupied by the undivided energies of minds, elevated by erudite attainments—characterized by the *fixedness* arising from *early mathematical training and discipline*, and distinguished

by their capability of *patient and profound thinking*, a rapidity has been given to the progress of true philosophical instruction, unknown to the sires of past ages. Nor is it less obvious, that this knowledge, acting as a *moral lever*, and resting upon the principles of inductive and demonstrated truth, as its immediate and immovable *fulcrum*, is destined to *elevate*, more generally, the mass of human minds, from the depths of ignorance and imbecility, in which they have been sunk; and to the enjoyment of that light, which now descends on intellects, long untrained to deep and consecutive thinking, and blind to the reality of those wonders with which the universe is replete, and amidst which we *live*, and *breathe*, and *act*!

(To be continued.)

## The Temperance Sketch Book.

No. 14.

### WHISKY IN THE FAR WEST.

The following terrific picture of the "DOINGS OF STRONG DRINK," among the Red Indians is extracted from Morleigh's "Life in the Far West."

Mr. Morleigh, having heard that there was to be a meeting of Indians, to receive an annual payment from an agent of the United States Government, determined to be present. He arrives at the establishment of a Monsieur Grignon, where he meets with a large party of Indians going to the "Payment," headed by Osh Cosh, which being over, Osh Cosh signified his intention of making a speech.

"Profound silence being observed, he stood up before the red embers of the fire, dropped his blanket from his shoulders round his loins, and raising his right hand, spoke in a deep, yet clear and somewhat sonorous voice, without stopping, for at least half an hour, my friend the bluff Frenchman, interpreting what he said to me from time to time. The speech, from first to last, was in the declamatory style, and against whisky. He said he had seen many barrels lying in the reeds, waiting to be broached when the payment was made; but he would set his face against such underhand proceed-

ings. Fire-water (iscodaywabo) was the secret poison—the knife with which the Shemookmen (the American, or long knife) destroyed his young men. He would set his face against this fire-water; he would tell the agent (or money-carrier) that he would rather see all his money thrown into the river than lose a single warrior by drunkenness and brawling. He then reverted to what occurred at the last payment: ‘a man, goaded to madness with fire-water, killed two women, and fired at a man; the band to which the women belonged rose to a man and rushed upon the drunken madman; what they did you all witnessed, and, I shame to say, I witnessed also,’ said the chief. ‘They threw him on the great council fire, and he was burnt. The white men fled—the pale faces were filled with fear; it is not right they should bring away such evil reports. I am resolved to preserve order in the camp, and set my face against the whisky-traders.’”

The speech of Osh Cosh met with a loud and approving grunt; but we shall see how his teetotal principles were acted upon. Paddling in canoes up Wolf River, the party, in landing our voyager, reaches the place of assemblage. The first thing that occurs is a meeting of all the traders in front of a large round wigwam, styled the Council Lodge, and here “one and all signed a paper, or mutual agreement, not to sell whisky to the Indians till the payment was made, and then they may all start fair. Osh Cosh and the Grignons are the prime movers of this good measure; and the better to carry it into effect, all the whisky barrels are to be stored in the bush at the other side of the river, and every drop seized on this, or the Indian side, is to be thrown into the river.”

Several days were spent in preliminary business, such as taking down names, settling qualifications, and other matters, while hunting and gambling go on among the more unconcerned spectators. Osh Cosh's excise laws are, till this stage of affairs, pretty rigorously enforced. “A negro barber from the bay has been detected selling whisky to the Indians; in his lodge he had several barrels of whisky concealed, and the appointed mixed force of traders and sage Indians, who have endeavoured most laudably to keep the peace and prevent the sale of

whisky, have seized upon this nigger's illicit store of the baneful fire-water, and the barrels having been rolled up in front of the Council Lodge, the agent and Osh Cosh are called on to decide as to its fate. Meantime the nigger goes about exciting the pestilent half-breeds and profligate Indians to rescue his whisky, using the most abusive language saying he would get up a big fight for his whisky, wishing he had his bowie knife, and, in short, provoking some hardy pioneer to thrash him.

Several other seizures are made in gallant style; but the regulators of morals are not proof against the temptation of so much liquor. “In the midst of their seizures they could not help *tasting*, and *from tasting went on to swigging*, *from swigging to tipping*, and at last they cut a most ludicrous figure, marching about from lodge to lodge, and from tent to tent, in quest of whisky, inveighing against the fire-water, while they were hardly able to stand; indeed, the major who commanded seemed to think he commanded a regiment, instead of a dozen boozey traders in red and grey night caps, and some half dozen old Indians in blankets; he carried his cudgel like a pike; ‘It looks well, at least, said my uncle Toby.’ Frequently halting his men in front of the Council Lodge, he would inspect them with great severity, give them speeches upon military discipline, read what he called the order of the day, which was the old declaration of independence; then putting himself at their head, march round the whisky barrels as if they were trophies or spoils of war, followed by a mob of drunken half-breeds and whooping Indians. But at last the whisky was given up, and I saw the poor major, flat as a flounder, his occupation gone, his band dispersed, and in a hoarse voice he exclaimed against the ingratitude of the traders, who had not rewarded him for his zeal even with a letter of thanks.”

Next morning was pay-day. “The whole village was up and stirring; flags and streamers were hoisted in front of the traders' lodges. While the Indians and their squaws surrounded the Council Lodge in groups, the squaws for once dressed in all their finery, and the young men vying with each other who could show most vermilion, yellow ochre, and indigo on their cheeks, and feathers—red,

horse, and moose hair—on their heads, wampums and beads, bracelets and gorgets, round their arms and necks. The sun shone out gloriously, and the *coup d'œil* was most enlivening; several Indians had brought up their horses, and rode about at a break-neck rate over the stumps and logs. The Council Lodge had been metamorphosed into a pay-office; a door opened on each side, through which the Indians were to pass, and receive their pay from the agents, at a long counter, upon which the contents of the money-boxes, some twenty-seven thousand dollars, were piled up in goodly rows. Some of the traders, especially the Grignons, beset the door of egress, and as every Indian passed out, received the amount he owed for goods received on time. Thus it frequently happened that an Indian came away from the Lodge as empty-handed as he entered it, the squaws alone hesitating, and frequently refusing to part with the dollars at once.

The moment the last dollar was paid, down went the American flag, and the agent and his men rushed to their boat, plied their oars, and sheered off from the scene of action. Then the whiskey sellers took the field. The young Indians clubbed together, and bought *barrels of fire-water*, knocked in their heads with their clubs and tomahawks, and helped their friends all round to bowls and cups of the spirit, above proof—real fire-water.

The result may be anticipated; the whole village became a scene of riot and debauchery. I retreated to my friendly trader's lodge, and found him expostulating with a few young Indians upon the folly and wickedness of getting drunk. Indeed, this good man's words and example seemed to have considerable effect on his hearers; he begged of them to quit the village, bag and baggage, now they were paid. Several followed his advice at once, and others began to remove the mats, &c., from their lodges; while the Indians who lived in his vicinity, lodged their money for safe keeping in his hands. One old trapper actually deposited forty dollars with him, but would not go home—no, he preferred plunging in the midst of the riot and revelry. Next morning I hardly knew him, as he sneaked up, all covered with dirt and blood, to ask for his bundle.

That evening the rain came down in torrents. My host stood at the door of

his lodge, and endeavoured to prevail on the Indians to pass on, and go home, but their drunken friends soon found them out. They came with kettles and cans full of whiskey, which they insisted we should taste. My host obstinately refused, and the result was, that a good deal of whiskey was spilt, the Indians forcing cans of it against our lips, while we evaded the torrent; this was the most disagreeable part of the entertainment.

At night we barricaded the door with empty barrels and logs, but the Indians still came begging for money to buy more whiskey, and the rain entered the roof and sides of our lodge. My blanket was saturated; and at midnight I sat up finding it impossible to close an eye amidst the wild howling, terrific shouts, screams, love and war songs, of the drunken savages without. As my host observed it was worse than bedlam broke loose—it was like hell upon earth. Crowds of unhappy children crawled round our own lodge, crying bitterly; some of them contriving to creep into the empty barrels at our door, and that barrier was broken down before morning with a loud crash.

The grey morning dawned heavily upon the Wolf River. As I went forth and looked around, not a third of the tents, lodges, and wigwams was standing; all was misery and wretchedness. The ground was covered with drunken savages stripped of their finery, torn and tangled with filth and briars. The half-bred whiskey-sellers plied their vile vocations, determined to sell every drop of liquor they brought to the ground. All the respectable traders had huddled up their goods and retreated, or prepared to start away in canoes. I was not a little surprised to see the old squaws gliding about with rifles, war-clubs, and tomahawks, under their arms; in fact they were the only efficient police, carrying off their husbands' weapons before a carouse, to prevent bloodshed if possible.

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### Progress of the Temperance Cause.

“The little cloud increases still.”

ENGLAND.

During the past month the cause of Temperance has been gradually progressing in our island home. Excellent meet-

ings have been held at Appleby, Blackley, Dewsbury, Leicester, Shields, Newark, Warwick, Wooler, &c.; at these meetings the following ministers have been engaged:—Revd. R. Martin, (Independent) of Heckmondwike; T. Waterhouse, (New Connexion) Halifax; J. Cameron, Wakefield; W. R. Keeling, B.A., (Episcopalian) Blackley; T. Ormond, D.C.L., Vicar of Hope; Gilbert, Leicester, &c. It is truly gratifying to find ministers of various denominations, thus effectually serving the good cause. May the number daily increase! We have only space to report a few particulars of one meeting.

LEICESTER.

A vigorous effort has just been made to revive the cause of temperance here, by a series of extraordinary meetings. On Sunday, Nov. 6th, three sermons were preached in the Shakspearian Room, by Mr. Biscombe, and the Rev Mr. Gilbert, of the Hill-street chapel. The attendance was good in the evening, and the audience listened with attention to the reasonings and appeals of the preachers. On Monday evening Mr. Biscombe lectured in the Exchange, the use of which the mayor had kindly granted. The room on this occasion was crowded. On Tuesday evening Mr. B. again lectured in the same place, to a smaller but attentive audience. On Wednesday afternoon about 130 friends assembled for tea, in the New Hall. The party, though not so numerous as on former occasions, was a happy one. In the evening, that truly devoted and honoured friend of the cause, Dr. F. R. Lees, made his first appearance before a Leicester audience. The well-earned reputation of the Doctor had prepared the minds of the people for a rich treat, and verily, they were not disappointed. The doctrines of total abstinence were clearly elucidated, eloquently defended, and impressively applied. The Doctor felt, acted, and spoke like a man thoroughly imbued with a knowledge of his subject, and prepared to meet the world in its defence. He demonstrated most clearly, by his arguments and illustrations, the great truth that alcohol is an enemy to the constitution, and could not be taken in small or large quantities with impunity. The lecture was concluded by a flow of eloquence which appeared to carry away the

hearts of the audience, and elicited rounds of applause. On Thursday evening the Doctor had the pleasure of meeting a larger audience, before whom he entered thoroughly into the philosophical bearings of the subject, and refuted the sophistries of several who had talked or written folly about teetotalism. Friday evening was devoted to the Wine Question, and notwithstanding a charge of admission was made, and the late period of the week, a good assembly was convened. The great design of the lecturer was, to show the harmony subsisting betwixt the works and word of God. This lecture was evidently the happiest effort of the Doctor; indeed upon this subject he was perfectly at home. The lecture was delivered with that calmness and collection which are ever calculated to delight as well as instruct an audience, and was closed with one of the most piercing and pathetic appeals to christians we ever heard. No minister of the cross ever pleaded a Saviour's blood with more effect. We could not but lament that there were not all the ministers of the town present to hear it. They had been invited by circular, but would not come, save two or three—The Revs. Gilbert, (who presided,) Carthy, and Bloodworth, (Calvinist.)—*Temperance Messenger.*

Review.

REVIEW.—*The National Temperance Almanack, Directory, and Advertiser, for 1843, the third after leap year. Published by T. Cook, Midland Temperance Depot, Leicester. Britain, 11, Paternoster Row, London.*

Most persons love to possess an Almanack, and, therefore, we would urge upon our teetotal friends to gratify themselves by purchasing the very excellent one named above. It is certainly one of the best Temperance Almanacks we have yet seen, and deserving of a place in the house of every genuine friend to the temperance cause. We think no person interested in the spread of our principles ought to purchase those Almanacks which are generally sold. Among many reasons which might be assigned in support of the above statement, is the following, which we have copied from the National

Directory. "The chief object of the Almanacks published, is to advertize QUACK MEDICINES; and it is scarcely possible to get through a page without meeting with a *panacea* which they are designed to publish, (such as Parr's Pills—Worsdell's Pills, &c., &c.) It is notorious that Almanack making would be a losing game to many manufacturers, were it not for the *physic* which they recommend. It is said, that £200,000! are expended annually, in the metropolis alone, in quack medicines, by the potent influence of which, 15,000!! souls are, every year, hurried into eternity! Several attempts have been made to draw teetotalers into the meshes of quackery. It becomes every one who really loves the cause to be upon their guard, and submit themselves to the keeping of experimental and enlightened science, rather than the blind goddess *chance*. It is but little medicine that abstersainers require." This valuable annual messenger contains much interesting information on the progress, &c. of the temperance cause, in addition to the usual matter found in almanacks. It is certainly one of the *cheapest* books, ever published, on temperance subjects. We cordially recommend it to our readers, and shall be glad to procure it for as many as may express a desire to possess it.

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REVIEW.—*A Dialogue between a Bilious Patient and a Physician; by James Henry, M. D. Fifth edition, 8vo. p. 52. Kershaw, Strand, London.*

The writer of this admirable pamphlet is well known as the author of a beautiful allegory called "the Drunken Sea," and, also, of a letter to the Rev. Dr. Doyle, R. C. Bishop of Kildare and Leighlin, in which he exposes the unsoundness of that prelate's objections to temperance societies. In the admirable Dialogue, now under review, the learned Dr. proves that Intemperance and Quackery are "twins in evil," by which thousands of human beings are annually immolated. In the pamphlet before us, the Doctor appeals to the common sense of his readers, and proves the fallacy of those opinions, which so many of our fellow-countrymen are gulled by, namely, that "purgative medicines are a positive cure for all our physical maladies." We have, on a former occasion, freely expressed

our views on the use of those abominable stimulants, in the shape of vegetable pills, &c., with which the country is now inundated; and we venture again to tell those teetotalers who are so silly as to swallow them, that they are constantly violating the natural laws, and are hurrying themselves, by consequence, to a premature grave. If thousands of human beings are annually sacrificed by the use of these drastic compounds, which, very generally, consist of aloes, gamboge, &c., no person who is a sincere friend to the cause of true temperance, can either make or sell them without grossly violating the principles he professes to love.

The effect of these potions on the human system, is thus luminously stated by the Author.

"All purgative medicines operate by cleaning out the stomach and the entire tract of the intestines at once, it removes not only the offending substances which the stomach cannot digest, and which are, therefore, a source of irritation to it, but also that portion of the food which would be digested and assimilated, if allowed to remain, and not removed by the operation of medicine. There is, therefore, a loss of nourishment to the system at each operation of a purgative; a loss which may be but small on a single occasion, but which becomes very considerable, when purgatives are used habitually. This is not the only way in which purgatives debilitate; it causes a flow of bile from the liver, of pancreatic juice from the pancreas, and of intestinal juices from the whole tract of the intestinal canal; it not only causes these fluids to flow in greatly increased quantities into the intestines, but also carries them out of the body along with what the intestines previously contained. This sudden flow of fluid into the intestinal canal from the stimulus of a purgative, resembles the sudden flow of fluid produced on the surface of the skin by the stimulus of a blister, and is like it, debilitating. \* \* \* Purgatives, therefore, debilitate, not only by depriving the body of the nutriment which it has received from without, but, also, by draining it of its own fluids. \* \* \* Purgatives also disturb the system, and lower the vital energy."—page 13, 14.

This, we should think, is enough to convince any man, possessed of a grain of common sense, that the practice of swallowing purgative medicines, so far from being calculated to cure disease, must necessarily tend to impair the constitution, and destroy, eventually, human life. If any of our readers wish to know what plan Dr. Henry would have them

adopt, in order to enjoy health and long life, he may find it in the following lines.

"The first physician by debauch was made,  
Excess begun, and sloth sustains the trade;  
By labour our long lived fathers earn'd their food,  
Toil strung the nerves and purified the blood;  
But we, their sons, a pampered race of men,  
Are dwindled down to *threescore years and ten*.  
Better to toil in fields for health unbought,  
Than see the doctor for a nauseous draught;  
The wise for cure on *exercise* depend,  
God never made his work for man to mend."

If the above lines are not sufficiently plain, we will just add, that the rules adopted by old Parr, are those which Dr. Henry appears to recommend; and if these rules are only followed, our readers who have been foolish enough to swallow immoderate doses of "gamboge and aloes," may, in future, "throw physic to the dogs." "Keep your head cool by *temperance*, your feet warm by exercise; rise early, and go soon to bed; and if you are inclined to be fat, keep your eyes open, and mouth shut;" or in other words, "be moderate both in your sleep and diet."

We have only space to add, that it is our earnest wish, that every teetotaler may procure Dr. Henry's pamphlet, and if they carefully reduce to practice the rules laid down therein, they will preserve both their health and their pockets.

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#### THE EDITOR'S JOURNAL.

"Saw ye not the cloud arise,  
Little as a human hand?"

Lord's Day, November 20th. The preaching service at half-past ten was a season of refreshing from the presence of the Lord. In the evening I addressed the people from, "Brethren, if God so loved us, we ought also to love one another."—1 John, 4th chapter and 11th verse. After the preaching we held a "feast of charity," when several of the members afforded me great satisfaction by their clear and interesting statements.

Monday, 21st. A comfortable class meeting at three. I spoke to the people, at seven, from 2 Corinthians iii, 9. Mr. Radford took the chair at the temperance

meeting, and Mr. Fox and a seafaring gentleman from Scotland, were the speakers.

Tuesday, 22nd. Class at half-past seven, and afterwards I met the Deacons.

Wednesday, 21st. Had an interesting conversation with the members of the Christian Temperance Mutual Instruction Society. The subject of conversation was the propriety of admitting moderate drinkers into a christian church. Messrs. Whitley, Ramsey, Radford, Holdstock, Till, and Gaunt, spoke in favour of the principles upon which our church is established, and a Wesleyan friend, argued the propriety of receiving such persons into communion. The discussion was adjourned to Wednesday week.

Thursday, 24th. I preached this evening from, 2 Corinthians viii, and 9, at Mr. Oliver's, Charter House Square.

Friday, 25th. Attended the Temperance Committee.

Lord's Day, 27th. I preached with some liberty at half-past ten, from "How beautiful upon the mountains, &c."—Isaiah lii. 7. At two, we had an excellent prayer meeting. At six, in the presence of a very numerous congregation, I enlarged with unusual liberty on the "water of life." We had a good prayer meeting at the close. This has been one of the best Sabbaths I have enjoyed for some months.

Monday, 28th. Left home at eleven p. m. to attend the Goole Festival. A respectable party sat down to Tea at five, in the Large Room of the Literary and Scientific Institutē, which was chastely decorated for the occasion. I opened the meeting after tea, by singing and prayer. The Rev. Pastor of the Independent Church, Cowick, occupied the chair, and myself and Dr. Lees were the speakers. A good meeting.

Tuesday, 29th. A second tea meeting was held in the Hall. I opened the meeting as before, and we had the same excellent chairman. Dr. Lees, delivered this evening a very splendid address, full of argumentative eloquence. But he went too far for the *moderate* drinking christians who were present. A young Surgeon, after the meeting was over, ventured to question the correctness of some of the Doctor's statements. (Dr. L.) replied to the gentleman in an admirable spirit. I deeply regret the objections

were not publicly made. The moderate party may rail at Dr. Lees' statements, but who amongst them can refute them?

Wednesday, 30th. I preached in the Primitive Methodist Chapel, from Deut. xiv. 26., and after the sermon administered the Lord's Supper. A hallowed influence appeared to rest on every mind, and I trust our labour was not in vain in the Lord. I felt much pleased with the spirit of the leading friends of the cause at Goole, and I left them with something like regret. Had it not been for such men as Messrs. Leggott, Readshaw, Keighley, &c., I question very much whether the good cause would have lifted its head in the town at all. The Lord preserve his servants, unto eternal life. Amen.

Thursday, December 1st. I left Goole, for Hull, and as the steam packet grounded at Whitton, I was prevented from attending to those duties at home, which I had marked out for this day. I was glad to find on reaching Hull, that Brother Whitley had attended to my work.

Friday, 2nd. This evening we had an excellent little temperance meeting at Brother Till's, in Alfred-Street. After Mr. Radford, and Vinson had told their experience, which was a very interesting part of the service, I spoke at some length, and closed with prayer. Thus ended another week's toil in the cause of God and truth.

Sunday, 4th. This morning at half-past ten, I preached to a thin congregation, at Nile-Street, from "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi. 53. At half-past two we had a profitable fellowship meeting, which was well attended. At six, I preached from, 1 Peter i, 8, "believing ye rejoice;" and, after the sermon I administered the Sacrament, to a larger number of communicants than we have had for some months past. Messrs. Gaunt and Blow, closed this interesting service with prayer.

Monday, 5th. I find the publication of my address on the Lord's Supper, has given umbrage to one or more of those who were formerly united with us in church fellowship. I think however I could not have said less on the departure of those who once manifested so much zeal, in behalf of our mode of procedure as a christian church. I might have said

much *stronger things*, and not have wandered from truth; and, unless our objectors say less on the matter, I may be tempted to use such defensive weapons as will not be pleasant in their operation. I have borne much from many quarters with patience, but there is a point beyond which it would be wrong to remain silent. I wish those persons who have changed their opinions respecting the use of inebriating wine at the Lord's table, and also respecting the extent of God's love to a fallen world, may profit by the change, but I fear the contrary will be the case. This evening I addressed a small congregation at Nile-street, from "Hebrews iv, 9, and after sermon, I spoke a little at the temperance meeting. Messrs. Radford and Rathbone were also speakers. I could not help asking "where are those we counted leaders?" and echo answered WHERE? Instability and inconsistency, is the order of the day: well, truth will prevail after all.

Tuesday, 6th. Rose very much dejected in mind. The *apathy* of many of those persons who have signed our pledge is truly painful. Another year is well nigh passed away, and yet how little has been done in the good cause. Drunkards are dying daily, but comparatively little is done to rescue them from the eternal fire. O Lord arise, help and quicken us, for thy name's sake. Amen.—Engaged the greater part of the day with Magazine affairs. Received a very encouraging letter from Dr. Ryan. If every one would tread in the steps of this warm hearted and intelligent teetotaler, all our difficulties would soon be overcome.—Visited several friends in the afternoon. Enjoyed the class meeting in Scott-street, at seven; and after preaching met the Deacons, and was greatly pleased with that oneness of feeling which exists amongst them.

Wednesday, 7th. Spent part of the day in preparing matter for the Magazine. Our conversation meeting was well attended, and the question "Is it right to refuse a moderate drinker admission into a christian church," was carried in the affirmative, only one person voting against it. Several excellent speeches were delivered by the Brethren present, that by Brother Whitley, was exceedingly impressive, and eloquent. The Brother too who voted against the question, also manifested considerable tact, though his

view of the subject was by no means correct. I cannot however but admire the firmness he displayed. I think he might increase his usefulness if he was more closely associated with our brethren.

Thursday, 8th. This evening I preached at Brother Holdstock's, Sykes-street, to a small but attentive company.

Friday, 9th. Attended the temperance committee.

Lord's Day, 11th. Preached to a very thin congregation at half-past ten, from Acts xxvii. 9, "they cast four anchors out of the stern," &c. At two, our prayer meeting was well attended, and a gracious influence rested on the people. At six, I addressed a goodly company, from the parable of the "wise and foolish virgins." I had liberty in preaching, and the people were unusually attentive. Met the church after preaching. The Secretary read the quarterly financial report, which shewed a deficiency of income to meet the expenses. The heavy rent of the chapel keeps us in bondage, but this I hope will soon be at an end. At eventide it shall be light.

Monday, 12th. The afternoon meeting was well attended, and in the evening at six, though it was the day for opening the Sailors' Institute, we had the largest congregation we have had for many months past, I addressed the people from "Lovest thou me?" Mr. Radford presided at the temperance meeting, and Messrs. Brown, Cross, and myself were the speakers. Two persons took the pledge.

Tuesday, 13th. I visited several members, and attended the class in Scott-street.

Wednesday, 14th. Visited. In the evening we met at Brother Alcock's and revised the rules for the government of the Christian Temperance Mutual Instruction Society; we had a good attendance. Two new members were balloted for and received.

Thursday, 15th. Attended a meeting of the Magazine Committee, which holding longer than I expected prevented me from attending the temperance meeting in Sykes-Street.

Friday, 16th. Writing most of the day for the magazine. Heard Mr. Mackintosh lecture on the Nebulæ of the Heavens; the lecturer displayed considerable talent, and his remarks were calculated to sublimate the mind. How true is that fine saying of the poet,

"One sun by day, by night ten thousand shine  
And light us deep into the deity."

Saturday, 17th. Spent the day in close study. Last night, I received per post an anonymous letter containing a half-sovereign, part of which was sent for 2 vols. of our next year's magazine, two numbers of which the writer requests may be placed on the table of the Sailors' Institute reading room. It was signed "a friend to seamen." The wishes of this real friend to the maritime population, shall, if I am spared be complied with. I wish there were many more such friends to our perishing seamen. The writer evidently wishes to begin the work of reformation at the *right end*.

Lord's Day, December 18th. At half-past ten, I endeavoured to make the season of the year subserve the spiritual improvement of the people; the text chosen was "and it was winter," John x. 22. At two, we had a very profitable fellowship meeting, which was exceedingly well attended. At six, in the presence of an increased number of hearers I enlarged on the "nature and tendency of the fear of the Lord," from Proverbs xix. 23. On the whole this has been a good day. Gloria Deo!

Monday, 19th. The church meeting was but thinly attended, several of the members being indisposed; we had, notwithstanding, a very profitable season. In the evening I preached on the atonement, from Hebrews, i, 3rd. At the temperance meeting, Messrs. Ramsay and Holdstock delivered two brief but sensible addresses.

Tuesday, 20th. Enjoyed the evening class meeting.

Wednesday, 21st. Attended the Christian Temperance Mutual Instruction Society, at seven. Two members were balloted for and received.

Thursday, 22nd. Preached at Bro. Till's, from Ephesians vi, 12; a profitable season.

Friday, 23rd. Read several numbers of a little work published by J. Stamp, every month, called "The Messenger of Mercy." Found in them many things that my poor intellect could not comprehend. I knew not whether I ought to feel amused or pained with the following sentence or two.

"September 12. Had a most pressing invitation to settle down in Hull—form a church—and become their pastor. Scores

of reformed drunkards and other teetotalers were as *sheep without a shepherd*, on account of the *leading* ministers opposing them so awfully." I am much tempted to write lengthily on this notable paragraph, but I forbear at present, as I intend *reviewing* the work, when the first Vol. is completed. I have only room to add, "did not the writer know that there had existed in Hull, ever since 1839, a church established on *teetotal principles*—the pastor of which has been as long in the teetotal field as himself? If there were teetotalers in Hull like "*wandering sheep*," they were *voluntary wanderers*. There was a shepherd at hand, willing to lead them by the "side of STILL waters;" but perhaps, ———, I am forced to close; my readers shall hear more on this subject anon.

(To be continued in Vol. 2.)

## Poetry.

### THE NATIVITY OF CHRIST.

BY REV. G. F. RYAN, D. D.

"For unto us is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2. 11.

Love divine, so far excelling  
All that human hearts conceive;  
Jacob's star the night dispelling,  
And the shepherds now receive  
Joyful tidings  
Of a sinking world's reprieve.

Lo! within a manger lying  
Is creation's sovereign Lord;  
Angels, with each other vieing  
Stand, obedient to his word  
And their homage  
Pay, in songs before unheard?

He, at whose Almighty fiat,  
All things into being sprung,  
Nurtured with no princely diet,  
Earthly kings no praises sung;  
All was silent:  
Heaven along with raptures rung!

See, the angels lost in wonder,  
When on Bethlehem's soil they trod;  
Eastern sages, also,—yonder,—  
Come to greet the Incarnate God!  
Hallelujah!  
Hail the stem of Jesse's rod!

David's son, and Lord united,  
Is, "Immanuel, God with us;"  
Hell, is with its hosts affrighted,  
As he veils his Godhead thus!  
Come, adore him;  
We are ransomed by his cross!

Come, ye saints, attune your lyres,  
Love like this demands your praise;  
Glow, your hearts, with seraph fires,  
As your loudest songs ye raise  
And the Saviour  
Be the burden of your praise!

Heaven, and earth, and sea, adore him,  
Angels too with harps of gold;  
ALL, with joy, come bow before him  
Join his mercy to unfold—  
Who by prophets  
Had his mission long foretold.

### INTEMPERANCE.

Intemperance is the monster sin  
Of this enlightened christian land;  
The tyrant, rioting within  
The church, that self denying band.

The road that leads to it is trod  
By rich and poor, by young and old;  
By those professing love to God,  
And such as "under sin are sold."

What inconsistency is thus  
Displayed before our wondering eyes;  
It seems to say that "vice is bliss!"  
It wraps religion in disguise.

Great God! can those whom thou hast blest  
With pardoning love and hallowing grace,  
Extend their influence east and west,  
To keep the drunkard in disgrace?

No wonder infidels despise  
Our great and glorious godlike cause,  
When Christ's ambassadors arise,  
And fight against our temperance laws.

I've tried with charity divine,  
To attribute this to want of light;  
But still I cannot yet incline  
To deem them destitute of sight.

Great God of truth and righteousness,  
Diffuse the sacred truth around;  
And let our principles progress,  
Wherever sinful men are found.

Let temperance advocates rejoice,  
To Thee may ceaseless praise be given  
For grace and zeal to lift their voice,  
Against the foe of earth and heaven.

O God of everlasting love,  
Upon thy church vouchsafe to shine;  
And let her in thy footsteps move,  
Till every slave of vice is thine.

C. TILL.

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THE  
HULL CHRISTIAN  
TEMPERANCE MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL  
RELIGION,  
AND THE  
PRINCIPLES OF TRUE TEMPERANCE.

EDITED BY T. J. MESSER,  
PASTOR OF THE HULL CHRISTIAN TEMPERANCE CHURCH,  
ESTABLISHED 1839.

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"STRONG DRINK HAS BLASTED MORE PROSPECTS, CRUSHED MORE HOPES, SLAIN MORE BODIES, MADE MORE BACKSLIDERS, GIVEN THE MINISTRY AND CHURCH MORE FATAL STROKES, AND DAMNED MORE SOULS, THAN ALL OTHER EVILS COMBINED."

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VOL. II.

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HULL:  
PRINTED FOR THE COMMITTEE OF THE HULL CHRISTIAN  
TEMPERANCE SOCIETY,  
BY JABEZ EDEN, MARKET-PLACE.

—  
1843.

THE HISTORY OF THE  
REPUBLIC OF THE UNITED STATES

BY  
JAMES M. SMITH

PHILADELPHIA: PUBLISHED BY  
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JANUARY, 1843.

VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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INTRODUCTORY REMARKS.

---

Having been kindly spared, by Almighty God, to see the commencement of the new year, we resume our Editorial labours with renewed zest and vigour, and feel determined as far as our humble abilities will permit us, to aid that glorious cause with which it is our happiness to be identified.

On reviewing the past, though we discover much connected with the conduct of many who profess to love our principles, calculated to discourage us in the prosecution of our "work of faith and labour of love," still we are by no means inclined to indulge despairing emotions. We have, it is true, frequently "sown in tears," but we have returned from the field of toil "bringing our sheaves with us." We have neither run in vain, nor laboured in vain. During the past year, several persons who had been partially victimized by intemperance, have, by the instrumentality of our own society been reclaimed, and they are now happy members of the Hull Temperance Church, and will, we trust, be "our crown of rejoicing in the day of the Lord." We therefore exhort our members to gird on the armour afresh, and as long as life shall last, to labour in every possible way to increase the triumphs of those great principles which we believe they sincerely love.

By the kindness of our excellent friend Dr. Lees, we are enabled to commence our second volume with an admirable paper on the wine question, from the able pen of Dr. Beman.

---

THE "WINE QUESTION" RIGHTLY STATED.

BY NATHAN S. S. BEEMAN, D.D., OF BOSTON, U.S.

For one, I rejoice in this discussion, at the present time. It has come up in the natural course of events; and to meet it fully and fairly is the duty of every minister of Christ, and every member of the church. None but a good spirit needs to be called forth in this enquiry; and with such a spirit, combined with the love of truth, free discussion can do no harm. If those who engage in the inquiry, guard against the love of novelty on the one hand, and prepossession on the other, we may hope that truth will ultimately be discovered and established, and uniformity of practice, and purity and peace be the result.

I am well aware that there are many and strong prejudices against the examination of *the wine question* in any shape, and especially in relation to the Lord's Supper. It has ever been so, since the attention of wise and good men was at first directed to the alarming prevalence of intemperance in our country and the world. When a few friends of temperance proposed to unite wine and other fermented liquors with distilled spirits, and seal the destiny of the whole as beverages, by a single act of *ostracism*, the alarm was rung long and loud; and many who had been zealous in the cause, when the products of the still had been the objects of proscription, actually withheld their co-operation, and left temperance and drunkenness to take care of themselves. The charge was that ultraism was about to ruin the enterprise. Others, who united in the same charge, and whose doctrine and practice was, "Let us abolish intemperance, but spare the wine bottle," are now amongst the most thorough in the cause of total abstinence from all that can intoxicate. They are *now* what they denounced a few years since as ultraists. They have examined the subject, and changed their minds.

There is now a general agreement in the following positions:—That alcohol is poison, and that its nature is the same in the brandy bottle and the wine cup; that the use of it in every form, as a beverage, is injurious to body and mind; and that the mildest states of this stimulus are the most subtle and enslaving, and most likely to lead to the habit of intemperance; and that it is utterly in vain to attempt the reformation of *inebrates* while the alcoholic poison is used in any form or in any quantity. On these points, the day of discussion has gone by. Thinking men and practical men have, most of them—and especially if their attention has been religiously turned to the alarming vice of drunkenness—arrived at the same conclusions.

But a difficulty has long been felt, in connexion with the above-named points, which most persons have been disposed to pass in silence, or to touch with caution, for fear that some consequences injurious to piety might follow. Not a few who are distinguished as Biblical scholars, and the strong advocates of temperance, and who approve the pledge and practice of total abstinence, as a beverage, from all that has the power to intoxicate, shrink with a kind of reverential awe from an examination of the Bible on this point; and especially so, if that examination is likely to overturn or disturb the long-established and accredited modes of interpretation. And here the cry of ultraism and innovation, comes in as a cheap substitute for argument, and the church of Christ is warned to be on her guard against encroachments upon her sacred rites, and especially against the dictation of temperance societies and conventions.

All this may be well enough in its place, if it be not misapplied. But it may be proper to blow away the dust of controversy a little, that the eye may see clearly, the real object of inquiry, and the means proposed for its attainment. It is true that temperance associations, as such, have nothing to do with *the communion* question, nor with the interpretation of the Bible; but members of such bodies may be, at the same time, members of the church of Christ, and retain all their original rights to examine the Bible on every subject, and to ascertain what are its teachings by the best lights afforded them. Nor is it any disparagement to the Bible or to piety, nor any impeachment of their character as

christians, if the rich and varied experience they have had as temperance men, has sent them back to the re-perusal of the Scriptures, for the purpose of ascertaining, with greater accuracy, their meaning, and of discovering, if practicable, the easiest and best method of reconciling the truths thus prescribed, with the well-known truths of nature and providence. I know that this course is deprecated by many. It is at war with a theory which is enthroned in high places, and which is supported with names venerable and venerated; and it may be easily disposed of by the charge of innovation or the love of novelty, and that it is making ourselves "wiser than God." The theory to which I refer, and which is held by many who are ornaments to the temperance cause, is this—that the Bible represents intoxicating wine as one of the good things provided by God for the use of man; that such wine was made, used, blessed, and given to others by Jesus Christ; and *yet they acknowledge that the habitual use of it is not beneficial, but injurious; that it has a tendency to lead to habits of intemperance; and that the good of others, and especially the reformation of drunkards, renders it expedient to dispense with it altogether at the present time.*

It is impossible now to avoid the discussion of the question respecting the use of wine, and that, too, in connexion with all that the Bible says on the subject. It has come up in the progress of things. Nothing could have been more natural than its occurrence. A band of wise and good men—philanthropists and christians—undertook, by the help of God, to reform the world from the vice of drunkenness. They at first thought, or at least *some* of them, that the banishment of distilled liquors would do the work. This deception was soon put to flight. They clearly saw, after a brief experience, that the whole class of fermented drinks must be joined in the same fate, or intemperance would multiply its ravages, continue to afflict the world and the church, bring down genius from its loftiness, curse the connubial tie, blight parental hopes, and consign helpless children to a double orphanage, the world over, and down to the end of time. And seeing this, they could not hesitate. The pause, if pause there was at all, was but for a moment. *They did the thing that was needed.* They performed a consistent act. They put kindred spirits in company with each other, and resolved to dispense with the use, and persuade others, if possible, to do the same, of all intoxicating liquors, as a beverage. Rum, brandy, wine, beer, and cider, were all classed together, because it was found, on enquiry, that they all possess the same *nature*, they all have the same *tendencies*, and they all actually produce the same *effects*. The difference is circumstantial, while the essence is the same.

The above position first led to the discussion of the wine question in connexion with the Bible and the Lord's Supper. The disuse of wine, as a measure of promoting temperance, was branded as an ultraism which would contradict the plain declarations of the Bible, condemn the example of Jesus Christ, and ultimately banish the appointed symbol of atoning blood from the communion table. And, indeed, it was often plainly implied, in the manner in which these objections were urged, that the sanction given to the use of intoxicating wine by the word of God, and the employment of the same element at the communion table, and the making of it, by a miracle, at a marriage feast in the land of Galilee, were deemed ample authority for the use of it as a common beverage

in social life. *It was to repel this inference that temperance men first took the position, that their opponents had begged the whole question* when they asserted that the wine of the Passover and Eucharist, and that made at Cana, were alcoholic or intoxicating.

An additional importance is given to this subject at this time, from the fact, in which every philanthropic and Christian heart must rejoice, that thousands of inebriates have been recently reclaimed, and many of them are already members of the church. These all testify, as far as any thing has been published on the subject, that they dare not in any form, or in any quantity, or in any place, partake of intoxicating liquor. When another fact is looked at in connexion with this, namely, that the liquors commonly called wines, and used as such at the communion table, as well as elsewhere, are various *COMPOUNDS, with or without* the juice of the *grape* or the fruit of the *vine*, it is certainly a matter of grave import to settle the question, what is the proper article to be employed as the symbol of the blood of Christ.\*

---

## AN APPEAL TO CHRISTIANS.

*By Joseph Andrew, of Leeds.*

NONE OF US LIVETH TO HIMSELF.—Rom. xiv. 17.

In the appeal we are about to make on behalf of the Temperance Institution, we wish to be distinctly understood, that we have no desire to disparage any of those christian and benevolent institutions established amongst us, and which are exerting such a salutary influence upon thousands, and tens of thousands of the population of our own and distant lands.

As Christians, we cannot but rejoice that there is a Tract Society, which sends out its voiceless heralds to find their way into the courts and streets of our large towns. We rejoice that there are such institutions as Sabbath Schools, where the young and rising generation are instructed in the duties of our holy religion. We rejoice in the ordinance of a preached gospel, which employs its thousands of holy and devout ministers in publishing the glad tidings of salvation and mercy. We rejoice too in the establishment of Missionary Societies, which are sending out their self-denying and devoted labourers.

“With cross or crescent crown’d,  
Where'er mankind and misery are found.”

We have no wish that the Temperance Society should supersede any of these institutions. But thus much we venture to affirm, that to all of them it will be found a most valuable auxiliary; and we believe it would be impossible to estimate how much more effective they would all be, and how much their utility would be increased, by the removal of intemperance. For in how many instances is intemperance steeling the conscience, hardening the heart, wrapping the soul in the gloom of moral midnight, and rendering it impervious to the most weighty and solemn appeals of the gospel. Is not intemperance frequently the most powerful enemy which the Christian Missionary has to contend with, when he alights upon a foreign shore, to proclaim the message of mercy, and unfurl the banner of the cross? And is it not intemperance which, more than any other cause, is counteracting the benevolent labours of the Sabbath School teacher?

\* If any minister who defends the use of intoxicating wine will send us his reasons for so doing, we will gladly publish them.—ED.

We have only to refer to the black catalogue of juvenile delinquency presented at our sessions and assizes, and we have proof sufficient, how it is corrupting the morals of the young, and rearing a population to become idle and licentious. To every well wisher to the moral and spiritual instruction of the young, this institution should be dear; but to none more so, than to the Sabbath School teacher. We believe that there never was a time when so much property, time, and talent were employed in the evangelization of the world, and in rolling back the flood tide of iniquity that has so marred and withered the once lovely creation of God. And however paradoxical it may appear, we believe that there never was a time when immorality and wickedness so much abounded. Why is it, that with all this moral machinery at work, our country should be sinking lower and lower in the scale of morality and virtue, and its population becoming more vicious and wicked? England has been called a land of bibles—of Christian light and knowledge. Yes, and she has been called, and justly too, one of the most drunken nations of the earth! We hear much of the barbarism and cruelty of heathen nations, and the bold and daring infidelity of others, yet with all the bloody rites and rituals of their paganism, and their bold and daring infidelity, many of them are patterns to us of sobriety and temperance. Why is it, that institution after institution has arisen to elevate and instruct our population; while Christianity has made a vigorous push in her onward career, and multiplied her converts, that still intemperance has been advancing with giant strides, and desolating society with its impurities? We think that it is high time to ask the question. If intemperance is for ever to continue its career of unholy triumph and dissipation, and for ever to paralyse the efforts of the virtuous and the good? If still it is to continue, unmolested, to exert its withering and blasting influence over the minds, morals and intellects of our race. If this brand of disgrace is to fix itself deeper, and deeper into our national character; if this incubus is for ever to hang a ponderous weight upon our commercial prosperity, and industry. If this mighty Colossus is for ever to bestride the world? And what is the answer that must be given to these momentous questions? It is, that unless the Christian world will awake from their slumbers, and adopt some other more combined and effectual means for the suppression of this great and growing evil, the streams of moral pollution and infection will never be stayed—the brand of disgrace will never be erased—our country will never be able to shake off this incubus, that has sat for ages, crippling her rising energies, and binding the march of knowledge and christianity in chains. We invite the attention of every christian to the instrumentality by which the Temperance Society proposes to accomplish these desirable ends. Would that we could write it on the heavens, in characters of living light and brightness,—**ABSTINENCE FROM ALL INTOXICATING LIQUORS.**

(To be continued.)

### Progress of the Temperance Cause.

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ENGLAND.

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HULL.

The meetings of the Hull Christian Temperance Society have been much better attended during the last month. T. J. Messer has delivered addresses at the three last meetings, which were listened to with the deepest attention. The address on Monday evening, the 16th, in which the speaker noticed at some length the recent attack on Temperance Societies, by the Rev. Jonathan Turner,

Wesleyan minister, was most enthusiastically cheered throughout. Pledges have been taken at every meeting.

The meetings of the Hull Temperance Society, and those of the Mariners' Association, are also, we are glad to hear, exceedingly well attended.

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LEEDS TEMPERANCE FESTIVAL.

On Monday evening, December 26th, the Christmas Festival of the Leeds Temperance Society, took place in the Music Hall, Albion street, Leeds, in the spacious Saloon, of which about 500 persons sat down to tea

on the occasion. The proceedings were of a very animated and interesting character, and it may be gratifying to those who take an interest in the advancement of the Temperance cause to know that this was undoubtedly the most respectable meeting ever convened in connection with this society in Leeds.

The decorations of the Hall presented some attraction. In the Orchestra was a beautiful pendant banner, with the design of Samson carrying away the gates of Gaza, and with this inscription—"He was a Nazarete from his birth." At the side of the Orchestra were two other banners, neatly designed, to the corresponding inscriptions they bore—"Behold, he smote the rock, and the waters gushed out;" "Sobriety and domestic comfort;" "In hoc signo vinces." In front of the gallery were inscribed—"Happiness, peace, and sobriety;" "Friends of humanity, abstain from intoxicating drinks;" "Prejudice, ignorance, and interest are against us, but truth will prevail."

After tea, the tables were removed for the accommodation of visitors, and the original number soon became threefold increased, presenting one of the most compact, numerous, and respectable meetings ever assembled in the Music Hall on any occasion. The principal speakers of the evening, as had been previously announced, were, J. S. Buckingham, Esq., and the Rev. Joseph Barker, of Newcastle. The proceedings were commenced by singing part of a temperance hymn, after which Mr. Joseph Andrew was unanimously chosen chairman, and he opened the business of the evening in his usual eloquent and impressive manner.

We regret that we can only find room for a part of the excellent addresses delivered by J. S. Buckingham, Esq., and the Rev. J. Barker.

J. S. BUCKINGHAM, Esq. on rising, was loudly applauded. After some introductory remarks, he said he should reserve till the following night the general advocacy of the great principles of temperance: and on that occasion he would endeavour to entertain them with a narrative of the principal events which first drew his attention to the subject, and then carry them through a pretty varied excursion with him over other countries, and close his narrative with his recent visit to Ireland and his intercourse with Father Mathew. (Hear.) It happened in the course of his varied history, that he entered on the profession of the sea, at the very early period of nine years of age; and before he was ten years of age, he was made prisoner of war by the French, and conveyed to Corunna, in Spain. From Corunna he travelled, along with others, who were con-

tent to take the government allowance—and a miserable one it was—to Lisbon; marching the whole way, and in chains the greater part of it. Young as he was, he became impressed with the remarkable fact, that though his own country presented constant instances of intemperance, and especially among his own class, the sailors; yet, throughout the tract of country, he traversed about 800 miles, he did not see a single drunken man. The observation of the fact led him to reflection on the subject. The people were not superior to his own countrymen in religion, they were greatly inferior in education, and they were still worse in political institutions; why ought they to be more sober—if sobriety was a virtue? (Hear, hear.) Reasoning and reflection upon the subject led him to form a deep conviction of the evils of intemperance, and he afterwards, from the age of twelve to twenty-one, as an officer on board a ship, used his best efforts, both by precept and example, to diffuse habits of sobriety amongst the seamen by whom he was surrounded. (Hear, hear.) At the age of twenty-one, he obtained the command of a vessel, and then he felt himself enabled in some measure, to carry his principles into practical effect. He summoned the men upon the deck, and after showing them the bad effects of intoxicating liquors, he said to them "Now my lads, if any of you will abstain from the use of them, you shall have tea, coffee, chocolate, or any substitute you like, equivalent in value, and if you do not think these will give you the same sort of satisfaction, you shall have money, and those who hold on to the end shall have this added—I will pay them out of my own pocket 20 per cent, in addition to the money saved, with which they may purchase a present for their wives and sweethearts." (Hear, hear, and laughter.) He knew he touched upon the right chord when he said this, for every sailor had either his wife or his sweetheart,—and he would not give a rushlight for a man who wore a blue jacket and trowsers, if he did not love a woman. (Laughter.) He never could make a good seaman; there never would be the stuff in him. (Renewed laughter.) The charm of a seaman's life, was that in the midnight watch he had some love to sing about, or some story of love to whisper to his confidant,—and if he had not this he was a blank. (Hear, hear, and laughter.) Well, the result of his proposition was that one-half of his ship's company consented to try the experiment; and three-fourths of that number persevered to the end. Of those who continued to drink, two or three were put in irons for mutinous conduct, or for obstructing the discipline of the ship; two had fallen

from the yard, when up in a dark night, because they had got a glass of grog too much; and one of those two had his ribs broken, and the other his thigh injured, and besides this there were several quarrels amongst them. But of those who did not drink at all during the voyage, not a man was put in irons, not a man flogged, not a man even who had quarrelled with his fellows, and not a man who had lost his hold in the night. (Applause.) And when they were in climates generally thought most dangerous, but which were so only from the intemperance of those who visited them, while of those who continued to drink, a great number became sick, and some died; those who continued faithful to the temperance pledge had no illness at all. (Applause.) This was 38 years ago, for he is now 56 years of age; and after then, almost wherever the sea flowed, it had been his lot to go as a commander of a ship; and his experience had uniformly taught him that where spirits were allowed at all on ship-board, there was always a liability to what are called accidents. (Hear, hear.) There were more shipwrecks occasioned by drunkenness than any other cause. The fact was that in London it was the custom of the insurance offices to return 5 per cent. premium on the insurance of ships that sailed without spirits, because they knew well the greater security of those vessels. (Applause.) After this, a change came over his (Mr. Buckingham's) life, and he became as great a traveller by land as he had been by sea. In 1817 he made a voyage for the Pacha of Egypt, down the Red Sea to India, to make a treaty of peace, and returned overland, passing through Egypt, Arabia, Palestine, Syria, Mesopotamia, Media, Persia, Babylonia, and Hindostan. Over all those countries, a distance of not less than 30,000 miles, and which occupied him about three years, during which he came in intimate contact in tents and caravans, and so on, with about three millions of people, he did not see six individuals drunk. (Hear, and applause.) Every man ought to blush for his country, which, with all its advantages, was so inferior in temperance and sobriety to those Asiatics and Mahomedans. (Applause.) After an absence of about 13 or 14 years, he returned to England, and though he remembered that when he left, there were some drunken people, yet England seemed to have made immense strides in temperance. (Hear, hear.) In one quarter of a mile after he landed at Portsmouth, he saw at least 20 drunken persons; and what was still more shocking, and a sight not to be witnessed in any country on earth besides, he saw drunken women with infants at their breasts. He

afterwards visited the agricultural districts, and wherever he went he saw the same habits of intemperance prevailing. (Hear, hear.) Well, he afterwards went to Parliament as member for Sheffield, and in that capacity, he brought the subject before the Legislature, by moving for a Committee of Inquiry. He was laughed at by many, and Lord Althorpe—a benevolent and kind hearted man, but under delusions on this subject—said to a deputation that waited on him on the subject, that he did not think the gentleman would get a seconder to his motion, “and really,” said he, “to give you my own idea of the matter, I think the gentleman is a kind of *Monomaniac*, sensible enough on some topics, but quite visionary on this”—having malvos, what the Scotch called a bee in the bonnet, or being as the Irish said, “cracked in the upper story.”—(Laughter.) Notwithstanding all this, however, and notwithstanding the resistance of the Government; and to his own astonishment, he carried his committee; and the report which that committee subsequently made, now constituted a text book on the subject of intemperance. (Loud applause.) He had received a fresh impetus in favour of temperance from his late visits to two countries in which the temperance cause was even more flourishing than in England—to America and Ireland. He went to America in 1837, having vacated his seat in Parliament for that purpose, because he wanted to see, before he became too old, that country about which there were so many different opinions, and to examine for himself the working of the whole system there. He was in America three years and a half; and amongst the great objects of interest to him in that country were the temperance societies. He saw this good in them, that nearly the whole clergy of the country were in their favour; and during the whole time he was in America he only knew three ministers of the gospel who were not members of temperance societies. (Applause.) He had delivered at least fifty addresses on the subject of temperance, from fifty different pulpits in America, on the Sabbath evenings, and he considered it no desecration of the Sabbath to do so, for he considered temperance one of the brightest handmaids of religion. (Applause.) In America the temperance cause was so popular, that not only did they willingly allow him the use of their churches, but they granted him—an Englishman and a stranger—a place to deliver a temperance lecture in, which, if they (the audience) were to try till January next, they would not be able to gain. Where did they think it was? It was in the great Hall of Congress—the House of Commons of America. (Loud

applause.) How long would it be before the people of England got their House of Commons for such a purpose? (Applause.) He confessed he should like to see the new Houses of Parliament opened in that way; and to open the proceedings of the new Parliament himself with a temperance address. (Applause.) From the Speaker's chair of Washington, he had the peculiar pleasure to deliver to the Congress then assembled, amongst whom was the President himself, Van Buren, a lecture on the subject of temperance, and the result was that a Congressional Temperance Society was formed, composed exclusively of the members of the Senate and the Congress; and the next day a bill was brought in and passed to prohibit the sale of intoxicating liquors in the Capitol. (Applause.) At Quebec, he obtained the House of Commons for a similar purpose, which, though at first refused to him, was granted on his stating that the Americans had granted him the Hall of Congress, and then, and there, he delivered an address, and 300 of the men and officers of the Coldstream Guards, by direction of their commanding officer, who expressed his conviction that the discipline of the army would be much improved by the diffusion of temperance, marched down to the place, with bands playing and colours flying, and took their seats in the Hall. The very next day, an extensive wine merchant of Quebec, convinced that he was ruining his own constitution, and injuring the health of his fellow-beings, emptied his cellars on the lawn, and destroyed by fire his stock of wines to the amount of £800. He invited his neighbours to witness the conflagration; and though many offered to let him have bad wine,—which they said would do quite as well to burn,—as his was good wine, he persevered in his determination, and destroyed the whole. (Loud applause.) After his return from America, he (Mr. B.) went to Ireland, and in that country, where he had been travelling four months, he had the delight of making the personal acquaintance of Father Mathew. (Applause.) They had had correspondence with each other long ago, but the meeting took place under circumstances worth describing. The place of meeting was on the southern coast of Ireland, on the Sabbath evening, which in Ireland, as in America, was usually chosen for proceedings connected with temperance. There were 25,000 people assembled together outside, kneeling in an attitude of solemn devotion, besides the congregation within the church, which would contain about 5000 more; so that on this interesting occasion there were about 30,000 persons present, many of whom had come thirty, forty, and

fifty miles on foot, to receive the pledge at the hands of Father Mathew. There were no less than fourteen bands of music, habited, at their own cost, in plain and simple uniform, and with instruments purchased by themselves, who had come twelve and fifteen miles, to play at this great Temperance Festival. He (Mr. B.) was observed in the assembly by Sir R. Musgrave, whom he had the pleasure to know in the House of Commons, who took him by the arm and said, "Come along, and I will show you into the vestry." Such was the enthusiasm of Father Mathew, when they met in the vestry, that though he was dressed in canonicals to preach, he came and clasped (Mr. B.) round the waist, and hugged him like a brother; and they might be assured that he (Mr. Buckingham) did not hug him the less because he was in canonicals and was a Roman Catholic priest. (Loud applause.) He (Mr. B.) said to him, "I do not clasp you the less because you are a Catholic priest; you are the great apostle of temperance, and may God speed you in your labours." (Cheers.) After Father Mathew had finished his sermon, he took off his priestly garments, and went up in a plain surtout coat, such as were commonly worn by Catholic priests, and addressed the people on the subject of temperance, as a private individual, but still under the sanction of the Church, in the presence of the altar, and with the minds of the assembly attuned to holy feelings by the discourse which they had just heard. (Hear, hear.) After the address, Father Mathew said to the congregation, "Kneel down, and I will come amongst you and give you the pledge." About 2000 of them in the front knelt down, and he then went amongst them and said—"Repeat after me the pledge;" for it is not written down as in this country, because the process would be too slow for the numbers who embraced it. Father Mathew then uttered the pledge, which they repeated after him:—"I promise, by Divine assistance, to abstain from all intoxicating drinks myself, and to do my utmost to persuade others to follow my example—so help me God." The simplicity and solemnity of the whole scene was so touching that he saw big tears rolling down the cheeks of grey-headed men. And what was the effect? These men, having deliberately and before the altar of the church, and in the presence of the clergymen, proposed by divine assistance and with the solemn asseveration "So help me God," to abstain from intoxicating drinks, felt themselves bound by a deep solemnity to keep the pledge, and, therefore, was there amongst them, far less retracing and sliding back on the subject than there was in Eng-

land and Scotland. (Loud applause.) He hoped that the time was not far distant, when the clergymen of England, instead of shrinking back, as they now did from the cause, would, as in Ireland and America, lend their sanction to it, and thousands would then be added, where now there were only scores. (Applause.) There was at this particular moment, additional reason for arguing the great cause of temperance. £50,000 was to be raised to forward the progress of free trade. Now he would work a very simple proposition. If they wanted to raise the £50,000 in Leeds alone, let every body in Leeds for the space of a year abstain from the use of all intoxicating liquors, and give half the sum of money they would thus save, to the League Fund, and keep the other half themselves. (Applause.) (He Mr. B.) knew of his own knowledge, that in Leeds alone three hundred thousand pounds were spent in drinks. Now if they kept one-half for themselves, they would still have £150,000 saved, and thus Leeds alone might not only give £50,000 to the League, but they might distribute £50,000 in charity to the poor, and another £50,000 in building schools, and paying skilful masters for the education of every man's child in the town. (Loud applause.) If any man should say that he would not abstain from intoxicating drinks for one year to secure such objects as these, then he must confess that he could not understand of what materials he was composed. (Cheers.) But there was another great reason why the Temperance cause should be strengthened. The nation was, as he thought, guiltily implicated in a traffic the most nefarious and reprehensible that ever was patronized by a crown—he meant the traffic in the filthy, poisonous drug, opium. (Loud applause.) For the sake of this traffic they had half poisoned one nation, and were gradually deteriorating the population of another. The Government of India had a tract of territory peculiarly favourable to the cultivation of the poppy; and they possessed a close monopoly of the trade. The extent of the traffic might be judged from two facts. The superintendent of the cultivation of opium was a Baronet, and received a higher salary than the Chief Justice of the Bench in England. His salary was £12,000 a-year. (Hear, hear.) The people who cultivated the opium were themselves eaters and drinkers of it; and a more hideous people he never saw; and such was its effect upon the constitution that they rarely lived to the age of 40 years. (Hear, hear.) The trade of opium was known to be contraband, and it was carried on in what were called clippers, which were armed to the teeth; but the profit on every chest that was sold,

was one thousand per cent. on the cost of production. This was the effect of Monopoly. (Hear, hear.) It was this impious traffic that had embroiled us in the war with China; and for its sake thousands of innocent men, women, and children had been mangled, bayoneted, burned alive, and plundered, and to complete the infamy, the people of China had been robbed of twenty-one millions of dollars. (Loud applause.) In what did they differ, save in the largeness of the scale, from the man who on Hounslow Heath put a pistol to their breasts and exclaimed "your money or your life?" They said, "We will go on knocking your towns about your ears, and slaughtering your inhabitants, unless you will pay us 21 millions of dollars." (Applause.) It was not one jot more honest than the conduct of the Buccaneers, as they were called, who centuries ago set out in ships and threatened some Spanish town with conflagration, unless it were answered by the payment of some thousands of doubloons. (Applause.) The whole war originated in the sale of opium, one of the elements of intemperance. If all the Members of the House of Commons were also members of the Temperance Society, this question of the opium war would not stand before them for one instant. (Applause.) Mr. Buckingham next alluded to the war in Afghanistan, which he also denounced alike for its folly and its injustice. He concluded by expressing a hope that Temperance Societies would ever lift up their voice against proceedings like these, and sat down amidst loud applause.

The Rev. J. BARKER next addressed the vast assembly, and closed a very excellent speech with the following appropriate appeal to christians. That which was beneficial to other men ought to become the general practice of all who pretended to be christians, and longed to have a happy nation and a happy world. (Applause.) If they wanted to get drunkards to become teetotalers, the best plan was not simply to speak to them on the subject, but to influence them by personal example. (Hear, hear.) But some people asked what need was there for moderate persons to sign the teetotal pledge, —they who never were drunk in their lives, and who did not think they ever would be? Now he, in the first place, would say, they did not know their need in this respect. Persons were not always the farthest from danger, when they thought themselves the most secure. (Hear, hear.) Suppose that some moderate drinkers (he addressed himself now to those who professed to be christians) had no need of teetotalism whatever, yet, there might be reason why they who professed the gospel should still practise the

principle. (Hear, hear.) Was it a gospel principle that man should never take any step unless it was needful to his own personal safety and welfare? He thought the New Testament taught the principle, that men were one to live for another; and the duty of every one who named the name of Christ was to go about doing good like his Master; to do good, as he had opportunity, to all men, and especially to those of the household of faith. They ought for the sake of their perishing fellow men and brethren to adopt the principle of total abstinence; those persons who were moderate drinkers had in their power to put away drunkenness altogether. (Hear, hear.) If all the moderate drinkers were to sign the teetotal pledge, the result would be, that all the drunkards, when they found themselves left to themselves, and not a moderate drinker with a glass or a bottle to keep them in countenance, they would be ashamed of themselves; they would look at one another with such sorry faces, and would have such sorry faces to look at, that they would run away from each other's company, and would come, by hundreds and thousands, and beg to be admitted into the teetotal society. (Laughter and applause.) If all the moderate drinkers were to withdraw their support from the drinking trade it could not stand a single hour; the moderate drinkers were more in number than drunkards, and some of them drank more in the year than the man who abstained a fortnight that he might have a good fuddle at the end of it. (Applause.) He could almost believe any thing that was bad of the drinking system; if nothing else had lost its character with him, the drinking system had. He regarded temperance as favourable to every thing that was favourable to man, and he looked upon the drinking system as inimical to everything that was favourable to man, either in a religious, social, or commercial point of view; and it was because he wished to see men brought up to God, and all the blessings of heaven brought down to men, that he advocated the temperance cause; he regarded temperance as a branch of religion, and he regarded religion as the mother of temperance; he regarded religion as the author of all the good that temperance had done, for it was from christianity that temperance and temperance societies sprung. (Hear, hear.) He therefore recommended temperance as the handmaid and counterpart of Godliness; he wanted religion to help temperance, and temperance to help religion; and he wanted them all to help them both, and they in return would help them all. (Applause.) He recommended every religious man to become a teetotaler; and every

teetotaler if he wanted to realize any thing worth possessing to become a religious man. (Applause.)

#### BRIDLINGTON AND QUAY TEMPERANCE FESTIVAL.

On Tuesday, the 3rd of January, 1843, and two following days, the festivities connected with the above society were held in the Corn Exchange, Bridlington. The tea meeting, on each evening connected with the festival, was as numerously attended as on any former occasion; and, certainly, the cheerful faces of the crowds who repaired to the festive tables indicated that alcoholic drinks were by no means necessary to produce an abundant flow of animal spirits. Each person partaking of the simple but exhilarating beverage appeared perfectly at home, and happy. On this occasion the duties of the chair were divided. At six o'clock on the first evening, the chair was taken by William Booth, Esq., the worthy president of the society, who, after commencing the business of the meeting in a neat and very appropriate speech, introduced the Rev. Robert Harness, of Bridlington; Mr. Thompson, temperance agent for the North and East Riding District; and Dr. F. R. Lees, of Leeds. On the second evening, the Rev. R. Harness was called upon to preside. The speakers on that evening, were the chairman, Dr. G. F. Ryan, Mr. Thompson, and Dr. Lees. On the third evening, the duties of the chair were discharged by the Rev. Dr. G. F. Ryan, by whom Dr. F. R. Lees was again introduced to the meeting. The attendance at all the meetings was such as to cause the teetotalers of Bridlington and of Bridlington Quay to "thank God and take courage." The speeches were of the most animating and instructive character. The impressions and delight produced by those of Dr. Lees, especially, were never surpassed, if equalled on any former occasion. On the physiology and chemistry of the temperance question, he seemed perfectly at home; and happily reflected the light of his own intellect on those of his profoundly attentive and delighted auditory. With the blessing of God upon the efforts of such advocates, what has the cause of temperance to fear? "Bless the Lord, O our souls!"

FLAMBROUGH TEMPERANCE  
FESTIVAL.

On Friday evening, the 6th of January, 1843, the Flambrough Temperance Society held its *first* festival. Every thing connected with the festive tables did great credit to the teetotalers and friends of temperance in that populous village. At six in the evening, a crowded audience assembled in the chapel belonging to the Primitive Methodists, by whose kindness the society has repeatedly been favoured with the use of that commodious place of worship for the purpose of holding their meetings. The Rev. J. Walker, incumbent of Flambrough, kindly consented to fill the chair on the occasion. His short but very excellent speech, demonstrated to all who had the pleasure of hearing it, that he was not only a *decided* and *intelligent* teetotaler, but that he was hearty in the cause. The speakers on that evening, were the Rev. Dr. G. F. Ryan, and Mr. Thompson. At the conclusion of the meeting, thanks were presented to the worthy chairman for the affectionate manner in which he had conducted the meeting; and, also, to the trustees of the Methodist School Room, in which the tea meeting was held. The meeting then separated, apparently much delighted with all connected with the first festive convocation.

## Correspondence.

The Editor wishes it to be distinctly understood, that although it is his desire to afford his Correspondents an opportunity of freely expressing their opinions, in this department of the Magazine, he is not to be considered responsible for such opinions. All letters involving facts, must be authenticated by the name and address of the writer.

To the Editor of the Christian Temp. Mag.

DEAR SIR,—I was present at the last meeting of the Hull Christian Temperance Mutual Instruction Society, and was much pleased and edified by many things I then heard. One speaker, however, after having very warmly defended the position assumed by the leader of the discussion, gave utterance to some remarks on the use of wine of an alcoholic nature at the Sacrament, which greatly surprised me. Now, Sir, as there are many teetotalers, who, like the speaker referred to, think there can be

no danger connected with the use of such deleterious compounds on such solemn occasions, will you oblige me by inserting the enclosed case sent to Mr. Delavan, of America, and which appeared, some time since, in the London Temperance Journal; as I think it will tend to alter the views entertained by too many christian teetotalers on the matter in question.

I am, dear Sir,  
Yours, as ever,  
Jan. 11, 1843. PHIL VERITAS.

## THE CASE.

“Some years ago, during a season of more than ordinary religious interest in this community, a Mr. H., for many years a confirmed inebriate, was happily converted to God; conscious of his own weakness, and consequent need of the watchful care of others, he very soon offered himself for admission into the Methodist Church of this city. In accordance with the usage of that body of christians, he was received on trial for six months, and his unwearied attention to the temporal comfort of his family, his inflexible adherence to his morning and evening devotions around the social hearth, his ardent zeal for the welfare of the church, and his personal solicitude for the salvation of sinners, were circumstances so fully at contrast with his former habits, as to leave no room to doubt the genuineness of the change he had professed. Indeed, he stood forth confessedly an example of piety. His term of trial having at length come to a termination, he was baptized, and welcomed to full membership in the church; but, alas for him! the very first time he came around the sacramental board, his thirst for strong drink was revived by the taste of the wine, and the day following he was found *drunk in the streets*; a charge was preferred against him; he was brought to trial, found guilty, and expelled. His penitence, however, and the circumstances inducing his fall were such, that it was thought some allowance should be made; and in compliance with his request, he was again taken on trial. As before, the time of his probation was spent with credit to his christian character; but no sooner did he get a taste of the wine than his appetite for ardent spirits was again

excited. Again he was found intoxicated and again he was expelled. But once more he repented, once more was forgiven, and a third time was received on trial; and notwithstanding he lived irreproachably during his ordeal of six months, yet, melancholy to relate, by the same agency as before, *he again fell and was again set aside!* With streaming eyes and a broken heart, he then said to his brethren, "It is of no use for me to try longer! I am satisfied I can not *live in the church!* I must be contented, therefore, to be one alone!" And yet he was not alone—God was with him. He lived fifteen years after this, maintained his christian character, and *died triumphant in the faith!* The above Sir, has more than once been related to me by members of the church in which it occurred, and with the pastoral charge of which I am at present entrusted.

Yours, very respectfully,

JOHN HOBART."

Portland, Dec. 30, 1841.

P. S. I offer no comment on this case only just add, that those teetotalers who take intoxicating wine at the Lord's Table, cannot with propriety say, "they discontinue and discountenance the use of all inebriating liquids."—P. V.

## Review.

*The Forerunner, by the writer of the St. Ives Case. Williams, Hayle.*

This tract contains a series of specimens of the style and figures of speech used by the REVEREND Jonathan Turner, Wesleyan Minister, in a pamphlet recently issued from the press, and sold, we are informed, at the Wesleyan Book Room, London, called, "Teetotalism illustrated by facts."

It has often been said by our opponents, that our advocacy of teetotalism is characterized by harshness and abuse; the following will, however, shew our readers, that however far some of our unlearned speakers may, in the excess of their zeal, have sometimes given utterance to harsh things, that the rudest of them is far outdone by our Reverend moderate drinking antagonist.

"Fidelity to God's truth, in the spirit of meekness and prayer, is the only security for (God's Church." (Page 20.)

"Where the Holy Spirit abides, there must be meekness, gentleness, and love."—(Page 22.)  
JONATHAN TURNER.

### TEETOTALISM.

"Unscriptural and anti-scriptural—outrageous fanaticism—devastating abominations—irreparable mischief—its fruits are strifes, alienations, schisms, divisions, delusions, backslidings, and apostacies—ridiculous unmeaning absurdity—plausible, anti-scriptural and mischievous delusion—a pestilence—a bane—a heresy—anti-scriptural theory—triumph and establishment of infidelity—heresy—monstrous fanaticism—an erroneous and unscriptural hypothesis—fanaticism—impious and semi-infidel—awful heresy—anti-scriptural fanaticism—the corrupt fanatical tree—absurdity—awful wickedness—has almost destroyed every feeling of sentiment and esteem for their ministers in thousands upon thousands of Cornish teetotalers—a baseless fanaticism—heresy—the abominations of teetotalism—heresy, strife, and spiritual ruin—mischievous heresy—anti-christian fanaticism—the society consists in point of fact, of Jews, Turks, Heathens, Infidels, Socialists, Chartists, Arians, Socialians, and Antinomians—of liars, swearers, sabbath-breakers, adulterers, robbers, and manslayers—teetotal violence—anti-scriptural and mischievous theory—a violent and outrageous fanaticism!" This is Jonathan Turner's spirit of *meekness and prayer.*

### ARGUMENTS OF TEETOTALISM.

"Thin and barefaced sophistry—absurdity—bold reckless assertions, and crude sophisms—bold and impious assertions of teetotal pamphlets and lecturers—critical torture—flimsy sophistry—queer, elaborate far-fetched—unparalleled assurance of teetotal assertions—awful wickedness—this infidel statement—impious blasphemy hurled by teetotal recklessness—plausibility of their sophistry—false and dangerous criticism—perverted ingenuity—most contemptible sophistry."

### TEETOTALERS GENERALLY.

"The most illiterate and ignorant in the community—grossly play the hypocrite, and drink by the sly—[afflicted] with phantoms of error and impiety—victims of scepticism and infidelity—mis-directed zeal—arrogance and contumely—slanderers—wickedly judging and condemning others—wickedness and folly—conceited censorious evil speakers—filled with crudities and prejudices—conversation abounds with uncharitableness, detraction and slander—notoriously immoral—heretic or visionary—cursed with an ungover-

nable love of faction—a restless itching after notoriety and mischief—prepared to give up christianity—impious!" This is Jonathan Turner's spirit of meekness and prayer!

After having applied similar epithets to the St. Ives teetotalers, our reverend antagonist next falls foul upon the advocates, and the following is the character drawn of us, by the masterly pencil of this meek follower of Jesus.

"Wild, violent, absurd, and wicked—their notions infidel, extreme, absurd and monstrous—violent, anti-christian and destructive—ignorant and mischievous lecturers—do all the injury they can among the uninformed—assail with ignorant declamation and vulgar irreverent abuse—half mad incendiary quacks in morals—brainless skulls—itinerant agitators—trade in slander and mischief—ignorant and unprincipled agitators."

Of our excellent friend, Mr. James Teare, who is, or was a member of the Wesleyan body, and by whose instrumentality, hundreds of drunkards have been plucked from the eternal fire, Mr. Turner thus speaks.

"A bold and ignorant man—notorious individual—this slanderer—a wicked man, as well as a bold and reckless one. Bold in his assertions; bold at a distance, but too cowardly while on the spot—(a venter) of cowardly malignant slander, and wilful falsehoods—his falsehoods must be wilful and deliberate—the wickedness, the stupidity of such an advocate."

Having attacked Mr. Teare, and bespattered his unsullied reputation to his heart's content, Mr. Turner next attacks a Mrs. Fryer. Of this indefatigable female labourer, the Committee of the Bristol Home Missionary Society thus speak, in their last annual Report.

"We cannot pass over this station, (Plymouth, where her husband, the Rev. B. Fryer, was then stationed) without noticing the praiseworthy efforts of Mrs. Fryer, our missionary's wife. She has laboured zealously for the salvation of souls, in extending the cause of temperance, and God has crowned her labours with extraordinary success."

Now of this good woman, Jonathan Turner thus speaks.

"Choice specimen of female delicacy and decorum—the shameless woman—teaches direct infidelity—an ignorant, vulgar, and impudent woman—this very woman, in connexion with a variety of low and disgusting statements, reveals the nature of her own

history—vulgar ignorance and irreverent abuse—the impudent woman—this shameless woman—the confiding husband of this lady!" Blush Jonathan Turner; blush for this, thy chaste spirit of gentleness and love!

Our excellent friend, Dr. Lees, comes next for a share of abuse, as the following extract will prove.

"(His) bravery—learned exploits—courage and critical prowess—teetotal champion—what Mr. L. says cannot be proved—uncharitableness, dishonorable and slanderous imputations, headlong zeal of such men as Mr. L.—teetotal malignity and slander—teetotal philosopher—special pleadings of Messrs. Lees, Parsons, &c.—evade and pervert the evident meaning of Holy Scripture—Mr. Lees is a philosopher—a Dr. of philosophy—the very prince of philosophers—his philosophy and his sophistry—this Dr. of philosophy—willingness and dishonest trickery of this philosopher—misleads his readers—advocate of temperance—a very philosophical advocate truly.

As our highly respected and talented friend is so well able to defend himself, we will only append to our brief notice of this work, an extract from a letter written by the Rev. P. Sibree, of Birmingham, and published in the Teetotalers' Advocate for this month.

"I rejoice that we have such powerful advocates to our cause, as Dr. Lees, and that science is lending its aid to the support of total abstinence from the use of intoxicating drinks. The reasonings of the schoolmaster, the testimonies of medical men, and the experiments of chemists, have done immense service to the cause of temperance and of truth. And when the pulpit and the press shall give their due proportion of support, the result will be the increase of true religion. Men may laugh at our total abstinence principle, as they did, on the day of Pentecost, at the apostles, whom they supposed to be drunk with new wine. But let the scoffers listen to our facts, and watch the nature of our experiments, and they will think differently. The amount of evidence brought forward to support the principle, has been overwhelming. And, if we see in the hands of the skilful chemist one single drop from a small phial, produce such an amazing difference to a large bulk of liquid, the moment it is united with it, what may we expect to be the result of all the arguments and proofs of our talented advocates? Who can tell what a change may be wrought? The whole train of thinking may with some be happily altered. Who can tell but it may issue in the breaking up of the previous habits, and all the long-rooted prejudices

and customs that have been so detrimental to man's health and happiness; and who can tell but a change of opinion, in relation to the use of intoxicating drinks, may prepare the mind for still mightier revolutions. Are men born again without the use of means? No! it is effected by the word of truth, and by the Spirit of God! And can we expect that men will be converted to total abstinence principles without human agency? No! reason, argument, experiment, the aids of science, philosophy, history, medicine, and chemistry, must all be brought to bear upon the subject; and when their efforts are accompanied with the sanction of religion, and followed with fervent prayer for the divine blessing, we may confidently hope for success."

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THE EDITOR'S JOURNAL.

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"O to grace, how great a debtor,  
Daily I'm constrained to be."

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Sabbath Day, Dec. 25. This being the day on which the church commemorates the Nativity of her Redeemer, I directed the attention of our people, at half-past ten, to that fine prophetic declaration in Zechariah, chap. iii, 8, 9. "Behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid upon Joshua; upon one stone shall be seven eyes, I will engrave the graving thereof saith the Lord of Hosts, and I will remove the iniquity of that land in one day." In the evening, at six, though rather indisposed in body, I preached from "Glory to God in the highest, and on earth, peace, good will toward men."—Luke ii, 14. After each sermon, the people gave a little of their substance towards carrying on the cause of God.

Monday, 26. The afternoon meeting rather thinly attended. At seven, I enjoyed much liberty whilst addressing the people from Matthew vi, 6. "But thou, when thou prayest, enter into thy closet," &c. After preaching, a dull, uninteresting temperance meeting was held. Brother Gaunt spoke well, but the address of a stranger was so full of ludicrous tales, that the effect produced by the sermon must have been greatly lessened. I abhor nonsense, and yet many people in this town seem to glory in it. The march of intellect is, after

all, only a *slow* march. Had we been in a hall, the tales told might have annoyed me less, but the house of prayer is not the place for "foolish talking and jesting." It is to be regretted that there are too many who would rather "crack a joke than win a soul." I wish we had a hall for our meetings, I believe they would be much more effective. I wonder if we shall live to see a hall and chapel erected. I don't despair yet. I believe our cause is of God, and, therefore, must ultimately prosper. It is a cause based upon principle, not upon *excitement*, which is, at best, but an "airy nothing." The house built on the sand soon fell.

Tuesday, 27. I attended the singers' tea meeting. I was greatly pleased with the efforts made by our singing friends to render us comfortable. Brief addresses were delivered by Messrs. Radford, Gaunt, Burton, (of Barton) Holdstock, and myself. It was a good meeting, but still there were some features in it, which reminded me of the words of Dr. Watts;

"Each pleasure hath its poison too,  
And every sweet its snare."

Wednesday, 28. A day of trouble.

Thursday, 29. Spent a happy evening at my father-in-law's house.

Friday, 30. Rather indisposed. On the whole this has been an unprofitable week. May the first week in the new year, if I am spared, be marked by greater usefulness, purity, and peace. Amen.

Saturday, 31st Dec. At ten o'clock this evening, we commenced our watch night in the chapel. Myself and Mr. F. Oliver, of the Methodist New Connexion, addressed the congregation, and Messrs. Till, Gaunt, and Dimpleby engaged in prayer. It was a very profitable season.

Sabbath Day, January 1. I delivered two discourses on the "Barren Fig Tree," to very attentive congregations. The prayer meeting in the afternoon was a powerful season, and the Lord's Supper at night was crowned with the divine benediction.

Monday, 2. A good class meeting. I preached to the people, at seven, from Romans viii, 18. The temperance meeting was a good one. I spoke at length, and Messrs. Dimpleby and Till delivered appropriate addresses. I believe the first services in the new year have been a blessing to many.

Tuesday, 3. An excellent class meeting in Scott-Street.

"The little cloud increaseth still,  
The heavens are big with rain."

Wednesday, 4. Engaged part of the day in matters connected with the prosperity of the church. Attended the Mutual Instruction Society meeting at seven. We had a pretty good attendance, and a spirited conversation on the following question:—what constitutes a drunkard? After a long debate, a majority of the members answered the question thus:—"the partaking of intoxicating drinks." Several books have been presented to the Institute already, and similar presents will be gratefully received by the officers.—*Vide Magazine Cover.*

Thursday, 5. Visited several of the members, and preached in the evening in Charter House Square, from "the righteous is more excellent than his neighbour."

Friday, 6. No engagement in the evening. The first week in the new year has now nearly closed, during which I have enjoyed several good meetings, and tried, however humbly, to promote the happiness of my fellow creatures. I am still disposed, despite of many distressing circumstances, to mind the same thing. In order to be more useful, I feel an increasing degree of moral purity is necessary, and the language of my heart is—

"Take my memory, mind and will,  
All my soul and body's powers;  
All I have, and all I feel;  
All my goods, and all my hours;  
All I think, and speak, and do,  
Take my heart, but make it new."

Sabbath Day, Jan. 8th. This morning, owing to the coldness of the weather, our congregation was rather small. Dr. F. R. Lees was amongst my hearers. James Bromley was preaching a missionary sermon in Thornton-Street Chapel, so that we had the victorious champion, and the conquered antagonist of teetotalism in the town at the same time. I preached from 2 Cor. iv. 17. At two, we had a refreshing season at class. In the evening, in the presence of a numerous auditory, I preached from Luke x. 30. "And she had a sister called Mary, which also sat at Jesu's feet, and heard his word." I had unusual liberty, and I trust the labour of the evening was not

in vain. We had a very lively prayer meeting after preaching.

Monday, 9. Visited Sister Holdstock, who is dangerously ill, but fully resigned to the will of God. Expounded part of the 10th chapter of Luke, at the church meeting, at three. Preached with much freedom, at seven, from Heb. vii, 24, 25; and after preaching, delivered a long address at the temperance meeting. The attendance at each service was very encouraging.

Tuesday, 10. Attended the Christian Brotherhood Tent. Brother Gaunt met the class in Scott-Street.

Wednesday, 11. We had an animated discussion at the meeting of the Christian Temperance Mutual Instruction Society. Many excellent addresses were delivered. Two new members were balloted for, and received.

Thursday, 12th. An interesting Temperance meeting at Brother Till's.

Sabbath, 15th. I enjoyed liberty in preaching at half past ten, from I. Peter, 1, 7. We had a profitable season at two; and at six, I preached from—"Thou art Peter, and upon this rock will I build my church," &c. Mark xvi. 18. We had an excellent congregation. A good prayer meeting was held after preaching.

Monday, 16th. I received a letter from the Rev. J. Stamp, containing a satisfactory explanation of the paragraph in the "Messenger of Mercy," on which I offered a few remarks in our last number. As I feel perfectly satisfied with the explanation sent, I have laid aside the paper I intended to publish on the subject in question. At three this afternoon, we had a happy church meeting. At seven, I preached to a goodly number of persons, from Gal. v, 1, and after preaching, delivered a long address at the temperance meeting. I enjoyed much liberty in speaking, and a most hallowed feeling pervaded the assembly. It was one of the best meetings we have had for some time past. Brother Fox and J. S. Radford also spoke. Blessed be Jehovah, God of Israel! and let the whole earth be filled with his glory. Amen and Amen.

### Gleanings

FROM THE EDITOR'S SCRAP BOOK, &c.

C. P. T.—A vessel having these letters painted on it, recently came up the river

to Leeds. On the captain being interrogated as to the meaning, he replied, "they mean Christ, Prayer, and Temperance, and we have them all three on board." Would God, every captain that sails out of this port, could say the same.—*Ed.*

*Scottish Loyalty.*—A most absurd exhibition connected with the Queen's recent visit to Scotland, was witnessed in the village famous as the birth-place of Neil Gow, the celebrated fiddler. About a hundred of the inhabitants presented themselves before the Queen, each having a glass of whiskey in hand, which they quaffed as she passed, shouting, "long life and health to her majesty." Thus, while they merely wished "long life and health to her majesty," they used the means to procure "short lives and wretchedness to themselves." We wonder if there be another village in Scotland with so many fools in it?—*Scottish Journal.*

*A Poser.*—"Papa, the temperance men say that they put logwood into port wine, is that what dyes your nose so red?" "nonsense, child, go to bed."

#### HULL MARINERS' TEETOTAL SOCIETY.

At a large meeting of this society, held in Fetter Lane Chapel, on Thursday Evening, January 26, the following resolutions were unanimously adopted.

1. That this meeting strongly condemns the conduct of the Rev. J. Turner, who has recently attacked teetotalers and their advocates through the medium of the press.

*Moved by Mr. Wrigglesworth ;*

*Seconded by Mr. Gaunt.*

2. That the above resolution be sent to the Editor of the Christian Temperance Magazine, and other temperance periodicals.

*Moved by Mr. T. Hanby ;*

*Seconded by Mr. T. Blackman.*

### Poetry.

#### "HOW OLD ART THOU?"

Genesis xlvii. 8.

BY THE REV. T. RAFFLES, D.D. L.L.D.

What's thine age? my friend I ask,  
Not in animosity,  
'Tis a self-denying task,  
Custom has imposed on me,  
With the monetary lay,  
Thus to meet the New Year's Day.

Thou art young, perhaps, and life  
Is but opening on thy view ;  
And thy youthful thoughts are rife  
With the deeds thy hands shall do ;  
With the active and the gay,  
Welcoming the New Year's Day.

But the young, you know may die,  
Young as you are in the tomb—  
Brilliant once, as thine, their eye,  
On their cheeks as bright a bloom—  
But for them, no cheering ray,  
Breaks no more the New Year's Day.

And, amidst the coming year,  
Such an early grave may be,  
With the shroud and funeral bier,  
Suddenly prepared for thee.  
Nor, on earth, thy future stay  
Reach another New Year's Day.

Thou art old, perhaps, and age  
In thy tottering steps appears ;  
Lengthened is thy pilgrimage,  
Few and chequered are its years ;  
Thou hast seen ere this decay  
Many a joyous New Year's Day.

Well—if but prepared to go,  
It will be thy gain to die,  
Joy, the glad exchange for woe  
In a blest eternity,  
Where in regions far away  
Reigns an endless New Year's Day.

Or, in life's meridian, thou  
With commercial toils oppress'd,  
Lines of thought upon thy brow  
Anxious cares within thy breast,  
Varied schemes before thee lay,  
Plans for many a New Year's Day.

"Yes,—to-morrow I'll repair  
To the mart of merchandise—  
There, I'll stay—a month, a year,  
Buy and sell, and gain the prize\* ;  
And, exulting, bear away,  
Wealth for many a New Year's Day.

Thus you speak:—but, ah! how vain  
Is the boast of days to come ;  
Days, perhaps, of grief and pain,  
Days of sickness and the tomb—  
All thy hopes have fled away  
Ere another New Year's Day.

Then, my spirit, rise above  
This dark scene of toil and care,—  
Rise, on wings of faith and love,  
To the glorious regions where  
Months and years are past away,  
Lost in One Eternal Day!

Edge Hill, Jan. 1st, 1843.

\* James iv. 13.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 2.

FEBRUARY, 1843.

VOL. II.

"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

AN APPEAL TO CHRISTIANS

*By Joseph Andrew, of Leeds.*

NONE OF US LIVETH TO HIMSELF.—Rom. xiv. 17.

*(Continued from page 5.)*

In the language of a distinguished advocate of this cause, we say—"that England's greatest enemy has been discovered. War has been proclaimed, his extirpation has been determined upon,—the first blow has been struck with splendid success, and the true friends of the cause must never lay down their arms until the vanquished monster lies prostrate at their feet." Patriots and christians, you have long beheld with grief, the devastations which this vice has been inflicting upon the population of our dear and much loved land. You have seen it like a moral pestilence, spreading itself in every direction. You have seen it like an irresistible torrent, gathering fresh strength, and rolling on with more fearful and terrific power. You have seen it like a fell tyrant, marching onward in its career of desolation and blood. But what have you done to arrest its progress? what efforts have you put forth? what sacrifices have you made? Some feeble efforts you may have put forth, but you have seen that they have been ineffectual, and then you have despaired that a remedy would ever be found sufficiently efficacious; but you need despair no longer. What individual effort could not accomplish *is now being effected* by the combined and systematic energies of the many. The vice of intemperance is now receiving a powerful check; thousands, just entering upon the road to ruin, have been stayed by the voice of its warnings, and thousands once treading the downward road to destruction, have been brought back into the paths of sobriety, and virtue, and happiness;—the true remedy has been found and applied, and its life-giving power is now restoring the diseased and corrupted state of the public mind to health and purity.

Can you then stand aloof? Can you look on with cold and careless indifference as this reformation moves on in its career of humanity and love? To give it your assistance you are called upon by motives the most sacred and powerful. It is the cause of patriotism and philanthropy, the most pure and disinterested. It is the cause of God, for he has stamped upon it the broad seal of his approbation, and crowned it with his especial blessing.

Can you think of the great amount of misery and wretchedness which intemperance has rolled over our beloved country? Can you think of the dark and diabolical

deeds that have been perpetrated under its influence? deeds at which humanity shrinks and recoils! Can you think of the thousands and millions of human beings which it has consigned in loathsome dishonour to a drunkard's grave, and the inheritance of a drunkard's doom. Can you think of what it is now doing—for you cannot plead ignorance—you can scarcely pass along any of our public streets without seeing the reeling form of the drunkard, and having your ears assailed by the oaths and blasphemies he utters. You cannot take up any of the journals of the day without seeing recorded there, accidents, crimes, murders, and suicides, caused by the influence of drink. Yes, you know that it is impoverishing and beggaring your neighbours, making destitute orphans and disconsolate widows;—that strong drink is robbing the working man of the fruits of his hard-earned toil, and stripping his cottage of every necessary and comfort of life, and filling it with penury and woe.

Can you, we ask, think of all this—can you contemplate this wide wasting ruin, and refuse your assistance to an institution, which is seeking by one grand and mighty effort to banish the cause and consequence of all these evils for ever from the world? If you can, we beseech you renounce the name of patriot. If you can, tell us no more of the love you bear to your fellow man; remember, “that to him that knoweth to do good, and doeth it not, to him it is sin.” Perhaps you are now saying, I am temperate enough, why should I join a Temperance Society? Thus might they have said who first commenced this blessed reformation, and many of the noblest champions of the cause, who are now fighting its battles, might also say the same; and thus might intemperance, with all its crime and ruin, have continued to desolate the world; and thus might the poor drunkard have gone down to the pit of everlasting burning, and, in the anguish of his spirit, exclaimed, No man careth for my soul.

Why should you join a Temperance Society? For your own safety. For where is the man, no matter what may be the virtues and excellencies that may adorn his character—however brilliant may be his genius—however powerful and lofty his intellect—however sublime and towering his imagination—what character, so fair and pure, that drink cannot blast? What intellect so powerful, that drink cannot render imbecile? Visit our lunatic asylums, and you will see how it has shorn human nature of its rationality, and broken the link that connects man with the angels.

It may be, that you style yourselves moderate drinkers; then you are in the school of drunkenness, and learning its alphabet. It is there where all the drunkards were made, who are now disgracing and polluting our land. We should feel no alarm at your moderate drinking, if what you are taking was a safe, good, and wholesome beverage; but can this be said of intoxicating liquor?

Who amongst you will say that there is no danger connected with the use of these drinks? you know *that the man who never tastes is the safest*. Moderate drinking is a slippery road, and you may fall—it is a crazy bridge, and it may let you through—it is a leaky boat, and you may be wrecked. Why should you, to gratify a morbid appetite, peril your present and eternal welfare? Pause, we beseech you, before you take another step on the pathway which every inebriate once trod, and whose bones are now laid bleaching beneath the blast of the destroyer. Once again, we invite you to lend us your assistance in freeing the world of this curse,—and then shall arise a population

“Such as earth saw never;  
Such as heaven stoops down to see.”

STRICTURES ON THE MODERATION SERMON

OF A LARGS DIGNITARY.

By DR. FREDERIC R. LEES, *Author of the Prize Essay on Deut. xiv. 25, 26. The Strong Drink Question, &c.*

TEXT.—“Others mocking said, these men are full of new wine.”—Acts ii. 13.

I will take up the positions of this preacher as they arise, briefly stating and discussing them *seriatim*.

I. “The words new wine, according to the original, signify sweet wine, which must have been an intoxicating drink, elsewhere would be the force of the charge?”

It is easy to say must; but difficult to shew why? Will the preacher inform me, how he learnt, that this charge brought in mere ‘mockery,’ was so pregnant with appropriateness and force? Peter saw no force in it, since, not choosing to ‘answer a fool according to his folly,’ he thought the charge, that they had lost their wits by filling themselves with new wine, refuted itself, ‘seeing it was but the third hour of the day’—v. 15.

The preacher will err much in supposing that this text, after all (were it even as conclusive as in reality it is inconclusive,) can seriously affect the position of the teetotaler. The criticisms into which I may enter, will be purely for the sake of scriptural truth, seeing that, as regards the temperance question, I do not care one jot whether ‘*gleukos*’ be intoxicating or not. It is sufficient for our system that no divine sanction is associated with this new wine, whether it be good or bad.

This new wine might be sweet, for the grape juice is sweet; but the sweetness is no proof of its intoxicating nature. On the contrary, as the alcohol arises only from the destruction of the sweet principle, it follows, the sweeter the wine the less intoxicating; or it might be sweetened wine that was meant; and that might be intoxicating or it might not. But the position I fearlessly advance is this—that if the induction of the word from classic authors, and the authority of lexiconists, are to decide the interpretation of this text, the decision will be in our favour, and against alcoholic wine-bibbers and apologists.

Dr. Robinson’s lexicon has, ‘*Gleukos*, must; new wine.’

I may observe, that in the days of the revisers of the authorised translation, ‘new wine,’ signified what the ‘*vin nouveau*,’ and ‘*vin doux*,’ of the French still do—‘*must*,’ or fresh grape juice. Thus in Rowley’s, ‘*Sunergos toes Malthectais*.’ (1643) we find ‘*mustum*’ defined as ‘new wine, vintage, &c.’

In the valuable ‘Dictionary of Greek and Roman antiquities,’ edited by W. Smith, Ph. D. we find Professor Ramsey gives the following definition—“The sweet unfermented juice of the grape was termed ‘*Gleukos*,’ by the Greeks, and ‘*mustum*’ by the Romans.”

Dr. Donnegan’s celebrated lexicon has ‘*Gleukos oinos*.’ (understood) sweet wine made by boiling grapes.’

It appears, then, that this ‘new wine’ could not intoxicate; and hence Peter could not understand the charge as literally applicable to ‘*gleukos*,’ or grape juice. It was ‘in mockery,’ if at all, that the effect being drunken, was ascribed to new wine—and hence, in replying, it is remarkable that Peter did not mention ‘*gleukos*’ again. The reason is obvious—no one present could understand it literally as making them drunk; he, therefore, contents himself with a general answer, which frees them from the charge either of filling themselves to excess with new wine, or being drunken (in the worst sense of the ‘*methno*’) with any other sort of wine. “These, as ye suppose, have not been drinking, for it is only the third hour of the day.” It appears therefore that the charge was mere irony—“these people are full of innocent wine, meaning, in reality, that they had been drinking something stronger than the sweet ‘*gleukos*.’ Just in the same spirit, we have frequently heard the charge—‘aye, you’re a water drinker! You’re a teetotaler!’ urged in mockery; but really expressive of incredulity at the thing literally stated.

As in the last case, 'You're a water-drinker, or a teetotaler!' means, 'You're a water-drinker,'—so I conceive by the mocking charge against the apostles, 'these are full of new wine!'—they derisively signified that they were labouring under the effects of new wine, of an opposite nature.

If this interpretation be not accepted, the passage will remain full of difficulties—but difficulties by no means affecting teetotalism; and therefore the preacher is himself as much bound to clear them up as any body else—nay, more so, since he is paid to do this professionally.

2. "The distinction between fermented and unfermented wine is silly and absurd."

Are fools, then, absurd? Is it an absurdity to confess the fact that natural wine—such as that which the Royal Pharaoh drank, 'the pure blood of the grape' is not intoxicating, but cooling and refreshing? while the same liquor, after fermentation, becomes fiery, heating, intoxicating, and injurious? If this be 'silly and absurd;' then is the science of chemistry 'silly and absurd,' since it consists entirely in the investigation and expression of similar transformations; The ancient Greek and Roman writers—such as Aristotle, Columella, Varro, Cato, Pliny, and Dioscorides—speak of unfermented wine—such as the *Gleukos* of the text, '*lepsema, saba, defratuin, mustum, &c.*—and all writers on the subject confirm their statements. Are these, therefore, all 'silly and absurd' in so doing? If they are, then we have very good company in our foolishness, and very excellent precedents to prefer to the Largs dignitary.

But why is the distinction absurd? says this preacher.

3. "Because I could as well prove that there are mentioned in Scripture, also two kinds of grapes, two kinds of wine, two kinds of wine-presses, two kinds of bread, two kinds of honey, &c.!"

Well, sir, and what then? If the preacher can 'prove' such or a thousand other distinctions, does it, therefore, follow, that this distinction of two kinds of wine cannot also be proved? Or, if his proof failed, does it follow that ours also must? Nothing follows from this Largs logic but the inference that the preacher is ignorant of reasoning.

But I allow the preacher that several parts of his statements are capable of proof—good proof. There were two sorts of honey—namely, honey of bees, and honey of fruits; there were two kinds of bread, namely, fermented and unfermented; there were two species of wine-vats, for '*yekeb*' denoted both the press and the '*lacus*,' or receiver; there were two kinds of vines, namely, the good and the poisonous; and, finally, there were two opposite species of grapes—as the grapes of Sodom, and the clusters of Eschol. The preacher, indeed, is singularly unfortunate in his selection of instances; he might, and were he as fond of bad figs as of bad wine, he would probably assert, in his apologetic haste, that the distinction of figs made by the prophet Jeremiah, into vile figs and good ones is 'both silly and absurd!' He has already intimated that Moses was 'silly and absurd,' in according to the following distinctions.—'For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is (as) the poison of dragons, and the cruel venom of asps.' (Deut. xxxii. 32, 33.) I prefer, after all, the plain authority of the ancient prophets to the dogmatic assertions of these modern preachers.

On Isaiah v. 2; Jer. ii. 21; Bishop Lowth observes:—"By the force and intent of allegory, to good grapes ought to be opposed, fruit of a dangerous and pernicious quality, as in the application of it to judgment is opposed tyranny, and to righteousness, oppression."

Now what Bishop Lowth says of the grapes, we also say, for similar reasons, of the wine. But this, says the Largs Bishop, is 'both silly and absurd!'

4. "When it is said, in one passage, Wine is a mocker; in another, that wine cheers the heart of God and man, did it never occur to those Teetotal expositors, that it was just the same kind of wine used in two different ways?"

I confess, sir, for myself, that it did not occur to me to cut the knot which I wished to untie. To adopt the proposed paraphrase would not be to interpret, but to alter the record. Solomon puts the evil on the wine, and science and experience

alike prove that he hits the true mark. To say, as this preacher does, that 'wine is a mocker,' if a good thing were meant, would be to libel the drink, instead of blaming the drinker! Would any but a fool,—much less the 'wise man'—be at once so truly 'silly and absurd?' Besides, to show the complete ignorance of the preacher, we have only to look at the two passages referred to. Prov. xx. says—'Yagin (wine) is a mocker—strong drink is raging;' and further says that the wine deceives the man, not that the man abuses the wine; 'Whosoever is deceived thereby is not wise.'

But quite another kind of wine is spoken of, if wine at all be meant, in Judges ix. 13, 'The vine said—should I leave my wine (*tirosh*,) which cheereth God and man?' just as the fig-tree said, 'should I forsake my sweetness, and my good fruit?' If one means fig-juice or figs, the other must mean grape-juice or grapes—'Wine is the cluster.' Nor can such wine mock, rage, and deceive? No, it was the vine which 'cheered God' in sacrifice, or as 'first fruits,' and 'man' as an article of sustenance;—in short, it was such as the Jews gathered (Jer. xl.) and put into their vessels.

The original words are different in two texts; perhaps he will say the inspired distinction, which is ours, is also 'silly and absurd'?

Having demolished the main-pillars of his moderation criticism, I need not further expose the details of his sermon. Out of his own proofs have we condemned him.

The great difference between the teetotal and wine-bibber's theory of interpretation is this:—

The last makes the Hebrew bend to his modern customs and notions; the first goes to Ancient History, to Eastern customs, products, and languages, and illustrates the Hebrew sense by the light of FACTS ancient and oriental.

SPEECH OF THE REV. G. B. M'DONALD,  
WESLEYAN MINISTER, LEEDS,

At the Meeting of the National Temperance  
Society, in Exeter-Hall, Jan. 23rd. 1843.

The Rev. Mr. M'Donald would not, if he had not considered this meeting of the utmost importance, have undertaken, at this season of the year, such a journey as he had done, for the purpose of attending it; but when he reflected on the immense advantages that those residing in the provinces must derive from such a society as this existing in the metropolis, and when he also considered that it was due to the religious society with which he was connected (the Wesleyans) that they should have at least one representative on the platform that morning, he felt it his duty to attend.—(Cheers.) He had had an opportunity of knowing the progress which the principles of the society were making.—(Cheers.) He had admired the catholicity of the construction of the society. (Cheers.) He had always thought that one of the most palpable errors—one error which exhibited the grossest ignorance of the construction of the human mind, was the attempt to

pass an act of uniformity.—(Cheers.)—Unity they might have, but uniformity never.—(Continued cheering.) If they could not all sail in the same vessel, they might all belong to the same fleet; and he should feel ashamed of himself if when another vessel passed, having passengers on board for the same place, he could not give them a hearty cheer, and wish them good luck.\* He had attended a meeting in that Hall once, when His Royal Highness Prince Albert had presided, on the subject of civilization in

\* These remarks refer to the *disunion* which has existed for a long time in London, respecting the long and short pledge. After much struggling they have, at length, come to the determination of forming a society without a *pledge*; or, in other words, to receive into union with them half grown teetotalers, &c., &c. We confess we do not admire this *pledgeless* association, and we venture to prophecy its speedy dissolution! Nothing but *thorough going* Teetotalism will effect the reformation which all genuine teetotalers have in view. It strikes us that Mr. M'Donald is not a long pledged man, still his address contains so many good things, that we could not, consistently, keep it back from our readers.—Ed.

Africa. They must recollect the galaxy of wealth, of rank, and of talent which attended on that occasion. All that was great in patriotism, in philanthropy, and politics, were there gathered together in the hall. But how was it that they had not such a galaxy of the high and the mighty of the land on the present occasion? He could not but observe, that the feelings of philanthropy which were called forth, were in inverse ratio to the nearness of the object. (Laughter.) If the object were to benefit Africa, the woolly head, black skin, and thick lips of the Hottentot were sure to produce the strongest sympathies, and to be dwelt on by the speakers in the most rhetorical language, until a Hottentot figure was conjured up as it were in the minds of all present. But when the object was to reclaim 600,000 drunkards, who were only white men, and at their own doors, then these strong feelings of sympathy were not excited. There is truth in the common adage "charity should begin at home." He did not mean to say that it should stop at home. *Excursions abroad did every one good, but after all, home should be the dwelling place of charity, where its exertions should be most especially called for.*—(Loud cheers.) There were no coronets to grace that meeting, but they stood in the dignity of truth. They were standing upon the principles of eternal truth, and they would stand so, as long as life should endure. Fifty years ago Clarkson and Wilberforce little thought that the day would so soon arrive when one standing so near the throne as Prince Albert would preside over such a meeting as the one alluded to.—(Cheers.) He hoped to live to see the day when the great ones of the land would also give to the temperance cause their support. Yet if he were to tell the secret of his own mind, he did not regard any cause which was ushered in by a flourish of trumpets as the more likely to come to a good conclusion on that account. Things of the greatest worth were often brought about by persons of the least consequence.—(Cheers.) There was a great difference between the way in which man accomplished his objects, and Almighty God accomplished his.—Whenever man had to do any thing there was always a great flourish of trumpets. At laying the foundation stone of any particular building there was the firing of cannon, an

assembling of people, the trowel was placed in delicate hands, which tapped lightly on the stone, which had been placed in its proper position by brawnier hands before; and amidst the flourish of trumpets and the waving of flags, the stone was laid. That was how man did. But when God intended to perform a magnificent work, the elements were compressed into such a small compass that a baby's tiny hand could hold them, and when it dropped them, its brother, perhaps a year older, would scrape the dust of the earth over the seed, and then leave it, and a hundred years hence that would become a large tree in which the birds of the air might nestle.—(Loud cheers.) This thought cheered him in reference to this Society; it would go on until it had reached the greatest magnitude. It had already made the most rapid movement. The truth had not been told on the subject of drunkenness until the tee-totalers had the honesty to make the declaration. Until that time, drunkenness had been regarded rather as a misfortune to be pitied, than as a crime to be condemned, and it required a great moral effort to speak out on the subject, and to tell men that they were not labouring under a misfortune, which entitled them to sympathy, but were guilty of a crime deserving of reprobation.—(Cheers.) There was likewise great ignorance to be dispelled with regard to the nature of intoxicating drinks. The first meeting which he had ever attended in Exeter Hall was in connexion with the twenty millions of compensation which had been awarded to the West Indian slave owners; and he well remembered a celebrated character from the sister island coming to the front of the platform, and folding his arms and saying, "we have all been humbugged, man, woman, and child; we have every one of us been humbugged."—(Loud cheers.) Just in the same way had they been all humbugged as to the nature of intoxicating drinks. There was an unwillingness to admit what was known to be the fact with regard to them. Johnson had defined prejudice to be, judgment without examination; and in that way the country had been arrayed against them on the subject. They had had to combat the prejudice earnestly and in every Proteus form in which it had appeared. The movement had also been opposed

by those whose apparent pecuniary interest was involved in the matter. He was satisfied that their principles were tenable and well founded, for had there been any flaw in them, had there been any special pleading to be made, then he was certain that the associations in the metropolis and elsewhere, opposed to their doctrines would have found some Mr. Borthwick to have followed the George Thompson of Temperance throughout the kingdom, would have found some advocate at some public assembly ready to risk a chance of getting a vote in his favour; for the British planters did not consider themselves more interested in upholding slavery, than these parties did in thinking it was their interest, that drinking usages should not be done away with.—(Cheers.) He knew not that they would take the hint after that notice, but he knew that the advocates of temperance would not shrink from the advocacy of their principles, and afterwards appealing to the honest decision of the auditory. They were also told that kindly and generous feelings, and the usages of society were opposed to them; and he knew many an individual who stood alone in his workshop, and adhered to his principles.—(Hear, hear.) He knew several cases in which a firm and noble-minded man had thus stood like a rock, in support of his convictions. Tee-totalism had come off triumphant in the field of argument, and he had observed, in all great questions, the public mind, as far as argument was concerned, had become settled long before those arguments had been carried out into practical results. He recollected on one particular occasion, after the performance of an onerous duty at chapel, he had returned to the vestry, and a gentleman there had poured out a glass of sherry. He (Mr. M<sup>c</sup>Donald) had asked who it was for? The gentleman said, "For you—you must be very much fatigued and excited." He (Mr. M<sup>c</sup>Donald) said, "Just feel my pulse; it is now ten or fifteen beats above the average, and I am not going to take that glass of sherry to make it eight or ten more.—(Cheers and laughter.) He deplored the fact that medical men did not come forward and speak out upon this subject. He had recently seen a medical student who had returned from Edinburgh, who stated that he had there an opportunity

of hearing the first medical men of the day, in their lectures, express their opinion as to the deleterious nature of alcoholic drinks. This was a testimony forced from them by their love of truth; and yet these men, when they left the lecture room, lowered themselves by conforming to the usages of society in this respect. He would admit there were noble exceptions; but he could wish to see the medical profession, as a body, bearing their public testimony to the truth.—(Cheers.) It would also be of great advantage politically; and he had a notion that he would see in the debates of the House of Commons, more reason and less rhetoric, when wine should be banished from the neighbourhood.—(Cheers and laughter.) He (Mr. M<sup>c</sup>Donald) knew not whether they would ever propose a resolution similar to that of the Congress of America, which was that the refectory should be closed altogether. One party had proposed that spirits should be prohibited, but that wine and beer should be left for those who were desirous of such refreshment; but others proposed that it should be closed altogether, because so long as it remained open, some thirsty men would be always rushing out for a glass.—(Cheers and laughter.) How few years ago was it since they heard, in the British Senate, of some thirsty gentleman rushing out and breaking off the neck of a bottle of old port, and pouring the wine into a goblet, and when he had drank off one bottle, drinking half the second, and then returning to the House, and making a reply full of power and genius? The genius which stood in need of alcohol was not of the right kind.—(Loud cheers.) He had heard of the great advantage to the home trade. Now if in Glasgow the million which was spent upon liquor were spent in the purchase of clothing and food, did they not think it would be a great stimulus to the home trade? Residing, as he did, in Leeds, he knew that there, and also in Manchester, the slightest pulsation of improvement was felt with the greatest satisfaction. If domestic life would be improved by habits of temperance, so would social life also. He had heard a gentleman say, that he should not know how to get the evening over with his friends if he did not bring the bottle upon the table. He (Mr. M.) should be very

sorry to give his company to such persons. It was not at all necessary to social enjoyment to animalize man—to debase his intellect. The evening should be spent in rational conversation, in exchange of sentiment, in reasoning on bygone readings, which should then be brought forward. Society would be in a better state, both as regards mental and physical improvement, when this movement should have progressed, and the bottle should have been discarded.—(Cheers.) It had been generally stated that the inhabitants of the manufacturing districts are a stunted and dwarfed people. He knew that the children of drunken parents were invariably the poorest and weakest of any. Not alone did habits of intemperance bring ruin in their train, but they occasioned the death of the heart—the moral character. (Hear, hear.) This was the most awful consideration of any. Every dignified moral feeling was annihilated, the nobler part of man was destroyed by it. That was the great curse. If he were to take arsenic, that would destroy him, but so long as he lived he would remain a man; he should not be so dead to all moral feeling as to raise his hand against his wife and children; but intemperance brought on a moral death, imbruted his whole nature. He knew of no circumstances that could make a man, when left to himself, lift his muscular arm against a weak and defenceless woman. There was a natural chivalry which made her very weakness her most powerful protection. A man dead to every other feeling, made vile by crime, cared for his wife and children, and had some hovel or rock which he visited and cherished. The victim of intemperance was a brute to his wife, and cruel and unnatural to his children.—(Cheers.) He looked forward to the youths' associations as calculated to produce mighty collateral benefits. Many of these associations had also been converted into associations of a provident kind; and some of the junior members had displayed the greatest firmness in adhering to their principles. There was one little boy who had been offered a shilling to drink a glass of wine—he refused. The offer was increased to half-a-crown, and then to a sovereign, without effect. A silver watch was then offered him; he stood for some minutes hesitating, and at length burst-

ing into tears, he exclaimed "Oh don't ask me, for if I keep the pledge, I may some day or other have a gold watch." (Loud cheers.)

The rev. gentleman then expressed his hopes that the good cause would not be allowed to stand still for want of pecuniary support, and sat down amidst loud and continued cheers.

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## The Seaman's Corner.

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HULL MARINERS' TEMPERANCE SOCIETY.

Established 1842.

"We think on the seaman when tossed on the billows."

The above Society has been recently established, by a few zealous friends of seamen, and the meetings already held have been numerous attended, and very interesting. In order to aid those who have thus laudably aimed to bless and save from the vortex of intemperance, that interesting class of men, who, "are nursed on the wave, and cradled by the storm," the minister and committee of the Hull Christian Temperance Society have formed an union with the Mariners' Association, and henceforth the members of each society will mutually assist and encourage each other in their "work of faith and labour of love." Every month we shall devote part of the columns of our Miscellany to the sailor's cause. This month we shall commence our work, by introducing to the notice of our seafaring friends, the speech of a seaman, supposed to have been delivered at a meeting of the Temperance Society. It is from the pen of an American writer, and we shall call it

### THE BOATSWAIN'S STORY.

Mr. Chairman,

"Please your honor, its no very pleasant matter for a poor sailor to go over the old shoal where he lost a fine ship, but he must be a shabby fellow that wouldn't stick up a beacon if he could, and fetch home soundings and bearings for the good of all others, who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents--God bless 'em both--They brought me up to read the Bible and keep the

Sabbath. My father took spirit sparingly. My mother never drank any. Whenever I asked for a taste he always was wise enough to put me off: 'Milk for babes my lad,' he used to say; 'children must take care how they meddle with edge tools.' When I was twelve I went to sea, cabin boy of the Tippoo Saib; and the captain promised my father to let me have no grog, and he kept his word.

"After my father's death, I began to drink spirit; and I continued to drink it till I was forty-two. I never remember to have been tipsy in my life; but I was greatly afflicted with head-ache and rheumatism for several years. I got married when I was twenty-three. We had two boys; one of them is living. My eldest boy went to sea with me three voyages, and a finer lad"—just then something seemed to stick in the old boatswain's throat, but he was speedily relieved, and proceeded in his remarks.—"I used to think my father was over strict about spirit, and when it was cold or wet I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave him a talk. He promised to do better, but he didn't. I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers and my own, he became a drunkard. It sank my poor wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I lost all controul over him. One day I saw a gang of men and boys poking fun out of a poor fellow, who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonored, so I thought I'd run down and take him in tow. Your honor knows what a sailor's heart is made of—what do you think I felt when I found it was my own son?—I couldn't resist the sense of duty, and I spoke to him pretty sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, 'YOU MADE ME A DRUNKARD!' It cut the lariards of my heart like the chain-shot from an eighteen pounder, and I felt as if I should have gone by the board." As he uttered these words the tears ran down the channels of the old man's cheeks

like rain. Friend Simpson was deeply affected, and Parson Sterling sat with his handkerchief before his eyes; indeed, there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea-jacket, the old sailor proceeded.

"I tried night and day to think of the best plan to keep my other son from following on to destruction in the wake of his elder brother. I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to take spirit upon an empty stomach, and I kept my eye constantly upon him. Still I *daily took my allowance*; and the sight of the dram-bottle, the smell of the liquor, and the example of his own father, were abler lawyers on t'other side. I saw the breakers ahead; and I prayed God to preserve not only my child, but myself: for I was sometimes alarmed for my own safety.

About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliath. As I returned home I compared intemperance, in my own mind, to the giant of Gath; and I asked myself why there might not be found some remedy for the evil as simple as the means used for his destruction. For the first time the thought of *Total Abstinence* occurred to my mind: this then, said I, is THE SMOOTH STONE FROM THE BROOK, AND THE SHEPHERD'S SLING! I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and told him I had resolved never to taste another drop, blow high or blow low. I called for all there was in the house and threw it out of the window. Tom promised to take no more. I never have had reason to doubt that he has kept his promise. He is now first-mate of an Indiaman. Now your honor, I have said all I had to say about my own experience. Maybe I've spun too long a yarn already. But I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on t'other side."

"Well your honor, I've got all that I've heard here to day coiled up in my store-room, and with your honor's leave I'll just overhaul it. The very first man that spoke said he had lost two likely

boys by the use of ardent spirit. That was saying something to the purpose. Then up got the gentleman that said he kept the tavern, and that folks might keep their boys and themselves at home. Cold comfort your honor, for a poor man that's lost two children! Now if a man holds out a false light, or hangs one to the tail of an old horse, and such things have been done, as your honor knows, and I lose my ship by mistaking it for the true light, I shouldn't be much comforted by being told that I might have kept my ship in port or myself at home. Now if a dram-seller, who happens to outlive a score of poor fellows who have drank death and destruction at his hands, will still sell the poison, that he well knows must kill a considerable number of those that drink it, he is the man that holds out a false light. The question he asks is a queer sort of a question, your honor, to be sure. Why hasn't he as good a right to sell spirit with a license, as the farmer to sell his corn without one? I've been in countries where a man who bought a license or an indulgence, as they call it, to murder his neighbour, might inquire in the same manner, why he had not as good a right to commit murder with a license, as his neighbour to sell his well gotten merchandize without one."

"Now your honor, I've heard lawyers say that a man couldn't be forced to pay his debts if no claim was made within six years. A man owes the amount just as much after, for all I can see, as he did before, and would be a great knave not to pay it. He may therefore, as I understand it, be a great knave according to law. I can't see therefore that this rum-selling business is an honourable or a moral business, because it is a lawful business.

"Please your honor, the gentleman, whom I take to be a lawyer, because he said something about his clients, seems to be an ingenious and able man. Now your honor, when I see an ingenious and able man talk, as it seems to me this gentleman has, I can't help thinking he knows he has got hold of a rotten cause. Just so, when an old seaman can't make a neat splice, the fault's in the rope and not in him. He says the traffic is a lawful traffic, and we have no right to interfere with it. I hope your honor, the gentleman doesn't mean to take the

law of us if we refuse to drink rum; and I suppose nobody wants to interfere in any other way. Dram selling is not more lawful, I take it, than rope-making; yet we are not obliged to buy a hemp cable if we like an iron one better. The gentleman says, temperance is a good thing. My notion is that it would be a bad thing for the lawyers your honor. He says, the law forbids selling ardent spirits to drunkards. It's a strange sort of a law that forbids us giving any more rope to a man that has already hanged himself. Now your honor, ought not that law to be altered, so as to forbid the dram-sellers from selling it to any persons but drunkards, who will soon die off, and leave none but temperate people behind? The gentleman said, we must apply to the legislature. If we get a good law, how long will it last, your honor? I don't know whether there's a weathercock a top o' the state-house; but I've heard that the wind there goes all round the compass sometimes in four and twenty hours. Unless the law is put in force, what is it good for? Why it's like the Dutchman's anchor that lay on the wharf at Ostend, when he was in a gale off Cape Hatteras. You might as well have a law, your honor, against the rheumatism. If people can be persuaded to leave off drinking entirely, that will be as good as a law written in their members,—and then your honor, the dram-sellers may drink up the balance among themselves. *Total Abstinence*, it seems to me, is the only remedy, and the evils of intemperance will fall before this simple remedy alone, as the giant of Gath fell before a SMOOTH STONE FROM THE BROOK, AND A SHEPHERD'S SLING."

### Progress of the Temperance Cause.

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ENGLAND.  
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#### HULL CHRISTIAN TEMPERANCE SOCIETY.

The meetings of this Society have, during the last month, been exceedingly well attended. The Revds. S. Jones, T. J. Messer; Captain Symonds, Mr. Fawcett, of Shields; C. Till, M. Gaunt, the mate of the Princess Royal, Mr. F. Oliver, W. Dimbleby, T. Blackman, and others have assisted at the meetings, which have been peculiarly animated and

and effective. As there is a movement amongst us, let the Brethren now throw all their energies into the work, always remembering that though

"Foes may frown, and crowds assail,  
Temperance must and will prevail."

#### HULL MARINERS' TEETOTAL SOCIETY.

During the past month, the meetings of this important association have been well attended, sometimes to overflowing. The Revds. Wallis and Whiteley, of Bristol; S. Jones and T. J. Messer, of Hull; Mr. Hearn, the mate of the Princess Royal; Captain Symonds, Mr. Walker, from Boston, America, (the first Rechabite made in that country;) have been the speakers, and nearly one hundred pledges have been taken. Let the members preserve the "unity of the spirit," and constantly aim at each other's happiness, and the promotion of the glory of God, and they shall see greater things than these.

#### HULL TEMPERANCE SOCIETY.

The meetings of this body have been well attended. We are informed that, during the month, excellent lectures have been delivered by the honorary secretary, Mr. Firth, from whom we should be glad to receive, monthly, an account of the proceedings at each meeting that may be held. We wish them good luck in the name of our common Lord.

#### BIRMINGHAM.

On Monday and Tuesday evening, December 5th and 6th, two lectures were delivered by DR. LEES, in the Town Hall, Birmingham. On Tuesday, the chair was taken by the REV. G. HOLT, who opened the business of the meeting in an effective speech. He gave a sketch of the history of the society from its first formation to the present time, and congratulated the members on the prospects of the cause, which he was happy to say was *not* declining. In connexion with his own labours, he was glad to be able to state, that drunkenness was on the decrease among the inmates of the workhouse; so that whereas the Easter before last, one hundred of them returned home from visiting their friends in a state of

intoxication, not one was found to be in that state when Easter came round again. He attributed a great deal of his success to his being a teetotaler; and he earnestly recommended this to the serious consideration of all ministers of the gospel, to whom the subject was of the greatest importance. MR. RAMSAY then addressed the meeting; and at the conclusion of an exceedingly interesting and animating speech, recited, with much feeling, a piece of poetry, entitled "Touch not the wine cup, then!" which we hope to be able to give to our readers at some future time.

DR. LEES then delivered his lecture on the principles of Teetotalism, and the effects of Alcohol on the system. *Never before has such eloquence and a profound acquaintance with the subject been conjoined!* After entering into a defence of our principles, the Doctor, by the means of drawings, showed the appearance of the stomach of the teetotaler, the moderate drinker, the drunkard, and the sot; and plainly demonstrated that the whole coat of the stomach may be in an excited and diseased state, while its possessor may be almost unconscious of it. Following up the subject, he proved most conclusively, the value of teetotalism and its absolute necessity, if man would enjoy perfect health. At the close of the lecture, all the reformed drunkards were requested to hold up their hands, when, so great was the number on the platform, floor, and side galleries, that they could not be counted. MR. KENDALL, a working man, detailed the miseries of a drunkard's life, and its consequences. Before his becoming a teetotaler, he had been expelled from a christian church; but now he and his family had to rejoice over the benefits they had derived from teetotalism. After a few concluding observations from MR. BUCHANAN, the meeting separated.

On Tuesday evening, the second meeting was held, in the same place. A large and respectable assembly showed that no little interest had been excited by the lecture of the previous evening. The REV. T. SWAN opened the business of the meeting, in a short and interesting speech. MR. AMPLETT, of Walsall, next spoke, and witnessed to the good resulting from teetotalism. He was at

all times willing to advocate it, as he was anxious that others should partake of the benefit which he himself had derived from it. DR. LEES then continued his lecture. The noted, and so often-quoted speech of the Bishop of Norwich was analysed, and proved to be unsound. In reply to the query, "Why do Teetotalers use sugar, since alcohol can be produced from it?" he begged to say, that sugar, as sugar, contained no such thing; but, that if anything of alcohol remained in it, it was the composition generally called rum, ergo:

"If in sugar rum there be,  
Bishops drink it in their tea."

MR. EAST'S chapter on Alcohol, in his "Advice to the Biliou," was passed under review, and Alcohol was proved to be incapable of amalgamating with, and nourishing the human system. A vote of thanks to the REV. T. SWAN, for his conduct in the chair; and to DR. LEES, for the very efficient service he has rendered the cause of teetotalism, was proposed by the REV. P. SIBREE, and seconded by the REV. G. HOLT, and carried amid loud applause. We regret that we are unable to give only a slight sketch of DR. LEES' lectures—our space will not, however, allow of more.

Another and third lecture was given on the following night, in the Waterloo Rooms, which many deemed the best.—[Birmingham] *Teetotalers' Advocate*.

### Review.

*The Cold Water Cure; being an abstract of Sir John Floyer's opinions, in 1702. Stiell, London, p. 34.*

This tract contains copious extracts from the valuable work of the worthy Knight above named; and is deserving of a careful perusal.

*Sacramental Wines; by A. Gilmour, Minister of the Presbyterian Church, Greenock.—Gallie, Glasgow, p. 64.*

We have read this little essay with considerable pleasure and profit; and cordially recommend it to the attention of those teetotalers who have not yet discountenanced intoxicating drinks, when placed upon the Lord's table.

*A Lecture on Temperance Societies; by Bishop Hopkins.—Aikin, Lynn, p. 24.*

A very sophistical attempt to prove that no effort ought to be made by christians to reform the drunkard, except that of preaching to him the Gospel of Christ. In this lecture the opinions held by teetotalers are grossly misrepresented. The Bishop charges us with adding to, and taking from, the christian religion,—a charge which we positively deny. We are of opinion, that the circulation of this tract, will not prevent the spread of those principles which it is our privilege to advocate and support.

*Standard Temperance Library.—Edited by Dr. Lees.*

Let all our subscribers, who can afford it, hasten to possess themselves of these invaluable papers. They ought to occupy a place in the library of every friend of the cause of true temperance. The medical papers, inserted in the work, are truly valuable, and some of them are admirably written. The *historical* and *critical* papers, contain a vast amount of important information on the *Wines of the Antients*, with which every advocate of our principles ought to make himself acquainted. The Editor has given his readers a very tasteful title page, which is ornamented with portraits of three temperance reformers. We think the portrait of the Editor too gloomy, it is not a faithful likeness of our active friend. We should like to see a better one published. The device on the title page is very ingenious, and for a wood engraving well executed. In a word, we say,—*buy, and read!*

*Essay on "Wine at the Lord's Table not to be corrupted." By R. Shuck-burg, M. A., Rector of Aldboro.—Houlston and Stoneman, London.*

A very excellent tract, which does honor to the head and heart of the author. Every one who thinks we are wrong in banishing alcoholic liquids from the table of the Lord, ought to read this admirable essay, and we doubt not he will see that our practice accords both with reason and scripture.

*Appendix, in which Teetotalism is defended against the attacks of Dr. Lees.*  
By Rev. J. Turner, Wesleyan Minister.—Freeman, Exeter, p. 12.

A most scurrilous pamphlet. Those who wish to see how far a professed christian minister can forget the dignity of his office, in his attempts to overturn the system of sobriety, may behold here what is enough to make an angel weep. Surely the heads of houses will not allow friend Jonathan to advance much farther. Poor Ahitophel! we pity thee!

*The Rechabite Magazine, for February, 1843.*

This work is greatly improved in its appearance, but it is not yet such an organ as the respectability of the order demands.

*The National Temperance Advocate, for February.*

A most excellent number. The strictures on Pastor John Ely's sermon are admirably written; we shall look with eagerness for more on the same subject.

*The mental and moral dignity of Woman.*

By the Rev. B. Parsons, p. 372.—Snow, London.

A book every way worthy of the author of *Anti Bacchus*; and one which ought to be found in the bosom of every family throughout the civilized world.

*Bacchus.* By R. B. Grindrod, L.L.D.

Nos. 9 and 10. Truly excellent numbers. The work is now nearly complete. We recommend it to all our readers. It is one of the most valuable works on temperance, extant.

THE EDITOR'S JOURNAL.

"O to grace, how great a debtor,  
Daily I'm constrained to be."

Tuesday, 17th January. This evening we had a profitable class meeting in Scott-Street, and had one or two additional members.

Wednesday, 18th. The meeting of

the Mutual Instruction Society was well attended.

Sabbath Day, January 22rd. Was a day of great enjoyment. In the evening I preached with unusual liberty, from "He that goeth forth and weepeth, bearing precious seed, shall come again rejoicing, bringing his sheaves with him."

Thursday, 26th. Having been engaged in removing to a new residence I have not entered an account of the meetings held during that time, being confined at home. This evening I preached at friend Till's, at seven o'clock, and after preaching spoke about fifty minutes at a meeting of the Mariners' Teetotal Society. Six signatures were obtained.

Friday, 27th. Attended our Temperance Committee.

Sabbath, 29th. Was a day of rejoicing. The services were well attended, and, I trust, good was done.

Monday, 30th. I met the class at three and preached at seven. After preaching we had an excellent temperance meeting. Mr. Radford presided, and the Rev. S. Jones, the mate of the Princess Royal, and Mr. Fawcett, of Shields, delighted the numerous auditory with their admirable addresses.

Tuesday, Jan. 31. At the Scott-street class.

Wednesday, Feb. 1. We had a full meeting of the Christian Temperance Mutual Instruction Society. The discussion was lively, and many excellent remarks were made by the different speakers.

Sabbath, Feb. 5. I preached at half past ten, and met the class at two; at six we had a large congregation, the chapel being nearly filled. Dr. F. R. Lees, after I had read the scriptures and prayed, delivered a masterly discourse on the importance and necessity of banishing alcoholic wines from the table of the Lord. His reasoning was conclusive, and his style frequently exceedingly eloquent,—and what was the best of all, his labour was not in vain. After the discourse, the Lord's Supper was administered to a godly number of communicants, and it was a feast indeed. The Minister of Fetter-lane Chapel kindly assisted in distributing the elements. Several Wesleyans, and others, sat down with us.

Monday, 6th. My talented friend, Dr. Lees, started with me for Lynn, at seven

this morning, which town, after a very rough journey, we reached at half past one on Tuesday morning.

Tuesday, 7th. We dined with Mr. W. Armes, a gentleman, who, though not a teetotaler, treated us with exceeding kindness. Beneath his roof I spent some of my happiest hours in Lynn, and am not without hope he will soon see it his duty to devote his refined intellect, &c. to the good cause of true temperance. In the evening, we attended the sixth meeting connected with the opening of the Hall. As I hope to be able to insert an account of these services, in another column, I need not specify particulars here. We attended meetings every evening during the week, which were numerous, and most enthusiastic. The speakers, besides Dr. Lees and myself, were—the Rev. J. Burns, (Baptist) of London; R. Shackburgh, M. A., the learned vicar of Aldborough; Colman, (Wesleyan); J. Keed, jun. (Wesleyan); Mr. Pigott, of Stoke; and W. Armes. I feel confident the fruit of these splendid gatherings will be seen after many days. During my visit, I enjoyed interviews with several staunch and talented friends of the cause, among whom I may name, Messrs. Bootman, W. Burnett, J. Keed, jun. and the laborious agent, Mr. Gawthorpe—all good men and true. It is no matter of surprise to me, that in the hands of such individuals, our cause has prospered so gloriously.

Friday, 10th. I spoke at a large meeting in the Lynn Hall, closed my address about half past ten, and a little after midnight got into the mail, and reached Spalding at half past three a. m.—Dr. Lees delivered a lecture last evening at Spalding. He was kindly received by our excellent friend, Mr. William Kitching, under whose friendly care I rested an hour or so; and Dr. L. and I then mounted the mail, and through a storm of wind and rain travelled to Hull, which we reached in safety, about five p. m. thankful to God for all the blessings we had enjoyed.

Sabbath, Feb. 12. I arose in the enjoyment of health, and felt very little inconvenience from the labours and journeyings of the week. I preached at half past ten, from 2 Sam. xxiii. 17; and at six, from Genesis xxix. 8. I enjoyed in preaching much liberty of speech, and the people appeared to be greatly strength-

ened by the services of the day. I renewed the church tickets at two.

Monday, 13th. Gave tickets to some of the members at three. Visited Sister Holdstock, also Mr. B. who are in the crucible of suffering. Preached to the people at seven; had a good congregation, and a season of refreshing from the presence of the Lord. After preaching, I delivered a long address on temperance. Signatures were taken.

Tuesday, 14th. Visited Sister Pelham and Brother Brown, who are both in the furnace of suffering. Gave tickets at seven to the Scott-street class. Attended a meeting at Brother Fox's, at eight, to receive a pleasing mark of esteem from several of the male members of the church. At nine, went to the Christian Brotherhood tent, and was gratified with the aspect of affairs there. Ten members have been added during the last ten days, several of whom were mariners, and one a minister of the cross. The Church, the Temperance Society, and our Tent, all appear to be simultaneously moving upwards. O Lord, send now more abundant prosperity.

Wednesday, 15th. Attended the Mutual Instruction Society. Very good attendance,—discussion animated,—the subject—"Is the Church of Rome likely to become predominant in England, &c.?" Discussion adjourned.

Thursday, 16th. This evening I intend (D.V.) speaking at Fetter Lane,—to-morrow I go to the Howden Rechabite District Meeting,—Saturday to York, to preach on the Sabbath, anniversary sermons for the Wesleyan Association chapel; and on Monday I am invited to address the Temperance Society, in the Merchants' Hall in that city.

Israel's Shepherd, guide me, feed me,  
Whilst I wander here below;  
To the living fountains lead me,  
Where thy flock rejoicing go.—Amen.

Friday, 17th. Last evening I attended the Catholic Chapel, to hear a lecture on the "authority of the Church." I certainly admired the bland manner of the speaker, but the matter of the lecture afforded me no pleasure. It will require rather more talent than the lecturer possesses to convince evangelical christians, that no man ought to preach the gospel, but those authorised by the Church of Rome. After the lecture, I

attended the Temperance Meeting in Fetter-Lane. Messrs. Gaunt and Till, two members of our church, and Mr. Braimbridge, a Wesleyan lay-preacher, spoke before I reached the meeting. I addressed the people at some length, and eleven pledges were taken. This day, I attended the Rechabite District Meeting, at Howden. The delegates assembled in the vestry of the Independent Chapel, and the business was transacted in the most harmonious manner. As long as the Brethren maintain the excellent spirit exhibited at this District Meeting, the Order must prosper. "Behold how good and pleasant a thing it is for Brethren to dwell together in unity." After the meeting closed, I went by the train to Ferrybridge, and spent the evening with my esteemed friend, Mr. Benjamin Taylor.

Saturday, 18th. Left Ferrybridge at two o'clock, then remained a few hours with my friends at Swillington Pottery, took the train and reached York at eight o'clock.

Lord's Day, February 19th. At half-past ten, I preached to a deeply attentive congregation, in the Wesleyan Association Chapel, from 2 Cor. iv, 14. "For our light afflictions," &c. "As flowers their opening leaves display, and glad drink in the solar fire," so did the people receive the good word of God. At two, I heard the Rev. Mr. Payton, of Lendel Chapel, preach from Romans i, 16. At four o'clock, I accompanied my host, Mr. W. Smith, of Petergate, to the Cathedral. The service was very imposing, but it did not seem to reach the hearts of the people. It was like the shining of the moon, on a clear winter's night—very pretty—but *very cold*. I thought, whilst listening to the chanting of the numerous choir, of our own Zion, and the words of a favourite poet came home to my heart, when I thought of the place where my people worship.

"No sculptur'd wonders meet the sight,  
Nor pictured saints appear;  
Nor storied windows' gorgeous height,  
But God himself is there.  
And there are comrades in the war  
With satan and with sin;  
Who now in God's own favour share,  
And soon their heaven will win.

What are forms of worship, however splendid, if that "melting tenderness of heart, which bows before the Lord,"

is wanting? In the evening I stood up again, in the Association Chapel, and proclaimed, in the presence of a numerous auditory, Christ, as the "Alpha and Omega," and "great grace rested on us all."

Monday, 20th. Visited the debtors in York Castle, in company with my worthy host W. Smith. Conversing with one man who has been kept *twenty seven years in *durance vile**, by a callous hearted creditor. How true is the saying of Cowper, "there is no flesh in man's obdurate heart, man does not *feel* for man." After dinner I went to the Lunatic Asylum, and saw

"Moody madness laughing wild,  
Amidst extremest woe."

Had a long conversation with one female patient, who imagines that the mercy of God is clean gone for ever. I preached Christ to her, as a willing Saviour, and left her. Poor despairing, broken hearted one, there is mercy in store for thee! At three, I stood up in York Castle, and preached to the debtors, from "It is a faithful saying," &c., 1 Timothy i, 15. The debtors received the word gladly. At half-past six, I preached on the "*object, nature, and obstructions to spiritual joy*," from 1 Peter i, 8., in the Association Chapel. It was a truly profitable season. At half-past eight, I addressed a host of hearers in the Merchants' Hall, on the great subject of Temperance. I felt much liberty and pleasure in speaking, and retired to bed wearied *in*, but not *of* the work I am called to perform.

Tuesday, 21st. After visiting that excellent institution, the "Wilberforce Blind School," I took a place in the train, and reached home in safety, about half-past four o'clock, p. m., in the possession of a desire to "labour on at God's command."

Wednesday, 22nd. In the evening I attended the Mutual Instruction Society, and was much interested by the speeches of the members. In reference to the future dominancy of the Papal Church, two opinions existed in the meeting. Some of the members thought she would become dominant for a brief period, others were of opinion she never would triumph so far, no not for an hour. In defence of the former opinion, excellent speeches were delivered by Messrs.

Whitley, Mollard, Richardson, and O'Brien. In defence of the latter, equally good addresses were delivered by Messrs. Radford, Ramsey, Gaunt, I. H. Taylor, &c., and the meeting ultimately decided in favour of the opinions held by the last named speakers.

Thursday, 23rd. I attended the Port of Hull Mariners' Teetotal Society, weekly meeting. T. Blackman presided, and the Minister of the place in which we met, together with myself, pleaded the cause of the widows and orphans belonging to the crew of the brig Amity, which vessel was destroyed in the late gales, and all hands lost. It was a good meeting, and considering the badness of the times, the collection for the widows, &c., was a good one.

Friday, 24th. The Committee of our own, and that of the Mariners' Society, met together for the first time. Arrangements were made for an union tea meeting, on March 27. A good meeting.

Sabbath, 26th. I preached to a very attentive congregation, at half-past ten, from John xi, 56. "What, think you that he will not come to the feast." At two, we had an excellent Lovefeast; and at six, I enjoyed much liberty in preaching from the following text, 1 Tim. i, 13. "But I obtained mercy." It was a season long to be remembered. Gloria Deo!

(To be continued.)

## Poetry.

### THE BRITISH RIVER OF DEATH.

The following lines were composed by the author, on his learning that Great Britain and Ireland annually pay duty for as much intoxicating drink, as would form a river 3 feet deep, 30 feet wide, and 100 miles long

Britons! behold this fiery stream  
Of crime and dark disorder;  
Can ye of peace and virtue dream,  
On its all poisoning border?

No flower can shew its lovely face,  
Where smoke these turbid waters;  
To Briton's isle a deep disgrace,—  
They mar her sons and daughters!

Why then to this foul flood resort,  
That poisons all our streamlets?  
Why on its fatal borders sport,  
O'er hills, and vales, and hamlets?

Oh! how unlike the stream of life,  
That rolls through blissful Eden,  
Is this wild river—but for strife,  
It flows man's days to sadden.

They tell of Java's blighting tree,  
Of Ætna's roaring mountain,—  
Of Greenland's wrecks and misery,  
Of Lethe's chilly fountain.—

But light, oh light, these scenes of woe,  
To this dread British river,—  
Where ills on ills unceasing flow,  
To blight man's hopes for ever.

The young, the old, the rich, the poor,  
The servant, and his master;  
The prince and peasant, tread this shore  
Of vice and dark disaster.

Yes, have not Britain's princes stained  
Their titles proud—their honours—  
By this foul drink,—but late it reigned  
Supreme at court, o'er manners.

And morals, from such founts as these,  
Of high and palmy glory,  
Were injured far, o'er land and seas,  
Where sped our nation's story.

Ye men of England, will ye join  
To stop this cursed river,—  
Ye patriots, will ye now combine,  
The nation to deliver.

See Mathew, in his radiant course  
Of virtue,—to glad millions;  
With matchless zeal—doth now enforce  
The truth; and wild rebellions

'Gainst law and order, are no more  
In Erin, where our banners  
Triumphant wave, o'er rich and poor,  
Reforming men and manners.

Our weapons are what God supplies,  
Religion—virtue—reason,  
And he who rules the earth and skies,  
Will not account it treason

To war against that monster fiend,  
Which wrings the heart with anguish;  
Which separateth friend from friend,  
And makes e'en christians languish.

It can be done—a victory vast  
Shall crown our bloodless battle,  
Teetotal warriors fear no blast,  
Prove that ye're men of mettle.

It must be done, this hateful stream  
Shall perish from our nation;  
Young men, on you truth's silvery beams  
Now shine, work out our Isle's salvation.

EDWARD MORRIS.

Glasgow, Dec. 1842.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL, MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
The Principles of True Temperance.

No. 2. 3.

FEBRUARY, 1843.  
*March*

VOL. II.

"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

ON THE NATURE, PROPERTIES, AND PHYSIOLOGICAL  
INFLUENCE OF ALCOHOL.

As we have recently been favoured with an increase of subscribers—persons who have only lately signed the pledge, we deem it necessary to furnish them with a little information respecting the nature and influence of that poison from which they, happily for themselves and families, have resolved to abstain. It is right to acknowledge that we are indebted to the Penny Cyclopaedia, for the greater part of the following paper.

"This word is probably of Arabic origin, and is the chemical name of what is sometimes termed *ardent spirit*. It is a fluid composed of oxygen, hydrogen, and carbon, *not obtainable by direct chemical action, but produced by the vinous fermentation, during which the elements, separated from combination, re-unite in new proportions to form it.* Alcohol is the *intoxicating principle* of beer, wine, and fermented liquors in general: and when they are subjected to distillation, the alcohol and a considerable quantity of water are vapourized and condensed together. The distilled products have different names and properties, according to the substances yielding them: thus, brandy is obtained from the fermented and distilled juice of the grape; rum, from that of the sugar-cane; whiskey, and what is termed spirit of wine, are usually obtained from barley which is malted previous to fermentation.

"Sugar, during the operation of fermentation, is decomposed, and its elements, *which are the same as alcohol*, combine to form two new compounds, viz. ALCOHOL, *the principal part of which remains in the fermented liquor*; and carbonic acid, which is mostly evolved in a state of gas. Sugar is composed of one atom or equivalent of each of its constituent elements; and when it is fermented, three atoms appear to be decomposed; the whole of the hydrogen taking two-thirds of the carbon, and one-third of the oxygen of the decomposed sugar, they unite to form alcohol; while the remaining atom of carbon, and two atoms of oxygen combine and yield carbonic acid.

"When the vapour of alcohol is strongly heated, as by being passed through a red-hot porcelain tube, it is decomposed, and there are obtained carbonated hydrogen, oxide of carbon, and a small quantity of charcoal. Alcohol, and the vapour arising out from it, are extremely *inflammable*: it burns with a lambent flame, the colour of which depends upon the strength of the alcohol: the blue tint prevails when it is strong, and the yellow when weak. Although the flame of alcohol yields but little light, its heat is intense; it burns without any smoke, and the only pro-

ducts of the combustion, under common circumstances, are water and carbonic acid."

Having stated the nature, &c. of Alcohol, we will now, in the words of Drs. Mussey and Lindsly, furnish our readers with an account of its prostrating effect upon the human frame.

"The first effect of ardent spirit upon the living fibre is stimulating. This has been observed on its application to the web of the foot of a frog. By the aid of the microscope, it appeared that the blood in the small vessels circulated for a short time more rapidly than before. Rubbed upon the human skin, or snuffed into the nostrils, in the form of liquid or vapour, it augments the sensibility, and quickens the circulation upon the surfaces, with which it is brought in contact. Taken into the stomach, in a concentrated state, it instantaneously occasions a burning pain.

"When swallowed in a state sufficiently diluted, it throws through the stomach a glow or grateful warmth, which in many cases is transmitted to the remote organs of the body. The brain and the nerves of the senses partake in the exhilaration. The eye glistens, the hearing is more acute, the colloquial powers are exalted, and the expressions of the countenance are vivid and emphatic, changing in quick succession, in conformity with the rapidly shifting topics of conversation, denoting that the movements of the mind are led by the influence of its more remote and capricious associations.

"As the alcoholic excitation increases, the passions are easily unfolded, as pity, hatred, generosity, revenge; while the reasoning powers, and the moral sense, are weakened and perverted, and the degradation of these noblest attributes of human nature is manifested by indecent, profane, idiotic, or pugnacious garrulity.

