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A
MANUAL

FOR

TEMPERANCE SOCIETIES,

BEING A NEW AND REVISED EDITION,

DESIGNED ESPECIALLY FOR DISTRIBUTION

AMONGST THE

WESLEYAN METHODIST PREACHERS,

COMPOSING THE

NORTHERN CONFERENCE.

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A MANUAL FOR TEMPERANCE SOCIETIES.

FIRST CHAPTER.

OBJECTS PROPOSED TO BE ACCOMPLISHED BY THESE SOCIETIES, THE MEANS EMPLOYED, &c.

1. *Question—What are the objects of Temperance Societies?*

Answer. By the blessing of God upon their efforts, to reclaim habitual drunkards.

2 To rescue from poverty, wretchedness, and ruin, their wives and children.

3 To preserve temperate persons from the allurements and dangers of intemperance, and

4 To remove from our national character the degradation and guilt of drunkenness.

2 Q—*By what means do the Members of these Societies endeavour to accomplish these objects?*

A 1 By abstaining *themselves* from every beverage of an intoxicating nature.

2 By withholding it as an article of entertainment, courtesy, or reward, from friends, or persons in their employ.

3 By earnestly persuading *others* to follow their example.

4 By an extensive circulation of suitable Tracts and other publications.

3 Q—*Of what description of Persons are these Societies composed?*

A 1—Of those who, though habituated to temperance themselves, are induced from motives of benevolence or piety, to give to others an example of entire abstinence from all intoxicating liquors.

2 Of those who, having themselves drank deeply of the bitter cup of Intemperance, are anxious that others may be saved from the poisonous draught.

SECOND CHAPTER.

INTOXICATION—INTOXICATING LIQUORS—AND THE OPINIONS OF MEDICAL MEN UPON THE SUBJECT.

4 Q *What is the meaning of the term intoxication?*

A—It is derived from the Latin word *toxicum* "poison." Its literal meaning is the state of being poisoned. But its more general application is to that state produced by the use of alcoholic liquors.

5 Q—*What are the effects produced by intoxication upon the human system?*

A—Intoxication is attended with different effects according to the nature of the liquids, or substances occasioning it; and according to the constitution and character of those who use them.

6 Q—*How are persons commonly affected when much intoxicated?*

A—The nervous system is greatly excited—pulsation is increased—the brain becomes violently agitated—the thoughts confused, wild, and often outrageous—the faculties of reason and judgment are laid prostrate, and if this vice be long continued, the wretched beings are rendered fit only for a prison, or a madhouse, which are often the places of their destination.

7 Q—*What things are of an intoxicating quality?*

A—There are some substances, such as opium, and tobacco, but the efforts of these Societies are directed against intoxicating liquors, although the same arguments would apply to every thing of an inebriating nature.

8 Q—*What liquors are intoxicating?*

A—1 All those which have undergone fermentation, such as ale, porter, cider, perry, mead, &c., and wines, Foreign and British.

2 Those which have been obtained from fermented liquors by distillation. These are spirits of wine, brandy, rum, hollands, gin, whiskey, and spirit cordials.

9 Q—*What is it that renders these liquors intoxicating?*

A—A certain property or quality produced in them by fermentation, and which is called alcohol or spirit.

10 Q—*What is the effect of distillation?*

A—Distillation extracts or separates this spirit from the watery and other parts of fermented liquors; and by repeating the operation, the intoxicating property can be obtained in considerable strength.

11 Q—*Have not spirituous and fermented liquors been regarded as beneficial and necessary?*

A—Yes; but observation and experience have proved them to be not only unnecessary, but injurious, and this fact has been still further established by the testimony of a host of medical authorities, although at present the opinion prevails amongst them, that such use should be reserved for medicinal purposes.

