

# SPIRIT OF THE XIX. CENTURY.

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## THE DISRUPTION OF THE KIRK OF SCOTLAND.—ITS CAUSES AND CONSEQUENCES.

WE presume every reader of this periodical is aware that at the late meeting of the General Assembly of the Established Church of Scotland, that body was rent by an open schism. The two parties called respectively *Orthodox* and *Moderate*, into which that venerable church has been divided for above a century, have at length come to a final and violent rupture. We have examined with care and minuteness the sources of information within our reach, touching the progress and termination of this protracted and important controversy; and have endeavoured with calmness and candour, to make up our opinion on the subject. And what we now propose, is to make a few intimations of the impression which we have derived from the whole case, and to give a condensed statement of it which may be of use to such as have not the means of a thorough examination of it. That the event to which the controversy has been brought, is one of immense importance in itself, and extremely likely to be fruitful in results still more impressive, few will doubt, who derive any wisdom from the lessons of the past, or have any faith in the uniform operation of moral causes or the enduring force of national characteristics.

It is the ordination of heaven that the wheat and the tares should grow together, as long as the world shall be the field of evangelical effort: that good fish and bad should be drawn together to the shore as long as the gospel net is cast into the turbid waters, and the servants of the Lord continue fishers of men. That churches allied to the state, corrupted by its patronage, and enslaved by its carnal policy, should be liable, in an aggravated form, to evils of this description, would seem to be amongst the plainest conclusions of sober reason: and that they have been, is one of the clearest facts established by history. Whatever may be the advantages, real or supposed, which national establishments of religion enjoy, nothing can be more obvious than that the very principle of their existence, and the whole scope of their operation must increase the difficulty of a strict and wholesome discipline. The notion that the state should grant money, and not examine into the manner of its being expended, is inconsistent with the first principles of civil polity—much more of free government: but if, by the very fact of its endowment, the church becomes subjected to the oversight of the state, then one or the other of them must determine the limits of this oversight; and the force

AN ADDRESS DELIVERED BEFORE THE TEMPERANCE SOCIETY IN THE WOODFORD CHURCH, ON THE 13TH NOVEMBER, 1831, AND PUBLISHED AT THE REQUEST OF THE SOCIETY. BY ROBERT J. BRECKINRIDGE, A. M.\*

It is a singular peculiarity, attending all the great discoveries, and all the large and imposing operations of human kind, that they have, without exception, sprung from very small beginnings, and have frequently been so insignificant in their inception as to be considered altogether accidental. We may add another circumstance which seems peculiar to our own age, and is full of consolation. Every enterprize, having in view the good of mankind, fastens itself so immediately and so powerfully on society, that its effects reach beyond the utmost hopes of its most ardent friends, and almost startle by their magnitude, those who first projected it. I presume it could not have entered into the conjectures of those who formed the first Temperance Association, on the principle of *entire abstinence*, that they were setting on foot a project, which was destined in its full accomplishment, to influence the habits of not less than one fourth of the whole human race, and to change the direction of a third part of the labor and capital of the world.

It is only within a few years, that the statistics of intemperance have begun to be seriously attended to; and it is only for three or four years past, that particular information on this subject has been extensively disseminated in our country. As knowledge has increased, astonishment has increased also; until the body of facts in possession of the public, gives an appalling and nearly incredible view of the extent of the evils of intemperance.

As early as the year 1805 duties to the amount of \$3,026,696, were paid into the United States Treasury, on 2,604,611 gals. wine, and 7,641,207 gals. ardent spirits, imported in a single year. That amount of spirits and wine were worth nominally 600 tons weight of silver dollars. Besides the amount imported, we had then, according to the most accurate estimates, 30,000 registered distilleries engaged in making spirits.

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\*Woodford Church is in the County of Woodford, one of the central counties of Kentucky; and this Address was delivered there, before its author was licensed to preach the gospel. It was published, at the time, in the western newspapers, and also in pamphlet form; of which several considerable editions were issued in the early stages of the temperance reform. From one of these published by that devoted man, now at rest, "T. T. Skillman, printer, *Western Luminary Office, Lexington, Ky. 1832*"—we now re-print it. If the Address is thought to be of little value in any other light, it may be considered not entirely destitute of interest, as affording a means of observing the progress of opinion on a very important and exciting subject; for it embodied the sentiments of the *stricter sort* of early temperance people, before the rise of teetotalism and the wine controversy; and throws some light on the mode of dealing with the whole subject in its first stages. We will add that many subsequent years of reflection and observation, show us nothing to condemn in the sentiments of this Address, and only more and more convince us of the folly and mischief of all the disputes which have arisen amongst the friends of temperance, and the sinfulness of that reckless and turbulent fanaticism which has produced them all, by its advocacy of false principles, its use of offensive measures, and its foul abuse of good men.