"Under the still deeper and more protracted influence of this poison, the functions of the senses, and the operations of the mind, are more slow and less coherent; the voluntary muscles at the same time indicating their enfeebled condition, by the falling eye-lid, the open mouth, the drivelling lip, and the hanging head; and the exhausted brain and nerves at length leave the whole system to sink into a state of unconsciousness, or profound insensibility, which sometimes terminates in death.

"The free and habitual use of ardent spirit is followed by habitual languor in the functions of the organs of the senses, and in fact of every organ of the body. The physiognomy tells what has been done. All the exquisite delineations of benevolence, of delicacy, and of high moral and religious feeling, are effaced from the countenance, as their prototypes are from the mind, and stupidity and selfishness occupy their places. Even strong passion is but faintly portrayed by the half palsied muscles of the face, and sluggishness dwells in that mind which was once impelled by a spirit of activity and enterprise. The powers of digestion, and nutrition having been effectually invaded, the stomach admits less food than before, and the whole system is but imperfectly supplied with nourishment. Numerous chronic diseases, with melancholy and madness in their train, put in their claim for a residence in the decaying organs of the body; and when acute forms of disease, as thoracic inflammation and pestilential fever make an attack, the work of ruin, thus begun and prosecuted by alcohol, is completed by death."

Such then are the horrible effects produced upon the bodies of men by this deleterious poison. Beneath its devastating influence myriads have already sunk into an early grave, and into everlasting burnings. Christian, are you disposed, by still continuing to use, however moderately, those liquors which contain this terrific principle, to swell the long train of desolated and withered witnesses of its dire effects? or will you, by lending the temperance cause the benefit of your example, aid us in driving the destroyer from the land? Look at this matter, we conjure you, as if the blast of the Archangel's trumpet was sounding in your ears, and we fear not the result. Conscience, duty, love of country, and a myriad other considerations call upon you to **ABSTAIN!**—ED.

## THE DUTY OF PARENTS.

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“Train up a child in the way he should go.”

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Such is the charge given by God, through the wise Monarch of Israel, to his people. I have often regretted that parents, even those parents who bear the christian name, should pay such little deference to the important charge. It is no uncommon thing to see parents, who would fainly have us believe they are willing to make any sacrifices for the welfare of their offspring, teaching them by their example to love that cup, the drinking of which, in every age, has been a prolific source of misery and wretchedness. Hardly has the child learnt to lip the name of father, ere that father, by the way of favour or reward, is seen teaching his child to taste the cup of death, thus creating an unnatural appetite, which at some future day may lead on the hapless victim to suffer ruin in this world, and eternal damnation in the next. It must be obvious to all who have seriously reflected on the matter, that children have no natural appetite for alcoholic fluids, and also, that when this appetite is once awakened, every means will be taken to gratify it, until the unhappy victim, led by a parent's example, becomes an easy prey to the despoiler. Many parents, who have cherished the fondest hopes in reference to the future prospects of their children, thus become the means of beclouding the opening scene, and of causing thorns and briers to grow up in rank luxuriance around the pathway which their children tread. By the vice of intemperance, character is ruined, health injured, and the intellect destroyed. It is, however, matter of thankfulness and rejoicing, that light has broken upon the dwelling of the drunkard, and thousands have been rescued and saved. That there are, however, thousands spell-bound by the destroyer is evident, and in order to secure efforts for their deliverance, I now venture, however humbly, to raise the voice of warning.

Parents gaze on the picture I will now, hurriedly, sketch. By your example, a son perhaps, having reached his teens, has been led to “look upon the wine when it moveth itself aright,” and by you his gaze was in the first instance directed towards it. You regret his present condition, but you think as he grows up to manhood he will see his folly and reform. But ah! how vain, in many instances, have such hopes proved. Many a youth, who has thus been led to sink into the embraces of the monster idol of the land, has grown worse and worse, until, with a shriek of despair upon his lips, he has sunk into the vortex of endless ruin. How many, also, are now living who were once the pride of their parents, but who are now horrible pests to society. They wander about in a state of idiotic wildness, with their health impaired, their mind, once perhaps vigorous, prostrated and filled with darkness and confusion, and shortly they may sink into the quenchless fluid of the pit, cursing, as they descend into its sulphureous fires, the hand that first placed within their reach the inebriating cup. Over the grave of such a son, many a christian parent has stood, and uttered the unavailing cry of regret and sorrow.

O ye christian parents—how long will ye virtually praise, as a thing to be desired or loved, the poisonous bowl? Will you again be instrumental in placing the lambs of the fold on the high road to unutterable despair? If you would escape condemnation and misery, banish from your houses the body and soul destroying liquor. Take your children to the altar of the Christian Temperance Society, and and there, with them, pledge yourselves for ever to abstain, and then you may legitimately hope, that the minds of your offspring will become pervious to the light of truth, and that finally, through the blood of the everlasting covenant, they will with you swell the chorus of the skies.

Hull.

W. BLOW.

## THE ST. IVES CASE.

*The Woman-Insulter again, by Dr. Lees.*

Mr. Jonathan Turner, the rejected superintendent of St. Ives, noticed in our last as having made a most ferocious assault upon the character of a LADY—the respected wife of a missionary at Falmouth—has issued an “appendix” to his pamphlet, which, in bombast and barbarism, if possible, out-Herods Herod. The two, indeed, *par nobile fratrum*, are stamped with the tokens of their paternity—the offspring reflect the features of the father! The following is a specimen of the Christian language applied by this Wesleyan minister to Mrs. Fryer, and in justification of which he actually claims the example of Jesus Christ!—“*Shameless, ignorant, vulgar, impudent woman—THE CONFIDING HUSBAND OF THIS LADY!*” Mr. Turner says—“I deny that it is, *in any degree*, inconsistent with Christian charity or meekness, to DESCRIBE great moral evils by their TRUE NAMES, and to present them to public abhorrence in their genuine colours.” Very true; but his denunciation, his abuse—and abuse without the shade of a proof—is *not description*. It is, on the face of it, evidently the expression of *disappointment*—the outburst of rage and *offended pride*; not a Christian, *unpersonal* abhorrence of evil. Mr. Turner missapplies a great truth, and blasphemously arrogates to himself the *copying* therein of the Redeemer’s example! Can he see into the heart? Can his eyes penetrate the privacy of domestic life, to justify the insinuation—“*THE CONFIDING HUSBAND OF THIS LADY!*” Is Jonathan Turner a God? Alas! “he knows not *what spirit* he is of.” Is an *insinuation* such as that which excited our indignation and called down our just reproof—is that a mere *description* of a FACT? “O shame, where is thy blush?” In this appendix, Mr. Turner accuses us of having lost our “philosophy,” because we stood forth in defence of this calumniated WOMAN, and described the great moral evils of “*evil-speaking, lying, and slandering*,” by their TRUE NAMES, though committed by a Wesleyan minister, and presented them to public abhorrence in their genuine colours! To do this, it seems, is a *privilege* possessed alone by Mr. Turner! It is quite consistent with charity when *said* to be done

by *himself*; but it is as low as Billingsgate when *really* done by *any body else*! Mr. Turner is welcome to monopolise to himself *all* philosophy of that sort which consists in a brutal disregard to decency and the feelings of woman: we should be happy to have *lost* it, had we unfortunately united with him in its possession. His chief and worst charge was evidently of a nature *incapable of proof* by him—the mere expression of his own impure thoughts or propensities—and the insinuation was enough to excite the indignation of a *stoic*, and to the stoical school of philosophy *we* make no pretensions. He appears to adopt the Christian law, “believe all things,” with this addition—“Believe all things *EVIL* of those you dislike! Hence, he increases the atrocity of his crime by advancing an *apology* for his original offence. He pleads, forsooth, that he has a right not only to believe his evil allegations without proof, but to usher *his own evil thoughts* before the world as *FACTS*! Why? Because, is the plea of this—can we call him *MAN*?—because the lady is necessarily *absent from her husband* whilst advocating the cause of mercy and temperance!!! “*If*,” says he, “she starts from her own appointed orbit, quits the sanctuary of domestic life—she, *that instant, forfeits her right to the especial privileges of sex!*” Again—“If any woman so far forgets what belongs to her sex, as to leave her husband and family, and travel about the country alone, without *that natural protection*”—she is, it would seem from his conduct, to become fair game for the *unnatural*, and *unmanly*, and *unchristian* propensities of every Jonathan Turner! Does she, “*forfeit her right*” to be treated with truth, charity, and justice? Shall such *MONSTROUS MORALISTS* cast their own polluted thoughts with impunity upon the character of this lady? Not, at least whilst under “*the protection*” of the temperance press. According to this crude canon of his, those ladies in connexion with that excellent body, the Society of Friends, when called to engage in the missionary enterpris, or religious visitations, *subject themselves to a similar charge*, and “*forfeit their right*” to be treated with common candour and even Christian charity! Our readers, we are sure, will agree with us in thinking that the reply of the Royal Edward, as em-

bodied in the motto of the Order of the Garter, is strictly applicable to Mr. Turner,—“*The evil is with him who evil thinks.*” Mr Turner also charges this lady with *Religious Infidelity!* Mrs. Fryer has rebelliously refused to accept the interpretation of any “*Rabbi,\* Jonathans*” as the *truth itself*—she has dared to doubt the *infallibility* of this Wesleyan Pope—*ergo*, she must be denounced as an *heretic* and an *infidel!!* We, too, are honoured with a share of this personage’s abuse. We esteem it an honour, because the abuse of some is the highest praise. It is perfectly complimentary! In fact, the galled jade winces at the goad applied—and kicks madly against the chastisement. Of course we could not degrade ourselves by entering the arena of debate with a WOMAN-INSULTER—a *self-convicted LIBELLER*—but we may be permitted, without pollution, to give one other specimen, out of many, of the peculiar reverence of this pamphleteer for *truth*. We could not attempt argument with one who *fabricates* or *perverts* statements, just as it suits his nefarious purpose, depending, for their blind reception upon the nescience or prejudice of his dupes, who, he well knows, have no desire to read both sides. At page 9 of his first pamphlet, and also in this appendix, Mr. Turner represents to his readers, as an illustration (says he) “to what shifts men so respectable are driven in defence of an anti-scriptural theory,” that in our Essay on Deut. xiv. we are “*compelled to admit that intoxicating wine—the cup of devils’—was an essential part, of God’s ancient worship!*” We undertake to say, that of the thousands who have read that Essay, there is not one other who ever arrived at that conviction—no, nor has even Mr. Turner himself. We have read over our language in that Essay again, and though we would, if possible place the representation to the account of the imbecility of intellect, or impervious prejudice, we cannot, with truth, even compliment his *heart* at the expense of his *head*. Instead of any such admission, the dullest reader cannot fail to find *distinct denials* that intoxicating wine was sanctioned *at all*, or for any purpose. The reader shall judge for himself. In our Essay, p. 8, we define the pont which the opponent has to

prove, viz.—the DIVINE SANCTION of INTOXICATING BEVERAGES. In illustrating this point we say, there may be human sanction, but that is nothing. There may be Divine *permission*, but slavery was permitted. There is Divine sanction on *wine*; but wine is not now, nor was it then, of one sort only: “*we demand Divine sanction for the use of intoxicating wine.* We might (we proceed to say in a note, of course *after* the other three points had been *first* proved,) also demand, fourthly, that this sanction should be of intoxicating liquor as a *beverage.*” We further say in the note, “*it remains with the opponent* to show that wine (meaning either sort of wine) sanctioned as a *sacrifice* (as was *blood*), is (thereby) sanctioned as a *beverage.*” Can anything be plainer than this, that four things were demanded to be proved; and NOT ONE OF THEM ADMITTED? Yet, represents Mr. Turner, we therein “*ADMIT that the cup of devils was an essential part of God’s ancient worship!!*” To borrow Mr. Turner’s language we have no need to describe the *moral quality* which distinguishes this representation of his, by its *true name*, or to present it more plainly to public abhorrence—it is already but too dark for its author’s reputation for veracity. The parties so grossly calumniated by Mr. T., however have this common consolation—“*Blessed are ye, when men speak evil of you falsely, for the truth’s sake.*” The truth is unpalatable; and hence the hosts of darkness rage against us. In fact, it would be *charity* to suppose that our enemies had lost their *wits* as well as their manners.—[It is requested that the temperance journals throughout the country will give circulation to this exposure of Mr. Turner’s most iniquitous conduct.]

### TEETOTALISM A REMEDY

*For the existing distress.*

TO THE EDITOR OF THE MARK-LANE EXPRESS.

SIR,—I read your paper pretty regularly, and I often find interesting articles in it, calling public attention to the distress which prevails, and suggesting remedies for its removal; will you permit me to throw my mite into your treasury? If it be acted on, it may be proved like the little bit of leaven which soon leavened all the meal.

\* Juery, *Rabbi!*—PRINTER’S DEVIL.

Mr. Buckingham, late M.P. for Sheffield, in his able Parliamentary Report on the subject of drunkenness, clearly proved that that vice is the cause of nearly all the destitution which so extensively prevails; and he also shewed that in England the direct expenditure on intoxicating drinks amounts to fifty millions of money annually; and also, that it indirectly costs the nation fifty millions more in loss of time, cost of punishing crime, and other evils caused by their use. This hundred million of pounds sterling is all wasted by the people of England; it is expended in the production of crime and misery, and is an enormous drain on the energies of her people, which it is impossible for them to bear up against.

All this waste of the hardy-earned resources of the people could at once be saved, and be immediately turned into healthy channels—diffusing happiness instead of misery all around, creating peace instead of discord throughout our social system, and giving impulse to domestic commerce, which will soon revive our drooping artizans. All these blessings could be attained by the simple adoption and practice of *teetotalism*.

Let England take up this great and glorious reform, and her people will become comfortable, happy, and contented; let her continue to waste one hundred millions of money annually in the production of vice and misery, which ever flow from the use of intoxicating drinks, and not all the exertions of all her benevolent sons and daughters will be able to stop her in her downward career.

By giving these few lines a place in your valuable paper, you will oblige your constant reader and subscriber,

JAMES HOUGHTON.

28, City Quay, Dublin, Dec. 14.

#### EVIDENCE

OF WM. FAIRBURN, ESQ., OF MANCHESTER, ENGINEER,

*Extracted from the Poor Law Commissioners' "Report on the Sanatory Condition of Great Britain."*

"What number of workmen do you employ? About 680 in Manchester, and between 400 and 500 in London. What are their habits in respect to sobriety? I may mention, that I strictly prohibit in my work the use of beer or fermented

liquors of any sort, also of tobacco: I enforce the prohibition of fermented liquors so strongly, that if I found any man transgressing the rule in that respect I would instantly discharge him, without allowing him time to put on his coat.—Have you any peculiar grounds for adopting the course? No: but, as respects myself, I wish to have an orderly set of workmen: and, in the next place, I am decidedly of opinion that it is better for the men themselves and for their families. Are you aware that it is a prevalent opinion that strong drink is necessary as a *stimulus* for the performance of labour? I am aware that it *was* formerly a prevalent opinion amongst both employers and labourers; but it is *now* very generally abandoned: there are, nevertheless, some founderies in which there is drinking throughout the works, all day long. It is observable, however, of the men employed as workmen, *that they do not their work so well, their perceptions are clouded, and they are stupified and heavy.* I have provided water for the use of my men engaged in every department of the work. In summer time, the men employed in the hardest work, such as the strikers to the heavy forges, drink water very copiously. In general, the men who drink water, *are really more active, and do more work and are more healthy, than the workmen who drink fermented liquors.* I observed on a late journey to Constantinople, that the boatmen or rowers to the Caizue, who are, perhaps, the first rowers in the world, drank nothing but water—and they drank it profusely during the hot months of the summer: they are, in my opinion, the first men in Europe as regards their physical development, and they are all water-drinkers: they may take a little sherbet, but in other respects are what we call in this country teetotalers.—You may be aware it is a prevalent notion that pre-eminently good workmen are great drunkards. It certainly was so formerly, and in some places may be so still; but a very great change and great improvement is in progress—a higher moral feeling has taken place amongst them than formerly.—Then the very clever and very drunken workmen are becoming less identified? Much less, and they are less in demand; for the drunken workmen can never be depended on."

## Progress of the Temperance Cause.

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HULL.  
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The following account of the Teetotal Church in Hull, appeared in the *True Scotsman*, and is from the pen of Mr. J. Fraser, who with his accomplished daughters, has been recently instructing and delighting crowded auditories, by his Lectures on Music, &c. in the Mechanics' Hall in this town.

HULL.—To the Readers of the *True Scotsman*; Hull, March 1st.—I promised in my last an account of the teetotal churches in Hull. My attention was first directed to them by a posting-bill, announcing a lecture on the Wine Question, to be given in the Temperance Church, by Dr. Lees, the talented editor of the *Temperance Advocate*, the same gentleman who in a late number of the *True Scotsman* replied to the arguments of the Largs clergyman. I went to hear the Doctor, and certainly he gave a most searching and able discourse in defence of the principle, that the use of alcoholic wines is in no instance sanctioned in Scripture. The audience consisted of plain decent men and women. Thought I, "here is a speaker and a lecturer, from whom all the ecclesiastical dignitaries in Hull might have learned wisdom—a speaker whose cogent reasoning and extensive learning could not be surpassed by any of them—addressing, like the disciples of old, plain men, on most important truths connected with morals and religion—truths most needful for the world to know, and yet for which these dignitaries have no taste;" thus giving another illustration of the fact, that *all useful reforms are generally first adopted by simple unsophisticated minded men*. This well-known feature of the common, sometimes called vulgar, mind, is highly to its credit. After the lecture, the Lord's Supper was administered on the principle of free communion. Unfermented wine was used, and also unfermented bread, or, in other words, water biscuit. It was contended that the nature of the ordinance required the one as well as the other, and that this was the true scriptural method of observing it. Dr. Lees gave very powerful reasons for the adoption of this practice. Mr. Messer, the minister of the chapel, who presided at this

ordinance, talked during its administration in a humble, kind, and social manner to the communicants, altogether different from that to which we are accustomed in Scotland. The idea of Christian, social, and affectionate fellowship was to my mind strongly realized. They frequently joined in praise, the minister himself raising and leading the hymn, and with the motion of his hand guiding the time and accent of the music. To me this was a delightful and soul-inspiring exercise. What a contrast it was to the dead and tuneless music too often heard in our Scottish church. The singing was imbued with religious fervour. The earnestness and animation it so beautifully pictured, warmed and elevated the soul, subliming, at the same, all its emotions, by the hallowed influence of sacred sentiments.

Total abstinence is in this church a condition of membership. After the ordinance, I made myself known to Dr. Lees, with whom I spent two very happy hours. I am happy to say he meditates a lecturing tour in Scotland, when our abstinence friends may expect our cause defended by a giant power.

J. FRASER.

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IRELAND.

THE GREAT MATHEW BANQUET IN CORK.—This magnificent demonstration of Teetotalism in Cork came off on the 16th instant, about 1500 persons being present. In the absence of Dr. Lyons, Counsellor Walsh was called to the chair. "Sentiments," in lieu of *toasts*, were the order of the evening, and "The Queen," "Prince Albert," &c. &c., were responded to with enthusiasm. The chairman, in an eloquent speech, announced the prime sentiment of the evening, viz., "Their President, the Rev. Father Mathew."—Father Mathew delivered a most feeling address, and in the course of his remarks, said:—"On this evening I feel as nothing, but I feel that our glorious cause is everything; for on this evening Temperance keeps her festival, and celebrates her victory, and waves her pure and spotless banner aloft, untarnished by the breath of drunkenness, by the tear of the orphan or widow, and unstained by a single drop of human gore."

"How magnificent is the spectacle which this hall presents, and what but temperance could produce it? All are united, rich and poor, all sects and politics are met here at the same board, extending the right hand of brotherhood." \* \* \*

"I think I hear some person say, who can have a heart hostile to a cause whose object is the general good of society at large? But with sorrow I confess that our cause has enemies, that there are many who would rejoice in the fall of our society, and who would hail the return of intemperance, prejudice, interest, appetite, and drinking customs, and in a few cases political motives and sectarian feelings are arrayed against us, but, strong in the strength of the Almighty God, the cause is pursuing a right forward career, and every difficulty is yielding before it. While I laud Temperance, and call on all to join its ranks, far be it from me to pass censure on those who use strong liquors in a moderate way. I no more condemn them than did St. Paul condemn the state of honourable wedlock.\* But I say that every motive that could influence a Christian to adopt any line of conduct, calls on us to warn others to abstain. There is no gratification worthy of a Christian that cannot be enjoyed without tasting intoxicating liquors." \* \* \*

"It is true we are not commanded by any precept, human or divine, to abstain; but if the great springs of human action, hope and fear, have not lost their influence on our hearts, you will all obey the call, and assist us in reviving the era of Christian charity and love, and in making the world a glorious habitation, in which every man may sit down in peace, and in the enjoyment of the blessings secured through Christ; temperance binding all together in the strictest and sweetest bonds of Christian charity and brotherly love." The very rev. gentleman then

\* What is the moderate use of beverages that produce so much physical misery, &c., no more to be condemned than an *union* sanctioned by God, and hallowed by the presence and blessing of our Divine Master? We hope Father Mathew will get clearer views on the subject of True Temperance while he sojourns in England. Thankful as we are for the good effected by the friend of Ireland, there are several things in the speech, of which the above is a very brief sketch, which we do not cordially approve of—[ED.]

resumed his seat amid thunders of applause. After addresses from other gentlemen, the assembly separated in an orderly manner, the band playing the national anthem.

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### The Seaman's Corner.

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"Britannia needs no bulwark,  
No towers along the steep;  
Her march is o'er the mountain wave,  
Her home is on the deep."

How saddening is the thought, that British Christians should have done so little in the right way, to benefit and bless those men who have *suffered* to increase our comforts, and *bled* to preserve our lives. And yet such is the melancholy fact. Weak and feeble efforts only have been made to enlighten these men, whilst the grand enemy to their happiness, has not only been allowed to remain in their midst, but the ravages of that enemy have been sanctioned by the practices of those who ought to have had no fellowship therewith.

Dr. Harris, in his excellent work on the moral claims, &c. of Seamen, has justly remarked, that "in order to benefit this hardy, interesting class of men, Temperance Societies should be established for them *exclusively*." "By this means," he further remarks, "not only would the objection which the sailor feels to standing on the same footing with landmen in particular be successfully met; but he would feel that the society was in a sense *his own*; and would also acquire the idea that the public takes a kind of interest in his special welfare." Now, had the directors of the Sailors' Institute in this town, carefully studied the sentiments put forth by Dr. H. in his valuable essay, there would have been a Sailors' Temperance Society connected with the invaluable Institution just named. Such a society, however, does not exist, and therefore, we rejoice that others, less learned it may be, and less wealthy, than the supporters of the Sailors' Institute, have laudably taken up the matter, and, by so doing, have proved themselves to be the seaman's *best* friends. By the establishment of the Sailors' Temperance Society, (for we like the word *Temperance* better than *Tectotal*, and it is also

a word which best develops our principles, *Temperance*, consisting in the moderate use of things uninjurious to the body;) a very prolific source of misery and wretchedness will be dried up, for intemperance, after all, is the "most fertile parent of crime."

That the use of Alcoholic compounds, either on the part of masters, officers, or men, is the frequent cause of ships being wrecked; no one who has read the evidence given before the select committee on shipwrecks, will for a moment question. Very frequently, in consequence of the influence of strong drink, contradictory directions on the part of the master, have been given to the men. The men too, who are appointed to watch, are through the same potent enemy, not unfrequently lulled into slumber. Ships consequently run into each other, and whole crews become ingulphed in one common ruin.

It is, however, pleasing to find, that the friends of temperance are beginning to exert themselves in behalf of the hardy sons of the ocean. We have recently heard of the establishment of a Temperance Marine Insurance Company, in London; and, when we call to mind the good which has resulted from similar associations, in the United States, we heartily wish it great success. In proof, that by the disuse of grog on board vessels, the security of life and property would be greatly increased; it need only be said, that the different marine insurance companies in the city of New York, allow a deduction of five per cent, on the net premiums which may be taken, on all vessels terminating their voyage without loss of life; provided the master and mate affirm, that no ardent spirits were used on board, from the time the vessel was insured. We know there are many persons in this town, who are so blinded, as to imagine that it is impossible for seamen to do without their daily allowance of *poison*, but these persons are not fit to give an *opinion* on the subject. Thousands of American seamen sail from the different ports of that country, without carrying with them, what is the English seaman's *bane*; and what is the testimony given by these men? why, that they can do their work better, by the use of what is called, I think, "*small stores*," than with the deadly fluids their owners were wont to furnish them with.

In proportion as seamen become instructed in the principles of true temperance, the correctness of the foregoing statement will be manifest, and ultimately, all those who wish their property to be preserved from ruin, the bodies of their crews from disease, and their souls from the scorching flames of perdition, will see it their duty to countenance every effort that may be made, to deliver the mariner from that fearful spell, beneath the influence of which, he cannot but wither and die.

The Hull Mariners' Temperance Society, has begun its work well, and we are solicitous that it should go on well; and therefore we call on christians of all parties, to aid it by their *example*, their *money*, and their *prayers*. A new field for exertion is opened by this society before our vision; and, if we are influenced by that spirit, which the founder of our common christianity exhibited, when he had pity on the multitude, and when he wept over the doomed inhabitants of Jerusalem, we shall enter at once upon the work of cultivation. That the sailor has a peculiar claim upon our affection, none can deny. That strong drink has been the greatest hindrance to his moral and spiritual elevation, is as evident as the light of day. Come then to his rescue, and never rest, until "every sailor shall become a christian missionary, and every seaport a Tyre, whose merchandise shall be holiness to the Lord, and every ship a floating church, and the ocean itself, resembling the 'sea of glass like unto crystal,' which circulates around the throne above, shall become a holy element, reflecting the smile and the glory of God."\* Strong drink has been the greatest barrier hitherto, in the way of his improvement and salvation; let us then begin our work at the right end, by *demolishing* that barrier, and thus making a highway for the gospel of God, the abundance of the sea shall soon be converted to him. *Let us begin the work—and let us begin it now.*

In prosecuting this work, let us however, always bear in mind, the important fact, that we can only be useful, in proportion as the blessing of God accompanies our efforts. "The good that is done upon the earth, He doeth it himself." "Paul planteth, Apollos watereth, but God giveth the increase." "Neither

\* Dr. Harris.

is he that planteth, nor he that watereth anything, but God, who giveth the increase." How necessary then is prayer, necessary for ourselves,—necessary for others; without it, we shall be feeble as infancy, and utterly useless in the field of labour. And prayer, in order to prevail, must be sincere, believing, and importunate; it must not be a *cold, heartless, exercise*. We mean not, by these remarks, to encourage noisy, irreverent, earnestness; for prayer is, after all, the language of the heart, "uttered or unexpressed." To encourage my brethren, who are anxious for the happiness of the "sons of the sea," I would just add, that the language of the Bible, respecting the duty I now urge, is plain and forcible. "Pray without ceasing. Continue instant in prayer. Ask in faith, nothing wavering. Let us come boldly to a throne of grace. Open thy mouth wide and I will fill it. He giveth liberally, and upbraideth not." And in order to increase our earnestness, and animate and encourage our faith, our God promises to give "more than we can ask or think!" Blessed promises, may they all be fulfilled, and may thousands of those wanderers we now seek, be led by consequence to the rock of abstinence, and then to the rock of ages.—Amen.

ED.

#### THE RAMSGATE TEETOTAL SHIP.

The following excellent article is from the pen of Bro. R. Vivian, I. O. R., we commend it to the notice of our Maritime friends.—ED.

DEAR SIR,—Will you allow me, through the medium of your excellent paper, again to call the attention of your numerous readers to our Ramsgate Teetotal Ship. There is something very remarkable in the history of this ship, for notwithstanding ever since she has been built, blow high or blow low, she has had to beat to the windward every inch of the way against wind and tide, she has gained ground on every tack. I do not mean to say that we have succeeded in shipping more officers and more hands every voyage she has performed; yet, Sir, we have succeeded to a very considerable extent, by mustering all hands on our quarter deck about once a week, when the Articles of War, and the

only conditions of peace, namely, the death of King Alcohol, are clearly and distinctly read by our excellent Commander-in-Chief, Jabez Inwards, and others, and by the assistance of Admirals Courtney and Scott, in writing coasting pilots' charts and books of directions, pointing out and exposing the dreadful dangers of the coast of Moderation; the destructive rocks and shoals with which it abounds; the strong tides and under currents which set directly upon those rocks and shoals on which thousands and tens of thousands are driven every year, and great numbers more are just setting into the tide, and unless prevented and warned off by our buoys, beacons, and light-ships which we have, and may yet moor on the most dangerous parts of the coast, will ultimately become total wrecks, and miserably perish, both ships and cargoes. Nor would I hide from the teetotal world the fact that some of our crew from time to time have deserted, and some, too, of whom we might have expected better things; who profess to be chaplains, and teachers of the people, and pilots of the church, but who caught all aback in a squall off Mount Appetite, and shipped a bit of a sea off Cape Custom, and, as I believe, received a shot or two from that old blue-eyed monster's castle, Prejudice, fired by his old favourite gunner, Ignorance, coward-like struck their colours, hoisted a signal of distress, and bore up for Moderation roadstead; which, Sir, as you know, is very bad holding ground, and about a cable's length from the rocks and shoals which I have been describing. Now we frequently make sail, and range up alongside, and hail them or signalize for them to get out their anchors, or cut and run, and join again our squadron. With some we have prevailed; but others say they are not fit for our service, and have shipped themselves on board that old, rickety, leaky, worm-eaten, hospital ship, the Medicinal, which, although she is allowed up to the present day to rendezvous in our beautiful harbours of refuge, almost unmolested, I believe her to be the greatest enemy we have to contend with; for should any of our crew be taken unwell, not reflecting that in all probability they are reaping the natural consequence of their remaining so long in the enemy's service, and of the bad provisions served out there, they at once

join the old Medicinal, being totally ignorant of the nature and effects of the medicine served out on board; and then they get so attached to the old ship, that there is no getting them to leave her again. In vain we remind them of the tens of thousands who have been saved from present destruction—of the thousands who have shipped on board the Immanuel, bound for Canaan's happy land. In vain do we point them to the multitudes who are naturally looking to them for an example, and whom they might be instrumental in preventing from becoming total alcoholic wrecks. "I belong to the Medicinal, I belong to the Medicinal," is their hiding place. But it is amusing to see how, in some instances, they serve out the medicine. At twelve o'clock at noon they strike the bell eight, and pipe to dinner, when a sumptuous meal is served out, and beside each plate is placed a glass of medicine, and in turns they take a bit of food, and then a sup of medicine; and after dinner it becomes necessary to serve out the medicine much stronger, because of a certain peculiar stomach complaint, with which most of them are afflicted. O, Sir, would there were no more Timothies than main masts on board the ship. These are some of the trickeries carried on on board that old slave-ship, Medicinal. May the day soon arrive when she shall be paid off, and broke up as unfit for service; or that we could bring the Hydropathy, a fine three-decker, built in Ramsgate, under the command of Admiral Courtney, alongside, and with one tremendous broadside sink her to rise no more.—Now there is another ship of which I cannot speak too highly, and with which I have been connected more than 14 years. Her name is the Eucharist: she was built and fitted out by King Immanuel himself, and notwithstanding he has commanded the officers that whenever she is under way, her stores should be of such excellent quality and kind as should be calculated to remind all on board of his love, and of all the great things he has done for them, they, however, gradually conforming with the evil practices and customs of other commoner ships, have introduced precisely the same kind of stores as is served out in the enemy's fleet, and which is more calculated to remind them of the enemy than of their great and everlasting

friend. Now, some few of us, composing part of the crew, have sent petition after petition into the cabin, and have gone aft on the quarter deck, with our hats in our hands, and frequently on our knees, to beg for an alteration of some of the stores; for we have no objections whatever to the other part; and the decision of the Court Martial has not been a threat of corporeal punishment, it is true, but punishment much more severe namely, if you don't like the provisions, you may go ashore and leave the ship. How painful a sentence, Sir, especially on one who has suffered much in the enemy's service, and who dare not partake of that which "biteth like a serpent, and stingeth like an adder!" and how hard and painful this sentence must appear to others, who would gladly ship in the Eucharist, but dare not partake of her body-and-soul destroying provisions! Some time ago, Admiral Daciell, Commander-in-Chief of his Majesty's ship Cavendish, mustered all hands on her quarter deck, for the purpose of explaining when, where, and by whom the Eucharist was built, and the hands who ought to join her; and then dwelt at some length upon the nature and quality of the provisions to be served out, and (would you believe it, Sir?) that learned Admiral was not ashamed to confess his ignorance as to the kind of provisions used by His Most Gracious Majesty on the day the ship was launched; for you know He was on board, and superintended all the important business of that memorable day, and gave especial directions about the provisions, for, said He, this is my profile, which I leave as a kind of legacy to you and successive generations, so that when you look on it you may remember me—a kind of telescope, through which you may look and see me, to the joy and rejoicing of your hearts. And it pained my heart to hear that gentleman say it was a matter of indifference as to the quality, and that to lay any stress upon it in these days, was to revive a spirit of Judaism, Pharisaism, and Popery. He contended for Christian liberty, and said the common beverage of the country where, in providence, we might be placed, should be used, asking no question. Now the common beverage of England is malt liquor; of Ireland, whiskey; of Holland, gin; of France, brandy; of America, rum. Now

those drinks are called best when old; but THE FRUIT OF THE VINE, which our Gracious King served out to his officers and crew, when he invited them all aft to partake of the launching feast, is best when new—according to his own metaphorical language—I will drink no more of the fruit of this vine, until I drink it new with you at the end of your voyage. O, Sir, (to drop the figure) to me it is awful, most awful, that the church of the living God should cherish in her bosom this enemy of man—this accursed alcohol; that the church should meet together once or twice a week, to pray for the conversion of sinners, and if those converted should be reclaimed drunkards (and, blessed be God, there are thousands of them in England), she is not prepared to receive them, but calls them weak and crotchety persons, because they cannot partake of alcohol, shuts the door of the church against them, and forces them into the world for the strengthening of their faith.

### Correspondence.

The following paper has been handed over to us by our friend DR. LEES, and we cheerfully give it insertion in our columns.—ED.

In looking over the Sunday School Teachers' Magazine, for July, 1842, (published by the London Sunday School Union, 60, Paternoster Row, Richard Davis;) I was grieved to find the following passage. After having reviewed two pamphlets, by Dr. Abererombie, and proceeding in his remarks on the third, the editor goes on to say—"Not only the matters of political economy, but those higher and holier things, which belong to morals and religion, are frequently weighed in the balances of self-interest. Thus we have certain *obstreperous and obtrusive advocates of temperance*, who address their *noisy and intemperate argumentation*, (if *coarse and vulgar declamation* may be called by the name of argument,) solely to the character, the credit, and the pockets of the community; to the neglect, if not exclusion, of those paramount considerations of duty, which arise from the relations in which man stands to God, as his Creator, Governor, and Father. Such a godless system of morals, may be worthily associated with

*atheism or pantheism*, but it is utterly unworthy of christians."

I have neither ability, nor inclination at present, to offer any lengthened remarks on this passage, though it might be easily and successfully replied to, by an experienced hand, and for this purpose I leave it with you. I may however just remark, that the string of epithets "*obstreperous*," "*obtrusive*," "*intemperate*," "*coarse and vulgar*," &c., hardly require to be noticed, were it not that they excite pity, rather than censure; for they seem to indicate the state of the writer's mind, as cherishing feelings of hostility to the temperance cause, similar to those manifested against the first preachers of the gospel—the despised Nazarenes, and the *poor and illiterate fishermen* of Galilee, when christianity itself was in its infancy. That the balance of self-interest were exchanged for those of the sanctuary, is a "*consummation devoutly to be wished*;" then indeed, the "*community*" of drunkards might be "*addressed from those paramount considerations of duty*, which arise from the relations in which man stands to God, as his Creator, Governor, and Father;" then indeed, there would not be quite so much reason to fear for their "*character*," their "*credit*," and their "*pockets*." But by whom, we would ask, is that to be accomplished? Who are the likeliest persons to handle the balances of the sanctuary, and deal in those higher and holier things, which belong to morals and religion? The *ministers of the sanctuary* undoubtedly. Why then do they not stand boldly forth and do so? Aye, there's the rub,—because it is to be feared they refuse to entertain and examine the subject, as it ought to be examined, and which it demands at their hands; and this, it is believed, is the stronghold in which they seclude themselves, and render all efforts to approach them, vain. It must indeed, be admitted, that there are honourable exceptions,—that there are ministers of the gospel of various denominations, who, alike distinguished for their ability, piety, and devotedness to their work, advocate the claims of temperance, as being among those higher and holier things, which belong to morals and religion, and consequently do not "*exclude those paramount considerations of duty*," &c., as stated by the writer of the extract alluded to. But, till ministers of the gospel *generally* how-

ever, and those connected with the *retigious press*, see it to be their duty, not only to identify themselves with the temperance cause, but also to advocate its claims; it were *uncharitable, invidious, and unjust* in them, to denounce as *atheists and heathens*, those, who, to supply "their lack of service," advocate that cause, on principles, which, to say the least of them, are calculated, in a great degree, to alleviate that mass of suffering, degradation, and guilt, from the effects of which, thousands of our fellow-mortals, are annually hurried out of time into eternity, as it were in a moment, in an unprepared state,—the contemplation of which is appalling. It is to be hoped, however, that the day is not far distant, when the veil will be removed—when a serious and deliberate consideration of the subject, will force itself upon the attention,—when christian ministers, christian churches, christian families, and christian communities too, shall all co-operate in successfully raising the standard of the Lord against the enemy, which still continues to come in like a flood, and is still followed by all its fearful consequences.

A TETOTAL SABBATH SCHOOL  
TEACHER.

THE EDITOR'S JOURNAL.

"O to grace, how great a debtor,  
Daily I'm constrained to be."

Monday, February 27th. The preaching this evening was a profitable season, and the temperance meeting an exceeding good one.

Tuesday, 28th. Engaged in visiting; attended the class at night.

Wednesday, March 1st. The Mutual Instruction Society's Meeting afforded me much satisfaction.

Thursday, 2nd, Engaged with important matters connected with the church.

Lord's Day, March 5th. In the morning of this day, I preached to the people from these words, "Rejoicing in hope;" and in the evening, at six, from "Quit you like men." The afternoon service was well attended. Administered the Lord's Supper after the evening preaching, and though some of the members of

the church were *absent*, it was a very joyous season.

Monday, March 6th. Attended the church meeting at three. Preached at seven, from "Patient in tribulation." Myself, and Messrs. Lison and Till, spoke at the temperance meeting.

Tuesday, 7th. Met the class in Scott-street; visited several sick persons, and attended the Temperance Committee.

Wednesday, 8th. We had an animated meeting of the Mutual Instruction Society,

Thursday, 9th. Engaged in matters associated with the building of a new Temperance Hall and Chapel, *Domine dirige nos! Amen.*

Friday, 10th. Went to Winterton, and delivered a long lecture to an overflowing auditory. Mr. L. M. Bennett, who, until very recently, stood almost alone as a teetotaler in this large village, took the chair. Very recently the labours of Mr. Lomax, in this place were greatly blessed, so that a considerable society now exists, which, under the care of such a man as Mr. Bennett, cannot but prosper. I enjoyed my visit exceedingly.

Sabbath, March 12th. I preached to the people at Nile-street, at half past ten, from "He hath loved our nation, and built us a synagogue." Luke vii. 5.; and in the evening, from "Of thine own we have given thee." I Chron. xxix. 14. After preaching, we held a church and congregation meeting, to consider what we should do on the expiration of our agreement for the chapel in Nile-street, which will take place on the 24th of October next. In October, if spared, we shall have paid for rent, £100, which is the interest of £2000, a sum far too great for our church to bear. Added to this, the chapel in Nile-street, from the peculiar position of its doors, is annoyingly cold; it is also situated in an obscure part of the town, consequently we should not remain in it even if the rent was no burden. After several addresses had been delivered, it was moved by Mr. Alcock, seconded by Mr. G. Smith, and carried unanimously, that every effort ought to be made by us to erect a Temperance Hall and Chapel; and subscriptions have already been tendered for that purpose. The site of ground for the Chapel is in Paragon-street; a site which we contemplated building upon when we left the Tabernacle. We are aware that we shall

be contiguous to the South-street Chapel, of which Mr. Stamp is at present minister. Had that church, like our own, been a thorough-going *Teetotal Church*, we should have hesitated about erecting a house for God, so near the chapel above named; but as that church opens the door to moderate drinkers, and its executive have, we are informed, no disposition to make the *teetotal pledge a test of membership*; and as we had also fixed upon that ground long before Mr. Stamp thought of locating in Hull, none can blame us for erecting a Hall and Chapel, so contiguous to the South-street Chapel. We have no desire or wish to injure that interest, though we are sorry that so well known a teetotaler as Mr. S. is not the pastor of a *Teetotal Church*. We trust our movement in the matter is made under divine direction, and therefore we leave results with our God. The Hall will, when finished, be used by our own Society, and will be let on any occasion at a moderate charge, to Temperance Societies generally. Who will assist us in our work? Reader! how much owest thou to the cause?

Monday, March 13th. We had a thin attendance at the church meeting. At seven I preached to a numerous congregation, from I Cor. xv, 57. I enjoyed much liberty in addressing the people, and trust good was done. Mr. Radford took the chair at the temperance meeting, and myself, the Rev. S. Jones, and Bro. Holdstock, and a friend from Manchester, addressed the meeting.

Tuesday, 14th. Engaged in matters connected with the contemplated new Temperance Hall and Chapel.

Wednesday, 15th. Mr. Radford and myself went out to see what we could do towards collecting donations for the new chapel, &c. We were invariably received with great kindness and urbanity; and several liberal contributions were given. Our first begging excursion was on the whole very encouraging. In the evening presided at the meeting of the Mutual Instruction Society. Though several members were absent, we had a very animated meeting. The question for the evening was "How is it that whole tribes of the North American Indians should have been cut off on the approach of civilization?" Messrs. I. H. Taylor and Mollard spoke exceeding well on the question, as also did the mover, Mr. T.

S. Ramsey. A great deal of interesting information respecting the habits, &c. of the wandering tribes of the forests of America was communicated to the meeting by the speakers above named, and the members present unanimously resolved, that the introduction of whiskey, as well as the immoral practices of civilized men generally, have cut down thousands of the savages of the prairies of the transatlantic world." The meeting also was of opinion that the practice of sanctioning the use of intoxicating liquors on the part of christians, had greatly aided the extermination of the people in question, and they wondered how it was, that those who had manifested so much sympathy towards the Negro, when he was in bonds, should refuse to aid in destroying the far more horrible slavery induced by strong drink. On the whole we had a most interesting discussion.

Thursday, 16th. Engaged part of the day in writing letters to friends respecting the New Hall, &c. in the evening attended the Sailors' Temperance Meeting at Fetter-Lane. The Rev. S. Jones presided, and after Mr. T. Blackman, of Hull, T. Storey, of Manchester, and a young Wesleyan friend had addressed the meeting, I spoke at length on the moral claims of seamen, 1.—On the ground of their *number*. 2.—The perils to which they are exposed. 3.—The services they render. 4.—The peculiar temptations by which they are assailed. 5.—The kindness manifested towards them by the founder of christianity. And 6.—The injury they do to the heathen abroad by their habits of licentiousness. The people listened attentively to the addresses, and our labour was not altogether in vain. With care and labour on the part of the committee, this society is likely to become very important and useful. By it many seamen will, I have no doubt, be led to the only refuge for sinners, the Lord Jesus Christ.

(To be continued every alternate month.)

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## Gleanings

FROM THE EDITOR'S SCRAP BOOK, &c.

*The Triumph of Christianity.*—Love and reverence for human nature, a love for man stronger than death, is the very spirit of christianity. Undoubtedly this

spirit is faintly comprehended by the best of us. Some of its most striking exhibitions are still derided in society; society still rests on selfish principles. Men sympathise with the prosperous and great, not the abject and down-trodden. But amid this degradation, brighter glimpses of christianity are caught than before; there are deeper, wider sympathies with mankind. The idea of raising up the mass of human beings, to intellectual, moral, and spiritual dignity, is penetrating many minds. Among the signs of a brighter day, perhaps the West India Emancipation is the most conspicuous; for in this, the rights of the most despised men have been revered. To me this event does not stand alone; it is the sign of the triumph of christianity, and a presage and herald of grander victories of truth and humanity. Christianity did not do its last work when it broke the slave's chains. No: this is but a type of what it is to achieve. Since the African was emancipated, the *drunkard* has been set free. We may count the disenthralled from intemperance, by hundreds of thousands, almost by millions; and this work has been achieved by christian truth and christian love. In this we have a new proof of the coming of Christ in his kingdom; and the grand result of these and other kindred movements of our times, should be, to give us a new faith in what christianity is to accomplish. We need this faith, we are miserably wanting in it. We scarcely believe that we see the triumphs of the cross. This is the most disastrous unbelief of our times. I am pointed now and then to an *infidel* as he is called—a man who denies christianity. But there is a sadder sight; it is that of thousands and millions who profess christianity, but have no faith in its power to accomplish the work to which it is ordained; no faith in the power of Christ over the passions, prejudices, and the corrupt institutions of men; no faith in the end of his mission, in the *regenerating* energy of his spirit and truth."—*Dr. Channing.*

ADDRESS TO CHRISTIAN WINE MERCHANTS,  
DRAM SHOP KEEPERS &c.,

By the Rev. Wilbur Fiske, D.D., President  
of the Wesleyan University, Middletown.

"It is not enough that a majority of

the church keep themselves from evil; if they hold the sacred and protecting banner of the church over those who cause others to sin, they are verily guilty themselves. *The same train of means and causes that have produced the intemperate of the past and the present generations, are still in operation to produce an equal or greater proportion in the next generation, and so on for ever!* And what is still worse, *the church is aiding and abetting this diabolical conspiracy against the bodies and souls of men!* We had indeed hoped for better things of Christians; but we are obliged to acknowledge the fact. And I appeal to the church herself, and ask her, in the name of sincerity, if she can clear herself of the charge? Do not many of her members use ardent spirits? Do they not traffic in the accursed thing? Do they not hold out on their signs invitations to all that pass by, to come and purchase of them the deadly poison? Then indeed is the church a partner in this conspiracy; for it cannot be denied that *all the drunkenness in the land is produced by what is called the temperate use of ardent spirits.*

"The conclusion, then, is irresistible, and every candid mind must feel it, every Christian will feel it, he who by use and traffic countenances the practice of drinking ardent spirits, is throwing his influence into the work of recruiting the ranks of the intemperate, and renders himself responsible for the woes that follow. I say, then, *on all the moderate drinkers in our land, on all that traffic in the accursed thing, rests the wo that God himself hath denounced on him that putteth the cup to his neighbour's mouth, and maketh him drunken.*

"My Christian brother, if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram shop is

\* Ardent spirit was the principal cause of drunkenness in America; when this article was written, the glorious principles of true temperance were not fully discovered.

the recruiting rendezvous of hell! (If the term shocks you I cannot help it, for we all know it is the truth.) And shall a Christian consent to be the recruiting officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money!—And when you have helped to make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or from your shop, declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. *The man is ruined, and you have been the instrument.* Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous.

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### Poetry.

#### THE MARINERS' HYMN.

Launch thy bark, Mariner!  
Christian! God speed thee—  
Let loose the rudder bands—  
Good Angels lead thee—

Set thy sails warily,  
Tempests will come—  
Steer thy course steadily,  
Christian! steer home.

Look to the weather bow,  
Breakers are round thee—  
Let fall the plummet now,  
Shallows may ground thee.

Reef in the foresail, there!  
Hold the helm fast!—  
So—let the vessel wear,  
There swept the blast.

What of the night, Watchman?  
What of the night?  
Cloudy—all quiet—  
No land yet—all's right!

Be wakeful—be vigilant,  
Danger may be  
At an hour when it seemeth  
Securest to thee.

How! gains the leak so fast?  
Clear out the hold—  
Hoist up thy merchandise,  
Heave out the gold;

There—let the ingots go  
Now the ship rights—  
Hurra! the harbour's near  
Lo! the red lights.

Slacken not sail yet  
At inlet or island;  
Strait for the beacon steer  
Strait for the high land—

Crowd all the canvass on,  
Cut through the foam,  
Christian! cast anchor now  
Heaven's thy home.

#### THE SPRING.

BY CHARLES BAYLY, ESQ.

(From the *Selwood Wreath*.)

The Spring! the Spring! how I love to see  
The Spring in its joyous jubilee!  
The sun gaily darting its bright silver beams  
O'er the dew-spangled leaves and clear running  
streams;  
While each bird with his bride, all jocund and gay!  
Delightfully warbling its own native lay,  
Is anxiously seeking, with instinct most rare,  
A spot where its own little race it may rear.

The trees arrayed in mantles of green,  
And some decked with sweetest flowers are seen;  
The primrose and violet, the cowslip and thorn,  
All vying to welcome the Spring's happy morn,  
The milk-maiden singing her merriest air,  
The cowerd delightfully eyeing his fair:  
While the cuckoo's sad note in the distance is heard,  
And children are mocking the sounds of the bird.

The Spring! the Spring! how I love to see  
The Spring in its joyous jubilee!  
The finger of GOD in his works to trace,  
While Nature resplendent with every grace,  
Bursts forth in one chorus of rapture and love,  
Ascribing all praise to her Maker above.  
Oh shame! that amidst preens so glorious as these,  
The curses of man should e'er float on the breeze.

How dear the hope the Christian sustains,  
(Though here, to cheer him, little remains,)  
To welcome a Spring that for ever shall last,  
When the winter of life o'er his head is past,  
To meet the glad summons sent forth from on high  
By him who shall wipe every tear from the eye,  
In that Eden, where flows the pure River of Life,  
And all bloom in beauty, unswayed by strife.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 4.

APRIL, 1843.

VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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INTEMPERANCE A PERSONAL EVIL.

BY THE REV. W. HARRISON, New Connexion Minister, of Belfast.

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The act is a personal one, and the whole mass of intemperance found in a community, is composed of the intemperance of individuals, as a globe is formed of atoms. And, whoever is the victim of this vice, will sooner or later find that it will be followed by the punishment which it entails, as surely as the thunder follows the lightning's glare. *The personal evils entailed by intemperance are manifold.*

1st—*They are physiological.*

Intemperance cannot be indulged without producing fearful effects upon the human constitution. It is true the ground has been cursed for man's sake, and our bodies are doomed to die; but, however vast in number, and painful in kind, the evils which prevail around us, they are not unmitigated. To say nothing about the important purposes, they serve as parts of that gracious economy, which works for the good of the faithful, generally speaking, good prevails more abundantly than evil. To many, wearisome days and nights are appointed; but generally, days of health outnumber days of sickness, and periods of sunshine endure longer than nights of sorrow. But supposing great evils to exist in the world, and that there is a tendency in man's body to decay, intemperance is an evil because it hastens that decay; as if the curse which rests upon man operated too tardily in wearing our functions to stillness, and our bones to rottenness, we must drink the fatal liquid which hastens the work of death, and digs our grave before the time. The blood as it flows along its appointed channels, deposits the seeds of future dissolution; but intemperance makes these veins a hot bed; there is by its influence a premature germination of these seeds, and the body of the intemperate, corrupted as by a leprosy, withered as by the breath of a deadly pestilence, dies before he has well begun to live, realizing the fearful prediction in the oracles of truth, "The wicked shall not live out half his days." In the human frame, there is a beautiful arrangement and harmony of its parts and functions; one is adapted to another, and by careful watching, may be preserved in an healthy state for a considerable time. There is wonderful energy in nature, and when left to herself she is seen to produce wonderful effects. Intoxicating drinks are highly stimulating; they are drunk for this; they raise the nervous temperature several degrees, and inspire a fuller tone to muscular power. In extreme cases, in cases of over-exhaustion, after the ravages

of disease, &c., in other words, *as medicine*,\* they may perhaps be employed with effect; but where the functions of the body are going on, if those stimulants be supplied, they are goaded and fretted into action, too brisk and rapid. The current of life is driven with unnatural rapidity along its channels, and the unnatural heat which is generated throws the organization into confusion. The constitution struggles and fights against the invaders of its rights and its peace; but glass after glass is swallowed, and the liquid fire rolls on and is poured down impetuous and irresistible. At length, overpowered by the length of the combat and the accumulating force of the invaders, the ramparts of the constitution give way. And now the fearful havoc goes on. "The destroyer, in his mining process approaches the citadel of life, and is advancing fast to make the keepers of the house tremble, and the strong men bow themselves: This relaxation of the joints and trembling of the nerves, will be experienced especially in the morning, when the system unsustained by sleep has run down. Now, all is relaxed, tremulous, and faint hearted. The fire which sparkled in the eye the evening before, is quenched; the courage which dilated the heart is passed away; and the tones of eloquence which dwelt on the tongue, are turned to pusillanimous complainings, until opium, or bitters, or both, are thrown into the stomach to wind up again the run down machine. And now the liver steeped in fire begins to contract, and refuses to perform its functions in preparing the secretions, which are necessary to digestion, and the loss of appetite ensues; and indigestion and fermentation, and acidity rob the system of nutrition, and vex and irritate the vital organ, filling the stomach with air, the head with fumes, and the soul with darkness and terror." While this war upon the constitution is proceeding within, nature hangs out signals of distress, that others may see the dangers to which they are exposed, and escape in time. The lacerated throat, the blistered tongue and lip, the bloated face, the trembling hand, the eye robbed of its fire, and horror often depicted in the countenance, all proclaim the beastliness and destructive power of intemperance upon the human constitution. "When it moveth itself aright;" when it sparkles in the glass, brilliant and inviting, it appears as an angel of light, but beneath the splendid guise there is the cloven foot, the malice and chains of the demon, "then," when the cup is quaffed and the bait swallowed, "it stingeth like a serpent, and biteth like an adder!"

2.—The question may be considered morally. The Creator gives to every man, a moral sense. He has a sense of the importance of his own being, a sense of the duties required at his hand. Every man occupies a position in society, which has its appropriate duties. Those duties cannot be performed by proxy. The niche assigned him cannot be filled by another. He, himself, is a subject of the moral government of God, as truly, and fully, as if he were the only finite being in the universe. The moral nature of man, is deranged. The machinery was made perfect, but now it is out of order. There is no evil which has deranged it more effectually and extensively, than intemperance. At first, these drinks are taken to enliven sorrow, to soothe pain, to sweeten pleasure, and for a time, are an object of admiration. But, when once indulged, they are as fatal to the health, to the moral health of the soul, as ever was a mine sprung under a fortress, which blew it to atoms in the air. The liquid acts upon the body, hardening the liver, and burning the stomach; but the habit introduces moral disease. The moral sense is enervated, conscience is hereby first blunted, then the man is bound hand and foot, and as fully enthralled as ever was a captive in the dungeons of the Bastille. And when there is this voluntary surrender of reason and conscience, when a man knowing that by quaffing the cursed cup, he is gathering elements of disease to run his body, and elements of another kind to overwhelm his soul in unutterable anguish,

\* But they need not be thus employed; the *Materia Medica* furnishes us with many substances, capable of producing the same effect, without the danger accompanying the use of strong drink medicinally.—Ed.

when with all these evils, before his eyes, he urges on his course, "drawing his iniquity as a cart-ropc," where, I ask, is his dignity as a man? Can you call him Lord of the creation now, now that he has so debased himself, that it is a degradation to a brute to be compared to him. The brute, whether it tear like the tiger, or wallow like the swine, occupies a proper niche in nature's temple, and serves some valuable purpose in the economy of the world. But the intemperate man has thrown himself from his proper position. He has buried his moral dignity, his conscience, his self-respect; and, like a maniac dances on their grave. You cannot appeal to him like a man. The lessons of morality, the sublime truths of the gospel are lost upon him. He is incapable of the hallowed exercises of devotion. What knows the intemperate man of communion with God? Does he realize the joys which flow from union to Christ? Do christian hopes of the bright visions of eternal glory, dilate his bosom, and glisten in his eye? Can he retire into private to meditate on the character of God, and the precepts and promises of religion, and enjoy fellowship with the Father, and with his Son Jesus Christ? As well might you expect to find the magnificence, the sparkling diadems, the brilliant throng of happy beings, and the rapturous anthems of heaven, in the outer darkness of hell.

3.—But, we must go one step further. Intemperance, quenches the light of reason, and buries the victim's body in the grave; but all this is only the beginning of sorrows, "One woe is past, and another cometh quickly." One thing defies the power of intemperance. It cannot destroy the soul. Whatever becomes of its *house*—the body; however degraded, however steeped in sin, its own powers may be, the *soul* must remain, and the character impressed upon it here, and with which it ends this earthly life, will remain engraved on it, as in eternal brass, in a future world. The condition hereafter of the victim of intemperate habits is not left to our conjecture. The voice of God has uttered the thrilling fact which should make our ears to tingle and our hearts to bleed. No drunkard shall have any inheritance in the kingdom of God. Picture to your fancy, the victim of intemperance writhing in the deadly gripe of the destroyer; what are his reflections on the present? his retrospection of the past? his anticipation of the future? Accompany me to the dying drunkard's room. There he lies! behold his haggard face, his wildly rolling eye, his changing countenance, indicative of the fever of his head, and the agony of his heart! The hand which raised the suicidal cup to his now burning and livid lips, lies powerless by his side. Death approaches, and above his head brandishes his dart, armed with a thousand stings. Did the monarch in his palace tremble when a man's hand wrote upon the ceiling in his presence, and his knees smote one against another, what can we say sufficiently horrible of the feelings of him who is just about to plunge into another world, and meet his offended God with all his sins upon his head? At length the havoc is complete, the last pulse has throbbcd. Fearful moment! Terrible crisis in the history of his soul!

"In that dread moment, how the frantic soul  
Raves round the walls of her clay tenement,  
Runs to each avenue and shrieks for help,  
But shrieks in vain!"

## NOTES ON TEXTS OF SCRIPTURE.—No. I.

MATT. IX. 17.

It is our object, in a few articles, to examine carefully those passages of the New Testament which refer to subjects embraced in the temperance question, or which have been prominently introduced into discussions regarding it, by the advocates or opponents of the principle of abstinence from intoxicating drinks. Many of our readers will accord with us when we say, that mistakes have often been made by speakers and writers on both sides of the question, and it is very desirable that these should be avoided. The interpretation of Scripture is a

solemn work, and rash interpretations are highly culpable. On subjects connected with eastern manners the ordinary readers of the Bible are almost constantly erring, and strange blunders are made by some in consequence of their ignorance of the inspired original. When an illustration from oriental customs may be of service we shall endeavour to supply it,—when a reference to the original is needed we shall make it,—and we shall cite the opinion of commentators when we deem them useful. Where there is no difficulty in a passage, and no illustration needed, we shall content ourselves with simply stating the obvious meaning; but where a difficulty occurs we have means of ascertaining the true meaning which are not in the possession of many of our readers, and by a judicious use of these means,—while we anticipate personal benefit from the investigation, we hope to be of some service to our readers. The first passage we shall examine is

Matt. ix. 17.—“Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.”

This verse forms part of a statement made by Jesus Christ to the disciples of John the Baptist. In order to understand it, we must enquire what was the kind of *bottles*, and what the *new wine* to which he refers. In reference to the first of these enquiries we may remark, that it is admitted that the bottles referred to were made of goat or sheep skins, a kind of bottles which were “used in all the ancient nations, and are still employed in the Southern parts of Europe.”—(Dr. Bloomfield). This remark explains the statement in Joshua ix. 4, regarding wine-bottles, old, and rent, and bound up,” which is unintelligible to those accustomed to bottles made of glass, and knowing of no other sort. In the passage before us, Dr. Campbell renders the clause thus,—“Neither do people put new wine into old leathern bottles;” and adds in a note that, as the Saviour’s remark is not appropriate in regard to the bottles used by us, he thought it better, in translating, to add a word denoting the materials of which the vessels were made. “The eastern bottle (observes Professor Paxton,) is made of a goat or kid skin, stripped off, without opening the belly; the apertures made by cutting off the tail and legs are sewed up, and when filled it is tied about the neck.” So much regarding the bottle. New wine is that which is newly pressed from the grape, the unfermented juice. It is remarked by Rosenmuller, an eminent German commentator, in his note on this verse, that the expression *new wine* (*oinon neon*) is the same as that used in the Septuagint translation, Is. xlix. 26, where it is *must* in the Hebrew. The Hebrew term (*asis* or *ausis*) in the passage here cited, occurs five times in the Old Testament, and is to be uniformly understood of *juice* (*mustum recens*). Some writers have asserted that the juice of the grape is fermented, and consequently intoxicating, when newly expressed, but this is a mistake. The absurdity of such an assertion is exposed, at some length in the number of the *Scottish Temperance Journal* for March 1843, p. 225. Dr. Ure, in his well-known *Dictionary of Chemistry* (Art. Wine), says, the “juice, when newly expressed, and before it has begun to ferment, is called must, and in common language sweet wine. It is turbid, has an agreeable and very saccharine taste.” So much for the kind of wine referred to by the Saviour. The next question that requires to be considered is, why was it necessary that new wine should be put into new bottles? was it that these bottles being strong might check fermentation after it had begun, or were they designed to prevent it altogether? There is diversity of opinion in reference to this point among those who have written upon it. Taylor, in his *Fragments to Calmet* (Art. Bottle), says, that the “skin bottle must be greatly swelled and distended by receiving the liquor poured into it; and no doubt it must be further swelled by the fermentation of the liquor within it, while advancing to ripeness.” He adds, that it is proper to put “new wine into new bottles, which being in the prime of their strength may resist the expansion, the internal pressure of their contents, and preserve the wine to maturity.” Similar is the note on this passage by Barnes, an Ameri-

can divine. New wine, put into old bottles, says he, "would ferment, and swell and burst them open. New skins or bottles would be strong enough to hold it from bursting." We think we may infer, that Taylor and Barnes were of opinion that the wine always fermented, and that new skins were employed not to prevent fermentation, but to prevent the liquor from being lost by the bursting of the vessel. Others, however, with more propriety we think, understand that the new skin was intended to prevent fermentation. Dr. R. James, (in his *Pharmacopœia Universalis*, Art. Fermentation) says,—“Stopping the vessel so *closely*, that nothing can pass in or out, provided the vessel be so strong as not to burst by the force of the included liquor, also stops fermentation.” A few sentences previous to the one we have quoted, he distinguishes impeding fermentation after it has begun, from stopping it entirely, and it is obvious he here refers to the latter. Turner (in his *Elements of Chemistry*, p. 119) says,—“*Must*, or the juice of the grape, ferments spontaneously; but Gay-Lussac has observed, that these juices cannot begin to ferment unless they are exposed to the air. By heating must to 212°, and then corking it carefully, the juice may be preserved without change; but if it be exposed to the air for a few seconds only, it absorbs oxygen, and fermentation takes place.” Dr. Grindrod (*Bacchus*, Art. Temperance of the Primitive Christians,) says,—“The juice of the grape when put into strong vessels, and kept from exposure to the air, would readily remain unfermented, and in particular after it had been submitted to a certain degree of heat.” Neither James nor Turner makes any particular reference to the text under discussion, but Dr. Grindrod’s remark is made by him in explanation of this text. By far the fullest and best explanation of this passage that we have seen is that given by the learned author of *Tirosh lo Yayin* (Div. xxvii), from which work we extract a sentence, or two. He says:—“The reason why the old wine, which had been already preserved in new skins, or otherwise, by exclusion of the atmospheric air, might be put into old bottles, as our Saviour remarks, was not because it had *passed* through the various stages of fermentation, but from a chemical fact, then well understood, that wines were not liable to run into the vinous fermentation after they had been kept beyond a certain period unfermented. To effect this, the Romans were accustomed to put the new wine into jars, which, being well stopped, new ones being preferred, were then immersed for several weeks in a cistern or pond; in fact, as the wine was made about September and October, they were sometimes allowed to remain immersed during the whole of the winter, until, as Pliny naively observes, “the wine had acquired the *habit* of being cold.” Sometimes the same object was effected by the casks being buried deep under ground. See Columella, *De Re Rustica*, Lib. 12., sec. 29. Plin. *Nat. Hist.*, Lib. xiv. c. 9.” A translation of the passage in Columella here referred to is given in the *Scottish Temperance Journal* for March 1843, p. 224. An excellent account is given in *Tirosh lo Yayin* of the bottles made of the skins of animals. “These, when carefully sewed up, and the sutures pitched on the outside, were so far impervious to the air as to *prevent* the fermentation of wine put into them. Bottles of new skins, which had not been used before, were preferred for two reasons; 1st, because of their greater strength and elasticity; and 2ndly, because of the danger of skins previously used for the purpose having imbibed some portion of the leuvarian or fermenting principle, which would cause the new wine to ferment, and thereby, in the estimation of the people of that age, whose taste was purer and less vitiated than ours, become deteriorated.”—Our readers are now prepared for the explanation of this passage to which the preceding investigation leads, namely, that the wine referred to was unfermented, before it was poured into the skin bottle, and that if the skin was new and sufficiently closed it would remain unfermented. Prudential persons would be careful not to neglect this precaution, but by properly attending to it would preserve their wine good and healthful; and, in like manner, Christ was careful not to impose fasting on his disciples who were not yet able to bear it. The view of the passage for which we contend is thus beautifully applicable to the subject which the Saviour introduces it to illustrate, and secure us against an improper use of it which has been made by some.

## CHRISTIAN TEMPERANCE CHURCH.

We went forth weeping, bearing precious seed,  
And trod the furrows, amidst toil and care,  
At length with joyous songs we have returned,  
Bringing our sheaves, and offering songs of praise  
To Him, whose shield protected us, whose grace  
Has kept us buoyant on the waves till now.

### CEREMONY CONNECTED WITH LAYING THE FOUNDATION STONE OF OUR NEW HALL AND CHURCH.

The long desired event above referred to, transpired on Easter Monday last, associated with circumstances calculated to awaken very grateful, and joyous emotions, in the hearts of all those, who have stood by the Christian Temperance Church, amidst all the dangers to which it has been exposed, and the enemies by which it has been assailed during the past three years. Nothing, we are fully convinced, but a steady and growing conviction, that the principles upon which it is founded, are strictly accordant with the religion of the Crucified, could have kept our members faithful in the hour of adversity. To God alone be all the glory! We have already informed our readers, in a previous number of our work, of the manner in which the design of erecting a house for our God originated, and, therefore, we need not refer to those points again. We only add here, that we have abundant reason to believe, that our undertaking is approved by the Great Head of the Church, and that the top stone of our Hall and Church, will be brought forth amidst songs of gratulation and joy.

On Easter Sunday, a public prayer meeting was held, for the purpose of affording the members of the church an opportunity of beseeching the benediction of God upon our "work of faith and labour of love:" and also of soliciting favourable weather, for facilitating the inspiring business, designed to be performed on the morrow, and such was the hallowed influence resting upon our minds, that we felt a firm conviction, *all* our prayers would be answered.

At length, the morning of the anxiously expected day unclosed its eyelids, and the

great orb of light, was seen pouring forth his effulgent rays upon us, from a cloudless sky; in fact, it was a summer's morning. The effect of the morning's brightness upon the spirits of our people, soon began to manifest itself, and at an early hour, most of them were on the *qui vive* for the glorious work, they were about to perform. Many of them were engaged during the morning, in preparing for the festivities of the evening meeting, amongst whom, we must not forget several of the ladies of the congregation, whose assiduity and benevolence is beyond all praise. As early as three o'clock in the afternoon, an hour before the time appointed for the ceremony, a considerable number of persons congregated together in front of the New Mechanics' Hall in George Street, to witness the procession. Shortly after, many of the members of the different Rechabite Tents in the town began to arrive, whose ready response to the invitation of the committee, we shall not soon forget. About four o'clock, the procession formed in the following order:—

#### Band.

- Members of the Good Design Rechabite Tent, two abreast.
- Members of the Good Samaritan Tent, two abreast.
- The Rev. T. J. Messer, Pastor of the Church, and the Rev. G. F. Ryan, D.D.
- The Rev. S. Jones, and Mr Lomax, Temperance Advocate, and our respected Wesleyan Friend, Mr Lickis.
- The Deacons of the Church, two and two.
- Mr J. S. Radford, the Secretary Deacon, bearing the Bottle to be placed under the foundation Stone, containing the following inscription, engrossed on vellum:—

"The Foundation Stone of this Building, was laid in the name of the Father, Son, and Holy Ghost, Israel's one, true, and living Jehovah, by Thomas James Messer, Pastor of the Hull Christian Temperance Congregational Church, on Easter Monday, April 17th, Anno Domini 1843, and in the sixth year of the reign of our gracious Queen Victoria, for the use of the Christian Temperance Congregational Church, and the Christian Temperance Society; both of which are founded on the principle of Entire Abstinence from all intoxicating Drink.

#### DEACONS OF THE CHURCH.

- Wilson Whitley, Thomas Sissons Ramsey,
- John S. Radford, Robert Loten,
- Mathew Gaunt, Charles Till.

OFFICERS AND COMMITTEE OF THE  
CHRISTIAN TEMPERANCE SOCIETY, 1843

J. S. Radford, President.  
Thomas Sissons Ramsey, Treasurer.  
Rev. T. J. Messer, Corresponding Secretary.  
Samuel Rathbone, Secretary.  
James Hickman, Assistant Ditto.

COMMITTEE.

Capt. W. P. Pelham, Robert Loten,  
Matthew Gaunt, Ratcliff I. Lattin,  
Thomas Fox, Sen, John Houghton,  
Geo. Wm. Sabine, Ephraim Alcock,  
Willm. Vinson, John Leggott,  
Thos. Richardson, Alfred R. Laybourn,  
Henry Holdstock, John Heeley.

OFFICERS AND MEMBERS OF THE HULL  
CHRISTIAN TEMPERANCE MUTUAL  
INSTRUCTION SOCIETY, 1843.

The Rev. T. J. Messer, President.  
Mr. T. S. Ramsey, Vice Ditto.  
Mr. Saml. Rathbone, Treasurer.  
Mr. J. S. Radford, Secretary.

MEMBERS.

Wilson Whitley, Thos. Richardson,  
Isaac Hamd. Taylor, John Easingwood,  
Ephraim Alcock, John Brown,  
Ratcliff Ingham Lattin, Chas. Ellerington,  
Thos. Fox, sen., Henry Holdstock,  
Capt. W. Symonds, Geo. Wm. Sabine,  
Richd. Blackman, Alfd. R. Laybourn,  
Matthew Gaunt, John Hill,  
John Houghton, Capt. Hy. Parish,  
Charles Till, Thomas Hanby,  
William Vinson, J. M. O'Brien.

NAMES OF THE MEMBERS OF THE  
DIFFERENT COMMITTEES.

Rev. T. J. Messer, William Vinson,  
W. Whitley, Deacon, Ratcliff Ingham Lattin,  
Thos. S. Ramsey, do., John Hill,  
Matthew Gaunt, do., Ephraim Alcock,  
Charles Till, do., George Smith,  
Robert Loten, do., John Legott, sen.,  
John S. Radford, do., Isaac Hamd. Taylor,  
John Heeley, Aaron Calroyd,  
Francis Purdon, Thos. Gatrill,  
Samuel Rathbone, John Houghton,  
Thomas Richardson, James Hickman,  
Alfred R. Laybourn, Geo. Leggott.

Benjamin Musgrave, Builder.  
William Foale, Architect.  
Aaron Shaw, Mason.  
Benjamin Borrell, Joiner.  
Robert Dawber, Slater.  
David Holmes, Plumber.  
John Harbron, Painter.

The Bottle also contained a copy of the History of the Church, and several coins of the realm.

The Deacons were followed by Members of the Church and Congregation. Members of the Hull Mariners' Teetotal Society, and Teetotals generally, two abreast.

On the signal for moving being given, the band struck up an appropriate sacred tune, and the procession moved on in exceeding good order up George Street, Savile Street, Waterworks Street, and Paragon Street, to the site of the new building. Every part of the line of the procession was thronged with spectators, many of whose countenances seemed to indicate the inward joy they felt, that our Church was at length enabled to stand out prominently before the world. On reaching the ground, the speakers appointed for the occasion, ascended the platform with difficulty, owing to the pressure of the crowd, which now numbered several thousand persons. We witnessed the laying of the foundation stone of St. Stephen's Church,—Great Thornton Street Wesleyan Chapel, &c., but the assembly was certainly larger at our stone laying, than on any of the former occasions. On silence being obtained, the Rev. T. J. Messer commenced the interesting service, by giving out that fine hymn by Dr. Watts, "Come let us join our cheerful songs," &c., which was sung with great effect by the immense assemblage. An appropriate prayer was then offered by our venerable Wesleyan Friend, Mr. Lickis, to the many apposite petitions in which, many hundreds of voices fervently, but solemnly responded. After prayer, the following stanzas were read by our Pastor, and sung by the assembly:—

"Lord, we frail sojourners below,  
The pilgrim heirs of sin and woe,  
Now seek a sanctuary, where  
Our scattered hearts may blend in prayer.  
We praise the Lord, who deigns to bless  
His people in the wilderness;  
And in unfailling love imparts,  
His hidden manna to their hearts.  
O! Thou, who o'er the cherubim,  
Didst shine in glories mild and dim;  
With purest light our temple cheer,  
And dwell in unveiled glory here."

The Rev. T. J. Messer then read the following appropriate Psalms, viz., cxxiv, cxxv, and cxxvi. After which, he addressed the assemblage, nearly as follows:—

FELLOW-TOWNSMEN AND CHRISTIAN FRIENDS.—We are met here to day, by

the good providence of Almighty God, to engage in a work, especially interesting and important to those who are associated with that church and congregation, for whose use that building will be erected, the first stone of which I am about shortly to lay. When, more than three years since, I tremblingly consented to essay the onerous and difficult task of forming a church, every member of which would be required to abstain from those drinks which have filled our houses with mourning, our jails with inmates, our workhouses with paupers, our places of sepulture with the dead, and the regions of despair with deathless, but wrecked intelligencies, I little thought of ever being called upon to engage in a duty so important as that which I am now called to perform. Many a heart struggle did I pass through ere I consented to pass the rubicon, because I well knew the power of custom, and the deep prejudice arising from long established associations; at length, "in the name of our God, we set up our banners," and though we have had to tread the furrows, and pass on our way "weeping, bearing precious seed," yet "we have at length come back again rejoicing, bringing our sheaves with us." Amidst surrounding suspicion and jealousy, amidst covert and overt opposition, we have been enabled to persevere, and now feel inclined to offer the homage of grateful and humbled hearts to our covenant God, for any good that may have resulted from our toil. I see around me this day, those, who, when three or four of us first met to form the Temperance Church, were spell bound by intemperance—strangers, yea enemies to God—who are now, not only rejoicing in the possession of those joys, which perfect sobriety always brings in its train, but what is infinitely better, are living in the favour, and reflecting the image of their God. The intemperate have been emancipated, the ignorant instructed, the dark illumined, and those who once delighted in the Bacchanalian roar and revelry, now

"Strangely in loud hosannas join,  
And blasphemies are turned to praise."

"This is the Lord's doing, and it is  
marvellous in our eyes."

It would ill become one so closely connected with that church, for which this building is designed, to utter the language of eulogy, but I cannot forbear saying, on this, to me, deeply interesting occasion, that they are "already my joy and crown of rejoicing." When the storm of human displeasure assailed them, they stood like the monarch tree of the forest, unmoved, striking their roots deeper into the soil, in proportion to the fury of the tempest and the pressure of the storm, and indulging, in the darkest hour, a hope that the time to favour their Zion would eventually arrive. That time at length dawned upon their vision, and when they were solicited to set their shoulders to the work, they promptly responded to the call, for "to their power I bear record, yea, and beyond their power, they were willing of themselves," and, therefore, we glorify God on their behalf.

Having at length seen our way clear to essay the task of erecting a house for God, on a site of ground we chose in our minds several years since for the purpose, I may now say, that within the walls of the building, we hope soon to see completed, the great themes that will be explained and enforced are, ruin by sin, redemption by the Divine Saviour, and regeneration by the influences of the Eternal Spirit. Within those walls, also, the ordinances of baptism, and the supper of the Lord will be duly and *Scripturally* administered, and the necessity of *perfect sobriety* be enforced. Within its hallowed limits, also, the voice of no man will be heard, as a teacher of the people, who is not, by precept and example, a thorough going friend to the cause of true and Scriptural temperance. Should any man say, that by excluding from our pulpit every minister who will not abstain from alcoholic fluids, we are acting an uncharitable part, we propound to such the interrogatory, "Ought ministers to lead or follow public sentiment?—ought they to be the *first* or *last*, in advocating a principle by which thousands, once drawn unto death, and ready to be slain," have been rescued from physical degradation, and led to the house of God, where they have heard of heaven, and learnt the way to its bright and ineffable mansions?—Sirs, while we believe

that the Gospel, and the Gospel only, contains the grand catholicism for the moral and spiritual maladies of men, we are at the same time perfectly convinced that the great remedy has not, in many instances, been applied, in consequence of that temple of British idolatry, which we are desirous to crush and crumble beneath our feet. Let the vice of intemperance be removed, and what is so likely to bring about the glorious consummation as an example of perfect sobriety, on the part of Christian Ministers and their people, and the speed of the Gospel chariot will be greatly accelerated, spots of verdure and beauty will spring up on the face of our sin-scathed world, and scenes will transpire, "such as earth saw never," such as heaven itself will stoop down to see.

As I hope in the evening, to enjoy an opportunity, in the saloon of the Mechanics' Institute, of enlarging upon these points, *ad libitum*, and as I am now to be followed by a brother, greatly beloved, whose deep sympathy and intelligent counsels have been the means of keeping my mind buoyant, on the sea of human turmoil and opposition, I will only now add, that the object we have in view, may be safely sanctioned and supported by all our Protestant friends, for those who might be prevented by denominational peculiarities from aiding our church, may assist in rearing our Hall, within the limits of which, the *Episcopalian* and *Dissenter*, of every grade, *holding the head*, shall always be permitted to advocate that cause, which is this day, I trust, increasingly dear to our hearts. Premising, that however we may differ on minor points of theology, our hearts will always beat in unison, in reference to the great and glorious principle upon which our temperance associations are now generally based, I cannot for a moment doubt, that while I am engaged in laying the first stone of our house of prayer, many a fervent supplication will ascend to God, that it may be said, of our Zion, when the "last thunder peal shall reverberate through the creation, and the final fire wrap itself around our globe," this and that man was born *there*. Amen.

On closing this address, our respected pastor left the platform, and proceeded, under the direction of the architect, to lay the stone, which was done

in the name of the triune Jehovah; and on his praying that the blessing of the one God might rest upon the labours of the church, hundreds of the people devoutly responded, Amen.

Dr. Ryan then commenced his address, a very *meagre* outline of which we can only give. We are exceedingly sorry we are not able to present our readers with a *verbatim* report, but we hope, at some future day, to have the pleasure of presenting the whole of it to their notice.

#### CHRISTIAN FRIENDS,

How sublime and mysterious are the capabilities of mind! Launching on the current of history, it ascends, in its contemplative exercises, to that period when, by the omnific hand of Jehovah, the foundations of the *Universe* were laid, the wheels of nature first pushed into motion, and the sons of the morning, in the fulness of their joy, chaunted forth the praises of its great Creator. Again, gliding on the deepening and expanding current in its downward course, it becomes familiar with the origin of nations, the foundation of empires, and the establishment of thrones. It becomes encircled, also, by the monuments of antiquity, and the achievements of nations, which have long ceased to exist; while its attention is arrested by the mementos of a nation's benevolence, and the temples which betoken the character of a nation's religion, if not of its individual piety. Nor is this all. In the exercise of its mysterious powers, it descends in its course through ages of thickest gloom, and scenes of cruelty and of blood. It witnesses the vicissitudes which have been identified with the annals of empires, and, spreading its sails to the breeze of time, accompanies the religion of the cross in its triumphant progress from land to land, and recognizes with joy the influence which it sheds upon the *present hour*, and upon the *present scene*. What christian's heart throbs not, while contemplating the character of the work in which we are, even now, employed? We have laid the foundation of a temple for God,—a temple in which the triune Jehovah is to receive the homage of the soul, and the name of Jesus to be constantly, and faithfully proclaimed! Within that sacred structure, too, the reclaimed inebri-

ate will find a welcome asylum, while the same hand of mercy which has been the instrument of his rescue, will point him to the cross, as the exclusive way of life and salvation. These are some of the objects which the pastor and the members of the Christian Temperance Church have in view, in the erection of this house of God. But some may be disposed to make still further enquiries relative

I. To the doctrines which they avow. These they derive from the living oracles, as their source, and they are announced on the authority of God. Taking their standard on the Revelation of Truth, they avow, as the articles of their faith,—

1. The universal apostacy, and consequent depravity of all mankind, as the natural descendants of the fallen pair.

2. The moral and spiritual impotency of sinners.

3. The sovereign provision of mercy, in the covenant of redemption.

4. The co-essential, and eternal divinity of the triune Jehovah.

5. The efficiency of the atonement of Christ, as an expiation for sin, and in its application to the renewed soul.

6. The appointment of the Son of God to the discharge of the duties, and to the accomplishment of the work of mediation.

7. The necessity, and efficacy, of the Spirit's influence and operation.

8. The responsibility of man, and the retributive and final awards of the future judgment.

II. The rights which they claim.—  
They claim,—

1. The right of publicly avowing the compatibility of their religious principles and practices, with the warmest and most decided attachment to the throne, and civil constitution of their country.

2. The right of refusing the homage of conscience to any authority, except that of God; and of repudiating all secular legislation in matters purely religious, and involving the convictions and destiny of the soul.

3. The right of participating, in common with all their fellow subjects, in the civil immunities and privileges of their father land.

4. The right, as a religious community, of choosing their own bishops and deacons, independently of all other eccle-

siastical authorities, whether established or tolerated.

5. The right of judging of the eligibility, or fitness, of all who are received into their communion, and of refusing and expelling such as are found to be unworthy of their fellowship.

6. The right of acting as executors of those laws which Christ, as the only legislator of his church, has rendered obligatory on the consciences of his subjects.

7. The right of propounding to all candidates for their communion, the terms of their distinctive fellowship. *Piety. Union of sentiment* on all the essential verities of the christian revelation. *Abstinence from intoxicating drinks, &c.*

III. The facts which their operations involve. These involve,—

1. The announcement of gratuitous redemption in the blood of Christ.

2. The doctrine of justification by faith in the righteousness of Christ.

3. The necessity and essential importance of practical godliness.

4. The maintenance of fraternal kindness towards, and of christian unity with, all other religious communities.

5. The affectionate inculcation, and the zealous diffusion of the principles of true temperance.

6. The glory of God, as the supreme end of their union—their labours, and their life. Their language is, "None of us liveth unto himself." It is cheering to reflect, that within the walls of the structure to be reared on this chosen spot—the doctrines of the cross will be announced—the redemption of the captive will be proclaimed—the glory of the Saviour will be exhibited—the long-neglected drunkard will be warned of his impending ruin—elevated from his deep degradation, and conducted to Christ, as the exclusive refuge of his soul. Such doctrines demand your credence—such objects merit your approval—such labourers solicit your prayers—such efforts claim your aid."

We think it right to add, that our excellent friend, was exceedingly brief in his remarks, upon the first and third points of his address, the rapid flight of time, having prevented enlargement.

Dr. Ryan having closed his admirable defence of our beloved cause, the Rev. S. Jones engaged in prayer, and pronounced

the benediction. The procession was then re-formed, and, headed by the band, playing the national anthem, proceeded along Chariot-street, Albion-street, Jarratt-street, Mason-street, Bourne-street, and Charlotte-street, to the front of the Grand Saloon of the Institute, where it broke up.

At six o'clock, the doors of the Saloon were thrown open, and the tables were soon filled with visitors; upwards of 300 persons were supposed to be present on the occasion. After tea was over, the musical friends present, led by Mr. Aaron Shaw, sung, with great effect, the hymn beginning with "Creator, Spirit, by whose aid," &c. The Rev. T. J. Messer then engaged in prayer; after which, he occupied the chair, and called upon Mr. Lickis to address the assembly, which he did with considerable effect. The second speaker was our friend, Dr. Ryan, who exceeded his former self. His address was characterized by an exhibition of intellectual strength of the highest order, and it breathed through every word, the benevolent spirit of his Master and Lord. The worthy Dr. resumed his seat amidst great applause. Mr. Lomax followed the Rev. Dr., in a speech which will be long remembered. We regret that our occupancy of the chair, prevented us from taking notes, or a very copious outline would have been given to our readers. During the evening, the choir performed, with great sweetness and effect, several pieces of sacred music, for which they received the warm and unanimous thanks of the meeting. Thus closed the first service connected with our intended house of prayer. We only add, may many still happier gatherings of the people be witnessed on its completion, by all who were present at the laying of its foundation stone.—AMEN AND AMEN.—

THE  
DOINGS OF STRONG DRINK  
IN THE CHURCH;

OR FURTHER REMARKS ON THE PROPRIETY OF MAKING THE TOTAL ABSTINENCE PLEDGE A TEST OF MEMBERSHIP. By MR. JOHN ANDREW, jun., Secretary to the British Temperance Association.

FOR several months, I have been in-

dulging the hope, that some person or persons would be stepping forward, to oppose the view taken in a former communication, respecting the propriety of making true temperance, a test of membership in a Christian Church. What is the meaning of this silence, I know not. It may be that the arguments, then stated, are deemed unworthy of consideration. But whether they are, or not, the subject is one of great importance, and one, the discussion of which, is destined, ultimately, to attract a considerable share of attention. Having previously given the scriptural argument, permit me to inquire what strong drink has done among professing christians; and, by unquestionable facts, to shew what is the imperative duty of British christians, in reference to the use of all alcoholic liquors.

I can scarcely think, that any of your readers, will, for a moment, suppose, we consider abstinence from intoxicating liquors, the *only* qualification for union with a christian church, and yet such a mistake has been made respecting the church which Mr. Stamp, and his friends have recently formed in this town.\* I should reprobate such a mode of

\* We are not fully acquainted with the movements of Mr. Stamp and his friends, respecting making Total Abstinence a test of membership, in the churches forming what is called the Primitive Methodist New Connexion. Report informs us that the friends connected with this body in Leeds, have resolved to make the Temperance Pledge a test of membership, but we opine not the *only* test; were such the case, which we cannot for a moment believe, incalculable injury would be done to the good cause. Can our respected friend, Mr. A. inform us, whether Total abstinence from intoxicating drinks, is a test of membership, in the church he refers to, as conflicting statements have reached us on this subject. We know that when the Primitive Methodist New Connexion Church, was formed here, no such test existed. If they have since seen the propriety of adopting our views on this matter, we rejoice on their account. As far as Mr. S. is concerned, we are of opinion, from remarks uttered by him in our hearing, both in public and private, that, had his views been acted upon, the *test* in question, would have been introduced into their church at its establishment. It certainly would have looked more *consistent*, had this been the case, but better *late than never!*—Ed.

procedure as strongly as any one, but it will be quite soon enough, seriously and emphatically to condemn conduct so disorderly and unscriptural, when any one gravely proposes teetotalism as the *only* bond of union. That care is necessary, lest improper characters be received, is most readily admitted, and I hope due attention will be paid to this very important matter. It is also worthy of consideration, whether the door of admission into many Christian churches is not too wide, irrespective of the temperance question? I do not now refer to what is termed the initiatory ordinance of the Christian Church, as this is not the place for discussing that point, the manifestation of "a desire to flee from the wrath to come," is all that is at first required, and, it is well known, that not a few regularly receive tickets of membership, who have not advanced beyond this state of mind, if indeed, many have truly retained even that.\* If none of this class were considered *bona fide* members of a church, I fear that there would have to be a considerable deduction made, from the numbers of some societies. A purging season is necessary. It is very clear, that the whole of the members of the apostolic churches were *believers*. Is not their example binding upon us?

I now proceed to the inquiry already mentioned. It has often been stated in temperance meetings and publications, that a large proportion of the cases of discipline arise from intemperance, or are associated with it. No doubt, could an examination be made of all the christian churches in this country, this statement would be fully borne out. What is the result of inquiries and observations which have been made? In a letter to Dr. Wardlaw, by Mr Ronald Wright, of Glasgow, the following facts are stated. "We have often heard it said, that the cases of intemperance, are as nine to one, to all the other cases of discipline, which come before the churches, and I doubt not, if some churches paid any attention to discipline at all; it would even exceed that proportion.

\* We have not a discipline *solax* as this. Before persons are admitted into our church as accredited members, they must sign the Temperance Pledge, and also give satisfactory proof that it is their desire to be wholly devoted to God, or, in other words, that they are in the scriptural sense of the word *believers*.—E.D.

But how stands it, my brethren, in our own (*i. e.* Dr. W.'s) church? I quote from no malicious design, but for the very purpose of arresting the mournful evil. Some years ago, one of the deacons stated in my house, in company with another deacon, that he believed, if the vestry records were examined, it would be found, that out of every ten cases of discipline, nine of them were in consequence of intemperance, or connected with it. His companion, fully as old as himself, did not contradict the statement; both of these deacons have grown grey in the service of the church. Such testimony, made a powerful impression on my mind." \* \* \* \* \*

"I believe our church is not in a worse situation than some others of the same denomination. Just the other year, in a neighbouring Independent church, one of the members, a reformed drunkard, asked the pastor, if he knew how many cases of discipline there were during the year, and how many there were for intemperance? The pastor, at the time *could not answer either of the questions*, but the member informed him, that there were eleven cases, and nine of them for intemperance. The pastor of that church had been a teetotaler, but, in the course of the same year, violated his pledge, and left the society. I do not, my brethren, intend to produce the impression, that the churches of the Congregational Union are worse, in relation to this vice, than the other churches in the country, nay, I believe, they are not so bad." I beseech your readers to mark what follows. "I am aware, there are some Independent churches, where it is almost impossible to induce those who assume the government of them, to take up a case of intemperance, and the individual urging them to take up such a case, *would need to have his eyes about him, else he will be more likely to be made the case himself*. Nevertheless, with this admission, I believe, there are few, or none of the churches in our land, which pay so much attention to the discipline of the church, relative to this vice. It is their faithfulness which enables us to number the cases of intemperance among them, while the unfaithfulness of too many of the other churches, makes it almost impossible to give any accurate statistics of this vice among them."

What is the state of things in English churches? A minister, in one of the midland counties, informed me, in 1841, that in looking over the church book, he found, that the great majority of exclusions arose from drunkenness. The church was of some standing, and his connection with it was, then, only recent. He promised, if possible, to ascertain the exact proportion of cases of drunkenness, but, I am sorry, he has not yet done so. At a temperance meeting, held at Woodhouse, near Leeds, last Monday, the Rev. G. B. Macdonald gave it as the result of his observation, that the cases of this kind were, *three out of four*. The author of *Anti-bacchus* calculates, that, upon an average, each Christian church loses, annually, one member from intemperance. This, I feel assured, is under the truth. Supposing, then, there be, as Mr Parsons states, 20,000 Christian churches in Great Britain, what a fearful loss is thereby sustained! What do these facts teach? If they have any meaning, they proclaim, as with a "trumpet's voice," the *insidious*, the *deceptive*, the *soul-ensnaring* character of strong drink.

Is it not, then, high time, that this enemy to stability, purity, and usefulness should be driven from his strongholds? Ought not every one, who professes "to live not unto himself," immediately to assist in crushing this foe to the Church's prosperity and success? Is not the course of duty clear and plain? If ever there was a call for action it is now. Dr. Wardlaw himself has said, that he agreed with a statement placarded in a bill in his own city. "The British churches, the bulwarks of intemperance." "If," says Mr. Wright, by that statement was meant, those churches which retained the drunkard and the tippler in their communion, it was certainly a strong one from the preacher of "three antiteetotal sermons."

But this is not all. Not only are members lost, but ministers are disgraced. Two most painful and melancholy cases of this kind have recently occurred in Yorkshire. At a meeting of the Hackney and Homerton branch of the Metropolitan Temperance Society, on the 10th of April, the Rev. George Evans, the chairman on the occasion, stated, "that though he was determined to 'stand by his own,' and though he highly esteemed his

brethren in the work of the Christian ministry, he was yet compelled to state, with feelings of deep regret, that, in the district in which he had resided for thirty years, he had seen *five* of the most talented and popular ministers, who had preached to crowded congregations in large places, fall into degradation and wretchedness not to be described, in consequence of their love of strong drinks! It becomes all to bear in mind the solemn admonition, 'Let him that thinketh he standeth, take heed lest he be fall.'

It appears, that in other countries also, the drinking system has shed its bitter fruits. In the United States of America, the churches furnish similar statistics. One specimen must suffice. The Rev. J. R. Barber states, that seven-eighths of all the difficulties in churches, have arisen from intemperance and the traffic in intoxicating liquors." At several missionary stations, in different parts of the world, similar difficulties have arisen. Thus, it is evident, that at home and abroad, this demon of mischief is at work. Strong drink is, in fact, one of the most powerful instruments of the enemy of souls, for the destruction of men's temporal and spiritual well-being. It has marred the usefulness, and crippled the energies of many once faithful soldiers of the cross. For Zion's sake then, and for the sake of a perishing world, renounce the intoxicating cup—banish it from your dwellings, and assist in destroying those drinking customs, which have exerted such a withering influence upon the Church and the world. The remedy proposed is simple, but efficacious and powerful. Let not its simplicity present any stumbling-block to its cordial reception. It can be embodied in one brief sentence, and one that should be indelibly impressed upon every mind. *Let the mocking fluid alone, and drunkenness, with all its consequent miseries, will cease.* Haste happy day, when it shall be generally adopted. We must look forward to brighter and better days. The Temperance Reformation is rolling away a mighty obstruction, to the elevation and improvement of our country. May the Church of the living God awake to her duty, and go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

MEDICAL DISCUSSION ON  
TEMPERANCE.

Wm. Jeaffreson, Esq., Surgeon, having thrown down the gauntlet to the *Suffolk Temperance Society*, offering to discuss the doctrines of Teetotalism with any of their agents or others, the president fixed upon Dr. Frederic R. Lees, of Leeds, as the champion of the cause: and the struggle came off on Wednesday, March 29th, in the Town Hall of Framlingham. Dr. Lees introduced the Discussion, by an argumentative and lucid exhibition of the various kinds of evidence, which had, to the conviction of millions, proved the poisonous or injurious character of alcoholic beverages.—Mr. Jeaffreson, however, never even attempted to grapple with the physiological evidence advanced by Dr. Lees, but gave a lengthened and pedantic lecture on the *chemical composition* of air, water, vegetables, blood, and alcohol, abruptly concluding, with the new doctrine of Dr. Justus Liebig, of Guissen, that alcohol is useful as *an element of respiration*. Having briefly refuted this crude theory, in its alleged relations to teetotalism, Dr. Lees deferred his detailed reply to the ensuing night, and contented himself with questioning Mr. Jeaffreson on two or three points. This speedily involved Mr. J. in *confusion and contradiction*, whereupon he seized his hat and umbrella, and abruptly left the meeting with his friends, amidst great confusion! On the following night, Dr. Lees proceeded with a detailed examination of the new doctrine of the *organic chemists*—a question of great interest and importance—exhibiting its true bearings on the question, and refuting, in part, the statements of Professor Liebig, and, in part, those of Dr. Peireira. Mr. Jeaffreson, however, declined another contest! Though, like Bromley, he

acted, the first night, on the old adage—

“He who fights, and runs away”—

He did not muster up sufficient courage to

“Come and fight another day!”

That the sense of defeat rested heavily on the minds of the moderationists and publicans, is evidenced by the fact, that their rage and disappointment broke out into open riot, after the second meeting, so that the rabble, and its leaders, assailed the teetotalers in the Market-Place, under cover of darkness, with stones and other missiles, shouting and yelling most unmusically. They also broke several windows in the Town Hall, and in the Temperance Hall and private houses. The *professing* public, to their disgrace, take part with these workers of darkness, in persecuting the noble band of Temperance Reformers—at the head of which stands that undaunted champion, MR. SAMUEL TRUER, Architect, (who, at his own cost, erected the Temperance Hall,)—a gentleman who exhibits the independent and manly spirit of a “True-born Englishman.”—[We perceive that a REPORT of this important discussion—important from the novelty of the principles it involves—is in the press, which may be had through the Booksellers; or of Dr. Lees, Leeds, *per post*, on enclosing 6d. and two stamps, in a paid letter.—ED.]

THE TEMPERANCE MOVEMENT IN  
IRELAND.

From Mr. and Mrs. S. C. Hall's Ireland.

For centuries past, drunkenness was the shame and the bane of Ireland; an Irishman had become proverbial for intoxication, and that without reference to his rank in society; from the highest to the lowest—from

“The peer  
Who kill'd himself for love—with wine—last year,”  
to the peasant who “goes to a tent,” where

“He spends half-a-crown,  
Then meets with a friend, and, for love knocks him  
down,”

the portraiture was invariably the same; and to picture an Irishman truly, either by words or on canvass, or to represent him accurately on the stage, it was considered indispensable that he should be drunk.

A manifest improvement had of late years taken place among the higher classes; we are ourselves old enough to recollect when a host would have been scouted as mean and inhospitable who had suffered one of his guests to leave his table sober. Ingenious devices were invented for compelling intoxication: glasses and bottles so formed that they could not stand, and must be emptied before they could be laid upon the table—the object being to pass the wine rapidly round—were in frequent use. We dined once with a large party, where the tea-kettle—from which the tumblers were supplied—had been filled with heated whiskey; the partakers of the “cheer” being too “far gone” to perceive they were strengthening their punch instead of making it weaker. If a guest were able to mount his horse, without assistance, in the “good old times,” he was presented with a “deoch an durrass”\* glass, which he was forced, seldom against his will, to “drink at the door.” This glass usually held a quart; it was terminated by a globe, which of itself contained a “drop” sufficient to complete the business of the night. The degradation was looked upon as a distinction; an Irishman drunk, was an Irishman “all in his glory;” and “a strong head” was considered an enviable possession. Many years ago, we were acquainted with a gentleman at Ross-Carbery, whose daily “stint” was five-and-twenty tumblers of whiskey punch, of the ordinary strength; and we knew another, whose frequent boast it was, that in a long life he had drunk enough to float a seventy-four gun ship.

Among the gentry, however, this most pernicious practice has been latterly not only in disuse, but treated as disreputable and disgraceful; and gentlemen after dinner have ceased to be disgusting in the drawing-

\* “Deoch an durrass” means literally, drink at the door.

room. Yet the middling and humbler classes had undergone little or no change. The vigilance of the Excise, and a large reduction of the tax on spirits, had indeed destroyed the illicit trade in whiskey, and made the private still a rarity; but it was so cheap, that any man, comparatively unpractised, might drink himself into a state of insanity for fourpence. The extent of the evil almost exceeds belief; in the towns and villages every other house was “licensed to sell spirits,” or sold them without a licence. Fairs, wakes, and funerals, were scenes of frightful excess: in the former men seldom met without a “fight,” and the ensuing assizes always furnished a terrible illustration of the consequences; at the latter, the “merri-ment” excited by drink was unnatural, and revolting; and very often a year’s produce of the small farmer was consumed in a night. These degrading characteristics of “old Ireland” we shall have to describe hereafter. In brief, wherever twenty persons assembled within reach of spirits, nineteen of them were certain to be drunk. It is unnecessary to add, that nearly all the outrages that were committed, were the results of intoxication: or rather that drink was the preparation for every atrocity. We are prepared with abundant proofs—the various authorities we consulted were agreed upon the fact—that in every instance in which murder was either perpetrated or attempted, the murderer had previously fitted himself, or been fitted, for the work, by draughts of whiskey; leaving him just sense and strength enough to execute the act he contemplated. We do not go too far in saying that all the mischievous tendencies of the lower Irish may be traced to their habitual intoxication; while it originated and kept up their poverty and wretchedness—withering and destroying all it could reach.

All attempts to check the progress of intemperance were fruitless; it had long been customary, indeed, to take oaths to abstain from drink for a season—but, if kept, they produced no permanent good; and the tricks and shifts to evade them were generally successful. We recollect a man swearing he

would not drink for a month—he soaked bread in spirits and ate it; another, who swore he would not touch liquor while he stood “on earth,” got drunk amid the branches of a tree; another, who vowed not to touch a drop “in doors or out,” strode across his threshold, placing one leg inside and the other outside: and so persuading himself he did not break his oath, drank until he fell; another, who bound himself not to touch liquor in the parish,” brought a sod of turf from a distance, and placed his feet upon it when he resolved to drink. We knew one who was kept sober thus: he was always willing to take an oath against whiskey for six weeks, but no longer: his master invariably watched the day on which “his time” expired, and compelled him to repeat his oath; which he would readily do after swallowing two glasses. To make the Irish abstain, even to a moderate extent, was, therefore, considered a hopeless task; and he would have been a visionary indeed, who foretold a time when a drunken Irishman would be a far greater rarity than a sober one.

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### Poetry.

#### ON MY FRIEND.

I saw him gaze upon a flower,  
 Until its lovely hue,  
 Fill'd with delight each passing hour  
 That o'er his spirit flew.

I saw that flower fade away  
 And wither on its stem;  
 Though fondly cherish'd every day  
 As 'twere a diadem.

I heard him say that all things here  
 Were false, tho' they are fair;  
 I saw him seize the book of truth  
 To seek enjoyment there.

I saw him radiant with its light  
 Doing his maker's will,  
 And having fought the christian fight  
 He rests on Zion's hill.

T. J. M.

#### THE DRUNKARD'S SONG.

BY E. J. HYTCHE.

Fill up the mirth creating bowl,  
 Swift bid its priceless pleasures roll;  
 Fill high! nor heed though evening wanes;  
 Drink deep! each glass pale sorrow chains.

Fill high! nor heed the fev'rish pulse  
 And pangs which nerve and limb convulse:  
 Fill up!—we drink to sin and woe—  
 To drunkards in the grave-yard low.

Fill up! our goblets brighter shine  
 Than diamonds in Golconda's mine.  
 Drink deep!—we pledge misspended gold,  
 And souls despairing, dim and cold.

Hurrah, brave boys!—'tis sweet to look  
 Upon this bowl, as on some book,  
 Where graven is our wearless shame,  
 And, traced in guilt, our felon-name!

Now let the bacchanalian song  
 With loudest note our mirth prolong;  
 Up-fill the glass!—we drink to thee—  
 Thou king of us—Insanity!

Another glass!—for o'er dark woes  
 A joyous mask the red-grape throws:  
 Then pledge to murder, slavery, pain—  
 To swollen tongue, and palsied brain!

But yet again!—a parting glass  
 With lightning speed around we pass:  
 We drink to murder'd powers and time!  
 We pledge ye—madness, famine, crime!

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#### A PRAYER.

GOD of unfailing truth and love,  
 Shine forth from thy eternal throne;  
 Our work of faith and love approve,  
 By us may all thy will be done.

May thousands in that house of prayer  
 Which in thy name we hope to raise,  
 Find mercy thro' thy grace, and there  
 One long united anthem raise.

T. J. M.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

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Vol. II.

"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

THE INJURY DONE TO THE CHURCH OF GOD  
BY STRONG DRINK.

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THAT the church of Christ has sustained serious injuries by the use of intoxicating drinks, and the consequent prevalence of intemperance, is a fact, to prove which the history of the church furnishes much melancholy evidence. That its glory has been dimmed—its character tarnished—its usefulness hindered—and its triumphs lessened through the use of inebriating liquors, every thinking person is well aware. It has sustained serious injuries by the degradation of many of its members, and the fall of some of its ministers, through intemperance. What section of the church in which intemperance excludes from church fellowship, has not had to mourn over many lost to the church, to Christ, to hope, to heaven, through "the love of strong drink?" And in how many instances have ministers—who were like stars of the morning, shedding the lustre of their talents and piety on the church—been dashed from their spheres, to wander in darkness through life, or to set in gloom, deep as the twilight of an eternal night! Names might be mentioned, and particular cases referred to, which would harrow up the feelings of the most callous heart; but charity and prudence forbid us "to drag their frailties from their dread abode." The fall of a member, and especially a minister, does incalculable injury to the church of Christ. The weak are cast down, and the wavering are turned out of the way. The zealous are paralyzed, while the slothful and indifferent are confirmed in their lukewarmness. The sincere Christian weeps in secret, and the profane openly triumph; devils rejoice, while angels bend over the fallen spirit with regret. Christ's name is blasphemed, and his cause is wounded "in the house of his friends." The conduct of the professor is charged upon the holy religion which he professes; so that its glory is dimmed, and its character tarnished. Who that professes to love the Lord Jesus Christ, after witnessing such a case, could suffer the deadly poison even to come into his presence?

The usefulness of the church has been hindered by the influence of strong drinks, stultifying the teachings of its ministry, and destroying the effects of its ordinances. In many instances, the impressions produced upon the mind, under the ministry of the word, have been washed away by the social glass around the dinner table on the Sabbath of the Lord. The feelings inspired, and the conversation called up by the exciting liquid, have quenched the relents kindled in the bosom, and broken down the good resolutions which had been made in the house, and in the presence of the Lord. Many consciences, which are now "seared as with a hot iron"—we have no hesitation in saying—have acquired

that fearful state of hardness and indifference, in consequence of having been frequently melted down by the influence of divine grace, under the ministry of God's word, and having suddenly plunged into the inebriating fluid. In such cases the spirit of God is "grieved," and in the end, his divine influences being "quenched," the sinner is "given up to a reprobate mind."

The character of Christianity has been injured, and its triumphs lessened in foreign lands, by the intemperance and bad conduct of many of our seamen and soldiers, and others, who have found their way into those distant regions. The agents of all Missionary Societies have had to complain bitterly of the unhallowed influence exerted by our countrymen, on the minds of the heathen, which in many instances, has counteracted the efforts, which these holy men had long been making. And not only has their bad conduct brought a reproach on our holy religion, so as to make it appear an abomination in the eyes of the heathen, but, in many instances, "*the fire water*" has been introduced among the natives, thus spreading the moral plague of our country, and plunging deeper in ruin the already degraded idolater.

The triumphs of the church have been lessened in consequence of her pecuniary resources being swallowed up by a baneful custom. Every section of the church, which is at all engaged in missionary enterprise, complains of the want of means to send the gospel to the heathen, and to furnish instruction to the millions, both at home and abroad, who are "sitting in darkness and in the shadow of death." Africa in the midst of the millions of her swarthy sons, lifts her chain-bound hand, and implores spiritual liberty. The Continent of North America, peopled and swarming with our own countrymen, demands spiritual aid. The islands which stud the Pacific and Southern Oceans, invite us to their sea-girt shores. India, wrapped in darkness, with her hundred million voices, demands the word of life. China now throws open her expansive arms to embrace the Gospel. Every echo round her hills—every wave that lashes her shores, calls on the churches of Britain, "come over and help us." From the torrid to the frigid zone—from the Southern to the Northern pole—from Ireland, withering under the influence of a deadly superstition, to Ireland's antipodes—"where *Satan's seat is*"—from a world's ruined and wretched, and perishing inhabitants, a loud, a deep, and universal cry is going up to "The Lord of Sabaoth!" That cry reaches to us and implores our interposition. And why is not the call responded to? Are there no hearts that burn with a Redeemer's love? Are there no spirits which yearn over the miseries of the Heathen? Ah! yes, there are many—many who have made noble efforts—who have made great personal sacrifices; but still, a mere fraction of our world's population is supplied with the bread of life. And why? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Professing Christians waste upon their lusts the means necessary to the accomplishment of this hallowed purpose! The church lays her hundreds on the altar of God, but she presents her millions at the shrine of Bacchus! To promote God's glory—to extend Christ's kingdom—to elevate immortal millions to the throne of God, many professors of religion dole out a few miserable sixpences; while to gratify their own desires, they cheerfully pay their pounds. Is this an exaggerated picture? Would that it were so, but alas! it is truth, sad melancholy truth, although very far short of the whole truth. The fact, however, being clearly established, that the ordinary use of intoxicating beverages has injured the church—to what extent eternity only will reveal; it would be a truism to say, that while this practice obtains, the same evils will result; remove the cause then, and the effects will cease. Let professing Christians put away from their lips and from their tables, all inebriating liquors, then shall the church prosper, her usefulness shall increase, and she shall "go on conquering, and to conquer." Her resources being no longer drained into unhallowed channels, and the flood gates of Christian liberality being thrown open, abundant means shall be furnished to send the gospel to the millions of

the heathen who are perishing in ignorance. When this shall be, and not till then, the church shall appear in her glory, "Fair as the moon, clear as the sun, and terrible as an army with banners."

Here it may be said by some persons, we have no influence—we are "little and unknown;" and no good will result from our abandoning the practice which you deprecate. However limited the circle in which you move—however small the amount of influence which you really or apparently exercise—however little good you may instrumentally effect—your duty is not in the slightest degree altered thereby. Your duty is to do "the will of the Lord" irrespective of consequences or of results. We may remark, however, that every person's example, to a certain extent influences others; silently, but powerfully, it operates where precept fails, and where the voice of admonition is unheard. You *may be* eminently useful; altogether unprofitable you *cannot be*, if faithful. If only one person were profited directly through your instrumentality, what a vast amount of good might follow. As when the waters of a lake are agitated, the agitation spreads—wider and wider the eddy rolls, until it reaches the shore, and the last wave dies upon the strand; so the influence exerted on one person, may be communicated to many—these in their turn may influence others, and in eternity, thousands may rise up to call those blessed, whose "patient continuance in well-doing," is overlooked by the world, and by many in the church. Let it, however, be borne in mind, that though we may be denied the honour, and the blessedness of being eminently useful, our duty remains unchanged; which if we do, we shall not fail to secure the approbation of Him, who said of one who did little for the cause of God, "She hath done what she could."

Christianity not only requires its professors to desire the prosperity of the church, and the spiritual welfare of their fellow men, which objects are inseparably connected; but also to seek the increase of human happiness, by lessening the aggregate of that misery which is only temporal, by feeding the hungry, clothing the naked, lodging the homeless, and wiping the tear from the eye of the mourner. We may profess to love the Redeemer, but where these practical proofs of our love are wanting our professions go for nothing, for "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? When we know that distress abounds—and when many of God's people are suffering want, and we waste in needless indulgences, (to use a very moderate expression) what would to a certain extent afford them relief—we ask how dwelleth the love of God in us? We may say we love God, we may think we do so, but the proof is wanting. What is religion? It is not frames and feelings—it is not notions, or opinions which we may have in our heads. "Pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their affliction, and to keep ourselves unspotted from the world." If this be religion, or any part of religion, then we say, there are many persons who make a great deal to do about it, who if tried for being religious, would be found "not guilty." Do any enquire, "*is there a cause?*" Go dive into the cold damp cellar, or ascend to the wretched garret—go visit the abodes of adversity, and hold converse with the daughters of affliction. There will be found the lonely widow, and the hungry orphan—there will you see the strong man bowed down by the pinchings of poverty, and the fair cheek withered and faded by the blighting influence of want and disease. There will you find a whole family retiring to their chilly couch, to drown in sleep the cravings of nature! *These will furnish a reply.* And who that possesses the feelings of a man, much less of a Christian, after witnessing such scenes, while the last sigh of a broken heart, while the widow's prayer, and the orphan's cry, yet rung in his ear, could return to wash down his dainties with costly fluids? And let me tell you such cases are numerous, in this, and in every town in the kingdom. Let it not be urged to palliate the sin of indifference to the wants and welfare of our fellow-creatures, of which too many are guilty; we are taxed for their support, and a house stands open for the poor. The maternal feelings which bind a mother to her babes—

the nobleness of spirit which clings to the wreck of its independence—the reminiscences which linger about the home of our youth, and bind us to the scenes of felicity long passed away—are sacred, and ought to be treated with respect. It is not the noisy crowd of beggars who throng the streets, or ply for alms from door to door. It is not even the inhabitants of mendicities or poor-houses, who most require, and are most deserving of relief. The real objects of charity must be sought for to be found. But, alas! their numbers make them to be easily discovered. Are you the followers of the Redeemer? “Let the same mind be in you which was also in Christ Jesus,” who left his throne of light and glory, and from the bright abodes of blessedness came down to our world to seek after the wretched and miserable, and blind and naked, and lost sons of men. Let us imitate his benevolence and self-denial, so shall we obtain his approbation. At the last and great tribunal, to us it shall be said, “I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, I was sick, and in prison, and ye visited me, naked and ye clothed me. Forasmuch as ye did it unto the least of these my brethren, ye did it unto me.”

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NOTES ON TEXTS OF SCRIPTURE.—No. II.

MATT. XI. 19., XIII. 33, 44, 52.

THE next passage to which we direct the attention of our readers, is one to which great importance has been attached, by the advocates for the use of intoxicating drink, as a common beverage. It is important, as containing reference to the personal habits of him who was “holy, harmless, undefiled, separate from sinners,” and who hath left us “an example that we should follow his steps.” The passage is this,—“The Son of man came eating and drinking, and they say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.”—Matt. xi. 19.

These words form part of our Lord's remonstrance against the Jews for their conduct towards himself and his forerunner. They were displeased with John the Baptist because he abstained from the ordinary food and drink of the country, and when Jesus Christ partook freely of these, they found fault with him for doing the very thing which they professed to have wished John to have done. We shall have occasion to speak of John's abstemiousness in our note on Luke i. xv. Meantime we examine the charge made against the Saviour, and the grounds of it. Infidels willingly admit its truth, and many professing Christians allow too much ground for it. “The Son of man came eating and drinking.” This clause presents a contrast with that in the former verse, “John came neither eating nor drinking.” There is here plainly an hyperbolical expression, and that used regarding the Saviour is its opposite, and signifies living like other men. In order to understand the course pursued by the Saviour, we must know something regarding the common practice of the Jews in his time, in reference to food and drink. The statements of writers on Biblical Antiquities, are general and unsatisfactory on this point. In Professor Jahn's excellent work on this subject, only a few remarks are made regarding beverage (sec. 144), and some of these are incorrect. It is a just remark of Dr. Grindrod (Bacchus 1st Ed. p. 465), that “it is impossible to ascertain the precise nature and properties of the liquors made use of by the temperate Jews, as common articles of diet.” We cannot allow then that there is any proof in this text that the Saviour drank intoxicating liquor. Some insist that there is no proof from Scripture that the Saviour ever drank wine at all. It cannot be satisfactorily proved that he did, but we insist not on this. All acknowledge that there was un-intoxicating wine in common use, and when we allow that the Saviour drank wine we must be understood to refer to this sort, and there is no proof to the contrary. Some of the Jews might prefer that which was intoxicating, but it is extremely unlikely that he would countenance them in this choice, and partake with them, and we have no proof that he did. But some will insist that the

evidence of the Pharisees (Luke vii. 30) is somewhat satisfactory as proof that the wine was intoxicating. We must be allowed to say that we attach very little importance to such evidence, although it were given in much more decided terms than it is. They said,—“Behold a gluttonous man, and a wine-bibber.” This charge does not prove the thing needed by our opponents, but it proves too much for them, if it can be admitted as proof at all. It merely asserts that he ate and drank to excess, without specifying the quality of the food or drink of which he partook. In this view it is defective. Kainoel, a distinguished German Commentator, gives the expression, “a man given to feasting and wine,” and quotes Deut. xxi. 20, as containing an expression the same in meaning. The Hebrew words (*Zoleel* and *Sobhee*) in that passage, are not rendered in the Septuagint translation of it by the words in the passage under discussion, but they are probably similar in meaning. And what was the punishment under the law for the person to whom this character belonged? He was to be stoned to death. The Pharisees maliciously assert that the Saviour is like him, but we hope few of our opponents will join with them in this slander. It obviously goes too far for them. We leave them to make the most they can of the evidence of their friends the Pharisees. We suspect it will not be very serviceable to them. We conclude that the assertion of the Jews is a malicious slander, and that no evidence can be adduced from this passage that the Saviour used intoxicating drink. It by no means affects the conclusion to which Professor Stuart (of America) comes, after an elaborate investigation of the whole subject, namely, “that no precept, and no example can be brought from the Scriptures, to show that the habitual use in any way of liquor, properly called intoxicating, is allowed.” (See his Essay on the Prize-Question, Glasg. Ed. p. 24).

We have now examined every thing in this text which falls within our province, and, therefore, though much diversity of sentiment has been expressed in reference to the concluding clause, we content ourselves by quoting merely the paraphrase on it by the excellent Dr. Doddridge:—“But, nevertheless, true wisdom has still been justified and vindicated by all those who are indeed her children: and they who are truly wise and religious must needs approve this beautiful variety in the conduct of Providence; and see that the difference in our manner of living suits the purposes of our respective appearances; and is adapted to promote the general design of God’s glory and man’s salvation.”—(See his Family Expositor in loc.)

The next passage we examine contains a reference to leaven, and it is on this account that we notice it. “The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” Matt. xiii. 33. This is one of the parables of our Saviour, and its general meaning is obvious. A small portion of leaven spreads itself gradually, till it pervades the entire mass into which it is cast, and assimilates it to its own nature. So the gospel, secretly, but with steady progression, extends through all the faculties of the soul, and all the kingdoms of the earth, assimilating to its own heavenly principles the prevailing sentiments and feelings of men. The word rendered leaven (*Zumee*) is perhaps uniformly referable to bread in the passages of the New Testament where it occurs. We have examined all the passages, and such seems to us to be its application. We must not infer from this, however, that it cannot be used in reference to liquors. Its proper meaning is ferment, and it may be used indifferently in reference to fermented bread or fermented drink. One of its derivatives has obviously this general application in Cor. v. 8, where the Apostle, alluding to the Passover, enjoins the Corinthians to keep the feast “with the unleavened bread (*en azumois*) of sincerity and truth.” *Bread* here is a supplement in our version, and the adjective rendered unleavened is in the plural number, and the proper rendering is *unleavened* or *unfermented things*. The Alexandrine version of the Old Testament, which is written in the same idiom with the Greek New Testament, employs this word (*Zumee*) in the translation of Exodus xiii. 7,—“Unleavened bread (*azuma*) shall be eaten seven days; and there shall no leavened bread (*zumoton*) be seen with thee, neither shall there be leaven (*zumee*) seen with thee in all

thy quarters." It is very fully proved in the *Scottish Temperance Journal* for November 1841, and for April 1843, that this prohibition extended to liquor as well as bread. In the former of these articles the middle clause of the verse just quoted is rendered, "*there shall not be seen with thee anything fermented.*" This article was written by the present writer long before he happened to see Professor Lee's Hebrew Lexicon, but the definition given by Dr. Lee of the Hebrew word (*hametz*) is in precise accordance with this rendering. He defines it,—"*Any thing fermented, particularly bread, leavened.*" With a slight change in the vowel points, the radical letters being the same, it is found in Numbers vi. 3, and is properly rendered vinegar. If the Alexandrian translators understood the original properly in Ex. xiii. 7, (and we have reason to believe they did) they must have regarded the word in question (*Zumee*) as applicable to liquors. We find accordingly that Lexicons, not specifically for the New Testament, but for the Septuagint also, and the Greek language generally, give a correspondingly extensive signification of the word. Schrevelius gives it, "*ferment (fermentum)*" and Dr. Donnegan defines the adjective immediately formed from it,—"*leavened; in a state of fermentation; fermented.*" This last definition would be better, we think, if the last word were first, and the first last.—The words rendered leaven in the Scriptures are often misused in temperance publications, from their bearing on the subject of the Jewish Passover, and as the passage now considered was the first that came in our way, in which that word occurs, we have examined it more particularly than the passage itself requires.

Frequent references are made in the Scriptures to treasures hid in the field, and we know, that both grapes and wine were stored under ground. Thus preserved, the grapes continued sound and juicy, and the wine remained unfermented; for, it is well known, that heat is indispensably necessary in order to vinous fermentation,—it will not take place at a temperature of 32°. "The kingdom of heaven is like unto treasure hid in the field; the which when a man has found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44. "Which bringeth out of his treasure things new and old."—Matt. xiii. 52. The former of these passages probably refers to the concealment of gold and silver under ground, which, from time immemorial has been common in Eastern countries. Dr. Adam Clarke, however, objects to an explanation of it from this circumstance, and understands it of "a gold or silver mine." We have no mention of such mines being wrought, however, in Palestine, and we have abundant information of the practice of concealing valuable articles under ground. On the second passage, it is well remarked by the Rev. Albert Barnes, an American commentator, that "treasure here means a place of deposit, not for money merely, but for any thing necessary for the comfort of a family." Indeed, in the former passage, it is not necessary to limit it to precious metal, but it may be properly understood of other valuable articles. Josephus (*Antiq. vii., xv., 3.*) mentions, that immense wealth was concealed in the sepulchre of David, by his son Solomon, and that Hyrcanus, the high priest, in a time of public emergency, took out 3000 talents, and from another room, afterwards, Herod, the king, extracted a great deal of money. Ezekiel, (*ch. xxviii. 4.*) alludes to hid treasures,—"*Thou hast gotten gold and silver into thy treasuries.*" So Daniel, *ch. xi. 43.* The Hebrews were, probably, first led to hide treasures under ground, for the purpose of securing their wealth, during their wars with the Philistines, or in similar early periods in their history of anarchy and danger. Corn, wine, oil, articles of clothing, &c., constituted their treasure. "After the grain is winnowed, (says Dr. Paxton, *Illustrations of Scripture*, vol. i. p. 156., 3d. ed.) they lodge it in subterraneous magazines, as was formerly the custom of other nations; two or three hundred of the receptacles are sometimes to be found together, the smallest holding four hundred bushels," "The same necessity, (says the Rev. R. Jamieson, *East. Mann. New Test.* p. 223.) which led to the concealment of their gold and silver in the bowels of the earth, suggested to the natives the expediency of committing to the same faithful custody, as much of their other effects as could be spared from immediate use; and what

was at first resorted to only in the most dangerous and unsettled crisis, as the best means of placing their property beyond the reach of untoward accidents, was afterwards continued in more peaceful times, from the feeling of security attending it, and became the common mode in which people of all ranks preserved their valuable commodities,—the opulent, their luxuries,—the traders their merchandize,—the farmers, the precious fruits of harvest,—vast quantities of grain, oil, wine, honey, and apparel, have been discovered thus hoarded up in subterraneous cells, several hundred of which have been found in the same field." These statements are fully borne out by facts, furnished by writers, both sacred and uninspired. Horace (Epist. Lib. 1. ch. vi., ver. 40—44.) alludes to the vast treasures of L. Licinius Lucullus, in a passage thus translated by Francis:—

"——— Lucullus as they say,  
On being ask'd to furnish for a play  
An hundred martial vests, in wonder cried,  
Whence can so vast a number be supplied?  
But yet, whate'er my wardrobe can afford,  
You shall command; then instant wrote him word,  
Five thousand vests were ready at his call,  
He might have part, or if he pleas'd take all."

Lucullus, after being quæstor in Asia, probably, introduced Asiatic refinement among the Romans. Jeremiah says of Ishmael, the son of Nethaniah, that he spared ten men who said, "Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey."—(Jer. xli.9.) Jesus Christ says, (Matt. vi. 19.)—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." That garments are here referred to is evident, from the mention of moths, but the word rendered *rust*, signifies, generally, that which eats or consumes, and is by some supposed to imply, that corn formed part of the treasure. Rosenmuller and Kuinoel understand, it of the corn-worm. The former of these commentators remarks, that "corn *wine*, oil, apparel, and other things among the Orientals, are preserved in the field, in subterranean caverns." Doddridge understands a reference both to grain and gold, and accordingly paraphrases thus:—"a devouring canker may consume your corn, or may corrupt the very metals you have hoarded." Bloomfield properly understands it, "to denote, that *corruption* to which moveables of *every* kind are subject." Josephus (Wars vii., viii., 4.) says, that in the fortress of Masada was laid up corn in large quantities, and *wine* and oil in abundance, with all kinds of pulse and dates, and these fruits were found in excellent condition, when the place was taken by the Romans, which was little short of a hundred years after they had been stored up. It were easy to multiply quotations of this sort, but let those given suffice. It is easy to perceive the beauty of our Lord's parable from the facts adduced. Individuals possessed of much wealth, might secure it under ground, before going to the battle field, without revealing the fact to any one, and if they fell in the field, their treasures would remain concealed. Or, in peaceful times, a person might die suddenly, without having an opportunity of telling others where his treasures lay. Some one might afterwards be fortunate enough to discover such treasures. The grottoes, which contained them, being "in the form of an oven, gradually enlarging towards the bottom, with one round opening at top," it was impossible for the discoverer, by a hasty inspection, to ascertain the precise value of the treasure; he might have such evidence, however, as to convince him that it was vastly important, and he would naturally conceal his discovery, till he possessed himself of the means of purchasing the field where it was hid. It is remarked by Dr. Bloomfield, on the authority of a passage, cited by Wetstein, from the Mischna, "that the Jewish law adjudged all the treasure, found on land, to be the right of the then proprietor of the land." Hence our Lord's mention of the purchase of the field. The universal belief, that immense treasures remained yet undiscovered in the field, accounts for that desire, or rather passion, to seek for hid treasures, which is so prevalent among the inhabitants of Oriental countries, and which, the Saviour intimates, as proper, to be imitated by those who seek to obtain the inestimable blessings of the gospel.

CHRISTIAN  
TEMPERANCE CHURCH,  
HULL.

We are happy to inform those persons who are interested in the welfare of this Church, that the new Hall, &c., is now roofed, and God willing, in a few months will be completed. In order that our friends at a distance from the town, may form some idea of the building, we have thought it right to insert a description of it in the pages of our magazine.

The ground chosen for the Hall, &c., is in Paragon Street, near Chariot Street, and consequently, is in the midst of a dense and rapidly increasing population. The Hall will be on the ground floor, and is, within the walls, 55 feet by 33 feet, and 14 feet in height. It will be fitted up with backed seats, tables, &c., and will have adjoining it, a committee room, a room for the use of females, and a small kitchen, for the boiler and tea apparatus generally. The platform, which will be placed at the North end of the building, will be raised three or four feet above the floor, and be so fitted up, as to seat a considerable number of persons. The chair will be placed in the recess, at the back of the platform, and the rostrum for the speaker, will be in the front of the President's seat. The Chapel which will be the same size as the Hall, viz. 55 feet by 33, and 20 feet in height, will be over the Hall; access to which will be obtained, through the medium of staircases, placed in wings, to be erected on each side of the building. There will be a gallery in front of the pulpit to seat about 100 persons, and an orchestra, at the back of the pulpit, for the singers. The pews will be formed in three circular tiers on the side, and two tiers down the centre, with two aisles. There will be a vestry for the use of the Pastor of the Church, in the Western corner of the building, and such other conveniences as will make it one of the most compact and convenient buildings for its size, that we have in the town. The estimated expense of the whole, including the land, will be under £1100, towards which, it is hoped, a considerable sum will be raised by subscrip-

tion, the remainder to be obtained by a mortgage.

Having given a brief description of the premises, we may now state, that we have, as a church, a peculiarly strong claim on the benevolence of all christian Teetotalers. The church and congregation which will assemble within the walls of this new house of prayer, will consist of persons generally attached to the principles of true temperance, and of some who have happily escaped from the misery consequent on intemperance.

Four years since, the necessity of having a church formed in Hull, every member of which should be required to be an abstainer from strong drink, was talked about by two or three warm friends to the Temperance cause, but it was not till November, 1839, that any decisive steps were taken to accomplish the point. In that month about six persons met in church fellowship, three of whom continue with us to this day. One who was with us at the commencement, is now in America. One has become a member of the church under the care of the Rev. N. Hall, and the other has left the cause of Temperance and religion altogether. With the persons above referred to, the Christian Temperance Church commenced, and without having made the slightest attempt to cause *divisions* in any other christian church in the town, it has continued until now, witnessing the truth as it is in Christ Jesus, and striving to snatch from the flames those who have been victimised at the shrine of the *national idol*.

The church is formed on the *congregational*, or New Testament principle, and is governed by the Pastor and six Deacons, who are chosen by the members in meeting assembled. Persons who are desirous of serving God, and who give satisfactory proof of such desire, may, *without signing the Total Abstinence pledge*, be admitted to a church meeting for three months, at the expiration of which period, if there be no reason to doubt their sincerity, they may, on signing the pledge to abstain from strong drink, be presented to the church, the members of which have a vote upon their becoming an accredited part thereof. If on being presented, a majority of the members confirm the decision of the Deacons, such candidates are admitted by the Pastor to full communion with

the church, after which the Lord's supper is administered. From this church no member can be expelled, without the concurrence of a majority of the church, the Deacons only having the power to examine cases of delinquency, and report thereon to the church, by the votes of a majority of whom, an offending member can only be cut off from communion with us. This we presume is a disciplinary arrangement, perfectly in keeping with the practice of the primitive church, for even the Apostles claimed not the right to receive and expel members irrespective of the church generally.

When the Tabernacle was occupied by our people, we commenced a Sabbath school, which promised to be a nursery for the church, but owing to a want of efficient teachers, and a proper place for teaching, it was obliged to be abandoned. The new Hall will, however, form an admirable place for a Sabbath school, and therefore as soon as possible after the opening services, we shall commence again the work of juvenile instruction.

In carrying out the great principles upon which our church is based, we have had to contend with considerable opposition. This opposition, however, has not arisen so much from open hostility, as private effort. Many professing christians deeming, we suppose, the existence of a perfectly sober church, a living condemnation of those churches, the members of which are allowed to use the drunkards' drink, have not only refused to assist us, but have endeavoured to pour upon us unmerited obloquy and contempt. Amidst all, however, we have been enabled to stand, having been cheered by the presence and blessing of Israel's Jehovah.

We now therefore call upon the friends of Temperance, to encourage us in our work of faith and labour of love, by forwarding a donation in aid of our building fund, or rather towards helping us to deliver those "who are drawn unto death and ready to be slain." To refuse aid for carrying on so sacred a cause, would be, in point of fact, a determination on your part, not to pity and save those who are ready to perish. Should drunkards be allowed to perish through your refusal to afford us those means, which, by the blessing of God, may effect their liberation from the slavery of Intemperance, and lead them home to the cross,

can you, will you be *guiltless* in the sight of God?—While the bones of such unhappy persons are consuming amidst the silence and putrescency of the grave,—while their deathless spirits are drinking the bitter cup of Jehovah's displeasure, while their widowed wives, and orphan children are pouring their wailings in your ears, can you expect to escape all condemnation. Will not the blood of these wrecked but deathless intelligences be required at your hands? Let conscience speak, and attend to its warnings, and you will not hesitate a moment as to what is your duty. Any sum that may be forwarded *per post office order*, or otherwise, to the Editor of this work, 2, Great Thornton Street, will be duly acknowledged in our pages, and also in those of the National Temperance Advocate.

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## RESULTS OF MODERATE DRINKING.

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NARRATIVE BY THE REV. JAMES SHERMAN,  
LONDON.

J. B. was the friend of my youth; we loved one another much. He corresponded with me as his David, and I with him as my Jonathan; and, like Jonathan, he showed his love by substantial proofs of kindness. At that time his family, as well as myself, believed his piety to be genuine. He traded as a Blackwell-Hall factor in the city, with the most encouraging prospects of realising in a few years a comfortable independence. But in the midst of his prosperity, he commenced the use of a little intoxicating liquor. He never intended to go beyond reasonable bounds; drunkenness, I believe, was as far from his thoughts and wishes as it can be from any of yours; but having taken it at one part of the day, he thought it would do him good to take it at others. Morning, noon, and night soon presented their claims; till, though seldom in a state of actual intoxication, he was on the verge of it. He began to neglect his business—to prefer their company to that of his family—to expend the profits of his trading—and he became a bankrupt. Affliction seemed to soften him, and his friends hoped had effectually wrought a

reformation. His wife's pious parents again set him up in business in another line, and away from all former companions. But no sooner did Providence favour him, than he began to drink again, and again failed. So inveterate was the habit, that he sold and pawned everything within his reach, till he stripped his wife and children of their clothes, and then left them to provide for themselves. He wandered about in London, obtaining a scanty and precarious subsistence by begging, carrying a parcel, or holding a horse, till he became so wretched that he returned to his poor heart-broken wife, and begged her once more to take him in. She was a tender-spirited and pious woman; and as he exhibited some symptoms of repentance, she thought mercy might yet reach and restore him, and she gave him an asylum. Disliking to make her misery known, she strove to support herself and children by going to wash or char for eighteen-pence a day, or by a little needle-work which some kind friends would send her. But though he had reduced her so low, such was the inveterate habit, that he again stripped her of everything he could take, and went away. I believe he again returned after some time and was again received; but again robbed and deserted her.

After several years had elapsed, when I had concluded a Sabbath-morning service at Spa Fields, he came into the chapel-house, and begged to see me. He was so emaciated, altered, and wretched, that, had he not told me his name, I should not have known him. I burst into tears at the sight of my once happy, honoured, and respected Jonathan, now clothed in rags, despicable in appearance, and the very servant afraid to let him in at the door. He opened to me such a scene of misery through which he had passed, and such tortures of mind which he was then experiencing, that my heart melted within me. The text that morning had been "The precious blood of Christ." He seemed to repent sincerely, and to lay hold of the cheering truths of that sermon. I relieved his wants, prayed with him, and besought him to see me again. But, alas! liquor so bewitched him, that he came no more to me, but pursued his course to destruction. I heard nothing of him for some years, till I received a letter from him stating, that

he was a prisoner in Coldbath-fields' prison for theft. When I arrived at the prison, he related to me and the humane governor, a most fearful tale of misery and vice. The love of his favourite beverage induced him to work his passage to Guernsey, where he could obtain it for a trifle. There he engaged himself either to ferry or row a boat; and by being exposed to the weather, and enduring great fatigue, with constant drinking, he was seized with serious illness, and confined in the hospital. After a lapse of time he recovered, and was sent to England. But being now without home or friends, his situation was most deplorable, and the precarious subsistence by begging soon failed him. He had not slept in a house for many nights, and he stole an article in order to gain the covert of a prison. He was sentenced to transportation for seven years. But the governor finding him an educated man, and his conduct becoming, placed him after a time over the children of the prison, to instruct them. While stimulants were kept from him he was humble, patient, and diligent; and by the recommendation of the governor, his sentence was commuted to six months' imprisonment.

After he left the prison, I endeavoured to set him up in a little way of business; but drink tempted him again, and I have never seen him since; but I understand from his daughter, whom God has graciously preserved, that he is still a wanderer upon the earth. His poor wife, exhausted by labour to which she had never been accustomed, the victim of disease occasioned by his vices, and broken-hearted by her sorrows and sufferings, died about five years ago, an object of deep commiseration for the wrongs inflicted upon her by her liquor-loving husband. Doubtless, if the veil could be removed which many families throw over the habits of some of their members, numerous cases, similar in their results, though differing in detail, might easily be found.

Who, after reading this affecting narrative, can again raise to his lips the intoxicating cup? Who can refuse, after this, to say to the accursed poison,

"With me thou shalt never

Be suffered to rest;

Avaunt then for ever

Society's pest."—ED.

## A PARABLE FOR THE DRINKING PUBLIC.

— Near the village a calf ate freely of the branches of a poisonous yew in the corner of a field. The calf died. The proprietor, a moderate-drinking clergyman, sent a man, who happened to be a teetotaler, with strict orders to dig up the tree by the roots, and cast it out of the field.—*Mr. Smith. Scottish Temperance Journal, No. 36, May, 1841.*

The teachers of morality have often found it expedient to convey its lessons by means of parables. Every person has his prejudices for good or for evil. It is impossible to be without them, constituted as our minds are. They grow with our growth and strengthen with our years. In many cases they become so strong as to shut out from the reflecting faculty those considerations which are calculated to uproot them when these are presented in the shape of direct statement, and in such circumstances it becomes the part of wisdom to get access to the judgment by some other way. The parable has been often employed with eminent success in conveying instruction and reproof when prejudice or self-love would have made any other mode ineffectual. The mind, for the time being, is divested of its besetting influences, and is led to look at the truth in its own light. It may be the conduct of others upon which we are called to pass judgment in order to condemn a sin or fault of our own; or it may be our own procedure in other circumstances evolving a principle of action which we habitually contravene to which the moral is pointed. Our motto is of the latter description of parable. We have it recorded as a historical fact that the above-named quadruped, attracted by something in the leaves of a shrub with which it came in contact, ate of the same and died in consequence. Its owner, rightly judging that the same cause would produce the same effect, and fearing that others of his live stock might share the same fate, wisely ordered the complete extirpation of the dangerous vegetable and its total destruction, which order was summarily fulfilled. It might have been pleaded in favour of its continuance, that this was the first death it had caused—that the blame was the calf's—that the

yew was an ornament to the place, and that the foolish conduct of one or even of many calves, was no adequate reason for depriving the rational public of that which made the face of nature more lovely and attractive; and no doubt all these considerations had their due weight in the mind of the calf's master, but all was of no avail. The property he had lost was more valuable than the shrub; he had no reason to believe that the dead calf was a more stupid animal than the present or future generation of calves, and he had, therefore, no guarantee for the entire safety of his live stock so long as it stood in the field; he, therefore, wisely, properly, and prudently ordered its removal, root and branch.

Many, we believe, will commend the conduct of this minister who, in a matter of more importance, act on an opposite principle, and we doubt much if even the minister himself would, in this matter, evince the same prudence and decision although circumstances should call upon him to do so. There is a poisonous product of man's invention which society has chosen as one of its chief embellishments that has brought many of our friends and acquaintances to a premature grave; but in place of removing it, as was done to the yew, it has been continued, cherished, and commended as if it never had done anything wrong. The life of a wife, a son, or a servant would appear to be of less value than that of a calf, for we have known persons lose one or other of all these relations by means of intoxicating drink, and yet continue to show the same attachment to the drink, and to hold the same good opinion of its moral character as if it had done them a positive favour. This cannot have been from the low value they set upon the individual victimised; humanity and common sense forbid such a supposition. A man surely sets more value on the life of a fellow-creature, to say nothing of relationship, than he does on that of an irrational animal. Such conduct must, therefore, proceed from the value set upon the instrument which caused the death. The loss of an ornamental shrub can be got over without feeling any pangs of regret, but the loss of a beloved beverage, with all its associations of mirth and sociality, is a sacrifice too great to make, even although the preservation of life, character, condition, and

even heaven itself should be suspended on it. It is easy dealing with noxious shrubs—the eye alone is the loser—but when whisky is the delinquent, it finds an advocate in appetite, in prejudice, in habit; a host of lies, the product of its native deceitfulness, present themselves to the mind in the guise of truth, and plead for its acquittal, so that the evil is allowed to remain to entrap the young and thoughtless, to lay the bodies of its matured victims in the cold grave, and to send their souls into the blackness of darkness for ever.

The number of those who die in consequence of using these drinks in our country is supposed to be thirty thousand annually. We do not think the estimate beyond the truth, but should any be of a different mind, we can spare a deduction and still leave a sufficient number to raise a supplicating wail in the ear of the public, which should cause it to consider the matter more deeply than it has yet done. The ravages of the cholera in this country created a sensation of fear and insecurity throughout the land, and all preventive means that could be devised were put in operation to stay its progress, but we have among us a more fatal pestilence, the cause of which we well know, and shall nothing be done to remove it? We sometimes wonder if, in hearing the evil effects of drink among their friends and neighbours, or in reading the many frightful accidents caused by it recorded in the newspapers, the consciences of those who patronise and encourage it are quite at ease; if they make no whisper in their ear, saying, "see what your friend has done? hell has opened its gates to receive another of his victims. You know it, and still he is your friend, the friend of your bosom, the friend of your family; will you continue after this to have any fellowship with such a destroyer, who treats his warmest admirers so ungratefully, and who exists, like the great adversary, only to do evil?" If we are assuming too much in thus suspecting the occasional movement of conscience among the friends of strong drink, we hope they will pardon us, and, in order that our parable may subserve this end, we beg them calmly to consider it, and, inasmuch as the life of a human being is of more value than that of a calf, to act out its principle in the matter of intoxicating drink. If they do not,

we teetotalers wash our hands of the blood of all its future victims, and leave those who make, sell, and use it, for they are all alike guilty, in the hands of him who will judge righteous judgment. *Scottish Temperance Journal.*

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### Review.

*The Manifold Evils of Intemperance; a lecture delivered in Zion Chapel, Newtonards, Ireland, by the Rev. Henry Harrison. Green, Belfast, p. 16.*

This excellent lecture is from the pen of a talented minister of the Methodist New Connexion. There are many passages in it which reflect great credit both upon the head and the heart of the writer. Our leading article, in the last number, was extracted from this admirable lecture, and will, we trust, induce many of our readers to possess themselves of the pamphlet from which it was copied. Such efforts, on the part of Christian ministers, to arrest the progress of intemperance, are worthy of the highest commendation.

*The Physiological question; being the Report of a Medical Discussion, held at Framlingham, Suffolk, March 29, 1843, between F. R. Lees, Ph. D., and Wm. Jeaffreson, Esq., surgeon, (the challenger,) on the nature and uses of Alcohol. W. Brittain, Paternoster-row, p. 36.*

The discussion, of which the above pamphlet contains a very lengthy and interesting report, took place in consequence of the Framlingham surgeon having stated his conviction, "that our teetotal advocates knew nothing about the physiological part of the temperance question," and that, "as teetotalism had assumed such a *daring*, he, as a medical man, could not any longer put up with it without rebuke." In order, therefore, to gratify the cravings of the surgeon for public debate, Dr. Lees stepped into the arena of controversy again, and, as we expected, when we first heard of the rencontre, successfully vanquished the opponent of "these *daring* teetotalers." In the report of the discussion, we are presented with a very copious report of

two admirable addresses by Dr. Lees, in which the views entertained by all intelligent teetotalers are clearly stated, and defended with a "great power." The doctor, having noticed the admissions of the best writers, that alcohol—1st operates as a poison, in two distinct ways; 2nd, that it retards the change of matter, consequently arrests digestion, and prevents the nourishment of the body, which requires the removal of the old, and the supply of new matter; and, 3rd, that it diminishes strength, by destroying those conditions on which mechanical force depends for its development; thus proceeds:—

"The body is not merely a vegetable apparatus; it is also a nervous, and vital structure, and requires vital warmth, as one of the conditions of its existence.