12 Q—*What are the opinions upon this subject which they have given?*

A—An enumeration of the names and opinions of medical men, opposed to the use of intoxicating liquors, would fill a volume—the following are a few:—

“Intoxicating liquors in all their forms, and however disguised, are the most productive cause of disease with which I am acquainted.”—*Dr. Trotter.*

“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 quantity of alcohol they contain.”—*Dr. A. Carrick, of Bristol.*

“The intellectual excitement produced is more than counterbalanced by the subsequent depression, and ruin of health, and abbreviation of life, are the ultimate results.”—*Thackrah on Health and Longevity.*

“It is my deliberate opinion, that the use of intoxicating liquors is unnecessary to the healthful human constitution, and that the strength which they seem to impart, is temporary and unnatural. It is a present energy purchased at the expence of future weakness.”—*Dr. Kaye Greville, of Glasgow.*

“Being of opinion that the habitual use of intoxicating liquors is not only unnecessary, but pernicious, we have great satisfaction in seconding the views of the Temperance Society, by stating our conviction, that nothing would more tend to diminish disease, and improve the health of the community, than abstinence from inebriating liquors, to the use of which so great a portion of the existing misery and immorality of the lower orders amongst the working classes is attributable.”—*Testimonial signed by 66 Physicians and Surgeons of Birmingham.*

“I assert that they, (spirits, wines, and strong ales) are in every instance, as articles of diet, pernicious; and as medicines, wholly unnecessary; since we possess drugs which will answer the same intention in at least an equal degree.”—*Dr. E. Johnson.*

13 Q—*How is it that medical men have not always discountenanced the use of intoxicating liquors both by their precept and example?*

A—Because till of late years, and since the progress which has been made in chemical, and medical knowledge, professional men have not been fully aware of the pernicious qualities of these beverages, as articles of general use. The opinion of Dr. E. Johnson, as to the medical inutility, is gradually gaining ground with the profession.

THIRD CHAPTER.

ON THE MODERATE USE OF INTOXICATING LIQUORS—ITS DANGER TO OURSELVES AND OTHERS.

14 Q—*May not fermented and spirituous liquors be taken temperately, or in moderation ?*

A—Not without danger to ourselves, nor without the certainty of setting an example to young people and others, which may lead to the most fatal results. Besides, there being no fixed standard of moderation, all are liable to overstep the bounds proposed to themselves. Numerous instances are continually occurring of habitual intemperance, which originated in the moderate use of intoxicating drinks.

15 Q—*To what dangers do we expose ourselves by the moderate use of these liquors ?*

A 1—The danger, in most cases, of gradually undermining the constitution and thereby inducing various diseases destructive to health and longevity.

2—The danger of acquiring, perhaps by almost imperceptible degrees, an increasing love for strong drinks ; and thus of being drawn into occasional, and then continued acts of intemperance.

16 Q—*What reasons are there for apprehending these consequences ?*

A—The first danger is proved by the numerous cases of disease and premature decay, attested by the highest medical authority ; the second painfully appears in the wide extended, and ever succeeding number of cases, where respectable moderate drinkers have gradually sunk into confirmed drunkards.

17 Q—*Why does the moderate use of these liquors oftentimes prove fatal as an example to young persons ?*

A—Children seeing their parents and others drink ale or porter, a few glasses of wine, or an occasional glass of spirits and water, naturally wish to do the same, and as they grow up, and exchange their *little sips* for the *full draught*, are easily drawn by temptation into habits of intemperance. Many awful instances have occurred of individuals, ruined in body and soul by intemperance, who at the close of a miserable existence, have bitterly lamented the example of moderate drinking given to them in early life.

18 Q—*Is the moderate use of intoxicating liquors injurious as an example to any other description of persons ?*

A—Yes ; individuals in all classes of society are influenced by example. Brothers and sisters imitate each other, servants look to the conduct of their masters, workmen, in all kinds of trade, feel this social influence ; and members of religious societies have a special regard to the practice of their fellow christians, and to that of their minister.