In the City of New York, in the year 1808, there were found to be 1700 licensed taverns and tippling houses. And in a population of about 70,000, one-seventh part maintained themselves by selling ardent spirits to the remainder.

In the year 1810, according to the returns of the Marshals of the United States, 25,500,000 gals. of spirits were distilled in the United States, of which only 134,000 gals. were exported. The same year 8,000,000 gals. of rum and other distilled spirits were imported; which gave us nearly 33,500,000 gals. for home consumption, during a single year. Our population was then 7,289,314, which was at the rate of 4½ gals. a year to every man, woman, and child in the nation. The mere hogsheads to hold it must have cost \$600,000: it would require 125,000 wagons to haul it all at once; and they would reach, in a compact line, over 1200 miles; the spirit itself would have filled a canal 21 miles long, 10 feet wide, and 4 feet deep.

In the year 1815 there were 35,000 distilleries in the United States.

There are now produced in this country more than 50,000,000 gals. spirits a year, to which add the amount imported, and it is found that not less than 60,000,000 gals. are annually used by our people. This is nearly 5 gals. to every person in the nation; and is about 38 gals. to every legal voter. It is retailed for at least \$22,000,000. 10,000,000 gals. molasses and 9,000,000 bushels of rye, besides other grain, and exclusive of cider, are stilled up one year with another. The rye alone would keep 100,000 horses fat a whole year; and the whole food for man yearly expended in this way in the United States, would sustain about 2,000,000 of people a year in comfort.

There are in the United States 40,000 distillers and 100,000 venders of spirits.

This vast army of men, and this enormous amount of money must have a corresponding effect on the state of the country. Accordingly we find, from the most minute inquiries, directed with the utmost candour, in various parts of the United States, that the results are absolutely horrible.

One out of every 100 persons is found to be a common drunkard, and the rate of occasional drunkards is far larger; and that among the best portions of our country. One out of every 25 persons, who arrive at 30 years of age, is found to be intemperate. There must be, therefore, 130,000 common sots, and 370,000 occasional drunkards among us; which is nearly one-twenty-fifth part of the population of the republic, and amounts together to 500,000 drunkards. This is an army large enough to decide the fate of the earth: and if they were real soldiers, might maintain the glory of our banner, against the world in arms. If they were all ministers of the cross, they would be enough to supply 600,000,000 of heathen with missionaries, at the rate of 1 to every 1200 souls.

Each one of these 500,000 drunkards, has, no doubt, upon an average, four or five near relations who feel a deep interest in his fate, and who are personally affected by his ruin. These added to the drunkards themselves, make a mass of 2½ or 3,000,000 of souls—that is, one-fourth or one-fifth of our whole population. Now no one is so cut off from society but that there are 5 or 6 persons so intimately connected with him, by some tie or other, that whatever affects

any of them, will also affect him. But every 5th or 6th person has been shown to be a drunkard or a member of a drunkard's family; wherefore, it follows that scarcely one human being amongst us, is totally exempt from the inroads of this monster, whose name is Legion. And herewith corresponds the personal experience of us all; for it may be asserted, with great certainty, that there is hardly an individual in the community, whose peace has not been marred by it; and that there is hardly a single family that has not experienced shame and sorrow by the ill conduct of some relative, connexion, or friend, growing out of the intemperate use of ardent spirits.

Every rank and condition of men, both sexes, and all ages, furnish victims to swell the ranks of this vast company of drunkards. With a hand as unrelenting and as impartial as that of death, the spirit of intemperance strikes at the door of the hovel and the palace. While he takes, in his yearly visitation, 30,000 of our people to the bar of God, he lays his heavy and fated hand on 30,000 more, by way of admonition, to be ready against his sure return; and the leprous spot on the forehead of the doomed Israelite, was not a more visible nor a surer mark of ruin.

We see the extent—now let us examine some of the fruits of intemperance. Here again the mass of facts in our hands, reveals a desolation so dreadful, that this demon might say, with far greater truth than the relentless Goth, no verdure returns to the spot over which my foot-steps have passed.

The nation loses 30,000 citizens every year by drunkenness; and at the present rate there are 2,000,000 adult persons in the United States, who will die miserably in the same way.

Two-thirds of all the pauperism in the union, which costs us \$10,000,000 a year, is produced by intemperance.

Out of 1000 prosecutions for crime, in one of our large cities, 800 were produced from drunkenness. Of 1061 criminal prosecutions in North Carolina, more than 800 proceeded from intemperance. Of 895 complaints in the police court of Boston, in one year, 400 were against common drunkards.