"Life (as seen in the egg) is only developed under a certain temperature; which is just as necessary to its continuance as its commencement. Had man been merely a vegetable, the circulating fluid might have been as cold as the juices of plants; but as a vital being, warm blood is essential to the process of nutrition and life. Accordingly we find that ample provision is made for securing this object in animals, under vast varieties of circumstance and climate. Animal heat, like that of the ordinary fire, depends upon combustion; a combustion, however, unattended with flame. Two things are requisite for its production, namely, a combustible material (fuel) and a supporter of combustion (oxygen gas). Thus, in the candle, lamp, and fire, you have the wick, the oil, and the wood, as fuel to be burned. But unless you allow a free access of air (containing oxygen) the candle or fire will burn dully, and if the air be totally excluded (as by putting a candle under a glass case,) the flame will rapidly go out; in fact, it will be suffocated by depriving it of oxygen, which supports its combustion. This is equally true of animal heat, and its generation in the animal machine. Now we find that the external world is arranged with beautiful adaptation to this new want of the living system. Our food furnishes not only the four-fold compounds for nourishment, but also certain three-fold compounds for fuel. The latter substances (such as gum, sugar, starch, fat, oil, &c.) are composed only of carbon, hydrogen, and oxygen; the former have

nitrogen, or azote, in addition. Non-azotised food, however, is not the only source of animal fuel—for the nitrogenised or nourishing part of food, after it has become vitalized, eventually dies and becomes waste lifeless tissue. In the metamorphosis of this tissue, it is made to yield up its nitrogen or azote, which is carried off by certain excretory organs, when the remainder of its elements become elaborated in the liver, going to the formation of bile, and thus fulfilling indirectly, in their decay, the same uses as the non-azotised principles fulfil more directly. What wonderful economy and wisdom are displayed in these arrangements!

"Thus the food supplies (either directly in its non-azotised elements, or indirectly by the decay of the tissues formed and nourished by its nitrogenised principles,) all the fuel or combustible materials to be burned in the vital lamp. The liver may be viewed as a patent laboratory (or grate) wherein the fuel is collected and prepared, and reduced to the form best adapted for combining with oxygen, and producing animal heat.

"The questions now arise, whence do we obtain the oxygen or supporter of combustion, to keep the animal fire burning brightly?—and by what means is it introduced into the system?

"The oxygen used for this purpose is chiefly obtained from the atmosphere, which contains about 20 per cent. of it. This, for nature is always right, is just the proper proportion for animals, departure from which would be injurious. Had the air only 10 per cent. of oxygen, we should be suffocated—and hence every habit or agent which prevents this due supply, must as a constant condition, be pernicious.

"This oxygen is introduced into the system by RESPIRATION. Hence, in the language of Liebig, p. 335, "animal heat is highest in those animals whose respiration is most active. The lungs and skin form the apparatus destined for bringing it into contact with the blood. Thus—just as, if there be sufficient fuel, the fire burns and glows vividly when you introduce an extra amount of oxygen, by the play of the bellows—so when, under the power of exercise, the natural bellows of the lungs have fullest play, the internal combustion proceeds most rapidly. The iron in the blood-globules

is supposed to perform an important part in this process. Liebig calls them "CARRIERS OF OXYGEN." The iron absorbs oxygen in the lungs, becoming a *peroxide*, and conveys it through the arterial system, as an element essential to vital life;—in the capillaries, or hair-like extremities of the blood-vessels, where the arterial runs into the venous system, the vital globules yield up their oxygen; the iron then absorbs carbonic-acid, becoming a *protoxide*, passes on with the dark colored venous current to the lungs, and there yields up its carbonic-acid-gas, or foul air, which is expired; and thus it performs an important function in the purification of the vital fluid, in the conversion of poisonous-venous into the arterial or nourishing blood. The *heat* elicited—the *change of matter* effected—and the *amount of strength* or force developed—may thus be measured by the quantity of *oxygen absorbed*, and of *carbonic acid expelled*.

"I may observe, that though this process of generating animal heat, is essentially a *chemical* one, it is yet favored or retarded by the condition of the nervous system. Though Liebig says that "chemical action is the sole *source* of it," it cannot be questioned that physiological experiments have demonstrated that *nervous* and *mental conditions* intimately *affect* its production, lessening or increasing the quantity of carbonic-acid liberated, and of oxygen consumed. The truth is, that injuries to the physical or nervous system, materially affect the chemical functions and processes; as, contrariwise, a disturbance of the last necessarily impairs or injures the former. The wisdom of nature is displayed in this—that in the healthy operations of the animal machine, those *elements of food* which stand related to the process of nutrition, do not disturb the *function of respiration*, nor, on the other hand, do the elements of respiration disturb the vital and nutritive functions, or (like alcohol) impair the nervous system. On the contrary, they are mutually dependant on, and necessary to, each other. It follows, therefore, that any element of respiration which does not assist that function *in harmony* with the laws of the nervous and nutritive functions, must be an *unnatural element of respiration*."

We merely give the above extract

that our readers may form some idea of the aptness of our author for antagonism with that fraternity, one of whose members, offended at the *daring* of the teetotalers, rushed into the arena of controversy, before he had counted the cost. We are of opinion that he was perfectly satisfied with the onslaught, and we wonder not that he acted under the guidance of that sage portion of advice, *the better part of valour is discretion*." We earnestly hope that this valuable pamphlet may have a sale equal to its merits.

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*Total Abstinence a Christian Duty; a Sermon by the Rev. R. Webb. Green, Belfast, p. 19.*

We have read this sermon with considerable, but not with unmixed pleasure. Many parts of the sermon are admirably written, and the author's views of the temperance question, are, generally, very clear. There is one sentence, however, which we strongly disapprove of. In page 5, the preacher broadly states, that the disuse of alcoholic wine at the Lord's table, is both "foolish and blasphemous." We should be glad to see this very ill-timed and absurd remark supported by something like argument. With the exception of the above quoted sentence, we can cordially recommend the sermon to our readers.

## REMARKS

ON

### MISSIONARY MEETINGS.

"This ought ye to have done, and not leave the other undone?"

During the past week, the members of several churches in this town, have assembled with their friends, again and again, to weep over the land of the heathen, and contribute of their property towards their emancipation from the thralldom of superstition. We have attended some of these meetings, and have been both *delighted* and *pained*, by what we have witnessed. Sermon after sermon has been preached, and speech after speech delivered, and the effect has been such, that very many pecuniary offerings have been laid by the people upon the

christian altar. We object not to all this effort. There is certainly a moral sublimity connected with the missionary work, calculated to call into exercise all those noble and generous feelings which true religion invariably implants in the human heart. Why then have we commenced this paper? Is it with a design to condemn missionary feeling and missionary effort? God forbid! We are as deeply interested in the subjugation of the heathen world to the mild authority of the Son of Jesse, as any of those moderate drinking christians, who have shewn such zeal and made such sacrifices in behalf of those who are said to perish by myriads amidst that darkness which envelopes the land of their birth. Why then essay to write on the subject above named?—We answer, simply to express our surprise, (we had almost said *indignation*;) that those men who seem to have so much pity for the barbarian hordes of Africa,—the deluded sons of China, &c. &c. should have no room in their *large* hearts, for a single emotion of pity for the tens of thousands of worse than heathen drunkards, who are sinking into the quenchless fires of perdition, in our own very enlightened land. "Charity," says the old proverb, "begins at home;" so say we; and we would also add, it should not end there. The "best love," says a very able writer, "like light, will radiate from the brightest centre. It will seek to heal the sorrows of home first, the sufferings of humanity afterwards. He who provides not for his own house, whose labours begin not at Jerusalem, whose expansive benevolence forgets his own country and kindred, is an *Infidel*, i. e. he has not the true spirit of christianity. There is, however, in our land, (aye, and in our town too) a sounding, popular, and officious semblance of benevolence, which passes current for charity, which delights in committees, and subscription-lists, and makes itself known in loudly expressed sympathies on paper and platforms,—that after all is *rotten at the core*. Its vision is *telescopic*, not *microscopic*; it can see the sufferings of the Hindoo widow, and the light of her funeral pyre, far across the wide waste of waters, and beyond the pathless deserts, and snow-crested mountains of distant continents, but is utterly blind to the *English wife*, whose life, and love, and hope, are daily

consumed, an awful sacrifice to the idolatry of British intemperance. It can penetrate to the very centre of India or China, and lament, in the poppy gardens of Assam, that the rich soil should be made to yield *poison*, instead of *food*, but it cannot decline its lofty glance to the hop yards of Kent, the orchards of Devon, and the barley fields of all England, which are made to contribute to the *curse of Britain*, and support that *Manufacture of Alcohol*, which transcends a hundred fold the horrors of Negro slavery,—of Indian superstition,—and the traffic in opium." Reminiscences of the sentiment just developed filled our mind whilst we have listened, during the last few days, to the earnest, and in a few instances *eloquent* appeals of the different speakers, amongst whom was one Rev. Brother, who has penned many a paragraph against that glorious *home Missionary Society*, (we mean the *Temperance* cause) with which it is our happiness to be connected, and we felt a strong desire to say to these sympathizing friends of the heathen,—how is it that you cannot afford us the benefit of your bright example, in aid of the emancipation of the worse than heathen population of our own country? Surely the soul of the English drunkard is of equal value with the souls of those for whom you now plead, and the danger to which the English vassal in question is exposed, is far more imminent than that which surrounds the inhabitants of heathen lands." Depend upon it, such a course of procedure cannot be pleasing to that Being who has said "Behold *all* souls are mine,"—and I will "render to every man according to his work," and "every man's work shall be tried as by *fire*."

We write not thus reproachfully. We would not that one of the parties should do *less* for the heathen; we would that they should do *more*. We ask them to give all they now spend in the drunkard's drink, to the cause of Christian benevolence, in addition to that they now contribute, and then they shall have "rejoicing in themselves," such as they have never yet experienced. We write thus, not to damp their zeal in the cause of Christian missions, but rather to pour oil upon the flame. We are as anxious as the most zealous speaker who has been heard at any of the meetings lately held in this town, for the "gloom of hellish night," which envelopes the heathen world, to pass away entirely and eternally; but we

cannot see what legitimate right those persons have to expect that God will use them very extensively in cultivating the land of the heathen, whilst they *smile* upon that accursed beverage which *crushes* the bodies and damns the souls of so many of their kinsmen at home. If they want the Lamb in his love to reign unrivalled and alone over the nations, and wish to witness this speedily, let them to a man cast away that which withers so great a portion of the dying population of our island home,—then no one will have power to exclaim “Physician, heal thyself;” and Christ himself will not have to say, when he sits in judgment upon their case, “This ought ye to have done, and not have left the other undone.”

That we are not cynical in our remarks, and that they are not made because we love to find fault, we could prove to the entire satisfaction of our readers, if we were to put on record a tithe of what has been said by professing Christians in reference to the efforts we are now making as a Church, to provide a place within which the recovered drunkard may hear “the truth as it is in Jesus,” without coming in contact with those who, with all their pity for negroes and savages, would not hesitate to tempt him to trifle with that “potent poison” which has pierced him through with many sorrows. We have met with persons associated with Christian Churches, in our attempts to collect subscriptions for our new Hall, &c., who have unblushingly acknowledged that they feel no interest in the cause of true temperance. While, then, these men can manifest so much apathy in reference to the sons of vice at home, have we not a right to censure them on account of that apathy, and even to doubt the soundness of their views, and the sincerity of their movements in reference to the sons of vice abroad? We are willing to admit, that a part of that apathy which embodies itself in the conduct of many professing christians, arises from their ignorance of the subject in question. We would therefore say to such persons, in the language of a very excellent Wesleyan missionary;—“Inform yourselves on the subject, and the work will be done. The *vice of intemperance* can find few advocates, but in its incipient stages it is encouraged by the common customs of society, and by *sordid interest*. With such a foe there can be no compromise; but the war of extermination must be carried on, both offensively and defensively, until the principle of total abstinence from all intoxicating beverages shall be hailed as the welcome harbinger of a glorious out-pouring of the Spirit, on all the Churches of Christendom. And, perhaps, never shall the latter-day glory, with all its effulgent blessed-

\* Rev. Theophilus Pugh.

ness arrive, until the Church, which has to a great extent been under the common delusion, shall arise and stand forth as the bold antagonist of evil in all its ramifications.” Reader, pray earnestly, that that day of beauty and glory may soon dawn!—Ed.

## Poetry.

### THE WATER.

BY MRS. SEBA SMITH.

How beautiful the water is!  
Did'st ever think of it,  
When down it tumbles from the skies,  
As in an angry fit?  
It jostles, ringing as it falls,  
On all that's in its way.  
I hear it dancing on the roof,  
Like some wild thing at play.  
'Tis rushing now adown the spout  
And gushing out below,  
Too full of happiness to rest  
In its wild and sparkling flow.  
The earth is dry, and parched with heat,  
And it had longed to be  
Released from out the selfish cloud,  
To cool the thirsty tree.  
It washes, rather rudely, too,  
The floweret's simple grace,  
As if to chide the pretty thing  
For dust upon its face.  
It scours the tree till every leaf  
Is freed from dust or stain,  
Then waits till leaf and branch are still'd  
And showers them o'er again.  
How beautiful the water is!  
It loves to come at night,  
To make you wonder in the morn  
To see the earth so bright;  
To find a youthful gloss is spread  
On every shrub and tree,  
And flowerets breathing on the air  
Their odours pure and free.  
A dainty thing the water is,  
It loves the floweret's cup,  
To nestle 'mid the odours there,  
And fill its petals up;  
It hangs its gems on every leaf,  
Like diamonds in the sun,  
And then the water wins the smile  
The floweret should have won.  
How beautiful the water is!  
To me 'tis wondrous fair—  
No spot can ever lonely be  
If water sparkles there.  
It hath a thousand tongues of mirth,  
Of grandeur, or delight,  
And every heart is gladder made  
When water greets the sight.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

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VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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ALCOHOL, A POISON.

"It has long been settled by the concurrent testimony of the most distinguished physicians, that alcohol is a rank and deadly poison—that in its effects it resembles arsenic, and that though slower in its operation, it is not less certain and destructive in its results. Aye, that it is infinitely more so; that it poisons, destroys, kills both the body and the mind; that the inevitable tendency of its use is the paralysation of the health, the destruction of the human constitution; the prostration of morals; the accumulation of crime; the augmentation of the sum total of human wickedness and human misery; the derangement and stupefaction of the intellect; the oblivion of every social and religious obligation; the extinction of the love of honor in the human breast; and the annihilation of every high and holy feeling of the soul, which elevates man above the brutes that perish, and allies him to God! Who is not, then, ready to exclaim, that the mere use of this poison, is of itself a crime? A crime, however, which sinks into insignificance when compared with that of making and vending it for the destruction of others—a crime that whitens into innocence when contrasted with that of creating and pouring upon mankind this desolating stream of moral death, this cataract of liquid fire, to blast the rising glories of our country, and desolate the land.—Time was when these results were either unthought of or unknown; when the making and vending of this now well known cause of disease and death, of crime and wretchedness, was either sustained by the voice of public opinion, or indulged without reprobation. But, light has come upon us. In that light a new law has revealed itself. It is founded in moral justice, and is eternal. It is no longer unpublished or unknown to the world. It has been written, as it were, by the finger of God, in glaring capitals of living light, in characters of unutterable brightness upon the margin of the heavens. All nations have read, and are preparing to obey it. It forbids man, under the penalty of its eternal malediction—to deal in this poison. It forbids him to scatter it like 'firebrands, arrows and death,' among the children of his race. No one can longer plead ignorance of its mandates, or of its penalties. No one can longer deny, that from this source, (the manufacture and traffic of this destructive fluid) flows a train of evils, which embody every variety of human misery; which convert the blessings of heaven into curses, and those of life into the tortures of disease—the madness of despair—the premature agonies of temporal and eternal death. Without this agency, all these vast and complicated evils would cease to exist. The individual, therefore, who manufactures or traffics in this poison, *knowing* and *reflecting* upon the wide-spread ruin and

desolation which result from his agency in increasing its consumption, is, in the eye of Heaven, responsible for all, and richly merits the disfavor and reprobation of his country. Where, in the eye of eternal justice, is the difference between him who strikes the blow of death, and him who knowingly maddens the brain, and tempts and fires the soul to strike it? Where is the difference between him who by the sale and dissemination of this subtle poison, causes four fifths of the pauperism, crime, sickness, wretchedness, insanity and death, which afflict the world; and him who does it by the manufacture and universal diffusion of '*miasmatic cholera*,' if you please, or by the administration of other poisons? What matters it to the widowed wife and wretched orphan, whether you consign the husband and father to a premature grave by the midnight dagger, or by the lingering tortures of the drunkard's death? The difference is only in the form: In the form did I say? I correct myself. The enormity of guilt rests with a heavier weight upon the head of the death-dealing grocer. In the first case the destroyer inflicts upon the suffering survivor a bereavement unembittered with shame, and unstained by dishonour. While in the latter he superadds to the crime of murder, and to the destitution and loneliness of orphanage and widowhood, the wretched inheritance of poverty and disgrace. I repeat, therefore, that it is now too late to deny either the criminality of this traffic, or the magnitude of the evils which result from it. I speak not of the gallows-chains, the gibbets, the alms-houses, the dungeons, and the penitentiaries, to whose ravelling heights and hungry walls, the makers and venders of this poison are but the recruiting sergeants. I speak not now of fields turned to waste--of homes deserted--of hearths desolated--of happiness for ever blasted, and hopes for ever crushed beneath the withering tread of this fell destroyer. Nor will time permit me to point you even for a moment, to those scenes of grovelling dissipation, of frantic riot, of desperate revenge, and of brutal abandonment, from which the once kind husband and the father is sent home, transformed into an infuriated demon, to his trembling wife and famished children, the object alike of terror, of shame, and of heart-rending commiseration. I cannot speak of those truly tragical results of this inhuman traffic; of those scenes of unutterable wretchedness and agony of soul, over which my heart has often bled, even in the far off peaceful wilds of the West; of those scenes, in which I myself have seen this demon of destruction rising on his pedestal of broken hearts and blasted hopes, and, intent on gain, filling the very air with moral pestilence, blasting every noble and manly feeling of the human heart, and pouring from his poisoned chalice his fiery streams of agony and despair into the once happy and cherished circle of domestic peace and love. These are the scenes in which the effects of this most inexcusable traffic in ardent spirits are exhibited: these the scenes, where cruel and cold-hearted avarice, for the sake of a few paltry sippences, palsies every healthful pulse of life, and sharpens every pang of death--where the grim master of the sacrifice himself, coming forth from his dark Aeldama of human blood, strikes down every hope that can cheer, and wrings every fibre that can feel, before he gives the final blow that sends the suffering victim to eternity. Can that traffic be justified by an enlightened and virtuous people, which thus alone holds out the chief temptation to intemperance, and strews the land with 'beggars, and widows, and orphans, and crimes,'--which breaks up the foundations of social happiness, consigns millions prematurely to their graves, and fills the world with wailings, lamentations, and woe? I answer, *No*. Policy, morality, patriotism, religion condemn it."

Says an eminent European writer, "Let him who sells ardent spirit bring the practices of his daily calling to the standard of the Bible; and when he stores his ship with this body and soul destroying agent; when he holds out his tempting symbols to his friends and to all around him; when he knows its deleterious nature, and sees its demoralizing tendency; when his hands are polluted in transmitting it to the hand of the drunkard;--when husbands, and wives, and mothers, and children, are pining in indigence and hopeless sorrow, caused by that very article which it is his business to retail, let him enquire whether he can

be a participant in, or a cause of such scenes and yet be free from guilt. Let him enquire whether he can conscientiously go to his knees, and pray for the blessing of God to rest upon, and to prosper the works of his hands. Let him enquire whether he seriously believes, that God will send forth his hogsheads of whiskey, or rum, or brandy to be a blessing to his fellow men; or whether he can lie down on his pillow at night with a calm and tranquil mind, when he thinks on the miserable and wretched beings whom he has been helping to destroy, and some of whom have passed into eternity under the influence of spirits provided for them within his door. Let him ponder well such passages of the word of God as these, and then let conscience give her verdict. 'Woe to him that giveth his neighbour drink, and maketh him drunken.' 'Let no man put a stumbling block, or an occasion to fall in his brother's way.' 'Have no fellowship with the unfruitful works of darkness.' 'Let no man seek his own, but every man another's wealth.' 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.'"

And after quoting from a writer of our own country the declaration, that could each hogshead of whiskey which a Christian sells, come back, and as it enters his door tell him of the families it has made miserable, the wives it has made widows, and the children it has made orphans, he would start back from the traffic as he would from the pit of perdition; and after stating many horrible cases of its effects upon those who sell, and those who buy, and saying that it seems as if the same malignant spirit reigned every where in the bosoms of those who have sold themselves to strong drink, and that nothing appears too base or Satanic for them to perpetrate, he adds, "When will the moral man, and the Christian withdraw altogether from countenancing, either directly or indirectly, this system of iniquity; and resolve neither to make, sell, nor use these distilled liquors, which are so pre-eminently Satan's instruments of evil to a guilty world."

#### NOTES ON TEXTS OF SCRIPTURE.—No. III.

MATT. XX. 1, 16., XXI. 33, 41.

Vineyards abounded in Palestine, and hence the numerous allusions in Scripture to the vine. Our Lord frequently referred to it in his parables, and we now introduce a parable of this sort. "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard, &c." Matt. xx. 1, 16. The point intended to be illustrated by this parable is, that "many that are first shall be last, and the last shall be first,"—that many who have laboured briefly in the cause of the Redeemer, will receive a reward equal, or superior, to that of those, who have laboured for a more protracted period. The parable may suggest other truths, but this is the main point, and it is unreasonable to search for spiritual truth in every minute circumstance. Each of the particulars, however, which make up the parable, is susceptible of illustration from Oriental customs. The householder went out early in the morning. "The working day in the East begins with the rising of the sun, and ends when it sets;" it would therefore be before sun-rise when the householder first went out. The labour of the vineyard was very considerable, and hence the necessity of hiring labourers. It consisted in digging, planting, pruning, and propping the vines, gathering the grapes, and making wine. Virgil (*Geor.* ii. 354.—370.) gives a somewhat minute description of these labours, as Dryden thus renders.

"Be mindful, when thou hast entombed the shoot,  
With store of earth around to feed the root;  
To mount on reeds, and wands, and upward led,  
On ashen poles to raise their forked head,

With iron teeth of rakes and prongs, to move  
 The crusted earth, and loosen it above.  
 On these new crutches let them learn to walk,  
 Till, swerving upwards with a stronger stalk,  
 Then exercise thy sturdy steers to plough  
 Betwixt thy vines, and teach the feeble row  
 They brave the winds and clinging to their guide,  
 On top of elms at length triumphant ride.  
 But, in their tender nonage, while they spread  
 Their springing leaves, and lift their infant head,  
 And upward while they shoot in open air  
 Indulge their childhood, and the nurselings spare;  
 Nor exercise thy rage on new-born life,  
 But let thy hand supply the pruning knife,  
 And crop luxuriant stragglers, nor be loth  
 To strip the branches of their leafy growth,  
 But, when the rooted vines, with steady hold,  
 Can clasp their elms, then, husbandman, be bold,  
 To lop the disobedient boughs, that stray'd  
 Beyond their ranks: let crooked steel invade,  
 The lawless troops, which discipline disclaim,  
 And their superfluous growth with rigour tame."

A few lines below the quotation we have now made, this poet mentions, that the whole soil must be ploughed three or four times every year, and the clods must be continually broken, and the leaves of the vines thinned. Nor does the labour cease when the vintage has been gathered; for the vines must be pruned, the ground trenched, &c. in preparation for the ensuing year. "Vineyards (says Professor Jahn, in his *Bibl. Antiq.* sec. 67.) were generally planted on the declivity of hills, and mountains. They were sometimes planted in places where the soil had been heaped by art upon the naked rocks, and was supported there merely by a wall. *Is.* v. 1; *Jer.* xxxi. 5; *Joel* iii. 18; *Amos* ix. 13; *Micah* i. 6." Hence Virgil says, that nature assigns "to shores the myrtles, and to mounts the vines." The soil must be light. "The light for vines, the heavier for the plough." Professor Robinson of America, in his "*Biblical Researches in Palestine, Mount Sinai and Arabia Petraea*," recently published, makes frequent reference to the abundance and excellence of the vineyards around Hebron, near Jerusalem. He remarks particularly (vol. ii. p. 442.) on their "manner of training the vines. They are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large, to the height of six or eight feet, and is there fastened, in a sloping position, to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots, a sort of arch. These shoots are pruned away in autumn." He adds,—"The vineyards, belonging to the city are very extensive, reaching almost to Teffûh, and also for some distance towards Dhoheriyeh, and covering the sides of nearly all the hills. The lodges of stone, which serve for the watchmen, and also in part for the families of Hebron, during the vintage, have been before mentioned. (See vol. i. p. 314.) The vintage is a season of hilarity and rejoicing for all; the town is then deserted, and the people live among the vineyards, in the lodges and in tents. The produce of these vineyards is celebrated throughout Palestine. No wine, however, nor 'Arak is made from them, except by the Jews; and this is not in great quantity. The wine is good. The finest grapes are dried as raisins; and the rest, being trodden and pressed, the juice is boiled down to a syrup, which under the name of *Dibs*, (our author states in a note, that, "this is the Hebrew word *debash*, signifying *honey*, and also *syrup of grapes*,") is much used by all classes wherever vineyards are found, as a condiment with their food. It resembles thin molasses, but is more pleasant to the taste." The wages given for a day's labour in the vineyard, in Judea, in the time of our Saviour, was a *penny*. (ver. 2.) The corresponding Greek

word (*denarion*) is the same as the Latin *denarius*, a Roman silver coin, and equivalent to sevenpence half-penny, or sevenpence three farthings of our money. We learn from Tacitus, that a denarius was the usual price of a day's service at Rome. This seems to us a small remuneration for labour, but the great cheapness of provisions might much increase its value. It is stated by Dr. Adam Clarke, in illustration of this passage, that in 1351, in England, by act of Parliament, the price of labour for corn weeders and hay-makers, was *one penny* per day,—and that in 1314, the pay of a *chaplain* to the Scotch Bishops, who were then prisoners in England, was *three half-pence* per day." This, adds the Doctor, "was miserable wages, though things at that time were so cheap, that twenty-four eggs were sold for a penny, (Fleetwood's Chronicon Precios, p. 72;) a pair of shoes for *fourpence*; a *fat goose* for *two-pence half-penny*; a *hen* for a *penny*; *eight bushels* of wheat for *two shillings*; and a *fat ox* for *six shillings* and *eight-pence*!" The householder went out at the third, sixth, ninth, and eleventh hours, that is, at nine o'clock in the morning, twelve at noon, three in the afternoon, and five in the evening. The day ended at six o'clock, and the last wrought but one hour, so that it is obvious, that the hours were named from their endings. The labourers were hired in the market-place. The markets were held in the gates of cities. Thus gates (as Professor Jahn remarks, *Bibl. Antiq.* sec. 247.) "were used, not only for entering and departing, but for fairs, places of business, and to accommodate those, who assembled merely to pass away the time." Moxier in his Second Journey through Persia, (as quoted *Illustr. Comm.* in loc.) says:—In the city of Hamadan, (anciently Ecbatana,) in Media, there is a large maidan, or square, which serves as the market-place. In this square, we observed, every morning before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. The custom, which I had never seen in any other part of Asia, forcibly struck me as a happy illustration of our Saviour's parable of the labourers in the vineyard, in the twentieth chapter of Matthew, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, "*Why stand ye here all the day idle?*" as most applicable to their situation; for, in putting the very same question to them, they answered us, "*Because no man hath hired us.*" The steward (*epitropos*) of the vineyard (verse 8) was he to whom the charge of the vineyard was committed. The church is a vineyard, and no man must be idle in it. Life is but a day; and childhood, youth, manhood, and old age, are periods through which we rapidly pass. Those who labour, and they only, shall be rewarded; but the amount of the reward shall not be determined by the mere length of the service.

We have had an opportunity of communicating some information to our readers regarding vineyards, by illustrating one passage bearing on that subject, and we now introduce another passage for further illustration. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, &c." *Matt.* xxi. 33,—41. The householder prepared every thing for his tenant before he let the vineyard to him. We have already remarked on the situation of vineyards, the distances at which the vines were planted, &c. It is intimated, in the passage now under consideration, that the owner hedged the vineyard round about. This fence was a thorn-hedge, or a wall, or both. (See Jahn's *Bibl. Antiq.* sec. 67; and Robinson's *Gr. Lex. voca phraomos.*) This was necessary to defend them from the inroads of cattle. "Careless shepherds allowed," says Jamieson, "malicious and unprincipled shepherds to drive their flocks, so as to tread down a vineyard." An interesting passage has been frequently cited from the Rev. J. Hartley's *Researches* in Greece, in which he mentions, that, when passing, in company with the Rev. Mr. Leeves, and his Greek companion, through a vineyard in the dusk of the evening, they observed an animal, of a large size, rushing forth from among the vines, which proved to be a wild boar, retreating from the vineyard to the woods.

In reference to the ravages of wild-boars, it is remarked in the Illustrated Commentary, (note on Ps. lxxx. 12, 13.) "What they eat is of small consequence, compared with the havoc which they occasion, by trampling with their feet, turning up roots, breaking the branches, and lacerating the stem with their tusks." Where numerous, they forage in herds, which makes their depredations far more destructive. "Should there be a fence," says the Rev. J. Roberts, in his Oriental Illustrations, "they will go round till they find a weak place, and then they all rush in." A wine-press was digged in the vineyard. The wine-press (Heb. *purah*;) consisted of an upper receptacle, (Heb. *gith*, Greek *leenos*;) and a lower, (Hebrew *yekeb*, Gr. *hupolecion*.) The grapes were trodden in the upper vat, and the juice flowed through a grated aperture into the lower one. We might here introduce a number of additional illustrative observations regarding the vintage, and the treading of the grapes, but this would unduly lengthen the present article. We may supply this deficiency, in remarking on other passages that refer to the same subject. Virgil (Georg. ii. 5, 6.) addresses Bacchus,—

"To thee his joys, the jolly autumn owes,  
The foaming juice, the wine-vat overflows."

Dryden has it, "the fermenting juice," but this is improper, for the word (*spumat*) employed by Virgil, signifies, properly, froths or foams, a circumstance particularly observable, when the juice flows in a large quantity from the upper to the lower vat. It is remarked by Professor Jahn, that, in consequence of a triple pruning, there was a third vintage;—the first in August, the second, in September, and the third in October, but grapes were sometimes found on the vines until November and December. Professor Robinson, (Bibl. Resear. vol. ii. pp. 99, 100) says,—“On the 4th and 5th of June, the people of Hebron were just beginning to gather their wheat; on the 11th and 12th, the threshing floors on the Mount of Olives, were in full operation. The first grapes ripen in July; and from that time until November, Jerusalem is abundantly supplied with this delicious fruit. The general vintage takes place in September.” The wine-press, into which the gathered grapes were cast, was cut out of the rock, or dug out of the ground, for the sake of coolness. The tower in the garden, has been supposed by some, to refer to a summer house, but it is rather to be understood of a place for the watchmen, appointed to guard the vineyards. We may illustrate this parable more fully in the parallel passage by another evangelist.

ANNIVERSARY OF THE HULL  
CHRISTIAN TEMPERANCE SOCIETY,  
1843.

Our Anniversary this year, owing to the near approach of the time when the Society's new Temperance Hall will be dedicated to the cause, has been held on a very contracted scale, but we earnestly hope that some good will result from the services. On Lord's Day Evening, June 11th, the Rev. Andrew Lynn, one of the representatives to the New Connection Conference, then sitting in this town, delivered a very useful sermon in Nile Street Chapel, after which, a collection was made in aid of the funds of the association. On Monday evening, the public meeting was held, Mr. J. S. Rad-

ford, Ex-President of the Society in the chair. The various resolutions were moved and seconded by the Rev. T. J. Messer, Mr. Charles Till, and Messrs. Metcalf, Lickis, and Mollard, Wesleyans. —After the chairman had opened the meeting with a few appropriate remarks, he called upon the Rev. T. J. Messer, the corresponding Secretary, who read the following Report.

REPORT  
OF THE HULL CHRISTIAN TEMPERANCE  
SOCIETY,  
FOR THE YEAR ENDING IN JUNE, 1843.

The return of these Anniversary Meetings forcibly reminds us, that "our life as a dream, our time as a stream, glides swiftly away," so that we can hardly forbear listening to that voice which exclaims, "Whatsoever thy hand

findeth to do, do it with thy might." Since our last yearly meeting, 60,000 immortal beings have passed out of time into an unalterable eternity, bearing upon their brows the brand of a slavery the most degrading. It is to be feared that nearly all these beings have touched the quenchless fires of the pit, and have uttered the shriek of despair. Who then can sleep at the post of duty, while such events are occurring?

Your Committee render up an account of their stewardship, under the influence of mingled emotions of pleasure and pain. They rejoice that during the past year above 250 persons have taken the Society's pledge; because they have reason to hope that several of these persons will be saved with all the power of an endless life. Whilst however your Committee rejoice on these accounts, they have still to mourn over the apathy towards our glorious cause which is manifested by christian Pastors, and the members of their different congregations. On looking over their list of pledges, they have not been able to find the name of one regular Minister of Christ, who has during the past year, come up to the "help of the Lord against the mighty." Nor is there to be found the name of one Deacon of a church, or that of one medical man. It is truly painful for your Committee to have to state, that what are called the respectable, that is, the *wealthy* portion of the community, still stand aloof from the cause, the pledges administered having been generally given to the middle and lower classes. Your Committee also regret to say, that they have received but little pecuniary aid from the inhabitants of the town generally, towards helping them to carry on their "work of faith and labour of love." Despite, however, of all this, it will be seen in the financial Report, that your Committee have been enabled to reduce the debt, left them by the defunct Hull and East Riding Association, for the suppression of Intemperance, besides meeting the expenses connected with lectures, rent, &c. &c. This they have done by their individual subscriptions, and by the sums contributed at the monthly collections. Though your Committee dare not say, that either themselves, or others, have done what they ought, still, they are truly thankful to recognize something like a spirit of liberality existing amongst the members, which they earnestly hope will greatly increase during the coming year.

Your Committee have the pleasure to inform you, that, in a very brief period, their new Hall will be ready for opening, within the precincts of which they intend to carry on the future operations of the Society, and they indulge sanguine expectations, that the

weekly meetings of the Society, on their removal to the new building, will be greatly increased. They would therefore call upon their friends, to "gird up their loins" for fresh, and more vigorous effort, in behalf of those degraded beings who "are drawn into death, and ready to be slain."

Your Committee rejoice that they are not alone in the good work. The Hull Temperance Society, the Mariners' and the Roman Catholic Association are still in the field. They wish all these associations great prosperity, and shall rejoice if their usefulness is daily increased. Whilst, however, they feel interested in the welfare of kindred institutions, they will not by a false exhibition of liberality disguise the fact, that their own Society lies nearest their hearts. Based as that Society is, upon the great principles of evangelical truth and piety, in connection with which true Temperance "shines brightest, and is in safest keeping," they cannot but feel the deepest solicitude for its prosperity and permanence. They would therefore, urge upon its members the necessity of more fervent prayer, of increased activity and zeal, and a still larger exhibition of christian liberality.—"There is that scattereth and yet increaseth, there is that withholdeth, and it teneth to poverty."

Your Committee rejoice to state that several persons who have taken the Society's pledge during the past year, have become members of the Temperance church, and have witnessed a good confession before the brethren. These results fill the hearts of your Committee with joy and gladness, because they know, that "He that converteth a sinner from the error of his ways, saves a soul from death and hides a multitude of sins." They cannot therefore allow this opportunity to pass, without congratulating their friends on account of the existence of a church, within which, the reformed drunkard can meet with *none* who are opposed to those principles to which he owes so much, and within whose hallowed enclosure, unannoyed by the gibes of moderate drinking professors of Christianity, he can daily ripen for an "immortality of bliss." That church was the *first* established in the *world*, on the principles of true Temperance, your Committee, therefore, would say in reference to it, "Peace be within thy walls, and prosperity within thy palaces; for their brethren and companions' sake they would now say, peace be within thee."

Your Committee cannot close their necessarily brief report, without again reminding you that the time for the opening of the new Hall rapidly approaches. Let then every member be up and doing! and let each ask how *much* he can do, towards mak-

ing that Hall subserve the interests of the good cause. In aid of the new building, your Committee are glad to learn that subscriptions have been received from several highly respectable gentlemen, connected with the different religious denominations of the town, whose names and donations will be published in due time, that the poor drunkard may see, that there are some connected with the wealthy portion of the community who are interested in their welfare. Amongst these subscribers to the new Hall, your Committee rejoice to learn, are to be found the names of gentlemen connected with Episcopacy, Methodism and Dissent. It is true, some who stand very high in their different churches have refused to contribute a single farthing towards preparing an asylum for the lorn and miserable child of Intemperance, and by here and there one, the collectors have been rudely repulsed, but generally speaking they have been very kindly received; and if *good wishes* would emancipate the wretched slaves of Intemperance, their liberation would soon be effected, the collectors having received *quantum sufficit* of those *things*. Something, however, more tangible than *good wishes*, is imperatively required, and therefore, your Committee urge upon you the necessity of vigorous exertion. For your

own sake, and for the sake of your fellow creatures, for the sake of the divine and glorious Being who bled to redeem us, we do now beseech you to "work while it is called to day, for the night cometh when no man can work." Cast then away for ever every thing like apathy, and recollect, that just in proportion to your zeal and sincerity, in that same proportion will be your success. Aim not to recover men from the snare of Intemperance only, but endeavour to lead them to the cross. The object contemplated by this Society is, the salvation of the soul, the preparing of men to reflect the glory of the Redeemer, and with him to rise from glory to glory, for ever and ever.

One word or two in reference to the debt owing by the Temperance Society, and we have done. Your Committee would only observe, that, if every pledged member had contributed during the year one penny each per week, there would have been in the hands of the Treasurer, after that debt had been discharged, the sum of £60 towards entering upon the work of the ensuing year.

The following financial Report was read, by Mr. Samuel Rathbone.

THE TREASURER, IN ACCOUNT WITH THE HULL CHRISTIAN TEMPERANCE SOCIETY,  
FROM MAY, 1842-3.

## Dr.

|                                                           | £.  | s. | d. |
|-----------------------------------------------------------|-----|----|----|
| To amount from Annual Subscriptions..                     | 3   | 11 | 0  |
| " Donations and monthly Subscriptions<br>for Members..... | 2   | 7  | 8½ |
| " Subscriptions from the Committee....                    | 3   | 11 | 5  |
| " Pledge Cards .....                                      | 0   | 11 | 8  |
| " Monthly collections in the Chapel ..                    | 2   | 19 | 8½ |
| " Lectures .....                                          | 3   | 2  | 9½ |
| " Profits of Tea Meetings.....                            | 3   | 4  | 11 |
| " Loan of Kettle .....                                    | 1   | 0  | 0  |
|                                                           | £20 | 9  | 2½ |

|                                                                                                         |     |    |    |
|---------------------------------------------------------------------------------------------------------|-----|----|----|
| There is still owing by the Society, the following sums, viz. old debt of the Hull and East-Riding..... | £1  | 9  | 0  |
| To Mr. Radford, a balance of.....                                                                       | 0   | 6  | 11 |
| To the Honorary Secretary.....                                                                          | 4   | 2  | 3  |
| To the Minister and Deacons of Nile-Street Chapel, for Rent, Gas, &c....                                | 10  | 12 | 6  |
|                                                                                                         | £16 | 10 | 8  |
| Which with the £2. 8s. ¼d. due to the Treasurer, leaves a debt of .....                                 | £16 | 13 | 4½ |

## DISBURSEMENTS.

|                                                       | £.  | s. | d.  |
|-------------------------------------------------------|-----|----|-----|
| By paid Advocats, and for Lectures, &c.               | 10  | 6  | 3   |
| " Mr. Hewitt, late Secretary, balance due to him..... | 0   | 5  | 9½  |
| " Mr. G. Metcalf, Kettle account.....                 | 4   | 10 | 0   |
| " For Cards, Paper & Postage.....                     | 0   | 6  | 1   |
| " Mr. Radford, on account of a debt due to him.....   | 0   | 5  | 0   |
| " Mrs. Alcock for washing Tea Cloths..                | 0   | 3  | 9   |
| " Mr. Vinson, Commission for collecting monies .....  | 0   | 3  | 6   |
| " On account of Rent and Gas.....                     | 4   | 17 | 6   |
|                                                       | £20 | 11 | 10½ |
| " Balance due the Treasurer.....                      | 0   | 2  | 8½  |

The Society is also considerably in debt with the Magazine, which has never yet paid its way, but they have a large stock of numbers on hand, and some outstanding debts due for Magazines to come in. They would impress upon the members the necessity of their using every effort to increase the sale of the work, as they are very desirous to continue the publication; but without an effort this cannot be done longer than the close of the present year.

Examined and found correct, by }  
T. J. MESSER, } Auditors.  
J. S. RADFORD, }

The following resolutions were then unanimously passed.

1st.—That the Reports now read, be printed under the direction of the Editor of the Christian Temperance Magazine.

Moved by Mr. Lickis,  
Seconded by Mr. Till.

2nd.—That the meeting rejoices in the success with which Almighty God has blessed the labours of the friends of Temperance, and pledges itself to be more active in effort, and earnest in prayer, for the future success of the Christian Temperance Society.

Moved by Mr. J. Metcalf,  
Seconded by Rev. T. J. Messer.

3rd.—That the following persons constitute the Committee of management for the ensuing year.

Mr. Thomas Sissons Ramsey, President.

Rev. T. J. Messer, Vice ditto, and corresponding Secretary.

Mr. Samuel Rathbone, Treasurer, and assistant Secretary.

#### COMMITTEE.

Messrs. J. S. Radford; M. Gaunt; R. Loten; C. Till; J. Heeley; H. Holdstock; E. Alcock; R. I. Lattin; J. Houghton; T. Richardson; W. Vinson; A. R. Laybourne; G. W. Sabine; G. Smith; W. Pashby; T. Williams; J. Hill; J. M. Brown; N. Brown; and R. Snowden.

Moved by Mr. T. E. Mollard,  
Seconded by Mr. Metcalf.

4th.—That the thanks of this meeting be given to the retiring Officers, &c. for their diligent attention to their duties during the past year.

Moved by Mr. Metcalf,  
Seconded by Mr. Lickis,  
Supported by Rev. T. J. Messer.

The Doxology was then sung, and after a beautifully appropriate prayer had been offered, by Mr. J. Metcalf, the meeting broke up; every one we trust who was present, retired under the influence of a desire to labour more actively during the coming year.

### Progress of the Temperance Cause.

#### TEMPERANCE GALA.

The twelfth anniversary of the Leeds Temperance Society, was celebrated on Tuesday last, by a gala, on a grand scale, at the Zoological Gardens. The weather was most auspicious. The day was one of the brightest and warmest that we have had during the year, and following after such long-continued rains, the gratified friends of the society might almost have been tempted to entertain the genial and happy superstition so natural to such coincidences, that nature sympathised with their objects. At all events the proceedings were most gratifying and successful. The scene at the gardens, in its combination of physical beauty and bloom, with human mirth and happiness, was a most delightful one. Upwards of 1,200 persons took tea in the spacious pavilion. In the Gardens, amusements of various kinds were proceeding at the same time, so that the immense assemblage was divided and scattered in groups over the gardens, an arrangement which increased the general comfort, and added

materially to the gaiety of the scene. The band of the 32nd foot, and the Bramley band, furnished delightful instrumental music; the company of singers, including Mr. Cawthra, Mr. Cook, Mr. Stansfeld, and others, contributed the harmony of their voices; rural sports of various kinds were carried on with overflowing hilarity on the grass plots and in the walks, by the youth of both sexes; speechifying furnished an amusement of a more intellectual kind; and on one of the high slopes in the garden, a tribunal was erected, and Sir John Barleycorn underwent his trial, amid all the formalities of the law, including the crimson robed judge, the flaxen wigged and black gownned councillors, and an overwhelming, and somewhat prolix mass of evidence, against the unfortunate culprit, who, it is almost needless to say, was found guilty of all the crimes laid to his charge, and we believe, (though we did not see the conclusion) suffered the extreme penalty of the law. We have not the least hesitation in saying, that from ten to twelve thousand persons were assembled in the gardens on this occasion. The large sum of £202 10s. 3d. was taken at the doors alone. Beside which

large sums were taken for tea tickets, and for confectionery, and provisions afterwards. The profit to the Zoological Society, who received threepence each on all the admissions, including those to tea, amounted to £110 3s. 6d.; the profit to the Temperance Society, it is thought will be about £120 or £130. Those who are curious in the statistics of the appetite, may be amused to learn, that besides immense quantities of buns and confectionary, not less than 1800 bottles of ginger beer, were consumed. Little or no damage, we believe, was done to the grounds. Another Gala is contemplated, to be held in July, when Father Mathew is expected in Leeds.

Since writing the above, we have been furnished with the following statistics of the Temperance Gala:—Estimated number of persons in the gardens, 12,000; number who took tea, 1,200; gross amount of receipts taken during the day, £300; amount paid to the proprietors of the gardens, £110; amount which will probably be realised to the funds of the Temperance Society, £100.

Tea and provisions—Spice bread, 902 lbs.; buns, 550 lbs.; plain bread, 270 lbs.; sugar, 200 lbs.; butter, 38 lbs.; cream, 112 quarts.

Articles sold in the refreshment booth—5 hams, (30 lbs. each), 20 lbs. of beef in sandwiches, 300 mince pies, 2 stones treacle cake, 1 stone ginger snaps, 500 tarts, 1,000 buns, 4 boxes of oranges, 10 stones of nuts, 150 dozen ginger beer, ten dozen soda water, 2 boxes raisins, besides a great quantity of confectionery.

#### ANNUAL MEETING.

The annual meeting of the society was held in the Music Hall, on Wednesday evening. Edward Baines, Jun., Esq., was in the chair. The attendance was very numerous. The proceedings commenced with the singing of a hymn, after which a very interesting and encouraging report of the operations of the society for the past year, was read by one of the secretaries. The gratifying fact was stated in the report, that since the occupation of George's Street Chapel, in November last, about 3,000 individuals have signed the pledge. The proceedings of the various branch societies of the district had been attended with great success. The Ladies' Branch Association

was honourably mentioned, and stated to be in a flourishing state; and the Catholic association, which had but 660 members last year, now numbered 1,560, showing an increase during the year of 900. Out door meetings, and cottage meetings, were described as very efficient means of diffusing the principles and practices of the society. The cash account was next read, from which it appeared that there was a balance against the society; but the deficiency would be more than met by the proceeds from the Grand Gala on Tuesday. After the report, the chairman addressed the meeting in an able speech, in which he dwelt forcibly on the incalculable evils which intemperance inflicted on society. The meeting was afterwards addressed by Mr. G. E. Lomax, Manchester, Mr. E. Grubb, of Belfast College, Rev. Wm. Hilton, of Derby, Mr. Robert Barker, of Otley, and other gentlemen. The proceedings were throughout of a very animated and enthusiastic kind.

Other meetings, in celebration of the anniversary of the society, were subsequently held.

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#### AMERICA.

We are rejoiced to learn from an American Temperance paper, recently sent us by an esteemed friend, that the good cause progresses gloriously amongst our transatlantic brethren. In *Cincinnati*, "Reformed characters are found in all the churches, with their wives and children in company, a sight calculated to make every christian heart bound with joy." In *Llancy County*, Temperance principles are influencing all orders of society. In *Washington*, some of the most influential inhabitants are Officers of the Total Abstinence Society. The Mayor of New York has recently taken the pledge, and similar satisfactory movements are transpiring throughout the whole of the United States. A Grand Temperance Soiree was held in the Broadway Tabernacle, on the 14th ult. at which our esteemed and talented friend Professor Greenbank, of Manchester, was present. The meeting was opened with prayer, by the Rev. Dr. De Witt, of the Dutch Reformed Church. Professor Greenbank was then introduced to the auditory by the Secretary of the Tem-

perance Union, and he spoke for an hour with unusual interest and effect. "It was one of the most eloquent and thrilling orations" say the Editors of the New York Daily News, to which we have listened. "The surpassing beauty of the language and diction of the accomplished orator was a treat not always within our reach, and all his powers were brought to bear upon the subject of intemperance; depicting its fearful effects in the most glowing and vivid colours; and calling on all, and especially on the rising generation, to arouse and exert themselves for the salvation of their country. He was listened to throughout his eloquent address with the most marked attention; and as he drew the fearful picture of the drunkard, under the similitude of a mariner exposed to a storm, blind to the dreadful effects of this debasing vice, refusing to attend to warnings often repeated, until his redemption appeared impossible,—we detected tears streaming down many a cheek, and many a sigh was audible, and it was a great relief to the audience, when, having shown him on the verge of the abyss of eternal destruction, with the terrific words emblazoned on the sky "*No drunkard shall enter the kingdom of God*" he with a voice which thrilled through his hearers like an electric shock, pointed out to them the Temperance life boat, as the only way of preservation, and that a safe one." Mr. Russel, a very talented individual, sang several pieces, with great effect. One or two of these pieces will be found in our Poets' corner for this month.

### IMPORTANT TESTIMONY

OF THE REV. J. COX, WESLEYAN MINISTER.

We have great pleasure in giving this interesting communication a place in our column. It will show our readers, that, though none of the regular Ministers of Hull, assist us in steming the torrent of Intemperance, Wesleyan Missionaries are acting nobly in their different spheres of labour. Graciously with them and peace from God, our Father, and the Lord Jesus Christ. Amen.—ED.

### WEST INDIES.

(To Dr. Lees, Editor of the National Tem. Advocate.)

MY DEAR SIR,—It gives me much pleasure to report, that our good cause is making sure and steady, though slow

progress in these parts. A few months ago, at the request of two of my brethren, I visited two of the foreign islands, to aid in the missionary sermons and meetings. I was happy to observe that the efforts of the brethren, in the promotion of total abstinence, had made a wide impression. The Rev. Mr. Satchell, in St. Eustatius, had been eminently successful, especially among the members of our church, who number about one third of the population. At the table of the Governor, (who is a regular attendant on our ministry) no intoxicating drink whatever was introduced; and that courteous gentleman remarked to me, that rarely was anything of the sort seen or used in his large family. Dr. Hodge, of this island, a most christian gentleman, and member of our communion, has been for several years a staunch teetotaler; and uses all his influence, as a physician, in dispelling prevailing delusions.

At St. MARTIN'S, at the request of my former colleague, the Rev. W. R. Rogers, I delivered a teetotal lecture, which was attended by some of the most respectable inhabitants of the place. In the course of the day, a gentleman unconnected with us, called and requested Mr. R. to establish a total abstinence society, observing that it would confer a great blessing on the community. I have since heard repeatedly from Mr. Rodgers. The society is formed, and progressing. Several have been reclaimed, and subsequently brought to the foot of the cross. Among them is one who early embraced Methodism, on its introduction into that Island many years ago, and was long its ornament. Alas! *deceptive drink ruined him*, and for many years he was its victim. During this year he has escaped the snare by teetotalism, and again he is found "at the feet of Jesus, clothed and in his right mind"—a happy teetotaler, a happy christian, and a happy Methodist! O, sir, who can fail to advocate a truth attended by such results? Surely, if there be one thing under heaven which the angels regard as a most powerful *auxiliary to the blessed Gospel*, it must be TEETOTALISM! Foremost in the promotion of this good work are our own people, who, by their example and influence, are endeavouring to extend a principle so singularly honoured of God. Mr. Rogers has delivered several addresses on the subject, and

holden one or two public meetings. Some of the most influential persons have either signed the pledge, or are acting on the system. Among them are the highest authorities in the Dutch part of the island.

I must observe, that, sometime previous to my arrival, Mr. Rogers had been agitating the question, and circulating tracts, and one or two copies of "Anti-Bacchus." A copy of this valuable work was lent by Mr. R. to a very respectable christian physician. It made him a thorough convert to total abstinence; and he remarked to one that he never enjoyed "life," animal life, so much, as since his practice of total abstinence; that he had used wine, &c., under the common notion that they were nutritious, without having ever investigated their properties. But the doctor immediately began to labour, too; and the following extract from a note addressed to him by a talented and respectable gentleman, will be interesting;—"Dear Doctor,—I return you two of the three pamphlets. — has "Anti-Bacchus." It is now nearly three months since I have abstained from the use of any ardent spirits whatever, and I never felt better in my life. Since your last note, say a month ago, I have given up the use of wine; and I am *more active, and capable of undergoing more labour*; and I prosecute my studies with more pleasure and with more success. My whole family are teetotalers. I not only gain immensely on the score of health, but on that of expenditure. In short, my dear Sir, I have not words to tell you of the benefits that must result from so divine an institution as the temperance society. I know at least a dozen deserving gentlemen who are rapidly hastening to their graves from the use of alcoholic drinks. I do not mean those who occasionally commit an excess at the convivial board, although such occasional excesses are capable of injuring the best constitutions; but I mean those gentlemen who are alarmingly "regular in their irregularities," and who pour into their distended stomachs every night, quantities of alcohol, in the shape of wine, brandy, &c., and go from the table to the bed, while the blood is going through a positive process of alcoholization."

In ST. KITTS, spirituous liquors are doing much evil; but thank God, not comparable to former times. Often has

it been said to me, "Not one-tenth of the quantity is now consumed as formerly." There is still ten times too much, however; and it forms a formidable hindrance to the spread of true religion. The diffusion of information on this topic is the subject of our conversation and prayer, and public addresses; and in every kind, christian, legitimate method, we are striving to root out the evil from our churches. Few now, comparatively, among them use it at all. And to the 30th September the increase in our body is 103, and we have greater stability than ever. Two of our Wesleyan Friendly Societies have the following rule.—No persons shall be admitted into this institution, who use intoxicating drinks as a beverage."—And how many delightful testimonies to its utility do we hear from time to time! In our love-feasts, God is often praised with overflowing hearts for the knowledge and experience of teetotalism. A signal instance has recently occurred in a gentleman who had been for many years under the power of liquor, his sufferings during that dreary period were almost indescribable. In April last, he embraced teetotalism, and is now a wonder unto many, the change in every respect is so amazing! Four months ago he became awakened under the word, and is now a devoted christian, and a member of the Wesleyan church. And his gratitude for this system, as leading to so many physical and spiritual blessings, is unbounded. His sister, who is a widow of one of our missionaries, and has long mourned over him, rejoices with joy unspeakable. And can it create wonder that we so ardently love teetotalism, when such are the fruits of it?

In conclusion, permit me to say to all advocates of teetotalism—Be patient, especially with ministers of the Gospel. 'The wrath of man,' on your part or theirs, "worketh not the righteousness of God." But much allowance must be made for prejudices of early education, and inability to obtain correct information, and mistaken views of Scripture, which appears (and *appears only*, let me add most emphatically,) to countenance strong drink, as it appears to American christians to sanction slavery; and perhaps, too, the improper measures of some of your Socialist and unchristian teetotalers. Wonder not at opposition. The history of anti-slavery, Bible, missionary

societies, and of vaccination, &c., should lead you to *expect* it; and, rightly viewed, it is exceedingly *encouraging*. They all had powerful opponents among *good* but *mistaken* men. But they are triumphant, and so will be teetotalism. The Lord hasten the victory! Amen and amen.

I am, dear Sir, yours, very truly,

JAMES COX, (Wes. Missionary).

St. Kitts, Nov. 1842.

P. S.—In the neighbouring Island of ANGUILLA, the principle is advocated by Richard Challenger, Esq., a gentleman from this Island, who has been for many years well known here as its consistent and unflinching friend; and who was, in the beginning of this year, appointed stipendiary magistrate, and President of that Island.

#### NEWPORT, NEAR HOWDEN.

A very delightful festive Meeting was held in this village, on Thursday, June 15.—About 100 persons sat down to tea in the Wesleyan School Room, which was appropriately decorated for the occasion. After tea, a public meeting was held, Edmund Thompson, Esq. of Armin, (Wesleyan, in the chair,) who opened the business of the evening by delivering a brief but apposite address. The other speakers were the Rev. T. J. Messer, Minister of the Christian Temperance Church, Hull, and Mr. F. Hopwood, of York. Both speakers were heard with great attention, and it is hoped some real good was done.

#### GOOLE.

On Friday 16. The Rev. T. J. Messer, of Hull, delivered a long and impressive address, in the room adjoining the Scientific Hall, which was well filled with hearers, who appeared to be deeply interested in the services of the evening. We have not attended a Temperance meeting in which we have enjoyed a larger degree of divine influence; it was indeed good to be there. At the close of the meeting a collection was made in aid of the Temperance Hall, &c. now erecting in Hull, and six persons signed the pledge. A similar service was held the previous Wednesday evening, at Howden.

During the past month very effective meetings have been held at Whitehaven, Hindley, Manchester, Glossop, Heckmondwike, Todmorden, Radcliffe, Burslem, Torrington, Topsham, Godmanchester, &c. &c. At these meetings the following Christian Ministers advocated the cause, viz. the Rev. Joseph Thompson, G. S. Spencer, Wm. Morgan, B. D., Walter Scott, Robert Martin, &c. Dr. F. Lees, also assisted at several.

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#### THE EDITOR'S JOURNAL.

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“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him,”  
Ps. cxxvi., 6.

In order to gratify many of our readers, we again resume the Editor's Journal. We have heard that this department of our miscellany is not very interesting to those of our readers who have no connexion with the Hull Christian Temperance Church, but as the majority of our subscribers are deeply interested in the welfare of the church just named, it is hoped the minority will excuse our inserting a few extracts from our journal every alternate month, as it is our earnest wish to please and profit *all* who may read our work.

March 17. Attended a lecture on Phreno-magnetism, many things connected with which, baffled my comprehension; I dare not, however, on that account, pour contempt upon the science. I think the lecturer was sincere in his belief of what he advanced, and I was, therefore, sorry to witness the somewhat rough treatment he met with.

Sabbath, 19. This morning, at half-past ten, I preached from “There shall be no night there;” and, in the evening, from “Precious faith.” It has been to me a day of rest.

Monday, 20. Heard of the death of one, who some months back took the pledge of total abstinence—that pledge he violated, and yesterday committed *suicide*. “Let him that thinketh he standeth, take heed lest he fall.”—Preached this evening at seven, and spoke also at the temperance meeting;

Messrs. Loten and Blackman also addressed the assembly.

Sabbath, 26. During the past week I have attended to my accustomed duties. Preached at half-past ten this morning, from Rev. i., 3, and, in the evening, at six, in Fetter-lane Chapel, from 2nd Cor., viii. 9.

Monday, 27. Union tea meeting in Fetter-lane Chapel. After the tea, Wm. Morley, Esq., presided at the public meeting, and having introduced the business of the evening, by delivering a very interesting address, myself, Captain Pilkington, and Rev. S. Jones, advocated the temperance cause.

Sabbath, April 2nd. Discoursed on the visit of Barnabas to Antioch, at half-past ten; attended the church meeting at two; and, in the evening, spoke from "This do in remembrance of me." Administered the Sacrament after preaching—a refreshing season.

Monday, April 3. Enjoyed the church meeting at three. Preached from 1 Peter, iii. 13, at seven. Messrs. Worfolk, Blackman, and Radford, spoke at the temperance meeting.

Sabbath, April 9. During the past week I have attended to my usual appointments, and trust my labour has not been in vain. This morning, preached from—"Who hath believed our report;" and, in the evening, from "Go ye and teach all nations, &c." Heard Mr. James Teare preach in South-street Chapel, at three.

Monday, 10. Discoursed in the evening on the 46th Psalm.

Thursday, 13. A goodly number of brethren met to decide upon the estimates for the building of our new Temperance Hall and Chapel. Unbroken unity characterized the meeting.

Good Friday, 14. Preached at half-past six, from "It is finished."

Sabbath, 16. Being Easter Sunday, I preached both morning and evening from "With great power gave the Apostles witness of the resurrection of the Lord Jesus;" Acts, iv., 13.

Easter Monday, 17. This day we laid the foundation stone of our new Temperance Hall and Church, an account of the ceremony connected with which, was inserted in our last number. I have only, therefore, to add, that the services of the Rev. G. F. Ryan, D.D., Mr. Geo. Lomax, Mr. Lickis, and others,

were highly appreciated, and their labours were not in vain. To Dr. Ryan we owe, as a church, a debt of gratitude we shall never be able to discharge.

Friday, 21. I went to Winterton, in Lincolnshire, and addressed a numerous assembly, and afterwards made a public collection in aid of our new house. Winterton was the first place to grant us this favour; their kindness will be long remembered.

Sabbath, 23. Preached in the morning from "The stone which the builders refused, has become the head stone of the corner," and in the evening, from "The Lord hath done great things for us, whereof we are glad?"

Monday, 24. A good church meeting at three. Preached at seven from "O Lord, I beseech thee, send now prosperity." Mr. Geo. Wood, of Castleford, and Mr. Fox, delivered very acceptable addresses at the Temperance Meeting.

Sabbath, 30th. During the past week I have been enabled to attend to my accustomed duties. This morning addressed the people from "I will never leave thee;" and at six from "Wherefore he is able to save to the uttermost, &c." An excellent discussion on baptism, at three.

Monday, May 1. Attended the church meeting at three. Preached at seven from "Draw me, and I will run after thee." Spoke at the Temperance Meeting—as did, also, Messrs. Blackman and Gant. Our hall and chapel is rising fast; any pecuniary aid from the friends of temperance will be thankfully received. Reader, how much *owest* thou?

Thursday, 4th, and two following days, at Leeds and neighbourhood, soliciting help for the cause. Had an interview with Mr. Joseph Andrew, who kindly gave a donation in aid of the building—three or four hundred such friends would place us, as far as our new hall, &c. is concerned, in very *easy circumstances*. Reader, ours was the first church formed in this land, on the principles of true temperance—hast thou not an offering to bestow? the smallest sum will be gratefully received. As professing Christians are generally acting on the *moderation* principle, we can only calculate upon help from those followers of Christ who are *pledged* to aid the cause of the *poor lost drunkard*. Will you not, dear reader, have a stone in the

house now erecting for the special purpose of affording an asylum for those who have been recovered from the snare of strong drink. If you love the souls of these recovered ones, you will haste to our help.

Sabbath, 7. Preached at half-past ten, from Eph. vi. 10; and, in the evening, from Eph. vi. 11. Administered the Sacrament after preaching in the evening.

Monday, 8. Attended the church meeting at three, and preached from Eph. vi. 17, at seven. Messrs. Holdstock, Latin, and Worfolk, delivered useful addresses at the temperance meeting.

Sabbath, 14. Preached in the morning from Ezekiel—and at night from "The kingdom of God is within you." Met the Sabbath afternoon class, for tickets, and was greatly cheered by the attendance. Nearly all of the members were present; in fact, this class, in point of regular attendance, with one or two exceptions, furnishes an example worthy of imitation.

Monday, 15. Attended the church meeting at three—very few present. Delivered a lecture at half-past seven. The members of the temperance society met after the lecture, and nominated their committee for the ensuing year. The names of the committee will be published after the annual general meeting, which must sanction their appointment.

Tuesday, 16. Gave tickets to the Scott-street class—some of the members of which would do well if they endeavoured to imitate the majority of members connected with the Sabbath church meetings.

Wednesday, 17. Attended an interesting meeting of the Temperance Mutual Instruction Society.

Thursday, 18. Gave an address at the Mariners' Temperance Society Meeting. Mr. Lickis, (Wesleyan,) and Fox also spoke.

Friday, 19. Heard the Rev. R. W. Hamilton deliver a richly eloquent sermon, from "Then has the offence of the cross ceased." Sorry to see the chapel only very thinly attended, which was partly occasioned by a funeral sermon being preached the same evening, in Kingston Chapel, for the late Rev. T. Galland, A.M., whose death illness com-

menced in the pulpit of the chapel where his funeral sermon was delivered. If he "was standing in his temple lot, with his censor burning," he has exchanged the toil of the wilderness for the repose of his Father's house. He was immensely rich, having died worth many thousand pounds; and report says, he was "rich in good works." He may be said to have died in the harness. After hearing Mr. Hamilton's splendidly eloquent sermon, I attended the Temperance Committee.

Sabbath, May 21. Owing to the wetness of the morning, I had a rather thin congregation at half past ten. Addressed the people from Acts xxvi, 22, with unusual freedom. The fellowship meeting in the afternoon was a profitable season. At six, the attendance at the chapel amply compensated for the paucity of the morning congregation. Preached from Psalm xxviii, 4. Never did I see the people more attentive, and never have I promulgated the truth with greater liberty and peace. L learnt this day that several moderate drinking office-bearing christians have begun to prophecy about our new Hall and Church. Time will show how far these bigotted men are entitled to the prophetic character. Should their prophecies prove to be, what I believe they will, lying vanities, I may put the names of the parties on record, that through their future days they may be prevented from assuming a garb which they are not entitled to wear. In the meantime I say to all such malignant praters, "Cease ye from opposing us, for *Si Deus pro nobis quis contra nos?*"

## Poetry.

### SONG OF THE RIVER.

I sprang from the rock—from the mountain side  
Sparkling pure and bright;  
And I gather strength as I rapidly glide  
From my birth place into light.

Richness I bear to land and tree,  
Beauty to hill and dale;  
Beast and bird delight in me;  
Drink, and are strong and hale.

Fresh are the flowers that deck my banks,  
The sod is greenest there;  
And the warbling winged ones sing their thanks,  
As they drink of me every where!

I am the only drink was given  
To man when pure and free—  
Return, then, to the gift of Heaven;  
You're safe when drinking me!

THE GENIUS  
OF  
UNIVERSAL TEMPERANCE.

Dedicated (by H. J. Sharp, the author,—and H. Russel, who set the words to music.) to the AMERICAN TEMPERANCE UNION.

In the strength of your might, from each mountain and valley!  
Friends of Temperance, arise! the time is at hand:  
Around its broad standard we'll rally, we'll rally,  
While the star spangled banner floats over our land.  
Then let the proud eagle spread her wings wide asunder,  
And break from the trammels which strive to enchain;  
If we rise in our strength, if we speak but in thunder,  
The Genius of Temperance will flourish again.  
For the good of mankind we'll stand firm and united,  
The love of our country shall ne'er be forgot:  
The pledge of the Union, we have sacredly plighted,  
Shall never be sullied by Inebriety's blot:  
Around our broad standard we'll rally, we'll rally,  
The Genius of Temperance, the watch word shall be;  
Its echo will thunder from each mountain and valley,  
Of "the home of the brave" and "the land of the free."

THE DREAM OF THE REVELLER.

BY C. MACKAY, Esq.

Around the board of guests were met, the lights above were gleaming,  
And in their cups replenished oft, the ruby wine was streaming;  
Their cheeks were flushed, their eyes were bright, their hearts with pleasure bounded;  
The song was sung, the toast was given, and loud the revel sounded;  
I drained my bumper with the rest, and cried "away with sorrow,"  
Let me be happy for to day, and care not for to-morrow!  
But as I spoke, my sight grew dim, and slumber deep came o'er me,  
And mid the whirl of mingling tongues, *this* vision passed before me.  
Methought I saw a Demon rise; he held a mighty bicker,  
Whose burnish'd sides ran daily o'er, with floods of burning liquor;

Around him pressed a clamorous crowd, to taste the liquor greedy,  
But chiefly came the poor and sad, the suffering and the needy;  
All those oppressed by grief and debts, the dissolute and lazy,  
Blar eyed old men, and reckless youths, and paled women crazy,  
"Give, give," they cry, "give, give us drink, to drown all thoughts of sorrow,  
If we are happy for to day, we care not for to-morrow."

The first drop warms their shivering skins, and drives away their sadness,  
The second lights their sunken eyes, and fills their souls with gladness;  
The third drop makes them shout and roar, and play each furious antic,  
The fourth drop boils their very blood, and the fifth drop drives them frantic.  
"Drink" says the demon, "drink your fill! drink of these waters mellow,  
They'll make your bright eyes bleak and dull, and turn your white skins ye'low,  
They'll fill your home with care and grief, and clothe your back with tatters,  
They'll fill your hearts with evil thoughts, but *never* mind, what matters?"

"Though virtue sink, and reasoning fail, and social ties dis sever,  
I'll be your friend in hour of need, and find you homes for ever.  
For I have built three mansions high, three strong and goodly houses,  
A *workhouse* for the jolly soul, who all his life carouses.  
A *hospital* to lodge the sot, oppressed by pain and anguish,  
A *prison* full of dungeons deep, where hopeless felons languish.  
So drain the cup, and drink again, and drive away all sorrow,  
Be happy if you can to day, and never mind to-morrow!"  
But well he knew, this Demon old, how vain is all his preaching,  
The ragged crew that round him flock, are heedless of his teaching;  
E'en as they hear his fearful words, they cry with shouts of laughter,  
"Out on the fool!" who mars to day with thoughts of an *hereafter*.  
We care not for the houses three, we live but for the present:  
And merry will we make it yet, and quaff our bumpers pleasant.  
Loud laughs the fiend to hear them speak, and lifts his burning bicker,  
"Body and soul are *mine*!" quoth he,—"*I'll* have them both for liquor!"

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

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No. 7.

JULY, 1843.

VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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ANNUAL CONFERENCE

OF THE

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

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The ninth Anniversary of the British Association for the Promotion of Temperance, has been commemorated, along with the seventh Anniversary of the York Total Abstinence Association, during the present week, in York; and extraordinary interest has been excited with respect to the proceedings, on account of the presence of Father Mathew, the great apostle of Temperance in Ireland. For some time past great preparations have been made for this demonstration, and every arrangement was made for the promotion of the comfort of the delegates belonging to the association, and the other numerous visitors who were expected in York, including Father Mathew, the great regenerator of Ireland, as he has not been inaptly called. It was announced two or three weeks ago that tickets for the tea party were for sale, and so eager were the friends of temperance to obtain them that in a day or two they were nearly all disposed of. Strangers began to arrive so early as Friday last.

The Delegates to the Conference assembled on Monday afternoon, July 3rd, at half-past two, in a large room over the Savings' Bank, and on the names of the various representatives being called over, the assembly proceeded to elect a chairman and two assistant secretaries; JOHN WADE, Esq., of Hull, was chosen to preside; and Messrs. Chrimes, of Rotherham, and Hanson, of Bradford, were appointed secretaries, *pro tempore*.

The following is a list of the Representatives:—

Barrow, W. H. Sherwood.  
 Belfast, Edward Grubb.  
 Bolton, John Baron.  
 Bradford, E. Harland; J. A. Hanson.  
 Ditto Union, James Hanson.  
 Brighouse, Phineas Armitage.  
 Bridlington, Robert Hall.  
 Bury, Rev. F. Hawarth; T. Hampton.  
 Chester, R. Roberts, Esq.  
 Gainsbro', — Crowder.  
 Halifax, Wm. Fox.  
 Hayworthingham, Wm. Bailey.  
 Hebden Bridge, Thomas Vowles.  
 Howden, Richard Johnson.  
 Horncastle, James Coviller.  
 Huddersfield, Eli Stoth.  
 Hull, Dr. Firth; George Cowing.  
 Hull Christian Temperance Society, Rev.  
 T. J. Messer; T. S. Ramsey.  
 Keyingham, Rev. D. Sunderland.  
 Leeds, Joseph Andrew; Joseph Shaw.  
 Louth, W. H. Holroyd.  
 Manchester, George E. Lomax.  
 Newcastle, Thomas Watson.  
 North Lincolnshire Union, Anthony  
 Thompson.  
 Preston, James Teare.  
 Pickering, James Wigginton.  
 Rawtenstall, Henry Ashworth.  
 Scarbro', William Rowntree.  
 Selby, Thomas Wade, Esq.  
 Snaith, Rev. J. Fogg; Wm. Fenniston.  
 Thornton, Joseph Rowntree.  
 Todmorden, James Whittaker.  
 Ditto Wesleyan Association, J. Schofield.  
 Wetherby, Joseph Lawrence.  
 Whitby, T. B. Thompson.  
 York, Joseph Spence; Geo. Thomas.

There were also present the following gentlemen, belonging to the Executive Committee:

R. Willet, Esq.  
 T. Shepherd, Esq.  
 Mr. Thomas Wrigley.  
 „ Thomas Watson.  
 „ B. Robinson.  
 „ J. H. Robinson.  
 „ Henry Washington, Sec.  
 „ J. Swann.  
 „ Wm. Haigh.  
 „ James Burnett.

Mr. J. Andrew, Travelling Secretary;  
 and Mr. J. Addleshaw, Agent to the  
 Association.

Among the numerous visitors to the

Conference, who were allowed a seat,  
 but had no voice or vote in the proceed-  
 ings, we observed—Dr. Lees; Rev. F.  
 Brown; Mr. Langdale; Wm. Morley,  
 Esq., of Hull; F. Hopwood, Esq., &c.

The business of the Conference com-  
 menced by the reading of the Annual  
 Report, by Mr. John Andrew. As this  
 well written document is to be published  
 by the Executive, we forbear inserting  
 it here. During the session, which con-  
 tinued until Friday, the business was  
 carried on in a most delightful spirit.  
 Much real talent was displayed by the  
 various speakers, and many very import-  
 ant resolutions, after much discussion,  
 were passed. Amongst the number,  
 we insert the following, as being in our  
 estimation the most important:

1st. That the report now read be adopted,  
 and printed under the direction of the Com-  
 mittee.

Moved by Dr. R. Firth,  
 Seconded by Mr. G. E. Lomax.

2nd. That this Conference recommends its  
 Executive to use such additional exertions  
 as may seem to be best, to obtain as com-  
 plete statistical information as possible, from  
 all the societies in this Association, and to  
 cause the same to be printed along with the  
 Report, by the middle of August, at such a  
 price, and in such form as may seem best  
 adapted to promote its extensive circulation.

Moved by Mr. E. Chrimes,  
 Seconded by Rev. F. Haworth.

3rd. That the following gentlemen form a  
 Sub-Committee, to prepare the business for  
 the Conference to-morrow, viz. Dr. Firth,  
 E. Grubb, J. Hanson, Joseph Andrew, A.  
 Thompson.

Moved by Mr. John Andrew.  
 Seconded by Mr. J. Shaw.

4th. That this Committee being duly im-  
 pressed with the importance of a strict adhe-  
 rence to the 5th rule of the Association, would  
 urge upon all the friends and auxiliaries the  
 necessity of special attention to that excellent  
 regulation, viz: While this Association  
 approves of the advocacy of Teetotalism on  
 the principles of the Gospel, all attacks upon  
 political opinions and religious creeds, must  
 be strictly excluded from the meetings and  
 publications of the Society.

Moved by Mr. J. Andrew,  
 Seconded by Mr. J. Hanson.

5th. That the friends and auxiliaries be  
 requested to inform the Secretary, what

number of the reports they will take, not later than the 15th August.

Moved by the Rev. T. J. Messer,  
Seconded by the Rev. D. Sunderland.

6th. That this Conference having had evidence laid before it, that Black Beer, Peppermint, and other liquors designated Temperance Cordials, contain some portion of Alcohol, begs to express that the drinking of them by the members is a violation of the strict principles of Temperance.

Moved by Mr. Joseph Andrew,  
Seconded by Mr. G. E. Lomax.

7th. That in the opinion of this Conference, the custom of keeping Wine in Vestries for the use of ministers, seriously tends to diminish ministerial usefulness, and gives sanction to the use of wine generally.

Moved by Dr. Firth,  
Seconded by Rev. T. J. Messer.

8th. That while this Conference recommends to all its advocates a strict attention to its 5th rule, it does not wish to prevent them bringing the subject of true Temperance before professing Christians, in such a manner as will tend to expose any inconsistency in their conduct, respecting the Temperance Question; but in the discharge of their duty, they would urge upon their advocates the excellent apostolic injunction "speaking the truth in love."

Moved by Rev. T. J. Messer,  
Seconded by Mr. Joseph Andrew.

9th. That this Conference being of opinion, that the mention of the medicinal and sacramental clause in a temperance pledge is in all cases unnecessary, and in many instances attended with evil, beg, without in the least altering the 2nd rule of the Association respecting the pledge question, strongly to recommend to all the auxiliaries the substitution of the phrase as a *beverage*, instead of the exceptions; and that in the estimation of this Conference, the following form is the best that can be adopted—"We, the undersigned, do agree that we will not use intoxicating liquors as a *beverage*, nor traffic in them, that we will not give, or offer them to others, that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community."

Moved by Mr. Joseph Andrew,  
Seconded by Mr. E. Chrimes.

10th. That it is the opinion of this Conference, that the time has arrived when the Legislature of the Country should be petitioned on the subject of total abstinence; and the following gentlemen, Messrs. ROWNTREE, WADE, Rev. D. SUNDERLAND, J. FOGG, and J. BARON, be appointed a Sub-

Committee, to prepare a petition for the approbation of a future sitting, praying that measures may be immediately adopted for greatly diminishing the number of licensed houses: and as the greatest amount of evil results from the facilities afforded for drinking on the Sabbath, that the sale of intoxicating liquors on that day, as far as practicable, be *entirely* prohibited.

Moved by Mr. W. Rowntree,  
Seconded by Mr. T. Wade.

11th. That the petition to the British Parliament, shall be left in the hands of the Executive Committee of the British Association, who shall cause copies of the same to be presented and forwarded to the different Societies in Great Britain, in order that as large a number of signatures may be obtained to it as possible; and that such signatures shall then be returned to the Executive Committee, for them to forward along with the Petition to such members of both Houses of Parliament, as they may think best, for bringing the subject with the greatest effect before the Legislature, and that they shall also furnish such Members with documentary evidence in support of the statements contained in the Petition.

Moved by Mr. W. Rowntree,  
Seconded by Rev. D. Sunderland.

12th. That as the use of intoxicating drink is injurious to both the body and mind, it is MORALLY wrong; that it is a *sin* against God, to *manufacture, buy, sell, or use* such liquors.

Moved by Mr. Teare,  
Seconded by Rev. T. J. Messer.

13th. That the cordial thanks of this Conference be presented to the Executive Committee and officers of the Society, for their very efficient and valuable services, during the past year.

Moved by Mr. Joseph Andrew,  
Seconded by Mr. Joseph Shaw.

14th. That the Executive Committee be at Huddersfield, and consist of the same persons as last year, and that J. Wade, Esq. of Hull, be the President, and the following gentlemen be Vice-Presidents, viz: J. Bright, Esq., E. Smith, Esq., T. Beaumont, Esq., R. Willet, Esq., T. Shepherd, Esq., and J. Hotham, Esq.

That Mr. John Andrew be re-appointed Travelling Secretary to the Association.

Moved by Mr. H. Washington,  
Seconded by Mr. T. S. Ramsay.

The Honorary Secretary was not appointed, his appointment being left to the Executive Committee.

15th. That a Journal be purchased by the Executive Committee, in which all the motions passed at Conference shall be duly

entered, and signed by the President and Secretary of the Conference; and no Conference shall be considered closed till such signatures are appended.

Moved by Rev. T. J. Messer,  
Seconded by Mr. Chrimes.

16th. It was also resolved, that the next Conference be held in Manchester, if suitable preparations can be made for the same.

### THE SACRAMENT QUESTION.

After a very lengthened discussion the following resolutions were carried:—

1st. That whereas, in the advocacy of the principles of entire abstinence, an examination of the objections of opponents, chiefly of a religious kind, has been forced upon us, and further, that after the most searching investigation of the arguments in favour of retaining the use of intoxicating wine at the Lord's Supper, this Conference begs to reiterate those principles and views in reference to this practice, which has been declared at previous conventions of this Association.

1st. That the practice of celebrating the Lord's Supper, in the brandied, drugged, manufactured, and intoxicating wines now in use, is one of those pernicious customs which present an obstacle to the success and triumph of the Temperance Reformation, inasmuch as it is considered a justification and defence of moderate drinking, the predisposing cause of all intemperance.

2nd. That as very many Christian Teetotalers, who cannot conscientiously take intoxicating wine at the Lord's Supper, have suffered much persecution, even so far as the exclusion of some from Christian fellowship, the Executive Committee be empowered to draw up a respectful and brief address, and to transmit a copy of such address, provided the funds will allow, to the Christian churches of Great Britain, requesting their prayerful consideration of the subject, with a view of depriving the advocates of moderate drinking of any pretext drawn from the use of intoxicating wine in this solemn ordinance.

3rd. That this Conference strongly urges on all teetotal members of Christian churches the duty of great watchfulness and discretion; and that whilst they are maintaining the integrity of truth, in reference to the substitution of unfermented for fermented wine in this ordinance, they are endeavouring to avoid giving any intentional and just offence, but that their wishes and views be most respectfully submitted to the pastors and officers, before introducing them to a church or society meeting.

4th. That this Conference, whilst defending

their christian liberty and the purity of their principles, and whilst asserting their inalienable right of private judgment in matters of conscience, would repudiate the false and unchristian allegation so often preferred against members of Temperance Societies, namely, that they are disturbers of the peace of Israel, when pointing out the duty of the church to remove intoxicating wine from the Lord's Table.

Moved by Mr. Hanson,  
Seconded by Mr. Joseph Andrew.

### FATHER MATHEW

Arrived in York on Monday evening, when he immediately proceeded to Mr. Snow's Temperance Hotel, in Low Ousegate, where he intended to remain during his stay in the city.

#### PUBLIC MEETING.

On Monday evening, at seven o'clock, a meeting of the friends of the cause was held in Thursday Market. The Rev. T. J. Messer, of Hull, after Mr. Addleshaw had given out a suitable hymn, commenced the proceedings by offering up an appropriate prayer, during which the utmost decorum and solemnity prevailed. On the motion of the Rev. T. J. Messer, Mr. Wm. Smith, of Petergate, was called to preside. The speakers were Mr. Holroyd, of Louth; Mr. Lomax, of Manchester; Mr. Addleshaw; and Mr. Chrimes, of Rotherham; who delivered effective speeches, in favour of Total Abstinence, the sentiments of which were heartily responded to by the meeting.

### TUESDAY.

#### TEMPERANCE BAZAAR.

A Bazaar, for the sale of ladies' work, &c., was opened in the De Grey Rooms, St. Leonard's Place, on Tuesday forenoon, which comprised a considerable quantity of useful and ornamental articles, and received many visits from the strangers in the city. Upwards of 70£ was raised by the Bazaar, in aid of the funds of the Association.

#### PUBLIC MEETING.

A second public meeting was held in St. George's Field, on Tuesday evening, and though the weather was unfavourable, thousands of persons were present. The Rev. T. J. Messer, of Hull, was chosen

to preside, who, after his opening address, called upon Mr. G. E. Lomax; the Rev. F. Hawarth; Mr. T. Thompson; and Messrs. Baron and Maud, to address the assemblage. Notwithstanding the rain sometimes descended in torrents, the people remained on the field, and so large was the assemblage that another meeting was commenced and carried on by Messrs. Chrimes, Addleshaw, Lomax, Holroyd, and others. A circumstance occurred during the progress of the proceedings, which shewed the strong interest which the visit of Father Mathew had excited. During the proceedings it was rumoured that he was crossing the ferry, when a simultaneous rush was made to ascertain whether the report was correct, which turned out to be so; the rev. gentleman, however, did not join the meeting, and it was with great difficulty that he could make his way through the crowd to his destination.

#### THE FESTIVAL.

On Wednesday, the ancient city awoke to unusual bustle and animation, in its generally quiet streets. From an early hour in the morning, crowds of people who had arrived from various parts of the surrounding districts, were to be seen pacing about, anxious to witness the proceedings of this—the grand day of the demonstration. By arrangements with the different railway companies, special trains from Leeds, Halifax, Bradford, Huddersfield, Wakefield, Dewsbury, Hull, Darlington, Manchester, and the intermediate stations, arrived all laden with numerous passengers to swell the influx of company. The city wore a holiday aspect—a lively, festive appearance, fitted for the celebration of a cause, which, beyond doubt, is a triumphant one. The day was physically, as well as morally, a brilliant one, for the sun shone out in cloudless splendour upon the scene. The only drawback was that we had the intensest heat, as well as the most dazzling brilliancy of summer.

The principal proceedings of the day consisted of a grand procession, an open air meeting, and a tea party. The procession formed in the Cattle Market, at eleven o'clock, and then proceeded, with innumerable gay banners of every colour of the rainbow, fluttering in the

air, and the music of five bands resounding in their progress through all the principal streets of the city. It is almost unnecessary to remark, that crowds of spectators lined the streets wherever the procession passed. Some idea may be formed of its length, when we state that it was a quarter of an hour in passing any one point. The following was the order of the procession:—

- Horsemen, three abreast.
- Carriage and pair, with the Executive Committee of the British Association.
- Bramley Teetotal Band.
- Delegates to the Conference, with Banners.
- Bazaar Committee in Carriages.
- Ebor Band.
- Members of Adult Temperance Societies.
- Carriage and Four, with the Rev. THEOBALD MATHEW and Friends.
- Leeds Band.
- Members of Adult Temperance Societies.
- Heslington Band.
- Juvenile Temperance Society, with Banners.
- Pocklington Brass Band.
- Independent Order of Rechabites, with the splendid Regalia of the Order.
- Hull Band.
- Carriages with Ladies.

The Rechabites wore the white sash of the order, and the members of the Temperance Society white rosettes or medals. The procession was graced with the presence of a large number of ladies, in carriages of various descriptions. Amongst the inscriptions on the almost innumerable banners, we noticed the following:—"The Pledge. We agree to abstain from intoxicating liquors as a beverage, and not to traffic in them, or offer them to others." The Good Samaritan, inscribed "Go thou and do likewise." "Avoid the first glass." "Be ye wise as serpents and harmless as doves." "He was a Nazarene from his birth," with a device of Samson, carrying the gates of Gaza." "England's hope and glory" (preceding the Youth's Temperance Society.)—"Behold he smote the rock, and the waters gushed out," with device.—"Moderation tends to drunkenness," &c.

But it was not in music or banners, or in gaudy trappings, that the interest of the procession centered. All eyes were turned to see what manner of man was the moral regenerator of Ireland. A man of middle age, and robust pro-

portions, with a plain and homely cast of countenance, beaming, however, with the expressions of a kindly disposition, was seen erect in one of the carriages, that formed part of the grand procession, and this was Father Mathew. He wore a long dark coat, of a kind commonly worn by Catholic priests. So perfectly unassuming were his manners and appearance, that one might have deemed him, almost unconscious, that he had been the honoured instrument of producing a national reformation of incalculable importance to the happiness of his country. The humility, indeed, of such a man,—a man who has wrought one of the most wonderful changes in the moral and social condition of millions, that has ever been produced—is almost as marvellous as the change itself. The oratory of the reverend gentleman is as simple and unartificial as his appearance, he is not to be called either a fluent or a powerful speaker, but there is a good deal of unaffected fervour in his manner. But to resume—

The procession, after passing through all the principal streets, terminated in St. George's Fields, a large space of ground, contiguous to the city, where the vast assemblage, consisting of not less than ten or twelve thousand persons, was addressed by Father Mathew. We give his speech, which is the first he had delivered before an English meeting.

FATHER MATHEW then addressed the vast assemblage, and was received with great applause. He said, my friends, I present myself before you with very great difficulty, for I am a mere stranger amongst you, only five days having elapsed since I placed my foot for the first time on English ground (hear, hear). However, the cordial and affectionate welcome I have received at York, shall prevent me from considering myself as a stranger (loud cheers). I am perfectly well aware that in addressing an English audience, I labour under many disadvantages. Your ears are unaccustomed to my form and manner of speaking. The intonation of my voice sounds grating on your ears (no, no). But the subject on which I am about to address you is dear and familiar to you all, for I am perfectly well aware that I have now the happiness to address myself to an assemblage composed of

faithful Teetotalers (applause). The cause we are celebrating this day, and whose triumphs we have witnessed, is the cause of humanity, and the cause of God (loud applause). It is unnecessary for me, my dear friends, to enter into any vindication of the principles of Total Abstinence; its benefits are as manifest to all as that sun which is now gloriously shining upon us (hear, hear). My dear friends, you are all perfectly well aware of the glorious triumphs of our cause in Ireland (applause)—a land, which, though its people are blessed by nature, with the kindest and purest dispositions, is stained with the most atrocious crimes, and all,—all proceeding from that fruitful source of crime and misery, intoxicating drinks (applause). But I now announce to you, my friends, glad tidings from Ireland; intoxicating drinks have been entirely laid aside; vice and crime have disappeared, and we now number in Ireland nearly 6,000,000 of Teetotalers (tremendous cheers); and I am bold to assert, that the sun in his glorious course does not cast his rays on a purer and more moral body of men than the 6,000,000 that now constitute the Total Abstinence Society of Ireland (applause). Though naturally and constitutionally diffident and desponding, I feel my bosom dilate with rapture, and new vigour swell within me, from the spectacle I have this day witnessed (applause.) Oh, yes, my friends, it was a glorious spectacle—a spectacle upon which I am confident the whole family of heaven will look down with approbation (applause). Our cause, my dear friends, is one in which all may unite; and surely it is a glorious thing, and we have reason for gratitude and thankfulness to God, that we have now a common cause, in which men of every country and of every clime, men of all political opinions, men of all religious creeds can unite together hand and heart (loud applause). Yes, my dear friends, we can all unite, we can all co-operate in this glorious cause, no matter what our religious convictions, without sacrificing a single iota of principle (applause). I am perfectly well aware, my friends, that we have a many obstacles to encounter, and sorry am I that so glorious a cause as ours, should be pregnant with sorrow or loss to any individual, but no great improvement can take place without

some partial injury (hear, hear). The railways which now intersect your country, and which have brought both ends of your land together, have been the ruin of many; yet, no one will say, you should not have railways lest the proprietors of stage coaches or canals should be injured (hear, hear). Neither will any one say you should have no new streets or squares built in cities, lest those inhabitants in the old parts of the place should be injured in their property (hear, hear). In like manner, let no one say, we should not advocate this glorious cause, lest distillers, or brewers, or vendors of strong drinks be injured in their pecuniary circumstances (applause). Were this maxim followed, there would be an end of all improvement (hear, hear). My dear friends, when I saw this day unfurled, in the streets of your ancient and episcopal city, the pure and spotless banner of temperance, I felt my heart dilate within me—it is a banner unstained by a single drop of human gore—a banner unmoistened by the tears of the widow or the orphan (immense applause). It was indeed a proud spectacle to see our procession to day through the streets of your ancient city, and what interested me above all, was the part composed of what were justly termed the rising hopes of England (applause). I would admonish all parents—fathers and mothers, to induce their children to enter our ranks. No father or mother would ever have cause to regret having induced their children to take the total abstinence pledge. No child reared up in our principles would ever cause a tear of sorrow or a blush of shame to rise on the face of father or mother; but many parents have been brought with sorrow to the grave, in consequence of the misconduct of their children, of whose ruin they themselves were the cause, by giving them in infancy, a taste for intoxicating liquors (applause). For, my friends, the taste for strong drinks is not a natural taste. The great Creator never sent any one into the world with a taste for strong drinks, and if our tastes were not vitiated by early habits, we should make the same selection of our beverage as the birds of the air and the beasts of the field (applause). I have often seen parents forcing their children to drink, and I have seen those parents mourning

over the early graves of their children, who fell victims to intemperance. It has been my lot often to sit by the bedside of children who have thus fallen victims to their parents' mistaken affection, and I have heard with horror the lovers of drunkenness, while despairing of futurity on the brink of the grave, pouring burning curses upon the heads of their parents (hear). I was delighted to day to see parents bringing their little children to take part in the procession, and I was constrained in the words of the pious woman in the Scripture, to say, "Blessed was the mother that bore you, and blessed was the breast that gave you suck" (applause). My dear friends, there are a great many topics connected with the temperance movement, on which I hope to address you, but an opportunity will be afforded this evening. What delights me most is to see persons of all religious opinions united in hand and heart (applause). And surely, my dear friends, it should be thus, for we are all children of the same common father, the same stock of blood flows in our veins; we have all been redeemed by the same Saviour, and we are believers in the same gospel of love (applause). Why should we, then, my dearly beloved friends, from the wanderings of the human imagination with respect to explanations of an obscure text in the epistle of St. Paul, violate the great and fundamental principle of christianity. "A new commandment," exclaimed the Saviour of the world, "a new commandment I give unto you, that ye love one another, for by this shall all men know that ye are my disciples." Do not, my dear friends, imagine that I am here making fair speeches to delude the good people of Yorkshire. God forbid. I speak the sentiments of my heart (hear, and great applause). I have now for more than twenty-five years been before the world; in my native country, for the last eight years I have been at the head of the great temperance movement in Ireland (applause). And if any one can raise his voice, and say that I have during that long, long period, in consequence of sectarian differences, violated the charities of nature and of the gospel—if any one can say that I have refused to extend the right hand of fellowship to men of other creeds, let him come for-

ward now, and brand me as a bigot (applause). No, my dear friends, never do I advocate any thing I would not practise myself; and I stand before you this day, the undaunted advocate of teetotalism in its widest extent and strictest observance. I call on all to practice the total abstinence I myself have so long observed; and I do not hesitate to proclaim aloud, that every motive, human and divine, calls upon us all to abstain (hear, hear, and applause). We are called upon by self-interest, in order to preserve ourselves against the greatest of all calamities—we are called upon, for the love of our neighbour, not to cause him to stumble by bad example, and in this we are confirmed by the Apostle Saint Paul—"it is good," says he, "neither to taste wine, to eat flesh meat, nor to do any thing whereby a brother may be caused to stumble" (applause). We are called on to abstain, and to induce all men to embrace our principles, in order that we may promote the glory of God by preventing crime, and by increasing the happiness of his creatures; and there is nothing can contribute so much to the temporal and eternal happiness of man, as a strict adherence to total abstinence (applause). I trust, advanced as I am in years, I shall live to see the day when strong drink, as a beverage, will be entirely banished from the land (applause). We speak of the good old times of England; in those times there were no public breweries or distilleries in England or Ireland (hear), but every man sat down in peace in his own house, under his own vine and fig-tree, secure of the blessings of this life, and through faith in Christ Jesus, of the glories of the eternal world (applause). I most humbly and sincerely thank you for the cordial welcome given to me in York. I came with reluctance, I confess, but not a reluctance to confide myself to the kindness and magnanimity of Englishmen, but because I was diffident in my own ability (applause). I asked myself what have I to do in England? There are great advocates of the cause in England. What have I to do in York? There are many staunch and eloquent advocates in Yorkshire. But when I found that the committees and executive at York persevered in their exhortations, I thought I heard in them the voice of

God calling me to come, and with all my imperfections and defects, I have come amongst you, and thrown myself upon your honour and magnanimity, and well may I say in the words of our favourite Irish poet, Tom Moore, a little altered—

"Blessed for ever was the day I relied  
On Yorkshire honour and Yorkshire pride."

(loud applause).

At the conclusion of his address, the immense multitude gave three cheers for Father Mathew, with so much vigour and enthusiasm, that the shouts must, it struck us, have reached the ears of the wretched felons, in the neighbouring Castle of York, the great majority of whom, in all probability, owed their incarceration and disgrace, to intemperance; and it is easy to imagine that many a painful and harrowing reflection would be awakened in their hearts, by these triumphant manifestations of the enemies of their master vice.

The rev. gentleman then, after a powerful exhortation to all present, to enter the society, proceeded to administer the pledge. Having called upon all who desired to take it, to stand before him with their heads uncovered, and to repeat it after him, he proceeded in a loud voice, which must have been distinctly heard throughout the vast assemblage, to pronounce the following words, "I promise, with the divine assistance, to abstain from all intoxicating liquors, and to prevent, as much as possible, by my advice and example, drunkenness and intemperance in others." A multitudinous sound of voices, showed that many were taking the pledge, but we had no means of estimating the number. At the close of the pledge, the rev. gentleman exclaimed, "May God bless you all, and grant you grace and strength to keep it."

He next alighted from the carriage, and proceeding into the heart of the crowd, caused the people to form a circle round him, and administered the pledge to the groups who joined him in the centre, by causing them to repeat it after him, and at the close touching individually the foreheads of the recipients, who then signed their names to the pledge—a person being in attendance close by, with all the requisites for that purpose. Most of the recipients

were Irish people, men, women, and children, and in the faces of all, from stooping age to prattling childhood, there was a beaming expression of pride in their philanthropic countryman, who himself seemed the happiest man in the assembly. He patted the rough heads of the Irish children, shook hands with the men and women, and bustled about from one place to another, his face beaming all the while with good humour, stretching out his hand to help the comers into his magic circle of Temperance, from which we suppose they were to proceed changed and sober people. Of course, as might have been expected, there were no swarming thousands to take the pledge, as in his own country, for Englishmen have not the quick impulsive character of Irishmen. He continued to administer the pledge for a short time, after which he left the field amidst the applause of the assembly, and the people then dispersed.

#### THE FESTIVAL.

A public tea meeting was held in the Festival Concert Room, on Wednesday evening, when the extraordinary number of 1,200 persons sat down to tea, and 700 more were admitted afterwards, to observe the proceedings. We have seldom witnessed a more animating sight than presented itself on this occasion. The noble and spacious hall was filled in every part; wherever the eye turned, it beheld faces beaming with enthusiasm, and not a few of them displaying the grace and loveliness of the fairer sex. In the orchestra were assembled the delegates from various towns, and many of the most distinguished advocates of temperance. The entrance of Father Mathew was signalled with long-continued cheers and waving of hats and handkerchiefs.

The tables being very quickly removed, the Public Meeting commenced after grace had been sung, about seven o'clock. The proceedings were begun by the Rev. T. J. Messer, of Hull, who gave out the following stanza, which was sung by the vast assemblage with great effect:

"Pledg'd in a noble cause,  
We here each other greet;  
And bound by Temperance laws,  
As friends and brothers meet,  
To make a bold determined stand  
Against the foe that rules our land."

Mr. John Andrew then proposed that Thomas Beaumont, Esq., of Bradford, should preside. Dr. Firth seconded the motion, which was carried by acclamation. Amidst the loud and long plaudits of the assemblage, this eloquent, and warm hearted friend to the cause took the chair, and spoke as follows.

Dr. Beaumont, in responding to the wishes of the meeting, said that he need hardly tell them that on the present occasion he felt more than ordinary embarrassment in accepting the flattering invitation which they had accorded to him. Not that he felt any diffidence, or any hesitation whatever, in standing forth then, as it had been his honour and his pleasure to do on many occasions for years past, in behalf of the noble institution which had brought them together. (Applause.) All his observation, increasing experience, and continued and extended knowledge of human nature—physical, moral, social, and intellectual—only served to convince him more and more that in choosing the principles of total abstinence, they were physically and morally right. (Cheers.) There was a time when society laboured under the strangest, the deepest, and the deadliest delusion upon this subject. Centuries had rolled away, and each succeeding cycle had only served to deepen those prejudices, and consequently to extend and entail upon mankind all those dreadful and desolating evils which had been the natural, and, he hesitated not to say, the inevitable consequences of the use of intoxicating liquor. (Cheers.) He remembered full well, and that within eleven years, when the subject of the temperance society was first propounded in England, he had the pleasure of being one of the very few who then—about a dozen or half-a-dozen—met together to consider this Utopian question, as it was called. (Cheers.) He remembered full well the obloquy, the contempt, the objections, the universal opposition, the fierce hostility, and what was worse than all, the apathy which rested on the public mind upon that great and interesting question. But he had felt it his duty, placed by Providence, as he was, to watch over the physical interests of many in society, to investigate this subject as its importance demanded. He was fully convinced, that whether intoxicating drinks were innocuous or not,

there had existed a large amount of moral evil in consequence of their employment, and therefore he was ready calmly, seriously, and dispassionately to investigate the subject, and, having felt his way, having assured himself that he was not treading on quicksands, he felt bound to give to that subject his support, feeble as was its influence on society—repudiated as it was on the right hand and on the left, and objected to as improbable and absurd—he felt it his duty, against evil report and good report, under any circumstances whatever, to give the mite of his influence in the promotion of this great cause. (Cheers.) After noticing the opposition which total abstinence principles met with a few years ago, and his determination to support them, though it might cost him personal or professional sacrifices, the Chairman said that he had now lived to see a wondrous change come over the scene. He remembered that not more than nine or ten years ago, the cause of temperance was small and feeble, and little known or heard of; but he would now refer them to the demonstration of that day,—he would now refer them to the noble individual on his left hand, Father Mathew—(great cheering)—he would now direct their attention to Ireland, from whence he came—(cheers)—for there he (Father Mathew) had been the apostle of temperance—there he had been enabled, by the blessing of God upon his labours, to enlighten the minds and judgments, and to change the habits and feelings not of hundreds or of thousands, but of millions, who from circumstances of degradation and wretchedness, whether physical, social, or moral, such as scarcely had a parallel in the world, were now clothed and in their right mind, and in thousands of instances, he doubted not, were sitting at the feet of their Saviour. Surely, then, their's was a cause *par excellence*—a cause which more than any other would ameliorate the condition of society—a cause not designed for the poor man only, but equally so for the rich and those in the middle ranks of life. (Loud cheers.) So long as the physical organization of the human constitution remains universally the same, so long, in accordance with the immutable laws of nature, must the principle of total abstinence be essentially applicable to, and available for, the physical welfare of man. It would ill become him to

reflect upon any individual, but he felt confident that the demonstration of that day would have an irresistible effect upon the public mind, and he thought that as so many advantages had resulted from the simple but efficacious principle of total abstinence, it would be, he hesitated not to say, an imputation on their common moral honesty, were they to withhold from this society their meed of heartfelt approbation. (Cheers.)

The Rev. T. J. Messer said, about six years ago he had felt it his duty to give his adhesion to the temperance cause, and some of his beloved moderate drinking friends inquired what he was about. They asked him if he was not entering into a scheme which was perfectly Utopian, and not likely to continue—one which would pass away like the mists of the morning, and, ere long, not a vestige of it would be seen, and then laughed at him for his folly. Those persons were not in possession of prophetic foresight—they were neither prophets nor the sons of prophets. The friends of temperance were not yet giving up the ghost.—(Cheers.) He wished those individuals had been present at that meeting, and they would then have seen that instead of being in a galloping consumption, teetotalers were advancing to a glorious victory. Though he had served nearly an apprenticeship to the cause, he was not killed with cold water yet. He had as much natural energy then as ever he had, and laboured as hard, if not more so, than he had formerly done. He felt exceedingly hearty upon that occasion, and was capable of working for the cause, and even of delivering a long speech if it were necessary. (Cheers and laughter.) He had well attested the principle of entire abstinence, and the result was, that he had become one of its warmest and most honest, though it might be, its humblest advocates. He had stood by it, though its downfall had been again and again predicted—he had cherished its principles amidst the chilling blasts which had blown against it from an unnatural and systematic opposition.—(Cheers.) Their cause had brought forth fruit in the most blighting regions of intemperance—their principles had acquired strength even where their impotency was assumed—and in spite of all opposition, they were still advancing in strength. This prosperity would con-

tinue to attend them until they should have dashed from his lofty pedestal the idol of the British nation, and until their island home should have been raised to a proud position over other nations, a signal emblem of the goodness and grace of the eternal God. (Cheers.) The temperance platform was one common ground, on which they could all meet. It was one on which the members of the Established church, the Catholic church, the Wesleyans, the Independents, and the members of the Society of Friends could all meet—(Cheers)—and they had present in that meeting the representatives of all religious denominations, mingling together like the beautiful rays of light, upon which they could gaze with rapture that would not vanish with the dispersion of the meeting. He might call to his assistance the aid of a poet in giving his approval of water above strong drink. Mr. M. then repeated that exquisite eulogy on water, which has been often published. The following is the first verse:—

“Oh! water for me, bright water for me;  
Give wine to the trembling debauchee.  
It cooleth the brow—it clearth the brain—  
It maketh the faint one strong again.  
It comes o'er the sense like a breeze from the sea,  
All freshness like joyous infancy.  
Then water, bright water, for me, for me;  
Give wine to the tremulous debauchee.”

He would conclude by observing that at a festival time there was always somebody disposed to annoy parties concerned with it, and such was the case on the present occasion. A question had been propounded, bearing upon the distinguished individual who would hereafter address the meeting. On coming into that room he (Mr. Messer) had put into his hands a paper which was full of verbiage and not worth answering. He looked at it, and he was reminded of an interrogatory once propounded to the founder of Methodism, upon whom some reflections had been made, and when he was asked why he did not answer them, John Wesley said, “I never fight with chimney sweeps, because I like to keep clean hands.” (Applause.) Mr. Messer then alluded to this document, which asked the question whether a certain individual was not constantly boasting that he intended, by the instrumentality of the temperance cause, to sever the sis-

ter island from our island home. He went to his brother—for he was proud to call him brother—(applause) and put to him a categorical question on the subject, when he stated that he never mixed himself up with any thing like political agitation. Of course as a man and as an Irishman, Father Mathew had a right to his own views, but as a teetotaler, he repudiated all political excitement, and he wanted that night to realize, and throughout his future days to realize, what the humble minister of teetotalism now addressing them longed to see, viz., the human family formed into one common brotherhood, engaged in one common service, and travelling together to one glorious heaven. (Loud and long continued Cheers.)

Mr. Teare said, he had in the course of his life attended a great number of teetotal meetings, perhaps more than any one else living on the face of the earth. He had heard all sorts of people advocate the principles of this benevolent and God-like institution, viz., members of parliament, magistrates, clergymen, dissenting ministers, medical men, artizans, mechanics, sailors and soldiers, and agricultural labourers. He had heard some of the most astounding facts and some of the weightiest arguments adduced, but he must confess that if he had never heard anything during the whole course of his life in favour of the principles of teetotalism, those remarks which he had heard from the Chairman and speakers who had preceded him, (Mr. Teare) would have been quite sufficient to convince him that those principles were founded in truth. If it were not so, he should be the last man, as a patriot, as a philanthropist, and as a christian, to give them any countenance. He had put questions to all classes of the community on this subject, and he never met with one man who had a tangible argument or a strong fact in favour of intoxicating liquors. The principles of total abstinence were either right or wrong; they knew nothing of a half-way house, they went the whole length, and they denounced the drinking system as being cruel, wicked, and immoral. (Applause.) And they were determined, by the blessing of God, to unite hand and heart in crushing the monster intemperance. (Cheers.) They had entered the field of battle, and

he trusted it would be said of them as Buonaparte said of the English troops when he saw them in Spain, that "a man may lead them into the field of battle, but the devil cannot drive them out again." The same remark might be made to teetotalers; they, however, were not physical force men, they were moral force men, for—

"'Tis vice, and vice only, we seek to destroy,  
And truth is the weapon we always employ."

They had been charged with being infidels, socialists, hypocrites, and he did not know what. He said, however, they were brothers met in the spirit of love, being of one heart and one mind, and he, that evening, wished to shake hands publicly with Father Mathew, God bless him. (Applause.)

Success to Father Mathew,  
That noble priest of Cork;  
May God preserve him stout and strong,  
And speed his glorious work;

For England, old England, this is a happy day,  
Huzza for Father Mathew now, huzza! my friends,  
huzza!

That distinguished individual had been a teetotaler for a number of years, and he had accomplished a greater reformation perhaps than any other man that ever lived in the same length of time and with the same means. It was not, however, to Father Mathew, but to his God and to their God, they were to ascribe all the praise. It was the same God who created him and them, and the same Saviour that redeemed them, and if Christ so loved them all, and loved the drunkard also, ought they not to lay down their beer and ale for the sake of the drunkard? They had done so, and they rejoiced at having done their duty, and if they had to do it again they would do it, and if the sacrifice of life was wanted in the cause, no doubt God would enable them to stand true to the last. He then noticed the progress the cause had made during the last 10 or 11 years, although it had encountered much persecution. This was a day that would be long remembered, and he had no doubt what had been done would be blessed, and be the means of convincing others of the necessity of abstaining from all intoxicating liquors. He exhorted them not to compromise their principles, and said that if they continued to progress at the rate they were now proceeding,

he expected that in a few years all the drunkards would be reformed, and sober people prevented from becoming drunkards. In conclusion he wished success and prosperity to the cause. Let their motto be "onward, onward, upward, upward, heavenward, heavenward." (Applause.)

The CHAIRMAN then intimated that an address would be presented to Father Mathew, on whom he pronounced a high eulogium. All the conquests, said he, of a Cæsar, or an Alexander, or a Napoleon, or a Wellington—all the mighty deeds of these mighty champions of war, sink into insignificance when compared with the transcendent, happy, and eternal results of the labours of our dear Father Mathew. (Tremendous cheers.)

Mr. John Andrew, of Leeds, on being called upon by Mr. John Wade, one of the vice-presidents of the British Association, read the following

#### MEMORIAL TO FATHER MATHEW,

From the association, expressive of the regard and esteem in which he was held by them as the moral regenerator of Ireland. The following is a copy of the memorial.

#### TO THE REV. THEOBALD MATHEW.

"Esteemed Sir,—We, the officers and delegates of the British Association for the promotion of Temperance, assembled in its ninth annual conference, beg most sincerely and cordially to welcome you to our country, and to the ancient city in which we are met for the promotion of the cause so dear to us all.

We feel grateful for the ready response made to the request of the executive committee for your presence, but deeply sympathising as we do in the bereavement which you have so recently sustained, we are bound in an especial manner to express to you the obligation we are under for the sacrifice you have made of personal feeling in order to be present with us on this most important and interesting occasion, and to aid us with your distinguished services.

Feeling deeply interested in the prosperity and happiness of Ireland, we heartily congratulate you on the proud position which your native country has assumed in this great moral movement, and on the devoted part you, as an instru-

ment under God, have taken in its progress and in its triumphs.

The limits of this address preclude the possibility of any detailed remarks on the character and tendency of this great movement in your native land; yet when we consider the gigantic display of power exercised in the cause of total abstinence, or contemplate the enthusiasm thus awakened, we should be false to our best feelings, did we not embrace the present opportunity to declare that in making this grateful acknowledgment of our sincere regard for you, we, at the same time wish to convey through you, to our brethren across the channel, the lively interest we take in the promotion of principles so favourable to the prosperity of Ireland, and to the intellectual and moral elevation of her people.

As a follower of the prince of peace, you have shewn to the world how deeply you feel the power of the temperance reformation to promote that peace on earth and good will to man, which was the great object of our Saviour's mission.

This feeling we cordially reciprocate, and therefore rejoice to meet you on the platform of our common humanity in the truly Catholic cause of Temperance—a cause which, in its social and moral tendencies, is perhaps not surpassed in importance by any to which the genius of philosophy has ever given birth.

In concluding this brief testimonial of our esteem, we would express a hope that your visit to this country may be attended with abundant success, and more especially to your countrymen resident amongst us; and our earnest and heartfelt prayer is, that you may be long spared to carry on the work in which you have laboured with such signal success—spared to witness the consummation of its triumphs, and that the God of all grace and truth may continue to guide your labours till the work is done, and finally bless you with an inheritance "incorruptible, undefiled, and that fadeth not away" (great cheering).

"JOHN WADE,  
Chairman of the Committee."

The Rev. THEOBALD MATHEW, evidently much affected, presented himself in the front of the platform, amidst the most deafening plaudits of the audience, which continued for some time.

The applause having subsided, the rev. gentleman proceeded to say—Mr. Chairman, Ladies, and Gentlemen, I feel oppressed with the weight of your kindness, and I really, at this moment, feel I cannot command words to express to you my feelings (applause). They are as acute as ever agitated the breast of man (hear, hear). I do not at all recognise myself in the beautiful portrait drawn of me by my esteemed and too partial friend, your respected and eloquent chairman. He has drawn, not a real portrait of me, but he has drawn from his own heart—that well of virtue, pure and undefiled (applause). To the president, and the members of the committee of the British Association, I feel deeply indebted indeed, for the compliment they have conferred upon me, and the honour they have done to me, by sending to the far south of Ireland an invitation to so humble an individual to attend this great festival in York—and I thank them for the kind sympathy they expressed, in the recent domestic calamity which it has pleased the Great Disposer of all things to visit me with. I did not at all anticipate the warm and affectionate reception which I have met with, since my arrival at York; it was indeed cheering to my feelings (applause). I am perfectly well aware that this kindness is not shown to me individually, but was for the sake of the great work in which the Lord has employed me (applause). When I speak of the great work, I do not at all, I assure you, ladies and gentlemen, intend to magnify myself, for I am perfectly well convinced of my own utter worthlessness (hear, hear). The Lord always selects the weak things of this world to confound the strong, and the evil and contemptible things of this world, that no flesh shall glory in his sight (hear, hear). And the more the Lord has blessed my labours, the more am I humbled in my own estimation (hear, hear). I am astonished at the magnitude and greatness of the mercy of God, which has been displayed in the wonderful reformation that has taken place in Ireland (applause). No human agency, I am convinced could have accomplished this work (hear, hear), as our eloquent friend, the Rev. Mr. Messer said, it is the work of the most High God, and it is marvellous in our sight. I do not

intend on the present occasion, to enter into a detail of the great change that has taken place in Ireland, in consequence of what we term the Temperance Reformation; but I shall convey to the teetotalers of Ireland, the kind congratulation of the President, and Executive Committee of the British Association, and I am sure they will be proud of it, for we hail every teetotaler as a brother (loud applause). And here, speaking of Ireland, I must thank my reverend friend, Mr. Messer, of Hull, for his vindication of me. He was *one of the very first gentlemen in this country*, who, at the commencement of the temperance movement in Ireland, extended to me the right hand of fellowship, at a time, when I stood very much in need of such co-operation and friendly feeling (loud applause). I have ever remembered with gratitude this act of kindness and condescension, on the part of my reverend brother. To convince any one of the benefits of total abstinence, he need only look at this vast assemblage, in this Banquet Hall, to-night (great applause). We have had this day, for temperance, in York, a day of cloudless splendour, and we here, in this Hall to-night, enjoy its calm and Christian evening (loud applause). What but temperance could have accomplished this? (Hear, hear.) I have seen perhaps one or two meetings in Ireland, that would equal in magnitude and importance, that of this evening. I have seen every hill levelled, and every valley filled; and I have seen high and low met together, in our festive hall, the Lord raising the poor man from the dust, and making him sit down with princes (tremendous cheers). What but temperance could have effected that? (Hear, hear). And if it accomplished no other good, that was an invaluable blessing (applause). It has, as this address has truly said, elevated the moral condition of our people, and has fitted them for the great events with which our times are pregnant (applause). Mr. Chairman, and ladies and gentlemen, to the vindication of me, by my reverend and esteemed friend, Mr. Messer, I shall only add, that never in my whole life, before or since the commencement of this great temperance movement have I attended a political meeting (tremendous applause). I never, though I was qualified to do so,

gave a vote at an election for a member of Parliament (reiterated applause). I have confined myself to the discharge of my duties as a minister of the gospel; and since providence has placed me at the head of the great temperance movement in Ireland, I have devoted all my energies to this great and blessed work (loud applause). One of the fundamental rules of the society is, that at none of our Temperance Halls shall religious or political controversy be ever introduced; and in the midst of all the excitement and agitation that at present disturbs Ireland from sea to sea, I can say with truth here this night, in the presence of this vast assemblage, that in no one room or Temperance Hall, throughout the length and breadth of Ireland, has this rule been violated (immense applause). There is not a single instance in which political questions or religious controversy has been introduced into any Temperance Hall in Ireland (applause). I felt quite elated this morning, but my feelings are very susceptible, not on my own account, but I tremble for the great work in which I am employed, and I would endure anything for the cause and for the brethren. (Loud applause.) As St. Paul says, "I would be willing to make myself anathema." It is not on my account, but for the sake of this great and glorious cause that I presume to occupy your time by so unworthy a subject as myself. I have received several anonymous letters this evening, accusing me of leading the people astray,—of leading them into superstition (shame, shame) and of substituting teetotalism for the Gospel. I have never done so—I consider teetotalism the foundation of every gospel virtue, for there can be no virtue without temperance (applause). By teetotalism, I have brought down, in Ireland, the wall that separated the people from the ordinances of religion and the services of God—banished vice and crime—emptied our gaols and Bridewells—and raised the people to a height of moral elevation to which no one ever expected to see them raised (loud applause). I have not, as I said lately to a gentleman who made the same charge against me in London, substituted teetotalism for the gospel; but on the contrary, from my own resources I have distributed in Ireland thousands of copies of the Sacred

Scriptures (immense applause). We have now in the press in Dublin, a cheap edition of the Holy Bible, which will be printed and sold in numbers at 6d. each, to be only 6s. for the entire twelve numbers, and which will place the Sacred Scriptures within the reach of every teetotal head of a family in Ireland (loud applause). I consider teetotalism as the harbinger of happiness, not only for Ireland, but for the entire empire; it has not only broken down the wall of separation that kept the people of Ireland from the discharge of their religious duties, but also that which kept them so long from their fellow men—for teetotalism will enable us all to see in the face of every human being a brother (loud applause). I have always advocated teetotalism on these principles, and I shall always, with Divine assistance, continue to do so (loud applause). - I take no credit to myself for the marvellous result—for it is not he that planteth, nor he that watereth, but God that giveth the increase, to whose name be praise, glory, and honour, for ever (applause). The only credit I can take to myself is for untiring energy in this great and sacred cause (hear, hear). I feel under deep obligations to the committee of the British Association for their kindness in presenting to me this beautiful address, which, though it has far over-rated my merits, I shall always preserve and cherish as a memorial of their kindness (applause). But I cannot command language to express what I feel towards the citizens of York and the surrounding country, for the very cordial reception they have given to me, a humble stranger coming amongst them. Several times since my arrival from Cork, I have forgot that I have left Ireland and thought I was still at home (hear, hear). I can only account for the reception I have had, by the kindness and attention I have invariably shown to such of the natives of this country as trade has brought over to Ireland, whom I have always given a cordial welcome to in Cork, and endeavoured, as far as I could, to make them happy (applause). I cannot, at the present moment, urge any of the usual topics of my addresses at temperance meetings, for I know I have the happiness and honour to address this evening an assemblage of teetotalers—of

men who are steadfast and who have laboured in the cause—many of whom have been my predecessors in the cause, and proud am I to see them here this evening, and of standing before them a humble representative of teetotalism in Ireland; but I would entreat them, if they will allow me to do so—and the kindness which they have shown to me encourages me to do it—I would entreat them to be temperate in their teetotalism, to avoid anything that may cause dissension in their great body, and even not to moot questions that may cause dissension. I was charged myself this evening and to-day, with what to me, being a minister of the gospel, may be attended with serious consequences—(hear, hear)—I was charged with being a Manichean, condemning wine as created by the evil principle. Now I have never uttered a word on that subject—(hear). I acknowledge many poisons are good creatures of God, but they may be abused, or taken for our destruction (hear, hear). I would admonish all teetotalers to follow the plan I have done, which God Almighty has so marvellously blessed—to abstain themselves from all intoxicating liquors, and obtain as many converts to our cause as they can by argument, but at the same time to exercise charity to those who do not join them (hear, hear.) We have all often, with the whole collected ardour of our soul, followed some favourite object—ambition, lucre, and many other objects; but now an object presents itself in which we can all, without fear of being disappointed in our pursuit, press on with ardour, assured of gaining the prize; and I would entreat of all teetotalers to persevere in this glorious object, for they may be assured that they will in the end succeed, and teetotalism will extend in triumph its pure and spotless banners to the utmost bounds of the earth—(loud cheers.) I now heartily thank you for the kind attention with which you have listened to me. The topics on which I have spoken are not those on which I intended to have addressed you this evening, but the observations of Mr. Messer, and the letters I have myself received, compelled me to refer to them, not for my own sake, but for that of our great and glorious cause. (The Rev. Gentleman resumed his seat amidst loud and long continued cheers.)

The CHAIRMAN said he had once been at a temperance meeting with a Protestant bishop, but he now had the pleasure of being on the platform with a Catholic bishop. On his left was Dr. Briggs, whom he doubted not felt some sympathy in this great movement. After a few other observations, he introduced before the meeting Dr. Briggs.

The Rev. Dr. Briggs, Catholic Bishop of the District, was received with cheers. He said he begged to assure them with the utmost sincerity that he had not the least idea in the world that he should be called upon, and have the honour of addressing them that evening. Their worthy chairman, however, having, as they had heard, thus called upon him, he could not for a moment hesitate to obey the call, as certainly he did feel, both as a man and a Christian, and a Christian bishop, deeply—yes, most deeply—interested in the cause which they had met that evening to advocate, as he felt the justice of the observation that had been made, that this was the foundation of morality and virtue. As he had heard that evening that intemperance formed a barrier against virtue, that barrier must be broken down, otherwise they could not arrive at virtue. And he had been extremely delighted to have heard, (but he begged to say it without the least idea of making an odious distinction,) a truly Catholic principle—a principle which told them that in a great cause of morality like this, they should even lose sight of their respective differences of creed (loud cheers), that whilst they had all been created by the same God, and all been redeemed by the same divine Saviour, they should as creatures of that God, and redeemed subjects of that blessed Saviour, in the cause of morality, as it were, forget any difference that otherwise might exist among them. For that great Saviour, the night before he suffered, said to his disciples "I give you a new commandment, that ye love one another, and by this shall all men know ye to be my disciples." He then went on to say that in advocating the great cause of Christian morality, and in speaking on the particular point of overcoming this vice, he might say of intemperance, he thought those who were sincere and determined to advocate this cause with success should attend to the few observations and kind admonitions that had been

thrown out that evening, viz., not to push the matter to extremes and to bring into it subjects totally unconnected with it. Thus in advocating the great cause they must forget and overlook little minor differences, and if these should arise they were to let them cease rather than that the cause should be injured. It was by contending about minor differences in advocating a great cause that that cause was materially injured. In conclusion, he begged to thank them most cordially for the kind reception he had met with, and to apologise for appearing before them unexpected and unprepared as he was to address them, (loud cheers).

Dr. Lees, Editor of the *Temperance Advocate*, next addressed the meeting. He stated that returns had been made to the British Association belonging this society at present sitting at York, comprehending 55,000 teetotalers. It was stated, upon accurate and close observation, that these included 6,500 reformed drunkards, and also that one thousand or more of the latter had been added to the church of Christ. Within twelve years the principles of total abstinence had so extended, not only in this country, but in the United States of America, India, &c., that there were now no fewer than fifteen millions of teetotalers. These, according to the proportion already named, would yield a million and a half of reclaimed drunkards. And again, out of these it was all but absolutely certain that a quarter of them, at least, had been added to the church of Christ. Could they behold these fifteen millions gathered together as in the procession that day, they would see a procession 400 miles in length, and occupying a railway train at full speed 24 hours to pass. That was the extent of the kind of fruit the temperance tree had borne! "A tree," said the Son of God, the author of our being, "is known by its fruits." He concluded by an urgent appeal, amidst applause.

Mr. John Addleshaw also spoke with his usual energy and effect. We regret that we have not room to insert all the speeches. Only those delivered by the Rev. T. Mathew are given *verbatim*; the reports of the other speeches are but *meagre outlines*. We hope, however, that our friends will be satisfied we have done our best in order to preserve a memorial of this great meeting.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

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No. 8.

AUGUST, 1843.

VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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IMPORTANT DOCUMENT.

*Extract from the Records of the Synod of Pittsburg, presented to the General Assembly, (Old School), 1843.*

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The Committee, to whom was referred Overture No. 3, presented to the last Synod, viz: Should a retailer of intoxicating drinks, knowing that they are used for the common purposes of beverage, be continued in the full privileges of the church, and certified as a member in good standing? present the following report:

When a person has been admitted to the sealing ordinances\* of Christ's house, he ought not to be excluded, but upon grounds which are sanctioned by the word of God, and the discipline of the church. And where such exclusion takes place, it is always founded upon an alleged offence against the authority and laws which Christ has established in his house. Hence, one of the ends of discipline, as laid down in our standards, is the removal of offences from the church of Christ. In the very outset, then, it becomes necessary to ascertain what is an offence. In our book of discipline, it is defined to be "anything in the principles or practice of a church member, which is contrary to the word of God, or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification." Chap. I., Sec. 3. That the practice of retailing intoxicating drinks, in the manner stated in the Overture, is, "in its own nature, sinful, we do not affirm, and need not, therefore, consider it, in this sense, an offence against the laws of Christ's house."

But that it tempts others, and mars their spiritual edification, is too obvious to require proof. The retailer is the proximate agent in tempting many to drink to drunkenness, and in forming in others the appetite for strong drink, which leads to brutal intoxication. In doing this, he offends against God's children, who are grieved at his conduct, which is productive of such injurious results, both to the bodies and souls of men. On these grounds, therefore, he is guilty of "an offence" against the word of God, which in very explicit it setting its seal of condemnation on such conduct. In I. Corinthians, 8th chap., the Apostle has decided this point with great precision. In the church at Corinth, some thought it right to eat meat

\* Believers' Baptism and the Lord's Supper.

which had been offered to idols; others thought it wrong. The matter was submitted to the Apostle, who decided, that although the act was not in its own nature sinful, yet if it became the occasion of offence or injury to a weak brother, it ought not to be done. "But meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not, are we the worse. But take heed, lest by any means this liberty of yours, become a stumbling block to them, &c. Wherefore, if meat maketh my brother offend, I will eat no more meat while the world standeth, lest I make my brother to offend." According to this decision of the Apostle, therefore, men "sin against Christ," when they sin against the brethren, by doing that which, though not sinful in itself, becomes a stumbling block to them and tempts them to the commission of sin. Against such a course, the Apostle guards professing Christians, and declares that he made up his mind for ever to avoid it. His decision, in the case at Corinth covers the case submitted in the overture before us. By retailing intoxicating drinks, in the manner specified, men "sin against the brethren," and "wound their weak consciences," and thus sin against Christ. Hence they are guilty of "an offence;" their conduct being contrary to the word of God.

Thus far the question appears very plain. That a retailer of intoxicating drinks, as set forth in the overture, is guilty of an offence, proved to be such from Scripture, the foregoing remarks clearly demonstrate. But there is a further question, and that is one which more directly meets the point embraced in the overture: viz. 'Is it such an offence as ought to exclude from the full privileges of the Church?' In maintaining the affirmative of this question, it is important to remark, that whatever would prevent the admission of a person to the sealing ordinances of the Church, on his first application, ought, if found in connection with his character or conduct afterwards, to exclude him from her communion. This is so evident, as to require no proof. What then would be deemed a sufficient bar to the full enjoyment of the privileges of the Church? To this we reply, that anything in the principles or practice of the applicant for admission, which greatly impaired or destroyed the credibility of his profession of faith in Christ, would be a sufficient ground for refusal. For the ground of admission, as presented both in the word of God and the standards of the church, is a credible profession of faith in the Son of God. In the case of the jailor, of the Ethiopian eunuch, and even of Simon Magus, who afterwards apostatized, a credible profession was required and exhibited, before they were admitted to the communion of the society of the faithful. The same principle is recognized in our standards. "Those who are admitted to sealing ordinances, shall be examined, as to their knowledge and piety." (Direc. for Wor. chap. IX., sec. 3.) Again, in sec. 4, of the same chapter, "When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction, with respect to their knowledge and piety, make a public profession," &c. From these passages, it is evident that such a profession, as involves credible evidence of christian character, in which knowledge and piety are essential elements, is required by our book, "of those who would be admitted to sealing ordinances." Such being the case, whatever essentially impairs or destroys this evidence, bars the way to their admission. Accordingly it is provided, that such as are ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may, and ought to be kept from the sacrament, by the power which Christ has left in his church, until they receive instruction and manifest their reformation. (Larg. Cat., Ques. 173.) Ignorance and immorality of conduct, are here indicated, as sufficient grounds, on which to refuse an applicant admission to the table of the Lord. The reason is, that where either or both exist, there is a want of evidence of christian character; and where this is wanting, the person ought not to be admitted. And on the same grounds, a person who has been admitted to the privileges of the church, if he is afterwards found to be ignorant or scandalous, and thus destitute of the evidence of christian character, ought to be excluded.

In the case submitted in the overture, we hold that the person in question does

not give credible evidence in favour of his Christian profession. He does not give such satisfaction with respect to his "knowledge and piety," as is sufficient to entitle him to "continue in the full privileges of the Church," as a member in good standing. For the man who, at the present time, is ignorant of the effect of the practice referred to, in tempting others to sin and marring their spiritual edification, must be criminally regardless of what is going on around him. And he who, knowing this, perseveres in the practice, evinces a state of heart directly the reverse of that which is produced by "the grace of God that bringeth salvation," &c.

On the ground, therefore, that this profession of religion is destitute of the attributes which are necessary to render it credible, he ought not to be continued in the communion of the Church, nor certified as a member in good standing.

We are aware that some object to this view of the subject, on the ground that it is establishing a new term of communion, not before known in the church. But upon the principles already laid down and established, it is not. We have seen that credible evidence of Christian charity, involving the exhibition of "knowledge and piety," is the old term of communion laid down in the word of God and the standards of the Church.

It has also been made to appear, that the practice of retailing intoxicating drinks, as a beverage, is a sin against the brethren and against Christ; and while persevered in, vitiates the evidence, and works a forfeiture of the privileges of Christian communion. If the practice of the Church has been, to any extent, favourable to the admission or continuance of such persons in her communion, it only proves that the Church, in these cases, has overlooked or neglected to enforce the true principles of her standards. It cannot be fairly drawn into argument, to prove that the principle applied is not there; or if there, that it is not to be applied in this as in other cases of visible offence against Christ and his Church.

We conclude, therefore, that it is not adopting any new term of communion to exclude persons from sealing ordinances, on the ground of their retailing intoxicating drinks as a beverage. On the contrary, it is only falling back upon the Bible and the constitution of the Church, which require visible christianity in a credible form, of those who would partake of these ordinances; and refuse the privilege to those who by overt acts of offence fail to present such evidence.

With this exposition of their views, the committee recommend that the question submitted in the overture be answered in the negative.

DAVID ELLIOTT, }  
ROBERT DUNLAP, } COMMITTEE.

"This report was adopted by the Synod, and recommended to be read in all the congregations within its bounds."

We only append to the foregoing document the following query: "If by the sale of inebriating drinks, men are tempted to sin, &c., is it not equally sinful to use them at all, inasmuch as that example, especially as far as Christians are concerned, obviously tempts men to sin?"—ED.

#### NOTES ON TEXTS OF SCRIPTURE.—No. IV.

MATT. XXII. 2, 14., XXIII. 24.

The practice of the Jews in reference to social entertainments, has frequently been made a subject of discussion in connection with the temperance movement. We now introduce a passage regarding their feasts. "The kingdom of heaven is like unto a certain king, which made a marriage for his son," &c. Matt. xxii. 2—14. Some have supposed that this parable does not refer to the festivities connected with a marriage, but to a feast in general. Rosenmuller, Kinnoel, Schleusner, and others, understand an inauguration feast. It is

remarked by Rosenmuller, that the word in the original (*gamos*) corresponds to the Hebrew word (*mishteh*) in Esther, i. 5., and is used in the Septuagint version of that passage. This is correct, and furnishes evidence of the latitude of meaning assigned to this word by the Alexandrine translators. A similar remark may be made of Esther ix. 22, cited by Kinnoel. Both these writers quote, as an illustrative passage, I. Kings, i. 5, 9, but the word feast does not occur in that passage, nor the corresponding word in the Hebrew, or in the Septuagint. We conclude that the parable may refer to an *inauguration feast*, but it cannot be *proved* that it does, and it is just as likely that it refers to a *wedding feast*. Dr. Doddridge contends for the latter signification. Dr. Bloomfield adopts it, and Dr. Adam Clarke regards it as a matter of indifference whether we understand it of the one or the other. In our version of the New Testament, the original term (*gamos* or *gamoî*) is rendered sometimes marriage and sometimes wedding, but no other signification is given to it. In many passages such is evidently its meaning, but in Luke xii. 36, and xiv, 8, it may properly be understood of a feast in general. It is sometimes used in the plural, in reference (as Kinnoel remarks) to the seven days or more during which the feast lasted, a remark which is applicable to the feast mentioned in the first chapter of Esther, as well as to a wedding. The servants (ver. 3.) were sent forth to call them that were bidden. This alludes to a custom still obtaining in the East, of giving notice of a feast some time before it took place, and, when the preparations for it were completed, sending servants to summon the invited guests. The dinner (*ariston*, ver. 4.) seems here to refer to the principal meal usually called the supper (*deipnon*), taken at the close of the day. Dr. Robinson says that the meal here referred to "was a slight refreshment, taken sometimes in the morning, or a little before noon, as circumstances might vary." It is obvious, however, that a *refreshment* of this sort is altogether different from the *substantial meal* alluded to in this parable. The term ox (Gr. *taurus*, like the Heb. *shor*, and Chal. *tora*) may here probably denote any animal of the ox kind, without respect to age or sex, and the term fatlings is a general name for fed beasts (*sitista*), and may sometimes include the former, besides sheep, &c. Dr. Doddridge's remark on this passage is judicious. "It was agreeable to the simplicity of the ancient ages, to mention these (oxen and fatted beasts) as the chief parts of a royal entertainment. Thus in Homer and other ancient writers, we see princes of the first rank and dignity feasting each other with nothing but the flesh of oxen, sheep, and swine." After those who were bidden had refused, the servants were commanded to go into the highways, and obtain others to supply their places, (ver. 9). The word rendered highways (*dicæodous*) signifies passages through a pass, and refers properly to "the outlets of the main streets into the country at the principal city gates; places which being the main channels of communication in and out, must be places of the greatest concourse." (Bloomfield.) The bad and good (ver. 10.) may comprehend every variety of rank, and moral character. This conduct on the part of the king, seemed wondrously condescending, but a knowledge of oriental usage in this particular, shows the propriety of the Saviour's introducing it into this parable. "Those who were now invited to the feast, (says the editor of the Pictorial Bible in loc.) and became primary guests, were probably of the same class as those who would have been the secondary guests, had those who were first invited arrived, or, in other words, who would have received the benefit from the surplus provision which is usually made on such grand occasions. It is there always customary, to provide far more meats and drinks than are required for the invited guests, or than the servants can consume. Yet, on such occasions, it is not customary to reserve any part of that which has been provided. The poor who pass by, or whom the rumour of the feast brings to the neighbourhood, are called in to consume what remains. This they often do in an outer room, to which the dishes are removed from the apartment in which the invited guests have feasted; or otherwise, every invited guest, when he has done, withdraws from the table, when his place is taken by another person of inferior rank, and so on,

till the poorest come and consume the whole. The former of these modes is, however, the most common. "It is remarked by the same respectable writer, that in the East, the poor are not so rigidly excluded from the tables of the rich as with us, and that those in the humbler walks of life are admitted to greater familiarity with the great than in European countries, and especially in our own. He declines investigating the cause of this, but we suggest that one cause probably is, that the poor are generally more sober and respectable in these countries than with us. Sir John Malcolm, (Sketches of Persia, vol. ii, p. 185) mentions that Hajee Mahomed Hoosein, one of the chief ministers of the late king of Persia, on one occasion, when at breakfast, said to a poor man, who brought a pair of slippers to sell, "Sit down, my honest friend, and take your breakfast; and we will bargain about the slippers afterwards;" and the same writer adds, "the admission of inferiors to their society at meals, is not uncommon with men of rank in Persia." It appears (ver. 11.) that each of the guests had to be clothed with a wedding-garment. In his note on this passage, Kinnoel remarks, that the kings and princes of oriental people were wont to send and present garments, of great splendour to those who wish to come into their presence, a custom which still obtains; and that those who despise and refuse to accept these (*caftans*), incur their severest displeasure. Numerous passages might be introduced from the writings of travellers, to show that on the occasion of great feasts, in the East, the host provided suitable raiment for those entertained by him. On this point, however, all are agreed. But the Editor of the Pictorial Bible remarks, that "we have never heard of garments being provided for the guests of a wedding-feast." If provided on other occasions, why not for a wedding also? But this writer is obviously in error here. Homer mentions the existence of such a practice, when noticing the marriage feast which Menelaus made for his son and daughter, in a passage (Odys. iv. 49,—51,) which is thus rendered by Cowper;—

" They entered each a bath, and by the hands  
Of maidens, laved, and oiled, and clothed again  
With shaggy mantles and resplendent vests,  
Sat both enthroned at Menelaus' side."

At the marriage-supper of the Lamb, (Rev. xix, 7,—9,) the guests are mentioned as "arrayed in fine linen clean and white." "When the bridegroom was in circumstances to afford it," says Jamieson (East. Mann. New Test. p. 314), "wedding garments were provided for all the guests, which were hung up in an anti-chamber, or entrance-hall for them to put on over the rest of their clothes, as they entered into the apartment where the bridal company were assembled." It was justly deemed a great insult to refuse to accept this garment, and hence the severity of the sentence pronounced at verse 13. Commentators have noticed the expression *outer darkness*. Dr. Adam Clarke's note on it is good. He says, "The Jewish marriages were performed in the night season, and the hall where the feast was made, was superbly illuminated; the *outer darkness* means, therefore, the darkness on the *outside* of this festal hall; rendered still more gloomy to the person who was suddenly thrust out into it from such a profusion of light." The general truth of this parable is that rich spiritual provision is made in the gospel—that the Jews who refused to obey its invitations would be severely punished—and that hypocrites, who professed compliance but neglected its requirements would also perish.

The passage we next introduce has been very generally misunderstood. "Ye blind guides, which strain at a gnat, and swallow a camel." Matthew xxiii. 24. The expression *strain at a gnat* conveys no meaning. The fault is altogether in the English version however. It obviously ought to be *strain out*. Even Dr. Howeis noticed this, and he is by no means a critical commentator. Dr. Campbell, translates, "who strain your liquor to avoid swallowing a gnat," preferring a circumlocution to a literal rendering. The Greek word (*dinlizontes*), however, is properly rendered *straining out*. It seems that "at" is a mere error of

the press. We have "out" in Archbishop Parker's, or the Bishop's Bible, of 1568, which was published before the Authorised Version, and served as a guide to our translators. Dr. Adam Clarke (Comm. in loc.) remarks, "There is now before me, 'the Newe Testament, (both in Englyshe and in Laten) of Mayster Erasmus translacion, imprinted by Wyllyam Powell, dwellynge in Flete Strete: the yere of our Lorde M.CCC.CC.XLVII. the fyrste yere of the kynges (Edwd. VI.) moste gracious reygne:' in which the verse stands thus: *Ye blinde gides, which strayne out a gnat, and swalowe a cammel.* It is the same also in Edmund Becke's Bible, printed in London, 1549, and in several other." Our common version of the Scriptures was first published in 1611, and Dr. A. Clarke says he found AT instead of OUT, in this passage in the edition of that year, but supposes it a mere typographical error which had escaped notice. Be that as it may, it is generally allowed now that it is an error and ought to be corrected. The term (*konops*) rendered *gnat*, refers to a small insect which was apt to fall into wine, or as some (Rosenmuller, and others) say was generated in it. "In these hot countries, (says Professor Paxton, *Illust. v. i. p. 401, 3rd. Ed.*) gnats were apt to fall into wine, if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters." Jamieson, adds in a note to this passage of Paxton, "The strainers in use consisted of two metal plates, the diameter being about three inches, the lower of which was deep like a soup-plate, while the upper, which was made to fit it, was full of very small holes." Probably there were different kinds of strainers, for Paxton mentions that cloth was used for this purpose, and so do Barnes and Bloomfield. Other nations strained their wines for the sake of cleanliness, but the Jews had an additional motive for it in their religious scruples. In Lev. xi, 20—23, they were forbidden to eat certain "flying creeping things," and they included gnats amongst those prohibited. The following illustrative citations from the Talmud, are given in the Pictorial Bible: "One that eats a flea or a gnat, is an apostate, and is no more to be counted one of the congregation;" and again, "Whosoever eats a whole fly, or a whole gnat, whether alive or dead, is to be beaten on account of the flying creeping thing." Some have objected to the rendering of the word (*kameelon*,) translated camel, and would understand it of a large insect, but improperly. Our Saviour's hyperbolic expression contrasts the smallest insect with the largest animal. Poccocke, and others, cite a similar Arabian proverb: "He swallows an elephant, and is choked by a flea." It is intended to rebuke those who were over scrupulous about small matters, and neglected those of great importance.

THETA.

OPENING  
OF THE  
CHRISTIAN TEMPERANCE HALL,  
HULL.

"The little cloud increases still."

The above beautiful and commodious building was solemnly dedicated to the service of God, and the good cause of TRUE TEMPERANCE, on Sabbath Day, August 27th, 1843. We furnished our readers with an accurate description of

the edifice in a recent number, and have only to add, that the work as far as it has progressed towards completion, has given the greatest possible satisfaction to the friends by whom it has been set on foot. The persons who undertook the erection of the building have executed their engagements promptly, and we doubt not that many of the friends of temperance in different localities will, on visiting Hull, take our hall as a model for similar buildings. We have almost daily visited the works, and have been delighted with the steady conduct of most of the workmen. We have never seen any thing on the works which has

reminded us of the existence of the common enemy (alcohol) and have good reason to believe that the building has never had placed within its precincts a single drop of that deadly fluid.

In the prosecution of this work we have been called to endure deep anxiety of mind, but we do hope that all our anxious feelings have been sanctified to our good, and that we shall live to see, that "we have neither run in vain nor laboured in vain." We cannot forbear adding here, that the truly christian demeanour of Mr. Thomas Wray, foreman to the joiners, has given us unmixed pleasure, such obliging servants ought to be highly valued by their employers.

To the majority of the members of the church, by whose kindly aid we have proceeded with this onerous undertaking, we owe much. We think we may safely say of nearly all them, "they have done what they could." Incidents of a somewhat discouraging nature have occurred, but the joy we felt at the dedication of the hall, well nigh obliterated those painful feelings they had awakened in our minds. Like Paul when at Appii Forum, we would now "thank God and take courage."

As the day for opening the hall drew nigh, much anxiety was felt, and many prayers were offered. At length the eyelids of the holy Sabbath unclosed themselves, the morning sun broke gaily forth from the azure canopy of the skies, and all around seemed to cheer us onward in our work of faith and labour of charity. As we walked forth at seven o'clock to attend the prayer-meeting, the beautiful lines of one of our favourite poets seemed to be realized—

"Hark! the wastes have found a voice,  
Lonely deserts now rejoice,  
Glad some hallelujahs sing,  
All around with praises ring.  
Lo! abundantly they bloom,  
Lebanon is hither come;  
Carmel's stores the heavens dispense,  
Sharon's fertile excellence."

On reaching the hall, we found a goodly number of the brethren present, and ere the service commenced, we observed amongst the numerous assembly, persons connected with many of the other churches of Christ in the town. A kindly feeling beamed from every eye,

and many grateful tear drops fell, before the close of the meeting.

The dedicatory Prayer was offered by the Pastor of the Christian Temperance Church, after which Messrs. Lickis, Reed, and Metcalf, Wesleyans; and Messrs. Gaunt, and Till, Deacons of the Christian Temperance Church, engaged in prayer. We were delighted with the *intelligent, pious, and reverential* character of these efforts. The "noisy burst of selfish joy" was not heard, but there was instead of this, the suppressed sighing of humble and grateful hearts. It was such a meeting as Angels could gaze upon with rapture, and in which the followers of Christ, of every name, however wealthy, learned, or intelligent, might have found much to instruct and delight them. It was a good beginning, the drop presaging the fertilizing shower of Jehovah's blessings. "Not unto us, O God! not unto us, but unto thy name be all the glory!"

There was however one circumstance connected with this opening service, that for a moment seemed to place our harp on the willows, viz: the absence of two friends, who had engaged to preach the morning and afternoon sermons. One of these brethren, Mr. James Millington, was unavoidably prevented from being at the post of duty; the other by an engagement, on the Monday, at such a distance from Hull, as would not allow of our incurring his travelling expences. In our emergency we applied to two estimable lay ministers of the Wesleyan church, who much to their honour, though they had only a short notice, kindly responded to our call.

At half-past ten, the spacious Hall was well filled, and the services were commenced by the Pastor of our beloved church. Mr. John Metcalf, then ascended the rostrum, and delivered an impressive and useful sermon, from Hebrews, ii. 10.

At half-past two, Mr. Withington, Junior, preached an eloquent sermon, from the 2nd Corinthians, viii. chap. 9 verse.

At half-past six, the Hall was again filled with a respectable auditory, and our Pastor delivered a discourse from Isaiah xl. verses 5, 6, in the course of which, he clearly proved that the great cause of true temperance would hasten

the subjugation of the family of man to Christ. This sermon was listened to with the deepest attention, and the collection at the close, was nearly as much more as the two former offerings. Our respected and venerable Wesleyan friend and brother, Mr. Lickis, conducted the devotional part of the service. Thus closed our first Sabbath in the New Hall. The collections amounted to a little more than *Ten Pounds*, a large sum, when we consider how much apathy exists amongst the wealthier classes of religious society in this town, in reference to the Temperance Cause.

On Monday Evening, the 28th inst., we held our first Temperance Meeting in the New Hall, and though the weather was very unfavourable, we had a numerous auditory. The meeting was opened with singing and prayer, by Pastor T. J. Messer, who also presided. The other speakers were Mr. F. Oliver, of the Wesleyan Methodist New Connexion, Mr. James Millington, Agent of the British Association for the Promotion of *True Temperance*; and Mr. Lickis. As each speaker appeared to labour with all his might to promote the happiness of man and the honour of God, it would be almost invidious to eulogize one speech more than another. Mr. Oliver's address was clear, impressive and intellectual. Mr. James Millington excelled his former self, and Mr. Lickis pleased the people by his simplicity and zeal. At the close of the meeting, several persons came forward and solemnly took the pledge. The first card of membership was given to the daughter of our friend Brother R. Wood, a child, who had manifested her interest in the cause, by collecting for the building fund. May she live to see thousands imitate her example!

Tuesday Evening. Dr. Firth took the chair, and received the unanimous thanks of the assembly for his kindness in so doing. Mr. Millington again spoke very effectively, but the *speech* of the evening was that delivered by our respected Wesleyan brother Mr. Withington, Junior, we listened to it with unmixed delight, and we believe it will not soon be forgotten. The attendance this evening far exceeded that of last night, but the tide of benevolence did not flow so freely. The collection was

the *smallest* yet made in connexion with the opening services.

Wednesday was the Festive Day, and therefore we shall occupy a larger space in noticing the very interesting proceedings.

On entering the Hall, we were struck with its fascinating appearance. The decorations were exceedingly chaste, and certainly reflected credit upon the taste of those who had attended to this part of the business of preparation. Over the chair, which stood in the centre of the platform, we observed the appropriate motto, "Firm as a rock," emblazoned on a small white banner, suspended over an admirable likeness of the individual by whose instrumentality the Hall was reared. Around the Hall several banners were hung, on which were the following passages of holy writ:—"Wine is a mocker, strong drink is raging." "Prove all things. Drunkards be wise." "No drunkard shall inherit the kingdom of heaven," and "Temperance is the best Medicine." "Religion and Teetotalism," &c. The Hall was also ornamented with various statues, kindly furnished by Mr. Aaron Shaw, who also executed several pieces of sacred music during the evening, assisted by the juvenile choir of the Mariners' Church. About three hundred persons sat down to tea, all of whom appeared to enjoy the uninebriating repast. After tea, the tables were quickly removed, and the public meeting was commenced by singing, after which an appropriate and solemn prayer was offered by the Rev. T. J. Messer. In the absence of John Wade, Esq., who was prevented by indisposition, from being present, T. J. Messer was called upon to preside, and Mr. John Robertshaw, of Pontefract; Mr. John Andrew, of Leeds; and Mr. F. Hopwood, of York; delivered very animated addresses. Mr. Andrew's speech was as usual, argumentative and convincing. Mr. Hopwood delivered a very powerful address, the effect of which will, we believe be seen after many days. After Mr. Hopwood's speech a liberal collection was taken up, and the meeting was closed very satisfactorily, by the whole company singing the National Anthem. Several persons came forward and took the pledge at the close of the meeting.

On Thursday Evening, Mr. Lickis presided, and the Rev. T. J. Messer; Mr. John Andrew; and Mr. J. Metcalf; were the speakers.

On Friday, Mr. John Reed occupied the chair, and Messrs. Webster and Burns, of Hull, and Mr. James Lerner, of Framlingham, ably advocated the cause.

Saturday Evening, Mr. J. S. Radford presided, and short, but impressive addresses were delivered by Messrs. Till, Gaunt, Holdstock, Lison, S. Rathbone, Snowden, Williams, Hickman, and T. J. Messer. The last named speaker, promised to deliver, on Saturday evenings, occasional Lectures on different moral and scientific subjects, in order to attract the working classes from the public house. The admission to these lectures are to be *free*, and the first on "The wonders of the Heavens," he promised to deliver as early as possible after the opening of the church. This announcement appeared to afford the highest satisfaction to all present.

On Lord's Day, Sept. 3rd, Mr. J. S. Withington preached an eloquent and impressive sermon at half-past ten, from "Almost thou persuadest me to be a christian." At half-past two, Mr. Lickis delivered a very profitable discourse; and at half-past six, the Rev. T. J. Messer discoursed from 2 Thessalonians, iii. 1. The congregation in the evening was much larger than we anticipated, and the word of life was listened to with profound attention. After the sermon the dedicatory services were closed by the administration of the Lord's Supper; a considerable number of communicants were present, and the ordinance was crowned with the presence and blessing of Israel's Jehovah. Thus terminated the hallowed services connected with the opening of our Hall. We are happy to say that all the meetings have been well attended, some of them have been crowded, and the collections, considering the state of trade, and what had been done previous to the opening, were very satisfactory. But after all, when we consider the holy nature of the enterprize in which we are engaged, and the probable good that may arise from the dedication of our Hall to the cause, comparatively little has been given, except by our more immediate friends and members, towards

liquidating the debt incurred by the erection of the building. To several gentlemen, members of other churches, we owe a debt of gratitude which we can never repay. Had they authorized us so to do, we should have felt great pleasure in putting their names on record, but as they are men who "do good by stealth, and blush to find it known," we content ourselves with thus acknowledging their kindness. The principal drawback on the happiness arising from the opening services, was the absence of our highly esteemed friends John Wade and Thomas Beaumont, Esqs. The former gentleman was prevented from being present by indisposition, and the absence of the latter is satisfactorily accounted for in the following letter.

*Bradford, August 31st, 1843.*

My Dear Sir,

After all my efforts to be at Hull this evening, I find myself completely frustrated! Yesterday, and early this morning, I was doing my best to prepare the way for the night's absence, I had even secured my place and paid the fare to Leeds, ordering the coach to take me up at my own door. It arrived, I was just going to leave the house, when, a messenger came with an *express* for me to see a patient in imminent danger, more than four miles off! I could not send an assistant, nor even a substitute from my brethren, as it was an *urgent case*, and the lady's *Father and Medical Man* had joined in an earnest request, for my immediate *personal attendance*. Had the coach arrived a few minutes earlier, I should have been beyond the reach of every call; as it was, I had no alternative and more especially, as the messenger was the patient's *husband*, who would have taken no denial. I drove fast and returned by two o'clock, thinking it possible that even then, by taking the first coach to Leeds, I might yet reach Hull, in time for your meeting. I called on a friend of mine, a Director of the North Midland, for the necessary information, when I was soon apprized, that having missed the one o'clock train, I could not reach Hull before *ten o'clock*. This settled the point with me, and I was under the necessity of wholly abandoning the hope of participating in your interesting meeting. I assure you, my dear Sir, that to me, it is a *personal disappointment*; and if my poor services, could have enhanced, in any degree, the interest of the occasion, I am truly sorry that any thing should have transpired to

prevent my appearance on your platform. Such, however are the consequences of forming engagements with *medical men*; and I feel the present awkwardness the more, as I should have been glad of the opportunity of shewing *my high regard for yourself personally*, as well as my cordial sympathy, with the great object which you have undertaken. Be assured, that I can fully appreciate your zeal and effective labours in this great cause, and that I am so fully convinced of your laudable intentions, that I am really troubled, at the prospect of even the slight disappointment, which my absence may occasion.

With best wishes for your success, and kindest regards to yourself and your Committee, Believe me,

My dear Sir,

Yours faithfully,

THOMAS BEAUMONT.

Rev. T. J. Messer.

We also received a very affectionate letter from John Wade, Esq., in which he expressed his best wishes for the prosperity of the cause. We hope, should his life be spared, he will favour us with his company at the Tea Meeting, to be held at the opening of the Church. The Rev. Jabez Burns, of London, and we hope, also, the Rev. Dr. Ryan, of Bridlington, two of the most thorough-going Temperance Ministers we are acquainted with, are fully expected to preach at the opening of our new Sanctuary. In closing this brief account of the meetings held at the dedication of the Hall, we feel it our duty to address a few words to those who have taken an interest in the matter. And first, we may be permitted to say, that our present position calls for grateful songs of praise, and secondly, urges upon us the necessity of fervent believing prayer to God, for still greater success. The reason why Christian Churches do not prosper as they ought to do, is, because this most important and necessary duty is too often neglected, and the same reason may be assigned for the drooping appearance which many temperance societies exhibit. Men have tried in every age, to elevate their fellow men, without seeking the blessing of God, and in every instance they have failed—miserably failed! Old Adam has always proved too strong for our young Melancthons. Only in proportion as we are "instant in prayer," and have an eye

to the Divine honour, can we legitimately expect to be successful. Prayer puts a thousand wheels in motion, by its proper use "the feeble are as David." Let then every member of our society take the cause with him into his closet, plead for it at the family altar—and in the sanctuary of God. Believe and be active. Cast aside all selfishness of motive, and you shall not fail to see the glory of God. Our past success is truly marvellous. Our present position is one which calls for songs of praise. Let our watchword be "*Onward!*" our motto, *Nil desperandum*; our prayer, "*Domine dirige nos!*" our hope in Israel's King. It is true many mercies surround us—we have to use the language of a steadfast friend\* of Temperance, "standing against us the blood tinged traffic, the sordid mammon-temple of intemperance." There is a mighty array of the wealthy, gorgeous priests and attendants of Bacchus, supported from the poverty and misery of its victims, and the groans of lost souls. The powers of darkness must necessarily hate every species of morality and goodness: united with them, we deeply regret to mention it, are tens of thousands of the professed followers of the merciful and self denying Redeemer. Yet truth and righteousness, religion and happiness, philanthropic minds on earth, and the spirits of the city of light, with God, the moral and benevolent ruler of all worlds, are on our side. Shall we, ought we to despair? Nay! rather let us be of good courage, and play the men for our people, and for the cities of our God. Amen.

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#### AFFECTING STORY.

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AN UNFORTUNATE SCOTCHMAN WHO DIED IN THE LEEDS INFIRMARY—A SOLEMN WARNING TO YOUNG MODERATE DRINKERS.

From the National Temperance Advocate.

At my weekly visit to the Leeds Infirmary, I met with a Scotchman about forty years of age, and shall proceed to give a few particulars respecting him, in

\* The Rev. Jabez Burns.

the hope that his painful case may be a warning to young people.

After visiting him for several weeks, and there being little prospect of recovery, he gave the following account of himself:—"I was blessed with a pious mother, who taught me at an early period to engage in secret prayer; and family worship was observed in the house twice a day, and three times on Sabbath. When we had returned from the 'kirk,' the big Bible and Catechism were placed on the table, and the evening was spent in reading the Scriptures and saying questions; but, in order to make a man of myself, I went to a public-house when only fourteen years of age, although I durst not remain above half an hour. However, I soon became acquainted with young men who would remain much longer, and when I spoke about going home, they would say, 'Ha, you are afraid of your mother: we were accustomed to pay attention to the long, serious advices of our mothers, too; but *now* we can go home at any hour, and no person dare speak to us. Sit ye down and make a man of yourself.' Many a time my kind mother sat until far in the morning, to open the door, for fear father would hear me coming home. I had not continued this course long until my former associates shunned my company; then I left my parents' roof, and shortly after, feeling ashamed to lift up my head, I left my native land, and proceeded to France; then returned to London, where I remained in connexion with the stage for about eighteen years. Drink—cursed drink—has brought me from one step of degradation to another; and now I am confined to a charity death-bed, in a strange place, without a friend, except yourself, to speak to me. Ah! little did I think, when *first* I entered the public-house, that it was to bring me to this miserable condition. I frequently tried to keep the teetotal pledge, but had such a craving for rum and whisky that I would rather go without food than be deprived of spirits. The doctor who attends me is very kind, but he has given me to understand that my liver is almost destroyed, and gives me no hope of recovery. So, Sir, I have told you more of my past life than ever I did to any other person. I feel thankful for your attention, and would say in the

language of our talented but unfortunate Burns,—

"God send you speed  
Still daily to grow wick;  
And may ye better reek the rede,  
Than ever did the adviser."

About two weeks before his death I advised him to write to his mother but he replied, while the tears trickled down his pallid cheeks—"In one sense I could like to write to my poor mother; but she has not heard from me for eight years, and it would only add to her grief if made aware that her prodigal son was dying in an hospital. Perhaps she thinks that I am dead."

A few days before he died I enquired how he intended to get buried? "That's all settled."—"What am I to understand by that? You have no relatives here." He replied, in a low tone, "That's all settled!" "I cannot comprehend what you say."—"Well," said he, "if my immortal soul is to be lost, what need I care about my poor body? So I have resolved to let the medical gentlemen have it, as it may be of service to other persons in affliction."—"Is this from choice, or necessity? I know that there are Scotchmen in town who will see that you are respectably interred." He said, "It is partly from choice, as I am getting a large quantity of wine daily; and what need I care about the shell, when the kernel is lost! but I am obliged to you for your kindness. Intemperance has been the *cause* of all this."

The impression upon my mind at the time was that he came to the above conclusion for two reasons: first, because he seemed to think there was no mercy for him; and, secondly, that by offering his body to the medical gentlemen, they might perhaps supply him more liberally with those liquors which had been his ruin, and for which he had still an awful craving.

He generally listened attentively to what was said, but seemed excited when conversing upon the necessity of regeneration; and when inquiry was made if he wished me to engage in prayer, he frequently replied, very politely, "You may do as you may think proper: it sometimes makes me feel uncomfortable afterwards, when I reflect upon my past conduct." A few minutes before his

death he fixed his eyes upon the wall, and exclaimed, "Oh! I feel hell and damnation, with all its horrors, within me! but how I am to appear before God, I know not!"

A person who was along with him for several years on the stage, and has three public-houses, informed me after his death that "Sandy was considered a clever fellow when he behaved himself; but he was very fond of drink, so much so that I have known him consume from twenty-seven to thirty glasses of rum in the course of a day!" Youthful reader, never touch the *first* glass.

In the course of my weekly visits to the Leeds infirmary, for about two years, I found it a good plan, in order to get to the patients' hearts, to make a few remarks in the first instance as to their bodily afflictions; and after careful observation, I can state that above one half of the accidents had been occasioned by intemperance; and such as had been addicted to this vice were always longer in recovering, being a greater *expense* to the institution; and it is well known that persons who become depraved by drunkenness are always first to cry out for assistance, whilst those who have seen better days are certain to be overlooked, without some kind friend take them by the hand. I have visited persons who had derived advantages from medical charities in Leeds for above *seven years*; and why? because the husband was a drunkard, the *diseased* wife was too fond of beer, and the children were following in their footsteps. If our anti-teetotal friends would view our principles as political economists, they might soon be convinced of the folly of withholding their aid from a cause that is so simple, and fraught with so much good to all classes of the human family.

Glasgow, 5th May, 1843. W. L.

### Review.

*A Narrative, &c., of the Ship Ramsay, of Greenock; wherein is shewn the blessed effects of Temperance; the triumphs of the Cross, in the conversion of several of the crew; the formation of a Church on board, &c., &c. By the Rev. D. M. N. Thompson. Hull, Hunter, p. 12.*

We have read this interesting tract with great pleasure and profit. With the author's views we fully coincide, and can cordially recommend this tract to our readers. In the prayer of the writer with which he closes his touching Narrative, we cordially join, just taking the liberty of hinting that if the author really wishes that prayer to be answered, he ought to identify himself at once with the Temperance cause, by publicly pledging himself to abstain from the use of those liquors, which have spread so much misery amongst that class of men whose happiness he is so wishful to secure.

REVIEW.—*The Sacred Writings rescued from the Impious Perversions of Moderate-Poison-Drinkers, &c., &c., by Dr. F. R. Lees.*

This ably written pamphlet will amply repay a careful perusal. That our readers may form something like a correct idea of the nature of the pamphlet, and also of the circumstances that called it forth, we subjoin a short extract from its pages.

"Most of you, Gentlemen, are aware of what happened in this room last night. While occupying the chair for the friends of temperance, one of the opposite party, (presuming, I suppose, that the rule which forbade a chairman to take part in the discussion itself, would allow the coward to attack, with impunity, the personal reputation of that chairman!!) abandoned the subject of debate—"Whether it is a christian's duty to be a teetotaler?"—and proceeded to indulge in what seemed more natural and congenial to his narrow mind, and by *falsehood and calumny*, in reference to my religious sentiments, seek to injure the cause which he could not overturn with fair argument. You know, also, the futile attempt which was made by the other chairman, whose authority was no greater than my own, and by a portion of the meeting, to prevent me from denouncing the representation of the local preacher in question, as AN UNTRUTH.—You know what that representation was; after garbling a passage from my speech at the Rotherham Discussion, in reply to Mr. Bromley,—(another bigot

like this one, and who endeavoured to insinuate the infidelity which this other luckless wight more rashly proclaims,)—he went on to say “That he did not know what Dr. Lees would do with his statement, unless he should treat it as he had treated the Deity, of whom he had said, that were God to declare teetotalism to be false, in a voice from Heaven, he should regret it, extremely regret it, but he would still be a teetotaler!” And, Sir, did the wretched calumniator—a pretended preacher of the gospel of truth and charity forsooth!—did he, or his chairman, or the brewers, and maltsters, and other “respectable” moderate drinkers, indeed think that I should allow such a FALSE and REVOLTING representation to pass in silence? He who would so have done, must have been either more or less than man; and they who should countenance so false and wicked a calumny, or seek to smother the truth with their serpent hisses, or shield the calumniator himself from merited exposure, must be placed in the same category of guilt.—I then invited the cowardly libeller to appear here to-night—but where is he? “Echo answers where!” The fact is, Gentlemen, these parties have a bad cause—and when they cannot wield the weapons of truth, they manufacture the arrows of falsehood, and steep them in the venom of slander and the gall of malice—“they love darkness rather than light, because their deeds are evil.” Again, Sir, I brand the Wesleyan local preacher as the wilful and cowardly propagator of FALSEHOOD—he speaks not the truth, and the truth is not in him—and until an apology is offered, he should be scouted from all truly honorable and respectable society. A liar is a most odious character; but the same form of guilt directed to the malicious stabbing of character, and united with a profession of religion, is the worst form which falsehood can assume. Our Lord said of such—“Hypocrites and liars!”

“Let my hearers peruse what precedes and follows the garbled statement made by this libeller, and I am much mistaken if they will ever arrive at the meaning so basely put upon it by this local preacher. On the occasion referred to, I thus argued—“I make my appeal to common sense, and I think that every man,

exercising this first gift of his Creator, will agree with me, that what has been tested by experience, being the offspring of serious judgment upon the evidence of our own senses, and the facts of our own consciousness, and which is thus proved to be true, cannot by any other source of evidence be shown to be false. To deny this, would be to destroy the authority of evidence, and to open an inlet for all infidelity and scepticism. What was it that supported the miracles of our Saviour, if we are to doubt the evidence of those who beheld them? What is it which tells us there is a spirit which operates upon our hearts, converting our souls, and turning the feelings into a proper channel, but human consciousness? Doubt this evidence, and you remove the strongest testimony to the facts of conversion, and the operation of the Holy Spirit. This blessed book, the Bible, is supported by similar evidences; and therefore it is, that I warn Mr. Bromley against the course he is pursuing, and entreat him to consider the subject again and again, before the authority of the Bible is put in peril.” The truth is, that our opponents are the real infidels. They forget that there are two kinds of infidels. An infidel is one who rejects the truth when accompanied with its proper evidence. But there are other truths beside bible truths. Then, says St. Paul, who are without the written law, are a law unto themselves—they have the truth written in their own hearts and consciences; they have the glorious book of nature, on the lustrous pages of which are plainly evidenced the wisdom and majesty of the Creator—even his eternal power and godhead. He who disbelieves natural truths is an infidel—an ATHEIST. He rejects one part of the will of God—he seeks to be excepted from its claims—they are too stringent for him. Thus it is with the anti-teetotaler. He closes his eyes to the evidence of nature, of human consciousness, of scientific demonstration; and to justify this infidelity to the truth, plainly written upon the constitution of nature and of man, he actually goes to the WORD of God to set it in opposition to His WORKS! Now, suppose these men could succeed in accomplishing their mad purpose, what would be the issue? Why do intelligent men reject

the *Koran* of Mahomet, the false gospels of the early ages, or the books called the *Apocrypha*? Because internal and external evidence,—evidence much less clear than that which proves alcoholic wine to be poisonous,—contradicts their claim to inspiration. If the same, or stronger evidence can be brought from daily experience and demonstrable experiment—in fact, from the *works* of God—to contradict statements said to be found in the Bible, *what follows*? Why, what followed in the case of the *Koran*, the *Vedas*, or the *Apocrypha*?—Men would discredit the claims of a book so contradicted by *facts*, and the theory of the moderationists, if it could be established, would be the highest triumph of infidelity! It was against this method of proceeding that I warned Mr. Bromley, and I repeat the warning in the language I employed near three years ago, and which every day's experience has but served to confirm:—"The evidence of total abstinence is clear, undeniable, and powerful—it combines the *evidence of the senses*, the *evidence of our own feelings*, the *evidence of physical experiment*, and the *evidence of scientific testimony*; and it would be as impossible for me to doubt such evidence, or to stop short of the conclusion, as to doubt my own existence, to rob myself of reason, or subvert the laws and structure of the intellect itself! Yet there are those who ought to know, and who do know better, who deny this array of evidence—not because they have shown our testimony to be worthless, or the experiments erroneous, for this they cannot do—but because it agrees not with some *short-sighted interpretations of their own*, as to ancient customs and obsolete languages. Such individuals invert the ordinary process of human reasoning, and instead of interpreting the obscure by the clear, they interpret what is clear by what is dark!" Further on I said, "Were the issue of the inquiry to prove as adverse as my opponent so confidently anticipates—were I perfectly convinced that *the Bible, properly interpreted*, was altogether opposed to our principles—I should regret it, extremely regret it, but I should not the less be a teetotaler. If the Bible is proved *apparently* to contradict human experience, and scientific

experiment, then the only alternatives are, that either the Bible is true, and does not really contradict physical facts, but *only apparently so, owing to our fallible and erring method of interpretation*; or, that the Bible does really contradict the strongest kind of human evidence, and *is therefore false*. I do not, however, anticipate being reduced to either alternative."

"And is there, Gentlemen, any man of sane mind in this assembly, who will deny that what contradicts the strongest kind of evidence must be *false*? If the moderationists could prove that the Bible did this, which they recklessly attempt to do, and in the very act of attempting their truly infidel scheme, falsely charge *others* with infidelity—the conclusion would inevitably be, that the Bible was *not* the word of God. To treat such a book, therefore, with neglect, would not be to treat the *Deity* with neglect. This local preacher, in making his abhorrent representation, puts his own ignorant *interpretation* of the word of God, (which, if true, would indeed make the Bible contradict *facts*.) in the place of a *voice from Heaven*—actually exalting himself into a little God! Such was his presumption and impiety. But to treat *his notions* of the Bible with scorn and contempt, which they rightly merit, is one thing, and to treat the *Bible* or the *Deity* with contempt is another. For the first, I confess, I have no great respect; for the other I entertain a profound veneration—a veneration which leads me thus strongly to protest against *palming* the ignorant notions and wishes of fallible men upon the sacred oracles. What I said to Mr. Bromley, I say to the smaller-fry of anti-teetotal Wesleyans in Worksop—"I believe the Bible to be a revelation from Heaven—I believe it upon the recorded evidence, *evidence principally of the same kind as that upon which I believe alcohol to be a poison*; and, therefore, I have not the slightest fear that the Word of God will be found in opposition to the Works of God. So far from agreeing that any thing is contained in the Holy Scriptures contrary to our principles, either apparently or really, I believe that they are in the most perfect and complete harmony."

## FATHER MATHEW.

This eminently useful man, whose influence on the subject of temperance is of so extraordinary a character, has closed his indefatigable labours in the metropolis; having met not with such success as in Ireland, certainly, yet producing a mighty change in habits and opinions. Between 40,000 and 50,000 persons have taken the pledge of him, and we doubt not but that number will be more than doubled ere his departure to the provinces. Now this is astonishing, when we consider the character of a metropolitan populace. Accustomed for many years to use daily, larger or smaller quantities of strong drink,—taught to think that they could not do their labour without it, until they believed it to be so,—moreover a people not the most easy in the world to be persuaded to embrace any novel opinion, but believing themselves gifted with a greater degree of penetration than others, they are, generally speaking, prepossessed in favour of old opinions, and indisposed to admit new ones, even to obstinacy.

However, an effectual attack has been made upon their habits and prejudices, and we doubt not that a change of a most convincing character will speedily be seen and felt in their homes and families. Assuming the number likely to pledge themselves to be 100,000, and supposing that each of these persons habitually spent in drink *one* shilling only per week, there will at once be no less a sum than £5,000 weekly, or £260,000 per year rescued from improvidence and crime, and turned into healthy channels of business, producing comfort and domestic happiness.

The difficulties attendant on this work may be gathered from the fact, that for eight years past, from thirty to sixty meetings have been held weekly in the metropolis, at which not less than from fifty to 100 gratuitous speakers have assisted, whilst the most sanguine friends of the cause never could estimate the pledged members at a higher number than from 20,000 to 30,000. Amongst these, numerous have been the instances in which drunkards have been reclaimed, and comfort has been restored to homes whence it had been long banished. We

make these observations for the purpose also of paying a tribute of praise to those who have thus laboured, amidst many discouragements.

These individuals are, however, among the foremost in welcoming Father Mathew, and rendering him assistance.—This is indeed noble, and will have its reward. We trust that one fruit of the movement among us will be the complete re-union of all the teetotalers of London on common ground; and we confess that we do not despair of such a result, from the knowledge of the fact, that the ultra spirits of the two contending parties have most of them received the pledge at the hands of the reverend gentleman. United, firm, vigorous, and above all, judicious advocacy and action, will very soon shake the now powerful citadel of alcohol.

Father Mathew's plan of administering the pledge is a good one, although we think, among ourselves, the kneeling may be dispensed with. Dr. Lovell and others have, for some time acted upon it, with great satisfaction to the parties concerned. It is very probable, that after meetings of a stirring character, a much larger number of persons might be disposed to repeat the pledge audibly after the chairman, than to come forward and sign their names. We shall be happy to see this matter taken up and acted upon.

The unsectarian character of Father Mathew's exertions must strike every one who is disposed to view them dispassionately. The fact of his being a Roman Catholic is another proof that the Almighty, to effect his great designs, makes use of his own instruments, without regard to the opinions of men. It is a commentary on the text, that "in every nation he that feareth God and *worketh* righteousness is accepted of him." An attempt has been made and is still making to identify this movement with the advances of popery. But it would be well for those who have upheld this notion, seriously to inquire, whether or not it is their duty to stand by, under these circumstances, with an apathy and an indifference nothing short, it appears to us, of criminal. A work is to be done of fearful importance, that of rescuing myriads of our fellow creatures from a drunkard's grave and a drunkard's

doom. It is not to be wondered at, if some persons should identify the system of popery with these unparalleled exertions of this great and good man; and should this be the case, the only way to prevent such an issue on a large scale is, for Protestants of every class and name to give the benefit of their example and exertions in the same way. The temperance reformation must and will progress. It is the work of God. Let Protestant bishops, ministers, pastors, and private christians, do what John Wesley on a former occasion counselled them to do. "If," said he, "you would prevent the spread of their religious principles," alluding to the Roman Catholic priests, "you must outpreach them and outlive them." So say we. Let us take a parallel case. Suppose a man to have thrown himself over Waterloo bridge, and the tide is fast taking him away: most of the bystanders fold their arms, and make no effort to save an erring, sinful, and desperate man. One individual, out of the numbers of those who see the transaction, rushes boldly into the flood and rescues him. At first, all present eulogize the deliverer, until the cry is raised that he is a Catholic priest, and then, all at once, the table is turned, and his benevolent exertions are ridiculed, and placed to the account of popery! What should we say to such conduct? yet it finds an exact parallel in Father Mathew's history. He has rescued many, whilst influential Protestants have folded their arms; and, like the dog in the manger, will neither permit the ox to eat the hay, nor do it themselves. We honour the man from the very bottom of our hearts, and wish him success, and will help him in his work and labour of love; whilst he does not hesitate to say, we have no sympathy with his religious creed.—*From the National Temperance Chronicle.*

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### Poetry.

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#### AWAY WITH THE WINE CUP.

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AWAY with the wine cup—theo' brightly it glows,  
As the smile of the syren, 'tis faithless and vain,  
Each clear sparkling drop is the parent of woes,  
Each draught the precursor of peril and pain.

AWAY with the wine cup—stern foe of mankind,  
Surcharge'th pale famine and gloomy despair,  
Whose fumes make a wreck of the noblest mind,  
And mar the bright graces of lineaments fair.

AWAY with the wine cup—nor boast it has power  
The troubles and labours of life to sustain,  
Like the nightshade it proffers a bright gaudy flower,  
But the rank seeds of death and infection contain.

AWAY with the wine cup—for nature's kind hand,  
The pure wholesome beverage profusely bestows,  
Which clothes with gay verdure the *water fed* land,  
Giving sweets to the violet and tints to the rose.

AWAY with the wine cup—the tenants of air,  
And beast of the field on which reason ne'er shone,  
(Putting reason to blush) shun the treacherous snare,  
Slake their thirst at the stream, taught by instinct alone.

AWAY with the wine cup—for man, lord of all,  
Which inhabit the region of air, earth, and sea,  
Seduced by thy poison and bound in thy thrall,  
Each generous sentiment barbers for thee.

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### THE LONG PLEDGE.

BY THE REV. JABEZ BURNS.

RALLY round the *long pledge* nor ever forsake it,  
Although there are many, they say, who won't take it,  
For if ever the traffic so vile be put down,  
Abstainers must do it, who buying disown.

Rally round the *long pledge* nor ever forsake it,  
For those who sign that but rarely do break it,  
Besides if the customs and fines we demolish,  
Long pledgers alone can those evils abolish.

Rally round the *long pledge* and never forsake it,  
So thorough a pledge that none can mistake it,  
The ruinous bonds of vile alcohol sever,  
Taste not, nor yet give, is our motto for ever.

Rally round the *long pledge* and never forsake it,  
The deep rooted tree our abstaining may shake it,  
But low aim the stroke, the dire evil tear up,  
And banish at once the insidious cup.

Rally round the *long pledge* and never forsake it,  
Hold it fast—hold it dear, oh! no never break it,  
Till distilling and brewing are exiled our nation,  
And our country raised to her true elevation.

"Rally round" cries the earnest solicitous mother,  
"Rally round" cries the soul of the true hearted  
brother,  
"Rally round" cries the child with ardent desire,  
"Rally round" strongly urges the grey headed sire;  
"Rally round" the reclaimed in loud accents are  
crying,  
"Rally round" says compassion, and pity the dying.

Rally round, be consistent, apply this true lever,  
Away with all truckling, both now and for ever,  
One and all, rally round, and we'll ne'er be defeated,  
But stand fast and firm till the work is completed.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 9.

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Vol. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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THE TEMPERANCE MOVEMENT AND THE CLERGY.

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There can be little doubt but that the temperance movement now prosecuting and progressing, will form an important era in the moral history of the United Kingdom. And that the political results of so momentous a reformation of our national character, will bear a high proportion to their cause, appears to be the statement of a fact, the certainty of which needs not the verification of experience. Notwithstanding, however, the beneficial influence of the temperance crusade on the social and political condition of this country; that influence, considered abstractedly, dwindles into comparative insignificance, when we reflect how intimately the success of this crusade is connected with the final destiny of man.

The clergy of the established church of these realms, claim as their undoubted prerogative the privilege of superintending the moral and spiritual education of the people. I shall not stop to examine the justice of this claim:—but I would remark, that if it be conceded, the right thus asserted should not be allowed to remain a dead letter. It should be, not a mere assumption of authority; it should fructify by energetic and laborious exercise. The vice of intoxication has this peculiarity; other vices exist, and are respectively satisfied in their own appropriate indulgence, but a drunkard is ever prepared to exhaust the entire catalogue.

The virtue of sobriety, then, being indispensable even to the commencement of moral education; standing on the very threshold of moral improvement, I respectfully ask those gentlemen who insist upon their prerogative to conduct that education, and who thereby must, to a certain extent, be prepared to undertake the responsibility of that improvement; are they, as a body, directing or even interesting themselves in the working of the machinery, set up within these latter years to efface the stain which has for centuries disgraced the character of their countrymen, to eradicate the monster sin of Englishmen? Have they adopted such a course in reference to the means now employed, to check this most degrading of all vices, as is likely to win for them the confidence of their flocks in the sincerity of their professions, that love to God and man is the animating principle of their pastoral efforts?

Sir, I grieve to say, that as a matter of notoriety, these queries must be answered in the negative—Now when it comes to pass this blot shall have been wiped away, this moral regeneration effected, and that such will be the issue, the mighty agency at work, auxiliary to virtue, places beyond a doubt; to whom, if the clergy continue to stand aloof, will future generations render their thanks for the panoply of temperance with which they shall be clothed; the removal of the principal barrier to the pleasant paths of peace and virtue? And even during the continuance of the struggle, how will the reclaimed regard their legally spiritual instructors? Will they bless them for their rescue? Will they regard them as the instrument in the hand of God, whereby the strong arm of the wicked one has been paralyzed.

Surely, these are not the times when the Church of England can afford to lose an opportunity of augmenting her influence, and strengthening her claims to the affection and respect of all sincere christians; and I will venture to assert, without detracting from the importance of the doctrinal points of theology now in agitation, that compared with the spread of abstinence from intoxicating drinks throughout the length and breadth of the land, the adjustment of these points is of very minor consequence. I earnestly then, call upon the ministers of the established church to come forward without delay, and by their example and exertions in the cause of temperance, vindicate the utility as well as the holiness of their mission, and thereby entitle themselves to a niche in the temple of fame, which shall endure so long as piety and philanthropy find hearts responsive to their appeals.

Prudential motives for the adoption of such a course are not wanting, but into these I will not enter—I will only suggest, that with the advance of temperance principles, suspicion will inevitably attach itself to those whose position demands active co-operation for the extinction of the master evil, and yet, who persist in refusing that co-operation, with the means which experience has stamped with the seal of success.

Intoxication has of course taken its place in the list of vices inveighed against, from the pulpit; with what effect, I leave others to judge. Christianity is a general remedy against all sin; the pledge of abstinence is a specific against the particular sin of drunkenness; and is no more than subsidiary to the divine *panacea*.

I cannot dismiss this subject without a few comments on a letter which appeared in the "Times," on the 24th ult., addressed to the Editor of that Journal by Dr. Soames, the vicar of Greenwich. The salient points of this document are, a prediction that the cause of temperance will not progress in England, and an exhortation that Englishmen should refrain from enrolling themselves under the banners of Father Mathew, grounded on an apprehension entertained by Dr. Soames, that the supremacy of the Romish church is the real end aimed at in the establishment of the doctrine of abstinence. That I have not misrepresented the scope of Dr. Soames' communication, will be at once ascertained by referring to the "Times." Now the first thing which would naturally occur to the reader of this article, is the *skill* displayed by the reverend writer, in attempting to secure the accomplishment of his prophecy by indicating the measures conducive to that accomplishment. He anticipates the non-success of temperance, and then enjoins his countrymen to verify his anticipation by declining to become its disciples. The next point of consideration in this correspondence, is the *opinion* entertained of Englishmen by Dr. Soames. Their loyalty to the dominion of alcohol is so staunch, that the vicar of Greenwich has no fear of their casting off their allegiance. Its rule is so mild, and its subject so happy, that he contemplates without dread, the progress of its arch enemy over the pot house studded land of Great Britain. The spirit of *christian charity* which breathes throughout this effusion of Dr. Soames, now claims our attention. He imputes no motive to Father Mathew, but a wish to benefit his fellow creatures: he knows, that had he himself undertaken the conduct of an abstinence mission—had he left his home, and subjected himself to insult and contumely, and danger—he would have been actuated by no sinister views of self exaltation, or the agrandizement of the church of which he was a

member; and thus conscious of his own singleness of mind, he is willing to believe that, the man who has actually exposed himself to the sneers of the multitude—and to the misrepresentation of the calumniator, is upheld and strengthened solely by the consciousness of purity of heart; and of the contentment and happiness, which under the blessing of heaven will attend his labours and crown his exertions.

The *logical connexion* of Dr. Soames' reasoning alone remains to be noticed. He deprecates the progress of teetotalism in this Island, because it may be made subservient to the furtherance of popish projects. Now suppose a man labouring under a disease, were admonished to discard all medical appliances, lest he should make a bad use of his restoration to health; what would be thought of such an admonition? And yet, it would not be more absurd than the caution issued to his countrymen by the vicar of Greenwich. If this gentleman's jealousy burn so fiercely, let it kindle up at the vice itself, not the instrumentality devised for its eradication—let his zeal be directed against the disease, not the remedy.—*Weekly Temperance Journal*.

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NOTES ON TEXTS OF SCRIPTURE.—No. V.

MATT. XXIV. 38, 49., XXVI. 17—20.

The passage we next introduce, contains a prediction regarding the state of the Jews, immediately prior to the destruction of Jerusalem. "As in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, &c. And shall begin to smite his fellow-servants, and to eat and drink with the drunken." Matt. xxiv. 38, 49. Some commentators understand the language of the 38th verse, in reference to indulgence in riot and lust. Of this number are Drs. Woodward (*Theory of the Earth*, p. 98), and Adam Clarke, (in loc.) There is no evidence, however, in favour of such an opinion. Wolfius (in loc.), has proved that the word rendered marrying (*gamountes*), is often used in a criminal sense, but it does not follow that such is its meaning here. The Saviour's language implies, that they were employing themselves in the ordinary pursuits of life, having no dread of approaching calamity, and we have no reason to understand it in a worse sense than this. This is the opinion of Drs. Bloomfield and Doddridge. Commentators are generally agreed, that the eating and drinking with the drunken, mentioned in the 49th verse, means leading an abandoned and dissolute life. This might be the case to a limited extent, and yet the language would imply something very different, when used in reference to the Jews, from the same language, when employed in reference to us. With the former it implied, spending their time in pleasure and banqueting; with the latter, spending it amid drunken revels and debauchery. The term rendered drunken (*methuonton* from *methuo*), is not necessarily associated with intoxication. Bloomfield (on John ii. 10,) says, "in classical use it generally, but not always, implies intoxication." We might quote several passages from the Classics, in which to suppose the idea of intoxication would be absurd. In some instances of its use, it is not connected with wine, or any liquid that can intoxicate. It is most to our purpose, however, to ascertain its meaning in the conversation Greek of Alexandria, in which the Septuagint and New Testament are written. Our best commentators contend that it cannot imply intoxication at John ii. 10. The Septuagint version of the Old Testament very fully establishes the meaning of this word as we have explained it. Psalm lxxv. (Sep. lxxiv.) 9, 10, is quite decisive of the point:—"Thou visitest the earth and waterest (*emethusas*) it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided it. Thou waterest (*methuson*) the ridges thereof abundantly," &c. It must be obvious to every one, that the idea of intoxication has no place here, and that even that of excess

is improper, a sufficient quantity being all that is implied. If we here substitute the words *makest drunk for waterest*, the English reader at once detects the absurdity. Some writers attach great importance to the etymology of a word, when examining its proper meaning. An inquiry into the origin of a word, is always gratifying to the curious, can never be improper, and may sometimes be useful; but it is often very unsatisfactory evidence of its signification, and the meaning of the etymon must be rejected from the derivative where the usage of the latter is opposed to it. Various derivations have been given of the word now under discussion (for instance, *methu, med, meth, metathuim, &c.*) One of these roots is understood to signify wine, (*methu*) but the passage we have just considered, proves that this derivation is either improper or useless, for it cannot possibly have there, any reference to wine. We may quote an additional passage or two, from the Septuagint in illustration of the meaning of this word. Cant. v. 1.—“Eat, O friends; drink, yea, drink abundantly (*methustheete*), O beloved.” Isaiah lviii. 11.—“Thou shalt be a watered (*methuon*) garden:”—“not (as Dr. Adam Clarke well observes) a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, or too little.” We may remark that the noun (*methee*), corresponding to this verb is used in Hag. i, 6, to denote *repletion* but not *intoxication*. The words of the passage are,—“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled (*eis metheen*) with drink.” The Hebrew verb (*shachar*) here, and in Cant. v. 1, does not necessarily imply intoxication, as is evident from the passages themselves. In the above remarks, we have not been careful to distinguish two Greek verbs, (*methuo* and *methusko*), which are cognate, and all the forms of the one (*methuo*), except the present and imperfect, belong to the other. Our observations are applicable to both. We conclude that there is nothing in the meaning of this verb, nor in the context, to render our Saviour’s parable exclusively applicable to persons addicted to intoxication. The servant referred to, might be unfaithful to his master and cruel to his fellow-servants, when he was living in pleasure and a frequenter of feasts, and this is all that can be fairly inferred from the parable. He might be further guilty, but it is not necessarily implied that he is so.

Our next passage is important, from its giving an account of the circumstances connected with the institution of the Lord’s Supper. “Now, the first day of the feast of unleavened bread, &c.” Matt. xxvi. 17—20. The Jewish Passover was called the feast of unleavened bread, because, during its celebration the Jews were commanded to put away all leaven out of their houses. The prohibition of leaven in the Passover, extended to liquor as well as bread, as we have shown in our Note on Matt. xiii. 33. The first day of the feast of unleavened bread, (or rather unleavened things (*azumon*), or unfermented things, there being no word in the original for bread, and the adjective for unfermented being in the plural), was the fourteenth day of the month Nisan. The fifteenth day of the month, was properly the first day of the feast, (Lev. xxiii. 6; Jos. Antiq. iii. x. 5), but the fourteenth was also so called, because, preparations were made for it in the evening of that day. Comparing the passage before us, with John xviii. 28, we find that Jesus and his disciples celebrated the Passover a whole day before the Pharisees, at least, if not the Jews generally. Dr. Adam Clarke (Discourse on the Eucharist, pp. 5—24) discusses this subject very fully, and so do Rosenmueller and Kinnoel, in their respective Commentaries on this place. In order to get quit of an acknowledged difficulty, some have supposed that it was not the Passover at all, which Christ ate with his disciples. This opinion, however, is contradicted by the express statements of Scripture, and cannot for a moment be entertained. None of the evangelists supply us with the means of settling this much contested point. We cannot afford space for entering fully into this subject, nor would its discussion here be interesting to our readers; but we may state briefly the opinion we adopt, which solves every difficulty, and is supported by a host of commentators, both ancient and modern. It is well known (see Jahn’s Bibl. Antiq. sec. 103.) that the Jews commenced their months with the new moon. “The Passover was to commence on the first full moon in the month Nisan; but from the inartificial and imperfect

mode of calculation, by reckoning from the first appearance of the moon's phasis, a doubt might exist as to the day; and this doubt afforded ground occasionally for an observance of different days, which, it is said, the Rabbinical writings recognize."—(Bloomfield, in loc.) It is extremely probable that the different sects would divide on this point sometimes, and on the present occasion, our Lord seems to have differed from the ruling party, not failing, however, to comply with the ritual command regarding this feast.\* Horne (Introd. v. iii. p. 306,) speaks of this explanation as a conjecture of Professor Schulze (Archæol. Hebr. pp. 318, 319), but Bloomfield mentions that it is very ancient, and is found in Euthymius. Be that as it may, it is very reasonable, and is the most satisfactory we have seen. Our Lord enjoined his disciples (verse 18,) to go into the city, and make preparations for his eating the passover with them. He does not name the individual whose house they were to request, but we learn from Mark (xiv. 13, 14,) that he gave them certain directions, by which they might find the proper place. Some have supposed that the matter was previously arranged between our Lord and this individual. This might be the case, but such a supposition is not necessary to account for the readiness with which the room was obtained, for the inhabitants of Jerusalem showed great willingness to accommodate strangers with furnished rooms, who wished to celebrate the Passover. "These apartments were not let out for the occasion, nor was any compensation taken, but were of common right, for any person by whom they were wanted, and were freely allowed to any, who came to claim them."—(Illustr. Com. in loc.) "A man could never say to his friend, 'I have not found a fire to roast the passover lamb, in Jerusalem, nor have I found a bed to sleep on, in Jerusalem;' nor, 'The place is too strait for me to lodge in, in Jerusalem'."—(Gill, in loc.) The Saviour said, "My time is at hand." Some (as Rosenmueller and Kinnoel) understand this expression as referring to the fact that he was about to celebrate the paschal feast sooner than the rest of the Jews, but others (as Kypke, A. Clarke, and Doddridge) perhaps more properly of his approaching sufferings. The disciples, (ver. 19,) "made ready the Passover." The preparations necessary, were, killing the lamb, which was done in the temple court, not by one of the priests, but by the person who brought it, after which it was taken home, and roasted whole; it was also needful to prepare the bitter herbs, and the unleavened bread, and unfermented wine. Josephus (Wars, vi. ix. 3.) says that the lambs were slain, from the ninth till the eleventh hour, (betwixt three and five in the afternoon, which was the time when Christ was crucified,) and that a paschal society consisted of not less than ten, but might amount to twenty persons to one lamb. At our Saviour's present celebration of it, there were thirteen,—himself and the twelve apostles. "When the even was come (ver. 20), he sat down with the twelve." Dr. Doddridge, in his note on this place, gives a brief statement of the circumstances connected with this celebration, which we may here quote; referring our readers for a more detailed account, to the Illustrated Commentary (on Luke xxii 13), and Horne's Introduction (vol. iii. pp. 304—315):—"The master of the family began the feast with a cup of wine, which having solemnly blessed, that is, having adored the name of God over it, he divided among the guests, (Luke xxii. 17,) and afterwards washed his hands:—Then the supper began with unleavened bread and bitter herbs, which when the master and the rest of the company had tasted, one of the younger persons present, generally a child, asked the reason of what was peculiar in that feast, (according to Exod. xii. 26,) which introduced the haggadah, that is, the showing forth, or declaration of it; (in allusion to which, we read of *showing forth the Lo. d's death*, 1 Cor. xi. 26.)—Then the master rose up and took another cup, and washed his hands again, before the lamb was tasted; and in this interval, I suppose, Christ also washed the feet of his disciples. Then, after eating the Passover, followed another cup, which, after having delivered to each a piece of bread, was the sacramental cup at this supper. Then, after some pious and friendly

\* Dr. Cudworth shows from Epiphanius, that there was a contention among the Jews, about the Passover that very year.—See A. Clarke's Com. Matt. 26.

discourse, the whole family, after having drunk at least a fourth cup, sang some psalms of praise: and so the solemnity ended." There is one obvious objection to this passage from Dr. Doddridge. It represents the institution of the Lord's Supper as blended with the observance of the Passover, whereas the common opinion, and we apprehend the correct one, is that it was an observance altogether distinct, and not commenced till the paschal feast was finished. It is expressly intimated by the Apostle Paul (1 Cor. xi. 25.) that the Saviour presented the Sacramental cup "after he had supped," (*meta to deipneesai*) that is, *after the paschal supper*, for he would not use this language in reference to the bread of the Eucharist. The same expression occurs in Luke xxii. 20. The Rev. Albert Barnes observed a difficulty here, in reconciling the different statements, and in his usual easy way, gets over the difficulty by remarking, "The bread was taken while they were eating, the cup, after they had done eating."—(Com. Matt. xxvi. 27.) Doddridge had probably the same idea, but he has expressed himself awkwardly, perhaps from a desire of brevity. The order of his statements is this:—"after eating the Passover, after having delivered to each a piece of bread, followed the Sacramental cup." Query,—Was the Sacramental bread distributed simultaneously with eating the Passover, or subsequently? If the former is implied in this language, Doddridge and Barnes agree,—if the latter, they differ. The language of Barnes is clear, and not liable to mistake. He was probably misled by the expression in the English version (ver. 26), "as they were eating." The expression in the original, will bear this rendering, but it may also be rendered *when they had done eating*, and the latter is preferable here. This is the opinion of Professor Kinnoel, who has a long and excellent note on this text, and after carefully considering his observations, I am disposed to agree with him. He says that the word in the original, (*esthionton*) is to be explained, *the paschal supper being finished, after that they had supped*, in which same sense it occurs Matt. xiv. 21. ("they that had eaten," *esthiontes*). He adds; "That Jesus instituted the sacred supper (Eucharist), after the paschal festival was finished, and when all the appointed cups had been presented to each, may be gathered also, from this, that Jesus exhorted all his disciples to drink, in these words,—*Drink ye all,*" (*piete pantes*) a mode of address which was not needed in presenting the appointed cups, for it was not lawful to refuse them." We conclude therefore that our Lord instituted his supper *immediately after* his celebration of the Passover. At this feast, it is said, he *sat* with his disciples, that is, he *reclined*, according to the Jewish custom at meals. An excellent account is given of this custom in the Cyclopaedia of Biblical Literature, edited by John Kitto. (Art. Accubation) where our readers may find several things which illustrate the passage now under illustration.

THETA.

ON THE PECULIARITIES  
OF  
INTEMPERANCE AS A VICE.

BY MRS. ELLIS.

"It is another striking feature in the character of intemperance as a vice, that it commences not only under the sanction of the law, but under that of what is called the best society; not only under the sanction of the world, but under the sanction of religious professors, who believe themselves called out of darkness into light. It begins with the first welcome which kind and Christian friends

assemble to give a young immortal being just ushered into a state of probation by which it is to be fitted for eternity; and it extends through all the most social and cheering, as well as through many of the more lasting and sacred associations we form on earth, until at last, when the tie is broken, and the grave receives our lost and loved, the solemn scene is closed, and the mourner's heart is soothed by the commencement of intemperance. I say the *commencement*, for who can tell at what draught, what portion of a draught, what drop, for it must really come to this,—who can say, then, at what drop of the potent cup

sobriety ceases and intemperance begins? The intemperate man himself cannot tell, for it has justly been observed, that 'instead of feeling that he is taking too much, his only impression is, that he has not had enough.' Who, then, shall warn him? Even if he were in a condition to listen to remonstrance, who should be his judge? If it be perfectly innocent, nay right, in the first instance, to partake of this beverage, say to the extent of two thousand drops,—if all sorts of persons, up to the highest scale of religious scrupulosity, take this quantity, and no more, and deem it right to take it, some to double or treble it, as occasion may demand, it must be strong evidence that quantity, as regards a few thousand drops, can be of little consequence.

"Still there is, there must be a precise point at which mankind ought to stop, or why is the unanimous voice of society lifted up against the intemperate? But why, above all, are we told that no drunkard can enter the kingdom of heaven?"

"Ask the question of a hundred persons, and they will, in all probability, each give you a different measurement by which they ascertain at what point intemperance begins, because there are all the different habits and constitutions of mankind to be taken into account, as well as the different degrees of potency in the intoxicating draught, according to its name and quality. Of twenty persons seated at the same table, and regaling themselves with the same wine, it is more than probable that the fatal drop at which intemperance begins would not be in the same glass with any two amongst them. Who, then, shall decide this momentous question? for it is momentous, since eternal condemnation depends upon it. Let us reduce the number of persons, and see whether, by this means, the case will be made more clear. We will suppose, then, that three persons sit down to table to take their wine, or whatever it may be, in what is called an innocent and social way. Out of this small number, it is possible that one may commit a deadly sin without taking more than the others; yet to him it is sin, simply because the drop of transition between good and evil, from the peculiar constitution of his bodily frame, occurs in his glass at an earlier stage than it does with the others. These three men consequently rise from that

table, according to the opinion of the world, in a totally different moral state, for one has being guilty of a degrading vice, and the others are perfectly innocent, yet all have done the same thing? Who, then, I would ask again, is to decide in such a case? I repeat, it cannot be the guilty man himself, because that very line which constitutes the minute transition between a state of innocence and a state of sin, is the same at which he ceased to be able clearly to distinguish between one and the other.

"It is impossible, then, that this question should ever be decided, unless every one who indulges in the use of such beverages would take the trouble to calculate the exact distance between the extremes of sobriety and intoxication, not only computed by every variety of liquid in which alcohol is contained, but by every variety of bodily sensation which he may be liable to experience."

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## The Temperance Sketch Book.

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### THE PRESS GANG.

—  
 "Oh mankind are unco weak,  
 And little to be trusted;  
 If self the wavering balance shake,  
 It's rarely right adjusted."

BURNS.

—  
 Nothing is more common when perusing the pages of history, than to read of the "munificence of a grateful country to those brave men who peril their lives in her defence," with other high flown speeches of the same kind. But how do facts bear out these assertions? All persons who resided in London, and are old enough to remember the metropolis, in the years immediately following the peace of 1817 and 18, may recollect the many distressing objects who crowded the seats on Westminster Bridge—seamen, in every stage of destitution from the poor creature, who, without shoe or stocking, had yet a warm jacket left to cover him, to the ragged mendicant, the remains of whose canvass shirt hung in tatters over his wasted limbs, and served no purpose either of decency

or comfort. Some of these squalid objects were loathsome with disease, and crippled by wounds received for their exceedingly "grateful country." Most of these men were utterly helpless, and huddled together in groups trying to keep each other warm, and depending on the casual aid of the passers-by. Others exerted some little faculty of ingenuity that saved them the utter humiliation of beggary. Among those of the latter class, was a man whom hardships, more than time, had made prematurely old. His hair and skin had been scorched and dried into a sickly tan colour, while his emaciated tawny hands were little else than stumps, several fingers having been torn off close to the palm. He seemed to have lost the use of one leg, though it had not been amputated, but was yet hanging a useless and painful incumbrance to his worn and exhausted frame. This man sat on a mat at the foot of the bridge, on the Surrey side, netting cabbage nets with his mutilated hands, and by their occasional sale, picking up a precarious subsistence, and being by this means something better off than many of the rest, he often gave a helping mite to his destitute comrades.

One bitter winter's night, when the miserable creatures were pierced by cold, as well as poverty, the netter, looking more than usually ill, was still industriously plying his little trade by gas-light, when a young country-looking man passing by, and deceived by the imperfect light said, "What have you got for sale, my man, a bill for Astley's?"

"No, young master, I'm poor enough, and miserable enough, but not so bad as that neither. All my troubles in life came of a public house and a play house, and if I could, I'd warn every body from them; they're worse than the jaws of a shark, for that makes short and sure work of its victims, but these kind of places makes all your life go on the wrong tack and there's no knowing the end on it."

"My poor fellow! what then do you sell?" said the countryman, good naturedly.

The sailor raised his mangled hands with the net on them, in reply, and the young man threw him a shilling and was passing away. There was a frank unsuspecting look in his young face, that evidently interested the poor cripple, and

he ventured to take hold of the skirt of his coat and say, "Take advice youngster! and don't think the worse of it for coming from a poor jack tar. Don't go to the play-house, now don't. The safest side, is the outside, depend on it. I've reason to say so."

There was an earnestness in the poor cripple's appeal, that went direct to the heart, and the youth was not proof against it.

"I want a little conversation with you," said he, "can't you come into the corner there," pointing to the public house which then, as now, stood there.

"No," replied the sailor, "not there, but if telling you the dangers of one night's frolic, will do you any good—and nobody knows where creaking timbers may spring a leak and swamp the ship, why I'll go round to the little cook shop in Stangate street and spin you a yarn that'll may be coil tight round a good resolution and brace it all the stronger to weather the storms of life."

In a few minutes the two were seated in a box of the little dingy eating-house, and the seaman putting off his tattered glazed hat pressed his deformed hands for a minute upon his forehead, and then said:

"I was once, youngster, as tight built and as likely a lad as you are. My father was a farmer in Hampshire, not far from Portsdown Hill, and I was bound 'prentice to a ship builder at Gosport, a good man, though I thought him a bit too strict, but I hadn't then seen the discipline of a man of war, or I should never a' thought so. Well, my master had another 'prentice older than me, and as the war raged then fearfully, it was the custom for lads to carry a certificate of their 'prenticeship in their pockets, as a protection against the press-gang when it came on shore—'prentices being exempt. Our master looked well after us, always sent us home early at night, and cautioned us to be sober, and never to go out in the streets at any time without our certificates, as by neglecting sometimes, 'prentices had been pressed. It would have been a better lesson if our master hadn't been so fond of a stiff glass of grog himself. 'Never drink, lads,' he'd say, and then he'd toss off his glass and wish us health and prosperity.

"Fear of the press gangs made us very cautious; and I had a mother that

practised the strictest sobriety, and prayed—ah, she was a good woman!—that her children might never be drunkards. Well, my fellow-prentice was out of his time, and it's a rule among ship builders to give a treat; so he ordered a dinner at a public house, and all the men, I, among the rest, had a holiday. We went, I may say, for the purpose of setting all sobriety out of the way for that one day. My poor Mother, when she heard it was intended, advised me not to go, but I thought her unreasonable, and my father said "Oh, the lad's a steady one, and it's a dull heart that never rejoices—let him go, dame." So I went, and a roaring day it was, sure enough. I hadn't been used to drink, and it took a great effect on me; without being what is called tipsy, I got very noisy and obstinate, and when the night came, some of the men spoke of the play,—I had never been, my parents didn't approve of it, but I forgot them and their rules on that night, and determined to go. Some of the men in order to prevent me, got my jacket and kept it among them. I ran out of the room, borrowed a coat of the pot boy belonging to the house, and set off to the play house. When I got there the sight kept me fixed until it was all over; but I was desperate thirsty, and a big man with a patch over his eye, offered me a drink out of his pocket pistol, and I gladly took it. At last, the play was over, and I went out, the man with the patch keeping close to me. When I got into the air I felt very giddy, but before I could think of that, my companion took a whistle from his pocket, blew it, and in a moment my arms were pinioned to my sides, my hat was knocked over my eyes, and I was dragged off very fast. By the time we got to the water side, I got the better of my first confusion, and I struggled and shouted with all my might, I was soon however silenced, for the man with the patch, dealt me a blow over the head that quite stunned me, and when I came to myself some hours after, I found myself confined in a dark place in irons, dreadfully bruised, and by the motion, on board ship. My groans were answered by sounds as dismal, from two others in the same plight. I can't tell how long I had lain there, but I think not less than four and twenty hours, at all events, a long time more passed before the light of

morning feebly shone through the "bulls eyes" in the roof of our prison. I tried to comfort myself, that as soon as I saw an officer I could get off, being an apprentice; but I felt uneasy at the ship seeming to be under-way. At length, after long waiting, bruised, sick and wretched, I and my companions were ordered on deck. There I put in my plea, but the boatswain's mate, whom I knew by his voice to be the man that had sat next me with a patch over his eye, at the play—turned out my pockets for my certificate, and when I said it was in my jacket, they produced that torn almost to pieces in the struggle, yet still the pockets were entire, and no certificate. I then remembered that I had not my own jacket, but had borrowed one when under the effects of my first tipping bout, at the public house. It was in vain that I pleaded and protested, the officers laughed at me and pretended not to believe me, and as to sending for information, I was told a favourable wind had sprung up two hours after I was brought on board, and the ship had been sailing on her outward-bound voyage, for a day and night.

"Ah, youngster, I've had a many troubles since then, and may be my heart's got tough—but I shall never forget my misery when all hope fled, and I had in the midst of abuse, jeers, and blows, to take the life of a sailor. My mates that were pressed with me, were merchant seamen who had just come home, got drunk on landing and were pressed, they of course were downcast, but they were used to a sea life, and liked it. I never did. We were ordered to the Mediterranean, and there we cruised a matter of three years,—after that I was drafted on board a ship under the command of Lord Exmouth. I lost my fingers by the bursting of a gun at the bombardment of Algiers. After that, we were ordered off to America, and I was again wounded in the knee, at the doings at Baltimore. Returning from there, we had a bad voyage—a flogging captain—and short provisions. Our men suffered dreadfully with scurvy, and I among the number was quite disabled with it. Well, peace comes at last, and with it a hope that I should see my friends once more—though a cripple for life. But our ship, during a spree of the officers, was wrecked in the Downs, and

only the captain's boat's crew, saved. The captain was tried for the loss of the ship, and being drunk at the time, was broke, and all the officers and men who belonged to the watch, and had escaped with life when the accident happened, shared in the punishment by the loss of prize-money and pensions. So in this way I was cast adrift—disabled and destitute. I had been absent from my native land about thirteen years; in that time, great changes had taken place—my mother I knew had been dead many years. My father had had great losses, and like hundreds of other small farmers, was in time quite ruined, and all his troubles had been ended by death. About two years before my coming home, my sisters were all married, and gone away to different places, each with her own little stock of this world's cares. So I came up to London—crawled up, as I may say with the hope of getting a petition or memorial, to the Lords of the Admiralty; but I must have perished long ago, as scores have done, only I thought of the netting, and that keeps me in a crust; but I shan't want that long, for I'm going fast I hope by God's mercy to the port, and as the only way of making amends to my fellow creatures for a wasted life, I like to warn all young folks from the two evils—the public house and the play house! Never think young man, that you may just give yourself a treat for once, and no harm will come. One frolic—only one! put me on a wrong tack for life. I never could steer right after."

The young man listened attentively and seriously, and thanking the poor seaman, would have pressed money on him, but he refused it, and with mutual good wishes they parted.

In a few days after, the young man had an opportunity of speaking to an influential naval officer, about the poor seaman, and the advice he had given him; and he was commissioned to seek him in his trading place, and bring him to the house of the officer. The youth repaired to Westminster Bridge, but could not find the person he sought; he enquired among the decrepid groups, and learned that the troubles of the poor sailor were over, and that his dead body laid at the Workhouse, waiting for interment.

Feeble and destitute as this poor man

was, yet God blessed his efforts to warn the youth of the evils of drinking, and the dangerous companionships it led to. The warning was never forgotten, whenever the young man felt tempted to forsake the rigidly sober habits he had adopted, he thought of the poor sailor's remark, "One frolic—only one! put me upon a wrong tack for life, and I never could get right after."—*From the Temperance Journal.*

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#### FATHER MATHEW AT NORWICH.

*Speech of the Right Rev. Prelate*

#### LORD BISHOP OF NORWICH.

On Friday evening, Sep. 8th, 1843, the great demonstration to witness the meeting of the Right Rev. Prelate the Bishop of Norwich, and the total abstinence Apostle, took place in St. Andrew's Hall, which was brilliantly illuminated for the occasion. It is said to be capable of containing from 5,000 to 6,000 persons, and was literally crowded to suffocation.

Mr. Gurney, a member of the Society of Friends, on taking the chair, said he felt great pleasure in doing so, as, although he some time since looked upon the principles of total abstinence as a fallacy, he begged now to state that he was a confirmed, absolute, and pledged teetotaler.—(Cheers.) The total abstinence movement was in harmony with the Christian doctrine of the Gospel, and, therefore, it was a neutral ground, on which they all could meet and join heart and hand without political or religious differences. Upon that understanding he had taken the chair, and he hoped that the proceedings would be carried out in the true principles of Christian charity and love.

The Rev. Mr. Nellyan, and Mr. Holker, of Ipswich, first addressed the meeting; the former contending as a clergyman of the Church of England, that the prejudice existing on the part of his brother clergymen is wholly uncalled for, inasmuch as the total abstinence movement was really founded upon scriptural truths, and the great fundamental principles of the Protestant religion.

The Bishop of Norwich then rose, and was for some minutes, by reason of the applause, unable to proceed. It having subsided, he spoke as follows:—Mr. Chairman, Rev. Friend, (addressing Father Mathew), ladies and gentlemen, During the many opportunities I have had of attending in St. Andrew's Hall, on occasions of a religious and benevolent character, I never, in the course of my experience, have seen it so well filled as on the present occasion. It is with great pride and satisfaction that I record this; for I candidly confess, from what has transpired in this ancient city, I did not expect it.—(Hear, hear.) My coming here this evening, gratifying as it is to my feelings, I may nevertheless say was attended with some hesitation and doubt. I know that my being here, and taking this step, will be to expose myself to obloquy, and to every thing which party misrepresentation and party malevolence may think fit to invent.—(Loud cheering.) I however came not here unadvisedly; I saw the effect before I came, and here I am to abide by the consequences.—(Renewed cheering.) This is a cause in which duty, urged on by the inward dictates of conscience, called upon me to be here to support.—(Cheers.) I was told of an outward pressure to check me in this course. There is an outward pressure; and it was suggested to me, even at the eleventh hour, that it might be prudent for me to conciliate those who oppose me by remaining away, and that I should succumb from fear of threats and intimidation.—(Cries of "Shame.") Those who suggested that to me, know me not.—(Hear.) No! I should have felt myself degraded and disgraced indeed, if I had listened to, and not resisted such base motives.—(Tremendous cheering.) No, Sir, I was fully cognisant of the pressure from without; but I felt a counter and elastic pressure from within.—(Cheers.) It was the spirit of the Almighty which dictated to me that I should go on in support of this cause of honesty and virtue, and which is so well worthy of it. And now, Reverend Sir, and friend from another island, allow me to greet you (addressing Father Mathew, who rose amidst enthusiastic applause,) I meet you not here as a Roman Catholic priest. I differ from your creed; and I candidly and openly avow it in your pre-

sence, and before this great assembly, that I am hostile to it. But, Reverend Sir, I meet you here in a more noble and comprehensive character. I meet you here, not as a priest, but like myself a Christian brother.—(The Right Reverend Prelate here crossed before the chairman, and extended his hand to Father Mathew, which was cordially grasped and shaken by the latter, amidst the most deafening cheers of the assembled thousands.)—I meet you, I repeat it, as a Christian brother upon neutral ground, where all denominations of Christians may delight to visit and unite together in a common and holy cause.—(Hear, hear.) I have watched your conduct, Sir, many a year. Yes Sir, long since, as you may remember, when I censured you in public, nay, may I not add, abused you; I have watched your proceedings. The public reports upon which I founded those proceedings I subsequently discovered to be founded upon malignancy and falsehood. (Hear, hear.) The result was, Sir, that I appealed to you as a Christian, and a man of honour, to let me know really how the case stood. You answered me most nobly and I believed you. I abused you Sir, no more. I felt Sir, that some apology was due from me for the wrong I had done you, and here I am to receive you. (Cheers.) I am not one of those who will not believe a Roman Catholic on his oath. No, Sir; I acted more courteously towards you, and I am convinced you did not mislead me. I have watched over your character, and I will say—and say it publicly—that I sincerely believe that it is embodied in the words in print which I hold in my hand.— [The Right Rev. Prelate here read an extract from a printed document, which declared that Father Mathew was a gentleman by birth; that his acts had been publicly known for twenty-five years; that during his whole life, although possessed of the franchise, he had never given a vote, meddled with politics, or mixed with any agitation; and that he was a meek and spiritual-minded man. The Bishop then proceeded]—I sincerely believe it, and that in this temperance movement, you, Rev. Sir, are sowing the good seed. In this I am borne out by the course pursued towards you in London. When in London my Reverend Friend was not

only visited by the aristocracy, but was received by men of the highest rank, character and station in the land.—(Cheers.) They knew his worth, and bid him go on and prosper. I bid him go on and prosper too.—(Cheers.) I fear, however, his course has not been a fair macadamized road. No, it has been thorny and rough, and checked by briars. The opposition has been two-fold. On the one hand there was the degraded and profligate community who gloried in drunkenness, by whom every species of aspersion, disapprobation, and censure, was heaped upon Mr. Mathew. But, Reverend Sir, (again addressing Father Mathew,) you were assailed also, and I allude to it with pain and sorrow, by opposition from another quarter. It was said—“Your coming here upon the temperance movement was one of the means adopted for the spread of Popery.” Again, “That this was only a minor movement against the Protestant Church, and property in general.” Now, I say this charge is not fair. It is not so, for it requires proof, and it is adverse to the character of Englishmen to condemn without proof—proof as open as noon-day.—(Hear, hear.) Let us look at the reverse side of the picture. Suppose the Church of England, and would to God that she had done so, had stood forward with the energy of Mr. Mathew, and gone to Ireland as he has come to England. Suppose that the Clergymen sent out to do the work of temperance there, were to be opposed by that Irish and Catholic people—who would be the first to cry out, or express their indignation at such uncharitable conduct? Why the Church of England.—(Hear, hear.) And justly so.—(Hear.) And if there, was no one else to do it, I would be the first to raise my voice in indignation at such conduct.—(Cheers.) I say, let us look to others; let us make their cause ours, and ours theirs, and then do to others that which we would be done unto.—(Hear, hear.) I feel that this temperance movement is a cause which ought not to be subverted. Manchester has been referred to by the last speaker. I know that place, and can speak of the wonderful workings of temperance there. Where did this excellent system commence? Its birthplace was the land of freedom, in America, raised by the descendants of British blood, and

it winged its way to this quarter of the world. But where did it alight? Not in England, but in the Protestant town of Belfast, where it began, not with the Catholic but with the Protestant Clergy. It then winged its way to Liverpool, and the manufacturing districts, where I met, and to my shame be it spoken, I opposed it. Yes, three years ago, I opposed teetotalism as Utopian, treated it with ridicule, and as a thing which would pass away as dew before the sun. I have since, however, looked at both sides of the question. I have followed it from house to house, from cottage to cottage, and conviction was so strongly enforced upon my mind, that instead of being longer its enemy, I became its staunch and enduring friend. I can mention one instructive circumstance, in connexion with the religious tendency of temperance societies. I shall never forget visiting the cottage of a man who had been all his life a drunkard, and which was the abode of misery and wretchedness. He became a teetotaler, and in six months after I found his abode the scene of comfort and domestic happiness. This man, with tears in his eyes, placing his hand on a quarto family bible, said, this is the first thing I purchased with the money I saved by giving up drunkenness. It was an alien to my house before, but it has been my daily comfort and companion ever since.—(Cheers.) In proportion as temperance has advanced, crime has diminished.—(Hear, hear.) We hear that there are backsliders in these temperance societies. The system of backsliding does not apply to teetotalers exclusively. I will venture to assert that there are few, if any of the Church of England ministers who have kept their pledge wholly and entirely which they took at their ordination. I have no doubt my Rev. Friend will bear witness with me, that it is the same amongst the clergy of the Church of Rome; and my Dissenting brethren, that the same system of backsliding prevades their body, as well as others who are more or less bound by a promise. I say, therefore, let not teetotalers alone be charged with backsliding.—(Hear, hear.) I have previously alluded to certain opposition, which to me, is a most lamentable and painful opposition.—(Hear.) I have seen the walls of this ancient city placarded with papers, which

only reflect discredit on those who published them.—(Loud cheers.) I might have learned their names but I would not. No, I said, let me not know the names of those who would put their hand to a collection of trash, so gross, so vile, so scurrilous.—(Tremendous cheering.) They ought, Sir, (addressing Father Mathew,) to give you no pain, for they are founded in misrepresentation, and in many particulars on absolute falsehood.—(Renewed Cheering.) No being, brought up in a land of civilization, or who is of cultivated mind, would have contaminated paper with such gross ribaldry.—(Hear.) To these protesters against temperance societies, I would put a question. I would ask, are not the walls of Norwich posted with placards, announcing races within a short distance of the city?—races where drunkenness of the very worst description will take place—where more money will be spent in scenes of profligacy than would suffice to purchase for the entire distressed poor of the town, coals for their use during the entire winter? I have anxiously looked from these protesters for a protest relative to these races.—(Cheers.) No, they have not done it; and why, I ask? Why, because there are certain lurking reasons for persons to oppose a temperance movement, and certain lurking reasons for supporting races.—(Great cheering.) I felt it my duty to come here this day and deliver my sentiments upon this subject, and I have done so fearlessly and honestly.—(Immense cheering for several minutes.) Men of Norwich! Citizens of this ancient town! To you I address myself.—(Here the Bishop took Father Mathew by the hand and led him forward.) I call upon you to receive this wanderer upon a sacred mission; give him a christian welcome, for he comes to do a christian work.—(Here the vast assembly rose.) I trust you will not be led away by the ribaldry I have alluded to.—(Hear, hear.) Receive him in that spirit of honest christian charity, which as Englishmen, you are bound to do. Aid him in carrying out this great work of temperance, which will be the means of maintaining England as it ever has been, the first and foremost amongst the kingdoms of the world. You will then do that which is a duty to your Queen and to your country, and finally, do your duty to that God who

made you, and the Saviour who redeemed you.—(The Right Rev. Prelate here sat down, evidently deeply affected, amidst the most enthusiastic cheering, which lasted several minutes.)

Father Mathew, with his usual eloquence, and other Clergymen and Gentlemen addressed the meeting.

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## TEMPERANCE MEETINGS ON THE SABBATH.

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The following letter which has been issued by the Leeds Committee, in answer to one from the pen of the Rev. G. Macdonald, we have great pleasure in inserting, because of the christian spirit in which it is written, and the sound argumentation it contains. We regret that so influential a man as the Rev. G. Macdonald should have published a letter on such a subject in the pages of a Newspaper; it would have been a much wiser course to have corresponded privately with the Leeds Committee. Whilst we generally approve of the arguments, &c., contained in the reply to our Rev. Brother, we beg leave to suggest that Sabbath Meetings be religiously conducted, and that none but decidedly religious men take a part in them. It was on this ground we supported the holding of Sabbath Meetings, in the degraded parts of our large towns on the Lord's Day, at the Rochdale Conference. "Special efforts are required" say the committee, "on extraordinary occasions;" in this view of the subject we cordially concur. Let such meetings be only conducted in such a manner as becomes the sanctity of the Sabbath, and at proper hours of the day, and we are persuaded *great good* will be the result. We could name several instances in which such properly conducted meetings have been owned by the great Head of the Church.—ED.

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TO EDWARD BAINES, JUN., ESQ.

DEAR SIR,—We beg to solicit your insertion of the following remarks on the Rev. G. B. Macdonald's letter in your last week's paper. The announcement of a "great Temperance Camp Meeting," to be held on Woodhouse Moor, appears to have excited Mr. M.'s ire, and occasioned this most unexpected attack. It is unnecessary to enter into any expla-

nation of the origin of this announcement, inasmuch as Mr. M. decidedly objects to any temperance meetings being held on the Sabbath day, whether by public announcement or otherwise. We may, however, state, that had he communicated his views and objections to the Committee, he would have received such information on this point as would, in all probability, have prevented the inditing and publication of his letter. As he has thrown down the gauntlet, we are fully prepared to take it up.

Mr. M. says, "the objections to the organization of Temperance Societies with which I have been hitherto assailed, have appeared to me feeble and unimportant; but I confess that I should find it difficult to satisfy my mind on that point, if such associations are to be employed in Sabbath desecration." That is, be it remembered, if such associations are to be employed in what Mr. M. considers "Sabbath desecration," he would "find it difficult to satisfy my mind" on "the objections to the organization of temperance societies." The rest of the letter is an attempt to show that the holding of temperance meetings on the Sabbath is a desecration of that day. If this position had been established, it would, indeed, be high time to abandon these meetings, and we should then have to thank Mr. M. for having rendered valuable service to the cause of temperance and religion, betwixt which there is an intimate connexion. But has this been done? We trow not; and we are very much mistaken if those who have carefully examined the teachings of the New Testament on this point, will be satisfied with the arguments which Mr. M. has advanced.

The "only defence of Sabbath day temperance meetings" which Mr. M. has heard, is the declaration of our Lord, "It is lawful to do good on the Sabbath day." That this declaration must be limited in its meaning, is admitted. Mr. M. has mentioned several things which are not lawful to be done, such as the study and teaching of chemistry, astronomy, mechanics, &c. but it does not follow that the promotion of temperance, by holding a meeting, is to be placed under the same restrictions. What is there in such a meeting, properly conducted, at variance with the character

and objects of the Sabbath day? We are quite sure that Mr. M. deems the objects of Temperance Societies a legitimate topic for consideration in the pulpit on that day. We ask, then, what essential difference is there betwixt the advocacy of the cause in the pulpit, and the delivery of a few addresses (for a temperance meeting is nothing more) by those who have themselves experienced and witnessed in others the blessed effects of the abstinence principle, in a physical, moral, and religious point of view? The passage in question lays down a principle, the application of which we are left to decide. It does not define the *kind* of good which it is lawful to do on the Sabbath. The object of the Temperance Societies is not merely of a *secular* character—not simply a question connected with the physical condition of man, or one of pounds, shillings and pence merely: it has a bearing upon man's highest interests, and in its results, extends to the mind as well as to the body,—to eternity as well as to time. These statements, we believe, Mr. M. will fully admit; and we, therefore, cannot but express our amazement at the course which he has thought proper to pursue. No more than Mr. M. are we so exclusively teetotalers "as to forget" that we are "under the law to Christ;" and we ask what there is in that law to forbid the holding of meetings, the great object of which is the suppression of the master vice of our fatherland, and the removal of a mighty barrier to the spread of the "truth as it is in Jesus," both at home and abroad?

We shall next notice an observation in the last paragraph but two. "The doing good on the Sabbath day," says Mr. M., "to which our Lord referred, is plainly doing good to the body or soul of a fellow-creature in such a manner as not to violate the great objects of the Sabbath day—the public worship of God and the improvement of our souls in spiritual knowledge and experience."—Admitting, for argument's sake, that these are "the *great* objects of the Sabbath day," we ask, how an attempt to promote the cure and prevention of intemperance can be said to do violence to these objects? Is it not, on the contrary, in perfect accordance therewith? But we demur to the scriptural correct-

ness of the above statement. One great object of the Sabbath day is to afford an opportunity for "doing good" to the bodies and souls of our fellow-creatures. We appeal to the example of Christ. The man who had a withered hand was healed on the Sabbath day. This miracle had reference only, so far as we are informed, to the man's body. To confer such a benefit was not only deemed compatible with the holy character of the Sabbath day, but was viewed as a deed eminently befitting its holy purposes. To the authority and example of Christ and his apostles, and of the primitive christians, as recorded in the New Testament, we most willingly bow. This very question has been the subject of long and frequent consideration, and we are fully satisfied that we are acting, in this matter, in unison with the character and design of the Christian Sabbath.

Mr. M. observes, the spiritual character of the Christian Sabbath is opposed to any employment of the sacred hours of that day for objects which are of a mixed nature. On this ground it is stated, teaching the art of writing is condemned. But we ask, is not teaching the art of reading an object of "a mixed nature"? And is it not taught in most of those schools in which writing has been abolished? Why then should Mr. M. object to Temperance meetings on the Sabbath, on this ground?

In a previous paragraph to the one just noticed, Mr. M. pleads that not one of the churches of Christ in this country, holds its missionary meetings on the Sabbath day. This, in reality, amounts to nothing. On that day the missionary cause is pleaded in the pulpit, and that too, occasionally on secular as well as on religious grounds. At a missionary meeting a report is read, resolutions are passed, and a cash account presented. Such *business* meetings we do not hold on that day, any more than the friends of missions.

It is quite possible that injury may accrue to some from "spending nearly the whole of the Sabbath day in public religious duties and exercises." Is this, however, a necessary result? Where due care is exercised, doing good, *in a right spirit*, will prove eminently serviceable, in exciting benevolent, holy, and devout feelings. We do, however, think that there is a greater danger to which a

large proportion of christians are exposed. Their attention is too exclusively fixed upon themselves. Too many are indulging in ease, and passing most of the hours of the Sabbath in comparative indolence, while thousands are perishing around them.

It is well known that in the Leeds circuits, and in other parts of the Wesleyan connexion, it has been customary to hold camp meetings on the Sabbath. With these we find no fault. They are generally held at the time of a fair or feast, in order to counteract the immorality and vice which so generally abound on these occasions. Can these religious camp meetings be held with any less bustle and toil than the proposed Temperance camp meeting on Woodhouse Moor next Sunday? If the "bustle and toil" which Mr. M. appears very much to overrate, be an objection to the latter, it is also to the former.

Having noticed Mr. M.'s principal arguments and objections, we have a few additional observations to make. We beg to remind Mr. M. that his own religious community numbers amongst its members, not a few belonging to a trade that cannot be carried on without the performance of manual labour on the Sabbath—that is *malting*. As a teetotaler, Mr. M. must condemn this trade, and consequently the Sabbath profanation; which, according to his own arguments, it involves. Would not his pen be more suitably employed in exposing and correcting this desecration of the Sabbath, rather than in finding fault with those whose object is to suppress it?

Mr. M. is a Vice-President of the National Temperance Society. Connected with that society there are several gentlemen who deem the advocacy of the Temperance cause a fit occupation of part of the Sabbath day. We need only mention one of the most distinguished. In the course of his first address at our last Christmas festival, J. S. Buckingham, Esq., stated, that, when in the United States, he was often requested to give an address on a Sunday evening, and that it was generally delivered in the largest place of worship in the town, that as many as possible might have an opportunity of bearing it. And is there not wisdom and propriety in thus selecting one of the worst evils under

which society groans, and making it a special subject of appeal? In the last No. (September) of the City Mission Magazine, the following statement is made by one of the missionaries of the London City Mission:—"I have lately had many cases where I have discovered sinful practices and habits to exist, such as swearing, Sabbath-breaking, &c. And I have made these habits and practices my chief point of attack; and *I have found the plan most successful, to take their one leading sin and get them to look at, and tell them what God's word says of it,* and the dismal state of misery it will lead them to. After this I have found the news of pardon to be welcome indeed." It is not exactly the province of the Temperance Society to do what this judicious city missionary states in the last sentence, but we can assure our religious friends that our reformed characters, who have embraced religion, do not forget to do this in their visitation of the drunkards on the Sabbath. They inculcate the importance of religion as well as one of its evangelical virtues. This quotation should be pondered by those christian men who think we are wrong in our mode of procedure.

Mr. M. thinks that "the voice of the christian public is against these Sabbath day demonstrations." We beg to say they are not "demonstrations," but meetings only for the delivery of addresses in favour of Temperance. To such meetings the christian public may be to a great extent opposed. But surely Mr. M. will admit the possibility of their being in the wrong on this point. We believe they are, and that it arises from erroneous views of the nature and obligations of the Sabbath. Let those who think such meetings unnecessary, walk through the village of Woodhouse next Sunday afternoon, and witness how the public houses and beershops will be thronged. They will then see the necessity of special efforts to counteract this crying evil. It is a fact that, on the feast Sunday in Woodhouse, and many other places also, these houses are open the whole of the day, without any interference on the part of the churchwardens, or a single remonstrance from the christian public. Be it observed, however, that we only plead for such special exertions as the proposed meeting, when there is, we believe, such an urgent necessity for them.

Mr. M. says "the Temperance cause cannot afford to risk the frown of the Church of Christ." We are not aware, that, with a few exceptions, it had anything else. We rejoice to know that a great change is going on in the views of many christians, but we lament to say, that the great majority of the christian churches of this country, especially the most influential, are hostile to the Temperance movement. We wish, most sincerely and devoutly, it were otherwise. We are most solicitous to be able to use the language of commendation rather than of censure. Our utmost efforts shall be employed to hasten that day when this enterprise of mercy and benevolence shall, in truth, be favoured with the smiles and powerful aid of the Christian Church.

Signed on behalf of the Committee,

HENRY WOLFF,  
JOHN GARTH THORNTON,  
THOMAS ATKINSON,

*Secretaries of the Leeds Temperance Society.*

Committee Room, Sept. 26, 1843.

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### Poetry.

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#### THE BANNER OF TEMPERANCE.

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Raise, raise high the banner,  
So spotless and fair;  
With kindness of manner  
Wave it in the air,  
That the drunkard may see it,  
And lured by its charms,  
Fly at once from Intemperance  
To sobriety's arms.

Raise, raise high the banner,  
O'er the bond and the free,  
In the tenderest manner  
Exhort men to flee  
From the dark house of bondage  
To liberty's fold,  
Where are blessings more precious  
Than silver or gold.

T. J. M.

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 10.

OCTOBER, 1843.

Vol. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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AWFUL PICTURE OF THE DRUNKARDS' ABODES IN PARIS,  
AND ANALOGIES IN ENGLAND.

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There exist in Paris some thousands of individuals, who have no domicile—who sleep to-day in one place, the next day in another—and who have recourse every evening to those houses where, for a payment usually very moderate, they can at least obtain a place to lie in, and a covering for their heads. It is not only strangers who live temporarily in Paris, who lodge in this manner, but a mass of workmen, mostly single men, who have not stirred from the capital for ten, fifteen, or twenty years, prefer this kind of life to the occupation of a separate chamber. *It may be affirmed, without fear of contradiction, that this population comprises all that is most drunken and debased in society.* The houses they inhabit are lofty, four stories high, and blackened by time, and the streets at farthest not more than eight feet wide. The height of the houses renders the streets gloomy and damp, and the houses themselves are dark, particularly on the ground floor.

*Spirit-shops, beer-shops, and low eating houses* abound; and their gloom, joined to the repulsive physiognomy of the streets, infuse a secret horror into the visitor who is led there by the spirit of observation, and who knows that the greater part of the shops are the habitual resort of the lowest prostitutes, and of rogues that live in these neighbourhoods. The lodgings and places of dissipation, frequented by this part of the population, are worthy from their filth, of the streets and quarters in which they are situated.

The population of these districts are composed universally of *drunkards*—people without foresight, and without a home, living from day to day, and trusting to the hospitals in the case of sickness or infirmity. It is in the lowest places in these disgusting haunts in which a person is lodged for six, four, and even for two sous, that the greater part of the prostitutes reside; who can scarcely, after purchasing food and *drink*, lay aside from their daily gains the trifling sum necessary to avert sleeping in the open air. It is not without pain that the visitor sees human creatures reduced to live in such places, and that in the capital of luxurious France! The reports of these districts tell of nothing but houses in ruin, of straw for beds in a state of putrefaction, of darkness, of infectious smells, and of filth

without example, too horrible almost to be told. We select two cases only from the remarkable report given in by the Inspector General of Furnished Lodgings, addressed to the Prefect of Police at the time of the cholera.

"Rue —, No. —. The court of this house is four feet square, and is full of dung; the chambers crowded with occupants, open on it. Many of the rooms have no other aperture than the door, which opens upon the staircase. The house is the resort of sharpers, of thieves, and of the most filthy prostitutes, and of everything that is most abject both of men and women.

"Rue —, No. —. This house fixes the attention by its construction and filth. There are no beds except some loathsome pallets; animal remains, intestines, and the refuse of meals, are rolling in the court; all the chambers look on a corridor, completely deprived of air and light; the sinks and the closets of every story are loathsome from ordure and fecal matter. It is the hideous abode of vice and misery."

More degrading even than these wretched beings, is the class called *Chiffonniers*. The police, charged with the surveillance of their lodgings, give an incredible picture of these—*drunkards*, we must still call them—immortal souls, in the nadir of humanity; each occupant keeps by him his basket, sometimes full of filth—and what filth!—These savages do not hesitate to comprise dead animals in their gleanings, and pass the night by the side of their stinking prey!

When the police go to these places they experience a suffocating feeling, bordering on asphyxia. When possible, they order the windows to be opened, and the severe representations they address to the lodging-house keepers on this horrible mixture of animate human beings with decayed animal matter does not move them. They answer that their lodgers are accustomed to it as well as themselves. A trait of manners peculiar to the *Chiffonniers*, and which may be called their pastime, consists in rat-catching in the courts of the houses which they frequent. They entice the rats by the aid of certain substances attached to the rags which they gather in the streets. With this view, they put heaps of rags near the holes in the walls, and when they think the rats are gathered in the rags, they let loose in the courts dogs trained for the purpose, and, in the twinkling of an eye, they make themselves masters of the rats, of which they eat the flesh, and sell the skin. Difference of sex is no obstacle to these nocturnal and fortuitous cohabitations, although the police neglect nothing to check disorders. Among its female apartments, is one which is famous for the picture of decrepitude and abjectness which it presents. The women who occupy it are old drunkards; and the spectacle of these antiquated mummies has something sepulchral!

Alas for fallen humanity! Who in social anatomy could have expected to penetrate such concealed recesses! The imagination could not, in its most daring fertility, picture the height of such realities. And what has reduced humanity to this abject wreck, but drink! What is this home, so faithfully depicted, but the **DRUNKARD'S DOOM!**

There are, unhappily, in England, many belonging to a class little elevated above these outcasts of humanity—the bone-pickers. These degraded creatures are found amongst the inmates of our workhouses, and the close identity of their habits with those of the *Chiffonniers*, affords a striking proof of similarity of population produced by similarity of circumstances. Like the former, the greatest portion of their pittance is spent in **ARDENT SPIRITS**, necessary to the support of their degradation, and which enthralls them in its iron chains, "without hope and without God in the world." An eye-witness describes them to Mr. Chadwick, as the dirtiest of all the inmates of our workhouses. He has seen them take a bone from a dung-heap, and gnaw it while reeking hot with the fermentation of decay. Bones from which the meat had been cut raw, and which had still their strips of flesh adhering to them, they scraped carefully with their knives, and, however filthy or dirty, put into a wallet or bag ready for their reception. They told him that, whether in broth or grilled, they were the most savoury dish that could be imagined. They were thoroughly debased, if not savage, and often hardly human in appearance; they had neither human tastes, sympathies, nor sensations, for they revelled

in filth which was grateful to dogs, and other lower animals, and which to our apprehension is redolent only of nausea and abomination!

How easy, however, is the progress of this degeneracy, until use has become second nature! How will the use of ardent spirits debase the mind, till even animal sensations are subdued as well as moral feeling! And many prefer voluntary wretchedness to comfort, in order to obtain their favourite gin! Mr. Walker, the late stipendiary magistrate at Lambeth-Street, graphically describes a case in point. During service time one Sunday, he, along with the churchwardens of Whitechapel, entered an old building in Rosemary-Lane, for which there was then no owner. The stairs were so dark and ruinous that, though it was mid-day, they were obliged to have a candle to enable them to go up them. The first floor was the receptacle of every description of filth. They entered one room where they found two half-naked, dirty children, their mother lying in one corner on some dirty straw, covered only with a sack. There was no furniture nor other articles in the place, except a faggot of wood and a few broken plates, a basket of skate, and some sprats strewed on the floor. The woman was a fish-hawker, a business by which she gained enough to have made her *extremely comfortable, but she preferred an alternation of great privation and alternate enjoyment*. In this district there are other premises under similar circumstances, all of which are tenanted by persons of the very lowest grade. From what he observed of these places, this intelligent magistrate says, "I am fully convinced that if shambles were built on any spot, and all who choose were allowed to occupy them, they would soon be occupied by a race lower than any yet known. I have often said that if empty casks were placed along the streets of Whitechapel, in a few days each of them would have a tenant, and these tenants would keep up their kind, and prey upon the rest of the community. I am sure that if such facilities were offered, there is no conceivable degradation to which portions of the species might not be reduced. Allow these tub-men no education, and you would have so many savages living in the midst of civilization. If you give accommodation, you will get the occupants. If you will have marshes and stagnant waters, you will there have suitable animals, and the only way to get rid of them is to drain the marshes.—From "*the Poor, their Comforts and Miseries*," in "*London Nuisances and their Remedies*," by Abraham Booth, F.S.A. Published weekly.

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NOTES ON TEXTS OF SCRIPTURE.—No. VI.

MATT. XXVI. 21—29.

We resume our examination of the passage, regarding the circumstances connected with the institution of the Lord's Supper. "As they did eat, he (Jesus) said, Verily I say unto you, that one of you shall betray me," &c. Matt. xxvi. 21—29. Our Lord's statement regarding the traitor, prompted the enquiry from each of the disciples, "Lord, is it I?" He did not in reply particularly designate the guilty person, but uttered an expression, probably a proverbial one, "He that dippeth his hand with me in the dish, the same shall betray me."—(Comp. Mark xiv. 20). This statement is well illustrated by a passage in Paxton's Illustrations (3rd ed. pp. 429, 430), which we may here cite:—"Many of the Arabs, and other Eastern people, use no spoon in eating their victuals; they dip their hands into the milk which is placed before them in a wooden bowl, and lift it to their mouth in their palm." Le Bruin observed five or six Arabs, on the side of the Nile, dipping their morsel in a bowl of milk together, as he was going up that river to Cairo (vol. 1, p. 586); D'Arvieux, (Voy. dans la Palest. p. 205,) says they eat their pottage in the same way; and Jowett says, that all the guests in the family where he resided, helped themselves out of one dish, it being no uncommon thing to see the hands of four or five Arabs in it at one time. 'I would not have noticed,' he

continues, 'so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the last Supper, 'He that dipped his hand with me in the dish, the same shall betray me.' From this it may be inferred, that Judas sat near to our Lord; perhaps on one side next to him. John, who was leaning on Jesus' bosom, describes the fact, with an additional circumstance: upon his asking, 'Lord, who is it?' Jesus answered, He it is to whom I shall give a sop, when I have dipped it; and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.' When the master of the house found in the dish any choice morsel, he took it out, and applied it to my mouth. This was true Syrian courtesy, and had I been sufficiently well bred, my mouth would have opened to receive it. On my pointing to the plate, however, he had the goodness to deposit the dainty bit there.' 'This manner,' says another traveller, (Lane's Modern Egyptians, vol. 1. p. 177.) 'with the fingers, is more delicate than may be imagined by those who have not witnessed it. Each person breaks off a small piece of bread, dips it in the dish, and conveys it to his mouth; or, he merely sops his morsel in the dish, and hands a particular morsel to his nearest neighbour.' It is not certain whether there were one dish only, or several at the table at which our Lord and his disciples reclined. It is probable there were more than one. "In ancient times, (says Jabn, Bibl. Antiq. 147.) a separate portion seems to have been assigned to each guest, and he was considered as much honoured who received two or more portions. 1. Samuel, i, 4, 5; ix. 22—24. At a more recent period, all the guests sitting or reclining at the table ate from a common dish." Judas seems to have been sitting near his master, for he helped himself from the same dish. "The Son of man goeth (verse 24), or, is going, that is, the time of his death is near." In the same manner we say of a person who has just expired, *he is gone*. The conversation at the table seems to have been in part, at least, by whispering, and Kitto, (Cyclop. of Bibl. Lit. Art. Accubation,) thinks that Judas lay next above Christ; how easily then he could whisper, "Master, is it I?"—and as easily might our Lord whisper a reply to him, "Thou hast said," which might conceal—as we know it did—from the rest of the disciples, who was the traitor. Our version gives a literal rendering, but does not express the meaning of our Lord's reply. The reply expresses assent and affirmation. It ought to be rendered *thou hast said rightly*, or, as Dr. Campbell renders freely, "It is;" *it is so as thou hast said*. Commentators cite examples in favour of this meaning of the expression, of which we may give one. Exodus, x. 29.—"And Moses said, thou hast spoken well, (*cheen dibbarta*, where the Septuagint renders *eireekas*, literally thou hast spoken, but properly *recte dixisti*, thou hast spoken rightly); I will see thy face again no more." "And as they were eating," (verse 26) or, rather, "as they had just finished the paschal feast," (Bloomfield.) "Jesus took bread," or rather, the loaf as Campbell and Bloomfield render. It was a cake, thin and hard like our biscuit, and therefore fit to be broken rather than cut. Unquestionably it was unleavened, for this was the first day of the feast of unleavened things, and there was not a particle of leaven, or a piece of leavened bread in any house throughout all Judea at this time. The law was explicit on this point, and the uniform testimony of writers is that the Jews were scrupulous to observe it to the very letter. Unleavened bread, then, was used in the institution of the holy supper by Christ and his apostles, and why do we not imitate his high example, when accordance is so easily attainable? It is foolish to reply that this point is unimportant. We have the Saviour's example, and we ought implicitly to follow it. It may be asked, How does it appear that his example is intended to be copied in reference to this any more than his posture at table? We reply that his posture was a departure from that observed by divine appointment at the institution of the Passover, and was not intended to leave any symbolic signification, but on the other hand, the putting away of leaven was divinely enjoined and scrupulously attended to, and is remarked on by the Apostle Paul, (1 Cor. v. 6—8,) as fitted to suggest important instruction. Dr. Adam Clarke, after remarking on the symbolic import of unleavened bread, adds,—in language perhaps too strong, but not altogether un-called-for,—"These circumstances considered, will it not appear that the use of *common bread* in the sacrament of the Lord's Supper is highly

improper? He who can say, *this is a matter of no importance*, may say, with equal propriety, the *bread* itself is of no importance; and another may say the *wine* is of no importance; and a third may say *neither the bread nor wine* is any thing, but as they lead to *spiritual* references; and, the *spiritual* reference being once understood, the signs are useless. Thus we may, through affected spirituality, refine away the whole ordinance of God, and, with the *letter* and *form* of religion, abolish religion itself." Jesus took the loaf, and having given thanks, broke it, our version has, blessed it. Our readers will observe that *it* is a supplement here, from its being printed in italics in our version. This is not the proper supplement however, for it was not the bread he blessed, but he gave thanks to God, as is abundantly evident from the word used by Luke and Paul, in their respective accounts of this institution, and as many eminent critics (among whom are Westein, Matthæi, and Scholz), contend is the proper word (eucharisteetas for eulogeetas,) here. Jesus broke the bread. We never read in the Scriptures of bread being cut. That which Jesus held in his hand was a cake, thin, and hard, as we have observed above. Jesus having broken the cake of bread, distributed it to the disciples and said, "take, eat; this my body." The substantive verb, (*esti*) has here, as in many other places the force of *represents* or *signifies*. This point is discussed at great length by Dr. Adam Clarke, in his Commentary on this place. Whatever may be said of his remarks regarding the Syriac, the passages quoted in illustration from the Old and New Testament are satisfactory. We select a few. Gen. xli. 26.—"The seven good kine are (Sept. *esti*, represent) seven years." 1 Cor. x. 4.—"The rock was (*een* represented) Christ." Rev. i. 20.—"The seven stars are (*visi* represent) the angels of the seven churches." Luke, viii. 9.—"What might this parable be (*cete* signify)? See also, Matt. xiii. 38, 39; Luke xv. 26, xviii. 36; John vii. 36, x. 6, 8; Acts x. 17; Gal. iv. 24. "He took the cup, (ver. 27,) and gave thanks." It is plain that he gave thanks twice, though in some churches, thanks is given only on receiving the bread. The Jews also, had one thanksgiving for the bread and another for the wine. The former was to this effect. "*Blessed be thou, our God, king of the universe, who bringest forth bread out of the earth.*" and the latter, "*Blessed be thou, O Lord, who hast created the fruit of the vine!*" The words of one of our paraphrases (xxxv), imply a separate thanksgiving for the cup. The lines referred to are:—

"Then in his hands the cup he raised,  
And God anew he thanked and praised."

Jesus said, "this is my blood of the new testament, (*diatheekes*.)" rather covenant. "The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour. After which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty."—(Horne's Introd. vol. iii. p. 190). Our Lord's concluding statement was,—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Some suppose that our Lord here refers to drinking wine with his disciples after his resurrection, and found this opinion on Acts x. 41, and other similar passages, which they compare with the expression before us. There is no evidence, however, that he drank *wine* with them, and it is better to regard his language as figurative, and as having a direct reference to the felicity of heaven. The expression (*genematos tees ampelou*) fruit or produce of the vine, is no doubt a periphrasis for (*oinou*) wine. It is used with much propriety to designate unfermented juice, but with less propriety, or not at all, can it be employed in reference to fermented wine. The term *new* (*kainou*) is supposed by some (Theophylact, Rosenmueller, and others,) to be used here adverbially, meaning (*kaino tropo*) in another manner. We prefer to regard it as signifying *fresh*, and intended to designate better wine than Jesus and his disciples were at present using; or, as Dr. Robinson (Gr. Lex. sub voce,) expresses it, "wine in its best state, according to the Hebrew taste." New wine was better than that they were

now drinking, and consequently is employed as the symbol of the higher happiness of heaven. We have now examined somewhat particularly, a passage which gives an historical account of the institution of the Lord's Supper,—involving circumstances which have furnished matter for lengthened discussion to writers on both sides of what is called the Wine Question. We may here state briefly the arguments in favour of the use of unfermented wine in this ordinance, and also notice an objection or two against its use. First,—The Jews in their observance of the Passover used unfermented wine—they were not at liberty to use that which was fermented—and Jesus Christ in instituting the Eucharist used wine of the same sort with that used in the Passover. This argument contains three propositions. The first and second require proof—the third is granted on all hands. It is also acknowledged that the Jews drank wine in this ordinance though they had no divine command for it, and by proving the second proposition here (which we have done in our note on Matt. xiii. 33,) we have also established the first, so that the entire argument is valid. We may add that the Jews still employ unfermented wine at the Passover. E. C. Delevan, Esq., a distinguished American, who has travelled over several countries of Europe, says, (in a Letter in the *Suppl. to the Temp. Adv. and Herald*, Sept. 7, 1842):—“Previous to my leaving the United States, I ascertained from M. M. Noah, Esq., that it was universally the custom of the Jews in New York, to make the wine used at the Passover, from the dried grapes, so as to have it free from the intoxicating principle of alcohol, and he furnished me with a receipt for making it. I was diligent in my inquiries with regard to the custom, in this particular, of the Jews in Europe, and I found it was the same; and in answer to my enquiry, why is this? the reply was, that they did not feel at liberty to use anything containing leaven on that occasion.” This letter was first published in the *New York Observer*. Secondly,—The expression employed by Christ to denote wine, is applicable to the unfermented juice, but cannot be proved to refer to intoxicating drink. We are not certain what our Lord's precise expression was, but we have an inspired translation of it by the evangelists, and that is enough for us. “The produce of the vine,” used on this occasion was evidently a liquid, for it was to be drunk, but there is no proof that it was fermented. Thirdly,—Christ speaks of new wine as better than that used by him, but old fermented wine was better than the new, so that it could not be fermented wine he now used.\* It is objected, 1st,—That the Passover was celebrated several months after the vintage, and unfermented wine could not at that time be obtained. We have already shown (note on Matt. xiii. 44,) that unfermented wine could be obtained all the year over. 2nd,—Wine always denotes a fermented substance. We have shown this also absurd. (Note on Matt. xi. 19). 3rd,—The term rendered *drunken*, always means intoxicated. We have proved this also incorrect. (Note on Matt. xxiv. 49).

Matt. xxvii. 34, 48. “And they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink: And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink.” Dr. Doddridge, following Dr. Edwards, thinks that the former of these verses refers to something different from what is mentioned at Mark xv. 23. Most Commentators, however, refer these passages to the same

\* The following arguments are stated, and very fully illustrated in a pamphlet recently published, entitled, “A Brief Illustration of the evidence in favour of the use of Unintoxicating Wine in the Lord's Supper, with a reply to some Objections,” by Peter Mearns, Glasgow:—1st,—*Unfermented Wine was used at the Passover*; 2nd,—*The expression, ‘The Fruit of the Vine,’ is properly used of Unfermented Wine only*; 3rd,—*Our Saviour's remark regarding New Wine, implies that he was drinking that which was Unfermented*; 4th,—*As a Symbol of the Blood of Christ, Unfermented is more appropriate than Fermented Wine*; 5th,—*While Intoxicating Wine is permitted at the Lord's Table, it will have no mean claim to be continued as a Beverage among Christians*; 6th,—*The use of Fermented Wine places a stumbling-block in the way of Reformed Inebriates, which is altogether removed by the adoption of that which is Unfermented.*

event. Vinegar (*oxos*), sharp, or sour wine, (*vinum culpatum*), corresponds to the Latin *acetum*, vinegar, and to *posca*, sour wine. Gall (*cholec*) may here mean any bitter ingredient, as Robinson (*Lex. sub voce*,) explains, *bitter herbs*, for example, wormwood, poppy, myrrh, &c. This was mingled with the vinegar, or, as many good MSS. read, (*oinos*) wine. We shall notice this mixture more particularly in our note on Mark xv. 23. Christ tasted this mixture to show the spectators when he refused to drink it, that he had a reason for its rejection. He received, that is, drank the vinegar mentioned in the 48th verse. This is expressly stated by the evangelist John, who gives the accompanying circumstances somewhat more fully. This vinegar, mingled with water, was used, not for intoxication, but for quenching thirst (John xix. 28). It is generally supposed to have been the drink used by the Roman soldiers. We have now finished our illustration of passages in the Gospel according to Matthew. We have not designedly omitted any passage that bears, or has been supposed to bear directly, or indirectly, on the temperance question. Where there is room for diversity of opinion, we have stated the explanation of others as well as that which receives our support. Our readers have thus an opportunity of judging for themselves, and they are left to form their own opinion. Some may think our discussions too full, but they may be all useful.

THETA.

OPENING OF THE  
HULL CHRISTIAN TEMPERANCE  
NEW CHURCH.

—  
“*Si Deus pro nobis, quis contra nos?*”  
—

The history of Churches, as well as of individual members of God's mystic family, develops the peculiar providence of the Jehovah, and calls loudly for humiliation and gratitude. We think we may safely affirm, that in every period of our brief history as a distinct section of the Church of Christ, the hand of God has been distinctly recognized, so that we may truly say, “except the Lord had been on our side, when men have risen up against us,” we had long ere this been extinct.

If there be pure and perfect joy upon earth, it is that which fills the heart of a christian teacher, when he sees the seed which he has sown with tears, bringing forth fruit to the honour of his covenant keeping God. If there be sorrow which admits not of consolation, it is the sorrow of the Pastor, when he sees nothing but blight and mildew, where he longed to be the instrument in producing verdure and beauty. In looking back upon the past history of that church which we have been the means of raising, we see much cause for humility and gratitude. During the

past four years, we have had to endure “a great fight of affliction,” men and demons have confederated to destroy that cause which has laid near our hearts, but having obtained help of the Lord, we have continued until now.

Having been tossed about from place to place, during the last four years, our readers will feel convinced that the thought of unfurling the banner of the crucified, in a place raised by the instrumentality of our own beloved people, would naturally awaken many pleasurable emotions in our hearts. Having passed through many days of anxiety, danger, and fatigue, we could not see the time for opening our beautifully chaste and lovely temple approximate, without joyous feelings springing up in the soul, nor without much anxiety respecting the future. Thank God, our work has been carried on under his smile, and the future history of the people of our charge, we trust, will display as much of the goodness of the Jehovah, as the past. May He who dwelleth between the Cherubim, shine forth upon his little flock, encouraging them to make advances upon the common enemy, until they shall unitedly sing in heaven the victor's song.

The first service connected with the opening of the Church, was held on Sabbath morning, October 22nd, at seven o'clock. There were several persons present belonging to other churches, and during the time we engaged in prayer,

the presence and blessing of God were realized.

At ten o'clock, the doors were opened for the first preaching service. A goodly number of persons assembled together, and many appeared to be deeply interested in the dedicatory service.

At half-past ten, the Pastor of the Church ascended the pulpit, and after reading the prayer of Solomon, at the dedication of the Jewish Temple, he presented a solemn and appropriate address to the Father of Spirits, in behalf of the people of his charge, and the good cause of Temperance generally. The first sermon was then delivered by the Rev. Jabez Burns, of the General Baptist Church, meeting in Ænon Chapel, London; from part of Solomon's prayer at the dedication of the Temple. "Will God in very deed dwell with men on the earth?"—2 Chron. vi. 18. The sermon displayed much deep thought, and breathed throughout a rich evangelical spirit. It was listened to with deep attention, and was the means of increasing the confidence of many, in the God of their salvation. They felt that the living One, could through the Son of his love, dwell amongst the sons and daughters of men on earth, and they rejoiced in the possession of a hope of one day dwelling with Him amidst the cloudless beauties of the upper and better world. Mr. Metcalf, Wesleyan Minister, closed this very interesting service, by offering an appropriate, solemn, and deeply impressive prayer.

In the afternoon at two, a feast of love was held, which was attended by several persons not connected with our church and congregation, who, with ourselves, felt it good to be there.

In the evening, the Church was well filled, and our beloved brother, Jabez Burns, delivered a very argumentative and powerful discourse, from John xii, 31, "Now shall the prince of this world be cast out." Though this useful sermon occupied an unusually long time in being delivered, the attention of the people was kept awake until the last sentence had fallen from the lips of the amiable preacher.

On Monday, the 23rd inst. the Rev. J. Burns again preached, the subject chosen was "largeness of heart," and on that important point he said what filled many of his hearers with deep self abase-

ment and shame, for having laboured so little in the cause of God and souls.

On Wednesday, the 24th, the service was held in the Hall, and notwithstanding the presence of a celebrated Revivalist Preacher of the Wesleyan denomination, in the town, it was well attended. Bro. B. preached from Mark vii, 7th verse: and we shall not say too much when we aver that he certainly did scatter all the arguments brought forward by Pædobaptists, in defence of the sprinkling of babes, to the winds. It was a very masterly defence of Believers' Baptism. After the sermon, the Pastor of the Church delivered a brief address, in which he stated his reasons for repudiating the practice of aspersing water on the faces of little children. He was heard with much attention by the people, and very many tears were shed during his address. Bro. Burns then offered prayer; after which he baptized the Pastor of the Church, and Brother Wilson Whitley, the Senior Deacon, in the name of the ever blessed Trinity. It was indeed a season long to be remembered.

On Friday, the 26th, our own Pastor preached from the words, "Ye are my friends, if ye do whatsoever I command you;" and at the close of the sermon he baptized three more of the Deacons, and one private member of the Church.

On Sabbath, October 29th, we were favoured with the presence and aid of our highly esteemed friend and brother the Rev. G. F. Ryan, D.D. who has manifested, on all occasions, his willingness to aid the cause. The learned Dr. preached us two powerful discourses, both of which were rich in evangelical sentiment, and the language beautifully eloquent and impressive, and best of all they were accompanied by the unction of the Holy One of Israel. The morning text was selected from the favourite Psalm of the celebrated Reformer, Martin Luther; the words of the text were, "God is in the midst of her, (the Church) she shall not be moved; God shall help her and that right early."—Psalm xli, 5. From this highly encouraging passage he called our attention, I. "To the *aliment of our joy*,"—the presence and blessing of God in the Church. II. "The *encouragement to our faith*" afforded in the text, "She" (the Church) "shall not be moved." After he had uttered several

richly eloquent passages on the "stability of the Church," he remarked that its stability was—1st, *Matter of promise*. 2nd, *The theme of sacred history*. 3rd, *Based on the Divine immutability*. 4th, *Identified with the fidelity of God*; and, 5th, *Afforded joy to angel powers*. He then remarked, 11rdly, that the words of the text were calculated to "*Animate our hope*." God shall help her, and that right early. We are sorry we had not an opportunity of taking notes of this admirable sermon, as then the greater part of it would have been inserted here. At half past two o'clock, the Rev. T. J. Messer preached from "Peace be within thy walls;" and at half past six Dr. Ryan delivered a very admirable discourse from "In him (Christ) dwelt all the fulness of the Godhead;"—thus closed the preaching services connected with the opening of our new house of prayer.

On Monday, 30th, the last meeting was held, and it was connected with a church and congregational Tea Party. The day was one of the most inclement we have had since the commencement of the autumnal quarter. It rained incessantly all the day, and consequently many friends were prevented from mingling with us, who, we doubt not, would gladly have done so. Tempestuous, however, as the weather was, a considerable number collected together, forming one of the most select and respectable tea meetings we ever enjoyed. The trays were gratuitously furnished by several ardent friends of the cause, and they not only provided an abundance of good things for their friends, but strove in every way to render the meeting a season of real enjoyment. For their great kindness and assiduity these benevolent ladies received the cordial and unanimous thanks of the meeting.

After the removal of the Tea apparatus a public meeting was held, which was commenced by the Rev. T. J. Messer, who gave out that fine hymn of Dr. Watts' beginning with,

"From all that dwell below the skies."

He then offered prayer, at the close of which important duty, a duty never neglected by the members of the Christian Temperance Church and Society at their public meetings, L. M. Bennett, Esq., was unanimously elected chairman of the meeting, the duties of which

office he discharged in such a manner as to win golden opinions from all present. In a brief but apposite speech, during the delivery of which he gave his testimony as a medical man in favour of true temperance, and urged the still greater value and importance of evangelical piety, he opened the business of the evening. Very animated addresses were also delivered by the Rev. Dr. Ryan, (Independent;) Liekis, (Wesleyan Minister;) and T. J. Messer, the Pastor of the Christian Temperance Church. A vote of thanks was then presented to the Ladies who had provided trays for the tea meeting, and to Dr. Bennett, for his kindness in coming through the wind and rain to shew the interest he felt, though an *Episcopalian*, in the welfare and prosperity of the Church of Christ, meeting in Paragon-Street, Hull. On the whole our opening services were well attended, though the American Revivalist was in the town; and on the second Sabbath, the friends of the church called "The Temperance Methodist Church," South-Street, contrived, as they also did at the opening of our Hall, to have a series of sermons for their chapel, &c. We would suggest that for Ephraim thus to vex Judah is not the best way to make the godless part of the community look with a favourable eye on the parties implicated. We hope, however, the arrangement was not *designedly* made, and if it really was, we trust we shall never be tempted to imitate such an example. We add no more on this point at present, but shall fervently pray, that the day may soon dawn, when there shall be *one* LORD ACKNOWLEDGED, *one* faith ADHERED to, *one* BAPTISM practiced, and *one* song celebrated by all the professed friends of the lowly Saviour of men. PHILALETHES.

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## The Temperance Sketch Book.

No. 2.

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### A THRILLING SCENE, ILLUSTRATING TEMPERATE DRINKING.

Permit me to illustrate my views of temperate drinking, by relating substantially a thrilling scene, which occurred

in a town in a neighbouring state, while the people were gathered together to discuss the merits of the license question, and decide formally, whether neighbours should any longer be permitted to destroy each other by vending alcoholic poisons.

The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the Clergyman, the Deacon, and the Physician, were present, and were all in favour of continuing the custom of license—all in favour of permitting a few men of high moral character to sell alcohol—for they all agreed in the opinion, that alcohol in moderation, when used as a beverage, was a good creature of God; and also, to restrict the sale or moderate use, was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief, that in the use of alcohol as a beverage, *excess* alone was to be avoided.

The feeling appeared to be all one way, when a single teetotaler, who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its early settlement: he called the attention of the assembly to the desolation temperate drinking had brought upon families and individuals; he pointed to the poorhouse, the prison house, and the grave-yard, for its numerous victims; he urged the people by every consideration of mercy, to let down the flood gates, and prevent, as far as possible, the continued desolation of families, by the moderate use of alcohol. But all would not do. The arguments of the Clergyman, the Deacon, and the Physician, backed by station, learning, and influence, were too much for the single teetotaler. No one arose to continue the discussion, or support him, and the President of the meeting was about to put the question—when all at once there arose from one corner of the room, a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then her long arms

to their greatest length, and raising her voice to a shrill pitch, she called upon all to look upon her. "Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of all drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, as a beverage, in health, is *excess*. Look upon *me*. You all know me, or *once* did. You all know I was once the mistress of the best farm in this town. You all know, too, I once had one of the best—the most devoted of husbands. You all know I had five noble hearted, industrious boys. Where are they now Doctor, where are they now? You all know,—You all know they lie in a row, side by side, in yonder church-yard; all—every one of them—filling the drunkards' grave! They were all taught to believe that temperate drinking was safe,—*excess* alone ought to be avoided; and *they never acknowledged excess*. They quoted *you*, and *you*, pointing with her shred of a finger to the Priest, Deacon, and Doctor, as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror; I felt that we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons; I begged, I prayed, but the odds were greatly against me. The Priest said the poison that was destroying my husband and boys was a good creature of God; the Deacon (who *sits under the pulpit there*, and took our farm to pay his rum bills,) sold them the poison; the Physician said that a little was good, and *excess* ought to be avoided.

"My poor husband and my dear boys fell into the snare, and they could not escape (there were no Washingtonians then,) and one after the other were conveyed to the dishonoured grave of the drunkard. Now look at me again—you probably see me for the last time—my sand has almost run—I have dragged my exhausted frame from my present abode—*your poor-house*—to warn you *all*—to warn you, Deacon! to warn you, false teacher of God's word!" and with

her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch—she exclaimed, "I shall soon stand before the judgment seat of God, I shall meet you there, you false guides, and be a swift witness against you all." The miserable female vanished—a dead silence pervaded the assembly—the Priest, Deacon, and Physician hung their heads—the President of the meeting put the question, shall we have any more licenses to sell alcoholic poisons, to be sold as a beverage? The response was unanimous, No! People of the United States, friends of humanity everywhere, what would have been your verdict had you all been there also?

This picture may be thought to be overdrawn, but could the history of families be told in *this city*, in all of our towns and villages, or in our hamlets, tens of thousands of cases equally striking might be recorded here.

I was once a moderate drinker, but now, thanks to the temperance reform, a Teetotaler.—*Albany Atlas*.

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THE FATE OF THE DRUNKARD.

No. 3.

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"Attempering the severity of justice with mercy, and guarding mercy from abuse by the majesty of righteousness"—REV. R. WATSON'S SERMONS.

When teetotalism was first introduced into the village of ———, it met with the most decided opposition from several influential and respectable individuals in the neighbourhood, amongst the opponents of the total abstinence system, were two individuals, the one an inn-keeper, who manifested his hostility on almost every occasion, in every possible manner, at religion and every thing godly, he scoffed and was amongst the number of those "who sit in the seat of the scornful—who walk in the way of the ungodly." But "the triumphing of the wicked is short," and "the joy of the hypocrite is but for a moment," the individual to whom I refer, was at this time in apparently affluent circumstances, but the judgments of Heaven, with a reverse of circumstances were about to attend him.

His house, by an almost unaccountable train of circumstances was ransacked by his creditors, and his goods sold, and himself reduced to the lowest circumstances—his wife unable to bear up under such an accumulated load of grief, sank into a low and dejected state, from which she never recovered, but one fine summer day whilst standing with her husband, she fetched a deep sigh, sank back against the door posts, and almost instantly expired—instant aid was called in, and every effort made to restore her, but whilst they

"Lift the corpse and watch the death-fix'd eye,
And all the means of restoration try,
All was in vain, the mortal part lay dead,
And to the Judge of all the soul was fled."

After these distressing circumstances, he himself dragged out a most wretched existence, and in a short time died one of the most miserable deaths that it is possible for the human imagination to conceive of: was not this an instance of the Divine Being "guarding mercy from above by the majesty of righteousness."

My second illustration shall be given in the case of a woman, notorious for her opposition to all good, so much so that language at times was uttered by her, that was such

"I dare not name,
So filthy—bold—and so devoid of shame."

But how soon does a reverse of circumstances show the most stout-hearted, that they are only frail creatures, and that their lives are in the hands of Him with whom we have to do.

Not many months after this woman had manifested her opposition to religion and teetotalism in the most awful manner, on a day appointed for a teetotal procession, she, with some of her associates, were all on an excursion of pleasure in a vehicle, when the horse suddenly took fright, threw her from the cart, and the wheel passed over her body; had it gone a few inches nearer her heart it must have killed her on the spot. I was standing by at the time, and within a few yards of the very spot where the before mentioned circumstance occurred, and I thought, "Verily, there is a God that judgeth in the earth," who whilst "He attempers the severity of justice with mercy," also "guards mercy from abuse by the majesty of righteousness."

SPECTATOR.

CHRONICLE OF ANTI-TEETOTAL
SAYINGS AND DOINGS.

Extracted from the National Temperance Advocate.

—
"Be temperate in all things."—"Charity thinketh
no evil."—HOLY BIBLE.

In contrast with these injunctions of the Word of God, we intend occasionally to place the sayings and doings of anti-teetotal ministers and others. Let us carry the warfare into the enemy's camp, and show our calumniators, by a simple *chronicle* of their own sayings and doings, that the violence and virulence are on *their* side, and not on our's, as they are in the habit of asserting. Our friends throughout the empire will furnish us with authentic cases of anti-teetotal intolerance, for publication, and we doubt not that as soon as our enemies know that

"A chiel's among them, takin' notes,
And faith, he'll print 'em,"

they will check their disgraceful utterances; and we entertain the hope, also, that by our *chronicle* acting the part of a faithful mirror, it may become the means by which

"The powers the gift wad gie'e 'em
To see themsel's as ithers see 'em,"

and thus lead to their amended and chastened vocabulary.

The following extract is from an article (attributed to A. A. PHELPS, an Independent minister and delegate from Boston, U. S.) in the *New York Evangelist*, and relates to the condition of the temperance question in Jamaica.

"The Rev. — (from Jamaica) went to England, eighteen months since, a teetotaler, and has returned, using wine freely, and not opposed to the use of ardent spirits, and opposing total abstinence most vigorously. He told me that the leading ministers of the Independent denomination are using language like the following, which he quoted from the lips of a D. D.—'Of all the ISMS that distract the church, I had rather ANY should come among my people than teetotalism!' Rum is doing a dreadful work here, though it is only beginning. Truly thankful will the friends of freedom have occasion to be, if it does not ruin the otherwise successful and grand experiment of West Indian emancipation."

In contrast with this D. D., (*query*, Disciple of Drink?) who would prefer any *ism* to the *ism* so peculiarly needed in Jamaica, but so peculiarly hated by himself, we may place the following extract from the cover of the mis-named "GOSPEL MAGAZINE" for September, in which the editor (who at once profanes the principles of the *Gospel*, and displays the weakness of his intellect, and the ignorance and intolerance of his mind) rejects teetotalism for its falsely-alleged connexion with Romanism!

"A. L. — 'Who do you think employs Father Mathew?' *The Devil!* (!) We are as great advocates of temperance [?] as he is; [Is this a specimen?] but the practice now a-days of an indiscriminate mass assembling professedly to advocate the *teetotal scheme*, is a trap of the arch deceiver, leading men from one kind of sin to the embrace of another. The present *pledge-system*, we have no doubt, is a Roman Catholic manoeuvre, which was *concocted in the bottomless pit!* It will have its day—run its length—*be made a capital substitute for religion*—help on the cause of the Mother of Harlots—and by and bye burst with fearful consequences upon its poor deluded votaries"!!!

The secrets of the spiritual world seem quite open to this editor, and from him even the future is not hid! He concludes with a *prophecy* that teetotalism *will be made a capital substitute for religion*; but can he prove one case where it *has been?* Not he. Similar language to the above was recently employed by a Mr. RATTENBURY, a Wesleyan itinerant preacher of York, and who had the profanity to *insinuate the last falsehood* (putting religion in the place of the Gospel,) even in an address to Deity! To such awful lengths will blind intolerance carry men.

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BIBLE TEMPERANCE.  
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In order to final success in any enterprise, it is important that its friends be agreed.

In the temperance cause we are happy to find nearly the entire community agreed that it is a good thing, and that it ought to be encouraged in a proper manner.

Now if we can fix upon the standard by which to regulate and fix the proper bounds, in the use of intoxicating liquors, that should be as well agreed to as we are, that temperance has just claims upon those who would act consistently in the use of things, it would be important.

In a Christian community that standard can be none other than the Bible. While that book is admitted to contain the information which will thoroughly furnish us unto every good word and work; we cannot consistently look any farther than to its design for the grand regulating standard of temperance. It will not do for us as members of the Christian community, to contend for any other views of temperance than those which are found to harmonize with the design of the word of truth. We might as well look for something more definite to regulate our moral conduct, in any other as well as in this. And we should be just as consistent to excuse ourselves for not complying with what is the manifest design of the scriptures in any other respect as in the use of intoxicating drinks.

In respect to the use of intoxicating drinks, God has given us a perfect rule and pattern, one that is perfectly safe, and that will bear the light of that day, and need no alteration, when the tabernacle of God shall be with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. This rule we find distinctly given in Rom., 14 chap. 21st verse: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby my brother stumbleth, or is offended, or is made weak."

Now it is not *good* for us to drink wine, nor any thing whereby we set an unsafe example for our brother. Then it is *bad*; and can we be *good* Christians and do *bad*?

To aim at the moderate use of intoxicating stimulants in health, is not safe; for the same strength of intoxicating drink that in one state of the system might not be very perceptibly seen in the exercise of either body or mind, yet under other circumstances would throw both from their equilibrium: and who is prepared at all times to judge of the power to intoxicate from the quantity of liquor?—This intoxicating use will appear more unsafe, imprudent as well as unscriptural,

when we consider the natural temperament of many, which exposes them to love the pleasure of excitement, especially that produced by inebriation, and that the frequent repetition of it destroys the power, in some instances, to resist the repeated application; though the danger is foreseen. How many, even of the well intending Christians can say, I have thrown my pearl of untarnished reputation before swine, and cast away my confidence, and felt unprepared for the duty of prayer, or to plead with sinners to turn from their sins, or to join at the communion of the saints, in the holy solemnities? All from taking what is called one innocent glass. Now, all this kind of mischief may be prevented by taking good heed to the 14th and 21st of Romans. And how can we claim to be carrying out in practice this precept of the gospel, when we are not willing to put on this yoke of self-denial, and lay down our glass for the benefit of others? When the gospel requires, not only that we abstain from all appearance of evil, but that we lay down even our lives for their benefit?

Imagine a case where the self-denial introduced here by the apostle for the honour of religion and the safety of others, would be binding if it is not so in the use of intoxicating drinks. When appetite, interest, or inconvenience should stand in our way, could we not pretend sincerity, and with an India-rubber conscience stretch around any other gospel obligation, to evade this in the application we have made of it?

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#### TEETOTALISM AS OLD AS THE CREATION.

BY HUGH BOURNE,

*One of the Founders of the Primitive Methodist Connexion.*

*Friend.* Are you sure that TEETOTALISM is right?

*Teetotaler.* Yes, quite sure.

*F.* But it has not been long in use, has it?

*T.* Do you mean the name or thing?

*F.* Why the thing, the practice. Pray when did teetotalism commence?

*T.* It commenced with the creation of man.

*F.* If so, it must be as old as the creation. But were Adam and Eve teetotalers in Paradise?

*T.* Yes; our first parents, in their state of innocence, in the garden of Eden, were total abstainers.

*F.* What! Did they not use alcohol?

*T.* They had none to use. The creation was in its purity and glory. It contained no alcohol, nor any other hurtful thing. There was no death. Man was in the image of God, and everything God had made was not only good, but "very good." And "the morning stars sang together, and all the sons of God shouted for joy." Job, xxxviii. 7.

*F.* Why, truly, when our first parents were in their state of innocence, in Paradise, there could not be any alcohol in the world, because all things were in their state of purity. But, then, pray how came there to be alcohol in the world?

*T.* Why, "By one man sin entered into the world, and death by sin; and so death passed upon all." Rom. v. 12. And this opened the way for alcohol, and all other hurtful things that work sorrow, sickness, affliction, and death. So alcohol being in the world is one of the sad fruits of sin. If sin had not entered, neither alcohol nor any other poison would have been in the world. And alcohol, you know, brings many to untimely deaths.

*F.* Alcohol, I am aware, bears the stamp of sin and death; and I must allow you have clearly laid open the case, it being manifest there could be no alcohol in the world, nor any other poison, till sin and death entered. And it is equally manifest that our first parents, in their state of innocence in Paradise, must be teetotalers; and that total abstinence, or teetotalism, must be as old as the creation of man.

*T.* Yes; and I think you may add that in every age total abstainers might have been found. I think the total abstinence cause was never left without witnesses.

*F.* In our days the name or title of "teetotal" has been given to the system or practice of total abstinence from all alcoholic or intoxicating drinks; and teetotalism, or total abstinence, has spread extensively.

*T.* Yes; and, in the hand of Providence, it has promoted, and is promoting,

a most extensive charity. Through its influence millions of pounds have been applied to feeding the hungry, clothing the naked, relieving the afflicted and distressed, and educating children; it has been a means of rescuing millions from degradation and misery, and has been a blessing to nations; and it is likely, in the order of Providence, to change the history of the world.

*Bemersley.*

#### THE EDITOR'S JOURNAL.

We once more fill up a corner in our Miscellany, by an extract from our journal. We have purposely avoided the introduction of such matter for some time past, but now, by the request of a dear friend, we venture to insert a few brief notices of the labour we undertake in the cause of the Redeemer.

Monday, October 30th. This is the day appointed for our Tea Meeting, with which we intend closing the services connected with the opening of our neat little Temple. The rain falls in torrents, so that there is little prospect of any considerable gathering of friends. Engaged all day in preparing for the meeting, notwithstanding

"My harp upon the willows hung."

Went down to the Hall at five o'clock, the rain still pouring down—found very few persons present; by six o'clock, however, we had upwards of a hundred friends, who had come through the rain, to testify their love to the cause. The tea passed off delightfully, and so did the meeting afterwards. L. M. Bennett, Esq., Surgeon, filled the chair, and spoke very impressively on the value of our principles. Mr. Lickis, Wesleyan Lay Minister, (for such he is, despite of all the invidious distinctions certain great men may make between men *wholly* employed in the work of the ministry, and those who only preach *occasionally*.) May God, in his mercy, save Methodists, and Dissenters, as well as Episcopalians from Puseyism, for by the way, it is not only found amongst the friends of the venerable Establishment, spoke with all the fire and energy of a young disciple. Dr. Ryan's address was deeply pathetic and intellectual; in fact each speaker seemed to labour with a single eye to the honour of God. I ventured to

make a collection, and the people contributed nobly. Had each collection equalled the one I made this evening, the collections in the aggregate, would have been truly liberal.

Wednesday, Nov. 1st. I preached to a somewhat small congregation, the change of the preaching night not being fully known. I would say to our members and seat holders, remember preaching is *now* on the Wednesday evening. If you wish to prosper in your souls, repair to the house of your God.

Thursday, 2nd. I delivered a lecture on astronomy in the Hall. I purpose doing so again, occasionally on Thursday and Saturday evenings. The admission on Saturday will be free, as I intend the Saturday evening lecture for the working classes.

Lord's Day, Nov. 5th. I preached to a good congregation at half-past ten, on Moses striking the rock of Horeb. At a quarter past two, I preached in the Hall to a large audience, from "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death," &c. Romans vi. 3, 4. I never addressed a people, who seemed to listen to the word preached, with more solemnity and attention. After the sermon, Mr. Withington, jun., an intelligent and pious *Wesleyan Lay Minister*, gave out one of Dr. Rippon's beautiful hymns, at the close of which, I descended into the water and baptized eight female members of the church. It was a season of refreshing from the presence of the Lord. Glad to see many respectable members of other churches present—Wesleyans, Baptists, Independents, &c. At half-past six, I preached from "He was rich." 2 Corinthians viii. 9, and then administered the Lord's Supper to a goodly number of communicants. Gloria Deo! Thus closed another Sabbath's happy toil.

#### PROGRESS OF FATHER MATHEW. LONDON.

The following is the most correct account we have been able to obtain of the number of persons who have taken the pledge during Father Mathew's visit to the Metropolis.

|                                                 |        |
|-------------------------------------------------|--------|
| Commercial Road, eight days . . . . .           | 24,000 |
| Kennington Common, three days . . . . .         | 10,000 |
| Fulham, Parson's Green . . . . .                | 900    |
| Albany Street Riding School, two days . . . . . | 2,500  |

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| Cumberland Market, (August 13th)                                    | 3,730 |
| Islington, Britannia Fields, two days,<br>(14th and 15th) . . . . . | 4,500 |
| Paddington, (16th) . . . . .                                        | 930   |
| Enfield, (17th) . . . . .                                           | 300   |
| St. Giles', three days, (18, 19 and 20)                             | 4,500 |
| Blackheath, (21st) . . . . .                                        | 453   |
| Deptford, (22nd) . . . . .                                          | 214   |
| Westminster, two days, (23 and 24)                                  | 2,020 |
| Bermondsey, two days, (25 and 26)                                   | 943   |
| Stratford, (27th) . . . . .                                         | 502   |
| Hackney, (28th) . . . . .                                           | 360   |
| Cartwright Square, East Smithfield,<br>(29th) . . . . .             | 2,121 |
| Somers Town, (30th) . . . . .                                       | 753   |
| Golden Lane Cemetery, (31st, and<br>September 2nd) . . . . .        | 2,328 |
| Chelsea, (Sept. 1st) . . . . .                                      | 1,142 |
| Calmel Buildings, (2nd) . . . . .                                   | 3,000 |
| Privately, and in Schools, &c., about                               | 5,000 |

Total, 69,446

During this period it is computed that important information and advice have been communicated to, at least, HALF A MILLION persons; while thousands have taken the pledge at the regular meetings of the various Metropolitan Societies.

### Poetry.

#### THE BRITISH BANNER OF TEMPERANCE.

BY EDWARD MORRIS.

Behold yon bright banner that waveth on high,  
But not over battle-fields tinged with the dye  
Of thousands smote down by the sword;  
This banner is raised for the weal of the world,  
And glorious maxims are on it unfurled,  
With virtue and truth to accord.

What millions around it, led on by the brave  
And good of all creeds, firm, their country to save,  
Now fight in the armour of light.  
Come flock yet around it, ye bold British youth,  
It waveth for freedom, for virtue, for truth—  
Join in this great battle to fight!

To "fight the good fight," and to wipe off the brand  
Which darkens and saddens Britannia's land—  
Intemperance!—our country's deep stain,  
That foe of our peace, that hath smitten the rose  
Of England, and planted the heaviest woes  
In Scotia—its curse and its bane.

Hail MATHEW, and Buckingham, Dunlop—all hail  
Bold Livesey, and Hocking, and Messer, your zeal  
Glad millions with rapture confess.

Bright Lees, and bold Grindrod, and Andreu, have  
stood  
The champions of temperance, have rolled back the  
flood  
Which long did our nation oppress.

*Grubb, Greig, Teare, Howarth, and Mason, and Duff,*  
And *Sturge*, in this battle, true men of good stuff,

They have grappled and beaten their foes.  
Their tongues and their pens have in prose and in rhyme

Shone resplendent—their eloquent pleadings sublime  
None, none, could successful oppose.

And Glasgow! not least in the battle art thou—  
Thy sons and thy daughters with zeal do avow

This cause, which is dear to their heart.  
*Kettle, Kelly, Stael, Murray, Smeal, Ritchie and Bates,*  
*Mearns, Galloway, Gallie*—their struggle creates  
A joy which shall never depart.

*Reids, Anderson, Mitchell, McLean, Bruce, Rae,*  
*Wright,*

*McNab, Burnett, Wallace, Fulton, Gilmour, and*  
*Whyte,*

*Sterling, Richmond, and Brewster* the brave,  
*Jeffray, Finning, Biasland, and Melvin, and Banks,*  
*Bryson, Kennedy, Patterson,* stand in front ranks,  
All, anxious their country to save.

With these I have battled, and battle will yet,  
While God sends his favour, till life's star shall set,  
*Heaven's* drink for mankind to commend.  
Heaven's brewing! sweet water that gladdens the vale  
And cheereth the mountain—this, this shall prevail,  
Vile drugs from our nation shall send.

But lately I sung of the river that flows  
And poisons the isle of the thistle and rose,  
The "*British* dread river of death."  
But now is my song of the banner of light,  
Ye leaders still on in the glorious fight—  
Fight, fight, till your life's parting breath.

Ye men of all creeds, to this standard repair,  
Religion and reason loud summon you there—  
Will ye to their mandate say "nay?"  
You dare not, you cannot, and *innocent be*;  
Heaven smiles on this cause, its high blessing you see  
The sunlight is pointing your way!

*Glasgow, September, 1843.*

—

TO THE

REV. THEOBALD MATHEW,  
THE IRISH APOSTLE OF TEETOTALISM.

—  
BY EDWARD MORRIS.  
—

MATHEW! in thy peaceful slumber  
Pleasant dreams will visit thee,  
Of disciples, vast in number,  
Now from wily drugs set free,  
Battling in a righteous cause,  
Armed by Heaven's eternal laws.

Mathew! Erin's sons and daughters—  
Dwellers in the beautiful Isle—  
Saved by thee from poisoned waters,  
On thy glorious labours smile;  
Bards thy doings shall extol  
Long as Shannon's waters roll.

Mathew! lasting joy and gladness  
In ten thousand homes abound,  
Where of late but grief and sadness,  
Want and woe, were ever found;  
Songs to God now ardent rise—  
Songs recorded in the skies.

Mathew! yes, the crystal streamlet,  
This is best for every clime—  
Best for city, village, hamlet—  
Ever sparkling in its prime.  
Drink which heavenly love distils  
From a thousand thousand rills.

Mathew! wags and wits may chatter,  
Point their puny shafts at thee;  
What avails their childish clatter,  
"Lovers of the barley bree."  
Patriots shall thy labours bless;  
Angel hosts thy worth confess.

Mathew! welcome to our nation,  
Welcome o'er the briny wave;  
Thou wilt aid emancipation—  
Aid our drunken land to save;  
Men of every creed will join  
In a labour so divine.

Mathew! England's temperance leaders  
Joy to see thee on their shore;  
Firm with thee, those water-pleaders,  
Bless that God thou dost adore;  
For mankind they labour now,  
Drunkards' drinks to disavow.

Mathew! He who bids the ocean  
Know its bounds and keep its place,  
Made all worlds, and keeps in motion  
All their movements, by His grace,  
Will the temperance cause defend—  
Be its everlasting friend.

Mathew! then, urge on the battle,  
Britons join thee in the fight;  
They will show their ancient mettle,  
Girt with truth—Teetotal light.  
Bright the crowning day shall be;  
Drunkards' drugs shall quickly flee.

Mathew! glad some are the tidings;  
Triumph on thy car attends;  
England's hosts loud hail thy doings,  
Heaven its constant blessing lends;  
England welcomes thee again,  
Her fair maids and gallant men.

*Glasgow, September, 1843.*

THE CHRISTIAN TEMPERANCE  
AND  
PORT OF HULL MARINERS' MAGAZINE,  
FOR THE  
PROMOTION OF EVANGELICAL RELIGION,  
AND  
*The Principles of True Temperance.*

No. 11.

NOVEMBER, 1843.

VOL. II.

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"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION,  
BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE  
SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

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THE FATAL EFFECTS OF INTEMPERANCE.

INTEMPERANCE in the use of Intoxicating Drinks, produces no less than twenty-two of the most terrific diseases which can possibly attack the citadel of life; and in those cases where it is not the producing cause, it renders the ravages of disease more extensive and fatal. Take the following fact as an illustration: when the destructive cholera was raging at New York, in America, one in sixty of the alcohol-drinking population died, while only one in twenty-five hundred of the members of the Temperance Society died by it.

Intemperance makes no distinction in the choice of its victims, its march of ruin is an onward course. It makes a desperate attack on the interests of the human family, without regard to the vigour of youth, the strength of manhood, or the imbecility of age. It is not confined to any rank of society, all grades have been made its slaves; no station, however elevated—no talents, however splendid—no profession, however sacred, has been found invincible to its attack. It has entered the sacred inclosure of the sanctuary, and torn down from their lofty eminence some of its brightest ornaments. Men who have been renowned on the page of history, and the field of literature—men who have shone forth in the hemisphere of the Church, like stars of the first magnitude—men, from whose vast stores of intellectual treasure, have been emitted the sparkling rays of genius, the bright effulgent flame of consecrated truth—men, in whose hearts the fire of holy zeal has long continued to burn with increasing ardour, have been banished from their fields of useful labour; infidelity has triumphed over their fall, the cause of Christ has been wounded in a vital part, and the members of the Church have been sent weeping to their closets.

The sin of drunkenness alone has destroyed more Ministers of the gospel than almost all other sins put together.