Two-thirds of all the inmates in our penitentiaries and alms houses, being more than 150,000 persons, were, according to their own showing, brought there in consequence of drunkenness. Of 125,000 prisoners, 93,750 confessed drunkenness.

The prison discipline society ascertained that there were 50,000 cases of imprisonment for debt, yearly produced by drunkenness.

Public cases produced to the laws to be punished, or to charity to be relieved—of debt, suffering, and crime, from drunkenness, over 250,000 a year.

The committee for superintendence of the poor, for the city of New York, for the year 1817, say that two-thirds of the poor of the city became so by drunkenness; and that the poor spent for whiskey, during a year, what would amply provide for their wants during an inclement winter. They assert, moreover, that the immoderate use of ardent spirits was the cause of seven-tenths of the poverty existing in that city. A similar inquiry in Maine shewed that seven-eighths of the poverty resulted from drunkenness. A report on the public charities of the city of Charleston, made in 1820, shows that

three-fourths of the inmates of their Marine Hospital, two-thirds of all persons assisted by the Benevolent Society, and three-fourths of the orphans in the City Asylum, had been reduced to dependence on public charity for a miserable subsistence, in consequence of drunkenness.

One-third of all the cases of madness which have existed in the hospitals of New York and Philadelphia, have resulted from drunkenness. And this is no doubt a fair rate by which to class all such cases. Every third maniac, therefore, has destroyed his reason by alcohol.

Drunkenness costs the people of the United States an almost incredible sum of money. If we omit entirely such items as cannot be readily valued—such as the lost labor of 90,000 criminals, in consequence of their depravity—the destruction of from 30 to 50,000 persons annually—the shame and loss sustained by 2,000,000 of persons, the relations of drunkards—the losses by the negligence, and so on, of drunken servants, agents, and others: and it appears that there would remain an annual tax upon the country of considerably more than \$100,000,000. All such calculations only pretend to approximate the truth. But suppose they only do so to a reasonable degree, and here we have an annual amount wasted for spirits, four times as large as the revenue of the Federal Government. This sum is large enough to build 12 such canals as the Erie and Hudson Canal every year. It is sixty times as much as the aggregate income of all the principal religious and charitable societies in Europe and America. It would supply every family in the world with the Bible; or it would support a missionary among every 2000 persons on the globe.

But let us look somewhat more particularly at the nature of this whiskey tax. They who have looked most narrowly into the doctrines of political science, though they differ about many things, agree in this—that labor is the ultimate source of all national wealth. Now, whether we do or do not assent to the truth of the proposition, that the whole products of human labor might be divided into three equal parts, one of which is to be appropriated to the procurement of food—another to raiment, and the third to drink, throwing under each class those various and almost nameless expenditures, which would most conveniently be referred to it, is not strictly material to the present purpose. And, as I would avoid extravagance on the one hand, and too great refinement on the other, I leave the suggestion to your own reflections. But it is very certain that in an estimate of national wealth, which is the same thing as an estimate of productive national labor, we must deduct the time thrown away in drunkenness—we must make allowance for the diminished capabilities of drunkards—we must estimate the amount withdrawn from the aggregate wealth, to be bestowed in charity on those reduced to poverty and suffering by their drunken kindred—we must subtract the labor of all those who live wholly or in part by vending spirits—of all those who distil, transport, or re-sell them—of all those who produce the articles of which they are made. Now if we should even leave out of the estimate all the spirits consumed by persons who are considered temperate, and estimating only that which is used to make man a beast, should follow it through its various stages, until it has finished

the diabolical work, we can see plainly that a great amount of the labor of all countries is not only utterly lost, but is really most industriously employed to make men wretched and contemptible, and then to prevent the possibility of their reformation.

I readily admit that we cannot tell what is the precise amount of this burden, in dollars and cents. And one, and not the least reason why we cannot, is because we cannot ascertain the precise amount of aid that temperate drinkers lend to drunkards in ruining their country. In addition to what has been stated, however, we can still more nearly approximate the truth, by ascertaining the cost of the administration of the criminal justice, the bankrupt laws, and the public charity of the country. It is obvious enough that the expenses of all the establishments, whether of punishment or charity, are to be borne by the productive labor of the country; which having permitted itself to be enormously taxed that men might be assisted in becoming wretched and criminal, is thus still farther taxed, that it may avoid the natural and inevitable results, which it had bought and paid for. The amount of this secondary taxation is variously estimated at from one-sixth to as much as one-third of the ordinary expenses of government: and it is a frightful fact, susceptible of proof by the records of several of the states, that the ratio of its increase is geometrical, in the same period that the ratio of the increase of our population is arithmetical: the latter adding its own number only, while the former is multiplied by itself. Whatever statement of its amount we choose to consider correct, that sum is so much contributed by us, to shield ourselves from the consequences of our own inconsiderate conduct. And if it perfectly answered its end, it would be a very correct measure of the bonus given by society to propagate suffering, and to encourage crime. But as we cannot suppose that every such case of sorrow is ministered to, nor that every such offence against society is punished; as we know that private charity is dispensed to a large amount, and that criminal prosecutions are often abortive; to the extent of all such cases must an addition be made, that we may come near the amount that our folly, in this single particular costs us. If any man will take the trouble to make the calculation on such data, and every intelligent man is bound to do it unless it can be shown that the data are false—and will then calmly say that the advantages of drunkenness are equal to the price we pay to foster it—why then I think he would act with perfect consistency in refusing to lend his aid towards effecting any change in the existing condition of things.