But this insatiable monster, not satisfied with having committed sacrilege by robbing the flock of Christ of some of its Shepherds, has entered the sacred fold, and there it has done dreadful havoc. It is stated that no less than thirty thousand members are annually expelled from the Christian Church for drunkenness; and yet it is notorious, even to a proverb, that the Christian Church has manifested great laxity of discipline on this subject. It is truly painful and lamentable that we are called upon to record such painful realities. Thirty thousand persons, the object of whose life should be to purify the moral atmosphere by which they are surrounded—to stand forth as the lights of the world and the salt of the earth, subjecting themselves to the degrading influence of intoxicating drink.

Eternity alone will unfold the realities of its desolating effects on the world at large. No class escapes the range of its influence. Statesmen, Lawyers, Physicians, Poets, Philosophers, and every gradation in society, are subject to its lacerating stroke. I have before asserted that there are 600,000 habitual drunkards in Great Britain, and that 60,000 of these die annually, 160 every day, 7 every hour.

What a dreadful scourge to humanity is this mighty engine of destruction! See how it is eminently calculated to frustrate the benevolent designs of a gracious God. Man is a being whom God has formed for noble purposes, gifted him with surprising powers, and rendered him capable of much enjoyment; but intemperance prevents him from accomplishing the object of his being. The milk of human kindness no longer flows through his soul, the tide of tender sympathy has been checked in its holy course, and instead of his time and his talents being consecrated to the hallowed cause of truth and piety, he is found prostituting and debasing his character, robbing himself of peace and domestic comfort, and after contributing to the wretchedness of those around him, and becoming the subject of disease, he makes a few fitful struggles, and then yielding himself into the arms of this fatal, this insidious foe, in the last accents of expiring nature he demands the deadly draught, his soul is launched into the eternal world, and his mortal remains are consigned to a drunkard's grave. But a word to the working people—whatever be their hardships and afflictions, whatever the oppressions they endure, whatever their exhaustion by protracted toil, or their destitution by deficient wages, and however awful will be the doom of the employer who oppresseth the poor, and reproacheth his Maker, if the working people give place to this horrid vice, no laws, however good, can protect them, nor no benevolence reach them. And if in producing wealth they could heap up gold to the clouds, and increase their wages to any imaginable extent, the more they might get, the worse off they would be.

Society must dissolve, anarchy and destruction must ensue, if this awful plague of Intemperance be not stayed. "O foolish people and unwise!" Is this your receipt for woe? Is this your antidote against sorrow? Is this your road to liberty? Then let me be a slave, and weep away my existence, rather than thus fling my reason with contempt in my Maker's face—rather than resign my station amid his intelligent creatures, and thus assume the monstrous character of half beast and half devil. Talk of oppression, ye self-oppressors! talk of tyranny, ye self-sold slaves! talk of poverty, ye voluntary paupers! Go thy way, poor sot, and first prove that there exists on earth a greater tyrant than thyself. Go thy way, poor sot, and make out thy title to be considered a rational being. Go thy way to thy ragged, pining offspring, and prove thyself a father. Go to thy woe-worn weeping wife, and prove thyself worthy of the name of a husband and a man. Go bring them as witnesses into court, call for them to prove thee any thing better than a highway robber and a murderer.

Be sure that effect does not more certainly follow its cause, than poverty, strife, oppression and woe a drunken population. Cast off these chains first, and then you may hope to remove those which others impose. Go, sign the Temperance Pledge, and blot out one more from the drunkard's ranks, and God, even your own God shall give you his blessing.

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#### THE PLEDGE.

There are many persons, who are strongly prejudiced in favour of our principles, who have an objection to signing or taking publicly the pledge of abstinence; we would recommend such persons to read the following extract from the valuable little work written by Mrs. Ellis, and recently issued from the press, and we have no doubt that after having carefully pondered the matter, they will resolve in order to induce the wretched sons and daughters of intemperance to imitate their example, to pledge themselves in the most public way at once and for ever to abstain. ED.

"Often as the motives of human beings are mistaken in their transactions with each other, often as the actions of the benevolent are misunderstood, and a mean or selfish character assigned to feelings the most noble and disinterested, never have such motives, actions, or feelings been more grossly misrepresented than in reference to the temperance pledge. Oh! could such cavillers be made to believe me when I say, there are sensations of thrilling interest connected with the signing of this pledge, which heroes might well envy, and rich men give their gold to buy. Why, on that very page, disfigured by the unskilful lettering of a ploughman's hand, there are tears of such intense and exquisite delight, as unsophisticated nature weeps when her emotions are too strong for smiles.

"Upon that page, perhaps, the fond and faithful wife is gazing heedless of the passing crowd. Her thoughts go back to the dark ruined home she has just left without hope, and to her poor babes, who, weak with hunger, wept themselves to sleep. With borrowed cloak to hide her destitution, she stole out at that dark hour, and mixing in the crowd, found place amongst her fellows in poverty and distress, who came at least to *hear* of a strange but simple plan for calling back such wanderers as her husband long had been. And now she listens most intently, for the language is all such as comes home to her own experience, and is *level* with her understanding. The speaker must have known her case. He tells of hope! but no—that can never be hers! If *he* were here—perhaps—and then a deep, deep sigh bursts from her lips; but she listens still, and more intently, to the speaker's moving words, until her heart becomes too full; and she looks round to see if any amongst her neighbours—for friends she has *none* left—are there, to profit by those words of touching truth. What ails the woman? Whom has she seen amongst the crowd? Her cheek is flushed with burning crimson, and her eyes are bright with living fire. It is—it must be *him*! She cannot be mistaken in her husband's form, still beautiful to her. Far back amongst the crowd he stands with folded arms, his gaze intent upon the speaker's face. No smile of thoughtless folly flits across his brow, but a deep earnestness is stamped on every feature as he gazes on. But what is that which moves him? A simple tale of woman's truth. The wife beholds him dash the tear drop from his eye. A gathering mist is in her own, but she forgets it all; nothing is present with her but her other self—that life in which alone she lives. Alas! it is over: the speaker ceases, and the company break up. The wife waits anxiously the moment when her husband shall withdraw, thinking to join him at the door, yet fearing to intrude too hastily upon his softened feelings, she stands patiently resigned, with folded arms upon her breast, pushed here and there by the receding crowd, no one of whom takes note of her or hers. Still there is something to be done beside the platform where the speaker stands, and numbers gather to the spot. A book is opened—a pen is offered—a kind and friendly voice invites the company to sign. Make way! The figure of a man advances from behind. Make way! for wonder glances from every eye. Behind that figure is a female form—a shadow—a pale faced feeble thing, so feeble that she cannot stand, but leans upon his shoulder with one clasping arm. "There I have signed," exclaimed the man; "and now my wife, come home, and let us *pray* to night?" Stop but one moment. What a hand is hers! So thin, so trembling; yet she grasps the pen as if it were a rod of iron, to inscribe deep words of mercy in the rock for ever. They pass away together—that pennyless and friendless pair, strong in each others truth, rich in each others love."

Such scenes as that so graphically sketched by the fair authoress of "The Voice from the Vintage," we have often seen. And oh! what results have followed. Weeks have rolled away, and those who took the pledge, are seen "weeping tears of penitence at the cross." Over multitudes of such once hapless beings, "angel choirs have sung a sweet, a jubilant, a triumphant song." If then, hesitant, undecided friend of temperance, you should, by taking the pledge, be instrumental in bringing about such scenes as these, you will have your reward. Haste then, and bind yourself to abstain, that, lured by your example, those who are now "drawn unto death," may be released, regenerated, and saved.—Ed.

## The Temperance Sketch Book.

No. 4.

## CAROLAN, THE IRISH BARD.

Turloch O'Carolan, the Burns of Ireland, was so unfortunate as to contract, in early life, a love of whisky, which greatly increased as he advanced in years. In his latter days he never composed without a bottle by his side, being of opinion that it was necessary to stimulate or awaken his powers. Having injured his health by this indulgence, he was told by a physician that if he did not abandon it he could not live much longer. He obeyed with reluctance, and made a resolution that he would never allow whisky again to enter his lips. For several weeks he seemed a totally changed being. His wonted spirits forsook him; he lost all relish for society; his harp lay in a nook of his mansion neglected and unstrung; he wandered about in a state of abstraction and melancholy pitiable to behold. It is related that one day when in this state, passing a grocer's door in the town of Boyle, county Roscommon, he could not resist the temptation to step in. "My dear friend," said he to the lad behind the counter, "you see I am a man of constancy. For six long weeks have I refrained from whisky; was there ever yet so great an instance of self-denial? But a thought strikes me, and surely you will not be cruel enough to refuse me one gratification which I shall earnestly solicit? Bring hither a measure of my favourite liquor, which I shall smell to, but indeed shall not taste." The lad indulged him on that condition, and the poor bard was as good as his word. The smell, however, was sufficient to arouse his dormant energies; his countenance brightened up; and he pronounced over the forbidden cup a soliloquy of the most animated and affecting eloquence. Not long after, he actually gave way to indulgence in liquor; and, being in some degree restored to his ordinary condition, he regained his poetical and musical powers. His well-known and much-admired song, Carolan's (and sometimes called Stafford's) Receipt, was the first effusion of his revived muse. He commenced the words and began to modulate

the air in the evening at Boyle, and before the next morning he sang and played this well-known noble offspring of his imagination in Mr. Stafford's parlour, at Elphin. Serviceable, nevertheless, as whisky was to him on this occasion, it would have been better for the poor poet if he had never so far vitiated his constitution as to make indulgence in that liquor in any degree necessary to him. In 1733 he lost his beloved wife, and the event was attended with that extreme grief which belongs to a nature like his. The inordinate draughts of liquor he now took brought on a lingering illness, the crisis of which arrived while he was living at the house of his friend Mr. M'Dermot, of Alderford, in the county of Roscommon. Feeling his end approaching, he called for his harp, the less perishable pattern of his bosom, and played his well-known "Farewell to Music," in a strain of tenderness which drew tears from all present. It has also been related that at this melancholy moment he called for a cup of his favourite beverage, which, after many vain remonstrances from his friends, was brought. The dying man attempted to drink, but could not. He said "it at least would have been hard if two such friends as he and the cup should part without kissing"—gave away the liquor and expired. Carolan died in the month of March, 1738, when he had attained his sixty-eighth year. He was interred in the parish church-yard of Kilronan, in the diocese of Ardagh; his funeral being attended by sixty clergymen of different denominations, a number of gentlemen from the neighbouring counties, and a vast concourse of country people, who, rude as they were, had often enjoyed the strains of their national bard. This interesting, but affecting, narrative, is somewhat abridged from *Chambers's Journal*, and is one more of the so very frequent deplorable instances of the union of splendid talent and weak-minded depravity.

No. 5.

## DRUNKENNESS AND INFIDELITY.

I have seen much of the desperate depravity of the heart manifested, both in the language and actions of men, but I never before saw human nature in so

hideous an aspect as I did to-day, in the case of Mrs. —, who is a professed infidel and a drunkard. When I went in, she cried, "Has your God sent you with any money to me?" She had been drinking over night, and her breath was withering. The blasphemies which she uttered aloud were most horrible.— "There is no hell," she roared out. I replied, "There is a hell, wretched woman. She shrieked out, "Where? where?" I answered, in her own heart. With a dreadful oath, and a wild unnatural laugh, she cried, "That's the only true word you have spoken; I feel it here! I feel it here!" and she beat upon her breast. "Where is your God?" said she. I replied, "Everywhere." Upon which she took occasion to utter something so fearfully blasphemous, that I started up to go away; but she got between me and the door, and shrieked out, "Lend me two-pence! Oh, lend me two-pence!" And the creature stamped with her feet, and beat upon her breast. "Lend me a penny, then; do lend me a penny, just to get one glass. Come, come! for the worm that ye spake about is tearing my heart!" I made my way out, the wretched old woman following me to the stair-head with a volley of execrations; and I could hear her swearing, until sickened, disgusted, and horrified, I got into the street.

One day that I visited an old drunken infidel, he cried out as soon as I saw him, "Ye cannot prove that there is a hell; I am sure that if there is, there will be no material fire in it." I replied, if there be no whiskey to be had, I fear you will think it hell enough. "That is true," said the wife and daughter in one breath. He went into a closet out of the way a little, but soon coming out again, said, "The Koran is the true Bible." When I informed him, that gross and sensual, and devilish though the Koran may be, yet it denounced his darling lust, containing many passages against drunkenness; he seemed to lose his conceit of it.

Called on Mrs. —. I had heard she was ill of fever, and when I went, I was told she was insensible. Her sister-in-law did not wish me to go in, as the doctor had said it was the spotted typhus fever. I went back to-day, but found that she had gone the way of all the earth. Her husband's brother suspected that she had some money, and two days

before her death, under pretence of adjusting her pillow, contrived to get hold of her pocket. She sprang up and clutched at it with convulsive energy, but he succeeded in making off with it. The woman was living on charity, and only the night before, said she had not a farthing with which to purchase a candle. The last and closing scene was truly horrible. Her husband, sister, and brother, were fighting at her bedside, drunk. Her dying groans were overwhelmed with torrents of blasphemy and cursing; and the wicked creatures actually began to tie up her head, and perform the other last and usual offices, while she was yet struggling in the agonies of death. But two of the neighbours going in, interfered, and sending for a policeman, committed all three to his charge. They were kept till after the funeral. The poor woman, when dying, expressed a wish to see me; "but, Sir," said the woman who told me, "we heard the death-rattle in her throat, and we saw it was too late."

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#### SEASONABLE ADVICE.

Need we remind the members of Total Abstinence Societies, that the season has arrived in which their principles will be put to the test? A season at which friends are more than usually careful to lay in an ample stock of what *they* term, "the good creatures of God," and more than usually urgent in their entreaties to their friends to partake of them. The weather is cold: the fireside has peculiar attractions: the circle is enlarged and enlivened by the presence of beloved relations and intimate acquaintance; and at what season, it is said, can the table be more appropriately spread with decanters and glasses—with the flowing bowl or the foaming tankard—than at Christmas, when all ranks are privileged to be merry? Such is the force of custom—such the influence of delusion!—Even the minister of religion seems to forget that the season is one in which most churches in Christendom have agreed, by general consent, to celebrate the birth of the *holy* child Jesus—who was born to "*save his people from their sins,*" and to "*destroy the works of the devil.*" Could a high priest of the temple of Bacchus celebrate the incarnation

of that heathen demi-god with orgies more appropriate than those in which Christians join around the domestic hearth, with a Minister of religion at their head? As professors of Christianity we blush to acknowledge that we have but too frequently taken part in such celebrations; and that we have known important opportunities for assembling large congregations suffered to pass altogether unimproved, because the Minister, or the Deacon, or some other lover of good Christmas cheer, did not choose, even for an hour or two, to quit the scene of mirthful conviviality!

Most assuredly the season is one well calculated to inspire cheerfulness and joy. Never was a period so worthy of a feast or a carol, as that in which is celebrated the coming of the great Philanthropist—the Divine Emancipator—the Prince of Peace—the Saviour of the human race. But the feast and the carol should be truly Christian: the cheerfulness should be that inspired by a just view of the event celebrated—of the vast blessings promulgated. “*HIM* hath God sent unto us to bless us—*by turning every one of us away from our iniquities*; and it is surely not necessary to prove that to expose ourselves wantonly to greater temptations than usual to “iniquity,” is not the way to shew our gratitude to Him who has provided for us “so great salvation.” Neither is it necessary to prove that indulgence in the use of intoxicating drinks at this season is common, nor that numerous instances have occurred in which such indulgence has proved fatal. We have known cases, the recital of which would make the ears of our readers tingle. Do they shudder at the idea of multiplying such instances? Then let them do two things; first, *let them abstain from the use of intoxicating drinks themselves*; secondly, *let them determine not to minister such drinks to their guests*. Thus they will prove their regard for their own safety, and thus they will avoid becoming the means of danger to their friends. They will find ample means of comfort and true enjoyment, without resorting to the use of delusive poisons; and they will thus be better prepared to celebrate the joyful season of Christmas in a rational—an innocent—a Christian manner.

So far as it concerns Christmas entertainments.—But the season presents ano-

ther very serious hindrance to the operations of our Society: we refer to the practice adopted, time immemorial, *amongst tradesmen, of treating their customers, workmen, domestics, and others*, with a glass of spirits, a cup of hot elder wine,—a drop of cordial,—or a mug of warmed ale. In many cases, this is done out of sheer good nature, with the belief that the gift is beneficial: in other cases, it is done from an interested motive, and in the full expectation that the value of the gift will be returned twenty, fifty, or a hundred fold, in the increased liberality of the customer, or the excited services of the labourer or servant. Be the motive, however, what it may, we denounce the custom as one replete with danger, and as one which, to our certain knowledge, has created an appetite for the destructive beverages, which was afterwards gratified at the expense of health, reputation, comfort, and morality. We would solemnly caution all tradesmen, manufacturers, masters and mistresses, to beware how they become accessories to so much ruin. But to our Teetotal friends especially, we would say, *Beware how you yield to the temptation yourselves—beware how you place temptation in the way of others!* In you this would be gross inconsistency: in others it is the result of thoughtlessness—of delusion—of habit—of interest; but if you yield to the temptation, or are the instruments of tempting others, it will be SIN—and sin against light—against conviction—against experience—and, we may now add—against solemn cautions and admonitions!

“But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak.” We feel confident that no Teetotaler will be seen reeling home from a heathenish celebration of a Christian festival: we rest assured that no Teetotaler, however comfortable he may make his guests, will furnish them with the means of disgracing the season, and of debasing and injuring themselves. They may be cheerful without levity—and enjoy themselves fully, without committing sin. Let them repair to some of the festivals which are announced to be held in various parts at this season; and let them invite their neighbours and friends to accompany them. There they will find how possible it is to partake of the

good creatures of God—to be comfortable—to be happy—to be useful—to enjoy “The feast of reason and the flow of soul”—to advance the best interests of their fellow-men—to celebrate the advent of the Holy Jesus—and to glorify their Father who is in heaven; without the use of a single drop of any intoxicating drink.—*Temperance Intelligencer*.

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THE EDITOR'S JOURNAL.

“What hath God wrought.”

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Sabbath Day, Nov. 12. By the request of several of our subscribers, we again resume our Journal. Since we discontinued it, several of our readers have expressed their regret, and being wishful to please and profit all, we have consented to occupy a column or two every month, as we formerly did, and we do so because we think the journal will be especially interesting and useful to the members of the church, who have the first claim upon our attention and esteem.

This morning attended the prayer meeting; sorry to find but few present. We had, however, the presence and blessing of our covenant keeping God and Father. We know it is difficult for some of our members to be present at the morning meeting, on account of their having to attend to their worldly avocations very late on the Saturday evening, a practice much to be regretted, but which cannot, in the present state of society, be avoided. We should rejoice to see Saturday marketing entirely abolished, that proper time might be given to prepare for the duties of the day of the Lord.

At half-past ten, a tolerable congregation convened together, in our new church, and I had some liberty in directing their attention to Peter's fall and recovery. Great attention was paid to the word preached, and I trust it fell on good ground, and that it will bring forth much fruit.

At two, we had the committee room well filled, and I enjoyed the meeting more than I have done for many months past. I was particularly profited by the powerful testimony borne by those who had been baptized on the previous

Sabbath. “*Magna est veritas, et prevalebit.*”

At six, directed the attention of the people to the “humiliation of Jesus.” It was good to be in the house of prayer, and I trust many will be able to say, at the close of the service still to be held:

“I have pitched my moving tent  
A day's march nearer home.”

At half-past seven, the congregation repaired to the Hall, and after I had discoursed on “Baptized households,” (and I trust proved that little children were not included in those households,) I retired into the vestry, whilst Bro. Till gave out the following beautiful lines:—

“Humble souls who seek salvation,  
Through the Lamb's redeeming blood,  
Hear the voice of revelation,  
Tread the path that Jesus trod.

Flee to him your only Saviour,  
In his mighty name confide;  
In the whole of your behaviour,  
Own him as your sovereign guide.

Hear the bless'd Redeemer call you,  
Listen to that precious voice;  
Dread no ills than can befall you,  
While you make his ways your choice.

Jesus says, “Let each believer  
Be baptized in my name:”  
He himself in Jordan's river,  
Was immers'd beneath the stream.

Plainly here his footsteps tracing,  
Follow him without delay;  
Gladly his command embracing,  
Lo! your captain leads the way.

View the rite with understanding,  
Jesus' grave before you lies;  
Be interred at his commanding,  
After his example rise.”

At the close of the hymn I went “down into the water” and baptized the Brethren Sabine and Houghton, jun., in the name of the ever blessed Trinity. The first named Bro., little more than twelve months since, was a son of intemperance, but now he is an obedient servant of Christ. Blessed change! How many through the Temperance cause have been thus rescued and saved, eternity alone will disclose. On leaving the water, I briefly addressed the persons present, and closed with prayer. Thus ended another Sabbath day's delightful labour in the great Master's service. I trust the day of real prosperity in the church

is dawning. Hallelujah, the Lord God Omnipotent reigneth!

Monday, Nov. 13th. Rose this morning very little exhausted by the labours of the Sabbath. Had I been a moderate drinker of wine, I should have been feverish and nervous. Nothing helps a minister to get through his work like the *cold water principle*. Would that all our brethren in the ministry, would but try it. And then there is such a felicity arising from setting a good example to the people of this intemperate town. Let certain great men, whilst the wine cup sparkles before them, talk as much as they please about the *disgrace* connected with signing a pledge, we are willing to bear the odium intended to be cast upon us by these remarks. Though these gentlemen think that by taking a pledge to abstain, they would reflect upon their fancied moral firmness and expose themselves to reproach, or at least their very sober principles; still they can take *oaths*, or pledges, when they enter upon offices in *civil society*, sign mortgage deeds, promissory notes, &c. Gentlemen of this school, are not at all afraid of their loyalty and honesty being suspected by taking such pledges. We recommend to such the excellent remarks on the pledge, which we have inserted in another column of this work. When will *educated* men grow *wise*? Our church meeting this afternoon was tolerably attended, but the Temperance meeting was not quite so well attended as last week; this was owing partly to the Anniversary of the Sailors' Institute being held this evening. Brother Gaunt opened the meeting with prayer, and spoke first, the other speakers were myself, Holdstock, and J. S. Withington. Each speaker seemed to profit the meeting, the last named Bro. particularly so. At the close of the meeting I endeavoured to prove that no man, however highly elevated in society, need be ashamed to *sign* our *pledge*. On the whole we had a good meeting and several persons pledged themselves, at the close of the service, to abstain. We particularly recommend to those persons who think it right to smile upon the traffickers in strong drink, the "*Publican's Dream*," inserted in the Poetical department of this magazine.

Tuesday, 14th. This is my natal day. On reviewing the past I stand astonished

at the forbearance of God, but I resolve the whole into the soul inspiring fact that I am redeemed by the blood of Jesus. Through the remainder of my days, I would more than ever cling to the cross:

And when I'm to die,  
Receive me I'll cry,  
For Jesus hath loved me, I cannot tell why?  
But this I can tell,  
He hath loved me so well  
As to lay down his life to redeem me from hell;  
And this I *now* find,  
We two are so join'd,  
He'll not live in glory and leave me behind.

Enjoyed an increased conviction of this truth at the church meeting this evening.

Wednesday, 15th. This morning I took a place on the coach and proceeded through the cold to SPALDING, in Lincolnshire, which I reached after a long ride of twelve hours and a half. Though the atmosphere was exceeding humid and cold, I prosecuted my journey with comparative ease and pleasure. On reaching Spalding I almost stepped from the coach to the platform, and addressed a meeting on the subject of temperance. Several pledges were taken at the close, and one amongst the number was a highly respectable female belonging to the Society of Friends. A collection was also made in behalf of our Temperance Hall. I spent the night under the roof of a Baptist Bro., Mr. W. Kitchen, the respected Secretary of the Temperance Society at Spalding, whose company I greatly enjoyed.

Thursday, 16th. I took a place in a sort of jaunting car, this morning at eight o'clock, and reached HOLBEACH, a town distant from SPALDING, about *eight* miles; we performed the journey in two hours and a half! On reaching Holbeach, I found I should have to wait three hours for the mail. I spent this time at the house of WILKINSON TUBBS, who was some seven years since a noted drunkard and pugilist. He was rescued by the Temperance Society from the misery he had brought upon himself by his drinking and fighting habits, and is now a very useful member of the Wesleyan Society. I was delighted with the company and conversation of this *miracle of grace*. Whilst the friends of Temperance can point to such trophies as

this, they may well afford to bear reproach. How many such characters as Wilkinson Tubbs, have the little drop people been instrumental in bringing home to God? Echo answers, "*How many?*" and truth replies, *not one!*

At half-past one, p. m., I took my place on the coach and reached LYNN, by four o'clock. On entering the town, my attention was attracted by a respectably dressed person who stood waving his hat, and shouting at the top of his voice, "Glad to see you, Sir, glad—very glad you are come;" in this cordial manner do the lovers of our cause welcome its advocates. I was set down at the house of a respectable, intelligent, and pious Wesleyan Lay Minister, Mr. J. Keed, jun., who has been "baptized into Christ,"—whose company, and that of his very intellectual lady, I greatly enjoyed. At five o'clock we went down to the Temperance Hall, a building thirty yards by ten or eleven in size, and found at least 500 persons ready to partake of the "cup that cheers, but not inebriates." I was delighted once more to meet these warm hearted, intelligent friends of our glorious cause. After the tea was over, Mr. Pigott, a very excellent Episcopalian friend, took the chair, and commenced the meeting (after a most solemn and appropriate prayer had been offered by Mr. Bootman, Wesleyan Lay Minister,) by delivering a very neat and impressive address. The Chairman was followed by Mr. W. Gawthorpe, the indefatigable agent of the District. Mr. G. has been toiling in the West Norfolk District, a whole year, and his labour has not been in vain. He gave us a pleasing account of the state of affairs throughout the District, and sat down after delivering a long address, amidst very great applause. I spoke next, and if the warm greetings of a large assembly, combined with an almost breathless attention, is pleasing to a speaker, I had abundant cause for the highest gratification. After I had spoken, Mr. Thomas Allen Smith, of London, delighted us by a very interesting address, in which he proved his fitness for the great work he has so long been engaged in. The meeting closed at a late hour, and the people were generally interested to the close of this most delightful meeting.

Friday, Nov. 17th. During this day, I visited several friends, whose converse I

greatly enjoyed. At five o'clock, we had a second Tea Meeting, about 150 persons sat down. At seven, J. Duke, Esq., of Crimbleham Hall, took the chair, and myself and Mr. T. A. Smith, were the speakers. The attention paid by the numerous audience to the different addresses, and the hallowed enthusiasm which pervaded the assembly, filled me with very grateful feeling. I trust the seed sown will bring forth an abundance of fruit. On leaving the meeting at eleven o'clock, a well-dressed intelligent looking gentleman grasped me by the hand, and claimed me as his Temperance Father, stating with very grateful feelings, that a speech I delivered at the opening of the Hall, last February, won him over to the cause of *perfect sobriety*. Such are the rewards we receive for toiling in this delightful department of the work of the Lord. An hour after the meeting closed, I mounted the mail, and reached Spalding by three a. m.;—my friend, Mr. Kitchen, having provided a bed for me, I got three hours comfortable rest, then mounted the mail again, and reached Hull at half past four p. m. very thankful to God for *journeying mercies*, and desirous to be still more active in this blessed work. O for the zeal, the purity and eloquence of an apostle, that I might scatter light and truth on every hand! I feel "it is mine to labour, but 'tis God's to bless,"—and whatever good may be done by my poor instrumentality, I would always give the honour of all to Him, who alone has a right to it. The good that is done upon the earth, the Lord doeth it himself. On reaching home, I rested an hour or two, and then delivered in our Hall, a lecture on Astronomy, to a deeply attentive audience. Thus closed the labours of another week. Gloria Deo!

Sabbath Day, November 19. Welcome sweet day of rest! May I devote the sacred hours thereof to the work of the sanctuary, in such a spirit as to bring honour to God. Amen.

At half past ten, preached from Heb. xii, 1, 2. I had much liberty, and was enabled to exalt Christ, and sink the sinner in the dust.

At two, I renewed the tickets, and at six our chapel was filled to overflowing. Brother J. S. Withington preached a farewell sermon, he having consented to go out as an itinerant amongst the

Teetotal Wesleyans of Cornwall. This young Brother has been engaged some time past, as a Lay Minister among the Wesleyans, but having taken a somewhat active part in our Temperance meetings, he has been looked upon with a jealous eye by the "heads of houses." Having been applied to by the Cornwall Teetotal Wesleyans, to recommend them a young man for the work of the Ministry, I wrote, and with Brother W.'s sanction, offered his services, which they unhesitatingly accepted. I hope, therefore, the change is providential, and that the Brother sent, will have his way made clear before him. Despite of certain petty attempts, by defacing our placards, &c. we had a good congregation—many Wesleyans were present. Brother Withington's father, who is a blind man, and a Wesleyan lay minister, conducted the devotional part of the service, and it was truly affecting to witness the solemn and pathetic manner in which he commended his son to God. I delivered a charge to my young friend from "Take heed to thyself and to thy doctrine," &c. which was attentively listened to by the numerous auditory. Questions were also proposed to our young friend which he satisfactorily answered. We closed this interesting service by solemnly commending him to the care and guidance of the God of Israel. I almost felt tempted to envy the position in which my young friend stands. To be privileged to labour where many many hundreds are ready to cooperate, is no small blessing. Well, if I am to tread the furrows, with less to aid and encourage me, I must learn to be content. The ways of God are past finding out. Lay me silent in the dust, O my Father, and help me to suffer patiently. Amen!

Monday, 20. Met the class at three, and took tea with several Wesleyan friends, at the house of Mr. John Metcalf. At half past seven attended the Temperance Meeting, and was glad to find a large number of persons assembled together. Mr. Withington, sen. opened the meeting with prayer, and Mr. J. S. Radford presided. Mr. J. Withington, in a very neat speech, described the misery consequent upon Intemperance, avowed his determination to labour in the cause till death, and always to promulge our principles in connection with the truths of the gospel.

He then took his leave of the people in a very affectionate manner, and sat down amidst the loud and repeated applause of the assembly.

Mr. J. Metcalf very eloquently urged the importance and necessity of Total Abstinence from all inebriating fluids, and expressed his determination not to be intimidated by the opposition of any who were in *ecclesiastical* authority over him. He repeated some very powerful remarks on the necessity of little drop drinking being abandoned by professing christians, which had been uttered by the Rev. J. Caughey, the Wesleyan American Revivalist, in Kingston Chapel, on the last Sabbath evening, and concluded a very excellent address by exhorting the people not to delay taking the pledge.

Mr. Withington, sen. next addressed the meeting. He commenced by expressing the feelings of the Father, on parting with his son. That son, he said, was one of eight children, for whose conversion he had long prayed; and having lived to see him brought to God, he willingly parted with him for the sake of that holy work on which he was about to enter; "and though," said the aged speaker, "I may feel as Abram did, when called to give up Isaac, and though it is very probable I may never meet my boy again, I now solemnly give him up to God's work.

"Lo, the knife I boldly take,  
Bind my Isaac to the stake."

It is impossible to describe the effect produced by the blind father, whilst thus parting with a son, who had led him about to preach the gospel, and who was now himself going far away to discharge the onerous duties of the Christian Ministry. The good brother sat down, (after comparing our society to a solid square of military men, having, as he said, the Bible and praying men in the centre,) amidst great applause.

I then rose, and proposed the following resolution—

*That the members of the Christian Temperance Society now present their warm and affectionate thanks to Mr. J. S. Withington, for the ready manner in which he has responded to their call, in speaking and preaching in behalf of the cause, and they would also express their sincere wish that his way may be made*

clear before him, and the blessing of God accompany his future labours.

This motion was seconded by one of our oldest and most consistent members, Brother E. Alcock, and on being put to the meeting, was *unanimously* carried. Mr. Withington, jun. rose amidst the warm plaudits of the meeting, and acknowledged the favour conferred upon him, in a very apposite speech, after which, four persons solemnly received the pledge, repeating it word by word, after the Pastor of the Church, by whom it is generally administered. Prayer was then offered, and this profitable and delightful meeting closed. May our friends live to witness many more such meetings. Amen.

Tuesday, 21st. After writing letters, &c. took the packet, and reached Ferrybridge by eight o'clock, ready for a meeting at Pontefract and Knottingley. Found at the house of my friend, Mr. B. Taylor, a letter from one of the governors of the Friends' School, Ackworth, inviting me to visit them, and make a collection in behalf of our Hall. Promised to do so in about a fortnight. This unsolicited mark of kindness from Ackworth afforded me much pleasure. The Lord reward those who wish to loosen the financial fetters by which we are at present bound. If we could find *forty* persons willing to give, or lend us only *ten* pounds each, all our financial difficulties would for the present terminate. Surely there must be hearts sufficiently interested in the good cause to come to our help, or rather to "the help of the Lord against the mighty." The whole of the premises will be secured to the Christian Church and Temperance Society, and thus the good cause will be carried on, when we are resting in the grave. Who will aid in securing this important point. *Reader, will you?* How much *owest* thou unto my Lord? More, far more than *ten pounds*.

Wednesday, 22. As I am suffering from too much labour in the cause, I feel it my duty this day to enjoy a little rest. Much public speaking, and long journies at this season of the year, exert a very prostrating influence on the body. Whosoever carefully reads this journal will discover that we are not idlers in God's vineyard. Had we ten thousand times the strength of body and mind we possess, we should delight in spending the

whole to promote the happiness of man in connection with the honour of God. When, however, we glance our mind's eye over the past, we have abundant reason to lay down in the dust of self-abasement. Blessed be God for salvation by grace! I feel that

"I'm a debtor to mercy alone,  
And of covenant mercy I'll sing."

Just received a note appointing a meeting at Pontefract, to-morrow evening. In that town I embraced the great principles of Teetotalism, and I trust my visit to a place where I toiled hard and suffered much obloquy, will not be in vain. Lord, if thy presence go with me, good must be done.

Thursday, Nov. 23. Went up to Pontefract. Called in my way thither upon my old friend, Mr. Thompson, whose doors were always open to receive me when I used to publish the gospel in this neighbourhood. Received a hearty welcome, and also a donation for the Church. After visiting my highly respected friends, the Sutcliffes, of Pontefract, I went to Brother Dyson's, in whose large room I addressed a rather small but attentive company, for an hour and a half. The collection made for our Hall, &c. at the close, was, considering the number of persons present, very *liberal*. Pledges were taken at the close. I have not spoken at a meeting with greater liberty for some time past, and some of those who were present expressed themselves very gratefully. May the seed sown speedily vegetate, and bring forth fruit.

Friday, 24. Bade good bye to my Pontefract friends, and returned by noon to Ferrybridge. Promised to lecture at Ackworth on the 5th of December next, and at Pontefract on the 6th, should my life be spared.

This evening, I addressed a large auditory at Knottingley, but as the greater part of the people present were poor, the collection for our Hall was only small. In fact, the people want training, and therefore know not how to be ready for "every good work." They also want an efficient leader. It is, however, after all, a lamentable fact that Teetotalers are generally wanting in *benevolence*, almost every society I visit is in debt.

Saturday, 25. Left my esteemed friends at one o'clock, and reached home by five; delivered a Lecture in the Hall, at

eight. Considering it was Saturday evening, we had a tolerable attendance.

Sabbath, 26. Preached this morning from 2 Cor. viii. 1st, 2nd, and 3rd verses. We had a crowded room at the church meeting at two. In the evening at six, preached to a very good congregation, from 2 Cor. viii. 9, had much liberty in speaking, and have reason to hope my labour was not in vain. This next week I have to labour principally at home. After this week has closed, I purpose visiting Snaith, Ackworth, and many other places to try and collect a little towards the money we have to raise, in order to meet the remainder of the debt owing to the builder of our Hall, &c. I find begging to be hard up hill sort of work. The hearts of all men, however, are in the hands of the Lord, and the silver and the gold are his. I am only kept in motion by hope. God is yet in the midst of our Zion.

Monday, 27. Attended the class meeting at three, and the Temperance meeting at half past seven. Mr. J. S. Radford presided, and Messrs. Lickis and Withington, sen. (Wesleyans) and myself, were the speakers. We had a very good attendance, and several pledges were taken. The attendance at our Temperance weekly Meeting increases.

Tuesday, Nov. 28. Attended a meeting in Waltham-street Chapel, called for the purpose of receiving a deputation from the Scotch Free Church. Sir W. Lowthrop took the chair, and the devotional part of the service was conducted by Messrs. Stratten (Independent) and W. Martin (Wesleyan). The speakers were the Rev. W. Chalmers, Mr. McGill Crichton, and the Rev. — Glass. The speech of the evening was that delivered by Mr. McGill Crichton, who is a fine specimen of what all wealthy laymen ought to be. I was on the whole well pleased with the last named speaker, though my views on Church government did not altogether accord with his. He did not repudiate the adulterous connexion between Church and State, as I expected he would have done. The Church of the Redeemer needs not the support of earthly governments. Christ's kingdom is not of this world. The Church has but one head, and the day is not far distant when that head will be fully acknowledged. The wood, hay and stubble must be destroyed.

Wednesday, 29. We had a tolerable attendance at our evening preaching. I selected for my text—"Who shall declare his generation?" I had considerable liberty in speaking to the people.

Thursday, 30. Delivered an astronomical lecture, to a numerous auditory at eight. After the lecture, met a few faithful and warm-hearted friends to our Church, and arranged for a meeting to prepare for our financial struggle. Had an interview with an excellent friend of our good Church. Though an Episcopalian, he manifested much concern for the perpetuity of our cause. His kindly spirit and friendly advice did me good.

Friday. I was much comforted at our prayer meeting.

Sabbath, December 3. We had an increased attendance at half past ten. I preached with much liberty from "There is a friend that sticketh closer than a brother." Many present seemed to drink in the word as a thirsty land drinketh in the descending showers. Not unto us, O Lord, not unto us, but unto thy name be all the glory."

At half past two, administered the Lord's Supper to a goodly number of communicants.

At six, we had a large and highly respectable audience, who paid the greatest attention to the word preached. The subject chosen was "Christ, the light and glory of his Church." Rev. xii, 1. The Rev. R. G. Mason, from Edinbro', delivered a short address after the sermon. At eight, addressed a numerous auditory in the Hall, on the subject of Baptism, after which, two female members of the Church were buried with Christ in baptism. I was graciously assisted through the whole of these services, and trust the Lord accompanied his word, and made his ordinance a blessing to many. On the whole, this has been one of the happiest Sabbaths I have spent in our new Church. The time to favour our Zion appears to be drawing nigh. We have let more sittings this quarter, than we have ever let since we were formed into a Church, and we certainly never had so many intelligent hearers. Prejudice seems to be giving way, and the truth is finding its way to many hearts. Gloria Deo! Amen.

Monday, Dec. 4. Left home by the early train, and reached Ferrybridge by

nine o'clock. I forgot to mention, that I preached on last Thursday evening to the poor inmates of our workhouse, who filled the place, and listened to a long sermon with breathless attention. The poor have the gospel preached unto them. My design in visiting Ferrybridge this day, was to obtain a little rest, after the wasting toil of the Sabbath. I had, however, hardly got there, before I found the friends wished me to preach to them; and as I always desire to enter in at every open door, I durst not refuse. At half past seven, I preached to an attentive company of old friends, in the Wesleyan Chapel. I felt at home in a place where I have many times declared the word of life. The singing was delightful, and the whole service appeared to profit the people. "As iron sharpeneth iron, so doth the countenance of a man his friends."

Tuesday, 5. Rose with the financial concerns of the Hall and Chapel on my mind. When shall I be delivered from that intolerable burden? O Lord, arise, help and deliver me for thy name's sake! Accompanied Mr. Charlesworth to Ackworth. Staid with my old Wesleyan friend, Mr. Fairburn, at whose house I used to abide when I was in this circuit. Found him as warm-hearted as ever. —Addressed a meeting in the Public Rooms at seven. The night was very stormy, but notwithstanding this we had a tolerable audience. Made a collection for our Hall, &c.

Wednesday, December 6. Several friends (Wesleyans) met me at the house of Mr. Fairburn, at six in the morning. We spent an hour together in prayer. At eight this evening I addressed a meeting at Pontefract, and four persons took the pledge. Several Ferrybridge friends being at the meeting, I went down to the Pottery after the meeting closed.

Thursday, 7th. Suffering very severely from obstructed perspiration, and too much labour. The sudden alternations of heat and cold during the past week, have done me much physical injury. Too indisposed to return home,—being, however, among the kindest friends I have out of Hull, I resolved, though I felt a wish to get home, to remain till the morrow. My indisposition of body seems to increase the pressure of those burdens which weigh so heavily upon

my mind, but I am not without the comfort the Lord beareth towards his chosen.

"His love in time past forbids me to think  
He'll leave me at last in sorrow to sink;  
Each glad Ebenezer I have in review  
Confirms his good pleasure to bring me safe  
through."

Friday, 8th. My cold being no better, I have resolved not to expose myself to danger by returning home on the railway,—all being well, I shall take the packet to-morrow morning. I need both rest of body and mind. The anxiety I have so long felt in consequence of the Chapel building, added to excessive efforts in the pulpit and on the platform, has quite prostrated my strength. Another six months anxiety and toil similar to the last, would be almost more than I could sustain. O for more faith in the fidelity of a covenant-keeping God!

Saturday, 9. "Half a wreck by tempests driven, still my shattered bark survives," and therefore, through the tender mercy of God, I reached home in safety.

Sabbath Day, 10. This morning I preached to a very good congregation, from Psalm lxi, 2. At two, we had a very goodly number at the Church meeting,—and at six, though many of the Free Church of Scotland Ministers were in the town, our congregation was excellent. I enjoyed much freedom in speaking from Philip. i, 5th verse. This has been a good day—a day of rest and consolation.

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BRIEF REPLY TO THE OBJECTION,
"BUT CHRIST WAS NOT AN ABSTAINER."

By the Rev. W. H. Turner, Vicar of Baneall.

"I am well aware of the specious objection which has been raised, that as drunkenness was a sin known at the time of our Saviour's incarnation, and he set no example of total abstinence, that consequently his example is against us: nay more, that if it is now insisted on as a point of christian obligation, it would be imparting to Christ and his Apostles a failure in their duty.

"In meeting this objection, I do not wish to dwell upon the fact, that the

wines in Judea, were widely different from the intoxicating liquors now causing so much sin and misery in our land. I merely ask those who thus argue in consequence of Christ's having used wine, whether it can be doubted, that in many changes of human society, circumstances may not arise which might make what is a most innocent habit at one period, a very dangerous, inexpedient, and sinful one at another? It was never intended that Christ's example in things indifferent, (or not in themselves sinful), should be thus applied, it is the spirit rather than the letter of it we must use. His example, in the letter, applies only to the age in which he lived; in its spirit, to every situation in which man can be placed in this, the period of his earthly trial. Now, drunkenness in Judea, was not the great stumbling block to the gospel, as it is at this moment in England, it was a sin, there, comparatively little known, whilst here it is a leading, besetting, and almost overwhelming sin.

"But it will not be denied, I think, that the Apostle Paul, must have known the mind, as well as what had been the practice of his Divine Master; and do we find him urging that because Christ ate or drank any particular article, that he had therefore a right to use it under all circumstances, or, that it might not even be sinful in him to do so? Quite the reverse; whilst regarding such things as neither good nor evil, in themselves, he is guarded by the effect which his using them may produce, on the eternal interests of his fellow men. And such is the application we make of the Saviour's conduct, believing that we cannot have a better judge, or a more experienced commentator on all his actions than St. Paul.

"The great principle which our Saviour gives us, and which his whole example enforces, as to our conduct towards our fellow creatures, is to love them as ourselves. To bring his example in things indifferent, so as in any way to militate against this principle, must be wrong."

Reply to the Objection, "Teetotalism a low Practice, and only adopted by the Vulgar.—By Mrs. Ellis.

"When I hear this objection brought forward, I often wonder, as in the case

of absurdity, what could be more *low* than the drinking practices of our country. It is true that in these, at least in their excess, the delicate and respectable part of the community do not immediately join; but the miserable and degrading practices themselves are evident to us, almost at every step, in walking the streets of our large towns; while often in the summer evening's ramble, those village sounds which poetry has ever loved to describe, are broken into discord by the mingling of insane laughter, and anger even more insane."

Now, one surely would have thought, on the first view of the case, that a delicate minded christian lady, for instance would, even on the ground of *vulgarity*, have chosen to regale herself with the same kind of stimulus, which she knew to have produced these *low*, rude revels, and these inhuman sounds. But truly the science of refinement is a mysterious and profound one, and it needs the schooling of a life time to teach a common mind, how total abstinence from every thing that can intoxicate, is essentially more *low*, than to give our countenance, by the influence of habit, to that very practice which is associated with more vulgarity than *any other* now existing amongst mankind.

But, granting the reasonableness of throwing the stigma of *vulgarity* on the side of abstinence, there is a material difference between joining with the low for the purpose of raising their moral character and joining them in the use of that which must necessarily make them lower still. The most fastidious of christian ladies would scarcely hesitate to enter a village church because a greater proportion of the congregation there consisted of the poor. No, she would rather welcome and encourage their attendance as a means of rendering them more enlightened, and consequently more refined; and if in the one case we believe that the influence of religion will effect this change, in the other we have reason to believe that the influence of total abstinence will at least effect a moral and physical amendment."—We commend the foregoing excellent remarks to all those who think teetotalism to be—"well enough for the vulgar," and would just remind them that it is their duty to set the vulgar an example worthy of imitation.—ED.

GOOD NEWS FROM A FAR COUNTRY.

The following piece of cheering intelligence from Hobart Town, will afford much pleasure to the members of the Church. One of our brethren, Brother Darley, who lived in union with us for several years, is now there. We commend him to the prayers of the people he dearly loved.—ED.

HOBART TOWN.

"I am pleased to be able to inform thee that a total abstinence society has been founded here, rather more than twelve months, and though carried forward amidst great opposition, it is gaining ground; there are about 200 members, some of whom were a terror to their families, but now may be seen in their right minds, doing what they can for the support of their offspring. At Launceston (the town at the north side of this island) a similar society has been founded, but antecedent to the one here; there, I think, they number more than 1000 members. I believe that there are teetotal societies in all these colonies, but I have not heard of the success of any equal to those of Sydney and at Launceston. It will be a happy thing when strong drink is banished altogether from the land."

Poetry.

THE PUBLICAN'S DREAM.

A grog-seller sat by his bar-room fire,
With his feet as high as his head, and higher—
Watching the smoke, as he puffed it out
That in spiral columns curled about,
Veiling his face with its fleecy fold,
As lazily up from his lips it rolled,
While a doubtful scent, and a twilight gloom
Were slowly gathering to fill the room.

To their drunken slumbers, one by one,
Foolish and fuddled, his friends had gone,
To wake in the morn to the drunkard's pain,
With a blood-shot eye and a whirling brain.
Drowsily rang the watchman's cry—
"Past two o'clock and a cloudy sky!"
Yet the host sat wakened still, and shook
His head, and winked with a knowing look.

"Ho! ho!" said he, with a chuckling tone,
"I know the way the thing is done—
Twice five are ten,—and another V,
Twice ones, two twos, and a ragged three,
Make twenty-four for my well filled fob,—
He! he! 'tis a *rayther* good night's job!
The fools have guzzled my brandy and wine,—
Much good may it do them,—*the cash is mine!*"

And he winked again with a knowing look,
And from his cigar the ashes he shook,—
"He! he! the younkens are in my net,—
I have them safe, and I'll fleece them yet;
I here's Brown,—what a jolly dog is he,—
And he swells the way that I like to see:
Let him dash for awhile at this reckless rate,
And his farm is mine as sure as fate.

I've a mortgage now on Tompkin's lot,—
What a fool he was to become a sot!
But it's luck to me,—in a month or so
I shall foreclose, and the scamp must go.
Zounds! won't his wife have a 'taking on,'
When she learns that his house and his lot are gone?
How she will blubber and sob and sigh,—
But business is business, and what care I?

And Gibson has murdered his child, they say;
He was drunk as a fool here yesterday!
And I gave him a hint as I went to fill
His jug,—but the brute *would* have his will.
And the folks blame *me*,—why bless their gizzards!
If I did'n't sell, he would go to Izzard's!
I've a right to engage in a lawful trade,
And take my chance where there's cash to be made.

If men get drunk, and go home to turn
Their wives out doors 'tis their own concern,—
But I hate to have women come to me
With their tweedle-dum and their tweedle dee,
With their swollen eyes and their haggard looks,
And their speeches learned from the temperance
books;
With their pale, lean children,—the whimpering
fools!

Why can't they get to the public schools?

Let the hussies mind their own affairs,
For never have I interfered with theirs,—
I will turn no customer away
Who is willing to buy, and able to pay;
For business is business,—he! he! he!
And he rubbed his hands in his chuckling glee,—
"Many a lark I have caught in my net,—
I have them safe,—I will fleece them yet!"

"He! he—he! he!" 'Twas an echoed sound,—
Amazed the grog-seller looked around;
This side and that, through the smoke peered he,
But nought but the chairs could the grog-seller see.
"Ho! ho!—he! he!"—with a guttural note:
It seemed to come from an iron throat,—
And his knees, they shook, and his hair 'gan rise,
And he opened his mouth and strained his eyes.

And lo! in a corner dark and dim,
Stood an uncouth form, with aspect grim,—
From his grisly head, through his snaky hair,
Sprouted, of hard rough horns, a pair,—
And redly, his shaggy brows below,
Like sulphurous flame did his small eyes glow,—
And his lips were curled with a sinister smile,
And the smoke belched forth from his mouth the
while.

Folded and buttoned around his breast,
Was a quaint and silvery-gleaming vest,
Asbestos it seemed,—but we only guess
Why he should fancy so cold a dress,—
Breeches he wore of an amber hue,
From the rear of which, a tail peeped through ;
His feet were shaped like a bullock's hoof,
And the boots he wore were caloric proof.

In his hand he bore,—if a hand it was,
Whose fingers were shaped like a vulture's claws,—
A three-tined fork, and its prongs so dull,
Through the sockets were thrust of a grinning skull,
Like a sceptre he waved it to and fro,
As he softly chuckled " ha ! ha !—ho ! ho !"
And all the while were his eyes, that burned
Like sulphurous flames, on the grog-seller turned !

And how did *he* feel beneath that look ?
Why, his jaw fell down, and he shivered and shook,
And quivered and quaked in every limb,
As an ague-fit had hold of him !
And his eyes, to the monster grim were glued,
And his tongue was as stiff as a billet of wood.
But the fiend laughed on,—“ ho ! ho !—he ! he !”
And swished his tail in his quiet glee.

“ Why, what do you fear, my friend ?” he said,
And nodded the horns of his grisly head,—
“ You're an ally of mine, and I love you well !
In a very warm country that men call Hell,
I hold my court,—and I'm proud to say,
I have not a faithfuller fiend to pay
Than you, dear Sir, for a work of evil,—
Mayhap you don't know me ? I'm called the Devil !”

Like a galvanized corpse, so pale and wan,
Upstart, instant, that horror-struck man,—
And he turned up the whites of his goggle eyes,
With a look half terror and half surprise,
And his tongue was loosed,—but his words were few,—
“ The devil ?—you don't—” “ Yes, faith ! I do !”
Interrupted Old Nick,—“ and here's the proofs,—
Just twig my tail, and my horns and hoofs !

“ Having come from warmer climes below,
To chat with a friend an hour or so,
And the night being somewhat chill, I think
You might ask an old fellow to take a drink !
Now let it be strong,—the clear, pure stuff,—
Sweetened with brimstone,—a quart is enough,—
Stir up the mess in an iron cup,
And heat by the fire till it bubbles up !”

As the devil bade, so the grog-seller did,
Filling a flagon with gin to the lid,—
And when it boiled and bubbled o'er,
The fiery draught to his guest he bore.
Nick in a jiffy the liquor did quaff,
And thanked his host with a guttural laugh,—
But faint and few were the smiles, I ween,
That on the grog-seller's face were seen

For a mortal fear was on him then,
And he deemed that the ways of living men
He would tread no more,—that his hour had come,
And his Master too, to call him home !
Thought went back to the darkened past,
And shrieks were heard on the wintry blast,
And gliding before him, pale and dim,
Were gibbering fiends and spectres grim !

“ Ho ! ho !” said Nick, “ 'tis a welcome cold,
You give to a friend so true and old,
Who has been for years in your employ,
Running about like an errand boy.
But we'll not fall out, for I clearly see
You are rather afraid ('tis strange !) of me.
Do you think I've come for you ? never fear ;
You can't be spared for a long while here !

“ There are hearts to break, there are souls to win
From the ways of peace, to the paths of sin,
There are homes to be rendered desolate ;
There is trusting love to be changed to hate ;
There are hands that murder must crimson red ;
There are hopes to crush ; there is blight to be shed
Over the young and the pure and fair,
Till their lives are crushed by the fiend Despair !

“ This is the work you have done so well,
Cursing the earth and peopling hell,
Quenching the light on the inner shrine
Of the human soul, till you make it mine !
Want and Sorrow, Disease and Shame,
And crimes that even I shudder to name,
Dance and howl in their hellish glee,
Around the spirits you've marked for me !

“ Oh, selling of grog is a good device,
To make a hell of Paradise !
Wherever may roll the fiery flood,
It is swollen with tears, it is stained with blood ;
And the voice that was heard ere while in prayer,
With its muttered curses stirs the air,
And the hand that shielded a wife from ill,
In its drunken wrath is raised to kill !

“ Hold on your course, you are filling up,
With the wine of the wrath of God, your cup ;
And the fiends exult in their homes below,
As you deepen the pangs of human woe !
Long will it be, if I have my way,
Ere the night of death shall close your day,
For, to pamper your lust for the glittering pelf,
You rival in mischief the Devil himself !”

Nor more said the fiend, for, clear and high,
Rung out on the air, the watchman's cry ;
With a choking sob, and a half-formed scream,
The grog-seller waked,—it was all a dream !
His grisly guest with his horns had flown ;
The lamp was out, and the fire was gone,
And sad and silent, his bed he sought,
And long of the wondrous vision thought !

THE CHRISTIAN TEMPERANCE
AND
PORT OF HULL MARINERS' MAGAZINE,
FOR THE
PROMOTION OF EVANGELICAL RELIGION,
AND
The Principles of True Temperance.

No. 12.

DECEMBER, 1843.

Vol. II.

"WE ADVOCATE THE RELIGIOUS BEARINGS OF THE TEMPERANCE REFORMATION, BEING FULLY CONVINCED THAT TEMPERANCE SHINES BRIGHTEST, AND IS IN THE SAFEST KEEPING, WHEN ASSOCIATED WITH RELIGION."

CHRISTIAN RETROSPECT, &c.

FOR 1843.

By the time this number gets into the hands of our readers, the year 1843 will have passed away; we cannot therefore do better than occupy a page or two in "talking with our past hours." It is customary with Editors, when they prepare matter for the December number of a periodical, to write a formal preface; we shall not, however, this year follow in the wake of our contemporary labourers, but shall content ourselves with a few observations on our past efforts in the paper we are about to write.

During the past year, whenever we have been engaged in our editorial toil, we have been influenced by a desire to please and profit our readers, and we hope our exertions have not been altogether in vain. To many of our Correspondents we feel deeply indebted, but to none more than our Correspondent *Theta*, who has enriched our Miscellany with a series of valuable and interesting papers. Such a pen as he wields should not be long dry, and therefore we hope, should we resume our gratuitous efforts the next year, he will also resume his.

Our Magazine having only a local circulation, has been a *losing* concern from the period of its establishment, and we see little probability of its being continued unless our number of subscribers should greatly increase. We hope, therefore, every person connected with the Hull Christian Temperance Society, will make every effort to secure its continuance, by trying to induce their friends to put down their names as subscribers for the coming year. The past year has been to us one of great toil, and wasting anxiety. Since we wrote the prospectus for 1843, we have been engaged in the erection of a commodious Temperance Hall, and a beautiful Chapel, the cares and anxiety connected with which, have almost prevented us from paying that attention to the Magazine which we could have wished; if, however, our readers knew all we have had to struggle with, they would be surprised that the duties connected with our office as Editor, had been at all fulfilled. Had it not been for Divine assistance, long ere this, we should have retired from the field; but the cause is the Lord's, and therefore we dare not lay down the weapons of our warfare. Let every member resolve to do his best, and then long as we can use our pen we shall be ready to advocate and defend, to the utmost of our ability, the good cause of true and scriptural temperance.

The year which has rolled away has witnessed a large accession to the Friends of Temperance, in different parts of the world. In our own beloved Island the cause has steadily progressed, and among the various agents employed no one has been so successful as the very highly respected THEOBALD MATHEW, who has acquired a name which will never perish, so long as feeling hearts are to be found.

We confess that we have been perfectly astounded with the brilliant success that has marked his philanthropic exertions. By his instrumentality thousands of sad hearts have been gladdened, and homes once desolate converted into abodes of peace and tranquillity. Differing as we do with him in religious sentiment, we should hate ourselves if we could not rejoice in his success. God has a right to make choice of his own instruments, and "therein we do rejoice, and will rejoice."

Whilst our venerated fellow-labourer has been gathering thousands to our standard, we have, thanks to Divine Providence, neither run in vain, nor laboured in vain. Our weekly meetings have been on the whole well attended, and at every meeting we have had the unspeakable pleasure of administering the pledge. For several weeks past, four or five persons, and sometimes more, have at each meeting joined our ranks; and several of these have become regular attendants at the house of prayer. "This is the Lord's doing, and it is marvellous in our eyes." "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

We have also to congratulate many of our readers on account of the increase of our congregation. Never since our Church was formed have we been favoured with a more attentive, numerous, and intelligent auditory. The great doctrine of salvation by grace, and grace alone, has found its way to the hearts of the people, and much divine influence has accompanied the promulgation of truth. It is true we have had no animal excitement, no false fires have glared within our sanctuary—the "noisy burst of selfish joy" has not been heard, but we have had what is far better, the *calming, hallowing* presence of our covenant keeping God. The ordinances of the Lord's house have been solemnly and reverently observed, and the song of praise has ascended acceptably to God. Some of our hearers may have wondered why so little has been said from the pulpit lately on the subject of Intemperance. The reason, however, for comparative silence will be obvious, when we state, that we have now a Hall appropriated to that important part of our Master's work. Though we are comparatively silent on the subject of true temperance, it is not because our hearts are less interested in the progress of those great principles which we have steadily advocated through sunshine and storm,—our silence is only caused by the reason above stated.

Whether we shall be able to continue our publication we cannot definitely state, it depends entirely upon the number of subscribers we may procure between this and the last Monday in January, 1844.

We therefore urge upon the Committee, and our Members generally, an active canvass for subscribers. Let every one do his best, and we doubt not we shall be able to resume our work in the coming year. Let the good already effected stimulate to exertion. We have every reason to "thank God and take courage." Every week has witnessed, during several months past, accessions to our number of members. Our meetings are becoming large, attentive, and effective. The God of temperance smiles upon our labours, and the intelligences of Heaven rejoice over our success. Let "*onward*" be our watchword, and the end of all our labours the glory of the Lord. There is much land to be possessed, and we are well able to overcome. And now let us render unto Almighty God the homage of grateful hearts, for the success with which he has crowned our past efforts, and let us with increasing earnestness and affection urge upon every one, whether old or young, by the mercies of God, to lay aside a practice which is injurious both to the body and mind; which is a clog to devotion, a hindrance to growth in grace, and an insuperable barrier in the way of the chariot of salvation.

Wishing our readers every blessing, and life for evermore, we for the present bid them FAREWELL.—EDITOR.

NOTES ON TEXTS OF SCRIPTURE.—No. VII.

ROM. XIV. 21. (1 COR. VIII. 13.)

The first passage to be examined in this article is one on which very much has been written. It has been largely insisted on by temperance writers, in consequence of the foundation it furnishes for what is called *Christian expediency*, as an argument in favour of the principle of abstinence from intoxicating drinks. "It is good," says the Apostle, "neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21. A few observations regarding the circumstances of the church at Rome, to which this statement refers, may help us to a correct interpretation of it.

It has been supposed by some that the same circumstances are here referred to as in 1 Cor. viii. ; but the language of this latter passage is much more definite, and there is nothing in the former passage to make it certain that the reference is the same. There is, therefore, room for diversity of opinion on this point. There may be a reference to meat offered to idols, but there is no necessity for supposing that there is ; and something more than such a reference is necessary to be understood in order to an explanation of some of the language used ; as, for instance, at the 5th verse of this chapter, where the Jewish holydays are mentioned. The Apostle's observations were intended to instruct the Christian Gentile converts regarding the manner in which they should treat their brethren from amongst the Jews, who retained certain prejudices in favour of the ceremonial law. They were to respect the conscientious scruples of their Jewish brethren, and to guard against wounding their feelings. "It is good neither to eat flesh, nor to drink wine," &c. The expression, "it is good," is here evidently to be understood in a moral sense. Professor HODGE (*Com. in loco*) expresses the sense well thus:—"Abstaining from flesh, wine, or any thing else which is injurious to our brethren, is right, that is, *morally obligatory*." It is opposed to the expression, v. 20, "it is evil," which denotes that which is *morally wrong*. "It is right not to eat flesh." Many commentators suppose that this refers to the flesh of animals which had been slain in idolatrous sacrifices, part of which was often exposed for sale in the market, and which the Jews refused to purchase, from their extreme detestation of idolatry. This affords a good enough illustration of the text. Apart from this, however, a Jew had reasons for abstaining from flesh which had been prepared by a heathen. A Jew, when in a heathen country, abstains from flesh, "because [as Dr. A. CLARKE observes, *Com. on Rom. xiv. 2,*] he cannot tell whether the flesh which is sold in the market may be of a *clean* or *unclean* beast; whether it may not have been offered to an idol; or whether the *blood* may have been taken properly from it." "By the law," says KITTO, in his *Cyclopædia of Biblical Literature*, art. *ABSTINENCE*, "abstinence from blood was confirmed, and the use of the flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or uncertain that they were, duly exsanguinated (*Exod. xxii. 31* : *Deut. xiv. 21*)." We are not to suppose that the Jews at Rome abstained entirely from flesh, but merely that they avoided it when liable to any of the objections now specified. "Is it likely that the great body of the Jews living at Rome went entirely without meat, merely because they could not eat that which was sold in the heathen shambles? Doubtless they had their own butchers at Rome, as they have now in London, although their only objection to the meat of our butchers is, that they consider it improperly slaughtered."—(*Pictorial Bible* : note on Rom. xiv. 2.) So much for the abstinence from flesh enjoined by the Apostle.

It is remarkable that almost all commentators have entirely overlooked the mention of *wine* in this text. The generic term (*oinos*) is here used. Professor HODGE says,—"The ground on which some of the early Christians thought it incumbent on them to abstain from wine, was not any general ascetic principle, but because they feared they might be led to use wine which had been offered to the gods: to which they had the same objection as to meat which had been presented in sacrifice." This limits the reference of the text to that which is offered in

sacrifice to idols. Dr. MACKNIGHT's remark on the 17th verse of this chapter may, however, be regarded as better indicating the reference here. "Perhaps [says he] some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure." The Apostle here lays down a general principle for the guidance of Christian conduct, containing an extension of that laid down by him in the first epistle to the Corinthians. There is reason to believe, and it is generally admitted, that the first epistle to the Corinthians was written about a year prior to that to the Romans; and this circumstance in part accounts for the extension of the principle we have referred to. It was an important rule of conduct, and the Apostle did not wish it *limited* to the circumstances of the Corinthian Church, to which it was *first* applied. The wine here mentioned, we presume, was *harmless*, and proper to be used by the individual in ordinary circumstances; but it is *prohibited on the ground of the injury which his use of it might inflict on others*. It is necessary that this remark be borne in mind when the principle is applied to the use of intoxicating drinks; for they are not adapted to the nourishment of the body, and their habitual use, however moderate, necessarily injures the physical system. In reference to our intoxicating wines, Dr. E. JOHNSON (*Life, Health, and Disease*, p. 268,) justly remarks,—“If wine be productive of good, what is the nature and kind of that good? Does it nourish the body? It does not, for the life of no animal can be supported by it.” *We*, then, have a stronger argument for abstinence from intoxicating wine than the Apostle uses for abstinence from that which is harmless and nutritive. The articles he mentions as proper to be abstained from in certain circumstances, are such as the God of nature has provided for us, and has adapted to impart firmness and vigour to the constitution of laborious and active men. “Who now (after the light that of late years has been thrown upon the subject) will venture to make as high claims as these for intoxicating liquors? Has God provided them? No; but they are the result of man's contrivance, the product of all-inventing art. Has God made our nature so as to be invigorated and nourished by them? Just the contrary: nature abhors them; our physical system spontaneously treats them as poison. Has he [sanctioned] the habitual use of *strong drink* in his word? Just the contrary. What apology, then, can be made for the use of it? Will it be said that none but weak brethren are offended by it? Even this is not true; but if it were, it would be nothing to the purpose. The Apostle decided against the use of meat, and of wine, (Rom. xiv. 21) *even when only weak brethren were offended*. If, now, a thing in itself natural, and lawful, and useful, (although not absolutely necessary,) is to be refrained from when weak brethren will be offended, and Christ and the church are sinned against (1 Cor. viii. 11) in case this be not done; then what can we say of him who will not refrain from what is mischievous, and against the welfare of our natures, when he knows that not only some weaker brethren may be offended, but that a multitude of those who are conspicuous in the church for talent and piety, will be offended? How can we say otherwise than that *he sins against Christ and his church*? We cannot; there is no alternative left. The case is too plain to need any further illustration.”—(Professor STUART's *Essay*, p. 35, Glasg. ed., 1831.) These sentiments of Dr. STUART were expressed by him more than ten years ago, but they are considerably in advance of those at present entertained by many of the advocates of what is called the *principle of expediency*.

Flesh and wine are particularly specified in our text, but the principle of abstinence is not intended to apply exclusively to them. Hence it is added,—“Nor any thing whereby thy brother stumbleth.” The language is elliptical, and the ellipsis may be thus supplied,—“*nor to eat or drink any thing*,” or, more briefly, “*nor to do any thing*.” Three words are employed by the Apostle to indicate the extent to which this principle ought to be carried. They are similar in signification, but that which is specially appropriate to each is easily discriminated. The first (*proskoptei*) literally signifies to *strike against*: hence to dash one's foot against something, and be slightly injured. The second (*skandalizetai*) is a stronger word, signifying to *cause to fall*, as into a snare or trap. The third (*asthenei*) expresses the result of

the two former; namely, being weakened by a fall. The verse may be rendered thus,—“It is good neither to eat flesh, nor to drink wine, nor to do any thing by which thy brother stumbleth, or is caused to fall, or is weakened.” Dr. MAC-KNIGHT’S explanation of the reference of the concluding words, is excellent. He says,—“The first of these words is used to express the case of a person who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one who, through temptation, actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatizing.”

Our readers are now in possession of what we believe to be the true sense of this text. They are, therefore, able to judge how far it is available as an argument in favour of the principle of abstinence from intoxicating drinks. It may be useful to some; but many begin to question its perfect applicability. To those who think that, apart from the danger of excess, personally, or in the case of others, there is no impropriety in the habitual use of such drinks, it may, and if duly considered will, serve as a motive for abstinence. Those, however, who deem their use as a beverage altogether improper, and that the repugnance to them which the Author of our existence has implanted in our natures is a clear intimation that he never designed them to be so used, will have a reason for abstinence, in all circumstances, which he who wishes to regulate his conduct by the Divine Will cannot overlook. If our principles are acted on, it is of little importance from what motive such action proceeds. We, therefore, blame not those who occupy the low ground of expediency, unless when they render themselves culpable, after shutting their own eyes against the light on this subject, by branding with opprobrious names those who deem it their duty to abstain in all circumstances, and endeavour to bring others up to this point.

It may be proper to notice, briefly, the passage repeatedly referred to in the course of the preceding observations: (1 Cor. viii. 13.)—“If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” We have already explained the term rendered here *make to offend*, in the sense of *causing to fall into sin*. It is plain from the first verse of this chapter that the Apostle is here speaking of “things offered unto idols.” The Apostle’s language is so definite that we can scarcely mistake the circumstances to which he alludes. HORNE, in his Introduction, (Vol. III. pp. 353, 354,) has given a brief, but satisfactory, explanation of these circumstances. He says,—“After the usual portions of the victims had been burnt on the altar, or given to the officiating priests, the remainder was either exposed by the owner for sale in the market, or became the occasion of giving a feast to his friends, either in the temple or at his own house. Meat of this description, (termed *eidolothuta*) or meats offered to idols, in Acts xv. 29, was an abomination to the Jews; who held that not only those who partook of such entertainments, but also those who purchased such meat in the market, subjected themselves to the pollution of idolatry. The Apostle JAMES, therefore, recommends that the Gentile Christians should abstain from all meats of this kind, out of respect to this prejudice of Jewish Christians; and hence he calls these meats (*alisgeemata*), pollution of idols; that is, meats polluted in consequence of their being sacrificed unto idols. (Acts xv. 20.; compare also 1 Cor. viii. 1, 4, 7, 10., x. 19, 28.) It appears from Judg. ix. 27, that feasting after sacrifice in the temples of idols was not unknown to the Shechemites” We repeat an observation made on the previous passage, that the meat here referred to was proper to be used as an article of diet—a remark which cannot with truth be made of intoxicating drink.

The passages now examined are frequently used in reference to what is called the *Communion Question*. We have no objection to such an application of the Apostle’s general principle, but it must be admitted that such a use of it differs very considerably from his. We may suggest a case for illustration. Suppose that in reference to an individual reclaimed from intemperance, and admitted into the fellowship of the church, it was found that the use of intoxicated wine in the

Eucharist revived his appetite for strong drink, and threatened to cause his fall—would it not be plainly the duty of such a church to remove the stumbling-block from this brother, by adopting unfermented wine for the Eucharist? There could scarcely exist a doubt on this point. Such a case *has* occurred. We quote from a letter of the Rev. JOHN FROST, in *The Enquirer*, an American periodical, conducted by E. C. DELAVAN, Esq.:—"I administered the sacrament of the Lord's Supper the last Sabbath, to the Congregational Church at Westmoreland. I was gratified to find, when I partook of the cup, that its contents were unfermented wine, made from the raisin or dried grape. I was expressing my gratification to a member of the church, after service, and inquired how long it was that they had used unfermented wine. The reply was, about two years; and that one thing which led to this change was, that one of the members, a young man by the name of Thomas Norris, who, before uniting with the church, was addicted to an intemperate use of strong drink, was soon, after partaking of alcoholic wine at the communion, overtaken with his besetting sin. He made a confession to the church, and stated that the wine at the communion-table excited his appetite, and was the occasion of his fall. The question was discussed in the church, whether they ought not to introduce unfermented wine. Several opposed, but a majority were in favour of it. I saw, in the evening, the father-in-law of this young man, Dr. Sheroll, and stated what I was told respecting his son-in-law, and he confirmed the same. This young man belonged to one of the most respectable families in the place."—(*Eng.* p. 42.) A number of other similar cases are cited in MEARNS'S "Brief Illustration of the Evidence in favour of the Use of Unintoxicated Wine in the Lord's Supper" (§ 17).

A general principle admits of application in a variety of circumstances. In the present article we have shown how the principle stated in the passages considered, is capable of application to the temperance question, or that branch of it which relates to the Lord's Supper. The subject admits of much fuller illustration; but, having indicated the method of conducting it, our readers may easily apply it more extensively for themselves. The Apostle's principle is of course susceptible of application to many other subjects not falling within our province. THETA.

THE CORN-LAWS.

There are two distinct Corn-Laws now sought to be repealed—one by the Politicians; the other by the Teetotalers. The Politicians affirm that the law which they want repealing was enacted by the power of INTEREST; the Teetotalers assert that the other is upheld by the force of FASHION and the tyranny of APPETITE. This latter law they declare to be worse than the former; inasmuch as the law which destroys grain and converts it from solid food into liquid poison and "distilled perdition," must be more absolutely wicked than a law which merely limits the distribution of that food within a district or a nation. Further, they affirm that the means for the destruction of this greater evil are not only cheaper, but more completely within reach and command. The methods for the repeal of the parliamentary law are individually expensive, annoying,

and uncertain; but for the abolition of the self-made law, every consumer of intoxicating drink—in other words, every destroyer of grain—is already in possession of the free franchise. The people, here, are their own law makers, and their own Parliament, constituted by universal suffrage. If duty, therefore, be in proportion to responsibility, and responsibility to means, how imperative the call for the abolition of this Corn-Law!

Reader! do you wish for any proof of the superiority of the POLITICAL ECONOMY of Teetotalers over that of the mere party Politician?—look at the results of teetotalism in Ireland—results which challenge the admiration of the civilized world! Given the alternative, that ENGLAND should in this respect rival Ireland, and free herself from the DRINKING SYSTEM, and all its sad concomitants and consequences, social, economical, and political—or merely

from the LEGAL CORN-LAW—which would the enlightened Patriot and the pure Philantropist prefer? In merely an industrial and present aspect, they might be equal; but in varied, valuable, and enduring consequences, how infinitely more comprehensive and superior would be the alternative of universal sobriety!

But what is the actual relative position of the two questions, as regards their reception by the public and the press? Alas! it displays, but too correctly, how easy it is to excite and arouse the public mind on a question of less moment, but of a more conventional aspect, than on behalf of grander and Catholic objects! The whole energies of a mighty press shall be wielded to advance a lesser good, while it remains apathetic or hostile to the progress of a loftier principle and a sublimer cause: in one night £12,000 shall be raised to compass a remote and limited object; but will £10,000 be subscribed throughout the whole of wealthy England to promote the nobler principle—the moral and social, and political effects of which will be felt not only now, but throughout all time, forming the only safe and certain basis of national institution, character, and greatness—and to consummate an aim which includes the liberation of man, not merely from Corn-Laws, self-imposed or compulsory, that limit the supply of the bread which perishes, but from laws and influences which keep the teeming population of the land in darkness and degradation—an aim which contemplates the period when he shall pass from the “valley of the shadow of death,” in which he has reeled and staggered amidst pitchy darkness, to the light of day, and awake to the full consciousness of his nature and dignity, for the working out and development of which this TIME and WORLD were the appointed theatre?

We seriously urge upon politicians, of all parties, the desirableness of destroying the self-imposed CORN-LAW. If you would abolish or preserve the other, well and good—it is not our province to dictate or intermeddle with your political views; but we suggest, that whatever motive or interest urges you to adopt either course, as Landholders or Leaguers respectively, ought to induce you earnestly to unite with us for the destruction of this self-imposed Corn-Law. Here your views

and interests meet as on a common platform; and how pleasant are such unions, free from the unchristian asperities of party, they only know who have thus banded themselves together for the destruction of a common destroyer.

“SIR ROBERT PEEL, [we quote from the *Spectator*] speaking at a Farmer’s Club in Tamworth, to agricultural England, says:—Improve your agricultural skill, and defy competition. He exhorted farmers to extend their observation, to read, to experimentalize: he exhorted landlords to help their tenants, by conducting the more expensive and doubtful experiments in the presence of their tenants; and he himself sets the example. He tells the farmers that it is the business of farmers’ clubs to attend, not to *protection*, but to *promotion* of agriculture; dwells on the *fertility of soil* which farmers have heretofore neglected to improve; urges agricultural chemistry as a grand instrument; and points to prosperous manufactures as creating the best markets. We do not observe that the words *free trade* or *repeal of the Corn-Laws* ever passed his lips; but let landlords and farmers follow his injunctions, and the Corn-Laws would be repealed *ipso facto*. *It would matter little what restrictive laws were on the statute book, if corn were abundant and cheap in the land.*

“The course urged by SIR ROBERT PEEL and the most intelligent agriculturalists, is supported by two considerations; it alone would fortify the landed interest to sustain the change of the Corn-Laws without injury; and, by rendering us truly *independent of foreign supply*, it would at once obviate the principal risk which some apprehend from the now inevitable repeal of the Corn-Laws; for the best kind of independence is, not to refuse help, but *not to need it.*”

Now, almost every word of this argument may be applied to teetotalism. Do you wish to increase “the fertility of the soil?” Then abolish that drinking system—repeal that self-imposed Corn-Law—compared to the consequences of which, a blight and mildew upon the produce of 3,000,000 acres of our richest land, would be a positive blessing! God does not curse our country: he fills it with plenty; but when man steps in, and converts fruit and grain to the value of

£20,000,000 annually—(which would purchase more than FOUR THOUSAND MILLIONS OF QUARTERN LOAVES, and supply 3,000,000 of persons with more than 2lbs. of bread per day the year round)—not merely into that which cannot feed, but into that which degrades and destroys—the consequence is not only *the same*, but much worse than if blight and barrenness were to fall upon the land! Better, far better, destroy “the fertility of the soil” than convert its richest produce into the rankest poison! The prevalence of teetotalism, therefore, would directly have all the effect of an increased fertility of soil, to say nothing of the consequences as regards improved habits of industry: it would be at once equivalent to the addition of an immense territory to the agricultural resources of England.

Does the farmer wish for “*abundance*” of corn? The free-trader here meets him on common ground. Let teetotalism prevail in England as it does in Ireland, and corn will be both “*abundant*” and “*cheap*.” Destroy the self-imposed Corn-Law, and the other becomes a *dead-letter*. It will, *ipso facto*, be repealed. If the Leaguer feels called upon to adopt means for the repeal of the parliamentary enactment, again we say, well and good; but while you do this, leave not the other undone.

When the millions of our manufacturing population cease to drink the fiery or fermented liquors produced from the destruction of fruit or grain, the grain being no longer wanted for making *drink*, will go immensely to increase the supply and cheapen the price of food. By the abolition of the drinking system, more than 40 millions of pounds will be annually saved to be directly reciprocated—without loss of labour or profit in foreign interchange—between the home-grower and the home-producer. At the present, not even £1,000,000 of this immense sum (which is only the *direct* expense of the drinking system) are distributed to the *labourer*; but, being interchanged for food, furniture, or clothing, under the teetotal system, yearly £7,000,000 would pass directly into the LABOUR MARKET.

“Thus might the crowds, who suffer, be themselves
The best promoters of our social weal,
And work their moral greatness, without aid
From those who lead them only to deceive;

For men are false when principles are true.

Then let us (since the cure is in ourselves)
Lament no more our troubles, nor expect
That time will right us, when we wrong ourselves.”

The interests of LAND, of CAPITAL, and of LABOUR, are all involved in the Temperance Question. Every just and honest end sought by these interests, will be powerfully promoted by the progress of Teetotalism. Let all parties, then, unite on this common ground. Let one grand LEAGUE be formed, and one grand effort be put forth, for the deliverance of our country from the domination of the giant evil of INTEMPERANCE.

SIGNS OF PROGRESS.

Returns obtained from 10 of the principal brewers of the metropolis exhibit a *decrease* in their consumption of malt from October 10th, 1842, to Oct. 1843, as compared with the returns from Oct. 1841, to Oct. 1842, of no less than 18,140 quarters. This decrease in the destruction of grain and the use of hop, by these ten brewers alone, is equivalent to the absolute addition of 6,500 acres of good land to the county of Middlesex.—*From the National Temperance Journal.*

THE DRINKING CUSTOMS AND USAGES OF SOCIETY, OPPOSED TO THE PROGRESS OF THE GOSPEL.

By the Rev. J. R. Balme.

The drinking *customs and usages* of our country, also retard the progress of the gospel. What to so great an extent corrupt the morals of mankind? Who can estimate the hatred of God, his word, worship, and people, which they occasion? Who can number the oaths and blasphemies they cause to be uttered; the violations of the sabbath; the impurities and indecencies; the violence and wrong doing which they originate; or the thousands whom they detain every sabbath-day from the house of God, cutting them off from the means of grace, and hardening them against their efficacy? What to so great an extent waste time, induce habits of idleness, subject to poverty and misery, sickness, disease, and premature death; make men curses to their families, nuisances to society, and pests and burdens to their country; create so much ungodliness in time, and ever-

lasting ruin in the ages of eternity? Look at their effects! *Physically.* Delirium tremens, nervous complaints of all descriptions, paralysis, apoplexy, indigestion, obstruction of the liver, colds, consumptions, fevers, asthmas, gout, and almost every kind of disease which can be enumerated, is produced or quickened into premature and destructive activity by intoxicating drinks. *Mentally.* They weaken the intellect, quench the fire of genius, destroy reason, and promote lunacy. *Morally.* They harden the heart, pervert the will, rouse the slumbering and evil propensities of our nature, give unusual strength and hostility to the passions, and urge men forwards to outstep the bounds of all law both human and divine. *Socially.* They sow discord, create animosity, hatred, and strife; produce dishonesty, theft, and wilful murder. *Religiously.* They lead men to neglect the great duty which we owe to God; to overlook and condemn the precepts of the Bible, and the exhortations of ministers and friends; to reject and awfully to abuse the opportunities allowed them for securing the high purpose of their salvation; and to suffer their years to fly away, and eternity to approach with nothing before them, but prospects at which the soul must shudder. *Spiritually.* They ruin the souls of myriads, and plunge them beyond redemption into the undying flames of hell. A principle, however, has been called into existence by which these customs may be changed, and the unspeakable and destructive evils which they inflict on society and the world remedied. This principle is *clear* and *intelligible*. It is simply to abandon the use of every thing which can intoxicate. It is *rational* and *consistent*. It aims its shaft at the root of the evil, and leads us to avoid the cause of it, whilst moderationism supposes men prudent in matters where passion and appetite are concerned; and also purposes to destroy the monster by feeding it, to put out the fire by adding fuel to the flame. It is *practicable*, *portable*, and *universally applicable*. Persons of all ranks and professions, from the noble peer of the realm to the humble sweep that runs along the streets, may adopt it with safety; derive benefit from it; and be brought to exult in the freedom which it secures to those who totally abstain from the trammels of custom, appetite,

and passion, originated, and superinduced by the use of these accursed drinks.

It is *never-failing* in its success. Men of all characters and in all circumstances have tried it: noblemen, senators, magistrates, barristers, and advocates; missionaries, ministers, and evangelists; medical men, and men of every branch of science, literature, and art; whilst hundreds, and thousands, and millions, in the humbler walks of life have embraced it, and cordially unite to recommend it for the adoption of others. Have you *tried* it? Will you *try* it? If you *try* it, and connect with it, *trust* in God, the late lamented Mr. Williams, who was martyred on the shores of Erromanga, used to say, that all difficulties, whether imaginary or real, may be overcome. That we may encourage men to try it, let us disseminate the principle of total abstinence; not by brute force, unmeasured censure, or dislike, but in the spirit of *gentleness* and *love* to mankind, looking up to God for success. However monstrous may be the evils which we endeavour to remove, however wide they may be spread, and however strong they may be entrenched, no other means ought to be used than those which are moral and pacific; means which we believe to be warranted, sublimated, sanctified and confirmed by the lessons of Jesus Christ; means which, through the blessing of God, are mighty to the pulling down of the strongholds of intemperance: and under His blessing, those means, sanctioned by the enlightened principles of Christianity, must succeed. That men may be encouraged to try it, let us bring before them the cheering intelligence, that the success arising from the diffusion of these principles, has been great in our own country.

Through it multitudes who were once a pest to society, a curse to their families, and the bane of their employers, have been restored to health, industry, and comfort; whole families brought to rejoice in a full supply of the necessaries of life, and in domestic order and harmony to which they had long been strangers. By it much property has been rescued from the grasp of intemperance and its consequent improvidence; many ale benches and prisons have been emptied; and many places of worship filled with attentive hearers of the gospel; but more particularly has it spread in Ireland and

in the islands of the Southern Seas. May it spread. May it be wafted over the dwelling of man, and roll over every billow of the ocean, and be diffused throughout the nations of the earth, until intoxicating liquors, like so many rivers of death, are dried up; Zion looks forth in all her grandeur and beauty; the streams of salvation, and the sanctifying influences of the Spirit are multiplied to bless all nations; and angels read the vaults of heaven with their voices, singing, *glory be to God in the highest, on earth peace, and good will towards men.* Wherever it has spread, it has effected a reformation in society and proved itself to be a powerful auxiliary for the spread of the gospel; an effective pioneer, to level down hills and fill up valleys, that the gospel may move onwards in its triumphal progress, until the world's wide circumference is filled with its glory, and its praises are sung

"Through every land, by every tongue."

Do you want evidence? We have it at hand. In a letter inserted in the Evangelical Magazine for May, 1840, the writer says, "During the past year, the Congregational Dissenters have received into communion in Carnarvonshire alone, two thousand members. The ministers, with one exception, are total abstiners. In Anglesea, the number of reformed characters is truly amazing, and the new converts to christianity, are exceedingly numerous. All the Independent ministers in that county are zealous advocates, and consistent members of the total abstinence society. In Denbighshire the revivals are astonishing. There is a continual influx of new church members, and generally speaking, the new comers are zealous teetotalers. The ministers in this county, two excepted with the Independents, are all active advocates of teetotalism. Merionethshire and Montgomeryshire, are filled with the spirit of revivals. The churches are awake, and labour day and night to get the whole race members of Christ. Every minister in these counties, is a total abstainer; and I believe that nineteen out of every twenty of the church members, are the same. In Flintshire, we have churches with three or four hundred members, which eighteen months ago did not contain one hundred and twenty. They are nearly all teetotalers,

and the ministers are strenuous advocates of the principles of total abstinence, so that it may be truly said, that North Wales is all alive with religion, and why? Because temperance principles have been zealously advocated, and God's blessing has followed our efforts." Would we see our places of worship thronged with attentive hearers of the gospel, and religion flourish? We must seek to empty the ale benches, that God's house may be filled; and that God's word, accompanied by his grace, may reach the hearts of sinful men; bring them to repentance; rescue them from the bondage of sin and corruption, to the glorious liberty of the children of God, and prepare them for usefulness in the Church of Christ upon earth, and for the employments of the redeemed in glory everlasting. *Cast ye up, cast ye up, therefore, prepare the way, take up the stumbling-block out of the way of the people.*

THE EDITOR'S JOURNAL.

"Cast thy bread on the waters, and thou shalt find it after many days."

Monday, December 11. This day we had a comfortable church meeting, and in the evening the Temperance meeting was well attended. I opened the service, and occupied the chair. Messrs. Till, Lison, and Johnson were the speakers. Administered the pledge to two persons before the meeting, and four or five more at the close. Every week pledges are taken.

Tuesday, Dec. 12. We had a profitable church meeting, after which many of our male friends met together to devise means for meeting those pecuniary claims to which we shall shortly be subjected. The following Brethren were unanimously elected as a Committee to prepare for this important business, viz: T. J. Messer, Minister; Messrs. W. Whitley, T. S. Ramsey, J. S. Radford, M. Gaunt, C. Till, and R. Loten, Deacons; Messrs. Hickman and Lattin, Members of the Church; and Messrs. J. Metcalf, G. Smith, J. Smith, E. Alcock, Laybourne, sen., R. T. Turner, Alcock, Tinkler, and Atkinson, seat-holders and friends to the cause.

Wednesday, 13. Preached to a very goodly number, after which the above named Committee met, all being present but Messrs, *W. Whitley* and *Tinkler*. Much useful conversation transpired, and several handsome offers to meet our debt was made. Surely the Lord will yet deliver his people.

Thursday, 14. Left home by the Thorne Packet at eight p. m., and reached SNAITH soon after one o'clock. Delivered a lecture in the Wesleyan School Room, which was formerly a chapel, but many of the rustics present did not seem to understand what was said. It is lamentable what ignorance prevails in agricultural districts. There were several intelligent friends present, who seemed to enjoy the meeting. The great bulk of professors of religion, and they are chiefly *Wesleyans*, stand quite aloof from the Temperance cause. Mr. Padman, the son of an aged Wesleyan Itinerant Minister, spent an hour with me, along with Mr. Farrar, an intelligent Wesleyan from Whitley, and their company was very agreeable. They are both very anxious for the success of the good cause.

Friday, 15. Having to lecture again at Snaith this evening, I spent a dull day in this dullest of all towns. I contrived, however, by writing for the Magazine, &c., to pass through its hours without many uncomfortable feelings. I had two or three good companions in the shape of books, which served to improve the lingering hours. At seven, I went down to the School and addressed a very attentive auditory with much freedom and pleasure. I selected as my motto or text, the interesting account of the "man who, in passing from Jerusalem to Jericho, fell among thieves." The attention of the people was gained before many sentences had fallen from my lips, and it was kept till half-past nine o'clock, when I closed the meeting with prayer. I hope some good was effected.

Saturday, 16. Had a tedious journey home, and though wearied with previous labours, I contrived to deliver a lecture in the Hall this evening, had a good attendance.

Sabbath, 17. Preached to an exceedingly good congregation at half-past ten, from 2 Samuel xxiii, 5. The word of the Lord had free course, and was glori-

fied. At two, we had a very numerous attendance at the Church meeting, all the members but one or two were present. The speaking was profitable, though one or two spoke rather too long. Short speaking is most useful at such meetings. At six, our congregation was excellent. Preached from 1 Peter i, 8. A time of refreshing from the presence of the Lord.

"Lo, the promise of a shower
Drops already frem above."

Held a congregational meeting after the sermon. Several present afforded me great satisfaction by their well timed remarks, and a display of christian liberality in behalf of our good cause.

Monday, 17th December. We had a good Temperance meeting. Pledges were taken.

Wednesday, 18th. The preaching service was very profitable. Baptized two females.

Sabbath, December 24. I preached at half past ten and six, to very good congregations, and baptized one of our female members, after the evening service.

Christmas Day. At half past ten I preached from the "Prince of peace;" and spoke at the temperance meeting at seven. Mr. Webster also gave us an excellent address. The meeting was very well attended.

Thursday, 28th. Preached in the Hall, and baptized two male members; a very profitable season.

Lord's Day, 31st. Preached two sermons in the Baptist Capel, Hunslet, at half past two and six, for a Sabbath School. Heard the Rev. R. Aitken, a man once of great celebrity among the order of ministers called Revivalists. He made far more stir amongst the Wesleyans some years since, than the celebrated Mr. Caughey is now doing. Mr. Aitken is now a *Puseyite*. To what strange extremes men of the revivalist class run. All his former usefulness Mr. A. attributes to *Satan*, who, he said in my hearing this morning, succeeded in causing what are called revivals, by transforming himself into an angel of light. I never listened to such a strange compound of truth and error as his sermon contained in all my life. What a blessed thing is *sober, intellectual, scriptural* piety! We live in strange times. Coming events, it is said, cast their shadows before; and

if I am not mistaken, there will be some singular movements in the professing world shortly. Well, truth will flourish in the midst of all, and the people of the Most High, despite of all antagonistic influences, and all the wild and wayward movements of professors, shall take the kingdom and possess it for ever.—Thus ended my labours for 1843.

YORK TEMPERANCE SOCIETY.

The winter Festival of this Society commenced on Monday, with a Public Meeting in the Merchants' Hall, Fossgate. F. Hopwood, Esq. the indefatigable Secretary of the Society in the Chair.

The principal attraction was an address delivered by Mr. David Beale, of Otley, which consisted of his own experience of the effects of drunkenness contrasted with the fruits resulting from total abstinence.

On Tuesday evening, another meeting was held at the same place, over which the Rev. Francis Brown, of this city, presided. Excellent addresses were delivered by the chairman, Rev. Dr. Ryan, of Bridlington, and the Rev. T. J. Messer, of Hull. Notwithstanding the inclemency of the weather, every seat was occupied by an attentive auditory.

Wednesday being the day on which the tea party of the members and friends of the society was appointed to take place, the outer and inner halls of the Merchants' Company were literally besieged so early as four o'clock. The whole of the provisions were provided by the benevolent ladies who presided at the tables, and gave entire satisfaction to the highly respectable company assembled on the occasion. Indeed every thing connected with the tea party was conducted with that orderly and systematic arrangement which characterizes the festive meetings of this invaluable institution.

A public meeting was held at seven o'clock, the chair being occupied by James Backhouse, Esq., of this city. After a brief introductory address, the chairman called upon the Rev. Dr. Ryan, who delighted the meeting in a speech exuberant in rich allegorical illustrations of the causes and effects of intemperance. The Rev. Mr. Messer next addressed the meeting with much energy and pointed Scriptural argument, in the course of which he produced such a sensation on the minds of his audience, as will not soon be forgotten.—*Abridged from the York Courant.*

Poetry.

THE ADVENT OF CHRIST.

Hail, Son of God! bright morning star all hail!
 We welcome thine approach, and with the angel choir
 Thy praises sing. From Heaven's ineffable abodes
 Thou didst descend, to gather rebels home.
 Deep in eternal solitude, ere time began,
 Thy Father contemplated rescuing men
 By thy shed blood, from sin, and misery.
 When our first Father fell, that glorious scheme
 Was partially developed, and thro' successive years,
 New light was thrown upon redemption's plan.
 At length the fires of prophecy went out,
 And a portentous stillness intervened.

Years rolled away, and men grew more profane,
 All wander'd—all were hostile—all corrupt,
 Until thy hallowed precursor was heard
 Breaking the silence, with his powerful voice,
 Crying—Behold God's sacrificial Lamb!
 He comes to conquer sin, and set his people free.
 Thousands that voice regarded, and in the Jordan
 Washed away their guilt, and ready stood
 To greet and welcome thee, the Lord of all.
 Beyond the gates of doomed Jerusalem, thou didst
 go forth,

Bearing the cross, and on the rugged steep
 Of Calvary, atonement offered, and wrought out
 An everlasting righteousness for all thy banished ones.
 There mercy truth embraced, and all God's attributes
 Gloriously harmonized; that debt was fully paid,
 Which fills with terror each awakened soul.
 The middle wall fell down, and hell was vanquished.
 Heaven opened wide its gates, and angels sung
 "Glory to God in heaven, good will and peace to
 men."

Since that auspicious hour, millions of men,
 Though sunk amidst the mire and clay
 Of dark corruption's pit, have issued forth,
 Led by thy sov'reign grace, to that blest spot
 Where fear gives place to hope, and woe to joy.
 Thro' thy Almighty love, myriads have reached the
 goal,

And now are basking midst the glorious light
 Encircling the high throne of Heaven's exalted King.
 And the same grace which rescued them,
 And placed them midst the effulgence of the sky,
 Will rescue myriads more, and lead them to the skies.
 Hail, welcome Saviour, fairest among ten thousand,
 hail!

Come thou and reign within our hearts, controul thy
 foes,

Call us thy friends, and wrap us in that glorious robe
 In which arrayed, nor death, nor hell, we'll fear.
 Clothed in that spotless garment, we shall walk
 Undaunted thro' death's darksome vale,
 And gain that blest abode, where angels dwell.
 Wrapped in that garment, we shall joy to hear
 The Archangel's trumpet, and when ruin's plough-
 share

Is driven o'er the whole creation, we shall smile.
 Soar 'bove the wreck of matter, and the crash of
 worlds,

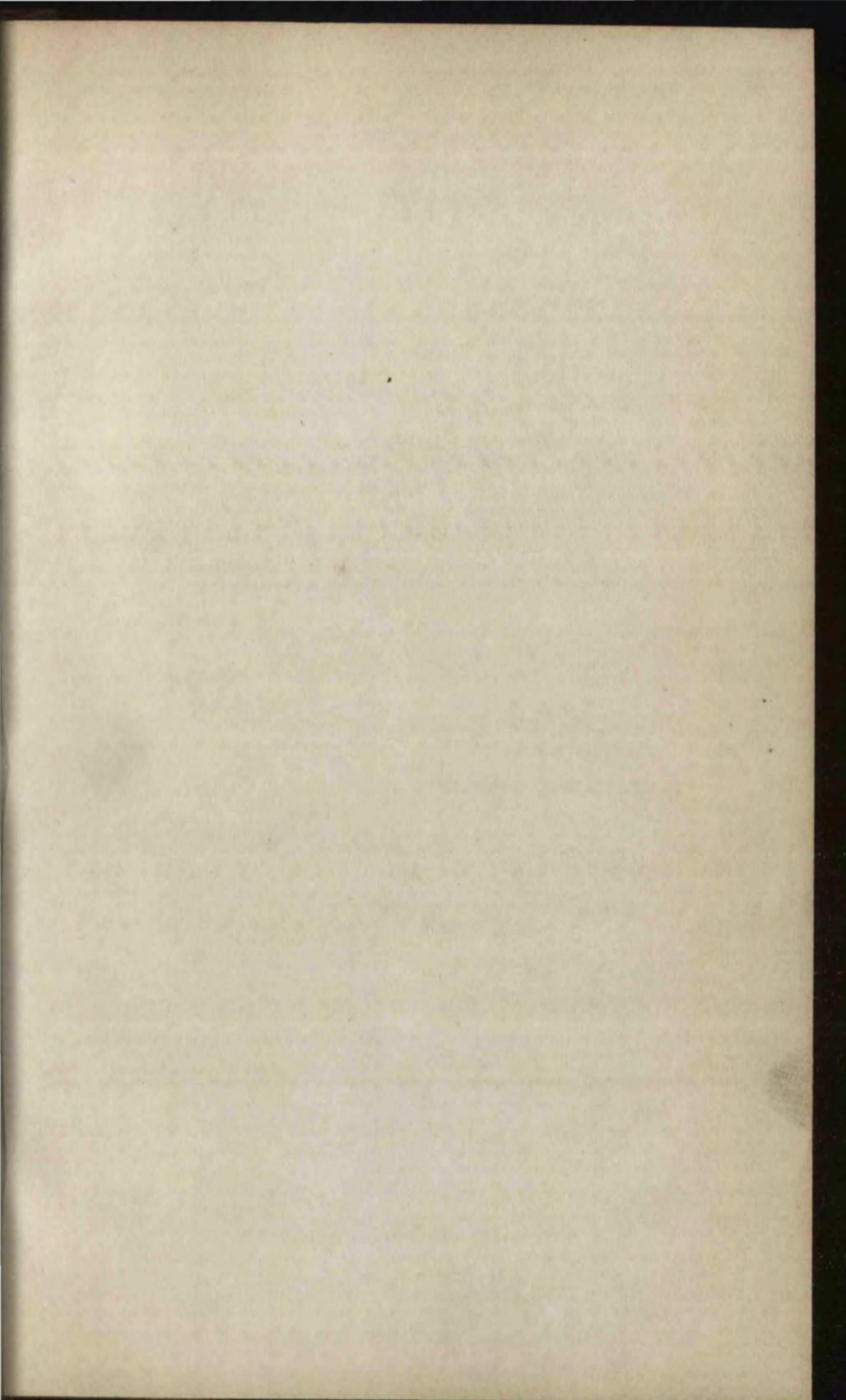
To the sweet home on high, where through eternity
 We shall extol thy love, and bowing low
 Before thy throne, ascribe our exaltation
 To thy rich—free, and undeserved grace.
 Whilst we are pilgrim travellers below,
 Our spirits cheer, our hearts establish
 In the truth, and when life's fitful fever ends,
 Place us amidst the bowers of paradise,
 Calmly to wait the breaking of that morn,
 When from the sepulchre, our bodies shall emerge
 Arrayed in glorious grace, and with the soul
 Spend an eternity, in sounding forth thy praise.

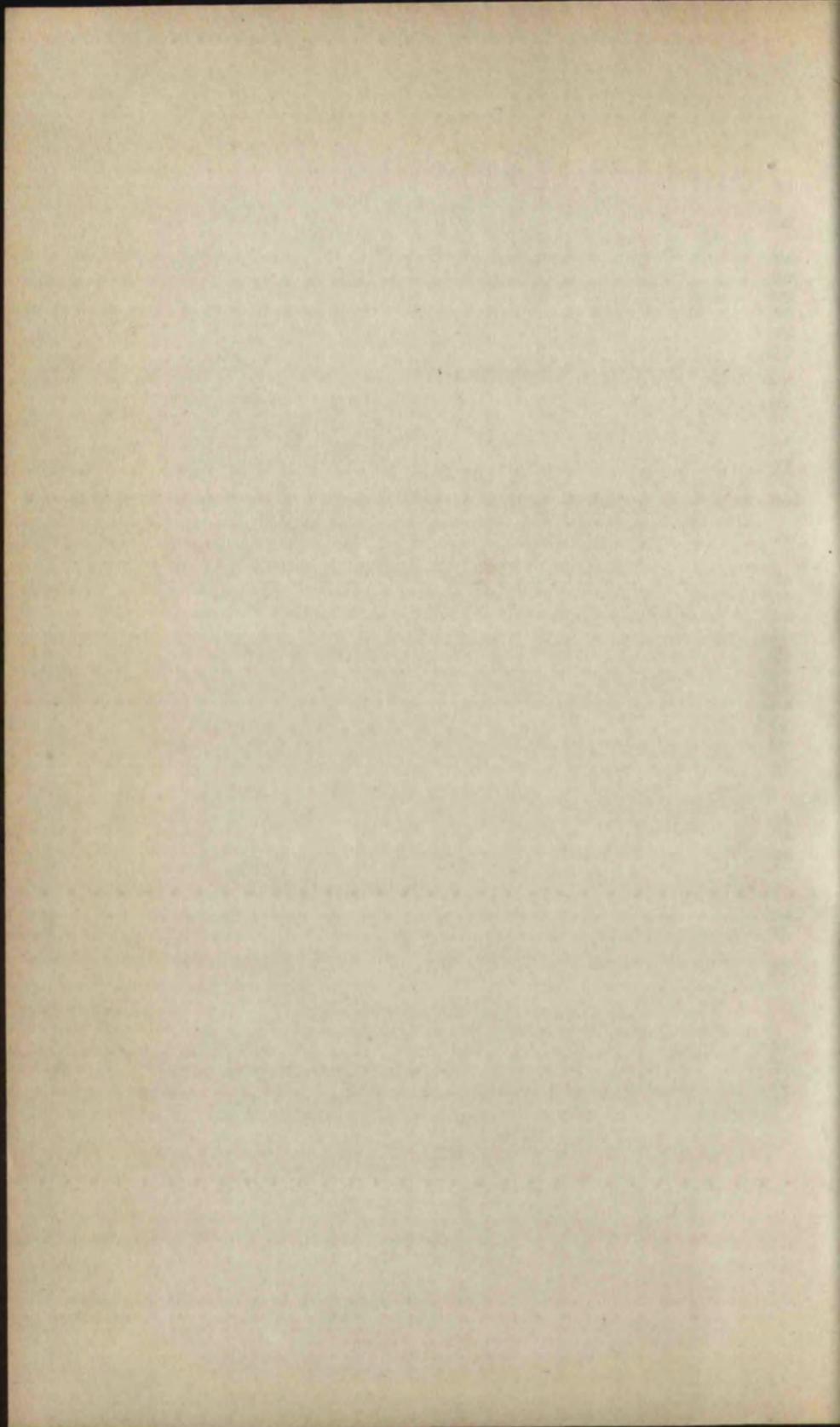
T. J. MESSER.

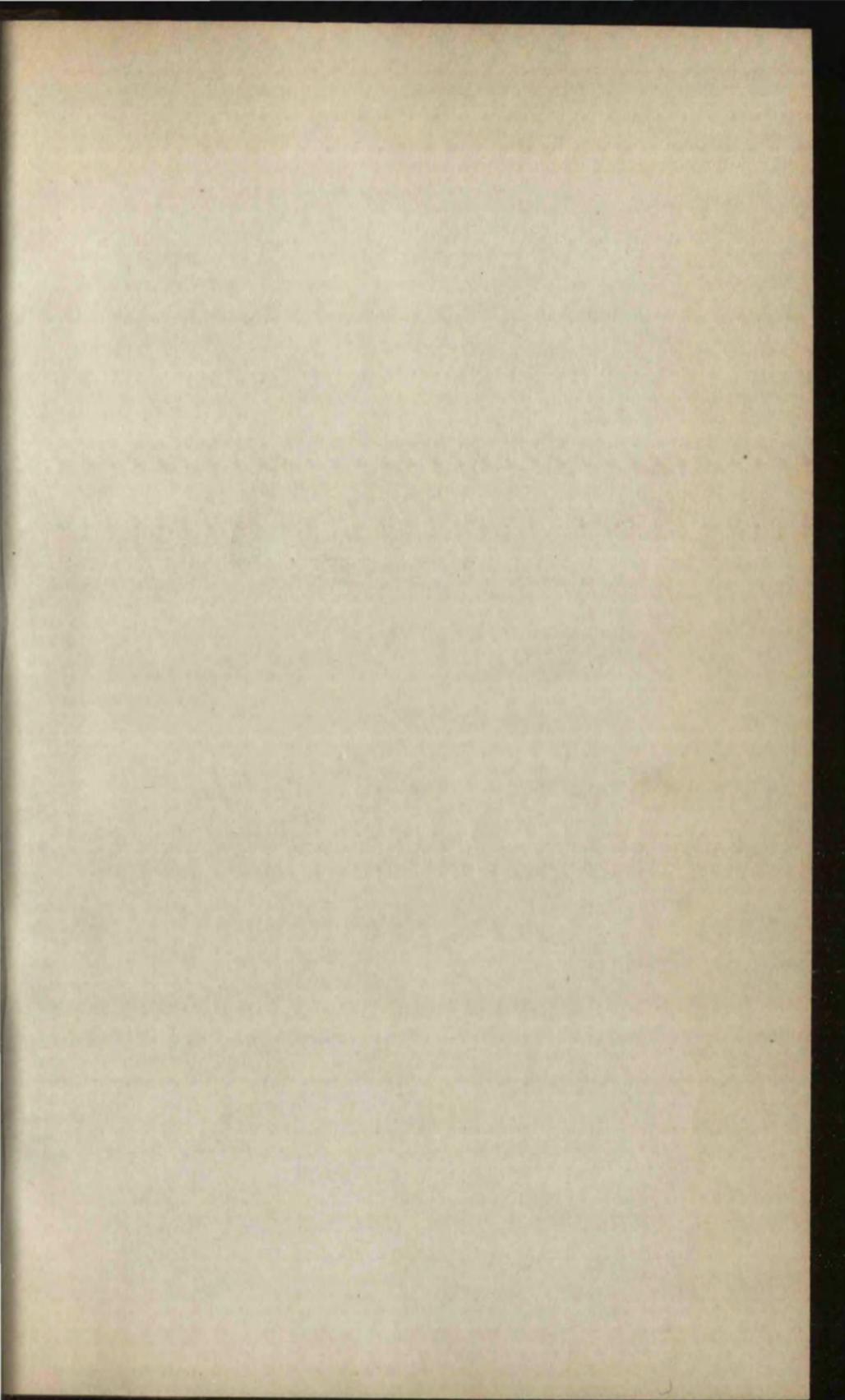
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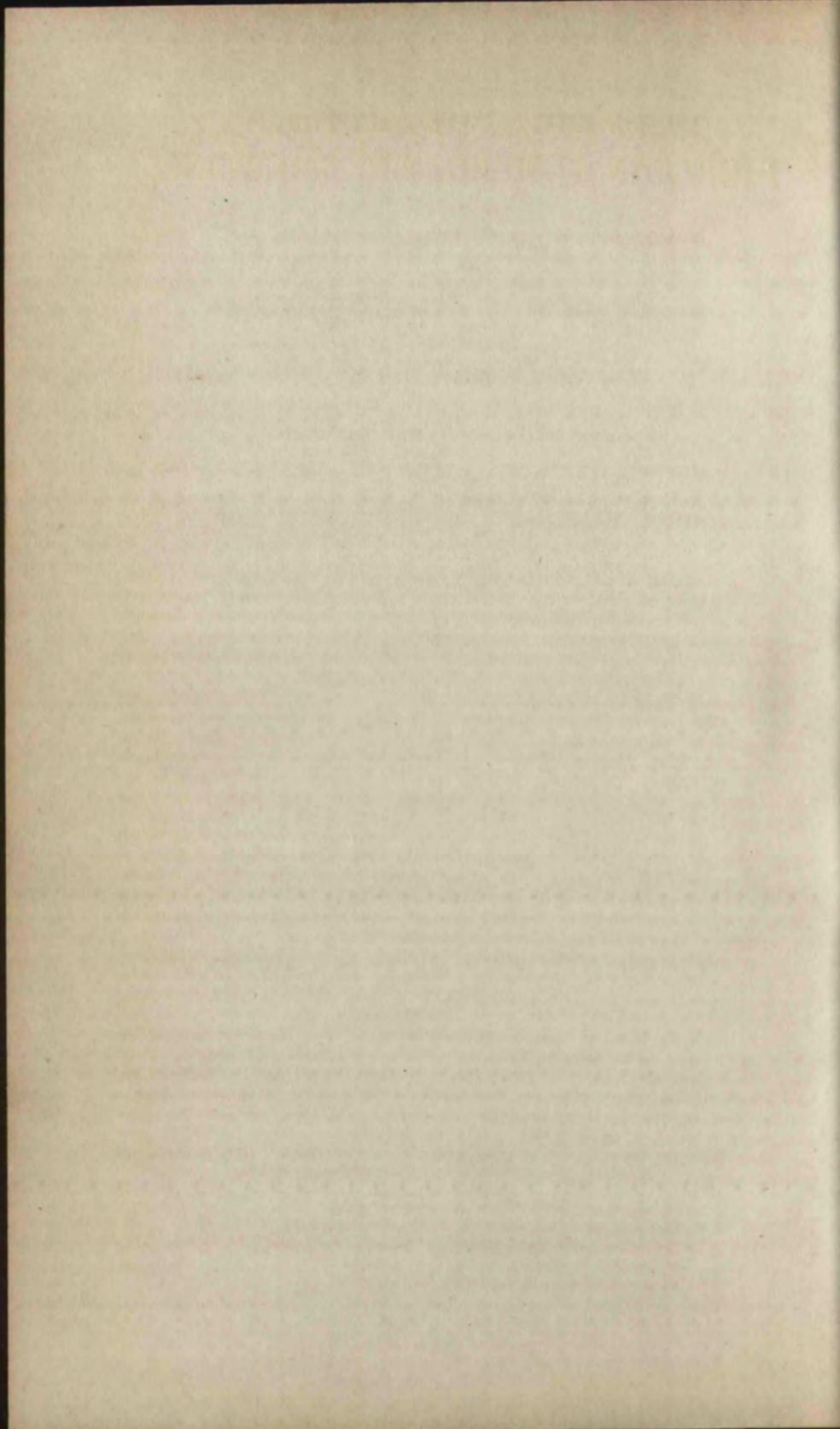
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AND
The Principles of True Temperance.

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VOL. III.

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"IF GOD BE FOR US, WHO CAN BE AGAINST US."  
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DO ALCOHOLIC STIMULANTS CONTRIBUTE TO STRENGTH?

This question has at different times given rise to no little discussion, but it seems at last irreversibly decided in the negative. The idea which formerly prevailed, that alcoholic liquors contribute permanently to strength, arose no doubt from the temporary feelings of excitement and apparent strength which they occasion. But these illusions have long since vanished before the reasonings and observations of a more correct philosophy, and a more extended experience.

The different degrees of debility, which may of course vary from the slightest degree of exhaustion to almost total prostration, can be relieved by two methods, the one gradual, the other rapid. The gradual mode consists in employing sleep, rest, and food, or in other words accumulating the vital principle: the rapid mode is by the application of diffusible stimuli, i. e. calling into action the vital principle which remains: as in syncope we apply ammonia, or any other pungent odour to the nostrils.

Now the question is, which of these modes, the rapid or the gradual, is most likely to answer the purpose? No one can doubt a moment as to the answer.—The one is the order of nature—the other is artificial; the one, although more dilatory in its operation, is unattended by any unpleasant consequences; while the other is sure to be followed by lassitude and depression, exactly proportioned to the amount of excitement and stimulus applied and felt.

In the beautiful and expressive language of another, the stimulant restoratives may be compared to a "stream which nourishes a plant upon its bank, and causes it to flourish and blossom to the sight, while at the same moment it is undermining it at the root."

Rest, sleep, and food, are amply sufficient to repair the fatigue and restore the exhausted energy of all animated existence—"they are sufficient for the tribe in the branches of the forest, and for the deer which range below, for the flock on the mountain's side, and for the herd in the pasture of the valley. They are sufficient for the elephant, for the tiger, and the lion"—but man, poor deluded man! not satisfied with nature's ample provision for the restoration of strength, and the preservation of health, must have recourse to alcoholic stimulants. The absurdity of such a course is strongly depicted by Milton, in speaking of Samson.

"O madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook."

Who would think of applying the whip or the spur to a jaded and exhausted horse, in order to increase his strength, and restore his accustomed vigour? Yet such a course is not more ridiculous or absurd than that man's who employs brandy, or rum, or gin to invigorate his enervated stomach when disordered by improper diet, or long fasting, or excessive fatigue—in both instances, to be sure, new life and fresh animation, and apparent strength would be imparted, but we all know that the horse will eventually yield sooner than if a more merciful and rational course had been adopted! and so it is with the wretched inebriate who relies for aid on the stimulus of ardent spirits.

It is an undoubted fact that some periods of life can bear the excitement of alcoholic stimulants with less injury than others. Probably the most injurious time of administering spirituous potations is in infancy and early youth. At this tender age the fibres are more susceptible of excitement and irritation, the functions are more easily disordered, and the foundation may be laid of future disease which may then be incurable. The intellectual and moral faculties seem also at this period peculiarly liable to deterioration; and we doubt not that the literary progress of many a talented child has been impeded, and his moral sense deadened by the early administration of stimulating drinks. How much then is this ridiculous and disgusting practice, which unfortunately is still by no means uncommon among the mothers of our country, to be deprecated!

Indeed the absurdity of the notion that the use of alcoholic stimulants contributes to permanent strength, is made manifest by daily observation, as well as all past experience. The long and rapid marches of the ancient Greek and Roman armies, and the privations and labours they underwent, were much greater than could be endured by any modern European soldiery; and yet these men drank no ardent spirits. Some of the native East India troops in the employment of the British government possess the same power, and their religious ideas and customs deny them spirituous liquors. Sir John Moore's army were found to improve in health, during their distressing march to Corunna, as soon as the usual allowance of ardent spirits was unattainable.

It is related by Niger, that he forbade the use of wine in his army, wishing the soldiers to accustom themselves to vinegar mixed with water, in conformity with the ancient regulation. It may readily be imagined that such a reform would give great offence to the troops; but Niger was resolute; and some soldiers who guarded the frontiers of Egypt, having one day asked him for some wine 'What do you say,' replied he to them, 'you have the Nile, and wine is unnecessary for you.' Upon another occasion, some of his troops, being conquered by the Saracens, excused themselves upon the plea of weakness, owing to this regulation.—'An excellent reason,' said he, 'for your conquerors drink nothing but water.'

In what manner different stimulants when taken into the stomach, act upon the system, is a question of no little interest to the pathologist and physiologist; and yet is one which is still involved in great obscurity. The mode in which these substances act is not perhaps absolutely incomprehensible, for who will dare to set bounds to human ingenuity, or to say that there are any laws of nature so obscure that they may not yet yield to human industry?

But, however this may be, we are at least certain that the hypotheses which have hitherto been proposed, are far from being satisfactory upon this point.

Some substances when taken into the stomach increase the activity and vigour of all the organs of the body; this is the case with nourishing food of all kinds; with tonics, alcohol, opium, &c. These we would call general stimulants.

There are other substances again which, when taken into the stomach, increase the activity and vigour of some particular organ of the body, as tartar emetic, castor oil, &c. These are local stimulants.

Many articles belong to both these classes; but all stimulants necessarily increase action, the effect being proportioned to the nature of the article, to the quantity taken, to the frequency of its repetition, and to the circumstances under which it is employed.

There is a great difference, not only in the manner, but the rapidity with which

different stimulants act. Some produce their effect as soon as taken into the stomach, while others do not, except after long and frequent repetition. The former are generally highly diffusible, and their operations transitory; the latter cause more permanent changes, and effect those changes by obscure and almost imperceptible gradations.

It would seem as if there were a certain amount of activity and of motive power in the human system, which alone is consistent with health, or there is a particular proportion in the activity of the different parts of the living system, which must be maintained in order to preserve health. When this proportion is deranged, or this activity suddenly and rapidly increased, disease and sickness necessarily follow. All highly diffusible stimulants are therefore, from the very nature of their action, detrimental to health, since this nice proportion this delicately adjusted equilibrium, is by their use destroyed. If such stimulants be used but once, or but seldom repeated, the healthy relation between the action of the different parts of the body may be quickly restored; but if they be used habitually and frequently, this relation is for ever destroyed, and the health of the wretched victim irrecoverably undermined.

But it does not follow from these principles that stimulants* may not be beneficial in disease, because here this relation is already lost, and stimulating articles may afford the only remedy by which the equilibrium can be restored. We may therefore lay it down as an incontrovertible axiom, that stimulants are always injurious in health.—*American Paper.*

TEMPERANCE SOCIETIES NOT UNSCRIPTURAL.

BEING THE SUBSTANCE OF A SERMON BY THE REV. DAVID THOMPSON.

“What saith the scripture?”—Rom. iv. 3.

THE word of God is the only infallible guide. Its design is to direct men wisely and safely through this world to the heavenly Canaan. It contains all that is requisite for man to know and to do. So that, if we wish either to become acquainted with the characters of God, of Christ, and of ourselves, or with things invisible and eternal;—if we want to know our duty to God and our fellow-creatures, we must search, diligently and prayerfully, this sacred directory. No duty of a religious nature should ever be complied with, unless sanctioned by the authority of Heaven;—no line of conduct should be pursued, unless marked out by the pencil of God. “*What saith the scripture?*” is a question of the first importance.

As, then, many may be anxious to know the scriptural authority for Temperance Societies, it will be our business, in the strength of God, to shew it from the following particulars:—

I. *Temperance Societies are not unscriptural*, BECAUSE THEY SEEK TO DESTROY A SIN CONDEMNED IN THE BIBLE.

II. *Temperance Societies are not unscriptural*, BECAUSE THEIR PRINCIPLE IS RECOGNISED IN THE WORD OF GOD.

And III. *Temperance Societies are not unscriptural*, BECAUSE, EVEN ON THE PRINCIPLE OF EXPEDIENCY, THEY HARMONIZE WITH DIVINE TRUTH.

* We are of opinion, that in a diseased state of the bodily functions, stimulants may be found sufficient to meet such cases, without our having recourse to inebriating drinks.—ED.

I. *Temperance Societies are not unscriptural*, BECAUSE THEY SEEK TO DESTROY A SIN CONDEMNED IN THE BIBLE.

It cannot but be allowed that those Christians that embark in this laudable undertaking, are impelled to action from a glorious and heavenly principle. Their object is not *selfish*,—their enemies themselves being judges. They seek to destroy a common foe;—to raise men from worse than brutal degradation, and to place them on a pinnacle at once conspicuous, honourable, and exalted. Knowing that drunkenness is the fruitful source of misery and crime;—knowing that it is the crying sin of the nation—rising up before God like a black, fearful cloud, entering into the Divine presence, not as sweet incense, but as smoke in his eyes;—knowing that the artillery of the Almighty is ready to burst forth upon this ungodly nation, the advocates of the Temperance Reformation, seek to wipe away this crime;—they seek to ring its funeral knell, to consign it to the lonely grave, that so it may no longer stalk abroad, stinging, wounding, and ruining men. Say not they are enthusiasts; for their cause is godlike, and their aim divine. Tell them not their task is hopeless; for the word of God, which is potent, unites with them in warning the drunkard, in depicting his misery, and in pointing out his fearful end!

Listen to the strength of language used by God, in denouncing the sin of intemperance, and see if such a crime should not be met by vigorous and persevering efforts;—see if the *moderation hole*, small as it may seem to be, should ever be kept open, when it works its way so insidiously, yet so securely, in undermining morals, and in introducing wretchedness and sin. Isaiah says, “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue unto night, till wine inflame them. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.” Here two woes, in one chapter, are denounced by the God of heaven upon drunkards; and oh, how awfully calamitous must these woes be when executed! It is easy for drunkards to laugh and make merry, as they sit swallowing this liquid fire, but when these woes come upon them, then grief, misery, and sorrow will be their eternal portion. They will then repent of this their madness, but it will be too late.—In Habakkuk, there is a woe denounced against those that give their neighbour drink:—“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunk also, that thou mayest look on their nakedness.” One would have supposed that such a passage would have for ever kept people—Christians at least, from falling into this, falsely so called, act of friendship—treating strangers and neighbours with a glass of this intoxicating fluid.—Christ also lifts up a standard against this sin. He warns his disciples of it, as we would warn them of some cunning enemy, that sought their destruction, “Take heed to yourselves;”—as if he would say, “Beware, be always on your guard, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.” Here we would ask, If that Christian is not truly faithful to the mandate of his Lord, that will not touch nor taste this inebriating liquor?—will there be any danger of being overcharged with drunkenness—any danger of dying a drunkard’s death, and that so the day of the Lord should come upon him unawares? Ah, no; methinks Jesus will applaud him for his scrupolosity, and bless him with his favour.—Paul, breathing the spirit of his Divine Master, cannot but caution believers against this deluding sin. He says, “Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus, and”—mark what follows—“*make no provision for the flesh to fulfil the lusts thereof.* And so obnoxious is the sin of drunkenness in the eye of the Apostle, that he elsewhere says, “But now I have written unto you, not to keep company, if any man that is called a brother, be a drunkard, with such an one no not to eat.” How strong the language! One would almost think that the Apostle was overstepping bounds:—but no, what he spake, was the Spirit’s diction. We cannot help thinking that if he had lived in our day, he would have been foremost in denouncing drunkenness, and in recommending Temperance principles. He would not have allowed the

Temperance chariot to be drawn by others and untouched by himself. First and principle in the ranks, he would have helped to speed its flight through the world.—And to sum up all, to shew that there is no hope for drunkards, but by repentance and faith, the bible declares most explicitly—"No drunkard shall inherit the kingdom of heaven."

But some may ask, "Why does God thus denounce the sin of intemperance?" Why?—because it debases his own handy-work, and robs him of his glory. Why?—because it is a sin that comes not alone, it is the fruitful source of every other sin. Search the long black catalogue of hell, and see if it does not give birth to every other crime. Let us hear what God says; "They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Let all take warning from this passage, especially ministers of religion;—let them see that they defile not their sacred office, by acting like these bacchanalian priests and prophets. Hosea says, "Whoredom and wine, and new wine, *take away the heart.*" You see whoredom and wine are here linked together; and the effects of one are said to be the effects of the other—both take away the heart. Thus wine is a *robber*; it steals not merely from the purse, but it steals from God,—it robs him of the affections of the soul. Is it then lawful to tamper with such an enemy to God as wine? And can there be any sin in banishing it from our homes; or in refusing it admittance into our lips?

We have also awful *examples* left on record of the baneful consequences of intemperance. Behold Noah, as he lies naked, exposed to the derision of his own child;—see Lot, deceived by his own daughters;—and witness Nadab and Abihu destroyed for offering strange fire. All this resulted from wine drinking. Why is God so faithful in narrating these instances of depraved humanity, under the influence of intoxicating liquors? Why?—but to appear as so many monumental wrecks of intemperance;—to serve as so many beacons to warn men, as they sail across the sea of time, of those dangerous rocks, against which thousands have struck, and lost their all!

Oh, then, we ask, can a Society that seeks the entire overthrow of such an evil be unscriptural? Can the God of heaven view it with dissatisfaction, when it seeks to banish such a sin from the world? No, he cannot. He has already smiled on its efforts, and caused it to be a blessing to millions.

II. *Temperance Societies are not unscriptural, BECAUSE THEIR PRINCIPLE IS RECOGNISED IN THE WORD OF GOD.*

The principle of Temperance Societies—at least those we advocate—is *entire abstinence from all fermented liquors*. Believing that they have been the cause of much disease, the prolific source of much mental misery, and the ruin of many souls;—believing also, that their total disuse will be beneficial, instead of being prejudicial, to the health of man, its pledge runs thus:—"I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all other intoxicating drinks, except as medicine or in a religious ordinance." Those, then, that become members of this institution, must adhere strictly to this pledge.

Temperance Societies have been denounced by many. Some, supposing that alcoholic liquors were nutritious, have viewed them as unreasonable; while those who view these fluids, as the "good creatures of God," say they are anti-scriptural. It is with the latter class that we have at present to do. And here we would state at the outset, that we are far from asserting that there is any violation of a *perceptive duty*, in the moderate use of these liquors; but this we would say, that these Societies have Divine authority, in as much as we find God, in certain cases, commanding Total Abstinence, and applauding those that adhered to it. For instance, we find a certain class of persons, *divinely appointed*, that were not to touch or taste intoxicating drink;—these were the Nazarines. The law of God respecting them, is as follows:—"Speak unto the children of Israel, and say unto them, When either a man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves to the Lord: he shall *separate himself from wine*

and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried, &c. Thus we find individuals, who were to be separated from the world, and set apart for the holy service of Jehovah, strictly prohibited the use of wines and strong drink; so that the most holy and sanctified order under the Jewish dispensation, were what the world now call *Teetotalers*. From this we deduce the following inference:—THAT WINE AND STRONG DRINK ARE OPPOSED TO THE LIFE OF RELIGION IN THE SOUL; AND THAT THE HOLIEST CHRISTIANS ARE THE MOST ABSTIMEOUS CHRISTIANS!—Again, we find God applauding the conduct of the Rechabites, who abstained entirely from the use of wines. No doubt the chief reason why he blessed them, was for the respect and obedience they paid to the command of their father, Jonadab; but who does not know that if their father's injunctions had been *unreasonable*, or *unscriptural*, God would never have held them up as a model for the Jews? He would have condemned, instead of applauding; for children are only to obey their parents in as far as their commands accord with the will of God.

But again, we have *example*, and that too of a noted personage, even the example of Daniel, the devoted servant of the Lord. He drank nothing stronger than *water*. Nebuchadnezzar, we are informed, having besieged and taken Jerusalem, ordered to be brought before him certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." Among these were Daniel, Hananiah, Mishael, and Azariah, children of Israel. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." This prince, who loved Daniel, being an advocate for the use of wines, —a believer in its nutritious qualities, replies, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." But mark the reply of Daniel, the staunch advocate of Total Abstinence;—anxious to disprove this false notion, he says, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and *WATER to drink*. Then let our countenances be looked upon before thee, and the countenance of the children that eat the portion of the king's meat: and as thou seest deal with thy servants." Won by the justness of the reasoning, "he consented to them in this matter, and proved them ten days. And at the end of the ten days their countenances appeared *fairer and fatter in flesh* than all the children which did eat of the portion of the king's meat. Thus Melzar," now a convert, "*took away their portion of meat, and the wine that they should drink, and gave them pulse.*"—But more than this, we have scriptural precepts that seem to countenance teetotalism. Solomon says, "*Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright.*" And to shew the foolishness of those who indulge in taking it, he elsewhere adds. "Wine is a

* We have still modern *Melzars*. The Rev. J. Sherman, of London, told of one in a speech delivered by him at Bradford. "A friend of his, a barrister, having heard that he had become a Teetotaler, had sent him a letter, in the postscript of which he expressed the sorrow he experienced in hearing that he had adopted the teetotal principle, and his hopes that he would give it up. Some time after, his friend came to hear him preach, and listened throughout his discourse very attentively, and the following day sent him a letter wherein he stated how much he had been deceived. He had expected to have heard his voice had grown weaker, but he thought it had become stronger, and recommended him to adhere to the principle."

mocker, strong drink is raging, and whosoever is deceived thereby is not wise" Is it right to place ourselves under the influence of a mocker? to display our great want of wisdom, by being deceived.

With such passages as these, we need not be afraid of the objection that Temperance Societies are anti-scriptural in their nature.

III. *Temperance Societies are not unscriptural*, BECAUSE, EVEN ON THE PRINCIPLE OF EXPEDIENCY, THEY HARMONIZE WITH DIVINE TRUTH.

There are certain things which, although lawful in themselves, yet when viewed in relation to other things, become unlawful. Thus, there may be no sin in taking a walk on the Lord's-day evening, to view the beauties of nature, that so the mind may be raised in religious contemplation, from "nature up to nature's God;" but when the influence it exerts on those around is considered, then it becomes sinful; for we are not only commanded to guard against sin, but to avoid every appearance of it. Example has a powerful influence;—it has a kind of magnetic power—drawing to imitation: and although the Christian cannot make the world believe that he has a holy design in *thus* acting; he leads others to follow the same outward conduct, while they are destitute of that principle which sanctifies the deed. The Apostle Paul was well acquainted with this principle; and he acted accordingly. "For meat destroy not the work of God. All things indeed are pure; but it is *evil* for that man who eateth with offence." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." This is the grand principle of *Christian expediency*;—a principle on which every Christian ought to be willing to act;—a principle that shews the heavenly beauty and uncontracted benevolence of the religion of Jesus. And does not this principle apply to Temperance Societies? Are they or are they not, expedient? These questions are easily answered. It is too apparent that these Societies are necessary; for wherever you turn your eye,—whether to Europe or America, Asia or Africa, you witness the fearful ravages of intemperance,—you behold millions falling its unhappy victims—carried down its fearful torrent into the gulph of eternity. And as you all know that there is no way of reclaiming the drunkard, or of rescuing the rising race, apart from the Gospel, but by these Societies, their expediency is as clear as noon.—Oh, then, let Christians act towards drunkards as they ought;—let them discountenance the drinking usages of the day;—let them say, "We will neither touch nor taste fermented liquors, that so, by the influence of our example, the poor drunkard may be reclaimed from the error of his ways." And if they do so, they will make our religion glorious in the eyes of the world;—they will throw a bright halo of light round the head of the cross, and cause it to emit beams of heavenly light!

Having shewn, we trust, to the satisfaction of all, that Temperance Societies are *not* unscriptural;—and that they are well worthy the countenance and support of every lover of religion, and every well-wisher to bleeding humanity, we would now entreat those of you who have not yet joined, to come forward and swell our ranks;—join with us in this noble cause;—encourage our hearts, strengthen our hands, that so we may live to see drunkenness, ashamed, hiding its head, and sobriety and religion covering the whole earth!

"Christians this very hour begin,
To check our land's peculiar sin;
And seek His help who can afford
The aid of an Almighty Lord."

Let us now proceed to answer a few objections.

Objectors have been found in every age of the world; and every system had to encounter the fears, the scruples, and even the avowed opposition of the unbelieving and sceptical. Christianity has had its objectors;—the arts and sciences have had to rear their heads amid mountainous difficulties;—and every institution, designed to benefit men temporally or spiritually, has had its enemies. But amid all opposition, we find them surviving; and those very objections, which appeared in the eyes of some so insurmountable, are crumbling to the dust, and carried away

as chaff before the wind. But do not mistake us. Although we pity the pertinacity of that man who will not be convinced of a self-evident truth, we cannot but detest the ductility of that individual that holds his opinions as so many nothings, and allows himself to be carried about by every wind of doctrine,—a weather-cock that yields to every system, and holds with none.—Let men use those powers, with which they have been so graciously endowed, in the investigation of every subject, and let them see that they think and act as accountable beings.

We do not wonder, neither are we sorry, that objections have been urged against the Temperance Society; for, as we feel assured, truth can never suffer from strict inquiry, so we are confident that the more minutely they scrutinize this institution in all its aspects and bearings, the more confirmed will they be of its utility. It is no *pharisaical* institution—beautiful without and loathsome within. Ah, no; exterior and interior can stand examination; and, if in any thing the glory of the one only excels in the glory of the other; for it is only those that have experienced its blessings, that can truly appreciate its worth, and sing of its glory.

As, then, many of the pious and good of the earth have urged, and are still urging objections to this Society, permit us, imploring the guidance and direction of the Holy Spirit, to call your attention to a few of the most important. And oh, that we may attend to the injunction of the text:—"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

First Objection.—"IS NOT THE TEMPERANCE SOCIETY UNSCRIPTURAL, SINCE IT CONDEMNNS THE USE OF A DRINK, FOR WHICH WE HAVE DIVINE AUTHORITY?"

This objection is serious and important, deserving careful consideration, as it may be urged from love to God, and from zeal to his authority. If *intoxicating* wines can be proved to have scriptural authority, then we would say, "What God has commanded, let no man dare to disannul." To ascertain which, let us examine those passages where it is supposed to have bible sanction.

In the book of Judges, we find these words, "And the vine said unto them, should I leave my wine which cheereth God and man, and go to be promoted over the trees?" This, if you will examine, is a part of a parable of Jotham, in which he rebukes the Shechemites and foretells their ruin. And although varied opinions are entertained respecting the allusion here made, yet we imagine it has a direct reference to the drink offerings of the Jews, in which they were commanded to "offer the third part of a hin of wine, for a sweet savour unto the Lord." And as it is absurd to suppose that the drinking of wine can cheer God, it must allude to its being presented as an oblation, when it ascended up before him as sweet incense, acceptable in his sight, which called forth the holy, the devout, and the cheerful praises of the Jews. In this way did wine cheer God, being well pleasing in his sight; and in this way did wine cheer man, because it was accepted by heaven. But there are other passages that ascribe this *inciting* property to wine; such as in Psalms, "And wine maketh glad the heart of man." And in Proverbs, "Give . . . wine unto those that be of heavy hearts." Now, although we cannot speak from personal experience on Eastern wines, yet we have it on the authority of those who have thoroughly studied this subject, by experiment and otherwise, that the Jews had *UNINTOXICATING* wine,—the pure juice of the grape, as well as intoxicating; and that those that are recommended in scripture, could not inebriate. Besides, *unfermented* wines possessed all the good properties spoken of in the word of God;—they allayed the thirst,—they cheered and nourished the human frame,—and they were grateful to the palate. That modern *intoxicating* wines possess these properties, we have yet to learn. Instead of quenching thirst, they increase it; and thus we find the drunkards never satisfied, continually crying, "Give, give." Instead of cheering and nourishing the human frame, their regular use deadens and weakens it. They produce a momentary exhilarating influence, but it soon dies away, and nature sinks lower than it was before. And as to its being grateful to the palate, it is only those who are addicted to its use, that think so. For our part, if we may be allowed to speak from experience, we

think that they are a *nauseous* beverage; and we trust, our taste will never be so vitiated as to have a craving for it; for if we were to take it, we would feel it "*biting like a serpent, and stinging like an adder.*" From all which, we are inclined to infer, that the wine alluded to, in these two passages, is un-intoxicating; that, therefore, the Temperance Society, instead of being condemned by them, is countenanced; for it seeks only to abolish the use of those liquors that intoxicate.

The next passage that you find the enemies of the Temperance cause alluding to, is the miracle which Christ wrought at the marriage in Cana of Galilee; and they will gravely tell you, that we are condemning his conduct, and assuming to be holier than He, who was "holy, harmless, undefiled, and separate from sinners." Far be this from us; we wish to redeem the character of Christ from an opinion so generally entertained, that he made intoxicating wines. Our view is that they did not inebriate—that they did not possess the poisonous properties of our liquid. As an American writer justly, and forcibly remarks, "When Jesus Christ is said to have made 'wine' for the feast at Cana, the question is, What does the word *wine* mean? I want to get light on that fact. I find that there are *two kinds* of wine mentioned in the bible: because I find that the bible in other places reprobates the use of wine in the most unqualified language. Do you believe that Jesus Christ sat at a table and made for a company of people that, which the Holy Ghost has denominated a 'mocker?' Do you believe that the Divine Saviour said, 'Look *not* upon wine,' and yet I will make it for you—make that which at the last will bite like a serpent, and sting like an adder? I make it—I drink it—but do not you touch it? I say it is evident, that in the bible two kinds of wine are mentioned. Well, in this case which kind was it? Here I get light. I go and examine the nature of alcoholic wine; I find it always the same; I find it to be just that kind of substance described in the bible, 'sparkling in the cup,' and yet, at the last 'biting like a serpent, and stinging like an adder;' and leading on to whoredom, and with whoredom 'taking away the heart' of man. I find it treating men just as it did Noah; just as it did Lot; just as it did Korah, Dathan, and Abiram. I find all its effects just as described by the prophets in their solemn reproofs of Israel. Then, I say, I am inclined to believe, *a priori*, that Jesus Christ never made such wine; and when I find that there were two kinds of wine in use among the Jews, I rest on the conviction that he made that which was not intoxicating." And that more light may be thrown on this subject, we would refer you to the celebration of the passover by our Lord and his disciples. Here wine was used; but was it intoxicating? No, says Calmet, and the Rev. C. F. Frey; for the children of Israel were careful to remove from their dwellings *ALL fermented drinks*, as well as leavened bread. If, then, the wine used at the Last Supper was not intoxicating, as is reasonably inferred; are there any just grounds to conclude that the other was?—But, for argument's sake, allow that they did intoxicate, will it follow, as a natural consequence, that those who abstain from wine and other alcoholic liquors, are sinning?—as some would tell us. If so, what can we make of the Apostle Paul, who, in the face of this very circumstance, declares that "it is good neither to eat flesh, nor to *DRINK WINE*, nor any thing whereby thy brother stumbleth, or is offended, or is made weak?" We must either allow that he was violating a law of Christ, or that the *doctrine of EXPEDIENCY* is a sufficient guarantee for such an institution; and *THEREFORE sweeps away, by ROOT and BRANCH, all such objections.*

The only other passage that we, will allude to, is the injunction of Paul to Timothy:—"Drink no longer water but use a little wine for thy stomach's sake, and thine often infirmities." The objectors to this Society are very ready in alluding to this passage; and what seems strange, is, that Teetotalers are as ready in referring to it, as a strong argument on their side. Thus the one fights against the other with the same weapon of divine truth! Who, then, is to decide the contest? The Moderation or Total Abstinence advocates. Let us hear what Dr. Adam Clarke, a celebrated commentator, said on the subject, "From chap. iv. 12, we learn," said he, "that Timothy was a young man; but, as among the Greeks and Romans, the state of youth, or adolescence, was extended to thirty years,

and no respectable young men were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A.D. 64, or A.D. 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of adolescence, and as the scripture generally calls that youth that is not old age, Timothy might be treated as a young man by St. Paul, as in the above text, and might still feel himself under the custom of his country, relative to drinking wine, for his father was a Greek, Acts xvi. 1, and *through the influence of his Christian profession*, still continue to abstain from wine, drinking WATER ONLY; which must have been very prejudicial to him, in his weak state of health, and considering the delicacy of his stomach, and the excess of his ecclesiastical labours." This, then, is the comment of this expositor; and although it is evident that he is a contender for moderation, and a believer in the nutritious properties of wine, yet we would ask, What does all this prove? Does it not prove that Timothy was a WATER DRINKER, and that Paul intreated him to take a *little* wine as MEDICINE? all of which beautifully harmonizes with the rules of the Temperance Society.

Second Objection.—"IS NOT THE TEMPERANCE SOCIETY A MODERN SUBSTITUTION FOR THE GOSPEL?"

This is an objection often urged, but easily answered. This institution may have been abused by the ignorant; but all those who are savingly enlightened, view it only as the forerunner of the gospel—going before, and preparing the heart of men for the reception of truth; for who requires to be told that drunkards, so long as they are addicted to the use of spirituous liquors, have no relish for divine things? We know that the gospel is all-powerful;—that it can break the hardest heart, and bring the most polluted soul to Christ; but as the word of God has to be read before it is known,—as the gospel must be heard, before it can be believed, so we have no right to conclude that those who will not read the one, or attend to the preaching of the other, can be saved. True, many drunkards have come under the sound of the gospel:—true, many have been reclaimed, and made trophies of divine grace; but few there are, in comparison to those who live and die in their sins. True, many have been reformed of their drunkenness, by becoming members of this society, and resting here, have gone no farther. You find them rejectors of religion—despisers of the bible—neglecters of the means of grace. This is an awful fact, we must acknowledge; for amongst the tens of thousands that adhere to the temperance pledge, how few, comparatively, repent of their sins, believe on Christ, fear God, and keep his commandments. With all their reformation, they go down to hell! Oh, awful thought! But, blessed be God, for the ones and twos that attended the gospel, while addicted to the use of these liquors, we have now hundreds and thousands: and for the ones and twos that were converted while drunkards, we have now fifties and hundreds. God has signally owned this society; he has stamped it with his blessing, and sealed it with his signet.—And, as two reformed drunkards who were baptised on a profession of their faith, at Carlisle, exclaimed, "OH, IF IT HAD NOT BEEN FOR THE TEE-TOTAL, WE WOULD NOT HAVE BEEN HERE!" so has many a poor drunkard cause to bless God that ever they became connected with this society. They will look back upon it, throughout all eternity, with pleasure; and it will swell their notes—draw forth new anthems of praise—and fill heaven with the sweetness of their music!

And we would state, that if these societies were more general,—if they were better countenanced by Christians of every name, we have no doubt but the cause of God would rapidly increase—that conversions to God would become more general—and that the church, small in number as she now is, would soon become a noble army, and strike terror through her foes.

Third Objection. "IS NOT THE TOTAL DISUSE OF ALL FERMENTED LIQUORS PREJUDICIAL TO HEALTH?"

This, also, is a very general objection; and although it has been often answered, yet it is still urged,—urged from all quarters, and by all classes. We grant in

certain cases, (although few) that they may be beneficial as medicine; but we cannot allow that the daily moderate use of them is necessary for the health of man. No; they will rather be injurious to the body—undermining the constitution—kindling a liquid fire in the bosom which will prey upon the frame—and, after preparing the way for innumerable diseases, it will land the unhappy victim in an untimely grave. Listen to the united testimonies of medical men, celebrated for skill. The following “Important Medical Testimonial,” was signed by a great number of eminent individuals in London.*—“An opinion, handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind, well informed in medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefitted by the habitual employment of any quantity of them, large or small; nor will their use during his lifetime increase the aggregate amount of his labour, they will rather tend to diminish it. When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other tonic medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while large quantities (yet such as by many persons are thought moderate) do, sooner or later, prove injurious to the human constitution, without ANY exception.” Other testimonies, equally important, have been given by other medical gentlemen; we will only notice two. Dr. A. Carrick, of Bristol, says, “Though spirit is the most pernicious liquor, being the strongest and most concentrated poison, all other strong liquors, wine, beer, cider, &c. are injurious in proportion to their strength, or the portion of the alcohol they contain.” Dr. Trotter says, “Intoxicating liquors, in all their forms, and however disguised, are the most productive cause of disease, with which I am acquainted.” Surely such documents, and they might be multiplied, from such disinterested men, ought to weigh powerfully on the minds of all, and should for ever stop the mouths of those who are for contending that their total disuse is prejudicial to health. The reverse is the truth of the case. Those, then, who do not wish to injure those bodies God has given them—to mar his handy work,—or be guilty of gradual suicide, would do well to abstain altogether from alcoholic liquors.