No man in his senses will make such an assertion. The temperance reformation has been the theme of much ridicule: but that day is gone by, and most men now admit that it cannot do harm and may perhaps do good. Many express their earnest wishes for its advancement, who are not willing to give up the smallest gratification to further it; although experience plainly teaches us, that such indulgencies are never attended with perfect security, and that in general, the danger is in exact proportion to our willingness to surrender them. I have no authority to say to any person—sir, you will probably become a drunkard; but I have much reason to say, that while you suppose yourself to be only a disinterested observer of events, you

have really a deep interest in this affair, and are contributing, in your degree, to the destruction of public morals, and to the production of a most pernicious state of public sentiment. Nothing in relation to government is more strictly and universally true, than that the sovereignty will, in time, assimilate all things to its own likeness. This is so indisputable that philosophers have classed out governments as it were upon a map—and said, this spirit must pervade that, and this other spirit must pervade another, and so on of them all. All men assent to this: universal observation shews that it is true in so high a degree, that when the ruling principle becomes changed, the government is in fact changed also. They give to free governments the highest grade, by making public virtue indispensable to their existence. Now, in connexion with universal drunkenness, what sort of virtue, public or private, do you suppose can exist? With us, the sovereignty resides with the bulk of the people. If they be virtuous, by the authority of example and by the force of public opinion, the general condition of society must be sound and healthful. It follows, therefore, in such a society, that the extensive prevalence of any particular vice, indicates, with absolute certainty, not only the necessity for reformation, but also the danger of revolution. And that necessity and danger must exist in exact parity; for the original postulate was, that the ruling spirit of the government being gone, the government must change, and that virtue is the ruling principle in republics. Now if there is any necessity for public reformation on the subject of intemperance, there exists a danger precisely commensurate with that necessity, that if the reformation do not take place, our free institutions may be successfully assailed. How far the public corruption from intemperance, may have already progressed, it might be difficult to determine with certainty. I will advert to a single circumstance, which has struck me with great force. By the laws of all civilized countries, drunkenness is held to be no excuse for the commission of crime, but rather an aggravation, as it is adding one crime to another. If any one will take the trouble to inquire into the course of the administration of our criminal laws, he will find that in this country, no plea in extenuation of guilt is more frequently urged in argument, than drunkenness; and very few with more uniform success. The spirit of society, therefore, does not accord with the spirit of the laws; and it is manifest that one or the other must be overthrown. I beseech you to consider if any nation, of which any account has reached us, cuts a more ridiculous and mean figure on the page of history, than we should, if it could be truly related of us hereafter, that our liberties were subverted in consequence of the general prevalence of drunkenness! If our dreams of national glory are not to be realized, let their termination at least be such as will shield us from contempt. If we may not be all that the proud and lofty spirit of our country yearned after, let us at least preserve in our fall, a decent resemblance to the grandeur of our origin.

It is not difficult to ascertain the mode in which intemperance works its effects upon society, nor to discover some of the reasons of its fatal operation. It is a disease as well as a crime; and its results are produced by the combined virulence of both those agents.

The most able of the medical faculty assert that alcohol is a subtle *poison*. Broussais, perhaps the most famous of living physicians, asserts that a single portion of ardent spirits taken into the stomach, produces, though it be but temporarily, the specific effects, which confirmed and aggravated, put an end to the miserable life of the sot. The physiologist Magendie has ascertained that diluted alcohol injected into the crural vein of a dog, will pass into the circulation, and be thrown off by exhalations from the lungs. Dr. McNish mentions two cases of persons who drank very freely of red wine, in whom the perspiration assumed a complexion similar to that of the wines they usually drank; and Dr. Sewall attributes the dreadful odour peculiar to the breath of the drunkard, to the exhalation from the air cells and bronchial vessels of the lungs, of alcohol, that has been absorbed and mingled with the blood, and subjected to the action of the different organs of the body. As it contains nothing whatever that could aid in the nourishment or renovation of the system, it is rejected, with other poisonous and hurtful excretions.

Our physicians, almost with one accord, assure us that the habitual use of this poison, producing a habitual state of the system contrary to that which is natural and necessary to health, of necessity undermines the vital principle, predisposes the constitution to decay, and brings on a long and most disgusting catalogue of maladies, which, like a faithful body-guard, attend the wretched inebriate, at every step of his road to death. One of the most dreadful of the diseased actions produced by alcohol, is that burning and consuming thirst which will not be denied, and which haunts the man with an importunity as urgent as that of death: nature has been trained to false desires, and she pursues them with a purpose inexorable and irresistible. Though it be ruin to indulge, it is living death to refuse indulgence. Under the gnawings of this insatiable appetite, the remembrance of disease and anguish loses its sting—the face of infamy ceases to be hideous—the voice of despair is softened into the lowest whisper—heart and flesh fail—one after another the silver cord is loosed, the wheel at the cistern is broken—the golden bowl is broken at the fountain—the dust returns to the earth as it was, and the soul to God who gave it!

The immense influence which the condition of the physical powers exercise over our temper, our sympathies, our desires: in short, over our whole moral nature, is a matter of universal knowledge. We find, therefore, that with the progress of intemperance, proceeds with equal step, the utter desolation of the moral powers of man. The excess to which his faculties are occasionally stimulated, renders their ordinary state a horrible collapse. Common pursuits become hateful—the social affections wither away and give place to the most intense selfishness—the sensibilities are destroyed—conscience becomes morbid, and in a high degree liable to false and transient excitement, and is then extinguished. Thus the drunkard, while he is the victim of incurable malady, that renders him an object of disgust, becomes stupid, ferocious, and ungovernably vicious, an abiding object of horror and detestation also.

The intellectual powers, too, share in the general wreck. Memory becomes feeble and uncertain—perception is blunted—all clearness

and vivacity of mind depart—the judgment becomes sluggish and imbecile—the imagination is stimulated into uncontrolable wildness—the will relaxes its strong mastery, in the deep recesses of these noble faculties—reason dies upon her throne, and *delerium tremens*, with her idiot laugh, or demoniac shriek, comes darkly over the victim who has so long sued for her horrid sceptre to be stretched out over him.

Behold then the way that leads not only to national decay and ruin, but also to individual poverty and debt—misery and crime—disease and sorrow—shame, remorse, madness, suicide, the gallows, and hell!

There is but one remedy that we know of, against all these unspeakable calamities. That remedy is *total abstinence*. Let the whole community, with one accord, abstain from the use of ardent spirits, and the change from the delirious ravings of fever to the tranquillity of perfect health is not greater than that the face of society would exhibit. They who might rightly call themselves Legion, no longer torn by internal demons, would be seen, clothed, and seated, in their right mind.

If it is proper for us to abstain from the use of spirits ourselves, it is clearly our duty to endeavor to bring about, as fast as possible, the general concurrence of others in the same course of behaviour. We are, therefore bound, to hinder the use of them, in our families, as far as we can; to prevent our children, apprentices, servants, and agents of all kinds, from using them, as far as we are able; to disseminate knowledge on the subject; and to throw the entire weight of our character openly in favor of the general reformation of society in this particular.

There is no principle of morals more clearly true, than that we are responsible for the existence of whatever evil it was in our power to have prevented. Let the man who furnishes materials to be converted into ardent spirits, ask himself—how could the spirit be made if the materials were withheld? Let him who has sold whiskey to his neighbor, sending him inch by inch to perdition, until he has helped to lay his body in the grave, posted his books, and turned the widow and her babes out of doors to starve, or be supported by charity, ask his heart—what answer it will make at the last day? Let him who pretends to love mercy, and who yet countenances such a person as that, or even one less grossly criminal, but criminal on the same principle;—in his dealings, in his various connexions with society, and even in his hopes of distinction and worldly honor, calmly reflect whether it be not egregious folly to build with one hand, merely to destroy with the other—or the plainest hypocrisy to profess reverence for principles which our habitual conduct is calculated to overthrow?

There are not wanting persons, who will meet us on the very threshold of the proposed reform, and maintain that ardent spirits are really useful. Be it so. If the mind is completely shut up against the entrance of truth, it is needless to attempt to force the impenetrable barriers. Suppose they are useful: are they so useful as to compensate for the enormous amount of suffering they produce, and the equally enormous price at which they are obtained?

If they are any less useful than this, it is unwise to persist in their use.