In conclusion, we trust that we have answered the foregoing objections to the satisfaction of all. If so, the path of duty seems clear. Those that have already joined the Temperance Society ought to be more firmly rooted in the Christian consistency of this part of their conduct, and be more in love with the principles of this blessed institution; while those who have not yet joined, ought, without delay, to give the weight of their influence and example in seeking to spread abroad the blessings of Temperance. Let all fight its battles, and they shall wear its crown.

* The following are some of their names:—G. Birkbeck, M.D., Sir B. Brodie, Bart., F.R.S., W. F. Chambers, M.D., W. D. Chowne, M.D., Sir J. Clark, Bart., M.D., F.R.S., J. B. Clutterbuck, Esq., J. J. Conquest, M.D., Bransby Cooper, Esq., J. Davies, M.D., D. D. Davis, M.D., Sir James Eyre, M.D., R. Ferguson, M.D., Klein Grant, M.D., J. Hope, M.D., F.R.S., G. C. Julius, M.D., G. C. Julius, Jun., M.D., C. Aston Key, Esq., Herbert Mayo, Esq., S. Merriman, M.D., J. Parkin, Esq., R. L. Pirching, Esq., James Reid, M.D., H. S. Roots, M.D., G. L. Ronpell, M.D., A. J. Thomson, M.D., B. Travers, Esq., F.R.S., Andrew Ure, M.D., F.R.S., Alexander Ure, M.D., &c., &c.

N.B. The Editor does not hold himself responsible for all the theological remarks contained in the foregoing Sermon. He, however, greatly approves of the admirable defence of the Temperance principles, which it contains, and cordially commends it to the attention of the friends of the good cause.

HULL CHRISTIAN TEMPERANCE CHURCH.

“WHAT HATH GOD WROUGHT.”

IN this first number of another volume of our Magazine, I feel it my duty to make a few remarks on the past history, present state, and future prospects of our beloved Zion. The church of Christ now worshipping in Paragon-street, was formed by the instrumentality of Messrs. W. Worsdell, W. Murgatroyd, and T. Richardson. Soon after the first meeting was held in 1839, we had Messrs. Whitley and Pelham added to the number. After meeting awhile privately, were led to purchase the Tabernacle, which we occupied until inability to meet we expenses compelled us to rent the Mechanics' Institute; from thence we went to the “Nile-Street Chapel,” which proved but an unfruitful spot, so that we were obliged to lay the foundation stone of our present house in Paragon-street; I say *obliged*, for none of these things, I am persuaded, happen by *chance*. One of the trio of persons who was made an instrument of by God, in establishing the Christian Temperance Church, is now in the transatlantic world,—another has united with the Independent Church in this town, under the pastoral care of the Rev. Newman Hall, B.A., and the last named of the three, still sits under our own vine and fig tree, the seductions of enemies never having alienated his heart from the cause he professed at first to love, and which he never esteemed so highly as at present. Of the other two persons named above, one remains holding the office of Deacon, and the other, who is now at sea, may, for aught I know, sit down with us on his return. Very few of those who were added to us in the early days of our existence, now remain, but their places have been filled up by others, who “excel” because they are not like their predecessors, “unstable as water.” During the time I have been permitted to stand in the relation of Pastor to the Christian Temperance Church, I have had to pass through many troubles, so that I have sometimes been tempted to imitate the conduct of poor Jonah, but an invisible hand has hitherto held me fast, and having obtained help from the Lord, I have continued until now.

For several years past my mind has been greatly exercised in reference to the doctrines of free grace, and the duty of all believers to be buried with Christ in baptism. Knowing that very many of my hearers were prepossessed in favour of the dogmas taught by Arminius, I kept back for a long time my mental struggles, from a fear lest I should unwittingly injure that cause which laid so near my heart. The subject of Baptism having been providentially brought into our religious conversation meeting, was freely discussed, and I soon learnt that by acting out my views on this subject, I should not throw any thing like a stumbling block in the way of God's people generally. There were, it is true, one or two persons for whom I entertained the highest respect, who differed from me in opinion, but being fully persuaded that these persons would ultimately see eye to eye with myself on this subject, I ventured to suggest to the Architect of our new house, that I wished a Baptistery to be formed in the new Hall,—and I was the first on its completion to avail myself of the privilege of being baptized into the name of the ever-blessed God. Since then I have had the pleasure of going down into the water with 19 males and 21 females; these together with Brother Whitley, who was baptized with me by the Rev. Jabez

Burns, make 42 persons since the 25th of October, 1843, which averages more than two persons each week, who have been led to make a public profession of their attachment to Jesus.

Soon after I had enjoyed the baptismal rite, I felt constrained by the Great Head of the Church, to give utterance to my views on the great doctrines of free, undeserved, and sovereign grace; and though some seemed offended, and others astounded, I ventured again and again to publish what I conscientiously believed to be the truth of God. My congregation rapidly increased, a desire to examine the subject took possession of many of the most valuable members of the Church, the result of which has been a settled conviction that salvation from its commencement to its close, is all of the free, undeserved and distinguishing mercy of a covenant-keeping God. There are a few still, who seem as if they could not give up the unscriptural dogmas they hold, but as I believe them to be amongst the redeemed of the Lord, I can well bear with them, because I believe they will be brought to see and enjoy the whole truth as it is in Jesus. One or two have run from the fold,—“they went out from us because they were not of us,” and therefore I cannot hang my harp upon the willows on account of their departure. The foundation of the Lord standeth sure, he *knoweth* them that are his. I believe that since I delivered my first sermon on the “free unmerited grace of God in Christ,” there has been more time spent by our people in searching the scriptures in one week, than they used to spend in many months. This is as it should be; the Bible and the Bible only, is the guide of the Lord’s people, and it is a light unto their feet and a lanthorn to their path. Our congregation increases every week; applications for sittings are becoming more general,—and what is better than all, several who have been long hearers of the word, have been received recently into the church, and have witnessed a good confession before many witnesses. Thus the places of those who could not bear the truth, have been more than filled up, and songs of rejoicing have been offered to “the author and finisher of faith.”

Arrangements have also been made to meet our pecuniary requirements, by the formation of a Committee of management, chosen from the members of the Church and the seat-holders. The following are the persons chosen for this important business.

PASTOR T. J. MESSER, *President.*
 MR. T. S. RAMSEY, *Treasurer.*
 MR. R. T. TURNER, *Secretary.*
 MR. LAYBOURN, SEN. } *Chapel Stewards.*
 MR. GEORGE SMITH, }

Committee, Messrs. J. S. RADFORD, C. TILL, M. GAUNT, LATTIN, HICKMAN, E. ALCOCK, JOHN SMITH, CHAPMAN, ATKINSON, with power to add to their number.

The members of the above Committee appear to be all deeply interested in the welfare of the Church and congregation, and being disposed to labour for God, their work shall not be in vain. The members of the Church are still strongly attached to the good cause of Temperance. They see the effects of moderate drinking in other churches, and dread the introduction of the dangerous practice of drinking moderately amongst themselves. There are many good but mistaken men who do not see eye to eye with us in reference to these matters. We exhort such to read and think upon the subject, to pray for light and direction, and we know if they do so, what the result will be. They have

heard us speak sufficiently often on the subject to know that we do not make a God of our Teetotalism. Our glorying is in the *cross* and the *cross alone*. By the reproaches which have been cast on the churches through the unhappy results of moderate drinking, we conjure all our moderate drinking friends to abstain. There is poison and death in the cup, let them therefore dash it from their lips. The use of strong drink, however moderately, is replete with danger. It ministers neither to our bodily nor mental energy. Who would wish to die under the influence of that false and dangerous excitement which these baneful liquids awaken? It is the duty of every Christian to "avoid every appearance of evil." All must admit that Teetotalism has been the means of effecting a mighty amount of good. If no higher reason for abstinence could be assigned than the *physical* good resulting from its adoption, even that is sufficient to induce every true Christian to ABSTAIN.—Ed.

The Temperance Sketch Book.

No. 1. Vol. 3.

AN INDIAN TRAGEDY.

"In the dark track of vile intemperance
There follows, murder, misery, and hell."

In the spring of 1837, Nogisqua, an Indian of the Potawatamy tribe, residing in Michigan, having pawned his gun and a part of his clothing, from time to time, to a man named John N—, for intoxicating drink, the trader proposed to the Indian that if he would sell him a certain cream-coloured pony belonging to his squaw, and a present to her father (Bawbish, a chief of their tribe,) he would give him up his gun and clothing, and let him have more strong drink from time to time, until the price agreed upon was paid. To this Nogisqua agreed, and privately gave up the pony, which was sent off further west.

It appeared that his squaw having some suspicion of what was going on, employed her younger brother to watch the result, and inform her; which it appears he did. Upon the return of the Indian to his camp, partly intoxicated, his squaw, highly enraged, accused him of selling her pony. She became more and more enraged at his indifference about the affair, and at length declared

she would kill him. He handed her his scalping knife, and, drawing aside his hunting shirt and making his bosom bare, coolly exclaimed,—"Kina poo!" ("Kill away.") She instantly plunged it to its handle in the Indian's breast, which caused his death in a few minutes.

Her father, the Indian chief, being then absent some 20 or 30 miles east, a runner was dispatched to inform him. Soon after, he was seen pass by the house with a sad countenance, for the place of the murder.

A heart-rending duty now devolved upon the old chief. His word was to acquit or condemn his agonised daughter, according to Indian usage from time immemorial. His daughter was the handsomest squaw of her tribe, and a darling child; and the wails of his relatives, together with his own sympathies, rolled upon the mind of the chief like the rushings of the mighty deep upon the lonely rock in the sweeping storm. He must judge. No other tribunal was within the Indian code of criminal justice. The performance of this duty required more than Roman firmness. The Great Spirit, and the blood of his murdered son-in-law, seemed to say,— "Bawbish, according to the customs of your forefathers for ages past, now decide justly."

The chief, like agonized Joseph, when he made himself known to his brethren, could contain himself no longer, His integrity as an Indian chief prevailed. He rolled his troubled eye for the last time upon his darling daughter, then

upon his kindred, and upon a portion of his tribe that stood before him, and then to the Great Spirit for firmness. The storm of agony in the mind of the chief had passed away, and in deep sorrow he decided that his daughter ought to die by the hand of the nearest of kin to the murdered Indian, according to their custom for ages past. The person of the father, chief and judge, then withdrew, with nothing but his integrity to console him—which the whole world beside could neither purchase nor bribe.

Upon inquiry it was decided that Jone, a brother of Nogisqua, then south, near Fort Wayne, should execute the sentence. Accordingly a runner was sent for him, and he came without delay. After hearing what was deemed his duty, the cry of a brother's blood from the ground on which he stood strung every nerve and gave tone to every muscle for revenge.

There were white persons present at the execution, who relate it as follows:—The brother proceeded to the fatal Indian camp, and after sharpening his scalping-knife to his liking, and performing several ceremonies customary with their tribe since their acquaintance with the Catholic missionaries, he took the victim by her long flowing hair, and led her to the front of the camp, then with a scalping-knife he made an incision in her forehead in the form of a cross, bared her bosom, and plunged the knife to the handle in her body. A shriek, a rush of blood, and a few dying groans and convulsions followed, and the fair form of the handsome squaw lay stiff in death.

From the time of the murder until the execution, the female relatives of the murderess never left her tent, the time being spent in lamentations over the young squaw. After the execution, both bodies were buried together in a sand bank, where they now lie side by side. The Indians and squaws became reconciled, and all seemed satisfied that no other atonement could have been satisfactory.

Thus perished, says my informant, the best Indian and handsomest squaw of their tribe—the victims of the whiskey-seller; who is far more guilty than either of the others of a moral wrong. My informant also says that, from first to last

there was manifested no desire to escape or evade the fate of the unfortunate young squaw.—*Communicated by S. Rathbone.*

ON THE FEARS

TO WHICH GOD'S PEOPLE ARE LIABLE.

Fear is, properly speaking, that uneasiness of mind which arises from the apprehension of some impending evil.

Spiritually taken, fear, as it respects God for its object, is of two kinds; legal and evangelical; i. e. law fear, and gospel fear.

Legal fear is an horror, occasioned by the mere expectation of punishment, without any mixture of love to the punisher. Such is the fear of the apostate angels; and such the fear, which agitates reprobate souls, when conscience is let loose, and when the thunderings and lightnings of God's fiery law set themselves in array against the haters of Christ. On the contrary,

Evangelical fear is peculiar to God's regenerate people; and consists in a melting humiliation for sin; accompanied at times, especially in secret prayer, with gracious groanings which cannot be uttered; with a degree of self-abhorrence, and of self-renunciation; with a longing for the favour, the resemblance, and the presence of God in the soul. And all this not from the mere wish to avoid punishment; but likewise from a concern for having lost the image of God's holiness, for having crucified the Saviour of sinners, and for having grieved and been estranged from the adorable Spirit of grace. It is easy to observe, that here is a strong mixture of love toward all the persons of the Trinity; and it is by this love (though, perhaps, weak as a burning thread, and small as a grain of mustard seed) that evangelical fear is chiefly distinguished from legal. The latter is the unaffectionate awe of an indigent slave, who is forced to submit against his will, who hates the hand that strikes, who loves nothing but ease, and dreads nothing but the lash. While the sinner, who experiences the fear which is evangelical, abhors sin for its own sake, as contrary to the nature and command of

the blessed God; and abhors himself, for sin's sake, and because he is the subject of that detested principle which sets him at so great distance from the moral likeness of infinite purity and excellence.

Concerning legal fear, we read, that there is no fear (i. e. no fear of that kind) in love; for "perfect love casteth out fear:" meaning, that the sense of God's love is no sooner shed abroad, with full lustre and efficacy, in the soul; than legal fear vanishes away, and continues extinct, during the shine of God's spirit on the conscience. Concerning evangelical fear, we read, "Blessed is the man that feareth always:" who is tenderly solicitous to avoid any thing and every thing, which may render him spiritually unlike that holy, glorious, and gracious Being, whom he ardently wishes to resemble, and hold communion with.

But, beside this filial, salutary fear, which is one grand mark of regeneration, a believer, while he sojourns upon earth, is liable to fears of a mixed heterogeneous kind, which seem to be partly legal and partly evangelical. To this head may be referred anxious doubtings, painful misgivings, and the evil surmising of remaining unbelief. These are occasioned, directly and immediately by the imperfection of inherent grace below; and, remotely, by the permissive appointment of God, who has decreed, that perfect happiness must be waited for, till we get home to heaven. Were our graces complete, our bliss would be complete too; in which case, we should no longer be men, but angels. For a saint made perfect is an angel of the highest order, and a perfection of grace is glory itself.

In the meanwhile, it is even needful for the Christian traveller to be exercised with a thorn in the flesh; and to be at times, in such a state, as may convince him, that earth is not his rest, or a mount whereon to pitch tabernacles of continuance; that he must carry his cross, before he receives his crown; that he must combat before he conquers; and sow in tears, antecedently to his reaping in joy. I believe, from scripture, from observation, and from experience, that all God's people do, occasionally, pass under the cloud, and are baptized unto Christ in the cloud, and in the sea of spiritual darkness and dis-

treff. Jesus himself, though he had no sin, was thus baptized. All thy waves and storms (said David, in the person of the Messiah, and addressing himself to God the Father) are gone over me.— Even from my youth up, thy terrors have I suffered with a troubled mind.

No wonder, then, that the members should be sprinkled with those waters, which were poured in torrents on the mystic head. And let the suffering members of Christ's elect body remember, to their great and endless comfort, that even tormenting fears are perfectly consistent with the reality of grace. This was the Psalmist's state, and the Psalmist's experience: "Though I am sometimes afraid, yet put I my trust in thee."

Hence it is evident, that faith and fear, though not good friends, are, sometimes, very near neighbours; yea, that they often lodge in one house, i. e. in one and the same heart. Indeed, they seldom appear together; for when the one walks abroad, the other usually keeps close within doors. When faith is alert and active, fear hangs its head and pines. When fear is lively, faith takes to its bed and languishes. So strongly is the antipathy of the two principles, that the sickness of one is the health of the other.

They are perpetually quarrelling and skirmishing. And though fear, now and then, gives faith an home thrust, faith will most certainly (and sometimes she knows it) get the better at last, and survive her adversary. Yet, though faith will infallibly outlive fear, faith is not immortal. She too must die, and that by God's own hand; for she is so strong, even when weakest, that none can deprive her of existence, but he that gave it. Her death will be a willing and a delightful one. When the hour comes, she herself will not wish to live a moment longer. The soul in which she dwells, being severed from its body, and taken up to heaven; faith, gladly and triumphantly expires, under the meridian blaze of sight. In the mean while there are times, when, brightening into full assurance, she longs for her own annihilation, and is even straightened until it be accomplished. At length, having acted as the believer's companion and guide through the wilderness, she sees him safe to the threshold of heaven;

and the very instant he steps over that threshold, and enters within the veil, she takes her leave of him for ever.

As to fear, though she may, in some believers, keep pace with faith, and even out-run faith, during the greater part of the earthly race; yet the waters of death (if she die not before) will kill her effectually and finally. The mere prospect of that stream may, perhaps, give her fresh vivacity and strength; but no sooner does she actually begin to touch that water, than she expires; and the renewed soul, which had been, through her means, all its life-time subject to bondage, passes the river with courage, serenity, and joy. Holy desire cuts the cable. Faith hoists the flag. Prayer spreads the sail, and God's Spirit breathes the auspicious breeze. All the graces of the heart are in exercise, and ply their oars to the music of hovering angels. The dividing waters present a smooth expanse for the ransomed of the Lord to pass over. All is harmony. All is bliss. And thus does the precious freight, the disembodied soul, land in triumph, on the golden coast; and, hardly staying to take a view of her dead enemies on the opposite shore, makes directly to the presence of God, and to the throne of him that was slain.

Unwillingly I return to earth, and withdrawing my mind from a contemplation of the glory that shall be revealed, descend to consider the various fears to which all God's converted people, and myself among the rest, are subject, while imprisoned in a body of clay.

"Within are fears." For that sorceress, whose name is fear, can transform herself into a multiplicity of shapes, though she is, in reality, the same identical hag in all.

Sometimes she assumes the mantle of pretended humility; and whispers, "that we must not give absolute credit to God's covenant and promises, nor aspire to the comfort and enjoyment of them, for fear of being presumptuous."

Anon, she wears the mask of caution: "Do not rejoice in God's election, and in Christ's righteousness, for fear of being a self-deceiver." Whereas, in reality, all who can embrace the free favour of God, and all who can lay hold on the righteousness of Christ, have a covenant right to both. And why should not

they, who have a right to these, rejoice in the God to whose rich and immutable grace they are indebted for it?

At another time, fear accosts us in the garb of affected holiness; "you must bring," says she, "a price in your hand to God the Father; or Christ's redemption will profit you nothing. Do not undervalue yourself, by supposing that you can do no good work before you are justified. I tell you, that you must work for life and justification. You must do good works in order to be accepted; and fulfil a string of terms and conditions, seeing you are to be saved for your works, because of your works, yea, according to the merit of your works." But thou, O believer in Christ, flee these abominable doctrines. Hearken not to them, as you value the glory of God, the freeness of grace, the riches of Christ, the interests of real holiness, and your own happiness. Remember that the conditions of fallen man's salvation are two, and no more; namely, perfect atonement for sin, and perfect obedience to the law. Both these conditions Christ has completely fulfilled, in the stead, and for the infallible salvation, of every soul that comes to his blood for cleansing, and to his righteousness for clothing. "To what end, then, serves faith?" To let thee into the knowledge, possession, and enjoyment of this free and finished redemption. "And to what end serve good works?" Not to entitle us to God's favour, or even to pave (much less to pay) our way to his kingdom: but to glorify his name, to adorn his gospel, to evidence our adoption, and benefit others on our road to heaven.

Fear very frequently mimics the voice of prudence; and advises us as a friend. "Not to bring odium and inconveniences upon ourselves, by too strict a moral walk, and by a too resolute assertion of the doctrines of Christ." How bitterly did poor Peter weep for having listened to this syren song! And what rending agonies of heart did he feel for his sham prudence, after the arrow of recovering grace, shot from the eye of Christ, had pierced his inmost soul! O thou Almighty Son of God, save thy people from the fear of man! Not only pray for us, as thou didst for Peter, that our faith fail not (and thy prayer was heard; for his faith itself failed not, though

his* profession of it did;) but pray also, in our behalf, that our faith may never seem to fail.

Fear is, sometimes, apt to beset those, who, of all persons in the world, should have nothing to do with it, unless to trample it under their feet. I mean the ministers of God's word. O ye standard-bearers of the Most High, be strong in the Lord, and in the power of his might. Good Mrs. Ayscough, who was burned for the Protestant faith, when she was offered her pardon at the stake, on condition she would renounce the truth, cried out, with holy indignation, I did not come hither to deny my Lord and Master. I desire to remember her words, every time I ascend the pulpit. A mincing, timid, partial declaration of the gospel, is a virtual denial of Christ himself. Rather die with the gospel standard in your hands, than resign a thread of it to the enemy: like heroic Velasco, the Spanish general, who, when the Havannah was taken by the English, scorned to surrender the national flag, and nobly expired with his colours wrapped round his arm. But there are seasons of personal dryness and darkness, when fear, like an armed man, assaults the faith and liveliness of God's ambassadors. They are, perhaps, at a loss even for a subject to preach from. All resources seem to be shut up. They flit in their own minds, from text to text, and for a long time can fix on none. They cry in secret, Lord, how can we spread the table for thy people, except thou bring the venison to our hands? or, with the disciples of old, whence shall we have bread for the multitude, here in the wilderness? "The dear people flock to the word, as doves to their windows; and we, alas, have little or nothing to feed them with." At such times of doubt and barrenness cast yourself at large upon God, and distribute the word as you are enabled. In all probability, the fishes and the loaves will increase in your hands, and God will administer bread enough and to spare. It is kind and wise in the Holy Spirit, to make us feel that we are nothing, and that the excellency of the power is of

him and not of us. The lesson of dependence upon his arm of grace alone, is profitable, though not always palatable, to our proud, deceitful heart. To the glory of the divine faithfulness, I say it, that, for my own part, some of my happiest pulpit opportunities have been when I have gone up the stairs with trembling knees and a dejected spirit: nay, (twice or thrice in my life time) when I have been so far reduced, as to be unable to fix on a text, till the psalm or hymn was almost over. These are not desirable trials: but they redound, however, to the praise of him, who has said, "Without me ye can do nothing;" and whose almighty love can elicit light out of darkness, even out of darkness that may be felt.

On the whole, let God's people, both ministers and private Christians, come to the Lord by prayer, for deliverance from the fears that do most easily beset them. Bind them up in a bundle, and throw them at the foot of the cross, and implore God's Spirit to shine them away. Be humbled on account of them: but not discouraged. Proclaim eternal hostility against unbelieving fear, in all its branches: but know, that it is God who must teach your hands to war, and your fingers to fight.

No man appears to have been more subject to fears and cares, than David: though he had been enabled to vanquish a lion, and to slay a giant. What course did he take for relief, in his hours of distress and tremor? He prayed to him that is mighty to save. And his success was answerable. "I sought the Lord, and he heard me: yea, he delivered me out of all my fears."

Several of the fears, to which God's people are exposed, have already been considered. The enumeration of a few more, shall conclude the subject.

1. Weak believers are sometimes apt to be afraid, that they are not in the number of God's elect. They can, indeed, say with David, "Blessed is the man whom thou chooshest, and caushest to approach unto thee;" but they are not clearly satisfied, that this blessedness is their's.

For my own part, I look upon it as one of the best symptoms of a regenerate state, when a person is ardently desirous to know his election of God. It is an

* Defecit quidem professio in ore, non autem fides in corde. — *Augustin.*

inquiry, which the generality of mankind never trouble themselves about: and which none but a true believer is concerned for in earnest. We read of some, in the Acts of the Apostles, who had never heard of such a person as the Holy Ghost: and I fear, there are too many who have hardly ever heard whether there be such a thing as eternal, gratuitous, personal, and immutable election. Of those who have, too many set themselves to oppose it: and labour (though, blessed be God, they labour in vain) to stop up the very fountain of salvation, and to cut down that tree of life, whose leaves and fruits are for the healing of the nations. A fierce free-will sister in Cornwall was lately heard to say, that she dreaded to open the Bible, for fear of meeting with predestination and election. And it has been affirmed, of a very noted Arminian clergyman, that he should, one day, address his audience as follows: "Brethren, many people talk about an electing God. I, on the contrary, assert, that there is no such being. If there is an electing God, why does he not strike me dead before you all? But you see, my brethren, I am not struck dead. Therefore, there is no electing God."

Very different are the ideas of Christ's humbled, awakened servants. When a ray of God's everlasting love shines in upon their hearts, they cry out, with the royal and devout predestinarian of antient Israel, "How dear are thy counsels," i. e. thy purposes and decrees, "to me, O God! Oh, how great is the sum," i. e. how inestimable is the value "of them! If I should declare them, or speak of them, they are more than I am able to express." The Lord has some, yea, many names, even in our Sardis, who not only profess to believe the Scriptures of truth, but also make good their profession by believing, and by practically adorning, the truths of the Scriptures. Such enlightened persons will ever be desirous, not barely to admit those truths, in a mere doctrinal way alone; but to experience the efficacy of them, and to be feelingly interested in the blessings themselves.

Granting, however, that thousands of converted people have not attained to those heights of exalted consolation, as to be able to say, with an unfaltering

tongue, "Thou hast chosen me, and not cast me away:" yet is there some secret comfort, even in waiting upon God for the joy of his salvation, in seeking the light of his countenance, and in crediting the truths and promises of the gospel at large. To those who are, by grace, led thus far, I would beg leave to propose the following questions, without presuming to wade more deeply into the sacred profound of those decrees which lie hid in God, than his written word permits. By the way, then, of combating your fears, let me ask:

Art thou desirous of choosing God in Christ to be thy Father, thy portion, and thy covenant God, here and for ever: If you are, it is one happy proof that God has "chosen thee to salvation, through sanctification of the Spirit and belief of the truth." You could not choose him, if he had not first chosen you.

Is love to God, in any measure, kindled in thy heart? Or, if you are in any doubt as to this, do you wish to love him? Would you be glad to receive him, to embrace him, and to hold him fast, as your chief and only good? Take courage. Wishing is a degree of love. No man ever wished for the thing which he altogether hated. A wisher for Christ is a lover of Christ. And you could not love him, if he had not first loved you. Wishing is a fruit of the Father's drawings.

Is the law of God written on thy mind? That is, can you say with the apostle, that, "to will is present with you," and that you "delight in the law of God, after the inner man?" Would it make you easy and happy, and would you have the supreme desire of your heart, were you to be holy as God is holy, and pure as Christ is pure? Then you may add, as the Apostle does, "I thank God through Jesus Christ." The Lord would not have thus written his law (however imperfectly at present) upon thy heart, if the pen of his own free grace had not first written thy name in the book of life.

This is a blessed consideration: and as sure as it is blessed. Yet, stop not here: but pray for the witness of the Holy Spirit, to bear unclouded testimony to thy spirit, that thou art a child of God. Say, as the Psalmist did, "Remember me, O Lord, with the favour that thou

bearest to thy own people! O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice with the gladness of thy nation, and give thanks with thine inheritance." Wait the appointed time; and God will set that promise, as a seal upon thy heart; "Fear not, for I have redeemed thee: I have called thee by thy name: thou art mine."

2. Saints are subject to another fear, viz. that they are not truly converted, and that their spot is not the spot of God's children. Nor do I wonder, that, when grace is not in lively exercise, they are liable to apprehensions of this kind: when I consider man's absolute unworthiness, even in his best estate; and that astonishing mixture of good and evil, which is more or less visible in saints below.

Though I am by no means an advocate for doubting; I yet am of opinion, that, through the alchymy of divine wisdom, even doubts and fears, though not desirable in themselves, are ultimately subservient of God's chosen: just as, in the material world, not a thorn is without its use, and every bramble has its value.

Spiritual distresses and misgivings have a tendency, through grace, to keep us sensible of our sinfulness and helplessness (as Paul's temptations cleft the wings of his pride, and restrained him from being exalted above measure.) They conduce to make us watchful and circumspect: to make us feel the pulse of our souls, by frequent and severe self-examination: to kindle longing aspirations after God and communion with him: to lay us low at the footstool of Jehovah's sovereignty: to endear Christ's blood, righteousness, and intercession: and put us upon looking up to the Holy Spirit in prayer, for the support of his presence, and for the unction of his comforts, which alone are able to enlighten and to chase away the darkness of our minds.

There is likewise another particular, which ought to encourage the mourners in Zion: namely, that it is impossible for any, who have not been spiritually quickened from above, to pant for God as a thirsty land; to grieve, evangelically, from a heart-felt sense of sin: and to be pained, after a godly sort.

A good man, of the last century,

somewhere observes, that "He who cries out, I am dead; proves himself, by that very cry, to be alive." Can a dead person feel? Can a dead man complain? A believer may lament his deadness; but he cannot lament his death, without his lips refuting themselves. There must be spiritual life, or there could be no spiritual sensibility, no spiritual motion, no spiritual breathings. (The pregnant woman that longs, must be alive.) If the Lord had not drawn you, you would not follow hard after him. Nor could you say, "The desire of my soul is to thy name, and to the remembrance of thee;" unless God's Spirit had awakened that desire in your heart. If you was not truly converted, you would not be so anxious about the truth of your conversion. It is not the untamed bird of prey, that pours the plaintive strain. No: it is the dove that mourns: it is the nightingale that sings with her breast against a thorn.

However, though a weeping state is a safe one, and not without its advantages; yet there is a still more excellent way. The diffident should be encouraged; but diffidence itself should not. "Covet earnestly the best gifts." Aspire to the choicest attainments. Pray for unclouded manifestations. Cultivate spiritual fellowship with God, in all the means of grace, both private and public. Endeavour to drink deep into holiness, and to be fruitful in every good word and work. Conversation with experienced Christians operates frequently as a step to gracious improvements. God's people are sometimes blessed to the rubbing off the rust of unbelief, and to the mutual illusion of light and heat from each other. Lay hold on Christ, as well as you can, for wisdom, righteousness, sanctification and redemption; committing yourself, for better for worse, to his grace, which worketh all in all. Thus it would be evident, that you are indeed planted in the Lord's house, and belong to that invisible church which he purchased with his own blood. Nay, you will gradually flourish in the courts of God, grow as the lily, and cast forth the root as Lebanon. Your conversion will be made clear to you. You will see your tokens. You will no longer have reason to doubt whether the good work of grace is begun in you; "but your path, like a burning

light, will shine more and more (in general) to the perfect day."

3. Believers are sometimes prone to fear, that they have no real covenant interest in Christ; or, that they are not in a state of pardon and justification — "Oh," says the doubting Christian, "if I could but know that I have redemption through the blood of Christ, even the forgiveness of my sins, that Christ undertook for me, in the eternal covenant of grace, and that he is the Lord my righteousness; I should be happy indeed; but, alas! such knowledge is too wonderful and excellent for me; I cannot attain unto it." Be it so, that you cannot attain to it; God is not the less able to give it. He can, as the apostle expresses it, not only grant you, but even fill you with "the spirit of wisdom and revelation in the knowledge of him." Therefore, if you want assurance of salvation, ask it at the throne. But ask it with submission, and with a reserve to the will of God. Do not let your ultimate desires terminate in any thing short of God himself; nor so hang upon comforts, as to overlook the Comforter. Assurances are the brightest bridal jewels of a soul that is married to Christ; but the bridegroom himself is better than the jewels he gives; nor does he in general allow his bride to shine in them every day. He keeps them under his own key, and lets her wear them when he pleases. At worst, remember that he is your husband still, and the God who changes not. Venture yourself, therefore, on board his blood and righteousness, as a mariner trusts himself to the vessel in which he embarks. Do this, and you shall be carried safe to the haven where you would be. You may be shaken on your passage, but not forsaken; tost, but not lost. The mediation of Christ, the faithfulness of your covenant Father, and the never-failing love of the Holy Ghost, will bear you up, and bear you home. No man ever suffered final shipwreck, who ventured his soul, his salvation, his all, on that bottom. If you cannot wrap yourself up in the mantle of Christ's righteousness, with an assured faith; yet, if you touch but the hem of his garment, with a weak faith, with a faith of longing and desire, or even (if I may so speak) with the very tip of faith's little

finger; you have a capital evidence of interest in him. "As an infirm hand," says an excellent person, "can tie the marriage knot; so a weak faith can lay hold on a strong Christ."

4. The Lord's people are frequently harrassed with a fear, that the work of sanctification, in their souls, is either not begun, or at a dead stand; that they do not increase with the increase of God, nor resemble him in holiness more and more.

If any fear may be called a good fear, this may: supposing it do not flow from a principle of legality, and be not carried too far. It is a blessed sign, when we mourn under a sense of our short comings, and burn with intense desire to rise higher in the likeness of God. For this also, seek unto him. He is able to accomplish in you all the good pleasure of his will, and the work of faith with power. If he give you grace, to put yourself as a blank into his hand; his Spirit will delineate his sacred image upon your soul, and, in the article of death, heighten the outlines, and finish the sketch, into his own perfect likeness. Be diligent to use all the appointed means of sanctification, which providence favours you with. Be careful to shun all evil, and the very appearance of it. Walk in the path of duty, marked out by the written word. Nor need you fear God's making good his covenant promise, by making you such as he would have you to be. Be not discouraged, but rather excited to hope, to pray, and to believe, by the sense of your remaining corruptions. "The field," as one says, "that has millions of weeds in it, may be a corn field. One rose upon a bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose-tree." Despise not then, the day of small things; but pray to God to enlarge them. Bless him even for the grain of mustard seed: but, at the same time, beg his Spirit to water and increase it.

5. The fear of temptation keeps many of God's people in bondage. And happy are we, if we so fly from it, as to shut our eyes, and ears, and hearts against it. We know not what we are, nor what we are capable of, if left to ourselves. Yet do not let the fear of what may be, cast a damp upon your present comforts, nor

abate your confidence in the Lord. Prudent fear is wisdom; but much fear is unbelief. A believer cannot trust in himself too little; and, blessed be God, he cannot trust too much in the all-sufficiency of divine grace. If, therefore, you are cast down, by a sense of your liability to temptations, and of your proneness to fall by them; bring your temptations and weakness together, to God the Holy Spirit; and beseech him to get himself the victory in you, over you, and for you. Let watchfulness and prayer thus set a guard upon the out-works; and Jesus will throw in the succours of grace, and preserve the citadel from being taken by the enemy. He is faithful, and will not suffer you to be tempted above what you are able to bear. He will either hide you in his pavilion, and keep you from the fiery trial; or, if he bring you into the field, he will save you from being overpowered. The archers may sorely grieve you, and shoot at you; yet shall your bow abide in strength, and the arms of your hands be made strong by the mighty God of Jacob.

But, should the enemy of souls be even permitted to gain some advantage over you for a season, yet, cast not away your confidence; but look to the hills of covenant love, from whence cometh your help. Christ will deliver you, as at the first; and restore you as at the beginning. What was prophesied concerning Gad (Gen. xlix. 19.) shall be spiritually fulfilled in you; "a troop shall overcome him, but he shall overcome at the last."

6. A sixth fear occasions no small easiness to weak believers, namely, a fear lest they should not be faithful unto death, nor hold on in grace to the end. But if God has given thee good evidences of thy being truly regenerated, and of thy being his child through faith in Christ Jesus; thou mayest upon the strength of thy adoption, be as certain of thy final perseverance, as if thy warfare was actually accomplished, and the crown of glory set upon thy head.

The invisible, or elect church, consists of only one and the same innamenable family; part of which is in heaven, and part on earth. (Eph. iii. 15.) Every individual member of this family, whether militant below, or triumphant above,

is equally safe in the hands of Christ. Saints in glory are, indeed, happier than saints on earth; but saints on earth are no less eventually secure of salvation, than saints in glory. The spirits of just men made perfect might as soon fall from their state of heavenly blessedness, as a sanctified person here fall from a state of grace. The names of both are in the book of life. They are alike interested in God's everlasting and unalterable covenant. What the Father's love has given to the glorified, will be also given to them that are yet behind; "for to this end Christ died and rose again, that he might gather together in one the children of God that are scattered abroad," (John ii. 52.); and, by the single offering of "himself, he has perfected for ever them that are sanctified." Saints are not their own keepers; and it is well for them that they are not; they would be sorrowfully kept if they were. Adam was his own keeper: and what did he get by it? The fallen angels were their own keepers. Peter kept himself; but how long? God's chosen are not thus finally left in the hand of their own counsel, nor trusted to their own management. "All his saints are in thy hand," i. e. in the hand of Christ, Deut. xxxiii. 3; from whence none can pluck them, John x. Which general promise of the perseverance of God's elect, taken as a collective body, ascertains and ensures the perseverance of each believer in particular. For, the whole necessarily includes every part; and, where any individual part is absent, it destroys the entireness of the whole; just as the human body is not complete, if only one limb, or even a single finger, or so much as a piece of a finger, be wanting. The philosophic integrity vanishes from that instant: for, *posito toto, ponuntur partes*: and, *sublata parte, tallitur totum*. So that what is affirmed concerning the aggregate, is equally affirmed concerning the constituent members respectively, of which that aggregate consists: otherwise the affirmation would be essentially untrue; which to charge Christ with, were blasphemy.

Let the follower of Christ, therefore, dismiss all slavish fear as to his continuance in grace; and, in well-doing, leave the care of that to God. They who belong to him are kept, and will be kept, by

his power through faith unto salvation itself; and may sing, with him that was caught up into the third heavens, "Who shall separate us from the love of Christ? Neither life, nor death, nor things present, nor things to come, shall ever be able to do it." There is no being disinherited of the blessings entailed by God's covenant, and bequeathed in Christ's last will and testament, signed with his own blood, and sealed by his own Spirit. Saving grace is the good part which shall not be taken away. Whatever you lose, it is impossible for you to lose that. It is bound up in the bundle of life with the Lord thy God, and hid with Christ in him. "And when Christ, who is your life, shall appear, then shall ye also, who have believed, appear with him in glory."

7. I shall mention one other fear, common to many of God's redeemed, viz. the fear of death. Some true believers are apt to cry out (as the human nature of Christ himself did) "Father, save me from this hour."

But why are you so dismayed at the prospect of getting home? Are you afraid of dying, or of what you may suffer in your last conflict? Turn again to your rest; for the Lord will deal bountifully with you, and be better to you than your fears.

"——— Who can take

Death's portrait true?

Fear shakes the pencil: Fancy loves excess:

Dark ignorance is lavish of her shades;

And these the formidable picture draw.

Man forms a death that nature never made;

Then on the point of his own fancy falls,

And feels a thousand deaths in fearing one."

None returns from the grave to tell us what it is to die. Some happy believers have indeed sung in their last moments, "O death, where is thy once imagined sting? Can this be termed dying?" And, very probably, the passage is both sweeter and smoother than living imagination is apt to suppose. I lost an excellent parishioner in the year 1765. Though he had not the least doubt of his salvation, but, as far as spiritual and eternal things were concerned, lay for many weeks triumphing in the full assurance of faith; he still dreaded the separation of soul and body, from an apprehension of what nature must endure in

the parting stroke. Some little time before the knot was actually untied, God was pleased to indulge him with a foretaste of death. He was, for near an hour, quite gone in appearance; and his family began to conclude, that the final struggle was over. By degrees, however, he came to himself; and on my asking him how he did, he answered, that God had given him a specimen of death, and he found it not so terrible as he apprehended. From that period, all his dread of dying vanished away; and he continued without any shadow

fear, filled with the peace which passeth all understanding, until his disimprisoned spirit flew to the bosom of God. Oh, then, whoever thou art, that art troubled in like manner, cast thy burden on the Lord. You have found him faithful in other things, and you may safely trust him for this. He has delivered you in six troubles, and in the seventh he will be nigh unto you. The water-floods shall not overflow thee, neither shall the deep swallow thee up. The Rock of Ages lies at the bottom of the brook! and God will give you firm footing all the way through.

Or, are you afraid of the consequences of death, and what will come after? Throw yourself upon God in Christ, and you are safe. "Christ's righteousness is law-proof, death-proof, and judgment-proof."

Are you fearful what may become of your family when God calls you away? Make your family over to him. Nominate Jehovah for their guardian and trustee. Cast anchor upon that comfortable promise: "leave thy fatherless children; I will preserve them alive; and let thy widows trust in me."

Do you dread the buffetings of satan? God will not let him take advantage of your weakness. You shall overcome, yea, "you shall be more than conquerors, through the blood of the Lamb and the word of his testimony."

Are you apprehensive lest your faith be small, and your sanctification imperfect? Christ will be praying for you, that your faith fail not; and the Holy Ghost will take care not to leave his work of grace upon the soul unfinished.

You tremble, perhaps, at the thought of laying aside your weak, sinful, mortal body. But you will receive it again;

not such as it now is, frail, defiled, and perishable; but bright with the glory, and perfect in the image of God. The body is that to the soul, which a garment is to the body. When you betake yourself to repose at night, you lay aside your clothes until morning; and resume them when you rise. What is the grave but the believer's wardrobe, of which God is the door-keeper? In the resurrection morning, the door will be thrown open, and the glorified soul shall descend from heaven to put on a glorified robe, which was indeed folded up and laid away in dishonour; but shall be taken out from the repository, enriched and beautified with all the ornaments of nature and of grace.

Are you loth to bid a long adieu to your Christian friends? The adieu will not be a long one. They will soon follow, to the place of rest. And, in the mean time you will be with Christ, and with all the saints who have been gathered home before you, which is far better.

Should I be asked, What is the grand remedy against undue fear, of every possible kind? I answer, in one word, Communion with God. "He," says good Dr. Owen, "who would be little in temptation, must be much in prayer." Ply the mercy seat. Eye the blood of Christ. Cry mightily to the Spirit of God. To which I add, Wait at the footstool, in holy stillness of soul. Sink into nothing, before the uncreated Majesty. If he shine within, you will fear nothing from without. What made the martyrs fearless? Their souls were filled with Christ. Jesus lifted up the beams of his love upon their minds, and they smiled at all the fires which man could kindle.

To enjoy communion with God, you must be found in the way of duty. If you play the truant, no wonder you are afraid of being whipped.—"Those trees" said the excellent Mr. Gurnall, "bear the sweetest fruit, which stand most in the sun." Take heed to the thing which is right; for that shall bring a man peace at the last. The meaning of which text is, that by virtue of the wise connection which infinite wisdom hath established between antecedents and consequents, holy walking is the high road to holy comforts.

Your walk, perhaps, is strict and con-

scientious; and yet, it may be, you complain of doubts and darkness notwithstanding. Here, examine yourself:—

1. Whether you do not work from legal principles, and to legal ends? If so, no wonder that, like a slave with the lash at his shoulders, you toil all day and take nothing. Christ alone is the righteousness of them that believe. God will never set the seal of his gracious presence to the broken Sinai covenant. Whoever enjoys, or thinks he enjoys, comfort and peace from the work of his own hands, and from the duties he performs, is blinded and deluded into a fool's paradise, by the god of this world. The Lord meets his people in the way of duty, but not for it; as a father, who meets his son on a journey, at some appointed house, meets him in that house, but not for the sake of the house. Live upon what Christ is made to you of God, and you will find comfort. But if you seek happiness and establishment from yourself, or from any thing wrought by yourself, you will receive no solid nourishment from the breast of that sham consolation.

Or, 2. Christ may be all your hope, and yet your fears may continue to run high. Look narrowly into your own heart. See that there is no Achan in the camp, no beloved lust in the tent. I dare not say, that the sense of God's love is always connected with the actings of faith, and with the concomitant exercise of holiness. But I suppose that faith and sanctification are the usual correlatives of joy in the Holy Ghost. Art thou melted by grace into a filial fear of God? Go on to fear, to love, and to obey, whether the Lord gild thy path with sunshine, or darken it with gloom. He is the sovereign dispenser of his own comforts; and may withhold or confer them, as seemeth good in his sight. But it is thy indispensable duty to follow the Lamb, and to do his will, whether he cheers you with his consolations, or not. Certain it is, from the infallible word of his grace, that to you who look unto Jesus, all the sweet privileges of the gospel belong; and joy is one of them. Though it tarry, wait for it; for it will not deceive thy expectation; it will surely arrive at the appointed season, and will not linger a moment beyond. O ye of fearful hearts,

be strong; "your God will come with a recompence, he will come and save you." Your prayers may not be answered immediately; but they are all strung on the file of his remembrance, and shall be answered after many days. Your tears are in his psalm.—Your groans are noted in his book. Delight thou in the Lord, and he will give thee thy heart's desire; hold thee still in the Lord, and abide patiently for him. Commit thy way to the Lord; put thy trust in him, and he shall bring it to pass.

I knew a most valuable Christian, who died in the year 1760, and in her last illness was greatly exercised with darkness of soul; which, however, did not finally continue. While God was leading her through the wilderness of mental distress, she still anchored on the promises, though she had lost sight of the promiser; and, as a proof of her absolute dependence on the faithfulness of a withdrawing God, she directed, that (instead of the usual inscription of name and age) the following text should be engraven (and engraven it was) on the plate of her coffin: 'Deal with me, O God, according to thy name, for sweet is thy mercy.' Thus, as the great Dr. Manton long ago expressed it, "Faith accepts God's bond, and patience waits for payment."—*Rev. A. Toplady, B.D.*

THE NATIONAL DEBT.

The following highly interesting Dialogue was written by the learned and pious AUGUSTUS TOPLADY, A.B. 1775. The reading of this admirable article having been rendered useful to us, we insert it for the benefit of our readers, many of whom are not acquainted with the works of the excellent writer.—*Ed.*

Ques. 1. Supposing our National Debt to be only 130 millions of pounds sterling at present, (although it is much more)*

* We think we have somewhere read that the National Debt is now nearly 800 millions!—*Ed.*

and that it was all counted in shillings: that a man could count at the rate of 100 shillings per minute, for twelve hours each day, till he had counted the whole; how much time would he take in doing it?

Ans. 98 years, 316 days, 14 hours, and 40 minutes.

Q. 2. The whole of this sum being 2600 millions of shillings, and the coinage standard being 62 shillings in the Troy pound, what is the whole weight?

A. 41 million, 935 thousand, 484 Troy pounds.

Q. 3. How many carts would carry this weight, supposing a ton in each?

A. 20,968 carts.

Q. 4. Supposing a man could carry 100 pound weight, from London to York; how many men would it require, to carry the whole?

A. 419 thousand, 355 men.

Q. 5. If all these men were to walk in a line, at two yards distance from each other, what length of road would they all require?

A. 476 miles, half a mile, and 70 yards.

Q. 6. The breadth of a shilling being one inch, if all these shillings were laid in a straight line, close to one another's edges; how long would the line be that would contain them?

A. 41,035 miles; which is 16,035 miles more than the whole circumference of the earth.

Q. 7. Supposing the interest of this debt to be only $3\frac{1}{2}$ per cent. per annum, what does the whole annual interest amount to?

A. 4 million, 550 thousand pounds sterling.

Q. 8. How doth the government raise this interest yearly?

A. By taxing those who lent the principal, and others.

Q. 9. When will the government be able to pay the principal.

A. When there is more money in England's treasury alone, than there is at present in all Europe.

Q. 10. And when will that be?

A. Never.

Spiritual Improvement of the foregoing.

Q. What is the moral law of God?

A. The transcript of his own most

holy nature, and the standard of human purity and obedience.

Q. Will this law make any allowance for human infirmity, or admit any abatement of the perfect conformity which it demands?

A. It makes no allowance for the former, nor will it dispense with a single grain of the latter.

Q. How does that appear?

A. It appears, from the undeniable current of Scripture: where the language of the law is, Be ye perfect, as your Father in heaven is perfect. Matt. v. 48.—Cursed is every one who continueth not in all things, that are written in the book of the law, to do them. Gal. iii. 10. The indispensable requisition is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. Luke x. 27. Hence in the eye of the law, and the estimation of the law-giver, the risings of wrath are tantamount to murder; the calling any man a fool, exposes us to the penalty of hell-fire; and the impure thought brings us under the condemnation of actual adultery. Matt. v. 22—28.

Q. What is the grand inference from these alarming premises?

A. That inference, which the apostle terms an evident one, and evident indeed it is; viz. that no man is justified by the law, in the sight of God. Gal. iii. 11. For a single breach of the law renders us guilty of the whole. James ii. 10. And one idle word lays us open to the vengeance of God, according to the tenor of the covenant of works. Matt. xii. 36.

Q. Supposing a person was to break the law but once in 24 hours; to how many would his sins amount, in a life of ten, twenty, thirty, forty, fifty, sixty, seventy, or eighty years?

A. If he was to fail in moral duty but once a day, his sins, at ten years of age, would amount to three thousand, six hundred, and fifty.—At twenty years end, the catalogue would rise to seven thousand three hundred.—At thirty, to ten thousand, nine hundred, and fifty.—At forty, to fourteen thousand, six hundred.—At fifty, to eighteen thousand, two hundred, and fifty.—At sixty, to twenty-one thousand, nine hundred.—At seventy, to twenty-five thousand, five hundred,

and fifty.—At eighty, to twenty-nine thousand, two hundred.

Q. What if a person's sins are supposed to bear a double proportion to the foregoing estimate? That is, let us imagine him to sin twice a day, or once every twelve hours.

A. In that case, his sins, at the age of ten years, will be multiplied to seven thousand, three hundred.—At twenty, to fourteen thousand, six hundred.—At thirty, to twenty-one thousand, nine hundred.—At forty, to twenty-nine thousand, two hundred.—At fifty, to thirty-six thousand, five hundred.—At sixty, to forty-three thousand, eight hundred.—At seventy, to fifty-one thousand, one hundred.—At eighty, to fifty-eight thousand, four hundred.

Q. We must go farther still. What if a man's sins keep exact pace with every hour of his life? i. e. we will suppose him to sin twenty-four times a day.

A. His sins will then amount, in a life of ten years, to eighty-seven thousand, six hundred.—At twenty years of age, they will accumulate to one hundred and seventy-five thousand, two hundred.—At thirty, to two hundred and sixty-two thousand, eight hundred.—At forty, to three hundred and fifty thousand, four hundred.—At fifty, to four hundred and thirty-eight thousand.—At sixty, to five hundred and twenty-five thousand, six hundred.—At seventy, to six hundred and thirteen thousand, two hundred.—At eighty, to seven hundred thousand, and eight hundred.

Q. Is there a single minute, from the first of our existence to the very article of death, wherein we come up to the whole of that inward and outward holiness which God's all perfect law requires?

A. Most certainly not.

Q. Of how many sins, then, is each of the human race guilty, reckoning only at the rate of only one sin for every minute?

A. At ten years old, we (according to that method of calculation) are guilty of no fewer than five millions, two hundred and fifty-six thousand sins.—At twenty, of ten millions, and five hundred and twelve thousand.—At thirty, of fifteen millions, five hundred and sixty-eight thousand.—At forty, of twenty-one millions, and twenty-four thousand.—

At fifty, of twenty-six millions, and two hundred and eighty thousand.—At sixty, of thirty-one millions, and five hundred and thirty-six thousand. At seventy, of thirty-six millions, and seven hundred and ninety-two thousand. At eighty, of forty-two millions, and forty-eight thousand.

Q. May we not proceed abundantly farther yet? Sixty seconds go to a minute. Now, as we never, in the present life, rise to the mark of legal sanctity; is it not fairly inferable, that our sins multiply with every second of our sublunary duration?

A. It is too true. And, in this view of the matter, our dreadful account stands as follows.—At ten years old, each of us is chargeable with three hundred and fifteen millions, and thirty-six thousand sins.—At twenty, with six hundred and thirty millions, and seven hundred and twenty thousand.—At thirty, with nine hundred and forty-six millions, and eighty thousand.—At forty, with one thousand, two hundred and sixty-one millions, four hundred and forty thousand.—At fifty, with one thousand, five hundred and seventy-six millions, and eight hundred thousand.—At sixty, with one thousand, eight hundred and ninety-two millions, and one hundred and sixty thousand.—At seventy, with two thousand, two hundred and seven millions, and five hundred and twenty thousand.—At eighty, with two thousand five hundred and twenty-two millions, eight hundred and eighty thousand.

Q. When shall we be able to pay off this immense debt?

A. Never. Eternity itself, so far from clearing us of the dreadful arrear, would only add to the score; by plunging us deeper and deeper, even to infinity. Hence, the damned will never be able to satisfy the justice of the Almighty Creditor.

Q. Will not divine goodness compound for the debt, by accepting less than we owe?

A. Impossible. Justice, holiness, and truth, will and must have their own, even to the very uttermost farthing. God himself (with profoundest veneration be it spoken) must become an Autinomial, and renounce himself, ere he can forego his essential attributes,

and repeal his inviolable law, by offering violence to those, and by making void the claims and the threatenings of this.

Q. Who, then, can do us any good, in this respect?

A. Not all the angels in heaven, nor all the men that ever did or ever shall exist. Others cannot help us, nor can we help our own selves.

Q. If so, are we not lost, without remedy, and without end?

A. In ourselves, we are. But (sing, O heavens!) God's own arm brought salvation.

Q. How so? What is there, where-with to counterbalance such an exceeding and astonishing weight of guilt?

A. "Christ hath redeemed us from the curse of the law; being made a curse for us." Gal. iii. 13. This, will not only counter-balance, but infinitely over-balance, all the sins of the whole believing world.

Q. If the personal short comings and misdoings, of each sinner in particular, amount to so vast a multitude; who can calculate the whole national debt, the entire aggregated sum, which (abstracted from her union with Christ) lies on the Church at large, that elect nation, whom he has redeemed from among men?

A. The arithmetic of angels would be unable to ascertain the full amount.

O thou covenanting, thou incarnate, thou obeying, thou bleeding, thou dying, thou risen, thou ascended, thou interceding Son of God! not all the seraphs thou hast created, not all the innumerable saints thy love hath ransomed, will be able to comprehend, much less to display, along the endless line of eternity itself, the length, the breadth, the depth, the height, of a sinner's obligations to thee.

Q. If, on one hand, we are each constrained to cry out, with the believers of old, Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified by works of human performance;—Who can tell how oft he offendeth?—How shall man be just with God? If thou contend with him for his transgressions, he cannot answer thee for one of a thousand;—My sins are more in number than the hairs of my head;—Forgive us our debts and cast all our sins into the depths of the sea; what has faith to say?

A. Faith, on the other hand, can reply, in the very words which the Holy Ghost teacheth, the blood of Jesus Christ cleanseth from all sin: and there is now no condemnation (*ouden katarrima*, not one condemnation) to them that are in Christ Jesus. So that we may sing, with Dr. Watts,

“ Believing sinners free are set,
For Christ hath paid their dreadful debt.”

We may add, in the words of another sweet singer in Israel.

“ Who now shall urge a second claim ?
The law no longer can condemn ?
Faith a release can show :
Justice itself a friend appears ;
The prison-house a whisper hears,
Loose him, and let him go !”

Q. What return can believers render, to the glorious and gracious Trinity, for mercy and plenteous redemption like this ?

A. We can only admire and bless the Father, for electing us in Christ, and for laying on him the iniquity of us all :— the Son, for taking our nature and our debts upon himself, and for that complete righteousness and sacrifice, whereby he redeemed his mystic Israel from all their sins ;— and the coequal Spirit, for causing us (in conversion) to feel our need of Christ, for inspiring us with faith to embrace him, for visiting us with his sweet consolations by shedding abroad his love in our hearts, for sealing us to the day of Christ, and for making us to walk in the path of his commandments.

THE
LATE HOUR SYSTEM,
IN A
LAND OF FREEDOM AND OF BIBLES!

We have recently received two excellent pamphlets on this subject, a subject to which on more than one occasion, we have, in years by gone, directed the attention of the public, in several articles forwarded to dif-

ferent newspapers. We are glad to see the matter at length taken up with so much spirit; and in order that our readers may clearly understand the subject, we have great pleasure in inserting an extract from an able and eloquent address, delivered in Exeter Hall, by that highly respected and truly excellent episcopal Clergyman, the Hon. and Rev. Baptist Noel.— We give that part of Mr. Noel's speech in which he points out some of the fearful results of letting young men loose from the confinement of the shop, at a late hour of the night. We think no youth ought to be employed in a shop more than twelve hours. The mechanic works from six a. m. to six p. m. and has two hours respite from his toil during the day;—why then should the apprentices and journeymen of drapers, grocers, &c. be kept till nine and ten o'clock at night, ere they are allowed to escape from the pestiferous atmosphere of the shop or warehouse ? We may soon direct attention to another evil, viz. the payment of wages on the Saturday, which causes the shops to be kept open, and also the markets, to a late hour on that night, by which the sanctity of the Sabbath is most awfully desecrated, and very many persons kept away from public worship in the morning of God's holy day. May God in his Providence direct the attention of the government to these anti-christian practices, and incline them to roll away the reproach they bring upon our *professedly* Christian land. We could like to see all business closed by seven o'clock each evening, that the industrious part of the population might have an opportunity of improving their minds.—Ed.

“ Let us fix our attention on the fact. At ten o'clock—many, many a youth is called to later toils than that—but at ten o'clock, perhaps, a young man who began the engagements of the day at eight, (in some instances earlier) has an hour

of relaxation and freedom; is it possible for him to engage anew in other toils, outdone and spent as he is in body and in mind? It is absolutely impossible; and if there is a vigour of mind almost irrepressible, then it must naturally find its vent in that reading, which combines the greatest stimulant with the least toil: and he will fly either to the police reports of the newspaper or to some exciting novel for the conclusion of his day. This is his intellectual repast; and when our minds, we know, are just like the cursed earth, overrun with weeds, and thorns, and thistles, which it has been sentenced to bear, so that beautiful flowers do not grow unplanted and untended now, but in their place foul weeds of bad passions, and of bad sentiments; under these circumstances, and in the absence of all that can instruct and mitigate that melancholy propensity of our fallen nature, what moral results can we look for? Every place to which a youth might resort for improvement of mind and elevation of sentiment is shut to him;—refined, and educated, and affectionate female society he has none; he cannot ask a mother's counsel, or delight in a sister's love. But you know, gentlemen, many of you feel it in the hey-day of youth. God has formed youth for cheerfulness, for buoyancy of spirits, and it seems essential to our full development, that there should be in youth that play of the animal spirits, which we see in the gambols of the lamb and the frisks of the young of other animals:—look at the beautiful fields of nature in spring, and every young animal is bounding across them in the natural joy which the Creator has given to it; and He did not form the first and foremost of the animals to have none of that buoyancy, and to be immured in gloom.—When some of us see our children in the full play of their spirits, we feel, to our inmost souls, how beneficent was that Creator who formed them thus; and these youths, these twenty thousand, scattered over London, have the very same nature, and the same intense thirst after enjoyment. Does their day of toil afford it? Is it enjoyment, with those goods continually in their hands, with that atmosphere they are ever breathing, with that same dull pace from one drawer to another, throughout the day? Does

this afford the enjoyment they naturally seek? Then night comes; shut out from all honest enjoyments, is there not a temptation which grace only can make conquerable—which without grace, I venture to pronounce to be insuperable—a temptation to vicious amusements? And let that temptation be once yielded to, let the exhausted frame seek some momentary cessation of its tedium and its toil in exciting drink, let them once betake themselves to the cigar divan, to the tavern, to drinking, and to low company, and to the haunts of debauch, and every one such youth is on the verge of irretrievable ruin.* He does not know it, for youth is as thoughtless as it is gay, and it has often been said in quaint, but most true language, that it is impossible to put an old head upon young shoulders; but true as that is, it points out a danger, which is fearful in the extreme. Unguided, untaught, uncheered, with no friendly counsellor at hand to tell him of the ruin in which those momentary intoxications will end.

With nothing, then, to call forth the best affections of his heart, and much to wither them up, who can wonder if it should be stated with truth, as *it is* stated, that the assistant drapers of London are, as distinguished from youths of the same class, remarkable for irreligion and immorality? You best know whether it is true. If it be, then indeed does that system deserve the very strictest scrutiny, which has led to such a result. For if you see such a result in a class—a large class—you may be sure that it is to be traced, to a great extent, to the account of the circumstances in which they are placed; and if it be practicable to remove those circumstances, humanity, justice, patriotism, religion, all call for their removal.

* We would advise those young men, in whose behalf we now speak, to sign the pledge of abstinence; that they may be kept from those stews which the law has licensed, and thereby render themselves deserving in some degree, of those vigorous efforts which good men are now making in their behalf. We have often regretted that so few of that class for whom we now write, are found visiting the various Temperance Meetings held in this town.—ED.

But we have not followed the melancholy catalogue of the evils resulting from this protracted labour to its last results. Imagine that some of these young men have yielded to temptation, and the purity which they once felt has become a laughing stock to them, and they scorn the restraints and the principles they brought from their father's dwelling, and they begin to look with hatred upon that system of religion, which they now see only under the form of unwelcome reproof; and with such counsellors and companions as they may find among the lowest and the most degraded, I would put it to their employers, and through them to all the employers of this metropolis, whether this is a school in which they are likely to acquire those high principles, and that regard to their employers' welfare, which contribute so greatly to the happiness of his life. What is it they will learn there? We may expect in too many instances, where the opportunity occurs, that this may be the progress of an unhappy youth: he expends all his salary, not saving up sums which might in a few years be of incalculable value to him, but spending them recklessly on the indulgences of the moment; when that is gone, borrowing if he can, and if he cannot borrow, instances have been found in which he has been tempted to gratify a passion that has become predominant and tyrannical even by theft. Some such instances have occurred, in which the ruin you must have learned to deplore, was to be traced to the fearful temptation to which the thoughtlessness of others exposed them in their unguarded youth. In other cases, perhaps, a young man loses his strength of constitution, becomes incapable of holding his position, can drag his weary frame no more through those fourteen hours of toil, and then is returned back to his heart-broken parents, to be their burden through the rest of his life, ere he sinks to a premature and dishonoured grave. Oh! it is very melancholy to reflect, that this is the unvarnished tale of many a youth of this metropolis, who might have been an honour to his country and a joy to his friends. It is mournful to think, that it may yet be the lot of many a generous youth, who, under happier auspices, might have developed considerable pow-

ers of mind, and equally noble affections of the heart. I am told that we may never see an assistant draper that is more than forty years of age, scarcely any that are more than thirty-five. I ask, are all these superannuated assistants become in their turn masters? And I am answered, No: and obviously the facts of the case answer, No. I ask, whether their employment up to this period of life has fitted them for any other? and I am answered, No. I ask, where, then, they have vanished? so that those who, up to this time of life, were employed in the drapers' shops of this metropolis, are gone from society. Some have been found, at that period when a man ought yet to be vigorously labouring for the maintenance of a family he loves, dragging on their miserable existence in a workhouse; some have been found begging among friends whose charity was growing cold; some have been found outcasts on society; and for the rest, where are they? Many—many have vanished from the shops of the metropolis, to hide the tale of their sorrows in the bosom of families that were yet left to love them; no one saw them here,—and their place was occupied by many a ruddy youth who knew not what others had suffered before him.—who came up to this scene of gaiety in the hope of making his fortune, too soon to find that there was a dismal prospect opening before him.

But, gentlemen, all hope is not gone. There is time yet to save multitudes from these baneful influences; it is possible yet to rescue many a noble youth from an untimely grave, and to save the principles of more, from that worse wreck which has to be so often anticipated. And those employers who are present this evening, who, by their very presence, shew, at least, their interest in the question, who are accustomed to weigh truth and falsehood, and to pronounce their verdict in favour of the truth, many of whom are already engaged by the best feelings of their hearts in this good cause, will turn, I feel persuaded, from this melancholy view of the sufferings which protracted labour produces, to think of those advantages to which shorter hours will unquestionably lead. It is no small blessing, if those who would have dragged on a miserable

existence in lassitude, and weakness, and pain, should live to the ordinary term of human life with vigorous health and with cheerfulness of spirits. No one accustomed to think of the welfare of his fellow-creatures with any measure of seriousness,—no one accustomed to bless the Author of his days for his own daily mercies, could look upon such a blessing as light; and if the change in this system can only give a measure of health and strength to some thousands of young men in this metropolis, it would be a mercy over which ministering angels would rejoice. But this will never be a solitary blessing, as the loss of health and strength is never a solitary curse. Give them this health, and they may employ their vigorous minds in the attainment of various branches of knowledge, calculated to promote their own welfare and benefit their country. They may relax their minds by an attention to science: they may become acquainted with the just principles of trade; they may know something of their country's laws; they may become enlightened

citizens; they may give their influence, as they grow up to maturer years, to every best and holiest cause which this country is called to consider. Many of them, with their minds thus strengthened, may become, in turn, the benefactors of others. Those who hitherto have been able to do nothing in the cause of benevolence, may visit the poor and instruct them, and may become teachers in our Sunday Schools. Some of them, like Morison and Carey, who have sprung from the same ranks, may both adorn the regions of literature by their varied attainments, and (which is more) bless the heathen as missionaries of Christ. Prospects like these, to be enjoyed by so many of our young men, form an object worthy every benevolent mind to contemplate and to labour for; and I do most earnestly request those employers who are present, that they combine their energies for the accomplishment of this great end, were it only in consideration of the welfare of the young men whom they employ.

Poetry.

THE GLASS FILL'D FROM THE FOUNTAIN.

All hail to the glass that is fill'd from the fountain!
 Which flows, pure and sparkling, our thirst to allay;
 That glides thro' the valley, or springs from the mountain,
 While health, peace, and plenty, attend on its way.

Let us shun the rich draught that would drown all our senses,
 And leave us enfeebled, degraded, and poor;
 Take alone the pure blessing which nature dispenses,
 And bid want and woe depart from our door.

Hold out the bright glass to the poor child of sorrow!
 Invite him to join in a cause so divine;
 Till we banish for ever the evils which borrow
 Their sting from the drinking of ale, beer, and wine.

May the "cup of cold water" draw down a rich blessing
 On all who present it with feelings of love;
 And may we partake of those "times of refreshing"
 Which come from the life-giving Fountain above.

"STRONG DRINK IS RAGING."

"Strong drink is raging!"—like the *sea*,
 When the loud blasts of heaven blow;
 And the foaming billows wild and free,
 Break from the gloomy gulf below.
 It leaves a wreck, where love before,
 Was wont with gentle sway to reign;
 Contentment owns its furious power,
 And flies with all her peaceful train.
 It rushes like a mighty flood
 O'er all that's holy, just, and good!

"Strong drink is raging!"—like the *sword*,
 When mighty heroes dye the plain;
 When side by side the slave and lord,
 Inglorious mingle with the slain,
 It comes, and with a cruel blow,
 Tramples the coward and the brave;
 Lays countless hosts of victims low,
 And, more than battle, gluts the grave.
 The old, the young, the weak, the strong,
 Reckless, alike, it tramples on.

"Strong drink is raging!"—like the *flame*,
 Which bursting forth 'mid Etna's roar,
 Flashes destruction o'er the main,
 While burning rivers downward pour.
 It rolls with devastating ire,

A rushing overwhelming tide;
 And flings its fierce consuming fire,
 With wrathful vengeance far and wide.
 And oft its victims has it left,
 Of hope, of peace, of all, bereft!

"Strong drink is raging!"—like the *blast*,
 When howling o'er the western isle,
 The fierce tornado hurries past,
 And sweeps destruction o'er the soil.
 It hurls the hopes of men to dust,
 And tramples to the ground their stay;
 In triumph treads on all their trust,
 And flings their every gift away.
 And wide in ruin we may trace,
 A wreck, where all was happiness!

"Strong drink is raging!"—see the *man*,
 The victim of its fury wild;
 As he from vice to vice has ran,
 How like a demon!—Man despoil'd!
 Behold his *wife*—how fast the tears
 Roll down her furrow'd care-worn cheek!
 Behold his *children*—how their fears
 His wild and reckless rage bespeak!
 It bursts in sunder kindred's chain,
 And rends affection's bonds in twain.

THE INQUIRY.

Tell me, ye winged winds,
 That round my pathway roar,
 Do ye not know some spot
 Where mortals weep no more?
 Some lone and pleasant dell,
 Some valley in the west,
 Where, free from toil and pain,
 The weary soul may rest?
 The loud wind dwindled to a whisper low,
 And sighed for pity, as it answered "No."
 Tell me, thou mighty deep,
 When billows round me play,
 Knowest thou some favour'd spot,
 Some island far away;
 Where weary man may find

The bliss for which he sighs,
 Where sorrow never lives
 And friendship never dies?
 The loud waves rolling in perpetual flow,
 Stopped for awhile and sighed to answer, "No."
 And thou serenest moon,
 That with such holy face,
 Dost look upon the earth,
 Asleep in night's embrace:
 Tell me, in all thy round,
 Hast thou not seen some spot,
 Where miserable man
 Might find a happier lot?
 Behind a cloud, the moon withdrew in woe,
 And a voice, sweet, but sad, responded "No."

Tell me my secret soul,
 Oh! tell me,—hope and faith,
 Is there no resting place
 From sorrow, sin, and death:
 Is there no happy spot
 Where mortals may be blest;
 Where grief may find a balm,
 And weariness a rest?
 Faith, hope, and love—best boon to mortals
 given,
 Waved their bright wings, and whisper'd,
 "Yes, in HEAVEN."

Communicated by S. Rathbone.

THERE IS A DEMON IN THE CUP.

There is a Demon in the cup,
 Mild is his speech as infancy;
 But murder is his sworn ally,
 With false insanity.
 There is a Demon in the cup,
 Princely he sits enthron'd in state;
 His priests are teaching hate and war,
 And famine is his mate.
 There is a Demon in the cup,
 Corrupt his soul with upas breath;
 But giddy votaries seek his shrine,
 And find his smile is death. E. J. H.

THE UPAS IN MARYBONE LANE.

BY JAMES SMITH.

A tree grew in Java, whose pestilent rind
 A venom distilled of the deadliest kind;
 The Dutch sent their felons its juices to draw,
 And who returned safe, pleaded pardon by law.

Face-muffled, the culprits crept into the vale,
 Advancing from windward to 'scape the death-gale;
 How few the reward of their victory earned!
 For ninety-nine perished for one who returned.

Britannia this Upas-tree bought of Mynheer,
 Removed it from Holland, and planted it here;
 'Tis now a stock-plant of the genus wolf's bane,
 And one of them blossoms in Marybone Lane.

The house that surrounds it stands first in the row,
 Two doors at right angles swing open below;
 And the children of misery daily steal in,
 And the poison they draw they denominate *Gin*.

There enter the prude, and the reprobate boy,
 The mother of grief, and the daughter of joy,
 The serving maid slim, and the serving-man stout,
 They quickly steal in, and they slowly reel out.

Surcharged with the venom, some walk forth erect,
 Apparently baffling its deadly effect;
 But, sooner or later, the reckoning arrives,
 And ninety-nine perish for one who survives.

They cautious advance with slouched bonnet and hat,
 They enter at this door, they go out at that;
 Some bear off their burden with riotous glee,
 But most sink in sleep at the foot of the tree.

Tax, Chancellor Van, the Batavian to thwart,
 This compound of crime at a sovereign a quart;
 Let gin fetch per bottle the price of champagne,
 And hew down the Upas in Marybone Lane.

THE EDITOR'S JOURNAL.

Sabbath, January 7. Preached this morning, from Job v, 6; and in the evening from I. Tim. i, 15. Administered the Lord's Supper, after the evening sermon. There are evident signs of improvement both in the church and congregation.

Monday, 8; Tuesday, 9; Wednesday, 10; away from home, at the anniversary of the York Temperance Society. Enjoyed interviews with the Rev. Dr. Ryan, F. Hopwood, Esq., J. Backhouse, Esq., and the Rev. F. Brown. The meetings were truly excellent, and I believe a very powerful impetus was given to the good cause.

Sabbath, January 14. Preached at half past ten, from "Be still and know that I am God:" and in the evening from—"Come unto me all ye that are weary and heavy laden, and I will give you rest." The six week's collection was such as to confirm my previous conviction that the cause of Christ is progressing amongst us.

Monday, 15. I attended the Temperance meeting. Mr. T. S. Ramsey took the chair; and Messrs. Till, Metcalf, and Gant spoke well on the necessity and advantages of true temperance principles.

Wednesday, 17. Delivered a sermon on the second advent of the Redeemer.

Sabbath, January 21. Preached at half past ten, from "Comfort ye my people;" and at six from "When Christ who is our life shall appear," &c. Messrs. Routon (of New York) and Burgess (of London) addressed a crowded audience in the Hall at three, on the "Second

Coming of Christ." After the evening sermon I baptized Brothers Routon and T. S. Ramsey, into the name of the ever blessed Trinity. It was a time of great refreshing from the presence of the Lord.

Wednesday, 24. Preached in the Hall, and baptized Messrs. Brown and Pashby.

Sabbath, Jan. 28. Preached in the morning, from "The name of the Lord is a strong tower," &c.; and in the evening from Peter's address to the awakened Jews, on the day of Pentecost,—"Repent and be baptized every one of you," &c. Baptized three female members of the church, after the sermon.

Wednesday, Jan. 31. Preached in the Hall, and baptized the Brethren Loten and Riley.

Sabbath, February 4. Preached at half past ten, from Rom. viii. 14; and in the evening from Rom. viii. 18. Messrs. Routon and Burgess addressed a good congregation, in the Hall, at three; they also assisted in the ordinance of the Lord's Supper, after the evening preaching.

Monday, February 5. I attended the Temperance meeting. The Hall was nearly filled with hearers. Mr. G. Smith presided, and Messrs. Lison, Webster, Johnson, and Burgess spoke. Several pledges were administered at the close.

Tuesday, Feb. 6. Messrs. Routon and Burgess delivered farewell addresses to a very large auditory. The labours of these excellent men have been greatly blessed to many souls.

Sabbath, February 11. Preached in the morning from Prov. xix. 23, with much freedom. In the evening I delivered the first of a series of sermons, on the "Final Perseverance of the Saints." The sanctuary was well filled, and great grace rested upon many who were pre-

sent. After preaching, I baptized a female, who professes to have received salvation under the ministry of the Rev. J. Caughey, now labouring among the Wesleyans in this town. Though she enjoyed liberty from the condemnation of sin, she could not rest until she had followed her Lord in the ordinance of Baptism. Much divine influence accompanied the administration of this scriptural rite.

Monday, 12. I went down to the Temperance meeting. Brother C. Till presided, and Messrs. Holdstock and Rawson spoke. I attempted to address the meeting after these brethren, but had no liberty. Pledges were taken.

Wednesday, 13. Preached a second sermon on the doctrine of "Final Perseverance," to a very excellent congregation. Earnestly requested to commit these sermons to the press. Should I feel it my duty to comply with the request, the sermons shall appear, if the Lord will, in our magazine.

Sabbath day, Feb. 18. Preached a third sermon on "Final Perseverance;" enjoyed much liberty in preaching, and many of God's redeemed people were greatly comforted. Some who are trammelled with old prepossessions, were rather disconcerted. Several of these, however, will, I believe, be brought out of Egypt with singing—they shall obtain joy and gladness, and rejoice with us in the conviction that Christ uttered no falsehood when he said of his sheep—"they shall never perish."—In the afternoon we had a highly profitable church meeting; and at six, I preached with unusual liberty, to a full congregation, from "I have fought a good fight." After preaching, two females and three males went down into the water, and were baptized into the name of their Redeemer and Lord.

Monday, 19. I spoke with liberty at the Temperance meeting. Brother Rathbone presided; Mr. F. Oliver (New Connexion Lay Minister) also delivered a very eloquent and impressive address.

Tuesday, 20. Met the class, and though few were present, it was a season of enjoyment.

Wednesday, 21. Preached in the Hall, to a very attentive congregation; and after preaching baptized a man and his wife, who have been recently united to

the church. Great solemnity pervaded the meeting, and I had reason to believe that my labour was not in vain in the Lord.

Friday, 22. We had an excellent prayer-meeting. Messrs. Ramsey, Drinkall and Chesire engaged. It was good to be there.

Sabbath, February 25. Preached at half past ten, from "Christ, our pass-over, is slain for us;"—and in the evening, from "I have fought a good fight," &c. At two, met the Church; a goodly number were present, and the conversation was very cheering and profitable. Many of our people seem to be growing in knowledge and grace.

Wednesday, 28. I experienced much liberty in preaching from Rom. viii. 32. We had a very excellent week night congregation.

Thursday, 29. We held a conversation meeting. The subject chosen for consideration was the doctrine of Election. Messrs. T. S. Ramsey, Till, Todd, Rigg, Rutherford, and two stranger friends, were the principal speakers. Many excellent remarks were made, which were rendered, I doubt not, profitable to many.

Sabbath, March 3. Preached this morning from Rom. viii. 32; and in the evening from Psalm lxxi. 3. Felt unusual liberty while discoursing on the death of Christ for his church, at half past ten. The word "all" in the text chosen for our morning's meditation, cannot be considered to refer to *all men*, as such a view of the text robs the whole chapter of its harmony and beauty. Paul addresses himself to those persons who were "called according to Jehovah's purpose," and he then says, how can He who has given his Son for them *all*, refuse them any blessing necessary to life and godliness, time and eternity?—After the evening service, administered the Lord's Supper to a goodly number of believers in Jesus. This has been a Sabbath of rest, and many who assembled in the house of prayer, had reason to believe that, at the close of the day, they had pitched their moving tent a day's march nearer home.

Monday, March 4. Delivered a long lecture on true temperance to a goodly company. Mr. T. S. Ramsey presided. Several persons received the pledge at the close.

Tuesday, March 5. Met a few members of the church, and found it good to converse with them on divine things.

Wednesday, 5. Preached from "I am the good Shepherd, the good shepherd giveth his life for the *sheep*." After the sermon, went down into the water and baptized two female, and one male friend, in the name of the ever-blessed Trinity. The service throughout was solemn and profitable. The way of duty is the way of safety and peace. How strange that so many professing Christians should refuse to be "buried with Christ in baptism." One good-meaning but mistaken brother urged this day, as a reason why he would not be baptized, the remark of Paul, I. Cor. i. 17—"For Christ sent me not to baptize, but to preach the gospel:" from which he inferred that baptism was not obligatory upon either preachers or people. Strange conclusion! he must have forgot that Paul was baptized himself, and also baptized *others*. Did Paul do what he was not sent to do? If he did—let the objector supply the rest. What a pity it is that professors should make assertions, without reflecting to what awful conclusions they lead. Paul's *main* business was to preach the gospel, and others were left to baptize those who were brought by his preaching to God. Any other view of the text involves the most palpable absurdities.

Friday, 8. We had a very profitable prayer meeting. Messrs. Ramsey, Barker, Drinkall, and Sharp engaged in prayer. The proceedings of this meeting reminded me of the fine lines of the poet,—

"Who know his power, his grace who prove,
Serve him with awe, with reverence love."

Sabbath, March 10. Preached at half past ten, from "Within were fears;"—at six from "He shall see of the travail of his soul and be satisfied." But if any of Christ's purchased property go down to perdition, how can this prophetic announcement be fulfilled?

Monday, 11. We had a good attendance at the afternoon church meeting. At the Temperance meeting, at half past seven, Mr. Lison presided; and Messrs. Till and Webster, of Hull, Burland, (Wesleyan) of Leeds, and a stranger from Stockton, spoke with considerable

effect. Mr. Burland ably urged the necessity of advocating Teetotalism in connection with religion. This mode of advocacy some preachers in this town object to. Strange!

Wednesday, 13. Preached again on the fears to which God's people are liable.

Thursday, 14. Attended the annual tea meeting of the Mariners' Teetotal Society; sorry to see so thin a gathering. Mr. Lison presided; and myself and Messrs. Firby, Lickis, Webster, and Woodvine, addressed the meeting.

Sabbath, March 17. Preached from the two last verses of the Epistle by Jude, at half past ten; and at six from II. Cor. iii. 18. These were times of refreshing from the presence of the Lord.

Monday, 18. Mr. Rathbone presided at the Temperance meeting, and Mr. Drummond, of Ipswich, spoke. After the lecture, the committee for 1844-5 were elected. The following were chosen officers, T. J. MESSER, President; Brother T. S. RAMSEY, Vice-President; Brother G. SMITH, Treasurer; Mr. N. BROWN, Secretary; vice Mr. S. RATHBONE, who has resigned the office.

Tuesday, 19. Met a few members of the church, and afterwards attended the Temperance Committee.

Wednesday, 20. Preached a second sermon on "The good shepherd giveth his life for the *sheep*;" attentive auditory, and much divine influence. Gloria Deo!

Thursday, 21. We had a long conversation meeting this evening. The question under consideration was "Is it right to make the pledge of Total Abstinence a test of membership in a Christian Church?" Messrs. Ramsey, Till, Gaunt, Brown, T. Richardson, and a stranger defended the affirmative, and Messrs. Tinkler, Sharp, Hodgkinson, and one or two others defended the negative. The speakers on both sides displayed considerable talent, and the most fraternal spirit characterized the whole conversation. I was greatly profited.

Friday, 22. A profitable prayer meeting.

Sabbath, 24. Preached from Isaiah xl. 4 last verses, and in the evening from 2 Cor. iv. 17. After preaching, I baptized two persons, who previous to baptism, gave, in the church meeting, a very satisfactory account of their conversion

to God. They were both members of the Wesleyan Church. The Baptismal service was solemn and profitable. Many persons attended the ordinance.

Monday, 25. A good temperance meeting.

Wednesday, 27. A comfortable preaching service.

Sabbath, 31. Preached at half past ten with liberty; also, at six from Rev. xxi. 6. At the close of the service I enjoyed the unspeakable pleasure of baptizing a highly esteemed young friend, who has been led by my poor instrumentality to the cross, and made to rejoice in hope of eternal life. May many more young disciples be drawn to the Lord.

April 1st, and throughout the week, engaged in the services connected with the Anniversary of the Christian Temperance Society, except on Wednesday evening and Good Friday morning.

On the Wednesday evening, I preached from, "But now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself;" and on Friday morning, from "It is finished!" Both were profitable seasons.

Sabbath, April 7. Preached at half past ten, from "Lo! I am with you always;" and at night from "Do this in remembrance of me." Administered the Lord's Supper after the evening sermon.

Monday, 8th. Closed the anniversary services of the Hull Christian Temperance Society. Mr. Ramsey presided—and myself and Brothers Gaunt and Till spoke. A good collection was taken up at the close.

Tuesday, 9. Left home for Ripon, to assist in opening the new Temperance Hall in that city, an account of which we hope to furnish in this magazine.

THIRD ANNIVERSARY

OF THE

HULL CHRISTIAN TEMPERANCE SOCIETY.

THE annual services connected with this Society were commenced on Sabbath evening, March 31. At six o'clock, a sermon was delivered by the Rev. T. J. MESSER, in the Christian Temperance Church. The subject chosen for discussion was—"The glorious character claimed by Christ, and the freeness of his grace to *thirsty* sinners."—Rev. xxi, verse 6. A collection in aid of the Society was made at the close of the sermon.

On Monday evening, April 1st, a public meeting was held in the new Hall, Paragon-street. A goodly number of persons having assembled by a quarter past seven, the Rev. T. J. Messer commenced the meeting, by giving out a hymn, and then offered solemn prayer to God, in which many of the persons present appeared devoutly to join.

After prayer had been offered, Mr. Thomas Sissons Ramsey, the Vice-President elect, was unanimously called to the chair, and opened the business of the meeting by offering a few appropriate remarks upon the value and importance of true Temperance principles, and the necessity of advocating them in connection with the religion of Jesus Christ. He then called upon the Corresponding Secretary, the Rev. T. J. Messer, to read the Society's report.

REPORT OF THE PROCEEDINGS
&c.
OF THE
HULL CHRISTIAN TEMPERANCE
SOCIETY.
1844.

The time has again arrived when it becomes the duty of your Committee to present a brief report of the proceedings of the Society during the past year. Though your Committee cannot say that they have passed through every part of their duty with unmingled emotions of pleasure, yet they are enabled on reviewing the past, to state that they find abundant reason to be thankful to the Giver of all good, for the measure of success with which their labours have been crowned. Through many difficulties and trials of no ordinary magnitude, your Committee have been enabled to carry on that work, and discharge those duties which in the order of Divine Providence they were called to fulfil, and they would this evening set up the "stone of help," and inscribe upon it—"Ebenezer, hitherto the Lord hath helped us."

The Committee would first congratulate the friends of the Society on the possession of the commodious Hall in which they are now assembled, within the limits of which the operations of the Society have been carried on since the month of September, 1843. To those friends who kindly contributed to the erection of the Hall, they now offer their very grateful acknowledgments, and can only add, that it is their earnest wish that the effect of the liberality referred to, may be seen in the conversion of many thousands of the sons and daughters of intemperance, from those degraded habits, which render them at present a curse to society at large.

The Committee are happy to state, that the weekly meetings of the Society have generally been well attended during the past year. Many excellent lectures have also been delivered, the fruit of which, they trust, will be found after many days. It appears from the account

furnished by the secretary, that the number of persons pledged during the past year was upwards of 200. Of these, 30 persons appear to belong to the Hull Christian Temperance Church and congregation; 23 to the Episcopal Church; 8 Primitive Methodists; 1 Independent Methodist; 32 Wesleyans; 2 belonging to Nile-street Chapel; 6 Independents; 3 Roman Catholics; 2 New Connexion Methodists; and 2 Scotch Presbyterians. The remainder of those who have taken the Society's pledge appear to make no profession of religion whatever.

Whilst your Committee feel thankful that persons connected with almost all the religious denominations in the town, have taken the pledge, they cannot but regret that so many, after all, of those who profess to be the disciples of the self-denying Saviour, should still stand aloof from a society whose aim is, in the *first place*, to persuade men to abstain from the use of those deleterious liquors which have been such a prolific source of physical, mental and moral debasement; and secondly, to lead them, when delivered from the fetters of inebriation, to the place where the salvation of the cross is faithfully and fully proclaimed. The Committee have now to express their deep regret to find, on examining their treasurer's report, that so little pecuniary aid has been afforded to the valuable association, they now represent. Sorry are they to be obliged to say, that they meet with little or no disposition on the part of the wealthy portion of the community, to cheer them onwards in their work of faith and labour of charity. Only one or two annual subscriptions have been received during the past year, consequently the expense of working the Society, has almost entirely devolved upon themselves. To those persons who bear the sacred name of Christian, and who yet refuse to aid the good cause of true and scriptural temperance, the Committee would now say, What evidence do you require to prove that intoxicating liquors are a curse, and that it is therefore your duty to abstain from using them? Look at the wide spread desolation opening before your vision—at the pauperism, madness, and murders, following in the train of Intemperance! Do you want additional testimony that those liquors to which you

cling, despite of all our arguments, with such a fearful tenacity, are injurious? We would offer it to you, in the language of a popular and eloquent advocate of our principles.* "To afford evidence to satisfy you that your position is a false and dangerous one, we summon the testimony of millions! We tell you of the extended benefit of arrested evil—of habits of vicious indulgence crushed in the dust—of the reign of domestic peace and happiness, where misery and guilt once held their dominion. During the last ten years, moral suasion has been pleading the cause of injured humanity, and enlightening the public mind on the evils arising from the use of intoxicating liquors—the physician has testified at the bar of public reason against the use of these fluids—the pulpit and the bench have named and cried aloud against this iniquity—the people have been appealed to, by night and by day—on the sea, and upon the land—in poetry and in prose—by the written argument and the fervid oration—by a mother's love and a father's hope—by a nation's desire, and the world's expectation, at once and for ever to dry up the polluted fountains of disease and crime, and suffering; and we have now to ask what effect all these appeals have had on you? Will neither argument drawn from heaven nor hell affect you? Will neither the widow's wail nor the orphan's tears move you? Then neither would you be concerned though one rose from the dead."

The Committee would now present their thanks to those friends who have subscribed weekly to the Society's funds, and would here state, that if all the friends of the Society had done what they could, the Committee would have appeared before you on the present occasion with greater confidence and joy. Your Committee find on the books of the Society upwards of 600 names. Now supposing 500 of these had subscribed only *one halfpenny* per week, more than £50 might have been now in the hands of the Treasurer, to assist in carrying on the work of the Society during the coming year. Despite, however, the want of liberality amongst the pledged mem-

bers of the Society, your Committee do not despair. They feel it is their duty to sow the seeds of truth beside all waters, and to labour on at God's command, through evil and through good report, leaving the success of their toil entirely in the hands of a faithful and covenant keeping Creator. The work in which they are engaged is the Lord's, and in due time, it must prosper and prevail. The genius of England shall smile upon an annal free from the stain of intemperance; and God, and angels rejoice over the ultimate triumph of the salutary and scriptural principles we espouse. The Committee are glad to say that several persons have taken the pledge recently, who bid fair to assist them greatly in their beloved work; but still they cannot but mourn over the apathy and indifference of the christians of the town. Such professors may fondly think they that occupy a right position, but in that day when every man's work will be tried as by fire, they may hear sounds less musical than they now anticipate. Your Committee are well convinced that neutrality in such a cause must be sinful. To induce activity, they would point the apathetic and indolent to the large amount of physical, moral, and intellectual health and blessedness, already secured; the fruits of which may be seen in every hamlet, village, town, and city, throughout the length and breadth of the land. Had the Temperance cause only subserved the physical health, of the thousands of recovered inebriates, which it found emaciated and down trodden, a reason sufficiently cogent to induce christians to take the lead in the work would be afforded, but when it is known that Total Abstinence Societies have acted as pioneers to the Gospel of Christ; that thousands by its instrumentality have been led to the house of prayer, where their hearts have been won by the sovereign grace of God; the Committee cannot but express their surprise and regret, they had almost said *indignation*, at the bearing of the great bulk of religionists towards this godlike enterprise of benevolence and mercy.

To the warm hearted and consistent members of the Society, who shew their love to the cause, by contributing to its funds, and by attending its *weekly*

* Mr. Joseph Andrew.

meetings; the Committee would now say, —Onwards! and aim at the entire extinction of the national vice. Never rest until the foul blot which now disgraces the national escutcheon is erased, until Intemperance, with all its terrific evils, curse the earth no more. Prosecute your work with firmness of purpose, and in the self-denying spirit of the benevolent Saviour of men. The cries of widows and orphans, made desolate by the vice you antagonize with, urge you onwards; the joyousness and peace abounding in many dwellings, once foul as hell, and dark as Erebus, cry onward! God, angels, and the spirits of the just, cry onward! The battle is the Lord's, and victory, glorious victory, must eventually crown the bloodless warfare in which you are now engaged.

Before your Committee close their brief report, they cannot but congratulate you upon the present aspect of the Temperance cause throughout the wide world. In Great Britain and Ireland, light is increasing, and converts are multiplied. In the West Indies, by the example and teaching of many zealous missionaries, thousands are united together to abstain. In Australia, many flourishing Societies lift up their heads, under the sanction of the most respectable part of the community: and in America, where the Temperance cause took its rise, the work rolls on with unabated vigour and success. Even in the inhospitable island of Sierra Leone, in Western Africa, the spotless banner of temperance has been unfurled, and many are cheered by the soft radiance of the Temperance Star, and what is far better, they are found worshipping at the feet of the Saviour of men. That God has ordained that this cause should be the means of bringing many under the sound of the Gospel and ultimately to himself, your Committee feel fully confident; and it is on this account especially, that they rejoice to find themselves associated with the noble band of Temperance Reformers,—the great mass of whom long for the dawning of that day, when nothing shall hurt or destroy in all God's holy mountain; when all the vestiges of crime having been swept from the earth, Christ shall rule and reign over a people, redeemed and saved with an everlasting salvation!

Even so. Amen. Come Lord Jesus, come quickly!

T. J. MESSER, C. Secretary.

During the reading of the report, the greatest attention was paid by the numerous auditory, and several passages in it elicited warm applause.

Mr. Samuel Rathbone then presented a report of the financial affairs of the Society.*

Mr. WEBSTER, of Hull, then rose; and after a few pertinent remarks, in which he regretted that so little had been given by the inhabitants of Hull, towards supporting so valuable a Society, moved that—

1. That the Reports now read be printed in the Hull Quarterly Temperance Magazine," which resolution was seconded by Mr. THOMAS RICHARDSON, and carried unanimously.

Mr. WILSON WHITLEY, Deacon of the Hull Christian Temperance Baptist Church, then moved the following resolution:—

2. That the following Brethren form the Committee for the ensuing year, viz.

The Rev. T. J. MESSER, President.

Mr. THOS. S. RAMSEY, Vice Ditto.

Mr. GEORGE SMITH, Treasurer.

Mr. NATHAN BROWN, Secretary,

Committee—Messrs. J. S. Radford, M. Gaunt, C. Till, S. Rathbone, R. Loten, H. Holdstock, I. R. Lattin, J. Houghton, R. Snowden, W. Vinson, W. Pashby, G. W. Sabine, J. M. Brown, E. Alcock, J. Chapman, W. Atkinson, A. R. Laybourn, T. Richardson, and J. Smith.

This motion was seconded by Mr. CHOAT, of London, and carried *nem con.*

The following resolution was then moved, after a very impressive address, by Mr. W. WEBSTER:

3. That this Meeting, duly recognizing the importance and value of true Temperance principles, pledges itself to labour

* The financial report will appear in our next number.

with increasing diligence to disseminate them throughout the town.

Seconded by Mr. CHOAT, of London.

The Rev. T. J. MESSER then moved

4. That this Meeting, being fully convinced that all human efforts are unavailing and abortive without the blessing of Almighty God, resolves to be more earnest in prayer, for that blessing to accompany the labours of those who are engaged in advocating those principles upon which this Temperance Society is based.

Seconded by Mr. G. W. SABINE, and carried *unanimously*.

About the middle of the meeting, the Rev. T. J. MESSER enlivened the company by making a special appeal to the friends present, in behalf of the Society's funds; after which, a collection was made, which, considering the hardness of the times, was very *liberal*.

On Good Friday, the annual Festive Temperance Tea Meeting was held. For the success of this meeting considerable anxiety was felt by many members of the Society, and some fears were also indulged in consequence of several other tea meetings being held in the town on the same day. The Hull Temperance Society tea meeting was held at the same time ours was announced, and a long list of great names was published as speakers at that meeting, amongst whom were Sir William Lowthrop, Revs. N. Hall, B.A. and J. Pulsford, Ed. Grubb, Esq., Mr. T. Beggs, &c. As we had only announced the name of our own Minister, and Messrs. Webster and Metcalf, we were greatly tempted to fear that the superior attraction presented by the Society above named, would prevent us from having any thing like a numerous party. Having, however, resolved upon holding the meeting, several of the Committee set about the work of preparation,—and the following account of the appearance of the Hall, furnished by a warm-hearted friend, will shew that the members of the

Committee above referred to, had very ably discharged their duty.

“On entering the Hall we were greatly struck by the chaste and beautiful appearance it presented. The windows were hung with pink drapery, and between each window was a garland of evergreens, having in the centre of each a bouquet of beautiful flowers, prepared by several young ladies, friends to the Society. The platform was fitted up so as to represent the front of a Grecian temple, of white marble, the interior being ornamented by festoons of coloured drapery, and a number of appropriate statues, furnished by our zealous friend, Mr. Aaron Shaw. At the back of the platform was a beautiful transparent star, handsomely painted by a young friend, which was placed at the extremity of a grove of imitation orange trees, and when lighted up presented a most beautiful appearance. Over the front door, we observed a pictorial representation of the sea agitated by a storm, with the Moderation vessel making its way towards a dangerous rock, on the summit of which was a lighthouse placed, to warn the crew of their danger. In the back ground, the little Teetotal vessel was seen sailing in perfect safety, having plenty of sea-room. In the front of the picture, the life-boat was seen nearing the shore, having on board a rescued sailor, waving a temperance flag.

From the centre of the room, a splendid chandelier was suspended, ornamented with wreaths of roses. The tables were placed across the room, and literally groaned beneath the good things that were provided for the expected visitors.”

At two o'clock the public were allowed to pass through the Hall, many of whom expressed very high gratification at the beautiful appearance it presented.

By four o'clock, several persons applied for admission to the tea meeting, and by the time announced for tea to commence, between two and three hundred persons, many of whom were connected with different sections of the Church of Christ, were present. We have never seen a more respectable and intelligent gathering of the friends of the cause on any former occasion.

Immediately after the tea was over, a band of musical friends, under the direction of our friend, Mr. Shaw, assisted by our respected friend Mr. Atkinson, (who ably presided at the Seraphine,) sung with great effect the anthem "How beautiful upon the mountains is the feet of him who bringeth glad tidings."

After the anthem, the doors were thrown open to the public, and the few unoccupied seats were soon filled. When all had taken their seats, the public meeting was commenced by the Rev. T. J. Messer, who gave out Dryden's fine hymn—"Creator, Spirit," which was most beautifully sung. He then offered an appropriate and solemn prayer, at the close of which, as well as between the speeches delivered, our musical friends executed in a very able style, several pieces of sacred music.

Mr. Thomas Richardson presided, having been called to that position by Messrs. Messer and Ramsey, both of whom made some apposite remarks on the necessity of thorough-going Temperance men presiding at the public meetings of the Society.

Very spirit-stirring addresses were delivered during the evening, by Mr. CHOAT, of London; Mr. THOS BEGGS, of Nottingham; Mr. John Metcalf, of Hull; Mr. W. Webster, of Hull; and the Rev. T. J. Messer.

Mr. Choat expressed the high gratification afforded him by the pleasing scene he then beheld, and said that *no* Temperance Festival he had ever attended, had been characterized by so much order and harmony. Every thing was as it ought to be, and he should long remember the high treat he had enjoyed. Mr. C. then made some apposite remarks on the importance and value of true Temperance principles, and concluded a brief but neat address by exhorting all present to support the cause both by precept and example.

The Rev. T. J. Messer, who was warmly applauded on rising to address the assembly, enlarged upon the nature of mind, and the best mode of communicating knowledge. He noticed at some length the physical misery resulting from intemperance; enlarged upon the mental degradation and moral misery it caused—and after keeping the attention of the large assembly fixed for a considerable time, sat down amidst loud applause.

Mr. John Metcalf delivered an address, characterized by simplicity, zeal and piety.

Mr. W. Webster spoke very effectively; many passages of his address were highly interesting and impressive, and elicited the warm applause of his hearers.

Mr. Thomas Beggs arrived from the Beverley Festival, (at which he had delivered a long address) about half past nine, and amidst the loud and lengthened applause of his hearers, delivered one of the most sensible and effective speeches we ever heard from his lips.

After Mr. Beggs had closed his address, Messrs. Messer, Radford, Ramsey, and Whitley moved votes of thanks—to the Ladies who had so ably assisted in preparing for the Festival; to Messrs. Beggs, Webster, Choat, and Metcalf, for their excellent addresses; and to the musical friends, for their very valuable assistance.—These motions having been carried by acclamation, the gratified assembly dissolved at eleven o'clock, under the influence of a desire to enjoy a similar treat at no distant period. Thus closed one of the best festivals the Christian Temperance Society has held, the fruit of which, we trust, will be seen after many days, in the steady deportment of the whole of its members.

PHILALETHES.

AN INTERESTING CASE,
PROVING THE UTILITY OF THE TEM-
PERANCE PLEDGE.

AMERSAM, Bucks.—Feb. 4th, four persons were baptized at the Upper-meeting, by John Cocks, pastor. This administration created unusual excitement, and the chapel was crowded. Two of the candidates had been scholars in the sabbath-school; and another was prevented being baptized by a severe illness. One of our young friends is the sixth of a family of nine children, who have followed their Lord in baptism, two of whom are deacons of the church; and we hope the period is not distant when the three younger branches of the family will openly testify their love to the Saviour. The other two, husband and wife, are truly "brands plucked out of the fire." The husband, a master bricklayer, commenced a course of excessive drinking at the age of 25, and continued until the age of 49. By his excessive love of strong drink, he squandered several hundreds of pounds, and contracted the most distressing diseases, so that he suffered excruciating pain, and was brought down to the margin of the grave. He had the advice of all the medical gentlemen in the town, one of whom is an eminent physician. They all declared it was a hopeless case. He was able, by the assistance of crutches, to move about a little, but with great agony. He was informed on Feb. 5, 1840, that the Rev. J. Burns was to deliver a lecture on total abstinence from all intoxicating drinks, and he determined to go and hear these strange things. He felt so deeply impressed with what the lecturer advanced, that he resolved to try the system, and signed the pledge; his wife and three children followed his example, and they all now attend the Upper-meeting. In three months he felt the beneficial effects of total abstinence, —he lost all pain—recovered the use of his limbs, and became a strong, robust man: and now health blooms on his cheeks and peace dwells in his mind. For many months he has constantly attended the worship of God, and has

given evidence, not only of a moral reformation, but of a change of heart by the operation of the Holy Spirit through the preaching of the gospel. J. C.

Correspondence.

CHRISTIAN VERSUS INFANT
BAPTISM.

DEAR SIR—I am one of many persons who feel thankful to Almighty God, that you have been led to preach and practise believers' Baptism. That your public advocacy of this goodly ordinance is scriptural, perhaps the following brief extract from an admirable little work on the subject, will amply prove. "John, the earthly high priest of baptism, selected *Enon*, near to Salem, 'because there was much water there.' John iii, 33. Again, the case of Philip baptizing the eunuch—Acts viii. 38—amply supports the practice you have been led to adopt. "See," said the enlightened eunuch, "here is water, what doth hinder me from being baptized." He then confessed his faith in Jesus, "and they, that is Philip and the eunuch, went down into the water." I know some render the word "into" *to*, instead of "into." But would not such a translation keep the righteous out of heaven, and the wicked out of hell? Matt. xxv, 21—30 41—46. Surely if Philip did not immerse the eunuch in the liquid grave, Rom. vi. 4, he would not have gone down into it. Had sprinkling been the apostolic mode, the eunuch would have had sufficient water in the chariot for the purpose, as in oriental countries travellers did, and still do, carry water with them, in consequence of its known scarcity, and its necessity in travelling to man and beast.

Again, the meaning of the word *baptizo*, proves the scriptural character of your practice. Baptizing or baptize, is a non translated word—Matt. iii, 11; Luke iii, 16; John i, 26; translated, is to dip, plunge, or immerse. In proof of the correctness of this view of the mean-

ing of the word, I might quote from the writings of Bishop Bossuet, Witsius, Pool, (an eminent critic); Diodati, (Professor of Theology at Geneva); Homer, (the Greek Poet); Porson, Professor of Greek at the University of Cambridge;) the word is never used otherwise but in a secondary sense, then it is rendered to wash, but never sprinkle; on the contrary, (*rantissimo*) rantism, the Dutch version of the New Testament is thus, Matt. iii. 1. "In those days came John the baptizer." Having shown that the localities resorted to on the attendance to this ordinance by Christ and his Apostles, with the pure interpretation of the word baptize, are convincing proofs that sprinkling is not the proper mode, I would just notice that there is no writer on the subject, of whom I have heard, whether Baptist, Pædobaptist, or Neitherest, but who agree that immersion was the only practice in the Primitive Church; amongst these I will mention Chrysostom, who lived A. D. 370; Laurentius, A. D. 500; Tertullian and Calvin, A. D. 1550; Bishop Nicholson, A. D. 1680; Baxter, A. D. 1650; Gill and Archbishop Sharpe, A. D. 1692; L'Enfant, A. D. 1700; G. Whitfield, A. D. 1740; Bishop Newton, A. D. 1750; and Wesley,* A. D. 1750.

Having furnished you with the foregoing extract, I will, should this letter be inserted, follow it by another, in which I will endeavour to prove, that Infants are not eligible for the ordinance of Baptism.

In the mean time

I remain,

Dear Sir,

Yours affectionately,

A BAPTIST.

* This writer, in his note on Col. ii. 12. "Buried with him in baptism;" remarks, "The antient manner of baptizing by immersion is manifestly alluded to here." If then immersion was the *antient*, sprinkling must be the *modern* mode. Mr. Wesley, did (vide Toplady's Works,) privately baptize by immersion. Mr. Wesley also says, "our rising with Christ is principally referred to, and without this, baptism does not answer the end of its institution." Now it must be evident to all, that little children cannot thus rise into newness of life. Why sprinkle them then?

NARRATIVE OF THE
EFFORTS OF A DRUNKARD
TO
ESCAPE FROM THE RUMSELLERS.

This Narrative is *strictly* true. The facts detailed were furnished, either by the subject of the narrative himself, or by his wife, and are corroborated by persons of the first standing in the city of Hartford, Connecticut, where nearly all the scenes described took place.

William —— was a young man of superior native talents. With few advantages of education, he had mastered the science of chemistry, and had delivered public lectures with success. He was also gifted with a peculiarly lovely disposition, attractive social qualities, and remarkable conversational powers. His salary was ample, his domestic relations were delightful, and his future prospects brilliant with hope.

His superior information and conversational tact drew around him a large circle of acquaintance. Their invitations drew him, at first occasionally, next frequently, and then habitually, from his own evening fireside. Those were days when the glass was circulated in the assemblage of friends. This custom was duly observed in the circles which he frequented. His own social qualities, and compliance with common civilities, induced him to partake of the enlivening beverage with moderation. But who is proof against the insidious power of temptation? So, ere this youth of talent and loveliness was aware of danger, the sad process of ruin had carried him far towards that fearful precipice where moderate drinking terminates in the gulf of hopeless intemperance.

The steps of the process need not here be repeated. Terrible as they are, familiarity has almost deprived them of interest. But who can tell the emotions of a refined and affectionate wife, when the terrible truth is forced upon her knowledge that her husband is a drunkard! That years of hopeless disappointment and shame are to take the place of glad scenes of domestic happi-

ness, with which anticipation had crowded the future. Who can describe the scenes of anguish, the days of withering grief, the nights of sleepless woe, in that house, when the brilliant man, the affectionate husband, became the slave of intemperance.

His habits were followed by the inevitable consequences—gradual loss of business—loss of respectability—loss of property—abandonment of friends—ruin of character—loss of self-respect—and open confirmed street drunkenness.—When this last stage of the dreadful soul-destroying process was reached, the occasional sober moments of this infatuated man were scenes of intense wretchedness. He would throw himself at the feet of his wife, implore her forgiveness with tears of anguish, curse his own folly and weakness, and religiously resolve to abstain wholly from the accursed beverage. But it has been said by one, who, having been once a drunkard, and had escaped as by fire, “that if there is in the universe any pain worse than the torments of the damned, it is the unsatisfied craving of the drunkard’s appetite.” So this miserable man found it. When he had passed the shops where the liquor was displayed for sale, the sight of it awakened and goaded these terrible cravings, and produced a species of frenzy. He would madly rush in, and drink till conscience was stupefied and self-respect destroyed. Or, if sometimes able to resist temptation, his associates in intemperance would rush out to entice him into their haunts, when their mingled urgencies and sneers, with the sight and smell of the fatal draught, would overpower his resolution, and he would return again to his cups “like a dog to his vomit.”

Sensible, at length, of his own weakness, and goaded by shame and remorse, he resolved to place himself beyond the reach of temptation, and for this purpose proceeded on a long voyage in a temperance ship as a common sailor. He was absent nineteen months, endured many privations, but returned with his appetite for strong drink apparently extinct. Both he and his wife were once more happy in each other’s love, and buoyant with the hope of many years yet to come, gladdened with all their former happiness. For a few months

these hopes were realized. But in an evil hour he met one of his associates, and was urged by him to drink. He declined, but, after every argument had been tried in vain, was at last induced, out of compliment, to taste some cider which his tempter had gone out and procured. *That single taste was like applying the match to gunpowder.* At once the dormant appetite sprung to life in gigantic strength. He tasted again—became excited—drank deeper—and on that very day was drunk! Shame and despair made him reckless, and once more the fiend of intemperance entered his dwelling and feasted on the anguish of broken hearts.

He was idle as well as intemperate, and would freely give anything within his power to procure rum. His wife, though feeble in health, was obliged to support both him and their children by the product of her needle; often, with her hard earnings, has she, to prevent nudity, redeemed articles of apparel which he had pledged for liquor. But though his habits occasioned the keenest distress in his family, his conduct was studiously affectionate, even at the worst stages of his course.

He came home one evening sober. He sat down in silence, and looked around on his dwelling, always kept with neatness, but wearing sad indications of penury. “Emma,” said he, “can you forgive me? You ought to hate me. I would not bear with any one as you have borne with me.”

“O, William, I do forgive you. But, dear husband, will you not try once more to shake off this deadly habit? For me—for our children—for your soul’s sake, try.” The wretched man sat bathed in tears, his frame shaking convulsively with the thought of his present condition. At length he said, “I shall soon kill myself and you in my present course—I will try yet once more to be a man.”

The next day he went to the “insane retreat,” stated his case to the superintendent, and earnestly begged admission into the restraints of the institution that he might be kept from the presence of temptation. But the nature of the institution forbade his reception. He then went voluntarily to the County Jail, and made an arrangement by which he should be locked up in its cells, and

be subjected to all the labour and confinement of the prison. He was detained here till his demon appetite seemed to be dispossessed, and he could venture once more to liberty and employment.

Soon after this release he obtained some business. By a singular fatality he was placed at work in the very house in which a grog shop was kept, and the very shop whence he had formerly obtained his supplies of liquor. The keeper of the establishment soon perceived him, clothed, and in his right mind. Eyeing him, as the ruined archangel gazed with mingled malice and envy on the bliss of paradise, he determined to entangle his victim once more in his toils. He addressed him with kindness, professed great pleasure at meeting him again, and invited him into the shop to take a glass for old acquaintance sake.

"No, I've determined never more to taste it. In that cursed shop I've been ruined."

"O ho, so you've turned cold-water man, and signed the pledge. I wouldn't be such a fool as to acknowledge that I couldn't take care of myself. You'll set up for a reformed drunkard now, and make speeches, eh?"

"I've taken no pledge, but I've promised my wife that I would take no more."

"Ah, under a petticoat government! afraid of your wife! Well, well, I'm master in my own house, and I should like to see the woman that dared hen peck me in that way. Why, — you used to be something of a man, but this cold-water system has made a fool of you. Your wife had better put a bonnet on you."

"No, no; but I have almost broken her heart already. I'll not touch your poison."

"Broken her heart: nonsense; that's the way they talk when they wish to carry their points. You're afraid, you dare not take a glass for fear of your wife. Come, I'll test you."

The tempter went out, and soon returned with some liquor. With a tact worthy of an older fiend, he placed the cup where he could not avoid the sight nor smell of it. "There, I don't believe you dare touch that glass. I'll take a sip. I can take care of myself, and make my wife keep her place." The

seller began to drink. His victim looked; he could not avoid the smell. The seller ridiculed him, taunted him, defied him. The poor man thought he would taste to get rid of his tormentor, or to show his power of self-control. But the sequel to that single taste may be easily imagined. He spent the rest of the day in the grog-shop, and went home in the evening drunk. With this relapse despair seemed to take possession of him. He appeared to court destruction; made no attempt to labour—made no exertion except to obtain liquor—spent nearly all his time in grog shops—and was employed by the keepers in menial services, for which they paid him in rum. Yet, occasionally, his better feelings would gain the mastery. "Emma," said he one evening, "I shall soon kill myself in this course. I cannot endure this misery. Will you, can you help me if I will attempt to reform?" "Certainly," said she. "I will then shut myself up in that room, and not leave it till I have got over this dreadful appetite which possesses me like a demon."

He made the trial. But for several days his torment was excruciating. His shattered nerves, his gnawing, tormenting thirst—the bitter and maddening thoughts of his own mind filled him with agony. Yet, determined to gain the victory, he kept his room, and even with his own hand stuffed the bed-clothes into his mouth to stifle his own groans and shrieks. He persevered, till his partial delirium disappeared, his healthful appetite returned, and he ventured forth. But the harpies of the grog-shop, as if guided and aided by the father of all evil, dogged his footsteps; they flattered him, cajoled him, taunted him, and pointed at him. In short, within a brief period, he was again drunk. "I can't help it, I am lost," was his despairing exclamation. He gave himself up to inebriation, total, habitual inebriation.

Yet again and again, many times did this unhappy man, during the last summer of his life, make efforts at self-reformation. He would shut himself in his room, and for a week endure the unspeakable horrors of partial delirium, unsatisfied cravings, torturing remorse, and conscious guilt. When thus voluntarily confined at home, in these solitary struggles to overcome his formidable

appetite, the dealers in liquor would call, under the pretence of friendship, to inquire for his health. He begged his wife not to allow them to enter the door. "Turn them out, turn them out!" he cried, if he heard their footsteps. Yet, when able to go abroad, they would again contrive to drag him into their toils, and send him home drunk. He made, at length, his last effort at reformation. He went to a physician, stated his case, and begged to know if any thing could be done for him. "Only undertake my case, I will take anything, do anything, you may direct; you may confine, or do anything you choose with me; only deliver me from this horrible appetite. I dread the commission of suicide, yet I had rather die than live in this state longer. There is such intense and unutterable torment in my stomach, that, while I am at liberty, if I knew that the glass I put to my lips would kill me in half an hour, I should drink it. Oh, sir, you do not know, no one can know, what I suffer! My deliverance is impossible so long as I remain where liquor is to be had."

Such was his pathetic appeal. But the physician soon ascertained that no means within his power could reach his case. He then resolved to leave his old haunts; to break away from his acquaintances and tempters, and find some residence, if possible, where no intoxicating drinks were sold and given. While on his way to Enfield, to obtain a residence among the Quakers, he was providentially met by a gentleman who offered him a situation in a manufacturing establishment where no liquor was allowed and in the neighbourhood of which none was sold.

The proposal was most joyfully accepted. Here, at a distance from temptation, and among friends who seconded his good resolutions, he was industrious, sober, and happy. Hope returned to his heart. He began to feel once more the long lost and elevating consciousness of manhood and morality. His home, so long the house of mourning, where "tears had been their meat day and night," was once more lighted up with love, confidence, and joy.

After a considerable interval he returned to Hartford to attend to some business, and with a view of making arrange-

ments for removing his family to his new home of sobriety and peace. But, alas! for the sequel; he passed that fatal spot where his old associates and tempters to sin were congregated. They saw him. Like vultures for their prey, they pounced upon him. They knew the dreadful secret of his weakness, and plied him skilfully. Again, and for the last time, he fell. Awakened, as from a terrible dream, fully aware of the extent of his ruin and degradation, half maddened by the stinging consciousness of his debasement, he met a constable, who upbraided him severely, and threatened him with confinement in the work-house.

He resolved to live no longer. When he reached his dwelling he said to his wife, "It is all over with me now. I have forfeited my place at S —, and these taunts of a constable I cannot endure. I have met them for the last time." He conversed with his wife and children in the most affecting manner. With tears he entreated their forgiveness for all his abuse of their love; he besought his wife not to remember him with hatred; he bade his children take warning by his sad history; and told them to love their mother, to obey her when they were young, and to support her in comfort when they grew up. His manner affected them all, and yet they supposed his conversation to be preparatory to his approaching departure on Monday.

After this interview he alluded to his fatigue, and went into another room for repose. He then swallowed two ounces of laudanum which he had procured for the purpose, and threw himself upon the bed. One or two hours elapsed ere the deed was discovered. The remedies then applied were ineffectual. With his last consciousness he declared that he had rather meet his God than endure the life of horror and temptation from which no escape seemed possible for him but death. Before midnight he was a corpse.

On the morning after his death, one who had often sold him rum called to see the lifeless remains of him whom his own hand had helped to slay. His heart broken wife took him silently to the room where the body lay, and opening the door, said, "There is the victim of your trade. Behold the consequences

of what you have done. You have murdered my husband as truly as if you had stabbed him to the heart." Conscience-stricken by the sight, the guilty man wept.

Christians! pity the poor degraded spell-bound drunkard, and learn from the above affecting narrative, the nature of the disease, and the strength of the temptations to which he is exposed. Help him to flee from destruction by your kind admonitions—by your prayers—and by your example. *Deny yourselves* those drinks that caused him to stumble, and which may make you also fall. Exert all your energies to put down the horrid-body-and-soul-destroying traffic in intoxicating drinks, which is daily blighting the happiness of many families, and hurrying thousands every year into perdition. Take no rest till those dens are shut up where men, for the sake gain, are enticed to drink, and ruin themselves,—“Their house inclineth unto death, and their paths unto the dead.”—Lord “succour them that are tempted.”

PROGRESS
OF
THE TEMPERANCE CAUSE.

RIPON.

The Temperance Society, in this city, having flourished sufficiently to warrant the setting apart of a place for its meetings, we are happy to inform our readers that on Easter Monday and Tuesday, and the following evening, the new Hall was opened by a series of meetings that will not soon be forgot.

On Monday, the Rechabites and Teetotalers formed in procession, and perambulated the streets of the city; after which, a large party assembled in the Hall, which was tastefully decorated, to enjoy the “cup that cheers but not inebriates.” After tea, a public meeting was held, and addresses delivered by E. Grubb, Esq. and others. Mr. Grubb delighted the people by a masterly and eloquent speech.

On Tuesday evening, Mr. Lumley, an intelligent and respected Primitive Methodist lay preacher, presided, and animated addresses were delivered by

Messrs. Parkin and Binks, of Leeds, and the Rev. T. J. Messer, of Hull.—After the last speaker had closed his address, a publican's son, who was partly under the influence of alcohol, ventured to oppose the friends of Temperance, but having commenced by pronouncing a very warm eulogy upon Teetotalism, the missiles afterwards hurled by him at Teetotalers, fell powerless to the ground. Mr. Messer made a few remarks in reply, and then moved a vote of thanks to the opponent of the cause for the unintentional aid he had afforded; which vote of thanks was carried unanimously, and the meeting broke up.

On Wednesday evening, the trial of Sir John Barleycorn was represented in a very efficient and impressive manner, by a number of the friends, before a crowded auditory. At the close of the trial, Mr. Messer addressed the meeting at some length, and sat down amidst the most enthusiastic cheering.

Mr. Binks then rose, and moved a vote of thanks to Mr. M. for his valuable assistance at the opening services, which was carried by acclamation, and the meeting broke up, every one appearing to be delighted with the intellectual treat they had enjoyed.

The cause of Temperance appears to be generally prospering. Messrs. J. Andrew, T. Beggs, F. Hopwood, and others, are now visiting several parts of the kingdom, in behalf of the “British Association for the promotion of Temperance,” the members of which are anxious to raise £10,000, in order to carry out more fully those glorious principles upon which the Society is based. We wish them great success in their work.—ED.

SCRAPS

FROM THE EDITOR'S NOTE BOOK.

Teetotalism not Religion.—Avoid making a god of Abstinence, Remember that a man may be perfectly sober, and live and die destitute of an interest in the finished work of Jesus. Nothing but the blood of the Divine Saviour applied by the Eternal Spirit, can make a man happy in time, and secure for eternity.

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VOL. III.

"IF GOD BE FOR US, WHO CAN BE AGAINST US."

THE PRACTICE OF TOTAL ABSTINENCE ENFORCED.

BY THE REV. R. W. BAKER.

" Did Jesus die to pay our debt?
Then such as feel his sprinkled blood,
Should like him, ease and self forget,
And part with all for Zion's good.

" Love made him quit the joys above,
Love brought the Father's first-born down ;
And we must show our faith by love,
No love, no bliss, no cross, no crown."

"Woe to them that are at ease in Zion, that drink wine in bowls, and anoint themselves with the chief ointments ; but are not grieved for the affliction of Joseph."—AMOS v. 1—6.

AMIDST the contending interests and opinions by which the church is distracted, it is a truly delightful consideration, that the warfare against intemperance, can be engaged in by all, who, animated by Christian charity, and genuine patriotism, are anxious that truth, peace, purity, and happiness should be established in the place of error, disorder, sensuality, and wretchedness. It is a warfare which requires no compromise of any denominational peculiarities. It knows nothing of religious sects, nor of political parties. And, unlike many of the benevolent enterprizes in which property, talent, and zeal, have been embarked, while success has been doubtful, or only to be hoped for, at a far distant period, we no sooner enlist ourselves, in this glorious service, than we begin to reap the rewards of victory. So long as we continue the use, however moderate, of the intoxicating cup, we are, still, in actual combat with an enemy—our own sobriety is endangered ; and we are liable to all the evils arising from defeat :—but no sooner do we totally abstain from it, than we entrench ourselves within an impregnable fortress. It is likewise a service, in which we may engage without being influenced by uniform motives. The man who believes there is a line, within which the use of intoxicating drink, as a source of pleasure, may be indulged in, without violating either a natural or revealed law, yet, in the exercise of his liberty to abstain, may be found

fighting, side by side, against the common foe, with the man, who believing that intoxicating liquors, in all their forms, are, as beverages, inimical to human health, abstains on the high ground of moral duty and obligation. It is on this ground, the writer has taken his stand; and were he to admit the *abstract* lawfulness of drinking such liquors, he would still consider his position tenable, so long as Christianity shall demand the sacrifice of individual interest and pleasure, when by the sacrifice, the welfare of the many may be promoted. Were intoxicating liquors not only harmless when used within certain limits, but in a measure necessary to health, and conducive to real and allowable enjoyment, yet, seeing the tremendous amount of crime and suffering they are every where producing, he cannot but think, that if, by Total Abstinence, their destructive influence may be most effectually counteracted, it becomes at once a Christian's clear and imperative duty to abstain. When the apostle Paul foresaw, that by going to Jerusalem, bonds and imprisonment awaited him, he yet exclaimed, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," and he clearly supposes, that cases may occur, in which it would be a duty to sacrifice, not only health, but life itself, in the cause of benevolence; for after alluding to the voluntary sufferings and death of Christ, he adds, and "we ought to lay down our lives for the brethren." The entire scheme of human redemption is *one of sacrifice*. God, the Father, so loved the world, that he freely surrendered his only and well-beloved Son, to be the propitiation for its guilt; and such was the love of Christ, that he gave himself—even to the shedding of his blood, that man might not perish, but have everlasting life. When, however, it has been proved by arguments the most conclusive, that abstinence brings with it its own reward, not merely in the consciousness of doing good to others, but by conferring the most substantial blessings upon ourselves, ought we for a moment to hesitate, as to the course we should adopt.

Is the reader A YOUTH, about to engage in the untried scenes of a busy and ensnaring world, let him remember, that many, who, a few years ago, were, like himself, full of high thoughts, and cheering anticipations of future happiness, are now as the victims of intemperance, the most degraded, forlorn, and miserable of beings; and, then, let him seriously ask himself, whether the pleasure arising from a short-lived animal indulgence, is to be compared with the sweet serenity, which would be inseparable from the consciousness, that he was shielded from the temptations by which they were overcome. It has been shown that one of the immediate rewards of Total Abstinence, is freedom from a powerful cause of mental debility, and of bodily infirmity and disease. To the youth, possessing a firm, and well-ordered constitution, occasional indulgence, in the use of strong drinks, may appear to be incapable of inflicting any serious evils upon his bodily frame—much less of injuring the powers of his mind; but should he, misled by custom, appetite, or erroneous opinion, become the habitual, though moderate drinker of such liquors, since the laws of nature will no more be violated, with impunity, than the moral precepts of inspiration, he must calculate on being continually liable to numerous maladies; and to have his earthly existence, if not terminated at an early age, at least curtailed, far within the limits of the natural duration of human life. Let him, then, for ever abandon the intoxicating cup; and should he never enjoy the happiness of leading, by his example, any of the numerous victims of intemperance back to the paths of sobriety and peace, he will be richly

rewarded in his own security and health;* and in knowing that he is giving no sanction to customs, which have been, to multitudes, the sources of their temporal and eternal ruin.

Should the reader be a PARENT—one, who, with delight, beholds himself surrounded by children, whom he loves as his own soul, let him remember, that one of the first duties he has to discharge, is to warn them of the dangers to which they are exposed. If, by using and commending even the milder intoxicating liquors, in the presence of his children, and by allowing them to partake of those liquors, as customary drinks, he should excite in them an unnatural craving for the more powerful of inebriating stimulants, let him not wonder, if, when assailed by temptations, from which he will be unable to protect them, they should yield themselves to become the willing and devoted slaves of intemperate habits. The parent who indulges himself in the liquor which produces drunkenness, and who praises it, as among the things to be desired, however he may denounce this sin, and despise the men who are guilty of it, has no more right to expect that his children will always preserve themselves within the bounds of sobriety, than he would have a right to expect, they would all escape, in safety, from the brink of a dangerous precipice, to which he had conducted them, merely because he had warned them of its slippery nature, and of the giddiness it was liable to produce.—It is a fact which cannot be too often repeated, that it is not the mere circumstance of certain liquors possessing the power to intoxicate, which leads to the intemperate use of them. The intemperance of Britain, is, mainly, produced by the *artificial* drinking customs of all ranks of society;—hence, it is not enough for the parent to warn his children of the inflaming qualities of certain drinks; he must induce them to disregard those irrational and dangerous usages, by which multitudes have been, gradually, led onwards to hopeless ruin, and by which multitudes are still enslaved. To accomplish this necessary object, the parent must not allow his practice and his principles to be at variance. By his own abstinence, he must demonstrate to his children, that intoxicating liquors are unnecessary to health and strength; and, thus, he will prevent their minds from coming under the spell of erroneous opinions to the contrary; and, by encouraging them, with constancy, to refuse compliance, when solicited to partake of such liquors, he will, at length, render them so triumphant over “tyrant custom,” that they will be in little danger of yielding to its authority.—The force of parental example, on the side of Total Abstinence is of infinite importance. Rarely does it happen, that the child of strictly moral or religious parents, becomes an infidel, a profane swearer, or a thief:—but how often do the children of such parents become drunkards! The reason of this is obvious. The moral, or religious parent, exhibits no

* It has been found that the united ages of one hundred individuals, of the general population, buried successively in the parish of Chesterfield, in Derbyshire, were 2515; making an average of twenty-five years and two months. Of these, only two reached the age of eighty and upwards; and only twelve the age of seventy and upwards. At the same time, it has been found, that the united ages of one hundred of the Society of Friends (who are remarkable for their temperance) who were buried, successively, were 4790, making an average of forty-seven years and ten months; and that of these, nineteen attained to eighty years, and upwards; and thirty, to at least seventy.

Macnish, in his *Anatomy of Drunkenness*, states that only one in forty of the general population of London, lives to be eighty years old; while one in ten of the Quakers, lives to that age. Who can deny, then, that Temperance is the means of prolonging life?

example which can possibly favour infidelity, profanity, or thievishness ; but, unhappily, both the example and precepts of such parents, have, hitherto, been favourable to the drinking of intoxicating liquors ; and, thus, their children have been led on from *moderation*, to one step in intemperance after another, until they have plunged themselves into a state of wretchedness and despair, and have caused their parents to descend, in the bitterest sorrow to the grave.

But should the parent, who has exhibited to his children an example of Total Abstinence, and who has not failed to point out to them the sinfulness of intemperance, and the dreadful nature of the evils it produces, be, after all, compelled to witness their degradation and misery, arising from their addictedness to this vice, which, however, is an event by no means likely to occur, he will still enjoy the satisfaction of knowing, that it was not beneath the parental roof, and from his own mistaken conduct, they were first taught to lisp the praises of the drunkard's drink, and to acquire that appetite for it, which, afterwards, became an invincible and reckless passion.

To the CHRISTIAN READER, whatever may be the relationship he sustains, whether a parent, or a child, a master or a servant, whether old, or young, rich, or poor, the subject under consideration ought to be one of the deepest interest. If the writer mistakes not, he has sufficiently shown, though much more might have been advanced to the same effect, that intemperance is the great master evil by which his country is oppressed—that it is the CURSE of Britain—the most formidable obstacle with which the Gospel has to contend, both at home and abroad ; in short, that in comparison with it, all other evils are insignificant and light. Under its destructive influence, from fifty to sixty thousands of immortal beings—all of them his countrymen, and many his neighbours, perhaps his relatives and friends, are believed to be, yearly, passing into that state, which the Bible assures us is involved in the blackest darkness, and in which nothing can be realized, but the most perfect misery, and endless despair. We have seen, that to save mankind from sin and wretchedness, was the great object of the incarnate Saviour ; for this purpose, he struggled with temptations, hardships, penury, and pain ;—for this were all the groans and tears of Gethsemane—the cruel stripes—the bitter calumnies, and insulting mockery of the hall of Pilate ;—for this he was suspended on the cross ; and for this he breathed out his holy spirit, amidst the taunting exclamations of an enraged and blaspheming multitude. For this, having risen from the grave, and attained a state of glorious exaltation, he is now exercising all his divine prerogatives and powers ; but he has entrusted, to his Church, the high and responsible office of executing, upon earth, the purposes of his grace and mercy. It becomes, then, every Christian to ask himself, as in the presence of his Divine Master, what he has yet done to remove from the world, that one gigantic form of evil, to which his attention has, now, been particularly directed.

Should the reader have been accustomed to devote a portion of his property, to the removal of any other of the various forms of human guilt—to the general instruction of the young, or to the conversion of the unchristianized portion of the world, still, he cannot be excused from coming forward to the help of the Lord, against this insatiable destroyer of the bodies and souls of men. If the times of our past ignorance have been winked at, as the brightness of truth has dispelled that ignorance, a determination to maintain our

former principles, and to persevere in our former practices, can be regarded no otherwise, than as a perverse and selfish, and, consequently, sinful disregard, both to our own true welfare, and to the general happiness of mankind. If, O Christian, you were called upon by Him, whose name you bear, to devote every object you possess to some especial enterprize, by which his glory was to be displayed, or the happiness of man to be promoted, you could not refuse to listen to the appeal.—You know that he has said, “He that loveth father or mother more than me, is not worthy of me;” and, “If any man will come after me, let him deny himself, and take up his cross and follow me.” You know, that there can be no evidence of our relationship to Him, as his genuine disciples, while we are unwilling to part from any gratification, which may stand in the way of our promoting the object of his mission to our fallen world, and of which he is not regardless, now, that he is surrounded by the splendours and felicities of heaven. You know, and at times acknowledge, that all you possess are the bestowments of his grace; and that he has never yet renounced his proprietorship in the smallest blessing you enjoy. He has actually created and redeemed you, and placed you in your present condition, and surrounded you with all you possess, that your entire self may be devoted to his service, and that your substance may be continually at his disposal.

But in calling upon you to join the ranks of those, who, in dependence on his blessing, are engaged in endeavouring to release the world from the Curse of Intemperance, for it is He, who by the Spirit of his truth calls upon you to do so, He does not ask you to renounce your property—to sacrifice your real comforts, nor to risk your life, amidst ferocious tribes, and in inhospitable climes. He only asks you, first, to abstain from a source of mere sensual indulgence—from what, though it might be lawfully enjoyed, is fraught with danger to yourself, and is a cause of incalculable misery to others; and then to employ your influence, in inducing those around you to imitate your example. He asks you to flee from an enemy, which is continually in arms against his own authority—by which many, who have fought under his banner, have been conquered and slain—by which your own safety is endangered, and, then, to warn others of the folly of tampering with so powerful and insidious a foe. Will you plead that you have a *right* to the indulgence you are required to renounce? and that you can be under no obligation, for the sake of others, to sacrifice a pleasure you have the liberty to enjoy? Are you not required, by the religion you profess, to be “merciful, as your Father in heaven is merciful,”—“to do good unto all men,”—to “put on bowels of mercies,” and “to abound in every good work?”—Have you not set before you, for constant imitation, the example of Him, “who, though rich, for your sakes became poor?” and is not the spontaneous love and grace of the Redeemer, constantly represented in the Gospel, as designed to fill you with love to God, and to all his creatures? *Benevolence* is the very soul of the religion of Jesus Christ; but, without self-denial, benevolence is but an empty name. With the evils of intemperance fully spread out before you—while actually surveying them, in all their disgusting foulness, terrific fury, or agonizing wretchedness—while the oaths, and blasphemies, and licentious songs, to which intemperance gives utterance, or while the cries of widows, and of orphans, whom intemperance has made desolate, are actually sounding in your ears, will you continue to commend, and quaff the infatuating draught, by which so much misery and sin has been produced, and withhold your sanction from a cause, from which

nothing can proceed but unmingled good, and which, already, bears the most broad, and visible marks of the divine approval? A Christian, must, necessarily, possess the finest feelings of *humanity*, in their most pure and vigorous condition; but where is our humanity, if we will not endeavour to free our fellow-men from the chains of a humiliating, and distressing bondage; because, in attempting to do so, we must renounce a paltry, and transient gratification? A Christian must also be influenced by the most disinterested, and exalted *patriotism*; but where is the spirit of the patriot, if, while we see our country impoverished, and debased, and exposed to the judgments of heaven, by reason of its intemperance, we do not set ourselves, in earnest, to free it from so fruitful a source of temporal and spiritual evil? A Christian, is one who prays and labours for the prosperity of the universal church; but where shall we look for a fouler stain upon its honour—for a more powerful cause of internal weakness—or for a more formidable obstacle to its enlargement, than intemperance? To pray that “peace may be within the walls of Zion, and prosperity within her palaces,” while still contending for the use of intoxicating drinks, and making no resolute and self-denying exertions, to free her from the Curse of Intemperance, is to be like Achan, who, at one time, was aiding to conquer the enemies of his country, and, at another, bringing down the judgments of the Almighty on the hosts of Israel, by taking and concealing the spoils he was forbidden to covet. Whether the cause of temperance be regarded as the cause of individuals, or of nations,—whether viewed in connexion with the glory of God—with the strength, and purity, and triumphs of the Messiah’s kingdom—whether contemplated in its bearing on human happiness in the present state, or in that which is yet to be revealed, it appears to be invested with infinite importance. Should the reader be a MINISTER of Christ—one, who by office, as well as profession, is expected to be foremost in every work of faith and labour of love, let him seriously reflect on the position he occupies in connexion with this great question. To the Christian ministry all eyes are directed. Even the avowed infidel and sensualist will urge the opinions and example of a minister, in favour of their own errors and mis-doings, when, by such a proceeding, they may seem to receive the slightest sanction or support. So long as the leaders and instructors of the people stand aloof from any object, however deserving it may be of universal approbation, it will be in vain to expect, that it will commend itself to the affections of the great body of religious professors. If, then, there be a call for special efforts to be made, to stem the torrent of intemperance, which like a desolating flood, has long been rolling through our land, awful must be the responsibility which rests upon the Christian minister, who refuses to aid in arresting its progress. The extent of the evil to be remedied demonstrates, that the measures hitherto adopted to counteract it have been inefficient; it devolves, then, on every minister of Christ, who may not approve the remedy here advocated, to point out “a more excellent way;” and instead of being satisfied with censuring the opinions and practices of others, boldly to throw himself into the work his own way; to be uninfluenced by the fears of the timid—unterrified by the frowns of those who may be interested in perpetuating the vices and follies of their fellow-men—unwarped by his own appetites, and unmoved by the sneers of sensual and self-satisfied professors. The ministers of America and Wales have obtained for themselves imperishable honours, by taking the lead in

this field of holy and benevolent enterprize. Why the great majority of their brethren in England, Scotland, and Ireland, should so tenaciously cling to the ensnaring cup, and which has proved itself to be the cup of death to millions, is a question which the writer must leave them to answer. That they *cannot* do without it, is a reply too absurd to be entertained for a moment, unless it be supposed, that they are essentially different in their constitutions from other men; and that they *will not*, implies a callousness of feeling—a selfish indifference to the subject, so foreign to the holy, self-denying, and compassionate spirit of the Redeemer, that it cannot be allowed to influence any of his devoted servants, much less those, who have sincerely given themselves to the work of exhibiting the beauties of his character, and enlarging the bounds of his spiritual kingdom.

Should the reader be one, who, though not absolutely enslaved by the love of strong drink, is conscious of a growing, and too oft recurring desire to experience its exhilarating influence, let him at once pause in his dangerous and downward career. Let him remember that every step he advances, in his present course, is hastening on inevitable sorrows in this world, and rendering his very salvation more doubtful. Another year—even another month may suffice, so far to debilitate or to derange the powers of his mind, as to place him beyond the reach of every moral motive. A fit of delirium tremens may be the precursor of a state of permanent idiotism or madness; or, should he be exempted from so terrible a calamity, a fit of apoplexy may, as in a moment, terminate the existence which was not thought worthy of careful preservation. Let him, then, at once, abandon the precipitous road in which he is treading; and, as he was led into it by the treacherous though somewhat pleasant, path of *moderation*, let him determine, henceforth, to take his standing on the firm—the impregnable rock of Total Abstinence.

But it is possible, that these pages may, some day, meet the eye of A DRUNKARD—of one, who has, already, tasted the wornwood and the gall which are found at the bottom of every “inordinate cup.” The writer does not anticipate, that many who have entitled themselves to this awful appellation will be, directly, benefitted by this humble effort to promote their welfare; but should one such individual be willing to listen to his entreaties, he would urge that one with an earnestness, springing from a deep concern for his everlasting happiness, to break, at once, from the chains of his degraded and wretched bondage, before they are so rivetted, as to be incapable of being broken; or are exchanged for the infinitely more galling fetters of the eternal prison house. In TOTAL ABSTINENCE there is, still, the means of his deliverance from the power of the enemy which has enslaved him, though not from all the consequences of his past bondage. Some of these may cling to him throughout the remainder of his life. The infirmities, pains, and diseases, resulting from dissipation, may continue to remind him of former follies; but in the Gospel there is a balm for his wounded spirit—it reveals a Saviour, mighty and willing to save him from the penalty due to his past transgressions, and to purify that heart which has long been the seat of every fierce and polluted passion. But let not the victim of intemperance persist in his present course, from imagining that it will be, at any time, in his power to abandon it, and to realize the blessings of sobriety and religion. There is a point, O, DRUNKARD! in the path you are now treading, from beyond which there is no more possibility of your returning to the path of temperance and virtue, than there is of your arresting the progress of the descending avalanche. How near you are to

this point it is difficult to tell. This only is certain—that if you should *now*, in compliance with the dictates of reason and conscience, abstain from the intoxicating cup, you may become sober, honourable, and happy. If, however, you should allow the maddening poison, in which you have too long delighted, but *once* more to disorder, and to irritate your brain, that once may be enough to consign you to a mad-house, or to reduce you to a state of hopeless—drivelling idiotism. Flee, then, from the precipice to which you are hastening—from the gulph which yawns before you, and stay not, until you are safe in that *Refuge*, to which the Gospel points you, and to which Infinite Benevolence invites you to repair.

THE IMPORTANCE AND VALUE
OF
FAMILY RELIGION,

BY THE REV. R. W. HAMILTON, LL.D., OF LEEDS.

It is most desirable that Christianity should sometimes appear in a *manifestly* voluntary and disinterested form. Custom and nationality will often raise “the great congregation.” The ministry which gives itself “wholly to those things,” may be accounted of only as other faculties and professions. But a pious worshipping household confounds the caviller and sceptic. There must be a reality in that which no worldly motives can induce. And then not only does the amiable spectacle arrest the attention, and silence the sneer, of the infidel; but such families commonly fill up the breaches of the church. “The gates of death do not prevail against it,” because “the people which are created praise the Lord.” Thus “children are the heritage of the Lord,” “giving themselves to him,” and being “added to him.” Their families, too, become centres of light and sources of communication to their vicinities. How invaluable is the introduction of one to any place and people! A standard is raised. Sin is rebuked. Religion is consolidated. Effort, more or less strenuous, is plied by zeal and love. How its capabilities of doing good are multiplied! “The little one becomes a thousand.” “The day of small things” declines not but upon a horizon of “marvellous things.” When Paul baptized the household of Stephanas, he saw not the far-reaching consequences of that accession to the Christian cause. They “addicted themselves to the ministry of the saints!” They “were the first fruits of Achaia!” And in the same manner now religion propagates itself. Well-established families seem set “in trust with it,” and the families, which calamity removes to the ends of the earth, form little missionary bands carrying the gospel to the men of the wilderness and woods. “The church in the house” has made itself felt through a nation, through a world.

And if we possess true religion, our domestic scene will own the influence. “Abraham will command his children and his household after him, and they shall keep the way of the Lord.” Joshua will resolve that “he and his house shall serve the Lord.” David will “return to bless his household.”

Salvation not only comes to Zaccheus, but to his house. Peter told Cornelius words, whereby he and all his house were saved. Paul and Silas baptized Lydia and her household, and the Jailer was thus devoted to God, "he and all his straightway." "The Lord gave mercy to the house of Onesiphorus." Such was the dwelling of Philip and his daughters. Such was the home of Philemon,—blessed with the smile of Apphia,—his son Archippus a Christian minister,—Onesimus his penitent servant,—Paul his guest!