It is frequently urged, I do not drink any thing, and it is useless for me to join a temperance society. I suppose that men are not naturally inclined to be drunkards more than they are to be felons; and I am certain that the same state of public sentiment that restrains the latter within bounds, would, if directed against the former, effectually restrain them also. The municipal laws define certain acts to be criminal; the public sentiment is embodied in the law, and the government is the regular agent of society. On this account it is not needful for honest men to form associations against rogues, nor peaceable men against bullies. But there are other acts hardly less hurtful, which the laws do not define as criminal; against these there is no certain preservation except in the voluntary union of those who wish to prevent them, or guard against their effects. The carelessness of my next-door neighbor will destroy my house by fire, almost as certainly as his own. Therefore we unite in companies of mutual assurance. This is true of an infinite variety of acts, and of none more eminently so, than of drunkenness. By the union of temperance men, a great weight of public opposition, which would otherwise have been lost in its diffusion, is concentrated against intemperance, and made a thousand fold more vigorous. Twenty men pulling at a rope, at one time, says Bishop Butler, will lift more than 1000 men pulling one at a time. I confess that the declaration of the drunkard, that he would not join a temperance society because he loved liquor, always appeared to me far more reasonable than that of the sober man who refuses to join it because he does not love liquor.

Some object to joining temperance societies, because so few drunkards are reformed by them; while others object that joining them would be a virtual admission that they had been, or feared they might become drunkards themselves. This goes on the same reasoning that would induce one man to pronounce all governments useless, because there were still found thieves in the world; and another to renounce civil society altogether, lest people might suppose he would not be honest, but for the terror of the laws. The real cause of opposition lies far deeper than these pretexts.

I, says one, need not join, for I am already a temperate drinker. It would be a most violent and absurd presumption, to suppose that any man ever set out in life with the deliberate purpose of making himself wretched, and every one, over whom he had any influence, miserable. Ask the veriest outcast, if he, of set purpose, made himself one fit to hold companionship with brutes; if he had deliberately obscured the high faculties of a nature which God had placed but a little lower than the angelic hosts; if he had wilfully seared up the deep fountains of his heart, and with determined forethought turned aside from the path of lofty and virtuous emulation. If there were left in his wrecked nature one chord not utterly unstrung, you know how it would thrill and vibrate, as you thus turned back his thoughts into the thick darkness which had settled around his soul. He might tell you that the morning of his day had been as bright as yours, and that his opening powers had been as diligently tended. He might

recount to you the hopes of friends, and the glad dreams of his young ambition; and then confess that you could not loathe him more than he had once loathed such as he then was. Follow him to the home which he has made desolate and deserted. Behold the fulness of squalid poverty, when the last earthly hope has fled, settled upon his household. See his children without instruction, without care, degraded from their just condition in life, and reared up for a career of guilt and shame. See, too, the partner of his early love, she to whom his young heart went out in streams of deep and impassioned tenderness; contemplate her the object of his vulgar caprice, and brutal violence, brooding over her sorrows in speechless agony, or what is still more horrible, partaking of his incensate and licentious revels! These are the bitterest dregs of human wo! Yet of such things is our nature capable; and against them, we are bound to erect every possible barrier. All men have once been temperate; all drunkards have once been temperate drinkers; and I see no possible assurance that all temperate drinkers, may not become drunkards. Hence we can perceive the unreasonable self-reliance of those who refuse to aid this indispensable reformation, on the idle pretence that they are already temperate drinkers.

Some excuse themselves by saying, others will distil, and sell, and drink, if we do not, and therefore, we had as well have the gains as they. And why not, for the same reason, renew the slave trade? Others say, no one is obliged to buy of us:—as if they expected you to believe that they held out their lures, enticing men to perdition, supposing that no one would purchase, and indifferent whether any did or not. Here is falsehood added to guilt that they are ashamed of. Still another set, have for excuse, that they only sell to the temperate; as if it were not worse to entice new victims to the destroyer, than to aid onwards to their doom, those who have already bowed themselves down under his relentless sway.

It is necessary for my support, is urged by every description of persons, engaged in any part of the extensive process of providing the materials, distilling, distributing, or selling ardent spirits. In a great majority of the cases, probably in every one of them, this excuse is absolutely untrue. And if it were strictly true, in every case in which it has been or ever will be urged, it is utterly futile. As matter of mere human policy, it were better that the 40,000 distillers and the 100,000 venders should perish, than that the 500,000 drunkards should remain forever in the nation, increasing at a ratio many times as great as the ratio of increase of our population; and that from 30 to 50,000 souls should be sent to tophet every year. There is no comparison of the evils. But no man has at any time the right to injure another for his advantage. On this rule is founded the principle of self-defence: for I could have no right of self-defence if some other person had a previous right to destroy me for his own advantage. But all men admit the right of self-defence to be self-evidently true: therefore, the right to injure another for my advantage cannot exist. Wherefore, it is better, on the true principles of morals, no less than of policy, that all that class of persons should bear whatever may fall on them, by quitting their nefarious business, than for them to live by ruining others. If what they produce and vend

could be so used as to produce as much good as harm, there might be some doubt in the case; but it has been shown that it is hardly possible so to use it as to do any good, and equally difficult so to use it as not to do any harm. Therefore, by the fairest rules of reason, society ought, and God certainly will hold all such persons accountable, as accessories before the fact, to all the crime committed, all the suffering produced, and all the infamy and ruin attendant on the use of ardent spirits.

But many, of a far more serious cast, pray you to have them excused, because they gravely urge, God has made no creature in vain—no creature of which man should not partake innocently, and with thankfulness. If they mean any thing, it is that alcohol is one of God's creatures. Whatever contains the saccharine principle, to a certain extent, can be made to ferment. A sweet liquor is first obtained, which by fermentation is partly converted into a new substance called alcohol—if the fermentation be carried still further, another new substance is produced called vinegar—if the fermentation be pushed still further, putrid, noxious exhalations, highly fatal to human life, are the result. Now these pestilential exhalations, are of kindred origin with alcohol, and it is altogether reasonable that those who make conscience of using the latter, because it is one of God's creatures, should feel themselves constrained to partake of the former also, in which event their argument would find a speedy, if not a fatal termination.

Some difficulty has arisen in the minds of many persons, in consequence of the permission granted to the Israelites, (Deut. 14: 26,) to use certain tithe money to buy whatever their souls lusted after, even if it were "strong drink." However we may differ about what was meant by the term "strong drink," in the passage alluded to, we may be very certain about what it did not mean. The art of distillation was not discovered till about the tenth century of the Christian era, twenty-five centuries after the passage was written. Modern chemistry has shown, beyond question, that the grape, by means of the vinous fermentation, makes the strongest drink that can be made, without the aid of distillation. Whence it follows that the "strong drink" of the Jews was a drink containing no more alcohol than the ordinary wines of Palestine. Moreover, they were to use this permitted "strong drink" "before the Lord their God, and rejoice, they and their household." The money was tithe money, and therefore sacred; and the drink purchased with it was to be used by the whole household in a religious festival. A use which I apprehend the lovers of alcohol, rarely put it to. It is worthy of remark, that although the Bible allowed the use of wine to the Jews, yet all its graphic descriptions of drunkenness, and all its awful denunciations of it, were founded on the abuse of wine or some drink still weaker.

But, says a most numerous class, we joined a temperance society when we joined the church. If this is really so, it is superfluous to urge on such persons, any other arguments than those calculated to impress them still more deeply with the necessity for zealous co-operation in this great work. If they consider their various churches, really temperance societies, we are bound to infer, that they have covenanted with God, as we do with each other, that they will do

that without which, as all men are agreed, no temperance reformation can possibly be brought about, nor indeed any temperance society exist at all: namely, that they will practice total abstinence from the use of distilled spirits. If this is what they mean, we bid them heartily God speed. But if while they urge such superior pretensions, they go as far as decency will permit in a direction precisely opposite to that indicated in their words—if while they are ashamed to gratify the lusts of the flesh on their own responsibility, they do it greedily on the responsibility of Jesus Christ—if, in short, they mean to say, that Christian liberty is to be used as a cloak for the licentiousness of which the world itself is becoming ashamed—then, I pray God to have mercy on them, for it is not to man that they have lied, but to the Holy Ghost!!

My friends, God has placed us, as moral agents in this world, and he has added to our existence the condition, that though we may act very much as we please, and change our behaviour as often as we see fit, when our choice is once made, the consequences of our conduct cannot possibly be averted. It is a stupendous condition. Whatever of good or ill flows from our actions, is no more subject to our after control than if we were stricken from existence. The gentlest touch, communicated at the centre of motion, may become an overwhelming convulsion at the outskirts of the system. With what integrity should we act, then, in reference to the vast subject we have been discussing, when we reflect that what we do, although it seems no great matter, may heap blessings on thousands when we are in the dust, or may draw down on our memories the imprecations of children's children.