It is now proper to address those who are the heads of families upon their great responsibility. You are placed in the most solemn representativeship of heaven. Souls are given greatly into your hand. In vain the governments of the earth mimic your powers,—they cannot form opinion, they cannot bind conscience, they cannot implant motive. But while they, with their cumbrous machinery and barren pomp, would invade "the things which are God's,"—such is your prerogative. And is their no profession of the great and good Jehovah in your dwellings? Have you no seasons of prayer? Can you, amidst your mercies, forget their Donor? Does not your health remind you of your Preserver? your existence of your Maker? your conduct of your Judge? every thing of God? Only the atheist can be consistent to live without God in the world. But is it a struggle between them, who should be one, whether their's shall be "a dwelling of Jacob?" And can it be that the husband forbids the altar to rise, and the family to group around it? Little does he know the train of blessings which he excludes. He breaks away from any religious acknowledgment of a Deity. He formally abjures all dependence upon Providence. He dedicates his household to Chance and Fate. There may be health and success, but there is no pledge of peace. "It shall go ill with him that is left in his tabernacle." Like Hiel he consummates his plans: but he "lays the foundation of his house in his first born, and sets up the gates thereof in his youngest son." When the subject of disease, the Lord does not strengthen him upon the bed of languishing; nor make all his bed in his sickness. When smitten by death, he cannot say, "I die, but God shall be with you." He leaves his children orphaned indeed, for they have no Father-God. And his wretched spirit goes forth, still more bereaved than they, into a world where it finds no inheritance but its retributive lot, no tie but its indissoluble immortality.—Is it the wife who denies? Knows she the penalty? Religion would bind the partner of her bosom to his home. Desires she the swearer's horrid greeting? The drunkard's reeling return? Of the orgies of impiety and revelry let her not complain. She barbed that tongue, she brimmed that cup. She would not that God should be worshipped within her sphere of influence and association. What a use of her persuasive powers! To deter from good, to disincline to piety, to be the priestess of iniquity! To offer a moral infanticide to the destroyer! To boast a husband lost through her beguiling art,—"at her feet he bowed, he fell, he lay down; where he bowed there he fell down dead!" How soon may vengeance overtake thee, thou infatuated traitress! "Remember Lot's wife!" The "sin of such a mother cannot be blotted out." Oh, no more contend. Unite those hands, as in a covenant, which you gave to each other when you took your vow of nuptial fidelity. This will be its consecration. Summon what help you please or want: but begin! If shame should cause the voice to falter, the countenance to flush, it shall not only be the emotion of regret that you have too long neglected the duty, but of gratulation that you have attempted it at last,

It will give amiableness to command, and cheerfulness to obedience; it will inspire affection in the family, and establish order in the house. Or if children rebel,—some youth now visiting his home from a corrupting scene to which he should never have been committed, with his foolish fancies of dress, fashion, and connexion,—some daughter returned from school to which, had her soul been thought of, she would never have been sent, where she has learnt every thing she should forget and nothing she should remember, adorned only to become a victim,—can you surrender your judgment to them whose only objection is their frivolity, who cannot meet your decision with a possible counter-reason, who owe you deference and submission, who ought not to be heard a moment in resistance to this blest resolve? Let them see you fixed, let them listen to your determination, and they will naturally include themselves in the language which devotes you and them to piety for “the residue of your years.”—“As for us and our house we will serve the Lord!”

It is in this way that religion concentrates itself. It obtains a well-defined sphere, it raises itself on the little economy which a household embraces, it passes from member to member, and fixes there a community of the most precious interests and lovely virtues. Thus is God the “God of Israel, even a God to Israel.”

These abodes are exposed, as others, to the invasion of death. We have no continuing city, we dwell in tents. No circle comprises so much genuine happiness as the christian home. It is a domestic church, a reflected heaven. But many a change may pass over the scene. The roof-tree, around which the family was wont to assemble, falls: and the history which was imprinted with so much interest on the youthful mind, which was sanguinely imagined by sparkling eyes and mirthful voices to have interested all, is nearly forgotten. Mortality often runs a speedy course. And what a frightful visitant is Death in the dwellings of the ungodly! We need not be surprised at the frantic agonies of the bereaved infidel, and the profane paroxysms of the desolate worldling. To see all that they loved and cherished in a moment reduced to a mass of kneaded clay, to an insensate non-existence, without a hope of re-animation, each feature sinking in ghastliness and hastening to corruption,—this is bereavement! What light can stream upon that darkness. What hope can enter that doorway where Scepticism and Dissipation stand, like centinels, to exclude the kind solace which Religion would introduce? Their’s is a dis-severing, our’s a transient parting. Their’s are tears, we weep as though we wept not. They have no father’s house, in that we long to reunite. They have no covenant with the God who shall wipe away all tears from our eyes. “The spirits of the just” go from us, but even now again we “have come to them.” “Death is ours.” And though Christianity is the religion of tenderness, refining each sense of grief and opening each channel of feeling, it is most greatly powerful when it supports us by the deathbed of others, or cheers us on our own. Christian parents have hung over their suffering expiring child. They have not known less than those who “being evil give good things unto their children,” but exquisitely more. Still they durst not speak of the dearest of creatures as their *all*, of any earthly venture in which their *only* treasure could be wrecked, of any *title* to what was lent and might be reclaimed. They agonised to behold the pain they could not alleviate, and to hear the moans which they could not hush. But through their tears shone fair visions. They saw the infant’s angel beckoning, and then bearing it away.

They saw the little flower open itself in Paradise. They saw the breaking dew-drop rising as a lovely exhalation to Heaven. They saw the "child caught up unto God and his throne." They laid its body in the grave. And when they now revisit the hillock where it sleeps, they know a measured chastened sadness,—but it is tempered by the reflection that the mind which was just beginning to unfold, and the kindly feelings which were putting forth themselves for every embrace, have far more rapidly been elicited than had their centre still been the body, and their scene still the earth. And they remember too, that beautiful as was the open brow, and gay eye, and dimpled cheek, of their child,—beautiful as it was in illness,—beautiful as it was even in death,—that face shall rise from this turf, fairer than parental memory ever imagined it, than parental hope ever painted it! And then sweet thoughts visit their spirits as the evening shuts around them. They recall their loved child, but only to cherish the persuasion that it is not lost: that it cannot perish: that it is to them as a hostage and harbinger in heaven: that in trouble and temptation it is the angel-form which hovers round them, holding forth to encourage their constancy its early palm and crown: that it stands ready to receive them into everlasting habitations: that with the sacred familiarity of years of glory it shall lead them to the scenes which it traverses without terror, and point them where the fountains of living water most brightly sparkle and most exuberantly play.

Still more grievous strokes have fallen. Conjugal happiness has been levelled to the dust. Affection had endeared each sentiment of those plighted hearts. They shared each other's weal and woe. To live to God, and in him to live for one another, was their daily plan. Often did they bend the united knee, and thinking of their offspring, cried, "O, that they might live before Thee!" The husband is smitten with disease. Every fear is soon confirmed. He lies upon the bed of death. The signs are on that countenance which cannot be mistaken. But consternation is not depicted there. It is a calm acquiescence, if not thankful choice. Difficulty there is,—not to resign himself, but her, his best companion, to leave her to the unfeeling world, to cast on her the undivided weight of parental care. This is not the throb of his sorrow when he gazes on that placid face, that still would smile,—it is the long dull pang. And she tires not in her tender ministrations. It is easier for her to watch than sleep. She could give way to tears, how freely, how naturally, how relievingly,—but she restrains their fall. To hide her own grief, and allay that of all beside, is her only aim. Gently she leads from that couch the sobbing little one whose simple lament might too much disturb a father's heart. She can bend day by day wiping that brow and moistening that lip. She can whisper blest promises of divine fidelity and love. She can tell of affection devoted and augmenting still. She can with a bursting heart, though with a tranquil countenance, receive the dying counsels of her partner, how she shall guide her course, and how her fatherless children should be trained for God. She receives his last fixed look in death, drinks his parting breath, closes his sinking eye! She heard, interpreted, the dying blessing! The Judge of the widow, defend, sustain, thee now! It is not for the narrative to tell how thou didst, ere the coffin was closed, look at those features which in a few more days even thou couldst not recognise; how thou didst first meet thine orphans in their sable dress, and for the moment couldst turn from them grieved as they seemed pleased with their new appearance;

how the morning of the funeral broke upon thee, and brought with it the parade of death; how leaning on some still faithful arm thou didst follow the bier and totter to the grave; how thou heardst the mould fall heavily, hollowly; how thou returnedst to a house where despair must have tyrannized, if Grace had not reigned! Sacred be her sorrows, and let no rude hand lift their veil! "She is desolate, but trusteth in God, and continueth in supplications and prayers night and day."

Alas, it is too easy to describe scenes like these, yet is there one which must not be overlooked. Children stand around an expiring parent's bed. How impossible is levity to the most frivolous then. How impossible is enmity! Isaac and Ishmael unite to comfort their dying parent at Kirjatharba, and to follow his bier to Machpelah: Jacob and Esau know none other rivalry over Isaac's grave than who should mourn him most. Perhaps the saint has been long pained by the inattention of some to religion; and he now groans with the apprehension, "And how much more after my death!" With his best collected strength and utterance he warns them to make his God their own. How moving are his appeals. "I have been young and am now old, but never saw I the righteous forsaken." "Blessed is the man who trusteth in Him." "Make sure work for your souls." "A life spent in the service of God, and communion with him, is the most comfortable life any one can live in this world." "Dare not meet me, if you remain unconverted, at the bar of God." Perhaps some poor wanderer is not there. Is he forgotten? The father still follows him. "Had he but been with you, my children, to share my blessing and receive my advice! Tell him my dying prayers were offered up for him! Tell him a breaking heart had not renounced him! Deal gently for my sake with the young man, even with'" But are they all assembled, and partakers of "like precious faith?" With what delight that father's eye discerns one after another, and then rests on them all. "Long enough have I lived. I leave you not in the wilderness, but in the fold. Your beatified mother's prayers have prevailed, together with my humble own. Heavy was my trust, but God strengthened me to bear it. I predicted my speedy end when the youngest so lately followed the example of the eldest born, and took on him the holy vow. My first last wish was then accomplished. Come, blest Jesus, my heart is ready, for all its earthly treasures are thine! "Behold I and the children which God hath given me!" What indeed remains? He shuts his eye, renews his repose on mercy, becomes abstracted from the most sanctified relation of earth, and ministering spirits bear him to the Throne.

And may it be that any of us, banded in the strongest obligations which hold together social life, can bear the thought of final eternal separation? Partners of a common lot,—to be torn asunder at last? Parents and children,—to be driven from each other's presence? Brothers and sisters, who drank the same fount of nourishment, who lay cradled and entwined in the common embrace of your infant sleep, over whom the same parental faces watched, whose sport was as of zephyrs when they mingle or contend—to part for ever? Oh agony! despair! What word can express this eternal separation? Yet this must be where the character is distinct as depravity and grace. No parent pleads for the child, no child for the parent, when Judgment comes! Such pleadings could only be urged to be refused! And especially, my younger brethren, I adjure you to make a covenant with your God. Is he *not* the

God of your fathers? Make him your own. Josiah was the son of Amon. Begin a holy line. Found an honored name. Build you a house. Though your fathers have not told you, your descendants shall thus speak of you and your story.

Or if you are born, though from the long stream of holy blood, yet not of God, remember—while your heart is tender,—the solemn accountability lest you interrupt the succession, and destroy the entail. Doom not your posterity. Be not virtually the murderer of souls which have not yet seen the light. Freely you have received, freely give. Can you endure the idea of quenching an altar which your progenitors surrounded, and kept burning from the beginning of the year to the end thereof? Can you bear the apprehension of the shade your conduct must spread across the very glory of your forefathers, if not over their conscious peace? Do you not seem, with a relentless parricide, following them to heaven as though to disturb their holy rest and rifle their glorious felicity? Still they are not within your reach. If the parents of the unworthy child were anciently required to testify against him; and to hurl the first stone of his execution, these, your illustrious ancestors, shall denounce your guilt and approve your sentence. Break, break away from the world! Save yourselves from this untoward generation. Seek that your heart be established by grace. With all its purpose cleave unto the Lord. Enter at once into engagements of covenant solemnity with Him. And the hour which witnesses this decision, this taking of your part and this adoption of your course, will be the date of happiness here, the forerunner of glory hereafter. "If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever."

Who can tell the joy of a pious household meeting in heaven, that home of eternity? Here they meet to part, there they meet to part no more. They became objects of tremulous anxiety to each other on earth, but fear cannot take hold upon them there. They saw much to deplore and to forgive: now all stand without fault before the throne of God. The present was to them a scene of temptations: they have triumphed gloriously. What greetings shall resound from them, parents and offspring rejoicing in their common safety and bliss! All, all, delivered from the shipwreck, secure on the celestial strand! All, all, rescued from every danger and snare! Their souls from death, their eyes from tears, their feet from falling! Questions may as rapidly arise as the dictations of affection, and as suddenly can they be answered. "Is it well with thee? is it well with thy husband? is it well with the child? It is well." Ah, can they but revert to the altar around which they knelt, to the abode where they were sheltered from the arrow of temptation and the pestilence of vice, to the prayer in which they joined, to the example by which they were incited, to the love which sweetened and sanctified all? Yet never were they so truly one as now: their sentiment so agreed, and their song so harmonized. Never were they so domesticated: their feelings so true, and their concord so intimate. "They are *at home* with the Lord." Every breach is repaired, every broken tie is reunited. Christianity can achieve nothing more than this! It is according to its purest, and kindest spirit. It preserves the kindred sheaf, amid all the gatherings of the harvest field. It notes habitations, it saves by families, in its sacrificial passover of mercy. It traces each tent of the camp. It loves the bias and sympathy of nature. It is moved by the spirit of Him who "hateth putting away," who blessed each bond and followed

each yearning of the heart, who himself mourned that death should reign, who gave back from the grave an only brother to the sisters of Bethany, an only son to the widowed mother of Nain!

Come, thou bright dawn, which shalt rise on us and our children placed beyond the reach of harm! Many a day of care has pierced our earthly lattice, many a night of grief has brooded on our earthly roof. The door has been opened to bring forth our dead. We have heard the wail of pain and bereavement. Shine thou out upon us, when once heaven has received us! Never shall thy sun decline! Never thy splendour fade! We have attained our "house not made with hands, eternal in the heavens!" We have passed the threshold of that home!—For each of our's let the prayer ascend,—

"When soon or late we reach that coast,
O'er life's rough ocean driven,—
May we rejoice, no wanderer lost,
A Family in Heaven."

HISTORICAL NOTICES OF THE WINE QUESTION.

BY PETER MEARN, GLASGOW.

The great temperance movement, which has for some years engaged a considerable share of public attention in this and in other lands, was originated, and is still promoted, mainly by Christians. The Rev. Dr. Beecher was the main instrument of originating the movement in America, as was John Dunlop, an elder of the Church of Scotland, in Great Britain. A large number of the private members and of the ministers of the Christian church are now identified with it, and are its most prominent advocates. It has a decidedly religious aspect, as must have been observed by every one at all acquainted with temperance meetings or publications. It is not surprising, then, that a question should have arisen among the friends of temperance regarding the light in which the use of intoxicating drink is viewed in the sacred scriptures. That different kinds of wine are mentioned in the scriptures, for which there are distinct names in the inspired original, is on all hands admitted, and cannot be reasonably disputed, and that ardent spirits are nowhere referred to in the sacred writings, must also be admitted, for these were not discovered till many centuries after the canon of scripture was completed. The wine question, then, is *an inquiry into the character of the wine referred to in the scriptures, and the language of approval or disapproval in which the sacred writers speak of its use.*

The earliest treatise on the wine question is one from the pen of Professor Stuart of Andover, United States, and was published in America in 1830. Two editions of it appeared shortly afterwards in Great Britain, one of them accompanied by an excellent introduction by Dr. J. Pye Smith. This essay was reckoned of great value, and contains much powerful writing, but subsequent investigations have shown that this author is inaccurate in his explanation of Hebrew terms. He specifies three terms for wine in the Hebrew scriptures, but this is both defective and redundant. It is defective,

for there are other terms employed to designate wine; and it is redundant, for one of his terms has since been proved to designate a solid and not wine at all. Professor M'Lean of Princetown College replied to this essay, dissenting from some of its conclusions which the premises did not justify—a thing which every one must have felt who has carefully examined the essay. Dr. Stuart opened up the subject, and prepared the public mind for other works which have thrown additional light on it.

In 1835 an article by the Rev. George Duffield appeared in the *New York Evangelist*, in which he endeavoured to prove that two kinds of wine were referred to in scripture—unfermented and intoxicating—the former (*tirosk*) approved of and mentioned as a blessing, and the latter (*yayin*) demoralising and spoken of as a curse. His explanation of both terms was inaccurate, but his article excited much interest, and paved the way for a fuller discussion of the subject, by means of which the real distinction between the terms has been fully proved.

There were also published, in 1835, controversial letters between Drs. Stuart of Andover and Sprague of Albany on this subject, the letters of the former containing many important illustrations, and those of the latter some important admissions.

At this time in America feeling ran high with the parties on both sides of the wine question, and the publication of a prize essay by Dr. Calvin Chapin, on the use of alcoholic wine at the Lord's supper, raised the feeling to such a height that the friends of temperance thought it prudent to discontinue the controversy. Meanwhile many churches adopted the use of unfermented wine in the Eucharist, which caused the discussion to be resumed in more favourable circumstances by the re-publication in America of the British essays, *Bacchus* and *Anti-Bacchus*.

In the year 1836 several extracts from American works appeared in the *Preston Temperance Advocate* and the *Isle of Man Temperance Guardian*. In June 1836, the Rev. F. Beardsall of Manchester delivered a public lecture on the subject, and abandoned the use of intoxicating wine at the Lord's table. In 1838 he published his treatise on *Ancient and Modern Wines*, after a visit to the continent. Mr. Beardsall's treatise was considerably in advance of those published in America on the same subject.

In the end of the year 1836 great interest was excited by a public discussion between the Rev. T. F. Jordan and Dr. Frederick R. Lees on the subject, two reports of which were subsequently published. Dr. Lees again appeared in discussion with the Rev. J. Bromley in 1840, and with the Rev. J. M. Daniell in 1841. These discussions have been published and very extensively circulated, and have been greatly useful in directing public attention to the subject. In 1837 Dr. Lees published a series of essays on this question in the *Leeds Temperance Advocate and Herald*.

In 1839 the prize essay, *Bacchus*, by R. B. Grindrod, LL.D., Surgeon, Manchester, was published, and shortly afterwards *Anti-Bacchus*, by the Rev. B. Parsons of Ebley, Gloucestershire. Both writers have discussed the wine question at considerable length.

The principal writers against the new views are the Rev. Dr. Edgar of Belfast, the Rev. W. Cooke of Belfast, the Rev. W. H. Medhurst, Chinese Missionary, and Professor M'Lean of America. The *Bristol Temperance Herald* too has opposed them with great virulence.

The most elaborate and accurate treatise that has yet appeared on the wine question is entitled *Tirosh lo yayin*, and was first published in the *British Temperance Inquirer* in 1841. The writer of this essay was the first to indicate the precise distinction between *yayin* and *tirosh*, proving that the latter refers to the produce of the vineyard in a solid state.

In 1841 Dr. Lees published a short History of the Wine Question (which has supplied us with a number of facts for this notice), in connexion with which was given an able reply to objections stated in the *Bristol Temperance Herald*.

In 1842 two prize essays on Deut. xiv. 25, 26, were published, the one by Dr. F. R. Lees of Leeds, and the other by the Rev. C. J. Kennedy of Paisley. Dr. Lees has published his (which received the first prize) separately in an enlarged form, which has now reached its second edition.

Two excellent articles from the pen of Dr. Lees have appeared in a work of great merit, *Kitto's Cyclopædia of Biblical Literature*, which is at present (1844) in the course of publication, the former on *Strong Drink* and the latter on *Fruits*, both embracing our views on the wine question.

The latter of these articles proves that *tirosh* ought to be rendered *vintage-fruit*, a subject which is fully discussed in an article in the *Scottish Temperance Journal* for February, 1844; and the point may now be regarded as established, and will, we doubt not, be now generally adopted.

Considerable attention has been given to one branch of the general question, namely, that relating to Sacramental Wine. The principal writers who have discussed this branch are the Rev. A. Gilmour (of whose essay a second and enlarged edition has recently been published); R. Firth, P. D.; H. Mudge, Esq.; and Rev. R. Shuckburgh. A series of articles by the writer of the present notice appeared in the *Scottish Temperance Journal* (Vols. II. and III.) which have since been published in a separate pamphlet entitled "A Brief Illustration of the Evidence in favour of the use of Unintoxicating Wine in the Lord's Supper, with a Reply to some Objections" (which has been republished in America). *The Enquirer*, by E. C. Delavan, Esq., is the most extensive publication on this branch of the general question.

Many churches in America and England, and a few in Scotland, have adopted the use of unfermented wine in the Lord's Supper, and the change has given, we understand, universal satisfaction.*

TRUTHS FOR TEETOTALERS.

BY THOMAS SMEETON, IPSWICH.

1. BE UNITED.—Nothing weakens a good cause so much as disunion amongst its adherents. If you cannot all *think*

and see alike, be sure to *act* alike in endeavouring to dethrone strong drink, the belly tyrant of England. Think of the old fable of the bundle of sticks. The faggots could not be broken *while they were bound together*; but *when separated*, were easily destroyed. Be careful to be kept together by the bond

* Amongst the churches in Hull, the following use unintoxicating wine in the Lord's Supper, viz., "The Christian Temperance Baptist Church, under the Pastoral care of the Editor of this Magazine; the Temperance Methodist Society, Mr. Cherry, Pastor, South Street; Temperance Christian Church, under the Pastoral care of Mr. Stamp; and we are informed that in the New Connexion Chapel (Bethel) *two*! cups are used, the one filled with the drunkard's wine, and the other with unfermented wine!!"—Ed.

of unity, and you will prove successful. "A house divided against itself, cannot stand." Avoid divisions among yourselves, and your house of temperance effort shall stand until the last moment of the evening of time gives place to the morning of eternity.

2. BE CONSISTENT.—Adorn the system you espouse and advocate, by an earnest attachment to truth and propriety.—Remember the importance of your pledge and keep it inviolate, or else give it up openly and honourably. If you break your pledge, you *lose your character*. A man who will break his word in *this instance*, will, if occasion serve, prove unfaithful in *any other matter*. Show me a pledge-breaker, and I see a person whom I should be loth to trust as a servant, a friend, or a confidant.

3. BE ZEALOUS.—If the system be unworthy of strenuous defence and determined espousal, it is not worthy of your countenance in any degree. I have no sympathy with lukewarm and sleepy teetotalers, while warmth and wakefulness are required. "It is good to be *zealously* affected *always* in a good thing."

4. BE THOUGHTFUL.—Inconsideration is frequently the bane of our societies. Let rashness and imprudence be banished from our borders. Unless we improve *mentally*, we shall not benefit fully, by the adoption of teetotalism. "It is often said, "when men cease to *drink* they begin to *think*." Do not allow your thoughtlessness to bring reproach and denial upon this statement. In your reading be *select* and *meditative*. In other words, peruse *good books*, and *digest* what you read. It is a shame, other things being equal, to see the consumers of a brain-eneebing fluid surpassing in intelligence those who imbibe the beverage of Horeb and of Eden.—*Temperance Recorder*.

[To these excellent remarks we would add a little advice by Dr. Lees.

5. BEWARE OF THE PUBLIC-HOUSES! If *business* imperatively call you there, transact it, and depart. "Be not *among wine-bibbers*," even though you drink water. Traps and gins will be laid for you by the drinkers, who would *glory* in your fall. Your practice silently improves them, and they will thus seek to make *you* even as themselves. We have known *bets* made by their drinking companions, on the stability of such unwise teeto-

talers; and, in some instances, the tempter has but too fatally succeeded!

SHUN, we say, THE PUBLIC-HOUSE! No man, but especially no reformed one, is safe who persists in spending his time there. It is spending without return—a profligate expenditure of a precious opportunity. "*Redeem the time*." This is a sacred, and, if you understand what it meaneth, a solemn duty! Can you do it in the public-house? There you necessarily meet with much that offends a delicate and reflecting mind. For one grain of sense or seriousness, you will find a bushel of chaff. If you are ignorant, you will not be better informed *there*. If you have any pretence to intellectual power and cultivation, you ought to feel ashamed in finding yourself *there*. Showy pretence and noisy gabble you may meet with; but serious, and philosophic, and elevating thought and converse, will not be found *there*. If you would rise in the scale of being, and comprehend the nature, the dignity, and the destiny of creation and of man; if you would enjoy true mental independence; if you would converse with the great and the good, and by redeeming the time, finally realize the truth of the declaration—

"My mind to me a kingdom is"—

you must shun the public-house, and its shallow and sensual frequenters. "*Avoid the very appearance of evil!*" steer clear even of the semblance of vice, and strive to be BETTER as well as *sober* men.]

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—
ORRIN LACY;

OR, THE TEACHINGS OF A SICK ROOM.

—
"Before I was afflicted I went astray."—DAVID.

WILD and fearful emotions had, through the previous night, tortured the soul of the once gay and reckless Orrin Lacy, and now as the morning light began to gleam between the parted curtains of his sick room, and he listened to the departure of the friends who had watched through the dreary night at his bed-side,

and heard the soft tread of his wife as she closed the door after them; now, said he to himself, "I will compel Jane to tell me what the doctor thinks of my case—at least what he chooses to tell her is his opinion. I think he wants to frighten me, lest I should yet drink to excess, I'm determined to know what he tells Jane," and he rolled himself to the front of the bed, by great exertion, and as his wife settled his pillow under his feverish temples, and kindly enquired how he had passed the night, he answered her hurriedly, and at once began to interrogate her as to the purport of Dr. Harris's conversation the day previous.

"Dear Orrin, don't exert yourself now to converse; you are too weak, pray compose yourself!"

"I will, Jane, if you will tell me word for word what he said to you; he talked strangely to me, and I am determined to know whether he dares talk to my wife in the same manner."

"What did he say to you, Orrin?"

"I shan't tell you, Jane, now, but if you have yet any love left for me, or if you desire to save my life, tell me at once, tell me now what he told you yesterday without any equivocation."

Jane cast one glance at her husband's countenance, and his emotion almost overpowered her. His eyes were frightfully distended and bloodshot, his cheeks crimsoned, and a livid hue about his mouth, while his breath came thick and gasping, and the grasp of his hand on her fair and beautiful shoulder, seemed like a giant's hold.

She saw at once that equivocation would not now answer with her husband, and sadly she began to give him the promised information, dreading at every pause lest death should be the result of his agonizing emotions. Orrin lay passive as a child, still maintaining his hold, his eyes fixed on her, and his hot breath almost scorching her brow, as she told the physician's opinion—that he might and probably would recover from that attack, but if he ever dared trifle with the accursed cup again, madness or death must inevitably ensue.

As she ceased speaking, Orrin's hand fell nerveless at his side, the blood forsook his cheek, the livid hue of his lips changed to a ghastly white, and tears, the first his wife had known him to shed during his sickness, literally poured from

his eyes and drenched his pillow. His whole frame quivered and shook, and Jane horrified and alarmed, flung herself on her knees by the bed-side, unable even to call for assistance.

After a while this paroxysm subsided without throwing him into fits, as Jane had feared, and by a strong effort he at last murmured out, "Jane, did you think me a drunkard before this fit of sickness came on?"

Jane hesitated to answer the question.

"Tell me, dear Jane, tell me; did you think I had become a slave to drink? Don't fear to tell me what you thought, Jane," and he gazed up into her face with such an expression of intense and bitter agony, she felt half inclined to suppress the truth; but her better principles prevailed, and she faintly whispered,

"Yes, Orrin, the fearful conviction that your habits were leading you towards the drunkard's grave, has been gradually settling upon my mind, and throughout the last year doubt has yielded to certainty."

"Why, Jane, did you not tell me this before, why did you not warn me of my danger? You have been just as kind and affectionate the past year as ever; I never mistrusted your feelings—why did you not tell me your fears and show me my danger? How could you be thus kind and affectionate to one you had ceased to respect?"

"Ah! my dear husband, you were ever kind to me, you provided for all my wants, and seemed to love me as tenderly as ever; and how could I reproach you. You may remember I frequently entreated you to go with me to temperance meetings, but you always put me off with some excuse, telling me I might be as temperate as I pleased, but as for you, your public life forbade it; and I dared not tell you what I feared lest you might hate me, so I resolved to study to promote your comfort in every possible way, hoping that you might become aware of your situation, and once again put forth the energies of your nature and free yourself from this degrading thralldom."

Orrin heard her through, and catching at the last words she had uttered, exclaimed with some animation,

"Did you think—do you think, I have energy to free myself from the

love of intoxicating drinks? You have studied my disposition, Jane; tell me candidly, can I, think you, be once more what I was when we were married."

"No, Orrin, you cannot safely be what you was when we were married, but you can become even better than you were then," said Jane, as she kissed his pale cheek, and parted with a woman's fondness the matted hair upon his noble brow.

"What do you mean, Jane? surely I cannot hope to become better than I was then; oh no, my youthful energies are wasted, the stamina of my constitution destroyed, how can I become better?"

"By becoming a total abstainer, and then"—

"And then," said the desponding Orrin, "I must become a laughing stock for all my acquaintances. What will Judge Wharton and Lawyer Reynolds, think you, say?" and a cloud gathered on his brow, and he muttered something indistinctly.

"Well, my husband, I will not urge it; you are now in possession of your sober senses, and can properly be left to the unbiased decision of your own judgment; but bear with me while I tell you what will be the consequences, if you suffer yourself to determine to retain the habit of drinking, let it be ever so moderately. For a while you will drink but little, possibly, and they won't laugh at you, but the first time you refuse to go with them to a gentleman's champagne party, or go, and do not drink, they will mock your sobriety, laugh you out of your scruples, and then the scene of the last three weeks will be re-enacted, but the result will not be the same. You know Dr. Harris' skill and experience, you know too that he is a candid honourable man, and remember, Orrin, the fearful alternative he sets before you, madness or death. Oh, my beloved, if I may plead with you yet longer, think, I beg of you, think, what I shall have to suffer if you value Judge Wharton and Lawyer Reynolds higher than you value either your life or me? Do not, I beg of you, do not think you can tamper with the wine cup any longer. You are brought to the edge of the precipice, will you throw yourself down, or will you retrace your steps?"

"Leave me, Jane, leave me," said her husband in a voice husky with emotion;

"don't come into the room again under an hour, by that time I will decide this question. Don't say any more—don't regard me so tenderly—may be I shall belie all your hopes and crush you in the dust with sorrow. Drop the curtains, Jane, I would be in darkness and solitude."

Seeing she still hesitated, he at last permitted her to seat herself on an ottoman in another part of the room out of his sight, under an injunction to keep an unbroken silence.

Jane had feared to leave him lest he might in his desponding state lay violent hands upon himself, and she rejoiced in having the privilege to be near him during this fearful hour.

A stray sunbeam threw its light aslant her form as she sank almost powerless upon the ottoman, and this contrasting so powerfully with the darkness that enveloped every other part of the sick room, seemed a cheerful token of the result. Subdued and mournful groans from time to time, assured her that her husband still lived, and anon a heart-rending sob would cause her to rise hurriedly to go to his assistance; but a moment's reflection would teach her better, and pressing her hands upon her heart she would resume her humble position.

The dark scenes of the past year lay open before her, again she listened to the unsteady step, the wild laughter, and madlin protestations of undying affection for herself and child, and in agony of soul she asked that this bitter cup might pass away. The clock chimed the quarters as they passed on, and at length Jane knew but a few moments more of suspense would decide the question. Orrin's groans and sobs, had gradually subsided into whispered exclamations, and as the last quarter chimed upon her ear, ere the sound had died away, Orrin spoke in a calm self-possessing manner, to the anxious partner of his bosom, saying,

"Jane, I have conquered; put back the curtains, dearest, I may now see the light of day and your dear face unblushingly?"

Jane did as he bade her, and the glorious sun-light poured its rich effulgence on her dazzled sight. Joyously did she now spring to the bedside of her husband, and would have strained him to

her bosom, but he motioned to her to restrain her feelings, and with energy begged her to bring him the Bible. Astonished and alarmed Jane obeyed; there was a deep solemnity upon his brow and in his lustrous dark eye, that awed her very soul. With trembling hands she bore the Bible to the bed, and placing it before him, silently waited the result. Orrin placed one hand on the Bible, and the other on Jane's trembling hand that lay near the sacred pages, and calling God to witness his sincerity, solemnly vowed to abstain from using intoxicating drinks as a beverage, then raising the blessed book to his quivering lips, he sunk back upon his pillow exhausted by the emotions of his soul. Jane replaced the Bible with the tears of joy gushing from her eyes, and then bathing her husband's pallid face with ice water soon restored him to consciousness.

"I am free, Jane—I am free!" were the first words Orrin uttered, "and from henceforth I will remain so;" and the loving wife gave way to the tenderness of her nature, and her kisses seemed to Orrin as seals to his oath.

The voice of their little boy was now heard earnestly pleading with the servant to be permitted to see his parents. Jane rose, and opened the door, he bounded in, with his golden curls disordered, tears in his eyes, and smiles on his lip. Springing upon the bed he nestled his bright face down on his father's bosom, and began in his artless manner to relate how Dr. Harris had kissed him the day before, and when he looked up in his face he saw tears on the doctor's cheeks.

"Had Dr. Harris been naughty, father?"

"No, my boy—oh no!" said Orrin.

"Well, what did he cry for, then—is his father sick?"

"Be still, Sandford, you must not talk so much," said Jane; "remember, poor papa must not be annoyed by your prattle, or I shall have to send you out with Debby;" and the boy fearing expulsion, drew the bed-clothes over him and remained quiet.

The morning passed on, and about twelve o'clock Dr. Harris called, and was agreeably surprised to find Orrin's pulse more regular and his fever abating. Sandford had by this time been induced to leave his father's side, and was playing about the room, but as soon as

the doctor called him he left his playthings, and looking archly in the doctor's face said,

"I told my father you cried yesterday, doctor."

"Well, I had reason to cry, my boy," said the doctor, looking steadily at Orrin, "but I hope I shall never cry again for the same cause."

"No, doctor, you never shall, if I can help it," said Orrin, and the child then beginning to talk of another matter, the conversation changed, greatly to the relief of the kind-hearted physician.

In a few weeks, Orrin Lacy recovered entirely, and was able to resume his business, and almost the first thing he did, was to inform his friends that he should hereafter drink nothing that would intoxicate, and expose him to such suffering as he had endured. Some mocked his purpose, some approved, and others expressed a hope that he would not disgrace himself by signing the pledge. But Orrin's mind was decided, and in a short time he became a short member of the City Temperance Society.

About three months after this, as Jane was passing down Bleeker-street one day, she met Dr. Harris, and during the conversation that ensued, she informed the doctor of the change in her husband, without going into the particulars we have narrated.

"Dear Mrs. Lacy, do you really flatter yourself that he will adhere to his present determination long," said the doctor, with a significant shake of the head.

"Yes, I have no doubt but he will adhere to it through life, doctor; he has signed the pledge, and I feel that he is safe," said Jane with animation; but she saw by the expression of the doctor's eye that he did not feel the same confidence, and as they parted, when the doctor whispered her to look higher than man's best resolutions, and seek for grace to endure disappointment, fearful forebodings for the first time since her husband's recovery, damped her spirits; but looking at him she said,

"Doctor, my confidence in Orrin Lacy's sustaining the character of a total abstinence man from now till the day of his death, is as strong as my hopes of heaven, and I trust you will yet find that your faithfulness in pointing out his danger, has been richly recompensed."

"God grant it, Mrs. Lacy, not only for his sake, but for yours and your child's well-being;" and they parted, each immersed in conjecture as to what effect their conversation would produce on each other's mind. "I hope I have not discouraged that affectionate wife," said the doctor musingly, as he pursued his way, "but really women will believe those they love despite the teachings of experience." "I think Dr. Harris will feel something like my confidence," said Mrs. Lacy, and a bright smile played over her expressive features.

Months rolled on after this, without an interview between Lacy and Dr. Harris, but at length disease again invaded the home of the Lacy's, and a servant was dispatched for the physician. He not being in at the moment, the servant left the request. On the doctor's return, being informed of it, he speedily was on his way thither, not doubting but Orrin's renewed excesses had again prostrated him. At the door he met two boon companions of Lacy departing with tears in their eyes, and accosting them he found instead of it being Lacy who was ill, it was the child of so much promise—the little intelligent Sandford. Entering the sick room, there sat the afflicted parents, one on either side the crib ministering to the little sufferer with assiduous kindness. The moment the boy's eye fell on the doctor, he cried out "Don't you cry again, doctor, don't you cry again; don't doctor," and he clasped his hands in supplication.

"No, I will not," said the doctor, gazing with amazement at the altered countenance of Lacy, then proceeding to make the necessary enquiries, he soon prescribed for the suffering child, and was rejoiced to see his perscription availing almost immediately.

"Dr. Harris," said Orrin, (after a pause in the conversation, as the doctor seemed in a hurry to leave,) "tell me honestly what you thought would be the result of the serious conversation you held with me while I lay ill?"

"The result, I expected, Mr. Lacy, was, that on your recovery you would inform me that when there was sickness again in your family you would like another physician; but I rejoice now to see your altered appearance, that you have acted upon the advice I then gave, and still feel kindly toward me," and the

doctor extended his hand, which Orrin and Jane both grasped, Orrin exclaiming,

"I thank God for your faithfulness; may you ever be as successful an adviser; let my reformation encourage you to hope for good results."

"I owe Mrs. Lacy an apology for the unbelieving manner in which I heard her account of your new course," said the doctor.

"Why, is it possible you doubted?"

"Ah! my dear ma'am, I had so often seen such hopes blasted, that I dared not encourage your anticipations, but one glance at your husband's face and form have done wonders; the teachings of sickness have made him a wiser and a better man."

"Yes doctor, those teachings, coupled with your warnings and my wife's tears, have saved me from an early and dishonoured grave. God bless you, and ever give you moral courage to warn the wine-bibber."—*From the Canada Temperance Advocate.*

No. 3.

A TALE OF REAL LIFE.

"The morn was bright, but the storm came,
At high noon they were all wrecked."

At the close of one very fine summer's day, James and Mary Duffil seated themselves at the door of a neat little farm house to enjoy the cool of the evening. Mary had been more silent than usual, when, with some hesitancy at so strange a question, she asked James—"What does that spirit cost which you get at the shop every day?" "Twelve and a half cents," answered James, with entire unconcern. "Did you ever think," asked Mary, "what that would come to a week?" "Why, no," answered James, "but I can easily tell; six times"—"seven," said Mary. "Ay, true," replied James, "seven, you are always for coming right up to the mark. I don't go to the shop on Sunday, you know, but then I bring it home on Saturday, because at noon I always think of it; it is eighty-seven cents. I did not think that it would come to so much; it is nearly a dollar; why it takes almost

a day's profit out of the week." "Well, James," said Mary, "how much would that be a month?" "Three dollars and a half," answered James; "I could hire a man a whole week every month for that, and then I could raise a great deal more corn." "If it is so much a month," said Mary, "what will it come to in a year?" "Forty-two dollars," said he, "how things run up when they are put together; I never thought of only twelve and a half cents, and that I can pay at any time in corn or potatoes, or any thing I have. I wonder how much our tea and sugar cost; did you every reckon?" "O, yes," said Mary, "six pounds of tea, three dollars; fifty weight of sugar, five dollars." "Why," answered James, "does that little spirit I get every day, cost more than our tea and sugar?" "Five times as much," said Mary, "and I was thinking, dear husband, you could give it up as well as not, and not go to the shop any more." "O, yes," said James, "I could at any time; I don't care any thing about it; I go there because other folks do, and it's pleasant to hear the news; and it would be mean, you know, to take up the room, and not pay for it; and it makes me a little stronger, I suppose, though I am strong enough now; I'm never tired." The next morning James Duffil said to his wife, "I wonder, Mary, what set you thinking, how much things cost? I guess,—I guess you want a new gown. At night, looking a little arch, he said, "I saved my twelve and a half cents to-day, Mary." A fortnight after, he went to a neighbouring market, and the next morning, she discovered lying in her drawer, a new gown; a tear shot into her eye at the generous spirit of her husband, and yet a slight pain was felt at the occasion. "He shall not think me selfish," thought she, and long before night she watched for his return. As soon as he came in sight, his little children ran out to meet him, and his wife stood waiting at the door; a nice supper was prepared for him, while partaking which, he observed, "I have paid the last dollar for my farm to-day, Mary, and now I don't owe a cent in the world." "But when you were paying so much, how could you buy a new gown?" said Mary. "I was not so selfish as to want you to give up any thing for me, it was not a gown I

wanted; but I allow it is a very pretty one, and I shall always wear it with pleasure." "O, I did not think so," a soft expression stealing over his hardy features. "You ought to have it and a great many other things, if I could get them; besides, it did not cost anything—I saved all those twelve and a half cents; they tried to get me into a shop every day, but I went straight by; they told me my glass was all measured out, and they had rather give it to me than lose my company; but I would not look, and said, by-and-by, for I thought of you all the time: and now I don't care if I never go there again."

James and Mary had been married about four years, and there was not a more promising or happy couple in all the land. He had been trained a good farmer, and she a good housekeeper. They were united in their affections, and strong in mutual confidence; were sociable and kind to their neighbours, participating in all the little enjoyments of life. And how could ruin find an entrance to so sequestered and happy a spot, where every want was supplied, and every desire was gratified, for their wants were few and there desires simple; where pleasure, like the early flower of spring, bloomed from behind every hedge, sprung up and down in the valley, and shed its bright face on every hill side. But the seed had been sown from which they were to reap the whirlwind.

Mary was grieved that her husband had returned to the shop for his daily glass of spirit; but she remembered his many good qualities, which, in every thing else, led him to do right. If he finds it injures him, he will certainly leave it off himself, thought the confiding woman. Troubles thickened all around; and yet she perceived they neither dropped from the skies, nor did they spring from the earth; the heavens bent over them as benignly as ever; the sun poured his light and warmth, the rains descended, the dew fell and fertilized all their ground; the crops sprung up and ripened in rich abundance; health bloomed in the family, and yet there was something within that was continually thwarting all these blessed influences. "It is that spirit shop that does it all," thought Mary Duffil, as she looked upon her altered husband, whose temper was

once as sweet as summer, ever so prompt to act, that he made the rough places all smooth, but now so slack in all his business, that mole-hills grew into mountains; his footstep, which was like the bounding deer, now was like one ploughing through a bog; life had become full of little vexations; the fence was broken down; the sheep strayed, and on a tree another was found dead; the cows were lost through the same broken fence, and days were lost in looking for them; the swine broke from the pens and rooted up the corn; he was churlish to the children, and they were glad when he was gone away.

With rolling tears did she entreat her husband to abandon that shop, never, never to go there again—it would ruin him and bring disgrace and misery upon his family. James bent like a culprit before the sorrows of his wife; he acknowledged that it was all true and he feared the shop had ruined him; he had often, he said, tried to break away, but never could get resolution; his tears fell fast to see her so grieved, for he still loved her better than all in the world besides, and, amidst all his failings to others, it was ever a pleasure to do any thing for her; he made many promises, but they were like the burnt flax. Too plainly to doubt, was it resolved to her agonized heart, that her husband's locks had been shorn, and that a band of iron had been fastened around him, which she could never break; she had lost her opportunity, once. Had she persevered she might have saved him. All their affairs now grew worse and worse; the property wasted away like the snow before the blazing sun; the crops were seized for debt, on the ground; the stock was all taken; the poor woman could scarcely get the necessaries for her little dependent family; the farming utensils went one after another; the plough, and then the harrow; the spade, and then the hoe. The demon of destruction had swept over all the premises—the fences were fallen down, the neighbouring cattle strayed in and destroyed what had been left; the barn was falling to pieces; the house leaked in every part of it; the windows were broken, so that it afforded not a shelter from the winds. James Duffil now became a terror to his family; he seemed as regardless of their lives as of any of the household furniture,

which he had nearly all destroyed by his violence, and their only security at night was for the children to climb into the loft, where his unsteady step could not go, and his wife, with the youngest child, to flee to the barn.

Mary Duffil now felt herself a poor, lone woman in the world. "Few," she said to herself, "will even pity me; every one will say we brought all our sufferings upon ourselves; yet they would pity me if they knew all—for what sorrows are like my sorrows; to live in constant fear of my life, to see my poor children so treated that they quake with fear when they even think their father is coming to see them; so blighted in their youth; they would be happy even if they had not any thing, if they were only kindly spoken to, and worst of all, to see my poor husband, when I remember what he once was, every eye that saw him, loved him, now a poor degraded outcast; even the children scorn him. It seems as if my heart would break."

The winter was now fast approaching, a dreary season to those who have no household comforts, and it seemed to this poor woman that her family must perish; but suddenly she formed the resolution to make one more effort to save them—to go to the shop-keeper and engage him not to let her husband have any more spirits. It was strange work for such a woman, to complain of her husband; she had long tried to hide him from every eye; and that shop was a sad place for her to go to. There stood those huge hogsheads, filled with their maddening draughts; there, standing under them, the measures of every kind, glasses in array all around; the gibbet, the block, and the axe could not pierce a heart with more agony, than did the sight of these executioners of her poor, suffering, bleeding family. But the shop-keeper was a humane being; "He must have some compassion, and he will befriend me," said Mary, "when he knows what we suffer." She told him that she had come to beg him not to let her husband have any more spirits; that she was sometimes afraid her poor children would be killed; that every night when he came from the shop he seemed to have lost his reason; that she and her children were obliged to get out of the way, that it was so cold now, she did not know how to sleep in the barn with

her little girl—that she was a feeble child, and she could not keep her warm; that if her husband could not get any spirits, he would be kind and help them. The tears fell on her apron, as she stood, her head cast down, pleading to the only person who she believed could help her.

The shop-keeper told her he was sorry her husband had taken such a course; that when he first came into the shop he thought he was as likely a man as ever he knew, and every one said there was not so promising a young man in the town, one so likely to get up in the world, and he stood out a great while; but it was strange how the habit of drinking gained upon him lately; he is now the most troublesome man that comes into the shop. “And why do you let him have it?” asked Mary Duffil; “you see that it has ruined him and all the rest of us.” “Why my family must live,” replied the shop-keeper, those that pay for my goods I must let have what they want.” “Must my family be destroyed that your family may live?” said Mary Duffil, “in a tone of bitter suffering; “will that excuse stand at the great day of reckoning?” I shan’t sell him much more,” said the shop-keeper hastily, “the mortgage will be out to-morrow, and if he don’t pay he must quit.” “Mortgage!” said Mary, thunderstruck at the sound. “Yes,” said the shop-keeper, “it has been mortgaged these two years, and I can’t wait.” As if the current of life had been frozen, she turned and swiftly went to her home. “Any other woman in town,” said the shop-keeper, “would have known it long ago, but nobody could ever speak to that woman about her husband: I always feel bad, when I see her, that it was done at my shop; but folks must live,” he said as he shut the door.

It was a hard snow storm, but this broken-hearted woman heeded it not. “To-morrow,” thought she, “we must all be cast into the open world. O, that the grave would hide me; and my poor children, what will become of them? will they follow their wretched father’s steps? better never to have seen the blessed light of this world, than to clench its beams with our own hands.” As she entered her house, her four children were cowering over a few dying embers; the eldest, James, a boy about ten years

old was holding his little sister, a child of a year; she shed not a tear, but they saw that something was the matter, and each one pressed closely to her.

Just then she heard the muttering voice of her husband upon the threshold: and, as he pushed open the door, the poor boy in a fright started and hid behind his mother.—James Duffil had been to the shop, and after getting his dram, they told him his mortgage was out, and if he could not pay, he must seek some other place to live in, for they could not wait. Enraged by their threats, he grew violent, and, being glad to get rid of one that could pay no longer, they thrust him headlong into the street, and shut the door upon him. Infuriated to madness at such treatment, he went home to wreak his vengeance upon his innocent family. The starting of James was the signal of his wrath, and seizing him by the collar, with curses, “There, hide again when I come,” he dashed him against the wall. His wife sprang to save her lovely boy; his screams startled the two little ones from their sleep; and, screaming at once, the father seized one and then the other, and threw them out of the door into the snow. Mary fled to rescue them, when he suddenly pushed her over the threshold, shut the door and bolted it, muttering vengeance to any one that came there that night, threatening that he would be the death of them. Piercing were the cries of all the children; James had kept fast hold of his mother; she fell with the youngest in her arms. With almost supernatural strength, shrouding them as well as she could in her arms, she carried the three youngest to the barn, and folding them close together, rushed to the nearest neighbour, and getting blankets, she spent a long, cold, dark night, listening to the wailing of her suffering children, and labouring to save them, if possible, from death.

The next morning, an officer came and took possession of the house and grounds. James Duffil sat still crying bitterly; but his poor wife shed not a tear; she gathered up the few remaining articles that were left with a sick child in her arms, little James following close by her side, with one eye swelled, and the other two boys crying because there was no one to comfort them. This sorrowful

group went to the poor house. Mary was past the feeling of degradation, as she sat down in the abode of the refuse of society. The iron had entered into her soul. In a few days, the youngest child died from the exposure; the mother closed its dying eyes without a tear. "Sweet blossom," she said, "I cannot wish you to stay in this world of sorrow." In a few days, a fever set in,

and she too rested from all other trials. It was a moment of anguish when she laid her hand upon the heads of her little boys. For them she would longer live, and bear the drunkard's curse. But the cup was not full without such a sacrifice. The doings of a spirit shop could only be completed in such an issue.—*Catskill Recorder.*

Poetry.

ALCOHOLIC WINE AT THE LORD'S SUPPER.

BY THE REV. B. TAPPAN.

Is it for such a rite as this
 Ye've kept till now the wine
 That ne'er was crush'd from generous grapes;
 That tastes not of the vine.
 Is it that the disciples who
 Are robed with Christ to sup,
 From hand to hand unconsciously,
 May pass a poisoned cup!

Is it for this we chased the foe
 From his last lodgment in
 Our homes and hearts, and scorned to touch,
 Or make or sell the sin?
 We chased him forth—but was the pest
 Thrust out a thing abhorred,
 From households, to be handled here
 In memory of our Lord?

'Tis so—I taste, and other thoughts
 Than Calvary spring to birth,
 I must not of the Roman cross
 Veiled sky and bursting earth—
 Nor of the glorious sufferer
 I think, but of the crime
 Of ages, wrought by Alcohol—
 What theme for such a time!

Of old the Jewish incense curled
 Where stood uncovered feet
 And odours flung their sweet breath out
 Where flamed the mercy seat;—
 Not such, as at our festival
 Steals round the temple wall;
 We seek communion mid the flames
 Of pungent Alcohol.

A wanderer, returned, I see,
 Beside me at the board,
 I know that once he, Alcohol,
 Above his God adored.
 Shall I not tremble as he lifts
 The chalice to his lips!
 Yes, agonise with terror, as
 He of the emblem sips!

I know that he is mortal still—
 I know temptation's there—
 O Saviour! that thy blessed cup
 Should be to him a snare!
 Shall I not wish that wine henceforth,
 Unmixed with drugs of hell,
 May at that banquet of the blood
 Of my Redeemer tell?

THE VANQUISHED FOE.

A foe came stalking through our land,
 So speciously disguised;
 That rich and poor on either hand,
 His seeming friendship prized;
 His baits so temptingly were hung,
 So bland was his deceitful tongue.

But soon 'twas found that subtle foe,
 (Intemp'rance was his name,)
 Possessed a sting—inflicting woe,
 And death where'er he came,
 And those who at his altar knelt,
 His venom'd dart most deeply felt.

Dame Moderation now appeared,
 She gravely shook her head;
 And mourn'd the havoc which she feared,
 Would yet more widely spread;
 Unless the votaries would consent,
 With her to rest themselves content.

So plausible her reas'nings were,
 That numbers form'd her train;
 But ah! although her speech was fair,
 She urged her suit in vain.

So undefined the bounds she fix'd,
 Her followers with the foes soon mix'd.

Again intemp'rance thought to thrive,
 But Total Abstinence,
 Came forward and engaged to drive
 The wily monster hence.
 And gallantly he took the field,
 Arm'd with the gospel, sword, and shield.

He gave no quarter, but pursued
 The foe to each retreat;
 And still the contest is renewed,
 Oft as the rivals meet.
 The cause is God's, it cannot fail,
 Tho' simple—safe—it must prevail.

Oh! may our members still increase,
 And overspread the land;
 And may the olive branch of peace,
 Still flourish where they stand.
 And may the men reclaimed, be won
 To gird the gospel armour on.

MATILDA.

Hayes, Kent.

THE FOUNTAIN.

BY J. R. LOWELL.

Into the sunshine,
 Full of the light,
 Leaping and flashing
 From morn till night!

Into the moonlight,
 Whiter than snow;
 Waving so flower-like
 When the winds blow!

Into the starlight
 Rushing in spray,
 Happy at midnight,
 Happy by day!

Ever in motion,
 Blithesome and cheery,
 Still climbing heavenward,
 Never aweary;—

Glad of all weathers,
 Still seeming best,
 Upward or downward,
 Motion thy rest;—

Full of a nature
 Nothing can tame,
 Changed every moment,
 Ever the same;—

Ceaseless aspiring
 Ceaseless content,
 Darkness or sunshine
 Thine element;—

Glorious fountain!
 Let my heart be
 Fresh, changeful, constant,
 Upward, like thee!

THE BAPTISM.

BY MRS. SIGOURNEY.

'Twas near the close of that blest day,
 When with melodious swell,
 To crowded mart and lonely shade,
 Had spoke the Sabbath bell:
 And on a broad unruffled stream,
 With bordering verdure bright,
 The western sunbeam richly shed
 A tinge of crimson light.

When lo! a solemn train appeared,
 By their lov'd pastor led,
 And sweetly rose a holy hymn,
 As toward that stream they sped;
 And he its cleaving, crystal breast,
 With graceful movement trod,
 His steadfast eye upraised, to seek
 Communion with his God.

Then bending o'er his staff approach'd
 The willow fringed shore,
 A man of many weary years,
 With farrowed temples hoar.
 And faintly breathed his trembling lip
 "Behold! I fain would be
 Buried in baptism with my Lord,
 Ere death shall summon me."

With brow benign, like Him whose hand
 Did wavering Peter guide,
 The pastor bore his tottering frame
 Through that translucent tide.
 And plung'd him 'neath the shrouding wave
 And spake the Triune name,
 And joy upon that withered face
 In wondering radiance came.

And then advanced a lordly form,
 In manhood's towering pride,
 Who from the gilded snares of earth
 By grace had turned aside;
 And following in his steps who bow'd
 To Jordan's startled wave,
 In deep humility of soul
 This faithful witness gave.

Who next? a fair and fragile form
 In snowy robes doth move,
 That tender beauty in her eye
 That wakes the vow of love.
 Yea come, thou gentle one, and clothe
 Thyself with strength divine:
 This stern world hath a thousand darts
 To vex a breast like thine.

Beneath its smile a traitor's kiss
 Is oft in darkness bound;
 Cling to that comforter who holds
 A balm for every wound;
 Propitiate that Protector's care
 Who never will forsake,
 And thou shalt strike the harp of praise,
 E'en when thy heart-strings break.

Then with a firm unshrinking step,
 The watery path she trod,
 And gave with woman's deathless trust
 Her being to her God:
 And when, all dripping, from the flood,
 She rose like lily's stem,
 Methought that spotless brow might wear
 An angel's diadem.

Yet more! yet more! how meek they bow
 To their Redeemer's rite,
 Then pass with music on their way
 Like joyous sons of light!
 But lingering on those shores I staid
 Till every sound was hushed;
 For hallowed musings o'er my soul,
 Like spring swoll'n waters burst.

"'Tis better," said the voice within,
 "To bear the Christian's cross,
 Than sell this fleeting life for gold,
 Which death shall prove but dross:
 Far better when yon shrivelled skies
 Are like a banner furled,
 To share in Christ's reproach, than gain
 The glory of the world."

Reviews.

Tirosh, an enquiry into the meaning of this scriptural term, by Peter Mearns, Glasgow.

This excellent little tract is from the pen of the highly esteemed author of "Notes on passages of Scripture," which appeared in our Magazine for 1842-3. The object aimed at by the writer is two-fold. *First*, to vindicate scripture truth in reference to the meaning of the word *Tirosh*; and *secondly*, to aid the Temperance cause, by shewing that its opponents have sadly erred when they endeavoured to deduce arguments against it, from the class of passages discussed in the tract. We hardly need say that our friend "*Theta*" has realized what he aimed at. We cordially approve of the pamphlet, and think it worthy of a careful perusal on the part of those Teetotalers who feel interested in the wine question.

The Artificial and Compulsory Drinking Usages of the United Kingdom, by John Dunlop, Esq., founder of the Temperance movement in Great Britain, author of essays on "Association," "Anti-Duel," &c. Seventh edition, 12 mo., p. 257, Houlston and Stone-man, London.

Few men have laboured more energetically to promote the happiness of their fellow men than the author of this invaluable little work, a work which must have cost the amiable writer immense labour. The artificial and compulsory usages of all the trades existing in Great Britain, are clearly pointed out and earnestly deprecated. We quite agree with Mr. Dunlop when he states that the most effectual way of rendering permanent the Temperance reformation, is to attack and destroy the drinking customs of the people. No Temperance agent should be without this useful volume, as its contents furnish much valuable information. As a specimen of the style of the author, we append the following valuable paragraph, from page 235, of his work.

"I hope I shall not be considered as

officious, when I venture earnestly to recommend to general attention the subject of stated weekly prayer meetings, for success to the Temperance Reformation. It is not, surely, necessary to remind Christians of this inexpressible privilege in all matters of doubt, difficulty, labour, and apparent hopelessness. Is the restoration of the blessings of temperance to the nation of so trivial a matter, that christian men and women think it not worth their while to petition Heaven for this end? Do Temperance Societies profess to be founded on gospel principles; and yet are they careless of the proffered assistance of the Almighty, in that mode He has specially pointed out? But in this matter it might be demonstrated, that indefinite, occasional prayer, fulfils not all that is required, in order to attain the full advantages of the whole promises of God in regard to petitionary worship; but rather to continue instant in prayer, and at set times. I take leave to say, that those are more consistent than many of our Temperance Societies in this matter, who profess to disbelieve the existence of a God; or, professing that belief, who deny that the Scriptures are a revelation from Heaven. But on this point I most respectfully appeal to the man who prays in his parlour, and his closet; to him who prays at public ordinance; to him who asks a blessing before his meal, and returns thanks to God for bodily sustenance. Nay, I appeal to the audacious dissembler, who disowns the Ineffable First Cause, and his revelation of compassion to men—to him, I say, at that awakening period of solemn genuine thought, when, yelling for mercy, he makes the bed of death to shiver under his anguish—shrieks, and invokes Him who will not now bend his ear—hideously gapes, and searches for the withdrawing breath, which is gradually forsaking him for ever;—or to him in that grim horizon, caught amid the waves that are hastening him to eternity—when the cry of all on board is, To prayers! To prayers!—when the hurricane drowns the voice of man, and hope has perished under the flying heavens and amid the yawning waters.

And by whom is this magnificent achievement of reformation to be completed;—such an entire change of the hitherto inveterate customs of a great nation, as shall withdraw the most effective instruments of her confusion and shame? Is man, sunk in the imbecility of sin, fitted to accomplish this healthful revolution? No, certainly. But is man alone found waging war in this doubtful field? Is there not a God? The fool alone saith there is no God; and it is only in his heart that he saith it,

"Jehovah, he is the God!
Jehovah, he is the God!"*

Does He turn the minds of men as the rivers of water? Does He feed the raven, and without Him a sparrow falleth not to the ground? Yea, He numbers our hairs, while He names the stars? He also is strong, He also is wise! He shifts and shakes the affairs of the universe into their places! And has He no eye on national rampant sin, and has He no approval of national holiness? Is it possible to conceive of whole families and districts already withdrawn from the pollution and the horrors of inebriation, and not believe that God has been the author of the work? Alas! misconceiving gainsayer, knowest thou not that it is He alone who delivers and makes to escape the bird out of the snare of the fowler? It is His hand that suffuses the rosy cheek; that causes to beam the sound and satisfied eye;—that restores the loathsome man of drink; that sanctifies the fell tortured look of the drunkard of many days;—that bids to live the female grovelling in willing vileness, dead in her shame; that retrieves her distorted visage, else prophetic of worse than earthly degradation. He also ransoms the reckless and neglected boy, whose very bones and sinews have been disorganized by the cruel torment of long and continuous alcohol; whose ruby lip has been turned to saffron; whose innocent eye has been wrought into the obduracy of aggression, and playful fellowship altered into the heartless deed of blood. He snatches as a brand from the burning. Despite the assertions and asseverations of all our interested adversaries, clerical as well as laical, the British Temperance Reformation is of God.

At this moment there are probably 250,000 individuals in the three kingdoms now decided children of heaven, who truly attribute their emancipation from moral abasement to the influence of abstinence association; and to the same cause their introduction to the sound of the gospel; besides hundreds of thousands enjoying mental and physical comfort instead of wounds, degradation, disease, and death. Would our bitterest enemies wish all this undone, and things brought again to their former deplorable condition? But it is Jehovah who hath reared up this framework of good. Therefore, "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein." Can He not be further drawn near unto for

this gracious work, that it may yet flourish as the forests of summer, and be a broad place of glorious streams; that it may produce not only outward peace and morality, but be yet a broader avenue of regenerating grace? Is He solitary and unapproachable? Will He not bend his ear? or is his eye continually sharpened for destruction; and will he only unlock for evereternal glooms? Nay, but here, here only, is our rest. To his hand we look for a people redeemed from drunkenness, and prepared to receive the sanctitudes of his revelation. With Him is forgiveness and release, from these otherwise irretrievable, unsearchable abysses. Yes; let the cold and selfish obduracy of his own Israel, and their deficient watchmen resist; let the universal earth, the peculiar, dominion, at present, of Him who rules the power of the air, writhe as with indignation and scorn; let farthest, dimmest hell echo, and let her inmates rave with more than delirious contortion; He can, and He will, amidst fiercest conflict, make the moral desert to bloom as the rose; He can, and does, lift up the feeble and despised; He upholds the meanest hands, stretched forth to plead this cause in the meanest apartment of the city; favours the minutest efforts of the little child blessed to become the father of his parents' reformation; smiles on what is counted vile and base; calls on and comforts the rejected. He will sustain our puny endeavours; though the learned, rich, religious, and powerful, of the land, strive to level all our moralscaffolding. "The people that do know their God, shall be strong, and do exploits." It is the Almighty who guards and maintains the Temperance cause throughout. But mark! in the hands of man, supplication to the Eternal is its sheet anchor."

Our readers will see from the above extract that the author is a man who fears the living God, and therefore urges the necessity of the friends of Temperance seeking his blessing upon their labours. We would urge upon all our readers a careful examination of this excellent volume.

Sacramental Wines, by the Rev. A. Gilmour, Minister of the Reformed Presbyterian Congregation, Greenock: p. 64, Gallie, Glasgow.

We have read this valuable essay with unmixed satisfaction. The amiable writer has studied the subject well, and adduced irrefragable proofs in support of his opinion that intoxicating wines

* 1 Kings xviii. 39.

are utterly unfit for the table of the Lord. After many excellent remarks on the "Wines of the Hebrews," our author replies to some of the objections brought against our views. In reference to the miracle performed by Christ at Cana, he thus speaks,

"We are told that Christ made a large quantity of wine at the marriage at Cana. And what of this? Surely there was nothing wrong in Him, who made all the vines in the world, displaying alike his power and goodness, by supplying the guests with wine when the quantity which had been provided was consumed. No! but it is alleged, that the wine now made, as well as the wine before consumed, was *intoxicating* wine. And it is further urged, that if Christ could thus countenance the use of fermented wines, our arguments against such wine are worthless, and all our scruples are like the gossamer's web. We grant this conclusion to its fullest extent, provided the premises are established, *which never has been done*, and which, we believe, *never can be done*. Examine the matter in all its bearings; look at the history of the case from first to last, and if there is the merest shadow of proof that the wines were intoxicating, let it be produced, and we are ready to give all due weight to it. BUT THERE IS NONE!—In the absence of all proof, then, no rational being can ask us to believe that they were intoxicating.

"But is there any proof that they were un-intoxicating? Yes! *The holiness and the spotless purity of the Saviour is the strongest and best of all proofs*. No company could drink *plentifully* of the least intoxicating wines without feeling the bad effects of it less or more. We do not speak of *tasting* but *drinking* and that *plentifully*, which was done in the case before us. This is something that comes home to every one's experience, and of which every man who is *habitually sober*, is a competent judge. This company had drunk freely, and yet the Saviour made them more wine. But if this wine was intoxicating, it could not be affirmed of Christ, that he was "holy, harmless, undefiled, and separate from sinners," which he was in the highest sense of the expressions.

"This is our proof, and on this ground we claim a decision in our favour, especially as there is not the shadow of argument or of fact to oppose us."

The intelligent author has, we think, disposed of the objection respecting the nature of the wines used at the marriage at Cana, in a most masterly style. And we defy any of our opponents to overturn

his arguments. Having settled this point, our friend and fellow-labourer notices the objection grounded upon the conduct of the Corinthians, which was so severely reprehended by the Apostle St. Paul. But he shall speak for himself.

"It has been and is stoutly maintained that these Corinthians got intoxicated at the table of the Lord, which proves that *their* wine was at least *fermented*. This opinion has nothing to support it but the severe reproof of Paul, coupled with the reading of our common version—"and one is hungry and another is drunken." We frankly admit that the Greek word which is here rendered "drunken," literally signifies to eat and drink after sacrifice, and that it is frequently and properly employed, by classical writers, to denote *drinking to intoxication*. The heathens were generally guilty of this, after offering up sacrifices to their Gods. But this word is also frequently, and properly employed to denote *eating and drinking to satisfaction*; and this is its proper signification in the passage before us. Dr. McKnight translates the passage—"One, verily, is hungry, and another is filled." In commenting upon the passage, he says,— "One, verily, is hungry on that occasion, and another is plentifully fed!" There is one circumstance that very powerfully shows that McKnight, and those Biblical critics who agree with him—for he is by no means alone in his interpretation of the Greek verb—are correct, viz,—the Apostle places this statement in opposition to the word *hunger*, and not in opposition to *sober*. The proper antithesis of *sober* is *drunken*, in a bad sense. This circumstance, when coupled with the grammatical interpretation of the verb in question, and when viewed in connexion with the best Greek writers, the Seventy and the Evangelists, all of whom so translate it,—this circumstance should lead every scholar to see, that the reading in our common version is faulty, and that the passage should be rendered—one is hungry and

* The celebrated Dr. Adam Clarke, whose abilities as a linguist, no person entitled to be considered a scholar, has ever disputed, however much he may be differed from in his theological views, offers in his Commentary the following judicious remarks, on the incident under review. "The teachers which had crept into the Corinthian Church appear to have perverted the whole of the divine institution, (i. e. the Lord's Supper), for its celebration appears to have been made among them part of an ordinary meal. The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry and the other was drunken*, METHUEN, *was filled to the full*." Drs Campbell, Doddridge, Boothroyd, Stuart, Bloomfield, and others agree with Dr. Clarke in thus translating the word *methuen*.—ED.

another is full. This too is in perfect keeping with the great object of the Apostle's remarks. He complains of their making no difference betwixt the Lord's supper and a *common meal*; and, also, of every one eating his supper by himself without waiting for all the brethren to sit down at once; so that, while one was well filled, another was hungry.

"But this is neither our only nor our best argument against the interpretation which we are combating. We have *proof of a moral kind* to show, that the Corinthians were not intoxicated at the table of the Lord. This is the kind of proof we like best and with which we feel safest. The man whose heart has been touched by the grace of God, who has been made to receive the Saviour in all his offices, who rests by faith on Christ's finished work for redemption, and who tastes and feels that God is good, can very easily tell to what side the balance falls, when the internal and the external evidences of Christianity are weighed in his presence. What does Paul say in the very next verse, after telling them that "one was hungry, while another was full." He asks them, "What, have you not houses to eat and to drink in? What is the meaning of this question? Does he not here give them a license to do that in their *own houses* which they are not at liberty to do in the house of God? If this interpretation is admitted, then the Corinthians *were not* intoxicated at the Lord's table, and we have made good our position. But if this interpretation is rejected, then the Corinthians were *drunk* at the table of God! And what does Paul do? He *frees them from Church censure*, though not from apostolical reproof, notwithstanding their *revolting impiety*; and he tells them, that though the house of God is not the place for indulging in their *Bachanian orgies*, yet they are perfectly at liberty to go to every *excess at home*; and though the Lord's table was not to be polluted by drunkenness, yet they were not very *badly off*, for they had license to get drunk at their *own tables*. "What!" says he, "have ye not houses to eat and to drink in?" A man's Greek may fail him here, and the superficial thinker may be led astray by the jingle of words, but his *common sense* should not fail him too. His *piety* at least should come to his help, freeing the Corinthians from such a foul imputation, and rescuing the character of the apostle from so disgraceful a charge.

"But there is no need for either criticism or argument for deciding the question, as Paul expressly frees the Corinthians from the charge of *drunkenness*. He tells them that some of them *had been drunkards*; but now says he, "ye are *washed*—ye are *sanctified*, ye are

justified in the name of the Lord Jesus, and by the spirit of our God." Vide Cor. vi, 9, 11. Could any honest man say this of them, and yet in the *very same letter*, tell them that they were generally in the habit of getting drunk at the table of the Lord? If these men were not only drunk in the house of God; not only in his house but also at his holy table; could Paul really say to them, "And such *were some of you*, BUT YE ARE WASHED,—BUT YE ARE SANCTIFIED, BUT YE ARE JUSTIFIED, IN THE NAME OF THE LORD JESUS, AND BY THE SPIRIT OF OUR GOD. Paul was utterly incapable of any and every thing of the kind; nor could the spirit of truth give the slightest countenance to such *falsehood and impiety*. Our conclusion, therefore, is as irresistible as it is clear.—THE CORINTHIANS WERE NOT INTOXICATED AT THE LORD'S TABLE."

Having thus scattered to the winds the arguments of those moderate drinking professors, who would, in order to apologize for their *love of the drunkard's drink*, fasten the charge of *beastly drunkenness* on a *called, justified, and sanctified* community, our author proceeds to combat the opinion, that, intoxicating wine was used at the Lord's Supper, when that holy ordinance was instituted. As this question is one of great importance, we cannot forbear enriching our pages with another passage or two from the admirable work now under review.

"It is said that Christ in instituting the last supper, used *fermented* wine. If he did so, our *reasonings*, and our *arguments*, and our *scruples* are not worth a rush. We ask, however, in deep solicitude, for the proof of this. Where is it? what is it? and how is it to be found? There is NONE! We may well be excused, then, for withholding our assent to this very unlikely assertion, when those who make it cannot sustain it by proof.

"But, we believe *two things* concerning this: first, that Christ used *wine*, and, secondly, that the wine he used was *unfermented*."

If the latter position can be maintained, all those professing Christians who object to our using unfermented wine when the Lord's supper is celebrated in the Christian Temperance Baptist Church, will surely no longer refuse to sit down with us on this account. Well, now listen, and you shall have such proof, as you cannot, we think, overturn.

"Our Saviour, in addressing his disciples said, when he had given them the cup, "I will not drink henceforth of the *fruit of the*

vine, until the day that I drink it new with you in my Father's Kingdom." Vide Matthew xxxi, 29, Mark xiv, 25, Luke, xxii, 18. Now is there no meaning in Christ's reiterating the expression, "*new wine*" the newly expressed juice of the grape, in connexion with the pure happiness of the upper sanctuary. Is there nothing here that indicates the divinely approved custom of the Jews, with regard to wine. We think that the phrase is pregnant with significancy and meaning.

"But this wine was *unfermented*. It will readily be admitted, that Christ, in keeping the passover, would not violate any part of the ceremonial law, which he himself had given to Moses on the subject. One express command was, that they should have no leaven or ferment in their houses, neither was there to be anything leavened or fermented there. "Even the first day ye shall put away leaven out of your houses." Vide Ex. xii, 15. This was, and still is, attended to with the greatest care. Christ would not violate this law. We are safe in affirming that there was no leaven, neither was there anything fermented in the house when he kept the passover with his disciples. After they had sat down to the paschal supper, the doors being shut, there was no opportunity for any one placing fermented liquors before them. Neither was there any inducement to commit such a foul outrage, even if we can suppose the Lord of life and glory would have submitted to it. A Jew would not do this, and a Gentile dared not make the attempt. And as they were eating the Passover Jesus took bread," &c.

From all this, and much more equally excellent reasoning, which we regret we have not room to quote, our author, infers that the use of brandied compounds at the Lord's Table is highly improper. Much of the stuff called port wine used at the Lord's Table, does not, in point of fact, contain a single particle of grape juice. A great portion of the wine referred to, is made of spoiled cider and brandy—astringency being given to it by adding alum, sloes and oak bark, while colour is given to it by a solution of the elder berry, or logwood. Now that such abominable compounds cannot be fitting symbols of the blood of the immaculate man of sorrows, must be evident to all who are capable of thinking correctly upon the subject. It is equally clear that the unfermented juice of the grape, is a very apposite symbol of the Redeemer's blood; and until it can be proved that the *drunkard's drink*, is a *better* symbol of the blood of our

crucified Lord, than the *pure juice of the grape*, we shall continue, despite of the prejudice existing upon the subject, to use the latter at the Lord's table; and we are persuaded that sooner or later, all the churches of Christ will see it their duty to follow in our wake in this matter.

Having exceeded our limits, we can only say to all our readers who wish to understand this subject fully, procure the work under review, and read it critically and prayerfully.

THOROUGH TEETOTALISM
ESSENTIAL TO
EXTENSIVE AND PERMANENT SUCCESS.

BY THE REV. JABEZ BURNS,
Baptist Minister, London.

What do we mean by thorough teetotalism? Why, that which involves the entire disuse of all alcoholic drinks, and the ceasing to have any connection in any way, or under any circumstance with them. A sound teetotaler has washed his hands from every stain which intoxicating drink can make. He believes it to be emphatically the liquor of the evil one, and he hates, loathes, and abhors it under every name and colour it may assume; and he labours and prays for its extermination from the world. He does not declaim against the distillery or brewhouse, and then buy it from the distiller or brewer,—keep it in his house and give it to his friends. He does not condemn the manufacturer and retailer, and then give his money to both. He does not call it *poison*, and then place it among the useful, good creatures of God, and supply it to his visitors. He does not exhibit great zeal against drunkenness at public meetings, and hold a criminal silence at the festivities to which he may be invited. He does not appear a flaming star on some committee, and then in private sustain all the drinking usages of society. He does not exclaim to the true teetotal cause "all Hail!" and then betray it into the hands of its enemies with an insidious kiss. Yet such treatment as all this—teetotalism is meeting with every day and every hour, and from those who call them-

selves orthodox abstainers. We blush for such gross inconsistency. It renders our holy cause a bye-word, and a laughing stock to the world. Who will believe that they are in earnest? What will all their speeches and professions amount to? Their example will be pestiferous not only to this cause, but to the whole system of truth and morals in general. Men will call it in spite of all fine theorizing, a mere hoax,—a piece of modernized jesuitism—a newly invented jugglery. There is not a child of seven years' old, who would not know that to be consistent, teetotalers must cease buying, and giving, as well as using. We believe nothing has so retarded the cause in Britain, as this puerile course of action. It is a blight which is withering our exertions. It is a plague spot which must be removed before teetotalism can be considered as having a just claim to moral health and soundness. Let every teetotaler be consistent—every house swept clean—every teetotal circle purified, and the cause would speed like lightning. Society would be moved to its centre. The world would see we were in earnest. The Church of God would feel it as an electrical shock, and could not long give its sacred influence to the drink which destroys the soul. Besides, persons who merely come this length, are insecure. They are still on the enemy's ground. Apostacies are daily taking place from their ranks, and thus the good way is evil spoken against. There can be no safe truce with evil; no compromise with that which curses the world. He that is not thorough, impedes the work, and is a stumbling block to enquirers. We urge all classes of teetotalers to consider these observations, and if they really love the cause, to manifest it by being out and out in all profession and practice. The glaring inconsistencies which exist, we do not wish to publish to the world. We could refer to active men in the cause sending for bottles of gin on the Lord's day, to treat their friends. Having a foaming beer pot every day on their tables. Paying more for wine every year, than all their contributions to the institutions of mercy and benevolence. Occasionally even tasting rather than give offence. Often putting the glass to their mouths, as if they were drinking. Away with such gross inconsistency!

We say again, that sound profession and sound practice are indispensable. Without them the cause must languish—with them and the blessing of the Most High, success, extensive, glorious, and universal, must ultimately crown and consummate our labours.

Progress of the Temperance Cause.

**NATIONAL
TEMPERANCE SOCIETY.**

The second anniversary meeting of the National Temperance Society was held on the evening of Tuesday, the 21st of May, in Exeter Hall, under the presidency of G. W. Alexander, Esq. The great room was densely crowded in every part; and on the platform, in addition to Mr. Rotch, Rev. J. Sherman, J. J. Gurney, Esq., Mr. Willis of Dunstable, and J. S. Buckingham, Esq., there was a most numerous and influential attendance of the leading members of the Society of Friends, anxious for, and devoted to, the cause in promotion of which the meeting had been assembled. We also noticed on the platform several non-commissioned officers and privates of the household brigades, who appeared to take a deep interest in the proceedings of the evening.

The CHAIRMAN having briefly opened the business of the meeting, and offered to it an apology for his inability adequately to fulfil the duties of the chair,

The SECRETARY (Mr. Theodore Compton) proceeded to read the report for the past year, which stated:—

That the committee desired to express their devout thankfulness for the success which had attended the efforts of the friends of temperance during the past

year. The charm of novelty which at first attracted the curious, the excitement of public meetings, and the opposition which every new system meets with, had now in a great measure ceased to operate. Whatever progress was now made in the temperance reformation mainly depended upon rational conviction and beneficial experience; and, if less conspicuous than in times past, it was more durable and more substantial. The evils of intemperance, though diminished in extent, were the same dreadful curse wheresoever they existed; and the committee, judging from past experience, declared that nothing but total abstinence from intoxicating liquor could prove effectual either for the cure or prevention of intemperance in the mass of the people. They were further fully convinced that the spirit of the gospel required the entire abolition of things which, being needless in themselves, produced, year after year, and day after day, woe and misery, both temporal and eternal. The report then proceeded to state "that, in the United States of America, the work of reformation was making steady progress, and it was computed that one in four in the population, or about four millions, abstained from all intoxicating drinks, while another fourth had also nearly laid aside the wine cup. In Montreal the principal merchants were found coming nobly forward in the temperance cause, giving the preference to vessels not carrying spirits, recommending the temperance marine assurances, and petitioning the government and magistracy to withhold the granting licenses for the sale of intoxicating liquors. At St. John's, Newfoundland, where a few years ago drunkenness was proverbial among the fishermen, and the poorer classes generally, it was unknown. In the West Indies much good had been effected by the intervention of the society, and a letter received from Berbice, bearing date the 15th of February of the present year, stated—'In few places has teetotalism achieved greater triumphs than in this hot and distant land. There are now in Berbice 2,000 staunch teetotalers, and every day is adding to their number. We have already shut many grog shops, and many more will ere long be closed, and we have demonstrated that the European constitution can stand better

in this deadly climate without any intoxicating drinks whatever.' In Hayti, the advance of the society has been most signal. Reports from St. Kitts announced a large accession of members, and information had been received from Jamaica, the Mauritius, Montserrat, Antigua, Tobago, &c., from which it appeared that the results of the system were the same whether in hot or cold climates—whether adopted by the white man or the negro." It was further stated in the report, that "the islands in the Pacific ocean were also exhibiting some of the benefits of the temperance movement. In the Sandwich islands and New Zealand especially, practical proofs had been given of real sincerity in the cause. A society had been established at Hong Kong, which it was trusted would form the nucleus of a vast temperance operation in that great empire, and would hasten the downfall of opium as well as alcohol. In India, temperance societies had been established at Bombay, Madras, Surat, Trichinopoly, and other places, and at Arcot, owing to the recent restrictions on the part of the civil authorities, neither brandy, wine, nor beer could be had in any of the shops. Returning to the result of the society's labours on the continent of Europe, the report observed that, in Norway, Sweden, Denmark, and Bavaria, temperance societies had been established, and were proceeding with success. In Germany, and Osnaburg, there existed a temperance society, consisting of several thousand members. In France, however, it was stated that but little was doing, and it was feared intemperance was rather on the increase in Holland and other parts of the continent of Europe. With respect to Ireland, the report stated that it, of all others, might now be distinguished as the land of temperance. The results of the system were obvious to the most indifferent visitor, and were practically felt in the extending commerce of the country, its empty gaols, and the improved domestic, as well as moral, condition of the peasantry. From communications recently received from the Rev. Theobald Mathew, it appeared that the number of persons going back to their old habits was very small. In reference to Scotland, it was stated, that the societies established there generally kept up their numbers, and in some

places a considerable improvement had been witnessed. North Wales still was conspicuous for the large proportion of the members of temperance societies; a circumstance, it was suggested, that was probably owing to the fact that a large proportion of the ministers of religion set an example of abstinence. In England the influence and progress of temperance societies might be shown by the number of their members; but it was extremely difficult, if not impracticable, to obtain anything like accuracy in such an estimate; for not only were the drinking habits of the middle and upper classes greatly modified where they continued to exist, but a very considerable number of persons totally abstained from the use of intoxicating liquors, who had not connected themselves with the Temperance Society. Returns which had been received, and which included about 250 places, embracing a population of 1,830,877, however, showed, that out of that number, 96,034 were members of Temperance societies; 9,759 being reclaimed drunkards. The returns further showed that there were 425 ministers of religion, and 52 medical men, members of the society; and that of breweries and public houses, there were 9,651 open, and 493 closed. Applying this estimate to the whole kingdom, would give a total number of teetotallers of the whole of Great Britain, of about 1,200,000, and of reformed drunkards, 120,000. It might," added the report, "be safely asserted, that the number of members of Total Abstinence societies in Great Britain was not less than 1,000,000."

The details of the report were received with loud and general cheers.

The Rev. J. SHERMAN, in an eloquent speech, moved the first resolution, which was to the effect—

"That, whilst this meeting regards with thankfulness the gratifying progress of the temperance cause both at home and abroad, as detailed in the report now read, it at the same time feels bound to express the conviction that the efforts hitherto made have exposed a mass of evil yet remaining, which calls loudly for renewed and increased exertions on the part of British philanthropists."

The resolution, which was seconded by Dr. J. B. THOMPSON, of New Zealand, and supported by Professor

WRIGHT, of Philadelphia, passed unanimously.

The next resolution,

"That the crime, ignorance, poverty, and disease of the land being chiefly attributable to intoxicating drinks, this meeting would rejoice to find the public and the legislature prepared to refuse a legal sanction to the making and sale of these liquors."

was moved by J. S. BUCKINGHAM, Esq., and seconded by B. ROTCH, Esq., both of whom attributed the increase of crime in this country to the prevalence of habits of intemperance, and the last-named gentleman quoted the opinions of Baron Alderson, expressed on the northern circuit, in corroboration of the assertion. The resolution, which was supported by Mr. W. WILLIS, also passed unanimously.

The Rev. CHARLES STOVEL moved the third resolution, which was to the effect—

"That, considering the indescribable evils produced by the use of intoxicating drinks, this meeting calls upon all who love their fellow-creatures to renounce even the moderate use of them as dangerous in practice and destructive in example."

Mr. S. BOWLEY, of Gloucester, seconded the resolution, which was supported by Mr. W. MARTIN, of Cork, and carried by acclamation.

The last resolution, which was

"That accurate statistical returns of the extent and evils of intemperance in every part of the kingdom are absolutely necessary to make out a complete case for the purpose of parliamentary application, and this meeting pledges itself to use every effort and influence to obtain such returns,"

was proposed by JOHN JOSEPH GURNEY, Esq., in an elaborate speech, in which the speaker took a review of the moral, the religious, and the physical bearings of the question, and was loudly cheered throughout.

The resolution having been seconded by Mr. PRICE, passed, like its predecessors, without opposition; and a collection having been made, and

thanks voted to the chairman, the meeting broke up at a late hour.

THE
HULL CHRISTIAN TEMPERANCE
SOCIETY.

During the past quarter the weekly meetings of this valuable institution have not been so well attended, as during the winter quarter. Many of our friends are necessitated in order to procure "the bread that perishes," to work until a late hour in the evening, by which they are prevented from attending the meetings of the Society at this season of the year, so regularly as they desire to do. Notwithstanding this, we believe much good has been done during the past quarter. Persons have come forward to take the society's pledge at every meeting, and many of the speeches delivered have been very interesting and useful. The following persons have laboured at the meetings during the past month:—Messrs. *Radford, Ramsay, Gaunt, Loten, Till, Johnson, Metcalf, Lison, Webster, Sabine, &c.* To Messrs. Webster and Lison, the committee are greatly indebted, as they have always manifested a disposition, though not connected with the Society, (one being a member of the Hull Temperance Society, and the other of South-Street Society,) to afford their valuable and acceptable aid. The Editor of this work has seldom spoken during the past quarter, being generally considerably exhausted by the labours of the Sabbath; but he purposes, God willing, during the ensuing quarter, to take his share again in the public advocacy of the cause. We are glad to find that John Wade, and W. Morley, Esqs., are trying to make arrangements for holding a public quarterly meeting, at which all the friends of the cause who are known as accredited speakers

will be allowed to advocate the great principles upon which the Societies are based. If these meetings are impartially conducted great good must be the result. We proposed an effort of this kind at a meeting held in the Mansion House, several years since, but the proposal was not resposded to as it ought to have been. We hope now the matter has been taken up, by the gentlemen above referred to, it will be fully carried out. By meeting occasionally on neutral ground, the friends of Temperance of different religious denominations will get to understand each other, and a feeling of unity will be the result. We shall greatly rejoice if such be the result of the proposed quarterly meetings. We understand that the saloon of the Mechanics' Institute, Charlotte-Street, is to be the place of meeting. We exhort the officers and members of the Christian Temperance Society to support this movement in every possible way. **UNITY IS POWER!**—ED.

GOOLE.

On Wednesday, June 5th, upwards of 200 of the friends of Temperance, connected with the York society, hired the City of York steam packet, for the purpose of enjoying an excursion to Goole. This excursion was principally got up under the auspices of that indefatigable advocate of the good cause, F. Hopwood, Esq., whose exertions to banish intemperance from our island home, is beyond all praise. At the commencement of the journey, the heavens appeared somewhat unpropitious, but after a smart shower of rain, the clouds separated, and under the genial influence of the summer's sun, the vessel made its way, with its colours flying, to the enlivening strains of music, and reached the port about three p. m. More than half the population of the town collected together to witness the arrival of the party, and the packet entered the dock amidst the loud huzzas of the assembled multitude. After going round

the town in procession, the joyous visitants repaired to the Literary and Scientific Hall, where between four and five hundred persons sat down to tea, which had been prepared under the direction of Messrs. Leggott and Keighley, who discharged the duties devolving upon them in such a manner as gave general satisfaction to the friends present. After tea, the public meeting was commenced by Mr. Hopwood, who gave out the well known Temperance Hymn "Press on ye band, who nobly brave a world's unpitiful scorn," which was sung with great spirit. We observed the tear of gratitude glistening in the eyes of several reformed persons, whilst the hymn was sung. Prayer was offered by the Rev. T. J. Messer, of Hull, at the close of which he proposed F. Hopwood, Esq., as chairman; the motion was seconded by Mr. Johnson, of Howden, and carried unanimously. The chairman, on rising to address the meeting, was greeted with loud applause, on the subsiding of which he said, "He felt greatly honoured by the kind reception the friends at Goole had given to him and the visitors from York. He then communicated very pleasing intelligence respecting the progress of the cause. He said he had never known the Temperance cause to be in a more prosperous state than it was at present. In proof of which he mentioned the large gatherings which had recently taken place at Derby, Leeds, and elsewhere. At the Leeds festival, on Whit Tuesday, which was held in the Zoological gardens, he said, upwards of £300 had been taken at the gates for admission, which fact, would prevent, he said, the intended sale of the gardens. After many eloquent remarks, which were warmly applauded, the chairman closed his valuable address, by a very eloquent peroration, in which he deservedly eulogized the female friends of Temperance. He then resumed his seat amidst loud and lengthened applause.

The first speaker called upon by the chairman to address the assembly, was a military gentleman, who rose in his regimentals with his Temperance medal on his left breast. We could not help thinking that the Temperance medal reflected far more honour upon the wearer than those Waterloo medals which we have frequently seen on the

breasts of soldiers. It reminded us of the different results which would follow in the train of the Temperance warrior to those which followed the struggle on the plains of Waterloo; and it brought to our mind one stanza of the beautiful hymn which was sung at the commencement of the meeting—

"No dying groans, no mother's shriek
Shall mar your triumph hymn,
No blood shall stain your battle flag,
No cloud your glories dim."

Mr. Mc GORSON commenced by expressing his regret that his talent for public speaking was not such as he wished he possessed, but he was always willing to do his best to help forward the glorious cause which had called them together. "I am, said the speaker, a native of Ireland, which island I left some six years ago, an alien from the cause of Temperance. When I left that land there were only some 40,000 persons banded together to destroy the national vice; but now he rejoiced to say, there were nearly *six millions* of his countrymen pledged to abstain from strong drinks. (Loud applause.) He then described in very glowing terms the state of morals in Ireland before Father Mathew commenced his godlike career of mercy and benevolence, and appositely contrasted therewith the present moral condition of the people. He mentioned that in one circuit the judges only found one prisoner in jail, and he was the *hangman*; this man, he said, having found his "occupation gone, had taken to pilfering." It is impossible to describe the effect produced by the above anecdote, which was told in true Hibernian style. After many admirable remarks on the apathy of Christian professors, the speaker sat down amidst the warm plaudits of the meeting.

Mr. GLOVER, agent of the York district, was the next speaker. We can only say of this excellent individual, that his whole heart is in the work, and his speech gave us so much satisfaction that we shall not be satisfied until we hear him from our own platform in Hull.

The Rev. T. J. MESSER, occupied about three quarters of an hour, in proving that the wine used at the festivity at Cana was not inebriating—that Christ did not make wine of an intoxicating nature on that occasion—that

the Corinthians did not get drunk at the Lord's Supper, and that intoxicating wine was not used by our Lord in the establishment of the last supper. The speaker was frequently cheered as he proceeded with his arguments, and closed amidst the lengthened and reiterated applause of the assembly.

At ten o'clock the friends from York got on board the packet, and amidst the huzzas of the multitude, left Goole, all influenced by a desire to repeat their visit. We are happy to say that the precious freight was safely landed at York again, at three o'clock on Thursday-morning. This has been a meeting which we shall not soon forget.

EXTRACTS FROM
THE EDITOR'S JOURNAL.

"O the infinite cares, temptations and snares,
God's hand has conducted me through."

April 10. This day I visited the beautiful grounds at Studley Royal, and was greatly delighted with the picturesque scenery with which they abound. Several of the statues erected in different parts of the gardens, are peculiarly excellent, and reflect much credit on the artists by whom they were formed. The Dying Gladiator brought to my mind the fine lines by Byron, and I could not help devoutly thanking God for the great change effected in the habits of the people in many parts of the world, by the preaching of that gospel which is the "power of God to salvation to every one that believeth." That part of these rich grounds which afforded me the greatest satisfaction was that on which stands the splendid ruins of Fountain's Abbey; whilst gazing upon the remains of this once immense and proud structure, I could not but rejoice in the fact, that the comparative demolition of such fabrics opened a way for the proclamation of those saving truths by which the world will one day become bright with its Creator's glory. I dragged myself away from this interesting place, reminded as I departed of the lines of a noble but wayward poet—

Within these gloomy cells and shades profound,
The monk abjured a world he ne'er could view,
And blood-stained guilt repenting solace found,
And innocence from stern oppression flew.

In the evening I attended the Temperance Hall, Ripon, and witnessed the trial of Sir John Barleycorn, which was, on the whole, tolerably well represented. I delivered an address at the close, and thus finished my public labours in connexion with my visit to Ripon.

Thursday, 11. Paid a short visit to the city of York, and remained during the night at the house of a friend, at***, but did not, on the whole, enjoy the visit. Heard a Primitive Methodist minister preach from "How shall we escape," &c., but though pleased with the zeal of the speaker, was much pained with his *Theology*. When will men study the Bible?

Friday. Reached home in safety, and attended the prayer meeting.

Lord's Day, April 14. Delivered two sermons in our own beloved sanctuary.

Monday, 15. Mr. Hickman presided at the Temperance Meeting, and myself, Messrs. Lison and Fox (Wesleyan) spoke. Several persons took the pledge at the close.

Wednesday, 17. Endeavoured to convince the people that Christ was able and willing to save to the uttermost all that come unto God by him, and hope my labour was not in vain.

Thursday, 18. Commenced removing to a new dwelling, for the sake principally of enjoying the exercise, &c., which a garden attached to the house will call forth.

Lord's Day, 21. Preached a second sermon on the willingness of Christ to receive and save to the uttermost, sincerely repentant sinners, at half-past ten; and in the evening enlarged upon the great subject of Apostolic ministration, viz: "Christ crucified." Made collections in aid of the church funds.

Monday, 22. Mr. Gaunt ably presided at the Temperance Meeting, and Mr. W. Webster delivered a very impressive and useful lecture.

Wednesday, 24. Preached a second sermon on the great subject of Apostolic preaching.

Thursday, 25. Spent a very pleasant and profitable afternoon with several greatly beloved friends at Mr. W. Chapman's. Attended and spoke at the Mariners' Teetotal Society weekly meeting; sorry to see so few present.

Lord's Day, 28. Preached at half-past ten, from the words "He shall see of

the travail of his soul," &c. Isaiah liii. Attended the Church meeting at two, and at six preached on the Baptism of the Eunuch; said some plain things, and consequently offended one or two of my Pædobaptist hearers. Offence will be taken when pure scriptural truth is declared. When a man preaches the *whole truth*, his hearers are sure either to fall out with themselves or with the preacher. Both effects are frequently produced in our sanctuary. What a mercy it is that the "foundation of the Lord standeth sure." Many of Christ's hearers thought hardly of him. Some said "He is a good man, others said nay, he deceiveth the people." Lord make me willing to bear all things for the elect's sake. *Amen.* Baptized three persons after preaching. It was a very delightful and effective service. The Lord reigneth, and despite of all enemies truth will prevail.

Monday, 29. Attended the Church meeting. Mr. Radford presided at the Temperance meeting in the evening, and Messrs. Lison, Sabine, and Gaunt spoke to the people.

Wednesday, May 1. Though greatly tortured with pain, I was enabled to give an exhortation, and baptized two females, (long tried friends of the cause,) and one male. A very encouraging service.

Lord's Day, May 5. Since Wednesday evening I have suffered the most excruciating pain, but, having obtained relief, was able this morning to preach to the people, on the "Love Christ bears to his Church," Acts ii. Heard, saw, and felt, this day, what I trust I shall never be permitted to hear, see, and feel again.—O, poor human nature, what a foul thing thou art. There were *unreasonable* men in the church in Paul's day, how can we therefore expect to escape from such persons? Well—Jehovah lives, and he will repay. Thanks be to God for a measure of patience in tribulation. Preached at six, with a confused mind, and agitated heart. Administered the Lord's supper to a number of devout communicants, all baptized persons. This has been one of the best ordinance services we have had in the new house, and the collection was the *largest* we have had since the opening. Thus does God counteract the designs of our unprovoked antagonists. Blessed be the name of our God for ever and ever.

Amen. Retired to rest with a lacerated heart, but withal confident that the Lord would overrule all for his glory.

Monday, 6. Attended the Church Meeting. Mr. Gaunt took the chair for me at the Temperance meeting, and Messrs. Loten and Johnson addressed the people.

Tuesday, 7. Attended the Annual Meeting of the Religious Freedom Society. Only about 15 persons present. What are the Dissenters of Hull about? Well, there is a day approaching when this slumber will be shaken off! There were only the following regular Dissenting Ministers present:—Messrs. Stratten, Sibree, and E. Morley. Altogether it was a spiritless affair.

Wednesday, 8. Preached from Romans viii, 1. At the Deacons' meeting the resignation of a Brother was accepted, whom I greatly respected, and in whom I thought almost unlimited confidence might have been placed. Lord, what is man! What a consolation it is to know that the Head of the Church changeth not.

Friday, 10. A thinly attended prayer meeting.

Lord's Day, May 11. This has been a day of rest and peace. At half-past ten preached from Psalm cxxii—6, with freedom and comfort. At two we had a delightful church meeting. At three delivered the first of a series of expository lectures on the minor epistles with much liberty. The attendance was highly encouraging. At six preached from "But God forbid that I should glory, &c." A time of refreshing. Made a collection at the close of the sermon in aid of a fund now raising to purchase an instrument to guide the singing. Several private donations were received.

Monday, May 13. Church meeting at three. Mr. Gaunt presided at the Temperance meeting, and the principal speaker was our respected friend Mr. W. Webster, whose addresses are always effective. The Chairman almost compelled me to speak, but being indisposed, I had no liberty. Several persons took the Society's pledge at the close of the meeting.

Wednesday, May 15. Preached to a very serious auditory in the Hall, from "God forbid that I should glory," &c., and after preaching, baptized two females. A solemn and profitable service.

Thursday, 16. Visited several mem-

bers and seat-holders. Attended a committee in the evening.

Friday, 17. A good prayer meeting. Attended the chapel committee meeting after the prayer meeting closed.

Lord's Day, 19. Preached at half-past ten and six, from "He careth for you." At two attended the church meeting. At three delivered a lecture on "Pilgrim's Progress." Good attendance at each service. The Lord gave me liberty in preaching and I trust applied his word to many hearts. God is yet in the midst of Zion.

Monday, 20th. This day our two last payments for the chapel are due. After we have disposed of this matter, our way will I hope be less difficult. The matter is in the hands of him who doeth all things well. I have suffered many privations for the sake of Zion, and I thank God I am still willing "to labour or suffer at his command." "At eventide it shall be light."

Tuesday, 21. Having an opportunity to hear a sermon, I went to Great Thornton-Street Wesleyan Chapel, to hear the Rev. G. B. MacDonald, the well known friend of the Temperance cause. I felt surprised not to find the chapel crowded. The last time I entered this chapel it was crowded almost to suffocation—the preacher being Mr. Caughey. I could not forbear comparing the two men, and wondered that a man like G. B. MacDonald should have a less number of persons to hear him than Mr. C. But so it is! mere rhapsody attracts more powerfully than real talent. Mr. G. B. M. is a most interesting preacher. Though there were some things in his sermon which did not exactly quadrate with my views, still I was both pleased and profited. The text chosen was John x-10. "I am come that they (the sheep) might have life, and that they might have it more abundantly." As an outline of this sermon may be profitable to our readers, I feel a pleasure in furnishing it. In so doing, I may not give the exact words of the preacher, but as far as my memory serves me, I think the following will be found to be the substance of what was advanced on the occasion.

"Early acquaintance with the great truths of our common Christianity, has a tendency to prevent that wonder and astonishment which they are calculated to produce. It is

a profitable effort to try to realize those emotions which would have been awakened in our minds, supposing we had been made acquainted *all at once* with the great truths of the bible.

For instance—had the justice—purity—and love of God—man's original rectitude—his aposiacy, &c., been all at once made known to us, what extraordinary emotions such discoveries would have awakened. If we had heard all at once of God's intention to send his Son into the world, we should have expected that the destruction of our race would have been the consequence of Christ's visit. "But God sent his Son into the world not to condemn the world," &c.—Had Christ, however, declared to us his intention to make an atonement for sin, and had this intention been suddenly communicated, should we not have adored the riches of his grace, and should we not have thankfully accepted mercy on such terms? Now, the truths I have named are the great leading facts of revelation, but they have been so frequently enunciated in your hearing, that "like a thrice-told tale," they produce little or no effect upon your hearts. But remember, truth "after all," is immutable in its nature, and eternal in its obligations! I would here remind you of one great fact—"The work of Christ can never be appreciated until the eternal Spirit operates strongly upon the mind."

The subject chosen for our meditation this evening is one particularly interesting to the people of God. May we gratefully receive the truth, for gratitude is the chief element in the love of the believer.

Brethren, we frequently complain of the coldness of our hearts, &c., and it is no wonder we cannot love God as ardently as he deserves to be loved. The brightest seraph that burns before the eternal throne, does not love Jehovah so much as he deserves to be loved.

There are three propositions to which I shall now call your attention.

I. Man was in a wretched and perilous condition.

II. Christ undertook to deliver him out of his misery.

III. Christ now offers him inestimable benefits; life, and life more abundantly.

1st. Man was in a wretched and perilous condition. Brethren, I have often thought of what Paul says, about "leaving the first principles of the doctrines of Christ." "This one thing," said he, "I do, I leave the things that are behind;" in what sense did he leave them, precisely thus—"I press towards the mark," &c. Now, brethren, there are occasions when we ought to be particularly reminded of first principles, and this is one of those occasions. I would therefore re-

mind you that man was created in the moral image of God. God endowed him with all moral goodness, and placed him under a covenant of works. The language of that covenant was "do this and live!" Now this law was easy for Adam to observe—to observe its requirement would be natural to Adam, because it was accordant with his moral nature. But there was a penalty annexed to the violation of the law given, which penalty was death—that is—the extinction of life—embracing

1st. *Man's natural life*, or the union betwixt the body and the soul.

2nd. *His spiritual life*, or the union of his soul with God.

3rd. It involved *everlasting death*—the separation of body and soul eternally from God.

Now you will see that fidelity to God's law would have secured to man the reverse of all this. Man, however, transgressed and fell, and as God had declared "the soul that sinneth it shall die"; it is probable, that the bright intelligences of heaven would expect to witness the execution of the sentence on the offender. Those morning stars which sang together so sweetly at the creation, would hover around the guilty pair, in order to witness the infliction of *Death*, and on seeing the penalty inflicted, to join in mournful chorus over the ruin caused by sin." Even so, Lord God, just and true are all thy ways. Hell's host might also have gathered to rejoice over the catastrophe of sin, with fiendish malignity—but hour after hour passed away and man lived. Then it was that astonishment filled the minds of expectant angels and expectant demons. Well, brethren, "in the cool of the evening, Jehovah visits the garden, and the question is heard, "Adam, where art thou?"—but there was no immediate response! When man became a *sinner*, brethren, he became a *fool*, or he would not have tried to hide himself from God. Well, then it was that the announcement of mercy was made,—made in the presence of those expectant angels and demons who had anticipated witnessing the culprit's death. "I will put enmity between thee and the woman," &c. "the seed of the woman shall bruise the serpent's head," &c.

Brethren—Man died *spiritually* when he sinned, and he would have died at once eternally, but for the intervention of the scheme of mercy just named. Well, say some, but what have we to do with all this? Why tell us this old story about paradise lost? Give it to Milton, and let him write twelve books of Epic poesy about it, but don't tell us about it, for what have we to do with all this? Just thus much. *In Adam all died!*

Mark this; death does not merely refer to the *body*. In Adam all died *morally*,—*spiritually*. All men come therefore into the world in a state which may be denominated *death*. Now, brethren, there is no doctrine so offensive to earthly-minded men as this; they don't like to hear about the total depravity—the entire corruption of human nature. Men of this class are willing to admit the *partial*, but not the *entire* corruption of the human family. Hence there is a very popular doctrine going abroad, and it is a very dangerous one too. It is this—

"Man is fallen *intellectually*—therefore you must *educate* him; he errs because he is ignorant; he goes wrong because he wants knowledge—communicate knowledge to him and then he will go *right*." But then, brethren, facts are not in favour of these notions. There may be intellectual power, and moral weakness. If this popular doctrine were true, if I wanted holy men, the most holy men on earth, I would seek for them among the first class men at Oxford or Cambridge—and there I should surely find them. But, brethren, what do facts testify? why, that man may soar high, very high in the scale of learning, and remain, after all, deeply depraved. Let it be remembered, that God does not send men to hell for being *fools*, but because they are *sinners*. The heart of every unregenerate man, no matter whether he is learned or unlearned, "is deceitful above all things, and desperately wicked;" for "out of the heart proceedeth evil thoughts," &c. We are aware that when we make these statements, we are set down for *libellers* of humanity. "Are there not many persons very amiable, possessed of great sweetness of temper, &c. &c. can you call these persons corrupt?" Well, brethren, I have met with some lovely specimens of unregenerate humanity. I have talked with what I may call the china and porcelain; but I have found that it was only *clay* after all. Locke, in his elaborate work, compares the mind to a sheet of *blank white paper*, and the men who talk about the purity of human nature, often lay hold of this comparison. Now, if we are to understand Locke intellectually, we find no fault with his statement; but, if they mean to tell us that Locke is to be understood in a *moral* sense, then we demur. We object not to the figure in an intellectual sense. Ah, brethren, those minds which you who understand Locke in a moral sense, resemble so many beautiful sheets of unstained paper, are written all over with sympathetic ink, you only have to bring your sheets of paper to the fire, and all the invisible characters are immediately fetched out. Brethren, I have seen a lake sleeping

beneath a summer's sun—so calm and still—not a ripple upon its surface, and withal perfectly clear, so clear that I could see the objects laid in its bosom. I have passed that same pellucid lake when it has been agitated by the winter's storm, and I have found its waters thick and muddy, the sediment having been stirred by the wind. Brethren, there are summer months—when the evils of our nature precipitate, but let some suitable temptation come, and then our lurking depravity is brought out.

2nd. Men die naturally. And death is the penal consequence of sin. We hear men talk about death being a debt to nature. Brethren, death is the result of sin, had there been no sin there never would have been such a thing in the world as a grave.

3rd. There is death eternal. The undying worm, and the quenchless fire.

II. The next proposition we have to consider is, *Christ came to deliver men out of those circumstances we have just glanced at.*

Jesus said, "I and my Father are one"—one in nature, essence, and purpose. Christ is called the gift of God, but when we speak thus, we should always remember those other words of Christ, "Lo! I come, in the volume of the book it is written of me, to do thy will, O Lord." It was necessary Christ should die. The character of God must be preserved, whatever becomes of the sinner. Some ask, but could not God pardon sinners sovereignly? Yes, but what then would become of his rights? To obtain pardon without an atonement, there must be *perfect obedience*; perfect obedience God has a right to demand. Hence the necessity of an atonement, because such obedience cannot be performed by any of us.

The sufferings of Christ were substitutionary and *vicarious*. The death of Christ was an atonement,—satisfaction to divine justice. There might have been substitution without satisfaction. Now Christ's death was a full, perfect, and complete satisfaction for sin. He suffered in our stead, the just for the unjust, that he might bring us to God. Every thing connected with man's fall was *fore-known* by God. The scheme of redemption was pre-arranged. Do you ask why God foreseeing the fall of man, did not prevent it? you then take me out of my depth, I cannot answer the question, only in the words of Jesus, Even so Father, for so it seemed good in thy sight.

III. Christ offers to men inestimable benefits, "I am come that they might have life."

From Christ all *spiritual life is derived*. "And you hath he quickened who were dead in trespasses and sin." Where there is life there is God. When we talk of

spiritual life, some persons sceptically inclined ask, what is it? and where is it? We might ask such doubters, What is vegetable life, have your Botanists discovered it? What is animal life, have your Physiologists discovered it? What is intellectual life, can your Metaphysicians answer the question? The painter may sketch an almost perfect likeness, but then, however well the work may be executed, it is, after all, but the mockery of life!" (The preacher here introduced the beautiful lines written by Cowper on seeing his mother's picture.) He then referred to the skill displayed by the sculptor, &c., and proceeded to remark, "Wherever there is life there is God. This is especially true, with respect to spiritual vitality. The life of the believer is "hid with Christ in God." And this life can only be produced by the quickening influences of the eternal spirit. We must be in the possession of *life*, before we can believe in Jesus to the saving of the soul. Every desire an awakened sinner has, every tear he sheds, every sigh he heaves, proves that he has *life* in his soul.

Faith brings us consciously into the new birth. By its exercise we become *consciously* and *visibly* the Lord's.

It has been said that the perfection of portrait painting is in the execution of the eyes. When the eye seems to follow, or gaze upon every person who may look at the picture, no matter from what part of the gallery; the painter has executed his work well. Now as the eye in a good portrait seems intently fixed on the observer, so intently is the eye of the believer fixed upon Christ. To be able to say those sweet words we were taught to utter in childhood, when we prayed, "*Our Father*," is pleasing, but the believer can use sweeter words still—he can say, "*my Lord, and my God*." The life promised involves "*the resurrection of the body*," and "*eternal life*." Yes, believer, you are to dwell for ever with the Lord. O what a thought is this. 'A perpetuity of bliss is bliss.' Now this bliss cannot be enjoyed in this world. There are gatherings of kindred spirits, in connection with whom much joy is experienced—and there is one to which I may particularly refer, that is the gathering of a large family, by the request of aged parents, to enjoy a last meal together before the parent's death. O what excitement has preceded the gathering! what writing of letters, what sending of messages—and now the day fixed for meeting arrives, and all invited are there, and they are all of one lineage, not an alien in blood is present; well, they are all apparently happy, but by and bye the question

is heard, and when do you go back? and that question throws a gloom over all. Now, brethren, when we get to the rest of the skies—when we meet in heaven, there will be nothing said about parting. Who meet on that eternal shore will never part again!"

The preacher enlarged here on the Christian's rest, and introduced many very pleasing figures, illustrative of the views he held of heaven, and concluded his discourse by a very impressive appeal to the friends of Christ, in reference to the duty they owed to the Heathen world.

Many of the remarks made by Mr. MacDonald in proof of the universality of the death of Jesus, I have left out, inasmuch as the context sufficiently proves that the "abundant life" spoken of in the text, is the exclusive privilege of the *sheep*. There was, however, far less said by the preacher on the point just referred to, than we sometimes hear from the lips of dissenting teachers, who have professed at their ordination to believe the great doctrines of distinguishing grace, &c., &c.

Wednesday, 22. Preached from Rom. i. 16, and enjoyed a measure of divine influence in the work.

The remainder of this week was marked by severe trials, but as the pilot of the Galilean lake stood at the helm, the waves, though they surged heavily against me, did not overwhelm.

On Lord's Day, 26. I got into harbour, and talked with freedom to the people, from those animating words of Peter, "Unto you, therefore, that believe, He is precious." At two I met the church. At three delivered a second lecture on the Epistle to the Galatians. At six preached from, "Many are the afflictions of the righteous," &c., and then retired from the sanctuary, tired *in*, but not *of* my master's service. The services of this day, after the stormy atmosphere by which I had been surrounded on Friday and Saturday, were particularly encouraging. Mental lassitude was exchanged for vigour, and deep depression for joy unspeakable. "O to grace how great a debtor, daily I'm constrained to be."

Monday, May 27. Mr. John S. Radford occupied the chair at our weekly Temperance meeting, and Messrs. Loten, Gaunt and myself addressed the people. Pledges were taken at the close.

Tuesday, 28. Spent a part of the day at sister Huby's, and enjoyed a spiritual

conversation with another intelligent believer in Jesus.

Wednesday, 29. Enjoyed an hour's converse with respected friends in Chariot-street, and afterwards preached from "Being confident of this very thing, that he who has begun a good work in you," &c.

"How firm a foundation ye saints of the Lord
Is laid for your hope, in God's excellent word."

Thursday, 30. Visited my highly esteemed friend Mr. C. of Drypool. "A man of friends must show himself friendly; and there is a friend who sticketh closer than a brother."

Friday. Visited several friends near Sclecoates church. Attended the prayer meeting at half-past seven, and found it good to wait upon the Lord. Those professors who neglect the prayer meeting know not how much good they lose.

Sabbath, June 2. We have been favoured with excellent congregations at each service to day. At half-past ten I enlarged upon that fine passage in the Apocalyptic vision, "Who are these arrayed in white robes," &c. At two, met a part of the church. "How good and pleasant it is to see brethren dwelling together in unity." At three lectured on Bunyan's beautiful allegory: and at six preached from "He that eateth the flesh, and drinketh the blood of the Son of God hath eternal life," &c. After service a greater number of communicants sat down to the Lord's Table than we have had for some time past. Zion shall yet prosper, and her enemies shall lick the dust.

Monday, June 3. A good church meeting. Mr. G. Smith took the chair at the Temperance meeting. Mr. Hickman spoke, and I delivered a lecture on Sacramental Wines, which was attentively listened to.

Wednesday, June 5. Attended the Goole Festival, an account of which will be found in another part of this Magazine.

Thursday, 6. Spent the day with Messrs. Glover, (the intelligent advocate of Temperance,) Leggott, and Redshaw, all zealous friends of the cause, and lovers of the Lord Jesus.

Friday, 7. Attended the prayer meeting, and the Temperance committee. Two persons having disqualified them-

selves from sitting on the committee, were struck out of the list.

Lord's Day, June 9. One of the best days I have enjoyed for some months past. Congregations better than ever, and we took up the *largest* ordinary collection, we have ever been favoured with since the church was formed. Thus the Lord smiles on them that adhere to his truth, through *evil* and *good* report. Subjects preached from; Morning, Psalm cxliv, last verse; Evening, 2 Timothy i, 11th and 12th verses. Afternoon, lecture on the Galatians. The place was oppressively hot in the evening, but the effect produced by the word, more than compensated for the exhaustion caused by the heat of the chapel. Blessed be our God, who causeth us to triumph in Christ. Truth is mighty and must prevail. Dr. F. R. Lees, F.S.A., was present at one of the services, and I spent an hour or two with him at brother Ramsay's after preaching. The principal subject of converse was predestination, and the freedom of the human will. The words of the wise, are like apples of gold in pictures of silver. Dr. L. possesses a highly cultivated mind. His company was a rich treat.

Monday, 10. Endeavoured to repair the physical exhaustion caused by yesterday's labour, by a journey to Welton Dale. As the company who went with me was exceedingly congenial, the excursion was highly gratifying. Lovely scenery, combined with the presence of valued friends, always exerts a peculiarly calming influence upon my mind. O the hour when this material shall have vanished like a cloud! what rapturous joy—what pure associations, what incomparably beauteous scenery will follow the change!—and then the presence of the Lamb! and the songs of seraphim. Well might David say, "then shall I be satisfied when I awake in thy likeness."

Wednesday, 12. Visited Mrs. Shaw, of Sculcoates, who is fast hastening towards the heavenly inheritance, sweetly resigned to the will of God. Of her it may truly be said—

"Amidst accumulated woes,
Which premature affliction bring;
Submission's sacred hymn arose,
Warbling from every trembling string."

Visited several other families, and then preached to a large company in the

Hall, from Ezekiel, xvi. 8. After the sermon I baptized Mrs. S. and Miss P. The former individual has been a professed disciple of Christ many years, and a member of a Pædobaptist church; the latter is a young disciple, just called to the foot of the cross. They witnessed a good confession, and I trust feel reason to be thankful for having followed their Lord thro' the watery grave. May they be saved with all the power of an endless life. Amen.

Thursday and Friday. Delivered a lecture at Snaithe. This is the most *barren place* I have visited for a long time. I, however, enjoyed the company of several intelligent friends. Sojourned with Mr. Farrar, of Whitley. Had interviews with Mr. Padman, an excellent young man; and Messrs. I. H. T. and S. T. Friend I. H. T. is all alive to the cause of Temperance and Religion. How delightful to see a youth devoted to God. Lord increase the number. Amen.

"THE CHRISTIAN WITNESS" *versus* "JETHRO."

BY OBSERVATOR.

Extracted from the June number of the Baptist Reporter.

It was said by Him, like to whom no man ever spake, "every city or house divided against itself, shall not stand." The present, is an age of great religious controversy—and when we discover in any of the present popular systems, that have enlisted the polemic powers of the mighty minds of the day, a manifest inconsistency, either as to the authority on which they rest, or "the ways and means" by which they are defended, we look on with suspicion, and doubt if "all is well." It must seem obvious that every system, professedly religious, that is not based on the immutable word of truth, will, sooner or later, exhibit symptoms of decay and death, the indications of which, are the confusion and inconsistencies betrayed by those who have spoken and written in its defence. I have before me the January number of the *Christian Witness*, and in page 17, I read, "a church is a body of believers of the gospel, who love Christ and one another for Christ's sake, and who walk according to his commandments." Aye? But a few days since, I

read the following remarkable sayings in *Jethro*, (p. 220,) "The visible church, which is also catholic or universal, under the gospel, consist of all those throughout the world that profess the true religion, together with their children."—"That children by baptism are solemnly received into the bosom of the visible church, distinguished from the world and those that are without, and united with believers, and that all who are baptized in the name of Christ, do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh;—that they are christians, and federally holy, before baptism, and therefore are they baptized." "Such is the true and avowed principle of all real and pure congregational churches upon this great constitutional question, however inconsistent may be the practice of that body." Wonderful! Blessed children! How dignified your condition! How powerful your obligations to thankfulness, inasmuch as you have by your federal holiness, obtained exemption from the common calamity of being "born in sin and shapen in iniquity!" Blessed hour when at the sacred font you were "solemnly received into the bosom of the visible church," "united with believers," and brought to "love Christ and one another for Christ's sake," and to "walk according to his commandments." But we tremble for your steadfastness, and fear, though "bound by your baptism," you will (as many such young disciples have done before you!) fail to "fight against the devil, the world, and the flesh." Let us examine the views of a christian church, given by the *Christian Witness*, and compare them with those given by *Jethro*. The *Witness* says, "a church is a body of believers, &c." *Jethro* says, "the church consists of all them throughout the world that profess the true religion, together with their children." What a degraded view, in this latter description, is given of a christian church. Why *Jethro*, Dr. Pusey, or even Dr. Hook, could not have given a more improper view of Christ's church than this! Look at the multitudes of children, who, in their baptism, were received into the bosom of the church, "living without God and without Christ" in the world. And do Congregational churches consist in part of such? It would appear so, for *Jethro* (p. 225), in plaintive tones,

declares, "The fatal error of our day, and of the Independent denomination in common with others, (Baptists excluded of course!) is the absence of proper ecclesiastical discipline among the children of the members; or rather the utter absence of all discipline." I believe this remark is to the point—and should the congregational churches take the hint, "the knife of excision" will, ere long, be applied on so magnificent a scale, as fearfully to thin their present ranks.

But if children are brought into the visible church by baptism, what does *Jethro* mean when he says, (p. 223,) "the children of professing christians are already in the church, they were born members," "they were baptized because they were members." Baptized young people, think of this: you have been in the bosom of the church ever since you drew your first breath,—in the bosom of that church which the *Witness* declares is "a body of believers of the gospel." But how is it that *Jethro* says, "children of professing christians are born members," and p. 220, adds, "that children by baptism are solemnly received into the bosom of the visible church?" There is a good deal of mist about this; it is unworthy of *Jethro*. If infants are baptized because they are "born members" of Christ's church, then it cannot be that they are "by baptism solemnly received into the church." If they are received in "by baptism," they are not "born within the church." *Jethro*, why do you baptize infants? Not on the grounds you have assigned—they involve serious contradiction. "Stop, stop, not too fast,—children of believers are born within the church, and baptism is a public ratification of their membership." Indeed: where, in God's word, are we taught that such was the design of christian baptism? Is not christian baptism the ordinance by which we become united with the visible church? consequently no individual is a member of the visible church till by "baptism he is formally received into the bosom of the church." And moreover, if "a church is a body of believers," as the *Witness* avers, then it must be apparent that children cannot by "birthright," be members of the church, nor should they by baptism be received into the bosom of the church. If the children of believers are "born within the

church," and all baptized children are members of the church—what is the fact? Not only that a [Congregational] church is not a "body of believers," but the great majority of its members are unconscious babes, incapable of loving God and one another for Christ's sake, and of walking according to his commandments—so that according to *Jethro's* view, a church may consist of a body of insensible infants, together with a few professing believers, and of many who, though born in the covenant as well as in the church, have disowned and denied a Saviour, in whose name they have been enrolled as members of his family, but have so far escaped "ecclesiastical discipline," "the fatal error of our day." A sad state of things! Oh baptized young people! born in the covenant, ordered in all things and sure—a covenant *Jethro* believes to be *immutable*, and all that are once interested in its blessings, shall never perish but have everlasting life—how is it, *you—multitudes of you—* have incurred the fearful guilt of apostasy, of drawing back unto perdition? Why is it that so many of you, "born in the covenant," and having received the sign of it—*baptism*, with all its unspeakable advantages—yes, made "christians,"—why is it that you have renounced your baptism—become apostates from the family of God—sold your birthright—and lost your interest in the covenant? "Your situation is solemn beyond expression!" Congregationalists! "how long is this state of things to remain? Oh what disastrous results to churches, to families, and to myriads of youth, have flowed from your by-gone supineness! How loud and piercing is the cry for reformation." "As things now generally stand, the pædobaptist theory is altogether without a particle of practice, beyond the affusion of water; it is every way unprofitable, and nothing supports it but blind custom." Show my brethren, that by the "affusion of water," there is a great difference "in the economy of the pædobaptist and baptists, with respect to the care, culture, and government of children." You have "a fine, a beautiful theory on the subject," secured by *infant baptism*, but which is far beyond the reach of the baptists, because they reject that ceremony! How exalted your position, ye Congregationalists! How infatuated and deplorable the condition of the

baptists! Rejecting infant baptism, their children are neither "born in the covenant," nor "in the church." Refusing baptism to their children, there is no possibility that they can avail themselves of *Jethro's* "fine and beautiful theory with respect to the care, culture, and government of their children." Oh reckless parents, how can you so harden your hearts to your dear offspring, as to refuse "the advantage of infant baptism"—an advantage which Dr. Pusey could not contemplate without the most pious emotions. "Is it no cause of thankfulness," remarks the Doctor, "to our Heavenly Father, to have to look back upon a definite act of God whereby he placed us in a state of salvation." What is the advantage, *Jethro* would ascribe to infant baptism? What advantage does baptism yield which the unbaptized child may not enjoy? What "fine, beautiful theory for the care, culture, and government of their children," have the pædobaptists, which the baptists may not justly claim? And what difference does *Jethro* wish to be exhibited—or think to be possible, between the baptized child of the pædobaptist, and the unbaptized child of the baptist? What is this "advantage of infant baptism," *Jethro* speaks about? Is it a *political* advantage? Time was when such a ground might have been taken with some degree of plausibility. But now-a-days, the children of pædobaptists are equally the objects of the cruel tender mercies of the political hierarchy. Is it a *physical* advantage? No. Is it a *moral* advantage? "By their fruit ye shall know them." Is it a *spiritual* advantage? *Jethro*, we believe, is too great a foe to Puseyism, to admit an evil so fraught with mischief. What doth infant baptism advantage then? *Nothing*, absolutely nothing. Naymore, it would be no difficult task to prove, it is attended with many a fearful disadvantage, and incalculable mischief to immortal souls.

We heartily subscribe to the principle laid down in the *Witness*, p. 17. "What is the preparation for a connexion with a christian church? Repentance toward God, and faith in our Lord Jesus Christ. This is the sole and unalterable condition; nothing more, nothing less." A glorious avowal! Such a statement from the lips of a pædobaptist, does a baptist's heart good! But is not *Jethro's* doctrine of

hereditary grace—that “children of professing christians are born members of the church,” utterly incongruous with such an avowal. “Reason reels” amidst such contradiction and confusion—and scripture deigns not to countenance such deformity. If repentance toward God and faith in our Lord Jesus Christ, be “the *unalterable* condition” of church membership, how dare *Jethro* and his paedobaptist brethren receive into the church multitudes, of whom no such “preparation” is required. A practice that involves such gross inconsistencies, as we have attempted to expose, must rest on the authority of fallible men, and not on the authority of infallible truth. “God is not the author of confusion.” The advocates of infant baptism, not only contradict each other, but themselves—how then shall it stand. Let us occupy the watch tower, and discover and expose such inconsistencies as the above, and I believe we shall do much to facilitate the downfall of infant sprinkling with all its concomitant evils. Dissenters may cry aloud against the absurdities of the Established Church, and vehemently denounce the errors of Puseyism—but till we are prepared to purge from our midst every vestige and “rag” of what has been borrowed from the “Mother of Harlots”—and return to the sincerity and simplicity of scriptural christianity—our conventions—speeches—lectures—will be as futile as though we beat the air. Our foes will mock at our zeal, and laugh to scorn our most strenuous efforts to restore *that christianity*, which derives its authority solely from “the truth as it is in Jesus.” Thou that abhorrest idols dost thou commit sacrilege? Thou that makest thy boast of the law through breaking the law dishonourest thou God?

SCRAPS,

FROM THE EDITOR'S NOTE BOOK.

Anecdote of the late Rowland Hill.—Perhaps no man in modern times has been more honoured than Mr. Hill, as the instrument of converting souls: his talent appeared more particularly in awakening the careless; instances of which the writer has had many opportunities of witnessing, and he does not remember ever having stayed two days

with Mr. Hill in any town without meeting with one person or more to whom his ministry had been made useful. One case, among many, he cannot omit: the scene occurred at Devonport, Devonshire, after Mr. H. had been preaching a sermon to a crowded congregation in the large chapel in Princes-street. The people had withdrawn, and the deacons and a few friends had retired, with Mr. H., into the vestry, when two tall, venerable-looking men, upwards of 70 years of age, appeared at the vestry door. After a short pause they entered arm-in-arm, and advanced towards Mr. Hill, when one of them said, with some degree of trepidation, “Sir, will you permit two old sinners to have the honour to shake you by the hand?” He replied (with some reserve,) “Yes, Sir;” when one of these gentlemen (the other hanging on his arm) took his hand, kissed it, bathed it with his tears, and said, “Sir, do you remember preaching on the spot where this chapel now stands fifty years ago?” “Yes; I do,” was the reply. The old man then proceeded to say, “Oh, Sir! never can the dear friend who has hold of my arm, or myself, forget that sermon: we were then two careless young men in his Majesty’s Dock-yard, posting to destruction as fast as time and sin could convey us thither. Having heard that an interesting young clergyman was to preach out of doors, we determined to go and have some fun, accordingly we loaded our pockets with stones, intending to pelt you; but, Sir, when you arrived, our courage failed, and as soon as you engaged in prayer we were so deeply impressed that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the big tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken the stone out of our hearts. When the service was over we retired, but our hearts were too full to speak until we came near to our lodgings, when my friend at my elbow said, “John, this will not do; we are both wrong; good night.” This was all he could utter; he retired to his apartment, I to mine; but neither of us dared to go to bed, lest we should awake in hell; and from that time, Sir, we

humbly hope we were converted to God, who, of his infinite mercy, has kept us in his ways to the present moment; and we thought, Sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honour that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men quite in the patriarchal style, and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude to the Father of mercies. It was a scene at which Gabriel might have rejoiced, and infidelity must have turned pale. The writer is aware he cannot do justice to it by his description, though he feels at this distance of time something like celestial pleasure in recording what he then witnessed.

The way to treat an Enemy to our Cause.—Pity such persons, and pray for them, but fear them not. Were their words lightning, and their voices thunder, instead of feeble breath, we need have no apprehension for the safety and success of a cause which has connected with it so many marks of Jehovah's sanction and favour.

Safe Ambition.—By trying to be like a God in power, the angels transgressed and fell; by trying to be like God in knowledge, man transgressed and fell; but in aspiring to a similitude of God in goodness, neither man nor angels ever did or ever shall transgress.

Pride.—This contemptible feeling is as loud a beggar as want, and a great deal more saucy. An ambitious man, when he finds he cannot rule the Society with which he is connected, will all of a sudden discover a great amount of evil existing amongst those he has long associated with; and being incapable of grasping the power he longed for, such an one will retreat from his old associates, and bring an evil report upon the good land. Good men in every age have been annoyed by such wretches as these. Let no honest man fear such. Their weapons of malice and cunning are powerless. God can put a hook in the jaws of the proud boaster, and silence his loud revilings in the twinkling of an eye.

The Prayer Meeting.—Here the pious

Minister feels assured, must be the secret of his prosperity and the spring of his success. To those professors who can sometimes say, "It is only a prayer meeting!" we say, examine yourselves, whether ye be in the faith.

A Hint.—We never know so much of heaven in our own souls, nor stand so high upon the mount of communion with God, as when his spirit, breathing on our own hearts, makes us bow low at the footstool of *sovereign grace*, and inspires us with this cry, O God, be mine the comfort of salvation, but thine be the entire praise of it."

The doctrines of Grace.—Those professors who dislike the blessed truths taught by Paul, in his incomparable epistle to the Ephesians, make a strange noise about *Antinomians*. The following remarks of the late Augustus Toplady are very apposite—let those who need such hints apply them.—Ed.

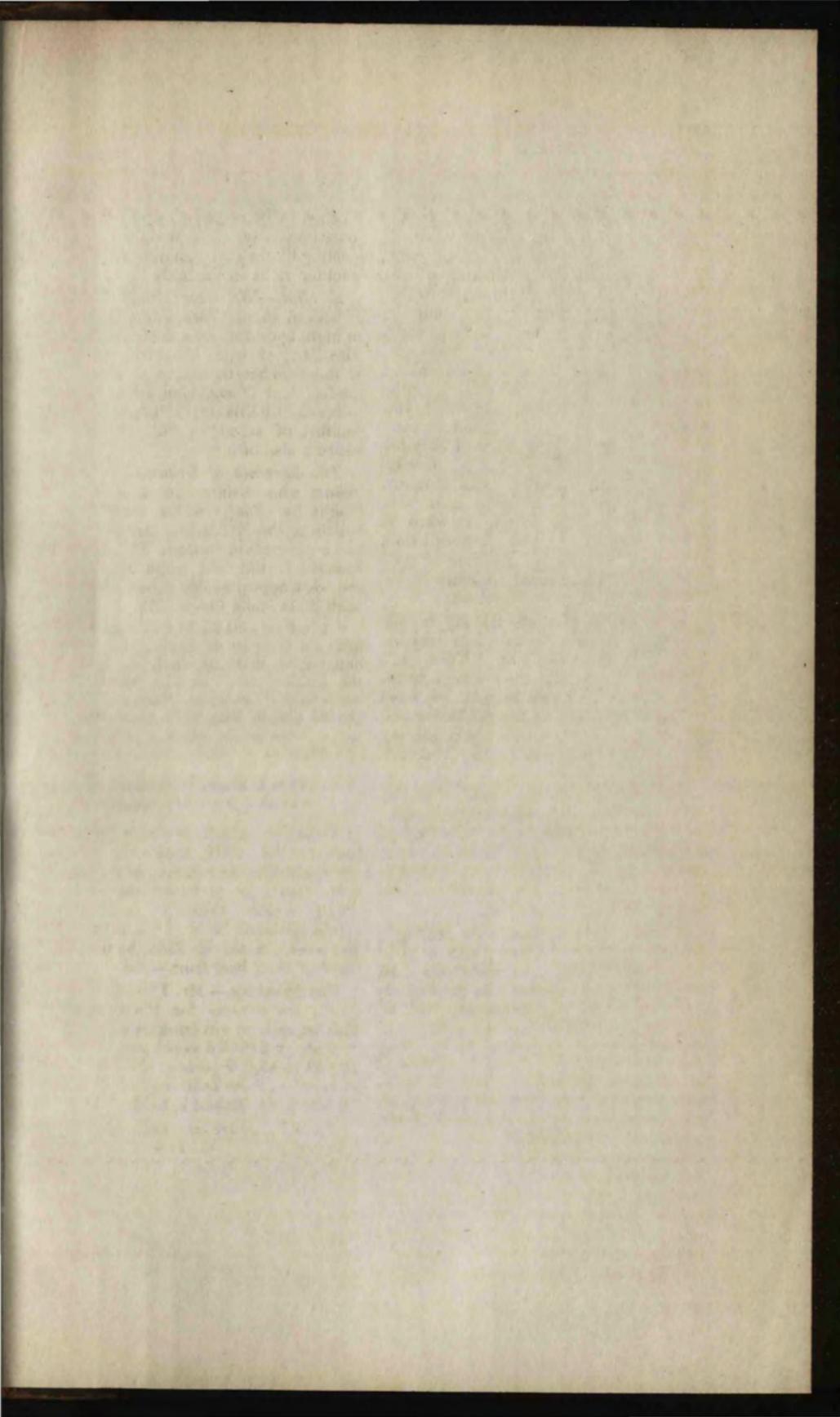
"These persons see so much real Antinomianism amongst themselves, and in their own tenets, that Antinomianism is become the predominant idea and the favourite watchword of the party. Because they have got the plague they think every body else has. Because the leprosy is in their walls, they imagine no house is without it. Thus,

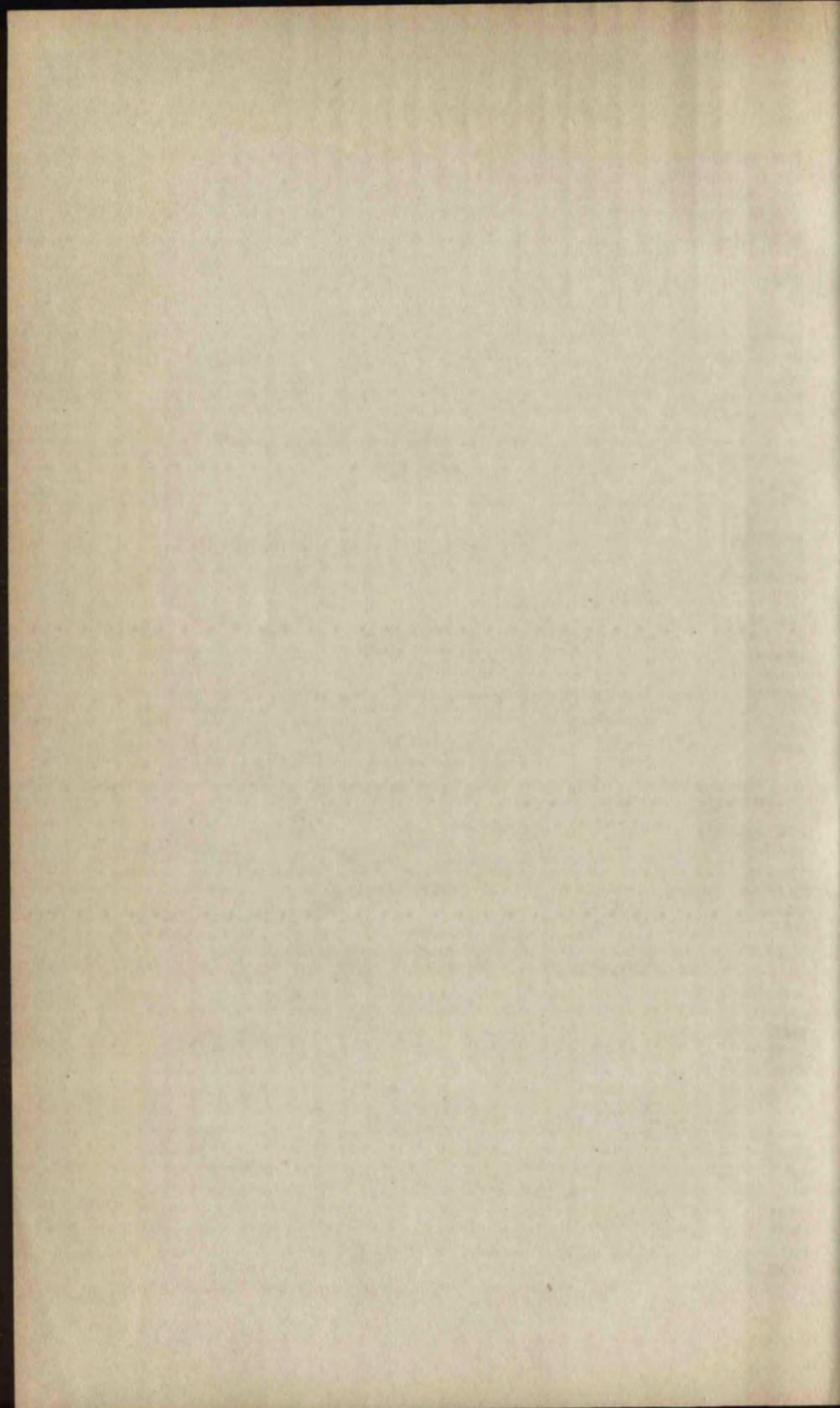
"All looks infected to the infected spy,
As all seems yellow to the jaundiced eye."

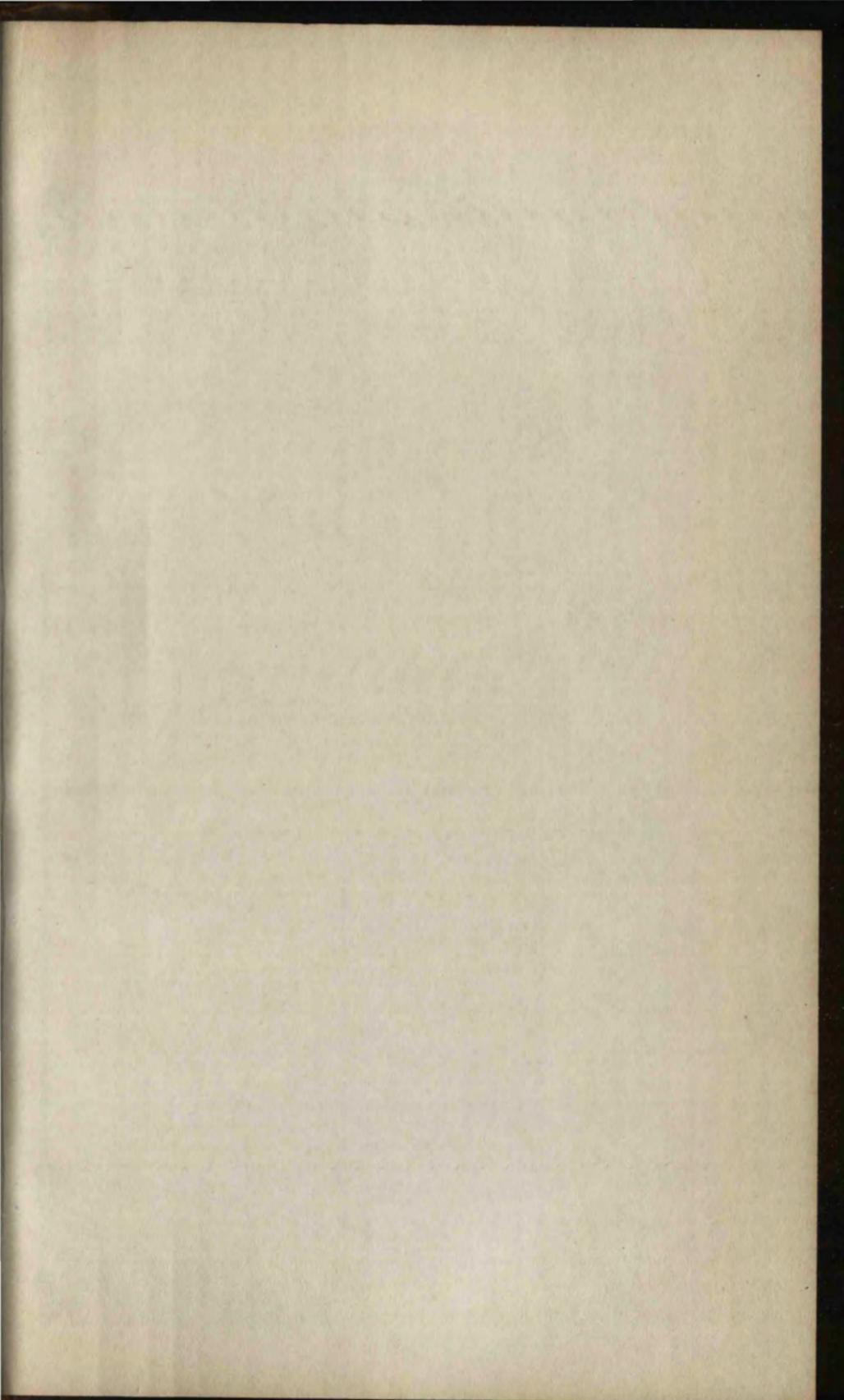
Wherever there is saving light and love in the heart, they will embody themselves in the conduct of the possessor. Never let us forget the words of Paul, "elect through sanctification of the spirit and belief of the truth." All the trees planted in Zion by the right hand of God, bear fruit.—Ed.

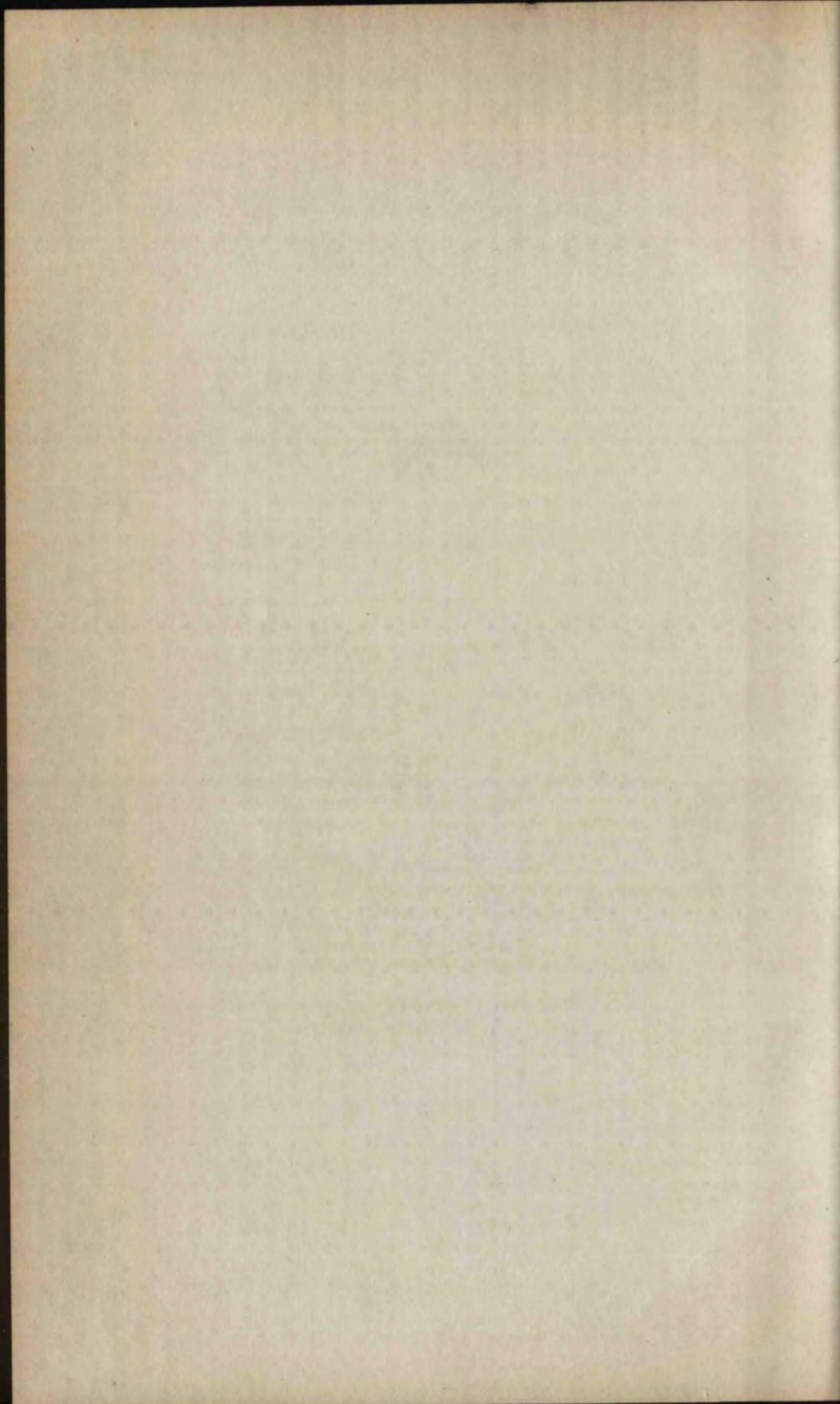
Gin Drinking.—Mr. Thomas Wakley, M.P., the coroner for Middlesex says, that inquests on gin drinkers alone, bring him about £1000 a year! and that from 10,000 to 15,000 persons die every year in London, from drinking ardent spirits, on whom no inquest is held.

Catholic Churches and Chapels.—Forty years ago, there were only about thirty Roman Catholic Chapels in England, now perhaps there are six or seven hundred. There are also sixty Colleges. How is this? What are the Episcopal clergy doing? These people were not many of them Dissenters.—Reporter, (Baptist.)









THE HULL

Christian Temperance Magazine,

FOR THE
PROMOTION OF EVANGELICAL RELIGION,
AND THE

PRINCIPLES OF TRUE TEMPERANCE.

No. 1.

JANUARY, 1842.

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NO. 11, WORSHIP-STREET.

HULL CHRISTIAN TEMPERANCE SOCIETY.

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The Committee feel great pleasure in presenting our readers with a list of Subscriptions received for the above Society since August, 1841; other contributions will be thankfully acknowledged in our next.

|                            | £. | s. | d. |                         | £.  | s. | d. |
|----------------------------|----|----|----|-------------------------|-----|----|----|
| Colonel Thompson .....     | 5  | 0  | 0  | *J. Petchell, Esq ..... | 1   | 0  | 0  |
| Sir C. E. Smith, Bart..... | 1  | 0  | 0  | Mr. W. Allen .....      | 1   | 0  | 0  |
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\* Annual Subscriptions.

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The following Sums have also been collected by the Committee, viz. :—

	£.	s.	d.		£.	s.	d.
Mr. J. S. Radford.	1	4	11	Mr. J. Heeley.....	0	2	4
Capt. Pelham	0	17	4	Mr. Hawkins	0	2	1
Mr. Hewitt	0	14	0	Mr. M. Gaunt	0	2	1
Mr. Blackman	0	6	0	Mr. Leggott	0	1	0
Mr. E. Alcock	0	5	6	Mr. Vinson	0	0	8
Mr. R. Loten	0	5	3		—	—	—
Mr. H. Holdstock	0	4	1		£3	13	3
Mr. T. S. Ramsey	0	4	0		—	—	—
Mr. T. J. Messer.....	0	4	0		—	—	—

N. B. The Subscriptions of the Members will be reported in the Magazine for February.

As the Profits arising from the sale of this Magazine will be given to the Hull Christian Temperance Church, and the Hull Christian Temperance Society, all numbers must be paid for on delivery.

Answers to Correspondents.

The remainder of the paper sent by Philanthropos must be forwarded as early as possible.

We shall feel obliged by the Anecdotes promised us by T. S. R.

The article on Intemperance, sent by W. P. P., is not exactly suitable for our columns. The Poetry shall be inserted in our next.

C. C. will see that we have availed ourselves of his kindness. The article for our Temperance Sketch Book, we will introduce in our February number.

Philaletes. We intend to exclude from our pages every thing personal. We can well afford to bear reproach from those who may differ from us in opinion as to the most efficient mode of carrying on the Temperance cause. We wish "to think and let think." Our reply to all who may wish us to notice the aspersions of our enemies is, we are doing a great work, and therefore, cannot come down to the arena of disputation. Whilst men are disputing about trifles, souls are perishing! We rejoice, however, in the success of those Temperance Advocates who do not see eye to eye with ourselves; and nothing but the safety of the cause we advocate, shall ever tempt us to buckle on the armour, for the purpose of contending with those teetotalers who may oppose our proceedings.

NOTICE.

HULL CHRISTIAN TEMPERANCE CHURCH.

The Church and Congregation, under the pastoral care of the Editor of this Work, having removed to Trinity Chapel, Nile-Street, near Castle-Row, and Cogan-Street; Divine Service will be held at the above Chapel, as follows:—

Lord's Day, preaching at half-past Ten, and Six o'Clock.

Monday Evening, preaching at Seven o'Clock.

Wednesday Evening, Lecture on Bunyan's Pilgrim's Progress, at Seven o'Clock.

Discourses will be delivered during the ensuing month, on Sabbath Evenings, on the following subjects.

January 23.—Paul reasoning before Felix.

30.—The good Samaritan.

February 6.—Redemption.—(*Lord's Supper.*)

13.—The Martyrdom of Stephen.

20.—Christian Churches, the glory of a nation.

N. B. The Chapel will be kept well warmed during the Winter Months.

Attendance will be given in the Vestry of the Chapel, on Monday, January 24th; and the two following Mondays, from Two to Three, and from Five to Seven, P. M., to let and re-let the Sittings.

HULL CHRISTIAN TEMPERANCE SOCIETY.

A Public Meeting of the above Society is held in Nile-Street Chapel, every Monday Evening, at Eight o'clock. Besides other Speakers, the Rev. T. J. Messer, will deliver a Lecture, every Monday Evening, during the Winter Months.

JUST PUBLISHED, and may be had of the Editor of this Magazine, and
Mr. Alcock, Temperance Hotel, 12, Sewer-Lane, the Rev. G. F. RYAN'S
SERMON on Rechabitisim. Price Threepence.

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E. ALCOCK presents his grateful acknowledgments to his friends, for the support he has already received; and begs to inform them, and the public generally, that no exertion will be wanting on his part, to make his Establishment "a home from home."

Travellers will find at this house cleanliness, economy, and quietude, combined with attention.

The Christian Brotherhood Tent, I.O.R., No. 556, holds its Meetings at the above House.

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TO be Published, as soon as a sufficient number of Subscribers is obtained, a COLLECTION of HYMNS, original and selected, by T. J. MESSER, Minister of Nile-Street Chapel. Price about 2s. 6d.

Subscribers' Names will be received in the Vestry, and by Mr. Ramsey, jun., Shambles; Mr. J. S. Radford, 8, Scale-Lane; Mr. Alcock, 12, Sewer-Lane; and the Editor, No. 11, Worship-Street.

As the Cover of this Magazine will be an eligible medium for Advertisements, the Committee beg to inform their friends, that they will insert Advertisements on the following terms.

Each insertion, under *forty words*, 2s.; every additional *ten words*, 2d.

Advertisements must be sent to the Editor, No. 11, Worship-Street, Hull, on or before the second Monday in the Month.

Jabez Eden, Printer, Market-Place, Hull.

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PRICE THREEPENCE.

EDITED BY THE REV. T. J. MESSER,

Minister of the Christian Temperance Church, Hull.

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Wednesday Evening, Lecture on Bunyan's Pilgrim's Progress, at Seven o'Clock.

Discourses will be delivered during the ensuing month, on Sabbath Evenings, on the following subjects.

February 27.—David's Last Prayer.

March 6.—The Love of Christ.—(*Lord's Supper.*)

13.—The Water of Life.

20.—The importance of a Religious Education.

Christians of all Denominations are affectionately welcomed to the Lords Table.

Those persons who wish to become subscribers to the New Hymn Book, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

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The following sums have been received in aid of the above Society, for which the Committee present their thanks:—

	£	s.	d.
Subscriptions reported in our last number.....	15	15	3
William Morley, Esq.....	1	0	0
Mrs. Morley.....	0	10	0
Briggs Carlill, Esq.....	0	10	0
* Henry Levitt, Esq.....	0	10	0
Mr. J. Eden.....	0	10	0
* Mr. English, (District Bank).....	0	5	0
" T. F. Radford.....	0	5	0
* " Mosey, Postmaster.....	0	5	0
	£19	10	3

The disbursement of the money collected for the above Society, will be stated in the Annual Report, which will be published next August.

* These sums were included in the account given in by the Committee in our last.

As the Profits arising from the sale of this Magazine will be given to the Hull Christian Temperance Church, and the Hull Christian Temperance Society, all numbers must be paid for on delivery.

Answers to Correspondents.

Communications have been received during the month from the Rev. W. Morgan, B. D., Philanthropos, C. C., Captain Pelham, J. H. Taylor, William Morley and H. Levitt, Esqs., and Philalethes.

The excellent article sent by H. Levitt, Esq. shall be inserted in our next number. We have laid it aside with reluctance, but our Printer had prepared matter for the Magazine for this month before we were aware he had sufficient in MS. Several other articles are obliged to lay over.

We shall be greatly obliged by the promised communication from our revered friend, the Incumbent of Christ Church, Bradford.

C. C. We are sorry the Printer has overlooked your excellent Sketch, but we will see that it appears in our next.

Our Correspondents are requested to write their articles as legibly as possible, as it will greatly save our time.

Philalethes. Our January number has obtained a circulation beyond our most sanguine expectations. Our esteemed friend will see that we have given four extra pages of matter this month, besides the Cover. As we intend to do this each month, we hope every exertion will be made to increase the number of our Subscribers. The predicted discontinuance of our work, is hardly worth notice. We think there is not a spark of genuine prophetic fire on the altar of the party who have ventured to utter the prediction. It is easy to prophecy what we *wish* to come to pass. If our lives are spared, P. will have the pleasure of reading the Supplement to our December number. We are aware

" 'Tis not in mortals to command success,
But we'll do more, endeavour to *deserve* it."

Those who appear to run with the greatest celerity at starting, do not always win the race. Has our beloved Brother read the fable of the "Hare and the Tortoise;" if so, let him apply it, and give his fears to the winds.

We are thankful for the kind letter, &c., sent from W. Morley, Esq.

The beautiful extract sent by I. H. Taylor, shall be inserted in our Poet's Corner, next month.

We shall feel obliged by the article promised by S. T. of Swillington.

Erratum.—In page 26 of this number, line 14 from the top, for wreath, read "*wreathe*."

THE Miss' S. & H. RADFORD take the liberty to inform the Heads of Families, in the Neighbourhood of the Pottery, that they have Removed their DAY SCHOOL, for the Instruction of Young Ladies in English Grammar, History, Geography, Writing, and Needle-Work, to PORTER-STREET, GREAT THORNTON-STREET, and will avail themselves of an opportunity of personally soliciting their patronage and support.

They flatter themselves, from having been several years at a respectable Seminary near Leeds, in the capacities of Pupils and Assistant Teachers, their competency for the Vocation will be found satisfactory.

Hull, February 21st, 1842.

MISS JULIANA M. WHITTY respectfully informs her Friends that she Makes, Cleans, and Alters, STRAW and TUSCAN BONNETS according to the Present Fashion, on Reasonable Terms.

J. M. W. hopes by strict attention to merit the Patronage and Support of her Friends and the Public generally.

Residence, 7, CHRISTOPHER-STREET, Sculcoates, Hull.

RECHABITE ARMS,
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N. B. The Christian Temperance Magazine may be had here.

WILLIAM VINSON,

TAILOR,

CASTLE-ROW, NEAR NILE-STREET CHAPEL,

RESPECTFULLY acknowledges the past Favours of his Temperance Friends and the Public generally, and begs to assure those Persons who may, in future, favour him with their Orders, that no exertion will be wanting on his part to give satisfaction.

N. B. Agent for the sale of the Christian Temperance Magazine.

As the Cover of this Magazine will be an eligible medium for Advertisements, the Committee beg to inform their friends, that they will insert Advertisements on the following terms.

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No. 3.

MARCH, 1842.

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17.—The present tendency and ultimate result of Sanctified Suffering.

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APRIL, 1842.

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April 24..Christ, the rock and fortress of Believers.

Monday, 25..Christ, the rest of the weary.

May..1..The nature of Christ's Kingdom. *Lord's Supper.*

Monday ..2..The nature and advantages of Public Worship.

8..The Balm of Gilead, and the Physician there.

Monday ..9..The Publican and Pharisee.

15..Sermon on behalf of the Hull Christian Temperance Society.

Monday, 16..Festival in the Hall of the Mechanics' Institute.

Tuesday, 17..Ditto

Ditto.

Wednesday, 18, Anniversary Meeting of the Hull Christian Temperance Society, in Nile-Street Chapel. The Report of the Society will be read this Evening, and the Officers of the Society chosen for the ensuing year.

Those persons who wish to become subscribers to the New Hymn Book, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

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All the Members of the Hull Christian Temperance Society, are requested to meet in Nile-Street Chapel, on Monday Evening, May 9th, at Eight o'clock, to select Officers for the ensuing year. Members must show their Pledge Tickets to the Secretary, at the doors.

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Answers to Correspondents.

We have received communications during the past month, from the Rev. G. F. Ryan, D. D.; W. Gordon, Esq. M. D., F. L. S.; Captain W. P. Pelham; Amicus; I. H. T. and Philalethes.

We shall feel obliged if Dr. Ryan would forward his promised Sketch in time for our May number.

The valuable papers promised by our highly respected friend and patron, Dr. Gordon, will be very gratefully received. We hope he will enable us to insert the *first* of the promised series in our *next* number.

Amicus, shall have his wish complied with.

Capt. Pelham,—The poetry sent shall be inserted in an early number.

C; T: We are long pledged Teetotalers. We neither receive nor offer inebriating drinks. We have never taken any, either *sacramentally* or *medicinally*, since we signed the pledge. The pledge which the members of our Church take, is more stringent than the American pledge. We don't think the *inucndoes* of our opponents *worth notice*.

I. H. T., Amicus, and others, must excuse the non-appearance of their favours this month. We will endeavour to meet their wishes in the May number.

M. The "Recovered Prodigal" will be concluded in our next.

S. T. of Swillington; has not fulfilled his promise. "A word to the wise is sufficient."

Philalethes; is always welcome. We are desirous to receive a speaker occasionally from the Hull Temperance Society, and also to reciprocate the favour. If an union of this kind is not effected, the blame will not rest with the members of the Committee of the Hull Christian Temperance Society. We do not wish to see the societies blended in one. We think they will do more good by being *distinct*, nevertheless, we see no reason, why a friendly feeling should not exist between the two. We have done what we could to promote it, and must now leave the matter in the hands of the other Committee.

C. H. Continue your efforts to increase the sale of our work; you will have your *reward!*

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HULL CHRISTIAN TEMPERANCE SOCIETY.

THE First Anniversary of the above Society, will be celebrated on Whit Sunday, and the two following days, May 15—16—17.

On Lord's Day Evening, May 15th, 1842, the Annual Sermon on behalf of the Society, will be delivered in Nile-Street Chapel, by the Rev. T. J. MESSER, Editor of the Christian Temperance Magazine, Minister of the Hull Christian Temperance Church, and Secretary to the Hull Christian Temperance Society. Service to commence at Six o'Clock.

On Whit Monday, a PUBLIC TEA MEETING will be held in the HALL of the MECHANICS' INSTITUTE, Charlotte-Street. Tea to be on the Tables at Five o'Clock.

On Tuesday Evening, the Annual Public Meeting for transacting the business of the Society, will be held in Nile-Street Chapel. The Chair to be taken at Seven o'Clock, by WILLIAM GORDON, Esq., M. D., F. L. S. The Rev. G. F. RYAN, D. D., the Rev. T. J. MESSER, Mr. JOSEPH ANDREW, of Leeds, the eloquent and long tried Advocate of true Temperance; Mr. T. T. LAMBERT, Surgeon, and others, are expected to be present at the Meetings. Further particulars will be given in the Placards, which will be published a fortnight previous to the Festival.

Tickets for the Tea Meeting, One Shilling each, will be ready for delivery on Monday, the 2nd of May, at the Vestry of Nile-Street Chapel. As only a *limited* number of Friends can be admitted to the Tea, a very *early application will be necessary.*

As the Cover of this Magazine will be an eligible medium for Advertisements, the Committee beg to inform their friends, that they will insert Advertisements on the following terms.

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No. 5.

MAY, 1842.

VOL. I.

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Officers of the Society, for 1842—43.

MR. J. S. RADFORD, *President.*

„ T. S. RAMSEY, *Treasurer.*

REV. T. J. MESSER, *Secretary.*

MESSRS. RATHBONE AND HICKMAN, *Assistant Secretaries.*

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June 5..The Christian Warfare.—*Lord's Supper.*

„ 12..The Christian's Consolation.

„ 19..The Christian's Victory.

„ 26..The Liberty of the Gospel.

Those persons who wish to become subscribers to the New Hymn Book, which will shortly be published, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

A List of the Contributions received during the past month, in support of the cause of Christ, associated with Nile-Street Chapel, will be given in our next number. Further Donations, &c., are requested, and will be thankfully received by Mr. J. S. Radford, 8, Scale-Lane; Mr. T. S. Ramsey, Butcher, Shambles; and the Editor, Porter-Street, Pottery, Hull.

N. B. The above Chapel is duly registered for the Solemnization of MARRIAGES. Apply to the Minister at the Vestry, or at his Residence, Porter-Street, Pottery.

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To our Correspondents and Readers generally.

During the past month, favours have been received from the Rev. G. F. Ryan, D. D.; Mr. Joseph Andrew; Captain Pelham; Mr. J. S. Radford; Philo Veritas; and C. C.

The Physiological Papers so kindly promised by William Gordon, Esq., M. D., F. L. S., will be inserted regularly. We hope our readers will be soon favoured with the *first* of the Series.

We received Dr. Ryan's Paper with great pleasure. May we consider it a pledge of future favours?

We have kept back several valuable Articles, to make room for the copious report of Mr. J. Andrew's truly eloquent address. Our readers will thank us for this. We hope it will be read with thoughtfulness and prayer.

Communications in Prose and Poetry are earnestly requested.

We shall insert a full account of the Leeds Festival in our next number.

We shall be glad to hear from Amicus, Philalethes, I. H. T., and our other Correspondents, as often as convenient.

We hope the Committee of the Temperance Society, of which this Work is more especially the organ, will bestir themselves, and endeavour to increase the number of our Subscribers.

Erratum.—Page 100, line 10 from the top of the page, for "tell" read "tells."

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Christian Temperance Magazine,

FOR THE
PROMOTION OF EVANGELICAL RELIGION,
AND THE
PRINCIPLES OF TRUE TEMPERANCE.

No. 6.

JUNE, 1842.

VOL. I.

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PRICE THREEPENCE.

EDITED BY THE REV. T. J. MESSER,
Minister of the Christian Temperance Church, Hull.

HULL:

PRINTED BY JABEZ EDEN, MARKET-PLACE.

SOLD BY L. H. TAYLOR, AT MR. MURGATROYD'S, GROCER, WATERWORKS-STREET, HULL; MR. J. S.
RADFORD, 8, SCALE-LANE; MR. WM. WINSON, CASTLE-ROW; MR. F. PURDON, GROCER,
JENNING'S-STREET, GROVES; MR. E. ALCOCK, TEMPERANCE HOTEL, SEWER-LANE;
AND THE EDITOR, NEAR THE NEW WESLEYAN CHAPEL, POTTERY.

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Applications for Pews and Sitings in the Gallery to be made in the Vestry after Service.

The Rev. T. J. Messer, D. V. will preach in the open air, every Lord's Day Evening, at a quarter past Five o'clock, should the weather permit, at the following places:—

June 26—Near the New Wesleyan Chapel.

July 3—Top of Castle-Row, on Dock Green.

— 10—Bottom of Osborne-Street.

— 17—Edward's Place.

The Minister and Deacons present their grateful acknowledgments for the following contributions received in aid of the cause of the Redeemer, in connection with Zion Chapel, Nile-Street:—

Amount previously reported	£25	1	5
Temperantia	1	0	0
A Female Friend	0	10	0
Mr. J. S. Radford	0	10	0
" T. S. Ramsey	0	5	0
" R. Ramsey	0	5	0
" J. Oldham	0	5	0
" R. Loten	0	5	0
" R. Cross	0	5	0
" J. Heeley	0	5	0
" — Riley	0	5	0
Mrs. Wilson	0	5	0
Captain Pelham	0	5	0
Mr. F. Purdon	0	5	0
" Charles	0	5	0
" Stephenson	0	5	0
Mrs. Atkinson	0	5	0
A faithful Friend	0	5	0
A Female Friend	0	5	0
Ditto Ditto	0	2	0
Mr. —	0	2	6
Miss A.	0	2	6
A Friend	0	1	0
Collecting Cards	1	10	0

Those persons who wish to become subscribers to the New Hymn Book, which will shortly be published, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

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Officers of the Society, for 1842—43.

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To our Correspondents and Readers generally.

Communications have been received during the past month, from W. Gordon, Esq. M. D., F.L.S.; the Rev. G. F. Ryan, D.D.; Philalethes; Philanthropos; a Philanthropist; Sobrietas; Temperantia; Mr. I. H. Taylor; Mr. T. T. Lambert, and Mr. Joseph Andrew.

We hope Dr. Gordon will be able to furnish us with a second article for our July number. The communications of Philalethes are always welcome.

The request of Sobrietas shall (D. V.) be complied with.

S. will excuse our making a few verbal alterations in the article sent for the new Hymn Book.

Temperantia. Will our correspondent either revise the article forwarded to us, or allow us to alter some of the lines? If so, the piece shall appear in our next. The sentiments expressed are good; the poetry defective. We think the writer is capable of producing something better.

The well written paper from "A Philanthropist," shall be inserted in the July number.

The poetry sent by I. H. T. just suits our taste. We are always glad to insert *real* poetry.

We have received "An Analysis of the Discussion between F. R. Lees, Esq. and the Rev. Mr. Daniell." Also, "Total Abstinence harmonized, with especial reference to Deut. xiv. 26," and "The History of the Wine Question." Each of these pamphlets are from the pen of our able fellow-labourer in the good cause, F. R. Lees, Esq. We intend noticing them in our Review department next month; in the mean time we advise our readers to procure these masterly pamphlets, as they are admirably calculated to establish Teetotalers in their attachment to the great principle they profess to love. They can be obtained through any Bookseller.

We cordially concur in the sentiments so beautifully expressed in Mr. Joseph Andrews' letter, on Capital Punishments, addressed to the Rev. G. B. Macdonald; and as our Magazine is designed to oppose every thing that is contrary to the doctrines and precepts of the New Testament, we shall insert the letter referred to in our next number.

We shall Review Mr. R. Firth's able treatise on Sacramental Wine, in our July number. We affectionately request all those Christian Teetotalers, who inconsistently receive intoxicating wines when they commemorate the death of Christ, to read Mr. Firth's ably written pamphlet.

A press of matter prevents us from inserting a *full* account of the extraordinary Temperance Festival, recently held at Leeds. As we wish to record an account of that splendid demonstration in our Miscellany, we shall, (as the article is in type) present our readers with it next month.

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No. 7.

JULY, 1842.

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Attendance will be given in the Vestry, to let and re-let the Pews and Sittings, on Monday Evening, July 25, August 2 and 9, from Six to Seven o'clock.

The Rev. T. J. Messer, (D. V.) will preach in the open air, every Lord's Day Evening, at a quarter past Five o'clock, should the weather permit, on the Dock Green.

Those persons who wish to become Subscribers to the New Hymn Book, which will shortly be published, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

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To our Correspondents and Readers generally.

Communications, &c. have been received during the past month, from the Rev. G. F. Ryan, D. D.; Mr. R. Firth, F. R. Lees, Esq.; J. Grassam, Philo-Veritas, Philalethes, Amicus, Temperantia, and W. B.

We are obliged to issue the July number a week later than usual, in consequence of the Editor having been from home.

The letter of Philo-Veritas, containing remarks on the Sailors' Institute, &c. shall be inserted in our next.

Mr. Firth need not care what the anti-teetotal Ministers of Hull may say about his pamphlet. It is highly prized by Temperance Ministers, and their judgment, &c. is quite as sound as the judgment of moderate-drinking Ministers.

F.—Our Magazine may now be obtained through any Bookseller, of Mr. Wm. Brittain, Paternoster-row, London.

M. J. T. Dr. Gordon's professional engagements prevent him from furnishing us with papers for our work, so frequently as we wish. We have had an interview with him recently, and hope to be able very shortly to present our readers with another valuable article from his pen.

We are greatly obliged by the kindness of F. R. Lees, Esq., and wish him all possible success in his undertakings.

W. B. The sentiments contained in the piece are good, the poetry defective. Try again.

Temperantia. The poem displays a distinctness of perception, &c. which we admire, but the lines are not sufficiently smooth. Will our correspondent try to alter the defect we have noticed? The request in reference to the "Hymn" shall be complied with.

The article from a "Philanthropist" we have been obliged to lay aside till next month, in order to make room for the Resolutions of the Conference of the British Association, &c.

Amicus. The hymn sent, shall be placed among those on Temperance, which will appear in the pages of our new hymn book.

ERRATA.

In page 146, line 10 from top, dele *be*, in "be rarely."
" " " 27 from bottom, dele *no*, in "no more."

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Just Published, price One Shilling.

THE STRONG DRINK QUESTION, or Teetotalism harmonized with Holy Writ, in especial reference to Deut. xiv. 26.; being the subject of the PRIZE ESSAY. By FREDERIC R. LEES, Author of the Prize Essay, on Deut. xiv. 26.; Owenism Dissected; &c.

W. Brittain, 11, Paternoster-Row, LONDON.

A copy can be sent per post, on transmitting one Shilling, and two Stamps, to the Editor of the National Temperance Advocate, Leeds.

OPINIONS OF THE PRESS.

"A powerful exposition of the Question."—*Leeds Times.*

"Much curious and interesting matter, collected together with an industry and success, truly admirable. Mr. Lees has laid the teetotal body under great obligations, by the pains he has taken with this most delicate and difficult subject."—*London Temperance Intelligencer.*

"In prosecuting the subject of the PRIZE ESSAY, Mr. Lees has displayed more than his usual acumen. We opine this pamphlet will satisfy all those persons who may feel a desire to assail the principles of Teetotalism, that they cannot gratify that desire with impunity, while such a champion for the good cause is in the field."—*Hull Christian Temperance Magazine.*

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AUGUST, 1842.

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To our Correspondents and Readers generally.

During the month, we have received communications from the Rev. W. Morgan, B. D.; W. B.; Philalethes; and William Morley, Esq.

W. Morley, Esq. The donation sent has been appropriated according to the wish of the benevolent ladies from whom it emanated. A manifestation of solicitude for the welfare of the Temperance cause, on the part of *religious* ladies in *Hull*, is truly cheering. Such exhibitions are like angels' visits, *few, and far between*.

W. B. Your request shall be complied with in our next.

Rev. W. Morgan, B. D. We are obliged by your attention, and trust, that in addition to becoming a subscriber to our work, you will enable us to enrich its pages with an article from your pen.

M. The New Hymn Book is nearly finished, and we hope it will be in the hands of the subscribers before the close of the month.

O. The Temperance Lancet may be obtained of William Brittain, 11, Paternoster Row. It is edited by a masterly hand, and deserves to have a place in the library of every Teetotaler.

T. Communications, both in prose and poetry, will be thankfully received; and, if *approved* of, inserted. It would be no *honour* to some Correspondents, were we to allow the articles they send us to appear in our columns.

NOTICE.

All Letters connected with this Publication, must be directed to the Editor, Porter-Street, Pottery, Hull. Unpaid Letters will be *refused*.

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During the coming month, Temperance Meetings will be held at the following places.

Thursday, September 29th, at Brother Gaunt's, Groves, facing Jennings'-Street.—Speakers—*T. J. Messer, Loten, Vinson, and Sabine.*

Ditto, October 6th, at Brother Holdstock's, Mariner's Court, Sykes-Street. Speakers—*T. J. Messer, Rathbone, Ramsey, and Gaunt.*

Ditto, October 13th. A TEA MEETING will be held in Nile-Street Chapel, in aid of the Church and Temperance Society. Tickets, ONE SHILLING each, may be had of Messrs. Radford, Ramsey, Rathbone, and Alcock.

Ditto, October 20th. Meeting at Brother Till's, Albert-Street, Pottery. Speakers—*T. J. Messer, Loten, and Radford.*

Ditto, October 27th. At Mr. Oliver's, near Charter House, Sykes-Street. Speakers—*T. J. Messer, C. Till, Holdstock, and Houghton.*

Mr. J. S. RADFORD, *President.*

„ T. S. RAMSEY, *Treasurer.*

„ T. J. MESSER, *Secretary.*

MESSRS. RATHBONE AND HICKMAN, *Assistant Secretaries.*

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Lord's Day, preaching at half past Ten and Six o'Clock.

Monday evening, preaching at Seven o' Clock.

On Lord's Day Evenings, during the month, T. J. Messer, (D. V.) will preach on the following Subjects—

Lord's Day, Sept. 25.—The faithful saying.

„ Oct. 2.—What constitutes a Christian. (Lord's Supper.)

„ „ 9.—Perseverance of Believers.

„ „ 16.—Paul's Heroism in the prospect of death.

„ „ 23.—A Temperance Sermon, from Deut. xiv. 25, 26.

Every Wednesday Evening, at half-past seven, a free Conversation Meeting on Religious Subjects, is held in Nile-Street Chapel. Admission after half-past seven, through the Vestry door.

Attendance will be given in the Vestry, to Let the Sittings, on Monday, the 17th and 23rd October, from Six to Seven o'Clock, p. m.

The Minister and Deacons beg to inform those persons who are not regular Worshippers at any Chapel, that they have resolved, that on and after Sabbath, June 19th, 1842, ALL THE PEWS, situated in the bottom of the Chapel, shall be FREE, except those under the Gallery on that side of the Chapel adjoining Nile-Street, and Six of those under the Front Gallery; and they hereby affectionately exhort all Persons who are desirous of hearing the *whole Gospel of Christ*, to come and occupy the Free Pews.

Those persons who wish to become Subscribers to the *New Hymn Book*, which is now published, are earnestly requested to give in their names at the Vestry, as early as possible. As the profits of the *Hymn Book* will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

N. B. The above Chapel is duly registered for the Solemnization of MARRIAGES. Apply to the Minister at the Vestry, or at his Residence, Porter-Street, Pottery.

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To our Correspondents and Readers generally.

During the month, we have received communications from the Rev. Dr. Ryan, of Bridlington; Dr. F. Lees, of Leeds; Philadelphes; Mr. R. Firth; Amon; and M.

Dr. Ryan would please us better if he wrote more frequently.

We are greatly obliged by the kindness of Dr. Lees, and shall feel a pleasure in reciprocating his favours.

Mr. R. Firth may rest assured that the Committee of the Hull Christian Temperance Society have no wish to hold meetings at the same time the Hull Temperance Society holds them. If all Tectotalers had acted as conscientiously in this matter, as the Committee above-named, there would be more fraternal feeling existing amongst them, than exists at present. We never thought that either the Church of Christ or Temperance Societies could possibly be benefitted by acts of uncourtesy. There is room enough for us all, without our coming at all in collision with each other. We wish Mr. F. and the society with which he has been so long connected, "*increased success*" in their laudable efforts to reclaim the drunkard.

W. B. We have inserted your paper. Our friend must excuse us for having made a few verbal alterations. The poetry, sent, is not exactly suitable for our publication, though it contains some good thoughts; but, in poetry, more than that is required. Our Correspondent will understand what we mean.

Thanks to an anonymous Correspondent, for the scraps recently sent. Why does our friend withhold his name? We are sure he is interested in the success of the good cause.

We have handed over to the Treasurer, the money collected for the Church, by "W.," if forty persons had collected as much during the last week, our pecuniary difficulties would soon have an end.

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Just Published, price One Shilling,

THE STRONG DRINK QUESTION, or Teetotalism harmonized with Holy Writ, in especial reference to Deut. xiv. 26.; being the subject of the PRIZE ESSAY. By F. R. Lees, Ph. D., Author of the Prize Essay on Deut. xiv. 26.; Owenism dissected; &c., &c.

W. BRITAIN, 11, PATERNOSTER-ROW, LONDON.

A copy can be sent per post, on transmitting one Shilling, and two Stamps, to the Editor of the National Temperance Advocate, Leeds.

OPINIONS OF THE PRESS.

"In prosecuting the subject of the PRIZE ESSAY, Dr. Lees has displayed more than his usual acumen. We opine this pamphlet will satisfy all those persons who may feel a desire to assail the principles of Teetotalism, that they cannot gratify that desire with impunity, whilst such a champion for the good cause is in the field."—*Hull Christian Temperance Magazine.*

"A powerful exposition of the question."—*Leeds Times.*

"Much curious and interesting matter, collected together with an industry and success truly admirable. Mr. Lees has laid the teetotal body under great obligations, by the pains he has taken with this most difficult and delicate subject."—*London Temperance Intelligencer.*

"The author's abilities are well tried in the arena of controversy, and well known to all who have followed the course of the abstinence movement. Let teetotalers procure and master Mr. Lees' essay, and they are armed at all points against the most lelearned and ingenious of Scripture quibblers."—*True Scotsman.*

Just published, price 2s. 9d. to Subscribers, to Non Subscribers, 3s. (in bowards,)

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No. 10.

OCTOBER, 1842.

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Thursday, Nov. 3rd. In the Groves. Speakers—Messrs. T. J. Messer, Holdstock, Gaunt, and Loten.

Ditto, Nov. 10th. At Brother Vinson's, near William-Street, Pottery. Speakers—Messrs. Rathbone, Till, and Houghton.

Ditto, Nov. 24th. Mr. Oliver's, Sykes-Street. Speakers—Messrs. Gaunt, Ssabine, Messer, and Radford.

Ditto, Dec. 1st. Brother Till's, Alfred-Street, Pottery. Speakers—Messrs. Radford, Rathbone, and Vinson.

Every Speaker is expected to attend his appointment, or provide an efficient substitute.

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Lord's Day, preaching at half past Ten and Six o'Clock.

Monday evening, preaching at Seven o' Clock.

On Lord's Day Evenings, during the month, T. J. Messer, (D. V.) will preach on the following Subjects—

Lord's Day, Oct. 30.—The blessedness of those who die in the Lord.

„ Nov. 6.—ANNIVERSARY SERMONS in behalf of the Christian Temperance Church. It is hoped a STRANGER will preach at half-past ten; and T. J. Messer, at six o'clock, from Deut. xiv. 26. This evening the Candidates for Membership will be admitted into the Church, after which, the Lord's Supper will be administered to the members of the Church, and others.

„ „ 13.—God's love to a fallen world.

„ „ 20.—The duty of Christians to love one another.

„ „ 27.—The living Water.

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Favours have been received during the past month from the Rev. G. F. Ryan, D. D.; Mr. J. Andrew, Jun.; Dr. Lees; James Stubbin, Esq.; Mr. Rathbone; Philaethes; and M. J.

Dr. Ryan's promised series of Papers will be thankfully received. We regret No. 1 was not sent earlier in the year. We hope No. 2 will be sent as early as possible.

Mr. J. Andrew, has greatly obliged us. We regret we could not forward a proof, but we hope our respected friend will be satisfied that we have done our best to meet his wish.

Dr. Lees has our thanks; we hope he will oblige us in a similar manner very frequently.

J. Stubbing. We shall be happy to hear from him again. Can our correspondent favour us with an account of the state of the good cause in Birmingham?

M. Ours is the only church in Hull in which the pledge to abstain from the use of intoxicating drinks is made a test of membership. The other churches, without exception, admit moderate drinkers into communion. We are aware, many at a distance think there is another Teetotal Church in this town, but the report that such is the case is not a correct one. We stand at present ALONE. We believe, however, that there is another thorough going Teetotal Minister in the town, who would, had he been allowed to follow the dictates of his enlightened conscience, have adopted the "test" in the church of which he is pastor.

Philaethes. Your papers are always welcome. We cannot at present say any thing definite respecting the future. We trust in God. Truth is great, and must ultimately prevail.

T. E. M. Let us have the promised sketch as early as possible in the coming month.

T. R. The sermon on Deut. xiv. 26, announced to be delivered on the 23rd inst. has been postponed till the evening of the day on which the anniversary sermons in behalf of Nile-street Chapel will be preached.

M. We beg to direct your attention, and that of Christian Teetotalers generally, to Mr. Andrew's excellent paper, inserted in this month's Magazine. It merits a very careful perusal.

The Editor would feel obliged by information respecting the progress of the cause. He also wishes to direct the attention of his town subscribers to Brother Lattin's advertisement, page 4 of the cover. Teetotalers ought to help each other in business.

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R. I. LATTIN,

China, Glass, and Earthenware Warehouse,

46, BLANKET-ROW,

HULL,

R. I. L. presents his grateful thanks to those of his Friends by whose kind and timely assistance he has been enabled to re-commence Business, and begs to assure them and the Public generally, that no effort shall be wanting on his part, to give satisfaction to those who may honour him with their countenance and support.

ORDERS FOR HOME CONSUMPTION AND FOR EXPORTATION EXECUTED WITH THE GREATEST DISPATCH.

Agent for the sale of Graduated Glass Measures, &c. &c.

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No. 11.

NOVEMBER, 1842.

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Dec. 8th. T. J. Messer will deliver a Sermon at Bro. Holdstock's, Sykyes-Street, at seven o'clock.

Dec. 15th. Temperance Meeting at Mr. Oliver's, Charter House Square, near Sykes Street. Speakers—Messrs. Radford, Till, and Gaunt.

Dec. 22nd. T. J. Messer will preach at Bro. Till's, Alfred Street, Potottery, at seven.

Dec. 29th. Preaching and Prayer Meeting at Bro. Gaunt's. T. J. Messer will preach, and Messrs. Gaunt, Loten, and Holdstock to assist at the prayer meeting.

Dec. 31st. T. J. Messer will preach at Nile Street Chapel, at ten o'clock, and a Watch Night will be held till the New Year comes in. Messrs. Gaunt, and Till will also address the Meeting. The devotional part of the service will be conducted by Messrs. Whitley, Loten, Holdstock, and Heeley.

Every Speaker is expected to attend his appointment, or provide an efficient substitute.

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Lord's Day, Dec. 4th.—Christ the only source of the believer's happiness.

“ “ 11th.—The wise and foolish virgins.

“ “ 18th.—The tendency of the fear of God.

“ “ 25th.—The angels' song.

“ Jan. 1st.—The barren fig tree. (Lord's Supper.)

The Members of the Hull Christian Temperance Mutual Instruction Society, hold their Meetings every Wednesday Evening, in Nile-Street Chapel, at seven o'clock. Admission after half-past seven, through the Vestry door.

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S. Taylor. Will see that his request has been complied with; we shall be glad to hear from him again.

Rev. Dr. Ryan. We shall be obliged by No. 3 a little earlier in the month of December, than No. 2 was sent this month.

J. Andrew, Jun. We are much pleased with the poetry, and hope to hear from him again very shortly.

T. E. M. If possible let the sketch be closed in our December number. We are much pleased with the part we have received.

Philalethes. We cannot say whether we shall continue our editorial labours after the close of the year. The Magazine, like most other Temperance periodicals, has been a *losing* concern, notwithstanding it is edited *gratuitously*. If some of our readers would subscribe a few pounds to aid in keeping it afloat, we should not object to edit the work during the next year, on the same terms as we have edited it during the past. Next month we shall be able to give a definite answer to the question "do you intend issuing No. 1, of vol. 2, in January, 1843?" Donations in aid of the Magazine Fund, will be thankfully received by the Editor, Porter Street, Hull.

M. As we don't wish to take up the pages of our next number with Preface, Index, &c., we shall print an additional half-sheet, price 1d., which will contain the Title page for the volume, Preface, Index, &c., &c., and will be published with the Magazine, on the last Monday in the month.

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DECEMBER, 1842.

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Thursday, Jan. 11th. A Temperance Meeting will be held at Bro. C. Till's, Alfred-street, Pottery, at seven o'clock. Speakers—T. J. Messer, J. S. Radford, J. Heeley, and H. Holdstock.

Thursday, Jan. 18th. T. J. Messer will preach at Bro. Vinson's, near William-street, at seven o'clock.

Thursday, Jan. 27th. T. J. Messer will preach at Bro. Till's, Alfred-street, Pottery, at seven o'clock.

Every Speaker is expected to attend his appointment, or provide an efficient substitute.

MR. J. S. RADFORD, *President*.
" T. S. RAMSEY, *Treasurer*.
" T. J. MESSER, *Secretary*.
" S. RATHBONE, *Assistant Secretary*.

HULL CHRISTIAN TEMPERANCE CHURCH.

At Nile-street Chapel, near Castle Row, Divine Service is held every Lord's Day, at half-past Ten and Six o'clock, and every Monday evening at Seven.

Lord's Day, Jan. 1st.—The barren fig tree. (Lord's Supper.)
" " 8th.—Christian freedom.
" " 16th.—The security of the church.
" " 23rd.—The weeping sower and joyful reaper.
" " 30th.—Christ, the Alpha and Omega.

HULL CHRISTIAN TEMPERANCE MUTUAL INSTRUCTION SOCIETY.

The members of this Society will meet in future at Bro. Alcock's, Temperance Hotel, Sewer Lane, every Wednesday evening, at half-past seven o'clock.

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To our Correspondents and Readers generally.

Favours have been received during the past month, from the Rev. G. F. Ryan, D.D.; S. Rathbone; E. Morris, Glasgow; T. E. M.; a Friend to Seamen; C. Till; and Philalethes.

Dr. Ryan has greatly obliged us by his sympathetic letter; such correspondents lighten the burdens which press so heavily on an Editor's mind. We shall be glad to receive his promised aid as early as possible. He may perhaps get another friend or two in his neighbourhood to imitate his example, respecting the subject of his last letter.

A Friend to Seamen. We received the half-sovereign sent per post, and will faithfully perform what the writer requests. We wish our sea-faring brethren had more such friends. Our correspondent evidently wishes to begin at the right end.

Edw. Morris. We are obliged by the opinion of our work, sent by our northern friend, and will insert his excellent lines early in the next year.

S. Rathbone. As early as possible.

We are much pleased with the sketch by T. E. M., and shall be glad to hear from him frequently.

Dr. Lees. Many thanks for the donation in aid of the Magazine fund.

In answer to several correspondents who ask "How can we best serve the cause?" We reply by procuring for us subscribers and advertisements—by regularly attending the weekly meetings, by speaking at them when called upon to do so—by contributing to the funds according to your ability; and by constantly praying for the blessing of God upon our labours.

☞ All out-standing accounts owing for this Magazine, are requested to be paid as early as possible, as the committee are anxious to settle with their printer.

NOTICE.

All Letters connected with this Publication, must be directed to the Editor, Porter-Street, Pottery, Hull. Unpaid Letters will be refused.

On the last Monday in January, will be published,
NO. 1. Vol. II., of the **CHRISTIAN TEMPERANCE MAGAZINE.**
Price **TWOPENCE**, to be issued the last Monday in each month.

This work which has met with the warm approbation of some of the most intelligent friends of True Temperance, will still be Edited by the Pastor of the Hull Christian Temperance Church, and every effort will be made to make the work subservient that glorious cause, in the spread of which millions of our fellow men are now deeply interested.

In order to place it within the reach of the poorest friend of the cause, the Committee have resolved to publish it during the next year at **TWOPENCE** per Number, and they hope to secure by this arrangement, an increased number of Subscribers.

Each number will contain a leading article on true temperance, and also one on evangelical religion. The "Temperance and Christian Sketch Book" will also be continued, and the Editor hopes to make that department of the work increasingly interesting.

The January number will contain an able article on the Wine Question, a part of the good cause, to which we shall, if spared, very frequently direct the attention of our readers during the year. Whilst we are doing our duty, let our readers and subscribers endeavour to do theirs, by procuring subscribers to the work, and by occasionally purchasing numbers for gratuitous distribution.

Contributions for the pages of the work are affectionately requested of Christian Ministers, who are attached to the cause, Temperance agents, and Christian teachers generally.

The work will still be published by William Brittain, 11, Paternoster-row London, of whom it may be obtained by Subscribers, through any of the Booksellers.

We hope the active friends of temperance, who may receive a number of these Prospectuses through the post, will oblige us by circulating them among the friends of the cause in their different localities, and endeavour to procure us subscribers; a list of whose names we shall be glad to receive as early as possible in the month of January.

As considerable loss has been sustained in getting up the work, during the last year, Donations, to assist the Committee in discharging the debt they have contracted, will be gratefully received by the Editor, Porter-street, Pottery, F, Hull.

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TEMPERANCE AND COMMERCIAL HOTEL, AND BOARDING HOUSE,
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Jabez Eden, Printer, Market-Place, Hull.

THE
Christian Temperance Magazine,

FOR THE
 PROMOTION OF EVANGELICAL RELIGION,
 AND THE
 PRINCIPLES OF TRUE TEMPERANCE.

No. 1.

JANUARY, 1843.

VOL. II.

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EDITED BY T. J. MESSER,
 Minister of the Christian Temperance Church, Hull.

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T. J. MESSER, Pastor of the above Church, will lecture on the following subjects, during the month of February:—

- Lord's Day Evening, Feb. 5th.—On the necessity of prayer for ministerial success. (Lord's Supper.)
" " 12th.—The sum and substance of apostolic preaching.
" " 19th.—The broken and contrite heart.
" " 26th.—Sermon to young persons.

The chapel will be well warmed during the winter months.

Attendance will be given in the vestry, to let the pews and sittings, on Monday evening, Feb. the 6th and 13th, at Six o'clock.

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To our Correspondents and Readers generally.

Since our December number was issued we have received favours from the following respected friends,—the Revds. G. F. Ryan, D.D.; John Stamp; Captain Arbuckle; Joseph Andrew; Dr. F. R. Lees; W. Blow; Mr. Holderness; Samuel Rathbone; Philo Veritas, Philalethes, and R. Johnson.

We shall be glad to receive *Dr. Ryan's* paper in time for our next number.

Rev. J. Stamp. The explanation sent is quite satisfactory, though we are somewhat surprised, that, after recommending the P. M. Conference to make the total abstinence pledge a *test of membership in their churches*, J. Stamp should aid in establishing a church in which *no such test exists!* It would have been an easy task to have introduced it in the New P. M. Connexion, though exceedingly difficult in the old. Will J. S. inform the Editor why the *pledge* was thrown overboard at the establishment of the New P. M. Connexion.

Joseph Andrew. Many thanks for your valuable paper, and the *donation* in aid of the Magazine fund.

Wm. Blow. Next month if possible.

Capt. Arbuckle. "The British River of death" in our next.

G. Holderness. Shall have his request attended to as early as convenient; we are obliged by his past kindness.

Philaethes. Is always welcome.

Philo Veritas. Write again, and at length, on the wine question, much depends upon the removal of alcoholic drink from the house of the Lord.

S. Rathbone. As early as possible.

R. Johnson. In our next.

Anonymous. Many thanks for your kind present, received on Christmas eve.

In answer to several correspondents who ask "How can we best serve the cause?" We reply by regularly attending our weekly meetings, by speaking at them when called upon—by trying to procure subscribers for the Magazine—by contributing to the funds of the church and society as you have ability—and by constantly praying for the blessing of God upon our labours.

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NOTICE.

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ADVERTISEMENTS.

THE STANDARD TEMPERANCE LIBRARY,

Or, BRITISH PERMANENT DOCUMENTS, published as *Supplementments* to the *National Temperance Advocate*. Part I is now complete, price 22s.2s., and may be sent *post free*, to any address.

This work contains 100 closely printed quarto pages; the *medical series*, consisting of reprints of, or copious extracts from, the works of eminent physicians during the last two centuries, in favour of *Teetotalism*, and on the curative powers of *water*, with an history of *Hydriatrim*, including the celebrated essays of Drs. Smith, Hancock, Baynard, Chevne, Beddoes, Darwin, Trotter, &c. &c., and an engraving of the case of St. Martin; the *critical series*, including a large amount of non-teetotal evidence on the *nature of ancient wines*, and much critical and original disquisition.

The title page is ornamented with *Portraits and Autographs* of Father Matfathew, J. S. Buckingham, Esq., and Dr. Lees.

Address—Editor of *National Temperance Advocate*, Leeds.

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- Lord's Day March 5th.—On Christian Fellowship, (Lord's Supper.)
 " " 12th.—Sermon to young persons.
 " " 19th.—The hope set before us in the Gospel.
 " " 26th.—The willingness of Christ to save.
 " April 2nd.—The love of Christ. (Lord's Supper.)

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- March 9th. T. J. Messer will preach at Bro. C. Till's, Alfred-Street, Pottery at seven.
 March 16th. T. J. Messer will attend the Port of Hull Marineers' Temperance Society.
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We are greatly obliged by *Dr. Ryan's* donation in aid of the Magazine fund.

Wm. Blow, will excuse our not inserting his articles this month; we will endeavour to bring up arrears in our next.

G. Holderness, the same.

R. Johnson, we have mislaid the account sent; will you oblige us by sending another copy in time for the March number?

Captain —, we are greatly obliged by your kindness. We need say no more, our friend will understand what we mean.

In answer to several correspondents who ask "How can we best serve the cause?" We reply by regularly attending our weekly meetings, by speaking at them when called upon—by trying to procure subscribers for the Magazine—by contributing to the funds of the church and society as you have ability—and by constantly praying for the blessing of God upon our labours.

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Dr. Ryan. Many thanks for your kind offer, we will avail ourselves of it the earliest possible opportunity.

T. Readshaw. Thanks to our Goole friends.

S. Taylor. Send as early as convenient.

H. Levett, Esq. Will see his favours are esteemed.

The Deacons and Minister of the Hull Christian Temperance Church, offer their thanks to those kind friends who have so nobly contributed to the New Temperance Hall, &c. The Editor will be happy to receive donations to aid in erecting the contemplated building, from other friends. In this Hall and Church the principles of True Temperance will be faithfully maintained, as long as the building stands. None but thorough-going Teetotal Ministers will be allowed to occupy the pulpit, &c. Let all who wish future generations to be benefited by true temperance, aid us in our work.

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NOTICE.

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Plan of Speakers for the Next Month.

Hull Christian Temperance Society, Nile Street Chapel, at 8 o'clock:—

Monday, April 10th.	Rev. S. Jones and T. J. Messer.
" " 17th.	T. S. Ramsey, C. Till, M. Guant.
" " 24th.	Lison, Fox, S. Rathbone.
" May 1st.	T. Blackman, T. J. Messer.
" " 8th.	R. Loten, H. Holdstock, B. Durst.

Hull Mariners' Teetotal Society, Fetter Lane Chapel, at half-past 7 o'clock:

Thursday, April 13th.	C. Till, B. Durst.
" " 20th.	T. J. Messer, J. S. Radford, T. S. Ramsey, y. y.
" " 27th.	M. Gaunt, R. Loten, Scott.
" May 4th.	Rev. S. Jones, R. Lison, H. Holdstock.
" " 11th.	T. J. Messer, S. Rathbone.

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PORT OF HULL

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AND GENERAL EATING-HOUSE,

12 CHARIOT-STREET.

RICHARD BLACKMAN, I.O.R., respectfully informs the public generally and the friends of True Temperance amongst Seamen in particular, that he has entered upon the above premises, where the business will be transacted on moderate terms, and every effort made to promote the comfort of those who may honour him with their patronage and support.

The Shipping Gazette and Temperance Publications will be taken in.

N. B. Good Stabling, accommodation for Gigs and other Vehicles.

 WELL AIRED BEDS.

Ginger Beer and Lemonade manufactured, Wholesale and Retail. Temperance Hotels and Shops supplied on reasonable terms.

Jabez Eden, Printer, Market-Place, Hull.

THE CHRISTIAN TEMPERANCE

AND
PORT OF

Hull Mariners' Magazine,

FOR THE
PROMOTION OF EVANGELICAL RELIGION,
AND THE
PRINCIPLES OF TRUE TEMPERANCE.

No. 4.

APRIL, 1843.

VOL. II.

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PRICE TWOPENCE.

EDITED BY T. J. MESSER,
Minister of the Christian Temperance Church, Hull.

HULL:

PRINTED FOR THE COMMITTEE OF THE HULL CHRISTIAN TEMPERANCE SOCIETY, BY JABEZ EDEN, MARKET-PLACE.

PUBLISHED BY W. BRITAIN, 11, PATERNOSTER-ROW, LONDON.

SOLD BY MR. MURGATROYD, GROCER, WATERWORKS-STREET, HULL; MR. J. S. RADFORD, POSTERN-GATE; MR. F. PURDON, GROCER, JENNING'S-STREET, GROVES; MR. E. ALCOCK, TEMPERANCE HOTEL, SEWER-LANE; THE EDITOR, No. 2, GREAT THORNTON-STREET; AND ALL BOOKSELLERS.

NOTICES.

HULL CHRISTIAN TEMPERANCE CHURCH.

Divine Service is held by the above Church, in Nile-street Chapel, near Castle-Row and Cogan-Street, at half-past Ten and Six o'clock, every Lord's Day, every Monday evening at Seven.

HULL CHRISTIAN TEMPERANCE SOCIETY.

A Public Meeting of the above Society will be held every Monday Evening during the ensuing month, in Nile-Street Chapel, near Castle-Row and Cogan-Street. Speakers belonging to the Hull Temperance Society, will occasionally assist at the Meeting. When no Stranger Speaker is present, a Lecture will be delivered by T. J. Messer. The attendance of all classes is earnestly and affectionately solicited.

MR. J. S. RADFORD, *President.*
" T. S. RAMSEY, *Treasurer.*
" T. J. MESSER, *Secretary.*
" S. RATHBONE, *Assistant Secretary.*

HULL CHRISTIAN TEMPERANCE MUTUAL INSTRUCTION SOCIETY.

The members of this Society will meet in future at Bro. Alcock's, Temperance Hotel, Sewer Lane, every Wednesday evening, at half-past seven o'clock.

Donations in aid of the funds, presents of books, &c., to aid the formation of a library for the use of the members, will be very thankfully received by the Editor of this work.

The Officers of the Society for the year 1843:—

T. J. MESSER, *President.*
MR. T. S. RAMSEY, *Vice President.*
" SAML. RATHBONE, *Treasurer.*
" J. S. RADFORD, *Secretary and Librarian.*

The Secretary will be glad to communicate every information respecting the nature and design of this excellent Institution.

List of Temperance Meetings held every week in Hull, &c.

Christian Temperance Society—at Nile-Street Chapel, Monday evening Eight o'clock.

Hull Temperance Society—in the Freemasons' Lodge, Myton Gate, Tuesday evening at half-past seven.

The Hull Mariners' Total Society—Thursday Evening, at half-past seven.

Those persons who wish to become Subscribers to the New Hymn Book which is now published, are earnestly requested to give in their name at the Vestry, as early as possible. As the profits of the Hymn Book will be sacredly devoted to the cause of Christ, it is hoped that every member of the congregation will purchase a copy.

N. B. The Chapel in Nile-Street, now occupied by the Christianian Temperance Church, is duly registered for the Solemnization of MARRIAGES. Apply to the Minister at the Vestry, or at his Residence, No. 2, 2, Great Thornton-Street.

As the Profits (if any) arising from the Sale of this Magazine will be given to the Hull Christian Temperance Church, and the Hull Christian Temperance Society, all numbers must be paid for on delivery.

To our Correspondents and Readers generally.

During the past month, valuable communications have been received from the Rev. G. F. Ryan, D.D.; Dr. F. R. Lees; Mr. John Andrew, jun.; Mr. Peter Mearns, Glasgow; H. Levitt, Esq.; Mr. A. Thompson, Louth; and the Secretary of the Temperance Marine Insurance Society, London.

Dr. RYAN—will greatly oblige us, by completing the series of papers “on the connexion of mind, &c.” Several readers having expressed a wish for the completion of the series.

We are greatly obliged by the kind offer of our friends at Pocklington, we hope to visit them shortly.

Our friends at Winterton have our best thanks, for what they contributed towards the erection of our New Hall and Chapel; we shall feel a pleasure in reciprocating their kindness.

We are always glad to receive an article from our esteemed friend, Dr. F. R. Lees.

Mr. J. ANDREW, jun., has greatly served our cause, by his second paper, “on the propriety of making the Total Abstinence pledge a test of membership in a Christian Church.” Such favours are highly prized.

Mr. PETER MEARNS will see that his valuable papers are duly appreciated. We hope to have No. 3 in time for our next publication.

The Deacons and Minister of the Hull Christian Temperance Church, offer their thanks to those kind friends who have so nobly contributed to the New Temperance Hall, &c. The Editor will be happy to receive donations to aid in erecting the contemplated building, from other friends. In this Hall and Church the principles of True Temperance will be faithfully maintained, as long as the building stands. None but thorough-going Teetotal Ministers will be allowed to occupy the pulpit, &c. Let all who wish future generations to be benefited by true temperance, aid us in our work.

Donations in aid of the Hall, &c., will be thankfully received by the following persons:—Mr. J. S. Radford, 1, Postern Gate; Mr. T. S. Ramsey, Shambles; Mr. R. I. Lattin, 46, Blanket Row; Mr. Wm. Murgatroyd, Grocer, Waterworks Street; Mr. T. Richardson, Waterworks Street; Mr. Alcock, Temperance Hotel, Sewer Lane; Mr. G. Smith, Grocer, Blackfriar Gate; Mr. F. Purdon, Grocer, Jenning's Street Groves; and the Members of the Committee generally.

PHILAETHES.—The New Hall, &c. is rising fast, and we believe we shall see it completed earlier than we expected, when the foundation stone was laid. We hope to commence a Sabbath School, as early as possible after the Building is opened. Efforts will also, we trust, be made to establish a Day School, in which, young persons will be instructed in the principles of true temperance, and receive also a sound *Christian English Education* at a low charge. The Hall will be admirably fitted for such purposes. As soon after the opening as possible, we shall submit to the attention of our readers, a plan for the accomplishment of these important objects.

☞ We again earnestly beg that all out-standing debts due to us for advertisements, &c., &c., may be forwarded to the Editor without *delay*, as we are greatly inconvenienced by the remissness of our friends.

NOTICE.

The Editor's address is No. 2, Great Thornton-Street, Hull.

Plan of Speakers for the Next Month.

Hull Mariners' Teetotal Society, Fetter Lane Chapel, at half-past 7 o'clock:—
Thursday, May 17th. Rev. S. Jones and T. J. Messer.
" " 24th. Charles Till, Mathew Gaunt.
" " 31st. J. S. Radford, Wm. Peaker.
" June 7th. R. Lison, Samuel Rathbone.
" " 14th. Rev. T. J. Messer, Henry Holdstock, T. Fox.

Hull Christian Temperance Society, Nile Street Chapel, at 8 o'clock:—
Monday, May 15th. T. J. Messer, will deliver a Lecture on the duty of
Christians, in reference to the Temperance cause.
" " 22nd. Charles Till and Mathew Gaunt.
" " 29th. T. J. Messer, S. Rathbone, R. Lison.
" June 5th. Henry Holdstock, Robert Loten.
" " 12th. Charles Till, Mathew Gaunt, T. J. Messer.

ADVERTISEMENTS.

RECHABITE ARMS,
TEMPERANCE AND COMMERCIAL HOTEL, AND BOARDING HOUSE,
No. 12, SEWER-LANE, HULL.

Near the Railway Station, and the Landing of the Packets.

E. ALCOCK, I.O.R., presents his grateful acknowledgments to his friends, for the support he has already received; and begs to inform them, and the public generally, that no exertion will be wanting on his part, to make his Establishment "a home from home."

Travellers will find at this House, cleanliness, economy, and quietude, combined with attention.

The Christian Brotherhood Tent, I.O.R., No. 556, holds its Meetings at the above House.

N. B. The Christian Temperance Magazine may be had here.

LINEN DRAPERY, HOSIERY, LACE, HABERDASHERY, STRAW
BONNET, AND READY-MADE LINEN WAREHOUSE, E,
NO. 17, MYTON-GATE.

J. STEPHENSON, late of No. 7, MARKET-PLACE, most gratefully acknowledges past Favours conferred upon him, and begs to inform the Friends of TEMPERANCE, and the Public generally, that he intends opening the above PREMISES, on MONDAY, MAY 1st, with an entirely New, and carefully selected STOCK OF GOODS, which he is determined to sell at the very lowest rate of Profits for READY MONEY.

J. S. requests the attention of his Friends, and the Public, to his valuable assortment of Leghorn, Dunstable, Rice Straw, and Tuscan Bonnets, assuring all who may favour him with their patronage, that it will be his constant study to afford them satisfaction.

THE CHRISTIAN TEMPERANCE

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No. 5.

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PRICE TWOPENCE.

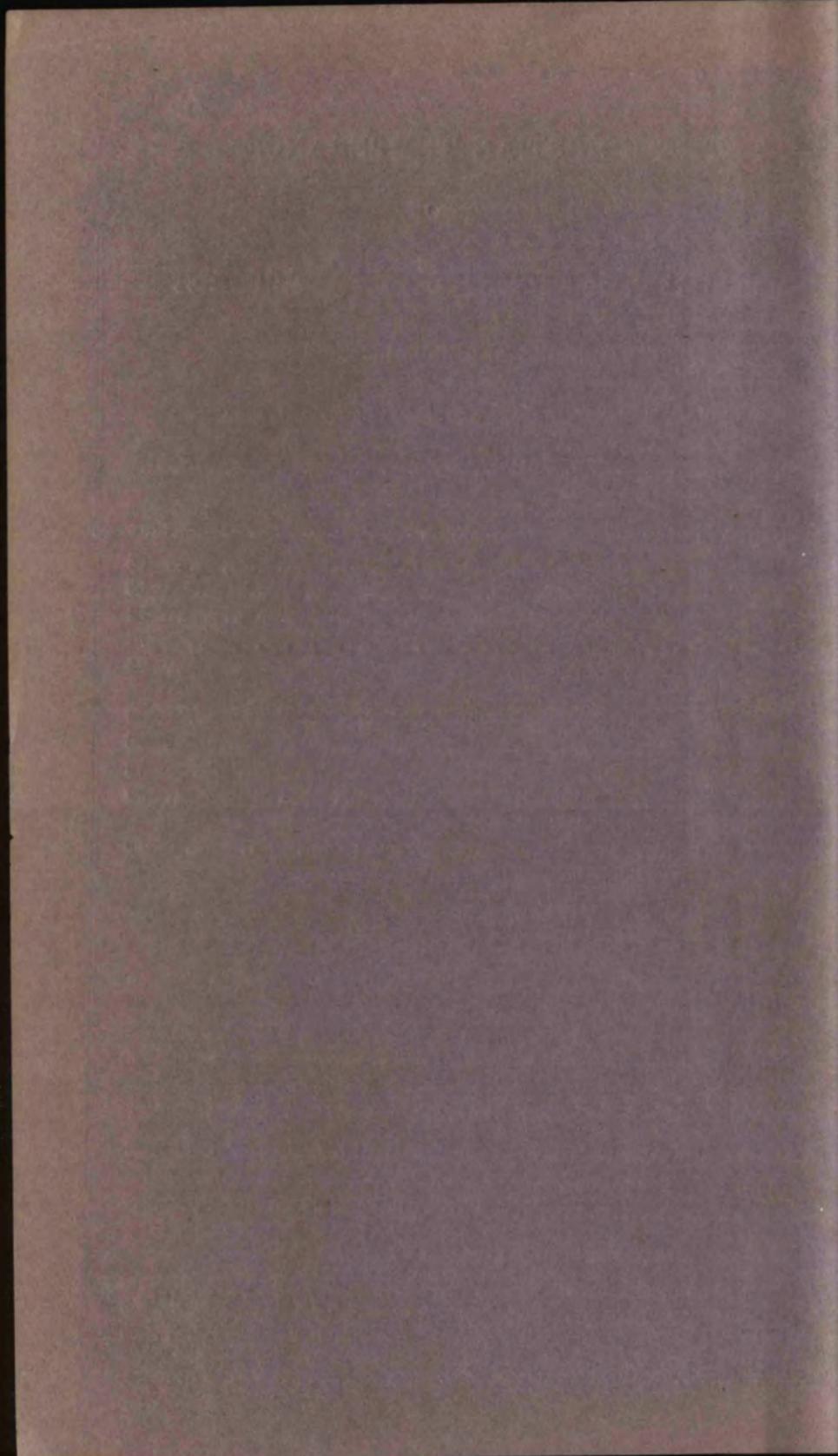
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To our Correspondents and Readers generally.

Answers to Correspondents will be given next month.

In the "Strictures on a Moderation Sermon, by Dr. Lees," in our February No., pages 19-21, some gross typographical errors have crept in, which the reader will please correct with his pen, as they materially affect the sense of the article. Our absence from home, at Lynn, is our apology for these errors.

Page 19, line 22, from bottom, *for* "Sunergos toes Malhectais," *read* "Sunergos tees Mathectais."

P. 19, l. 16 from bottom, *for* 'Glenkos oinos,' (understood,) *read* "Gleukos (oinos understood.)"

P. 19, l. 7 from bottom, *for* "the methno," *read* "methuo."

P. 20, l. 1st, *for* "You're a water-drinker," *read* "You're not a water-drinker."

P. 20, l. 11, *for* "Are fools, then, absurd?" *read* "Are facts, &c."

P. 20, l. 20, *for* "bepsema," *read* "hepsema," *and for* "defratum," *read* "defrutum."

P. 20, l. 43, *for* "according to," *read* "recording."

P. 21, l. 13, *for* "Wine is the cluster," *read* "Wine in the cluster," *and for* "Nor can," *read* "Now can."

P. 21, l. 17, *put* "the" *before* "two texts."

SCIENTIFIC TEETOTALISM.

Just Published, price 1s. 6d., No. 1, (to be completed in 4 or 5 numbers.)

THE ILLUSTRATED HISTORY OF ALCOHOL: tracing, first, the *Chemical* origin and history, and second, the *Physiological* history and effects of Alcohol, direct and indirect, on the various organs and functions of the frame, illustrated by a SERIES OF BEAUTIFUL COLOURED PLATES of the stomach and other viscera (obtained from actual dissections) in health and disease.

No. 1., contains two splendid Super Royal Drawings of the *Teetotaler's* and *Moderate Drinker's* stomach, accompanied with 20 large royal pages of letter-press, (by DR. LEES) shewing the harmony of the discoveries of the organic chemists, *Liebig* and others, with teetotalism;—exhibiting the relation of Alcohol to the function of *Respiration*, its effects on the liver and lungs, and its influence in generating that morbid habit which results in obesity or fat.

May be ordered through any bookseller, of W. Brittain, 11, Paternoster Row, London.

Jabez Eden, Printer, Market-Place, Hull.

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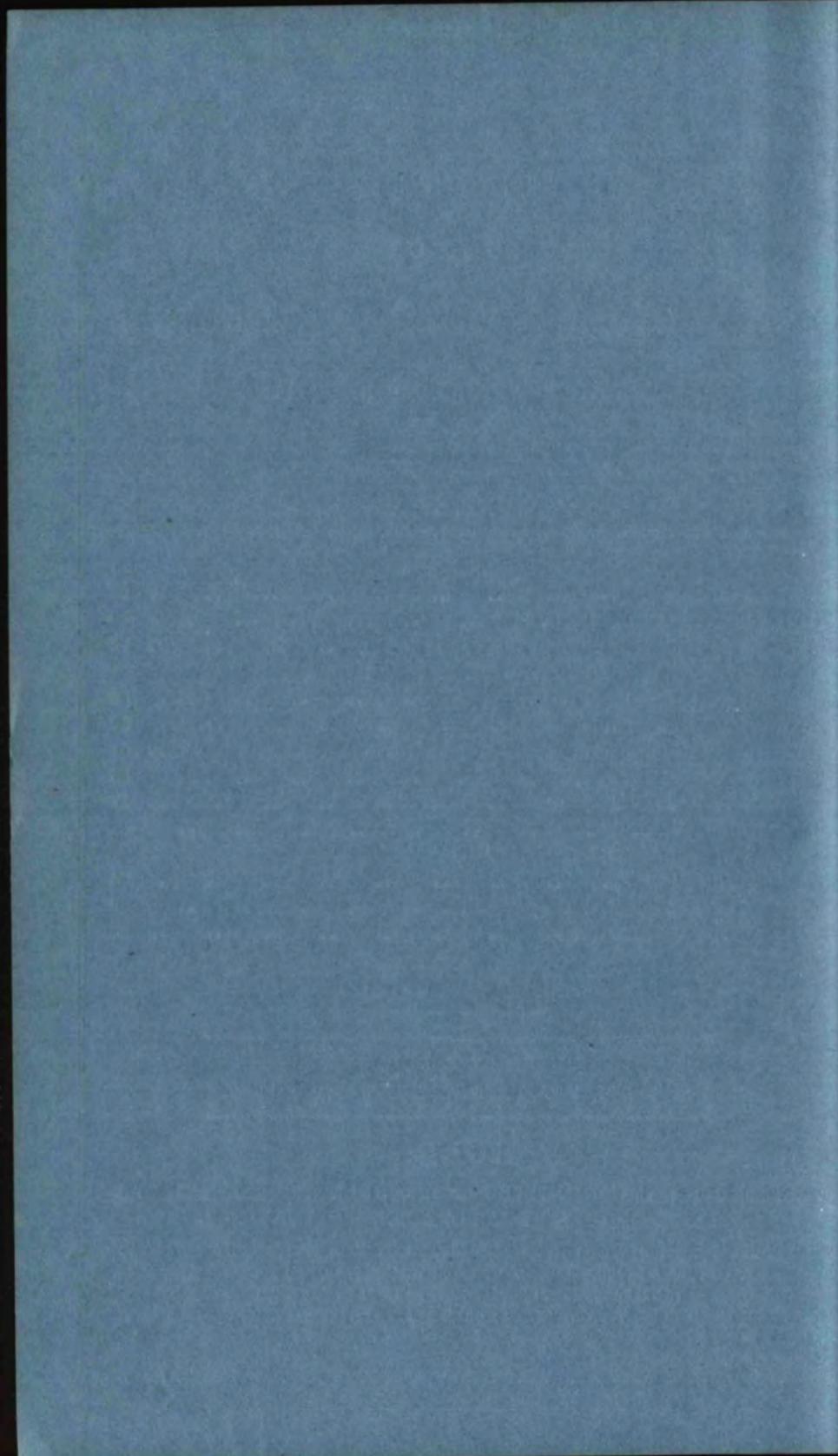
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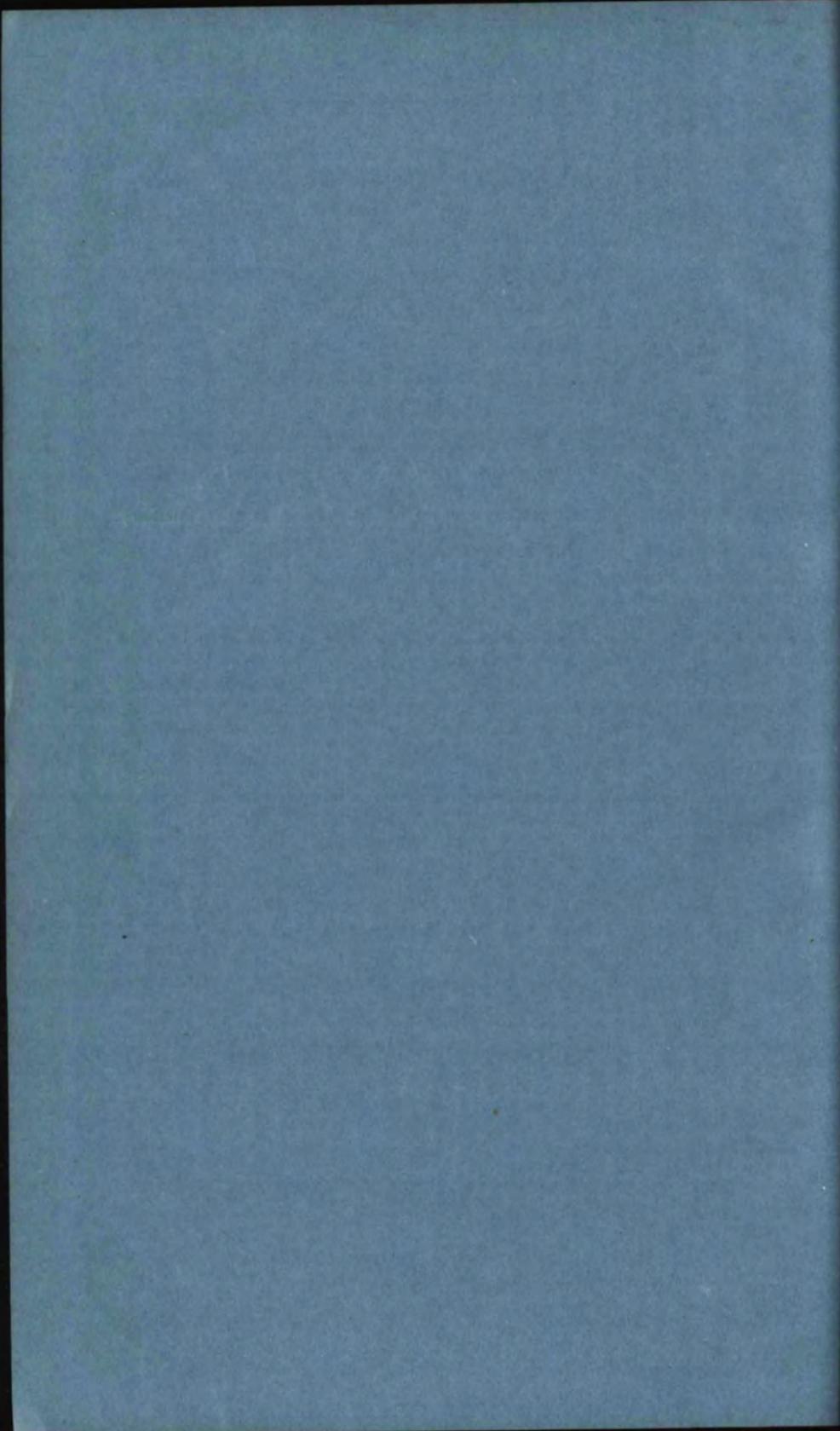
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To our Correspondents and Readers generally.

Letters, &c. have been recently received from the Rev. G. F. Ryan, D. D.; Philathes;
and Mr. P. Mearns.

The Rev. Dr. Ryan's promised paper will be acceptable. Send it early.



THE CHRISTIAN TEMPERANCE

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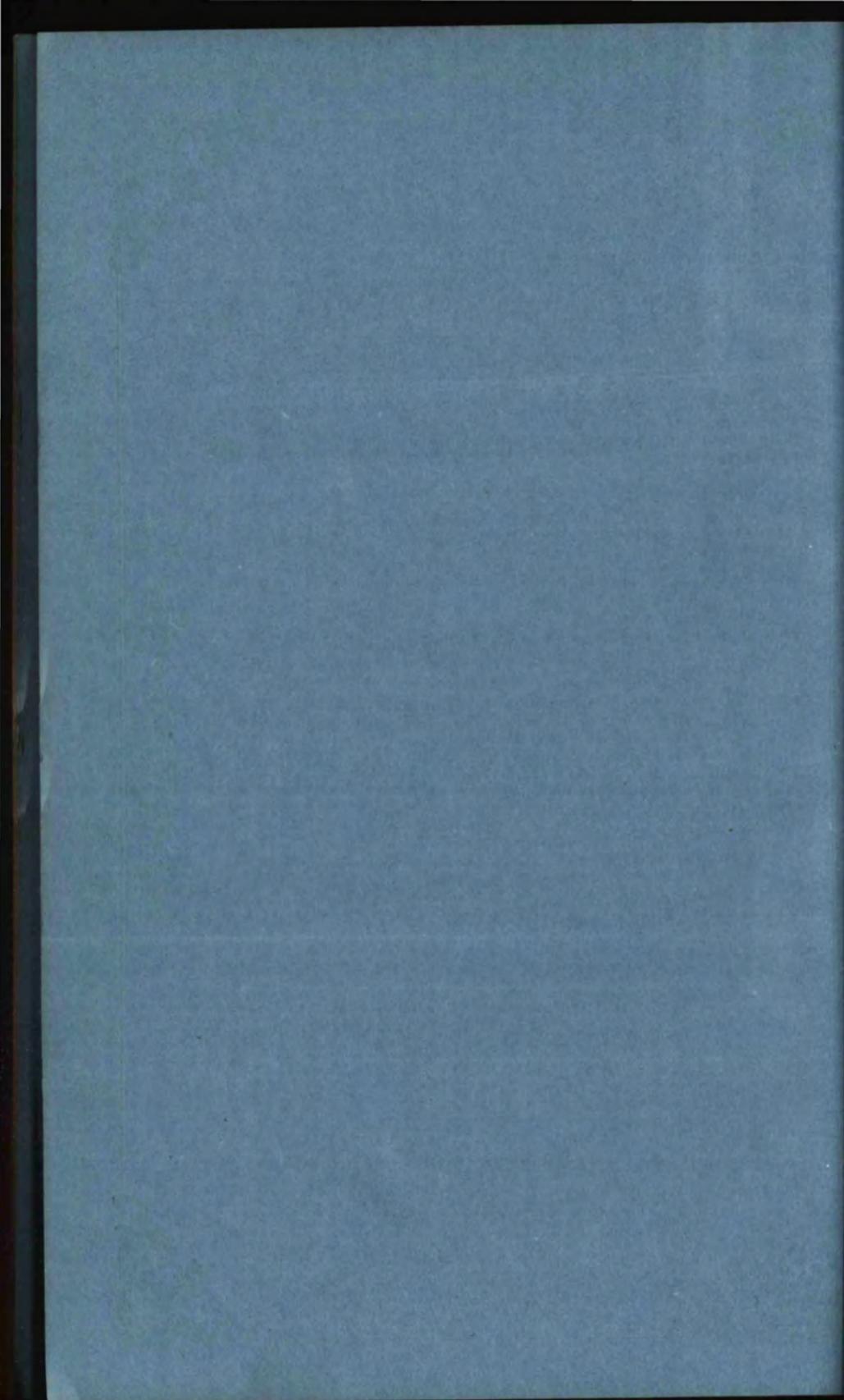
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To our Correspondents and Readers generally.

We have received during the month, several valuable communications.

Theta's very excellent paper has been laid aside this month, (though in type), to make room for a full report of the interesting proceedings at York. It shall be inserted in our next.

D. Meetings were held in York, on the Thursday, Friday, Saturday, and Monday following the Festival, at which many excellent speeches were delivered, by Dr. Lees, E. Grubb, E. Chrimes, John Andrew, J. Teare, Rev. T. Mathew, and others. It would have afforded us great pleasure if we had possessed the ability to have furnished a report of every address. Want of room, however, has prevented us from doing what we wished.

M. The Rev. Father Mathew has attended many meetings, and given the pledge to many thousands of persons. At Leeds, it is reported 12,000 received the pledge; at Bradford, 8000; at Huddersfield several thousands; at Liverpool, 70,000; at Manchester, 80,000. On Monday, upwards of 5000 took the pledge in London, amongst whom was Earl Stanhope, and many other highly respectable persons. We saw many hundreds pledged in London, on the following day, and had the pleasure to address a vast assemblage, and to receive a silver Medal from the *best* friend of Ireland.

In our next number we will endeavour to give further information respecting the Rev. Mr. Mathew's success. Mr. Mathew will visit Hull in a few weeks.

☞ The absence of the Editor during the last three weeks, in London, is our apology for the late publication of the present number.

THE CHRISTIAN TEMPERANCE

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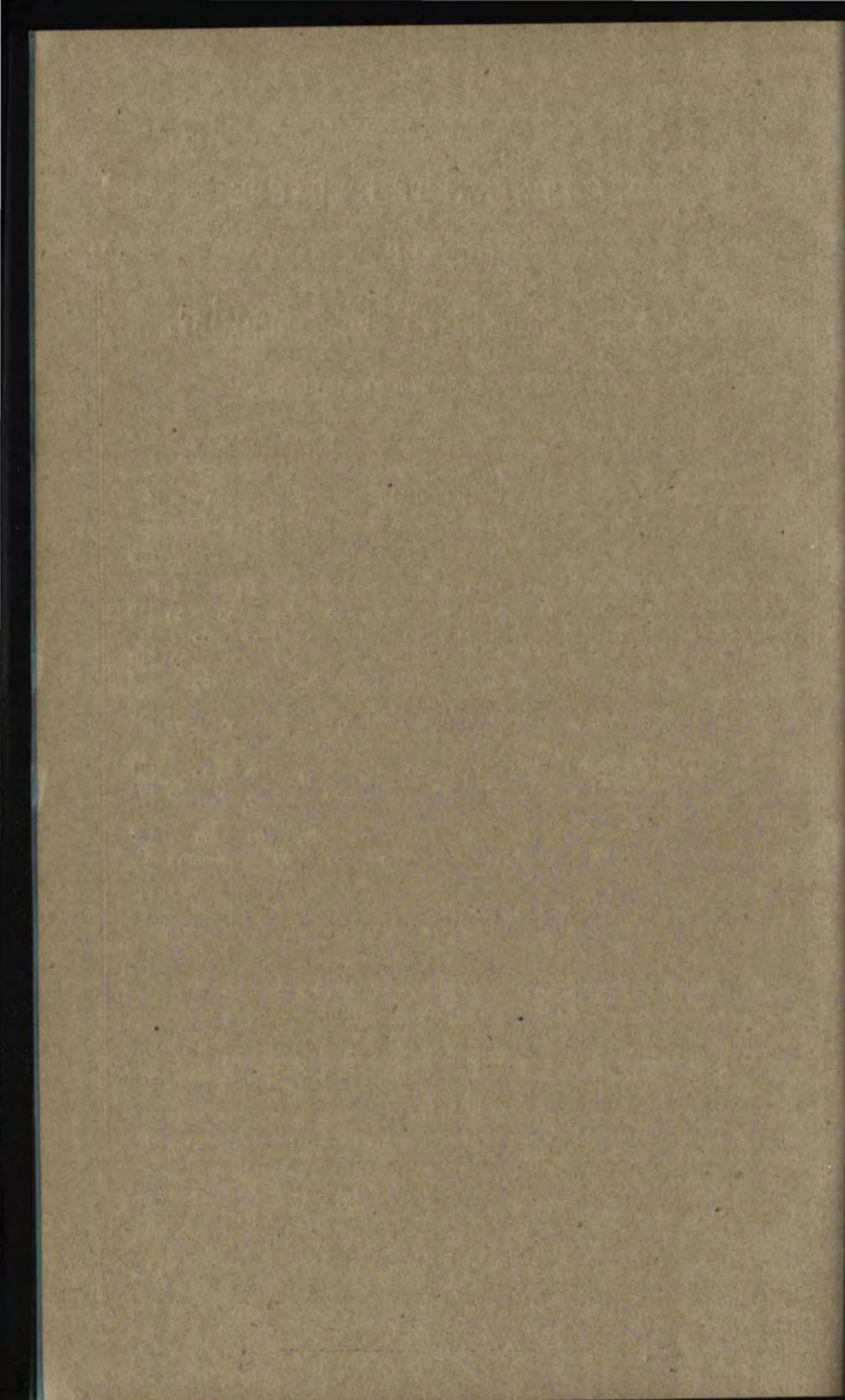
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To our Correspondents and Readers generally.

J. Stubbin, Esq., Birmingham—Will see that his kindness is duly appreciated; we shall be glad to hear from him again.

Philalethes.—We are obliged by your oft repeated favours.

R.—We have heard that a report has been propagated in the town “that we are rich, that we have always been rich; and that we are now likely to be richer than ever!!” If it was not sinful to desire what Providence has thought fit to withhold from us, we should be ready to say, that we wish the report had been true, for the sake of the cause generally, and our poorer brethren in particular. There is a sense in which we trust we may say we are rich, *vide* 2 Corinthians, viii chap. verse 8. To satisfy our correspondent that the report in question is a palpable falsehood, we only need say that, during the last four years, we have not received more than £60 per annum from the church, out of which sum, we have paid our own house rent, taxes, &c., provided our own furniture, and paid for wear and tear of the same. For this stipend, hardly equal to the wages of a working mechanic, we have discharged our ministerial duties, edited this magazine without fee or reward, besides attending innumerable meetings, &c. When we have delivered lectures on Temperance, from home, our charge has never exceeded five shillings per lecture. Very often we have not received as much; and in fact in many cases we have not covered our travelling expenses. For a considerable time the sum received for lectures was devoted to the payment of our small salary. During the time we occupied the Tabernacle, the Church had to meet expenses for Interest, Gas, &c., amounting to more than £70 per annum; and Nile-Street Chapel has cost for Rent, &c., &c., upwards of £80; how then a small church could enrich their Pastor, while it had these expenses to meet, we cannot divine. We think also it would puzzle wiser beings than those who have propagated the above report, to answer the question! The fact of the case is, the Church owes its Pastor many pounds, in the shape of salary. Whilst we are willing to labour for our people, and the cause of Christ generally, for a poor pittance, not equalling the wages of a mechanic, we think it very unkind, not to say wicked, for any person to prevent the benevolent from aiding the cause, by the circulation of such false and unfounded reports. We hope, however, that this attempt to close the springs of benevolence against us will turn out for the furtherance of the cause. We pity the inventors of the report, and wish them repentance unto life.—With these remarks we dismiss the subject we trust for ever!

I, the undersigned, Treasurer Deacon of the Christian Temperance Church, cheerfully attest the truth of the foregoing statements.

J. S. RADFORD, TREASURER.

ADVERTISEMENT.

TRUE TEMPERANCE DAY SCHOOL.

THE EXECUTIVE COMMITTEE respectfully inform the Friends of Temperance, that they intend opening a School in the New Hall, as soon as possible after the Church is dedicated, for the instruction of the sons of persons friendly to temperance. The Committee are fully aware of the difficulty that exists on the part of many parents, in providing their sons with a sound English Education, on account of the terms of most schools being beyond their means; in order to obviate this difficulty and secure for the sons of Teetotalers, a sound religious education, they purpose, after the opening of their Church, to receive Boys on very moderate terms, which may be known on application to Mr. J. S. Radford.

The Course of Education will comprise Reading, Writing, Cyphering, English Grammar, Geography, Astronomy, Ornamental Penmanship, &c.

Hours of Teaching, from 10 to 12, a. m., and from 2 to 4, p. m.

The Committee are happy to announce, that the Rev. T. J. MESSER, in addition to his other onerous duties, has kindly undertaken to superintend the *Instruction* of the Pupils.

Parents wishing to enter their children, as pupils, may do so every Monday Evening, on application to the Treasurer of the Christian Temperance Church, (Mr. J. S. Radford,) who will attend from Eight to Nine o'clock, in the Committee Room, for that purpose.

As soon as possible after the Church is opened, the Rev. T. J. MESSER will deliver Lectures on two Saturday Evenings of each month, in the Temperance Hall. *Admission Free.* The first of a course on "The Wonders of the Heavens," will be delivered the first Saturday Evening, following the services connected with the opening of the Church. As these Lectures are designed to allure the working men of Hull, from the public house, and at the same time to advance them in the scale of knowledge, it is hoped very many of them will avail themselves of the privilege about to be offered them.—Further particulars in our next month's number.

The Hall is now ready to be Let, for Tea or Breakfast Meetings; Lectures on *Moral*, Religious, or Scientific Subjects; Bazaars, &c. The Terms, which will be very *moderate*, may be known on applying to the Rev. T. J. Messer, 2, Great Thornton-Street; or, Mr. T. Richardson, Dealer in Marine Stores, Waterworks-Street.

(One Interest.)

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No. 9.

SEPTEMBER, 1843.

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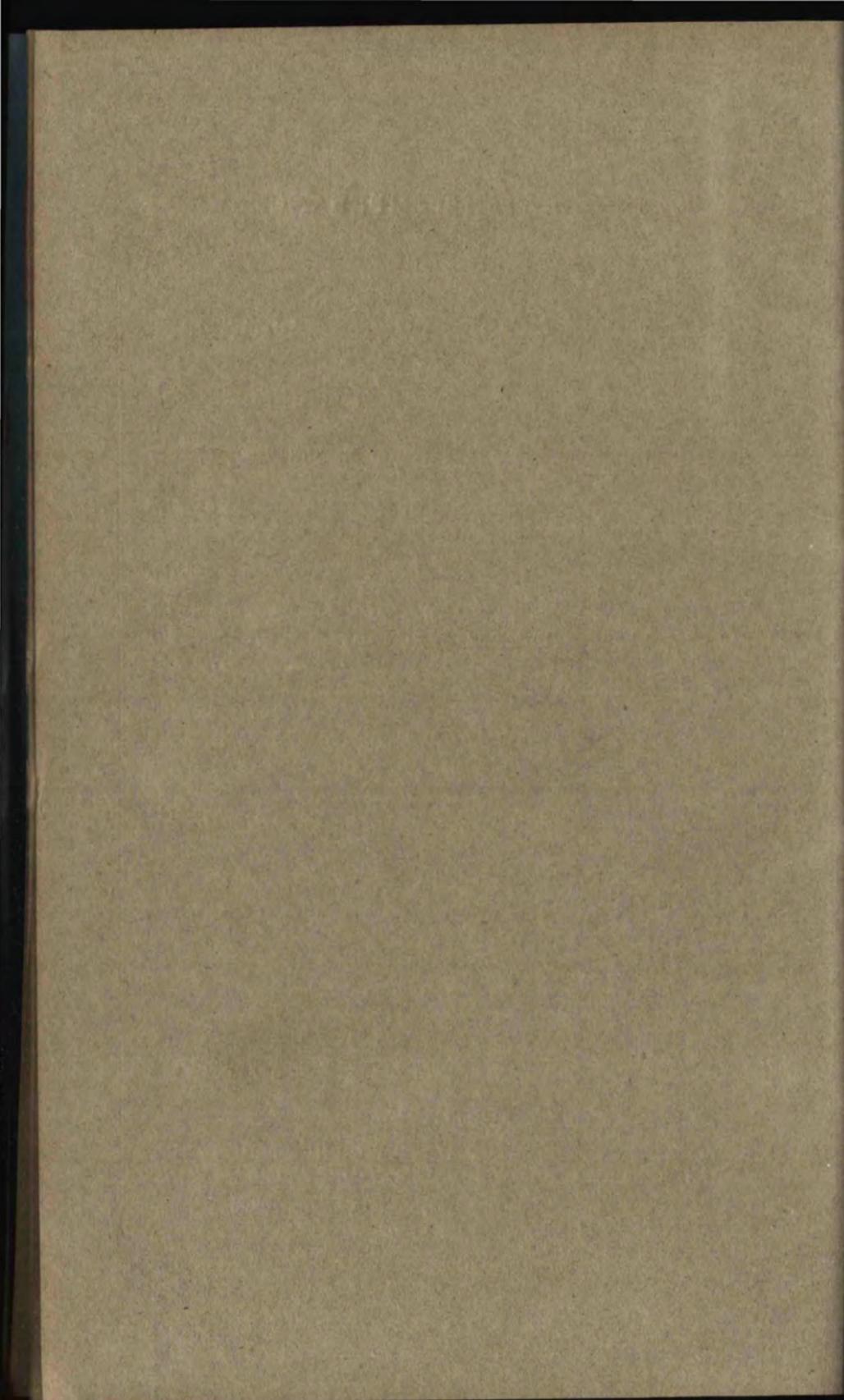
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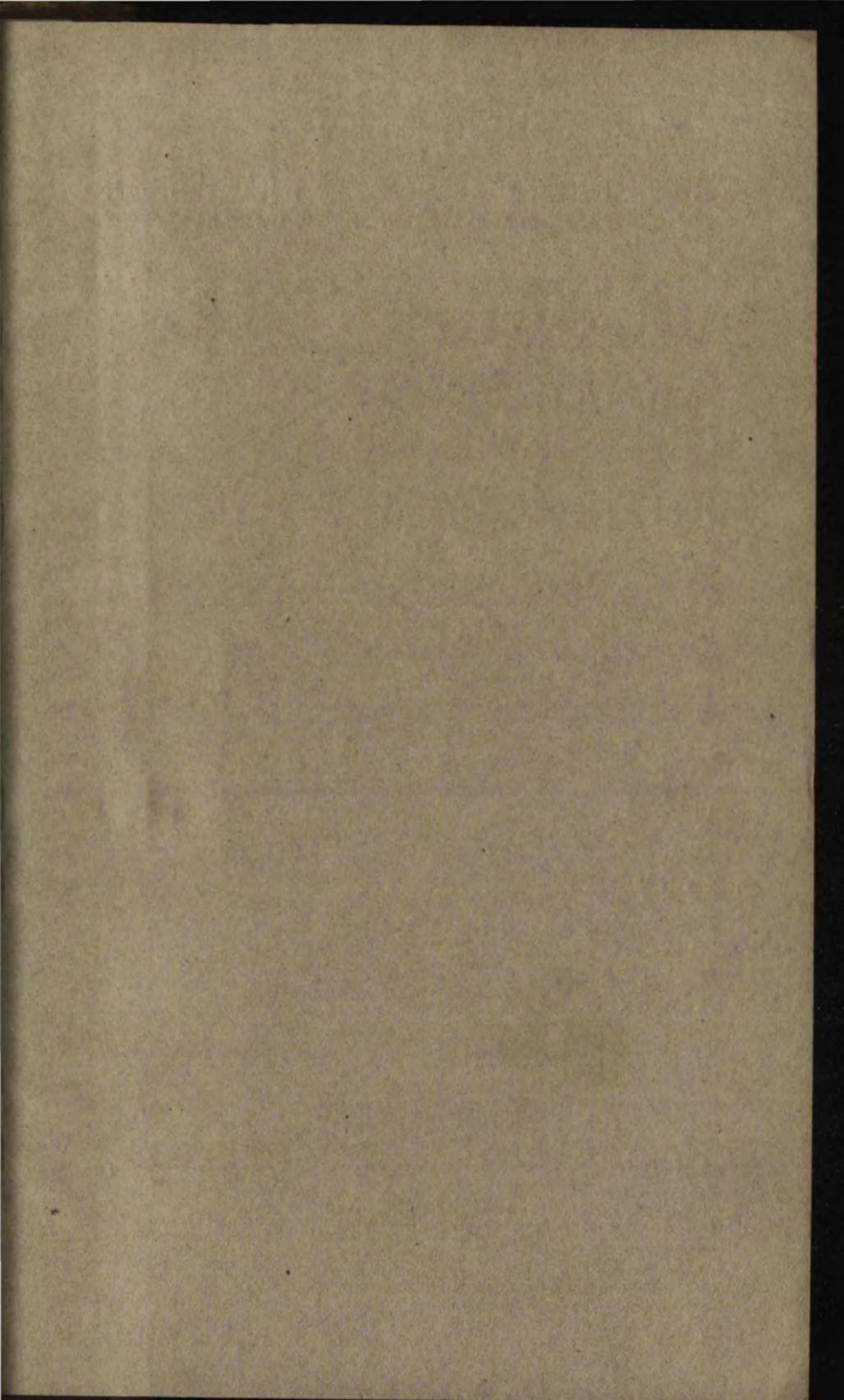
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OPENING
OF THE
NEW CHRISTIAN TEMPERANCE CHURCH,
Paragon-Street, Portas' Gardens,
HULL.

The above Building will be dedicated to the Service of **ALMIGHTY GOD,**
ON LORD'S DAY, OCTOBER 22nd, 1843,
WHEN THE FOLLOWING SERVICES WILL BE HELD;

AT SEVEN O'CLOCK,
A PUBLIC PRAYER MEETING
Will be held in the Church, to which the Friends of Temperance of all Denominations,
are affectionately invited.

AT HALF-PAST TEN O'CLOCK,
THE REV. JABEZ BURNS,
Minister of Aeon Chapel, London; Editor of the Temperance Journal; and Author of
several Popular Works, will deliver the

DEDICATORY SERMON.

AT TWO O'CLOCK,
A LOVEFEAST WILL BE HELD,
To which the Members of all the Churches of Christ, in the Town, who feel interested
in the Temperance Cause, are invited.

AT HALF-PAST SIX,
THE REV. JABEZ BURNS
WILL PREACH.
ALSO, ON THE FOLLOWING EVENING, MONDAY, OCTOBER 23rd,

At Seven o'Clock.
On Wednesday Evening,
A PUBLIC RELIGIOUS SERVICE
Will be held in the HALL; at which the Rev. J. BURNS will be present.

On Lord's Day, October 29th,
THREE SERMONS
WILL ALSO BE PREACHED;

In the Morning at half-past Ten, and in the Evening at Six, by
THE REV. G. F. RYAN, D.D.;
And in the Afternoon at half-past Two, a STRANGER is expected.
ON MONDAY, OCTOBER 20,

A CHURCH AND CONGREGATIONAL TEA PARTY
Will be held; Tea to be on the Tables at Six o'Clock. Several POPULAR Religious
Friends of Temperance, both LAY and MINISTERIAL, are expected to be present at the
PUBLIC MEETING, to be held after Tea. The Chair to be taken at half-past Seven
o'Clock, by **DR. BENNETT.**

Tickets for the Tea Meeting may be had in the Committee Room of the Hall, before
and after each Service held in the Hall, prior to the opening of the Church. Further
particulars will be given shortly through the medium of placards.

Attendance will be in the Vestry of the Church, on Monday, the 23rd, and
three following days, to Let the Seats. Hours of attendance from Ten to One in the
Morning,—Two to Four in the Afternoon, and from Six to Seven in the Evening.

THE CHRISTIAN TEMPERANCE

AND

PORT OF

Hull Mariners' Magazine,

FOR THE

PROMOTION OF EVANGELICAL RELIGION,

AND THE

PRINCIPLES OF TRUE TEMPERANCE.

No. 10.

OCTOBER, 1843.

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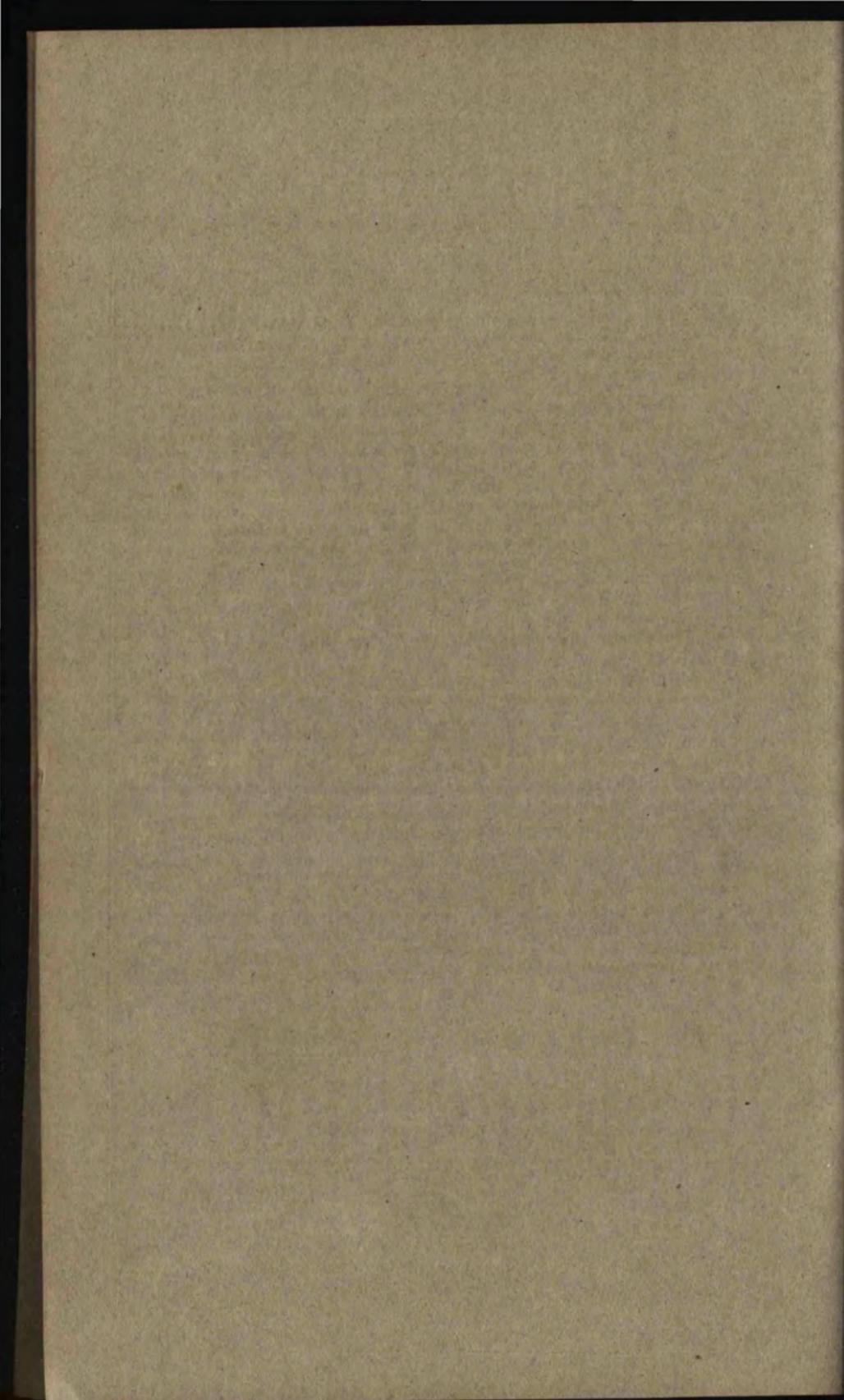
PRICE TWOPENCE.

EDITED BY T. J. MESSER,
Minister of the Christian Temperance Church, Hull.

HULL:

PRINTED FOR THE COMMITTEE OF THE HULL CHRISTIAN TEMPERANCE SOCIETY, BY JABEZ EDEN, MARKET-PLACE.

SOLD BY MR. MURGATROYD, GROCER, WATERWORKS-STREET, HULL; MR. J. S. RADFORD, POSTERN-GATE; MR. F. PURDON, GROCER, JENNING'S-STREET, GROVES; MR. E. ALCOCK, TEMPERANCE HOTEL, SEWER-LANE; THE EDITOR, No. 2, GREAT THORNTON-STREET; AND ALL BOOKSELLERS.



To our Correspondents and Readers generally.

Communications have been received from Theta, Philalethes, E. Morris, B., T. S. Smith, the Rev. Jabez Burns, and W. Docton.

Theta.—We are sorry you have not got the Magazines since July; all we can say is, the parcel has been regularly forwarded to Captain A., Glasgow. We are greatly obliged by the articles furnished by our respected friend.

Philalethes.—Write again and again, your articles are always welcome.

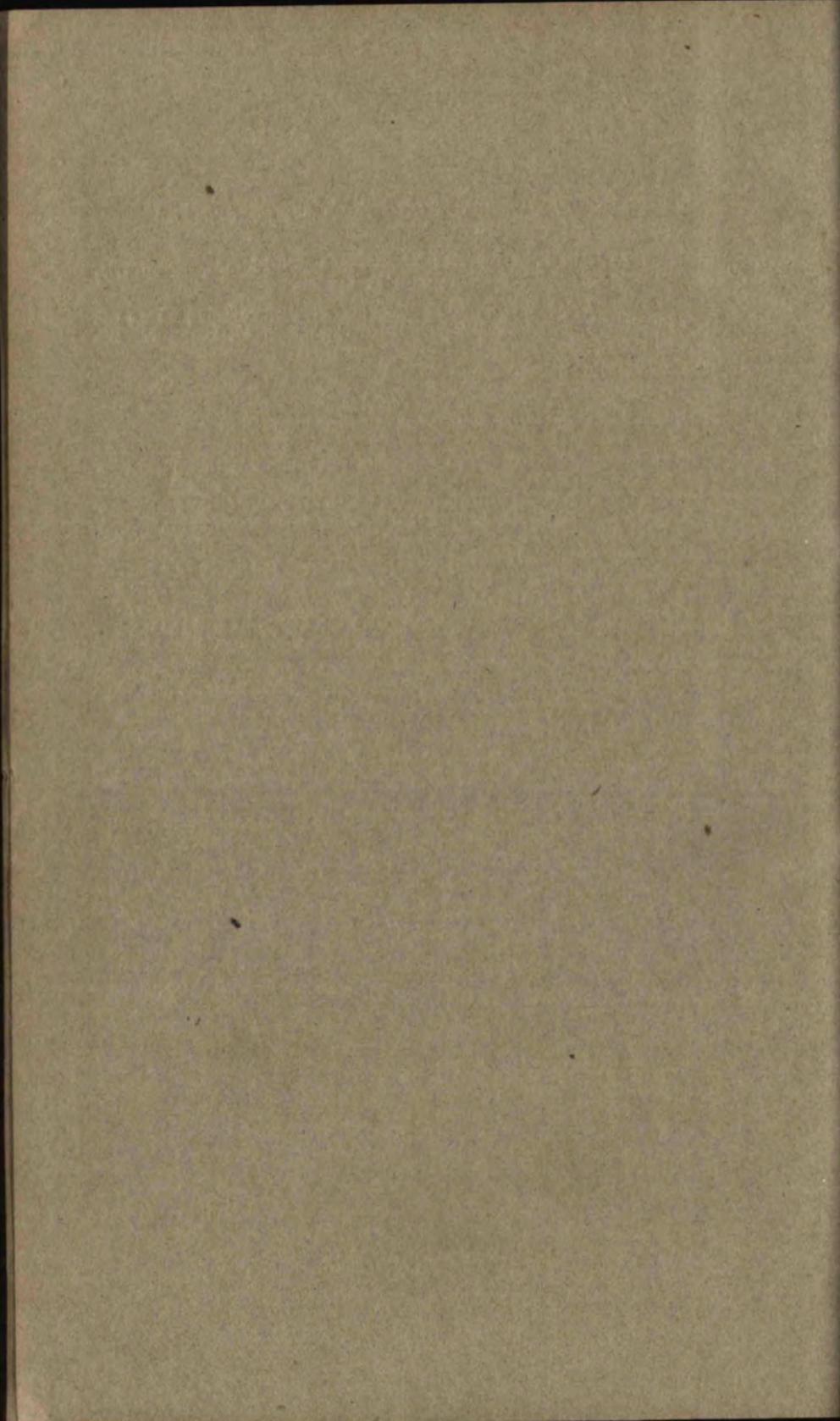
B.—We have heard that a report is circulated in the town, that our new Church is not sufficiently strong to bear a crowded congregation. We assure our friend that the report is wholly *without foundation*. The four *massive beams* which support the Church, and span the Hall, are trussed with iron, in so peculiar a manner, as to have their strength increased by *pressure*. Our Architect, in order to banish all fear, prepared three pillars, which are placed in the Hall every Saturday, beneath the principal beams, so that we should not feel afraid to preach in the Church, had the floor ten times the weight of the most crowded auditory placed on it, that could possibly be got within the walls. We hope this report has not been circulated by some *Christian* enemy to teetotalism. At any rate the building has now been *tried*, and therefore all fear respecting its safety, may be banished. If our friend now dare venture within the house, he will see one of the neatest temples ever set apart in this town for the worship of God.

T. Smith.—The Pamphlet sent, will be noticed as early as possible, in our Review department. We are greatly delighted with the spirit of its Author, and wish our friend may live to see Teetotalism triumph over all its opponents.

A Friend. The members of the Church and Congregation, have put their *veto* upon the establishment of a *Day School*; they think we have already too *much labour*, without undertaking the onerous and wasting toil of teaching. We hope soon to commence a *Sabbath School* in the Hall.

Rev. J. Burns.—We are obliged by your kind expressions of good will towards us. We hope the wish of our beloved brother will soon be realized.

W. Docton.—We are much obliged by the kind promise of the St. Ives Wesleyan Teetotal Methodists, to send a donation in aid of our Church Fund. We are also glad to hear of the prosperity of the good cause, amongst them. May they soon become a thousand-fold more than they now are. We shall feel a pleasure in visiting their newly established churches, at the earliest opportunity. We shall not forget the St. Ives brethren, where it is of most importance, our friends should be remembered. Grace, mercy, and peace, be with them, from God our Father, and the Lord Jesus Christ.



THE CHRISTIAN TEMPERANCE

AND

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Hull Mariners' Magazine,

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PRINCIPLES OF TRUE TEMPERANCE.

No. 11.

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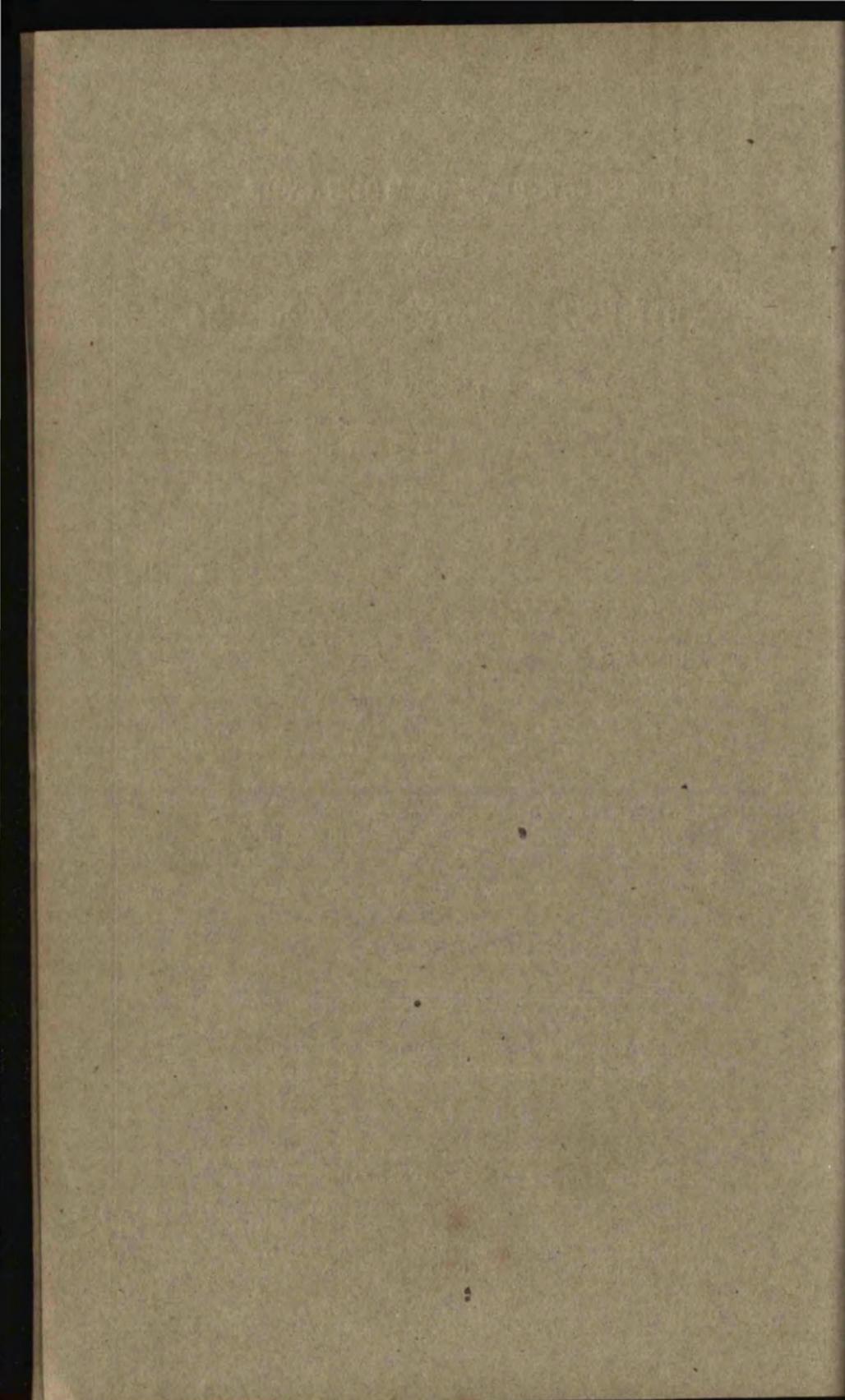
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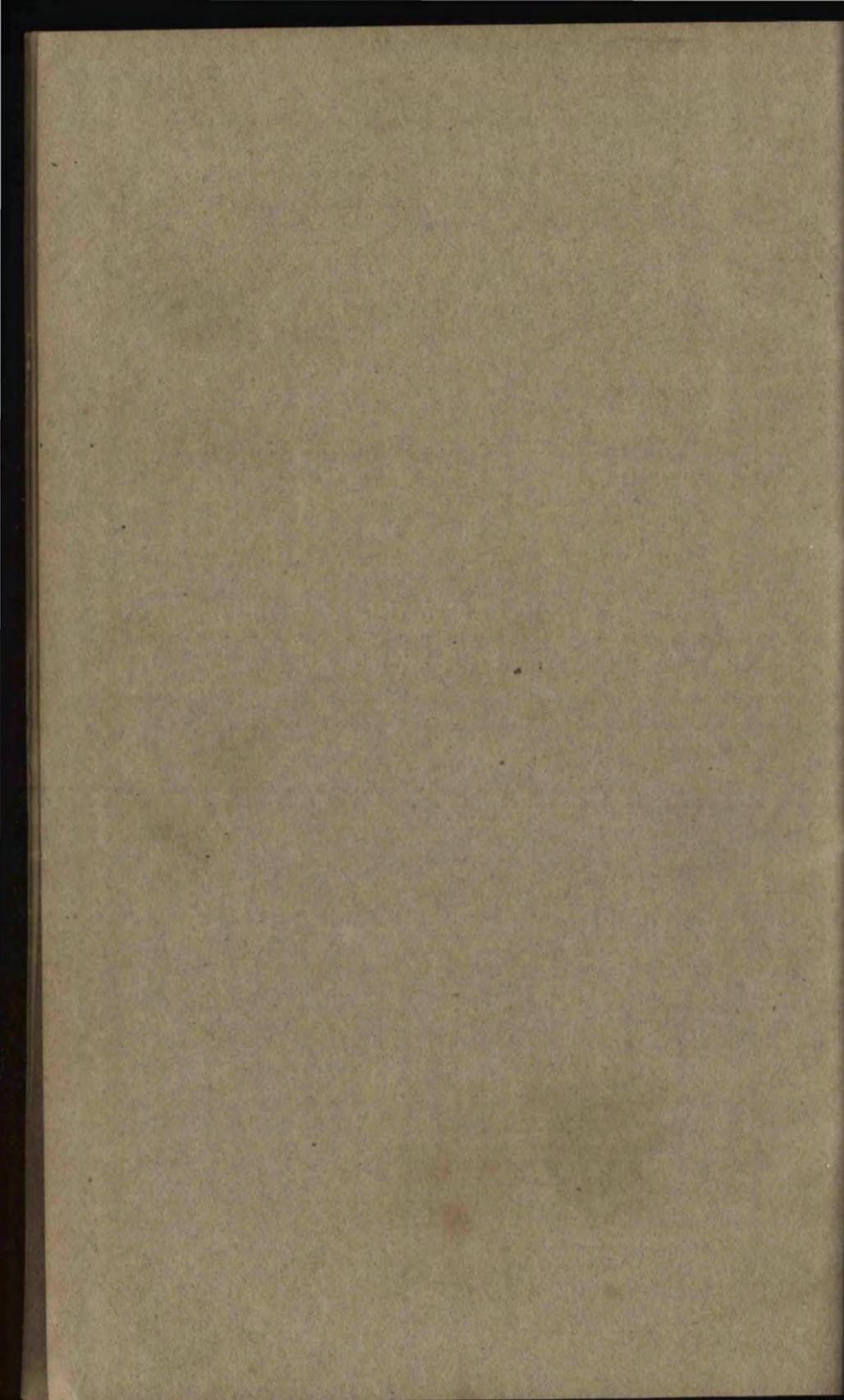
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To our Correspondents and Readers generally.

☞ Replies to Correspondents in our next Number.



THE CHRISTIAN TEMPERANCE

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PORT OF

Hull Mariners' Magazine,

FOR THE

PROMOTION OF EVANGELICAL RELIGION,

AND THE

PRINCIPLES OF TRUE TEMPERANCE.

No. 12.

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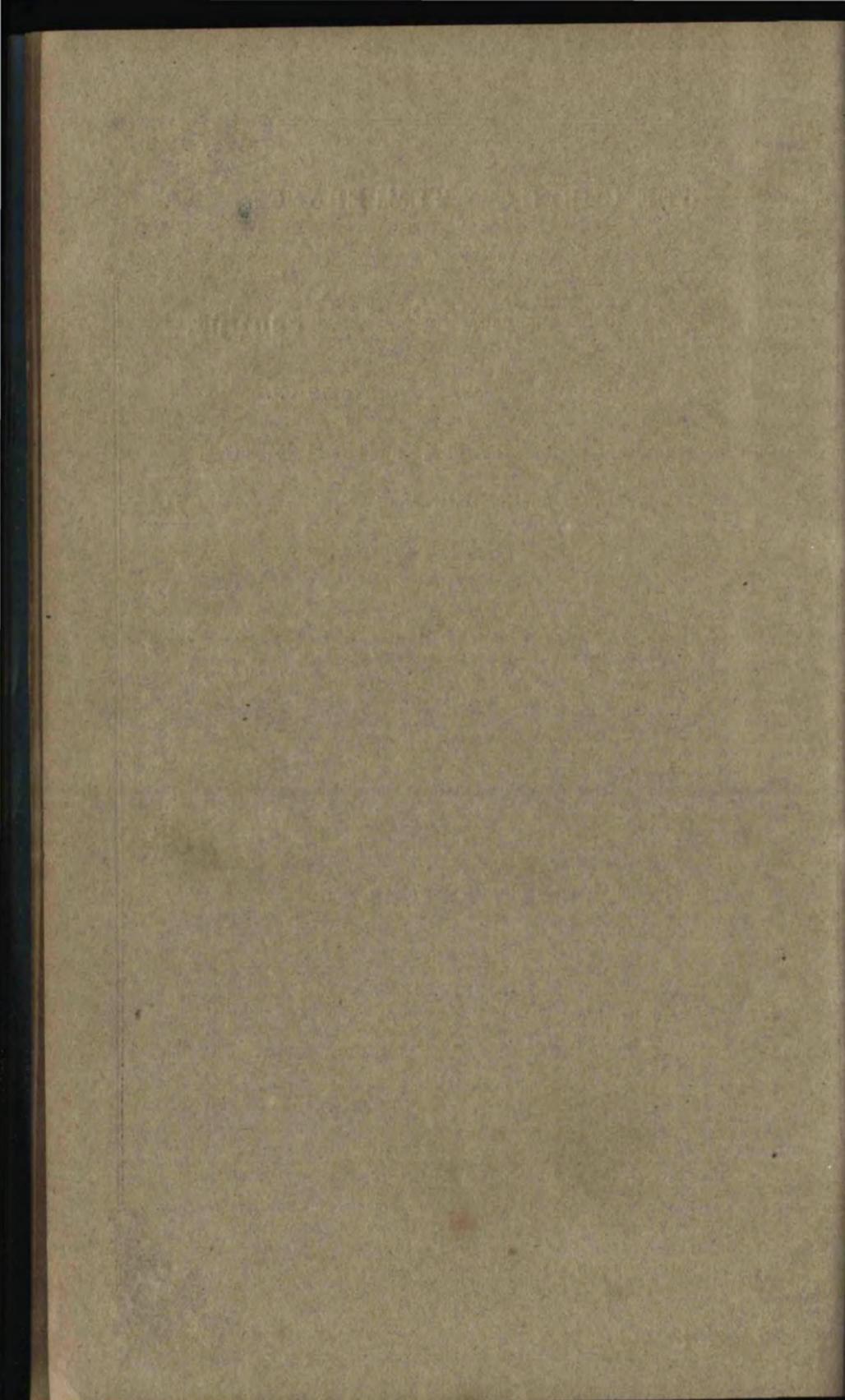
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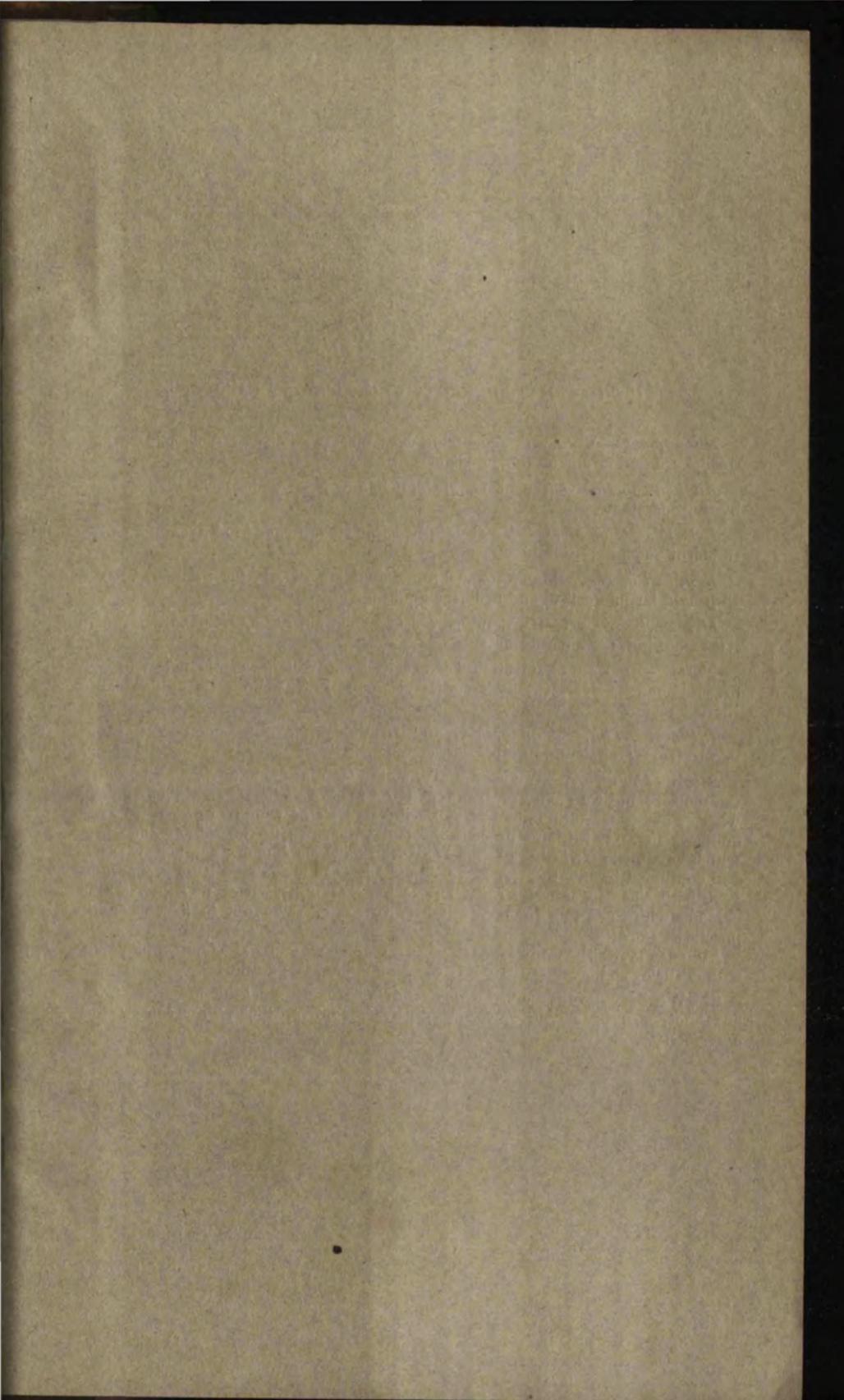
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To our Correspondents and Readers generally.

Anonymous.—Your very acceptable Christmas present was received. Many thanks are due to our unknown friend.

An Episcopalian.—Accept our grateful acknowledgements for £5. forwarded by the Secretary.

J. Bright, Esq. M.P.—We gratefully acknowledge your kind donation of £5. in aid of our building fund.

W. Morley, Esq.—Many thanks for a donation of £1. for the same object. Repeated favours call for no ordinary emotions of gratitude.

Mr. Atkinson, sen.—Is thanked for his donation of a sovereign, and Mr. Atkinson, jun. for his offering.

Theta.—Your communication was received and will enrich the pages of our first number for 1844, should we carry on our work. Thanks for past valuable literary favours.

J. Stubbin, Esq.—The Report of the Birmingham Temperance Society came safe to hand, and shall be noticed as early as possible.

Several Enquirers.—We cannot say, as the Committee have not yet taken up the matter; but we see no probability of the Magazine being continued, unless we can get a larger number of subscribers, each of whom *must* pay for *six* numbers in *ADVANCE*, to prevent those irregularities in the sale of our work which have made it a *losing* affair. If all who took the January number for 1843, had continued to take the work, we should have had a comparatively prosperous year with the Magazine. As it is, we had better presented to some of the persons who took the January number, twice its value not to have become purchasers at *all*.

All persons who owe for Magazines, are requested to forward their money due without delay. The printing of the Magazine must be *paid* for.

S.—We have never received a *single farthing* for Editing the Magazine; we have not *even* been able to secure a perfect copy of this year's volume for *ourselves*.

THE HULL QUARTERLY

Christian Temperance Magazine.



No. 1.

THE ACCREDITED ORGAN OF THE HULL CHRISTIAN TEMPERANCE SOCIETY, AND THE HULL CHRISTIAN TEMPERANCE BAPTIST CHURCH.

PRICE SIXPENCE.

EDITED BY THE REV. T. J. MESSER,
Minister of Paragon-Street Chapel, Hull.

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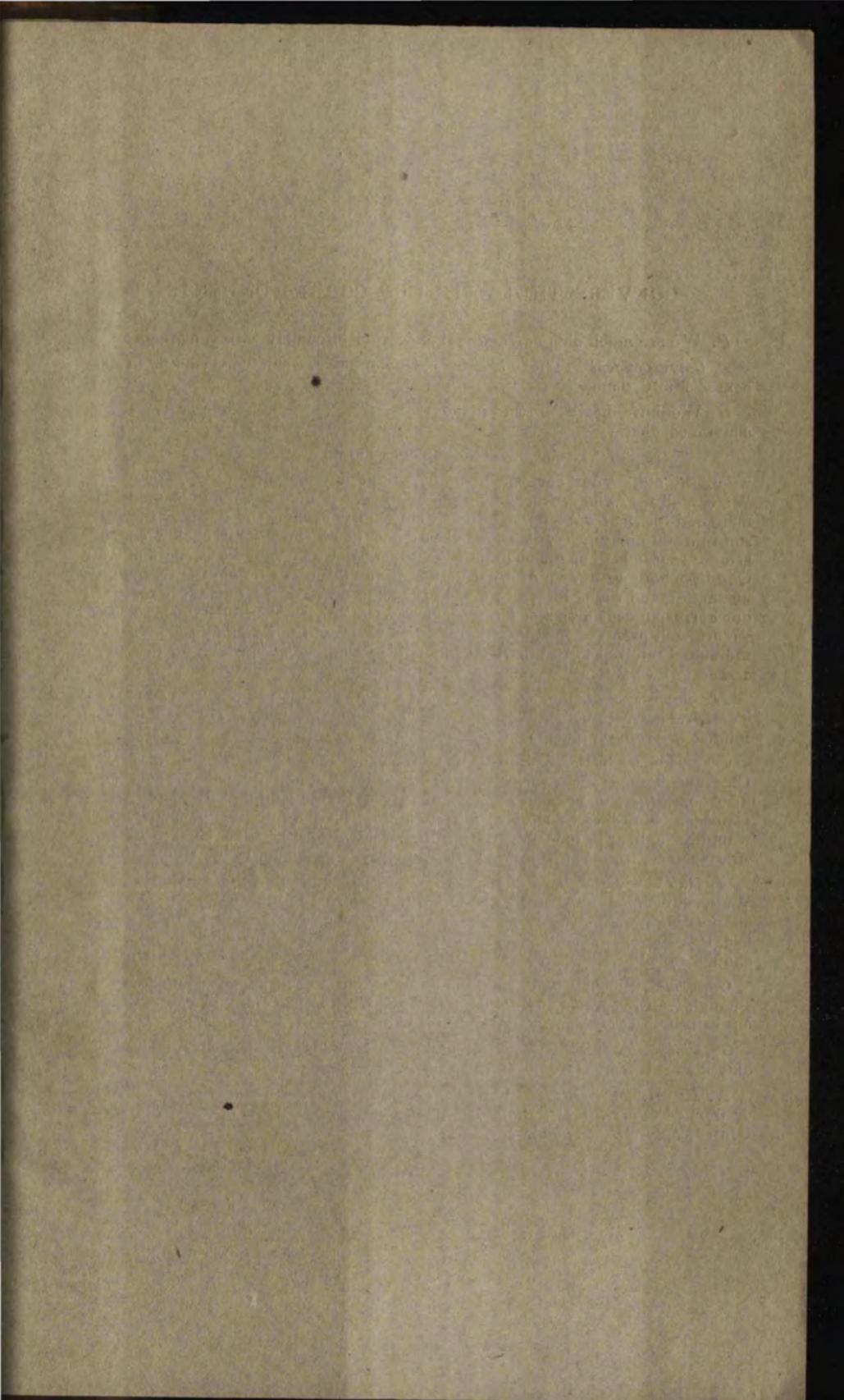
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SOLD BY MR. E. ALCOCK, SEWER-LANE; AND AT THE VESTRIES OF THE CHRISTIAN TEMPERANCE HALL AND CHAPEL, PARAGON-STREET.

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CONVERSATION WITH OUR CORRESPONDENTS.

P. We are much obliged, and will endeavour to comply with your request.

A Correspondent.—The work by J. Dunlop, Esq. shall be reviewed in our next. Many thanks.

R. We have heard of the conduct of * * * * * and were we not convinced, that—

“To shoot at crows is powder thrown away,”

we might oblige our correspondent by castigating the individual in question. We can afford to be censured by such unprincipled men; it is an honour to be maligned for the *truth's sake*. Should any injury be done the cause by the person in question, our correspondent may rely upon it we shall buckle on the armour, and meet our opponent in the most *public* manner, in the strength of that God by whom we have on former occasions run through a *troop* of such antagonists. Should we be forced to defend the good cause in the way above noticed, our correspondent may rest himself contented about the issue of the conflict, as we are well prepared for the struggle. In the mean time we may add, that the individual referred to had no *just* ground for leaving a cause which he has professed to love ardently, (again and again,) both in private and public!!

D. Our Society is not *sectarian*,—we are always glad to receive as speakers Temperance men belonging to any and every *religious* body. None but known infidels are refused a place on our platform.

P. speaks as if the Editor of this Magazine was sole director of the Hull Christian Temperance Society. We beg to state, that the Society is *governed* by a *Committee*, and no more power is given to the Editor than to *any other member*. Nor does he *wish* to possess more. Had he desired popularity, he would have kept in the ranks of the moderate drinkers. The change of the Anniversary, from Whitsuntide to Good Friday, was the act of the Committee.

A. P. T. We are glad to hear of the success of the Hull Temperance Society. We wish every Society of the same kind in the town, and throughout the world, all possible prosperity. We wish at the same time, every Church in the town had its congregational Temperance Society. There is room enough and work enough for all.

Omicron. We shall be ready at any time to meet the opponent mentioned. Though we love peace, and would sacrifice a great deal to enjoy it, still we cannot refuse to wear the armour when the good cause is covertly attacked.

G. We greatly pity the person mentioned. If he has a conscience, he will be only his own tormentor. The living God is our refuge.

N. B. All letters for the EDITOR, must, in future, be thus directed:—The Editor of the Hull Christian Temperance Magazine, care of Mr. THOMAS RICHARDSON, Waterworks-Street, HULL.

THE HULL QUARTERLY

Christian Temperance Magazine.



No. 2.

THE ACCREDITED ORGAN OF THE HULL CHRISTIAN TEMPERANCE SOCIETY, AND THE HULL CHRISTIAN TEMPERANCE BAPTIST CHURCH.

PRICE SIXPENCE.

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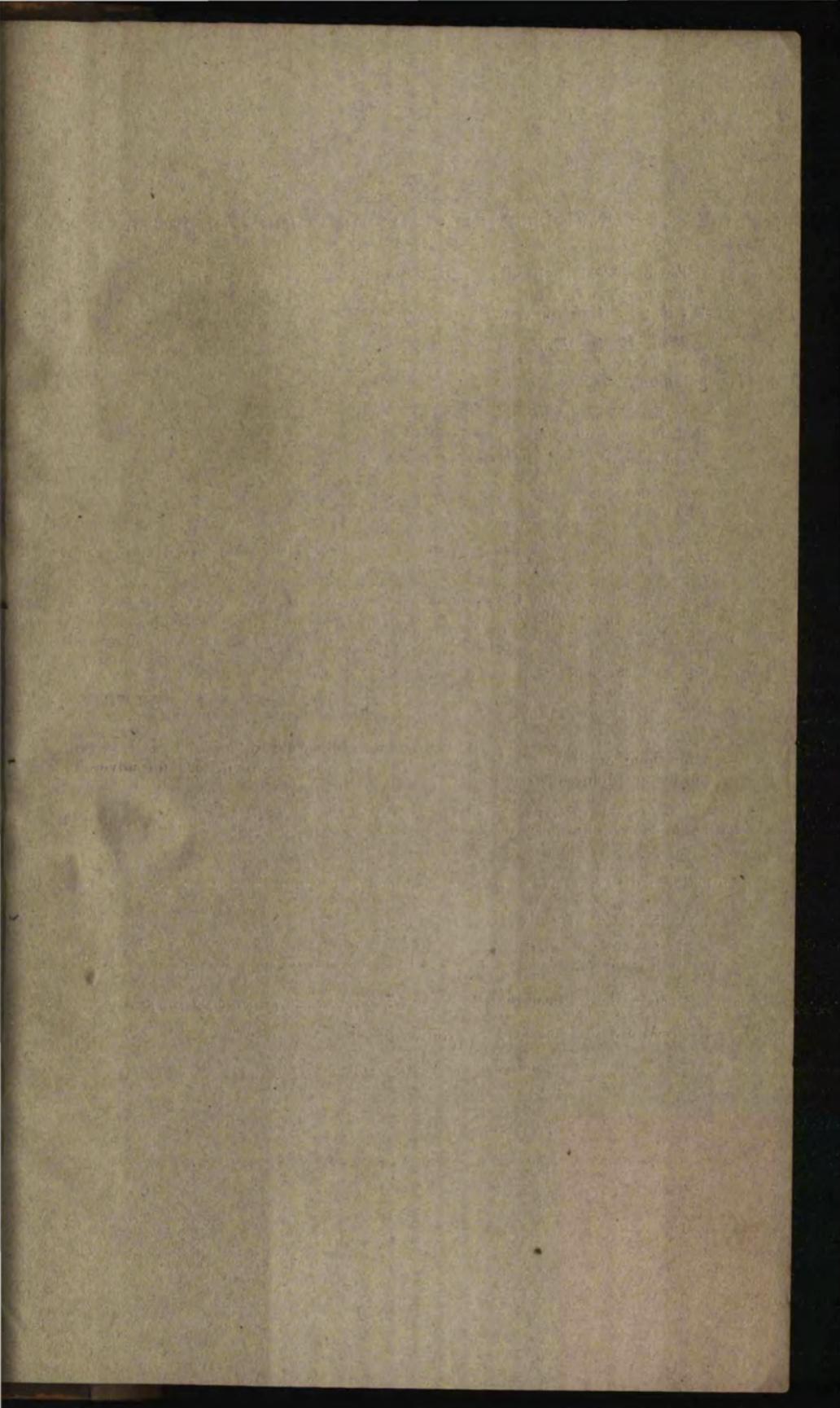
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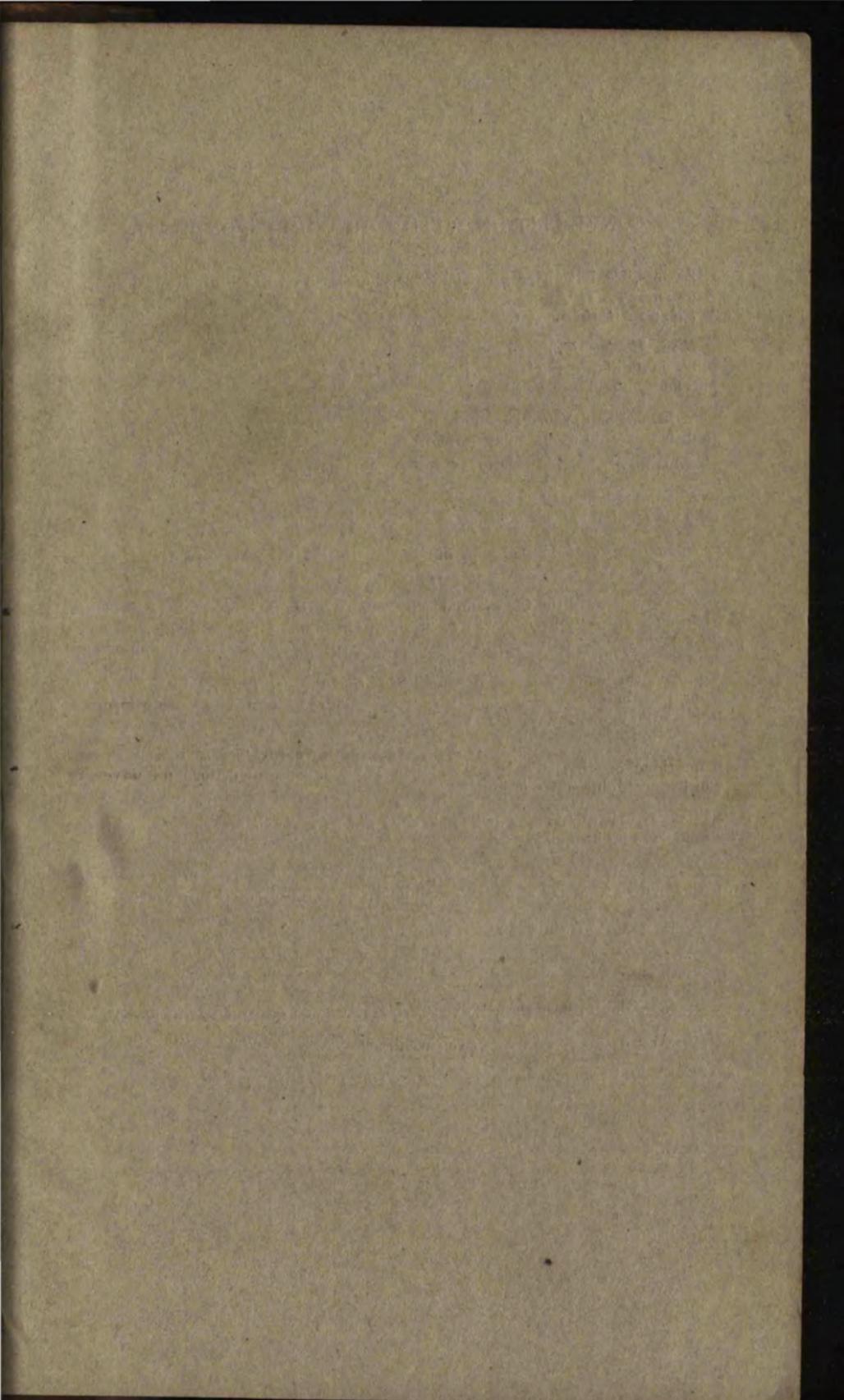
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CONVERSATION WITH OUR CORRESPONDENTS.

Letters, &c. have been received from Wm. Morley, Esq.; F. Hopwood, Esq.; Anonymous; J. Andrew, jun.; T. Redshaw; T. Padinan; I. H. Taylor; W. R.; S. Rathbone; J. Stubbin, Esq.; P. Mearns; Rev. T. Henderson; &c.

Wm. Morley, Esq.—Many thanks for your liberal donation; the excellent hints contained in the letter which accompanied it, shall be attended to as far as possible.

S. Rathbone.—Your excellent piece came too late for this Magazine, but it shall be inserted in our next number.

Anonymous.—Not worthy of any further notice.

A Seatholder.—Many thanks for your acceptable present. May you feed upon that food which is “*meat indeed.*”

Another Seatholder.—Accept our hearty thanks for your very useful present. “The Lord is not unfaithful to forget,” &c.

F.—We believe the Gentlemen who originated the intended Quarterly Union Meetings, are only influenced by a desire to promote a fraternal feeling amongst all classes of Teetotalers. We would suggest that each Society choose one or more persons to form a general Committee, to select the Chairman, appoint speakers, &c., &c., this will secure most effectually the object aimed at, and prevent any thing like dissatisfaction. If one Society manages the business, we venture to predict the entire failure of the plan.

T.—We have been so accustomed to trials that we hardly look for a day's freedom from them on this side of the grave. There is a brother born for adversity, and his faithfulness is our support.

Veritas.—If the friends of Temperance did as they ought, your complainings would soon be hushed.

Philoveritas.—We hope to be able to give a lengthy account of the Conference of the British Association for the Promotion of Temperance in our next number.

T. R.—(D.V.), your request shall be complied with.

F. H.—We cannot say at present whether the parties referred to will comply with your request; we will, however, lay the matter before them.

T. R.—Glad to hear that the matter referred to terminated so gloriously.

H.—We will if spared do as you wish.

P.—Your arrangements in reference to our visit is *perfectly satisfactory.*