Nearly the whole Christian world receives it as an undoubted article of faith, that a period will come when every species of iniquity will be banished from this earth, and God will rule here King of men, as he reigns in heaven King of Saints. All who have examined the sure word of prophecy, in relation to this event, concur in the belief that its advent is very near at hand. In the little time that is left for the conversion of the world, what a multitude of events are to transpire; what magnificent revolutions are to occur; what stupendous displays of the mighty power of God are to be exhibited to mankind! Our own eyes have already beheld glorious manifestations of his goodness. Seven-eighths of the world were destitute of the word of life, and the unbeliever asked with derision—in how many centuries will they be supplied? A universal spirit fell upon the churches; and now millions of copies of the holy Scriptures are finding their way throughout the world, in almost every human dialect. Again it was asserted with a sneer that the wealth of Christendom could not, in the existing condition of society, teach the children of Christendom to read the Bible. The simplest and the most efficient of all devices, the Sabbath School, is nobly answering that cavil. The whole face of society was to be changed; but while some things were, so to speak, but collateral obstacles to the spread of the gospel, there were others that reared their opposing front in the very midst of its career. The former might be left to be obliterated by the overflowings of its mighty current; the latter must needs be overwhelmed by the onward and irresistible flow of its deep flood. Of this latter kind, in a high degree, is the crime

of drunkenness; and that child of God must look with indifferent eyes to his Father's work who sees not his hand in the astonishing progress of the temperance cause. The man of God was allowed to behold, from the top of Pisgah, the goodly land, into which an entrance was denied him. He knew that Israel should possess it, marshalled onward in holy triumph, by the visible presence of the Most High. So we may behold the glorious career that is in store for our children. The generation born in Egypt may die in the wilderness,—leaving only here and there a holy Joshua, and a noble Caleb, to testify to the righteous dealings of God. But they that are born, as we may say, in sight of Canaan, will speedily go forward into a land flowing with better things than milk and honey. May God's banner over them be peace.

#### BUSINESS NOTICES, &c.

**Payments.** From S. Franklin, Esq. N. O., \$15, for himself and Mr. Charles M. Randall, in full to the end of this year.—P. M. Mill Grove, S. C. for Rev. J. R. English, \$5 for 1842—3, and direction changed to that place.—Rev. Archibald Baker, Cowper, N. C. \$5 in full to end of 1843—A. Patterson, (who we suppose to be the P. M., and if so, why did he not frank the letter and save us 56½ cents postage,) for Rev. James Morrison, Brownsburg, Va., \$12 in full to the end of this year.—P. M. Cumberland, Md., \$3, with an explanation from Rev. M. Wall touching the No. of this periodical directed to Rev. Mr. McDonald to that place; which is all satisfactory and correct, except that only 50 cts. instead of \$1, as Mr. Wall supposes, is the balance due till the end of this year: the money is credited to the name in which the subscription still stands.—P. M. Hope P. O., Alabama, \$5 for Rev. F. Morrow, for 1842—3.—Thomas H. Wallace, Lantouville, S. C. \$5 for 1842—3; in June, 1841, we were paid by a friend in Ky. for 1841, and Mr. W. is entitled to all the Nos. for that year, and we will send with pleasure what are missing, if he will let us know what they are.—Dr. J. Marsh, Savannah, Georgia, \$15, of which \$10 for himself in full to the end of this year; and \$5 to the credit of Rev. J. W. Tally, (which leaves \$5 still due from the last named gentleman.)

**Discontinuances.**—P. M. Indianapolis, Indiana, for Rev. Phinehas D. Gurley, \$6, which is said to be in full up to the time of remittance, and discontinued.—Mr. James Maher, Washington city,

returns the July No., superscribed that he took the work on condition that it should be delivered to him free of postage; to which we reply, we never saw the gentleman, and don't know him,—have no agent in Washington—sent him the work from the first of this year, by his own order sent to us through the mail, and except in the city of Baltimore, never, during nine years, did or promised to do, any such thing, for any body whatever, as he asserts: all which we would prefer to have written on the back of a receipt for his year's subscription, if such a document had been *in natura rerum*.

**Answers to Letters.** The letter of Rev. A. A. Porter, Eutaw, Ala., of June 16, was duly received.—P. M. Halifax C. H., Va.; in May 1841 \$11,25 were paid for James Bruce, Esq., which was in full to the end of that year; the work was discontinued in February, 1843, leaving 1842 and two numbers of 1843 due for, say \$3: also that Mrs. E. A. Bruce paid \$5 in February 1839, and \$5 in June 1840, and having received the periodical since June 1837 to the end of 1843, six and a half years would be \$16,25, leaving \$6,25 due.—Rev. Isaac N. Shepherd of Ohio, of June 18; subscription commenced with June 1838, to end of 1843, five and a half years, \$13,75, and he has paid in 1849, \$5, and in 1841, \$3; leaving a balance of \$5,75.—Col. Wm. H. Allen, Green Valley, Va., letter of June 21 received; our account is no more than we stated.—By order of P. M. at Red Mills, N. Y. direction of Rev. Joshua Butts chang-