19 Q—*Is it not sufficient to set an example of moderation in the use of intoxicating liquors, instead of abstaining from them altogether ?*

A—No ; because

1 Moderation in the use of them has been inculcated from the pulpit, and by parental and friendly affection for centuries, yet the victims of intemperance have continued to increase.

2 These liquors are so seductive in themselves, and are rendered so much more so in their composition, and preparation, that increasing desires after them are created, and habits of intemperance are easily and very commonly acquired.

3 Because the moderate use of these liquors has been the source from whence have originated all the streams of drunkenness which have deluged the land. No drunkard ever became, or intended to become so at once, but at first made use of these things in what he considered moderation.

- 4 Numerous facts combine to prove that entire abstinence from these pernicious beverages is, by the blessing of God, a cure for drunkenness, as well as a preservative against it; which, with a few exceptions, cannot be affirmed of the moderation system.
- 5 Because in urging sobriety upon the intemperate, our efforts will be feeble and inefficient, unless we prove to them by an example of Total Abstinence from the drunkard's drink, that it is as unnecessary to *all* as it is fatally injurious to them.

20 Q—*May not wines and malt liquors be taken in moderation?*

A—The injury which even these produce, though not so soon perceptible as that from ardent spirits, far exceeds the value of any little nutriment they may contain. Indeed all of them possess, more or less, spirit,† and the injurious influence though slow, is certain.

FOURTH CHAPTER.

EXTENT OF INTEMPERANCE—INJURIOUS EFFECTS OF INTOXICATING LIQUORS TO THE BODY, THE MIND, AND THE CIRCUMSTANCES OF INDIVIDUALS.

21 Q—*Are intoxicating liquors much used?*

A—In London, the number of public-houses and spirit establishments is about 5,435. The beer shops for beer and ale only, about 524. From actual observation it has been ascertained, that in one day, upwards of six thousand persons visited a single gin palace! And in one week, two hundred and sixty nine thousand four hundred and thirty seven persons entered fourteen of the principal spirit shops! In most of the large manufacturing towns, the proportion of houses for the sale of malt and other liquors with reference to the population, is still larger.

The consumption of these liquors, ales, in private families, is enormous; besides their ordinary and daily use, births, marriages, and even deaths, are eagerly seized upon as occasions for taking them, and very frequently to excess.

22 Q—*To what extent does the vice of drunkenness prevail?*

A—It has been calculated, that the number of habitual drunkards in the United Kingdom exceeds six hundred thousand, of whom sixty thousand die annually, the wretched victims of this vice! The number of occasional drunkards is at least five times as many.

23 Q—*Are there many persons who profit by the manufacture and sale of intoxicating liquors?*

A—Yes, maltsters, brewers, distillers, wine and spirit merchants, tavern-keepers, publicans, and beer-retailers; and a variety of other trades connected with them.

24 Q—*Is the sale of intoxicating liquors injurious to those engaged in it?*

A—Yes: the landlords, and frequently their wives and children, acquire habits of drinking to excess. Their morals become contaminated, their health often ruined, and a premature grave their portion. The practice too of administering, for the sake of gain, the liquid poison to persons in disease, in a state of destitution, or when already under the influence of liquor, must tend to deaden every kindly feeling, and to harden the heart against human distress and moral principle.

† It is stated that in Oporto, to every 100 gallons of wine, 20 gallons of brandy are added; and the quantity of spirit in strong ales has been frequently shown at the meetings of the society.

25 Q—*What are the general effects produced by the prevalent vice of intemperance?*

A—It has been estimated, that one half of all the insanity, three-fourths of all the poverty, and four-fifths of all the crime in the country, are occasioned by drunkenness.

26 Q—*In what way is the health injured by the use of spirits?*

A—1 It may be truly said, that while war has slain its thousands, ardent spirits have destroyed their tens of thousands! By the first, the body perishes—by the last, body and soul are lost! They may be slow or quick in their operation, according to the strength and quantity taken, but their fatal and poisonous effects are certain. They neither satisfy hunger, nor quench thirst. They produce a general state of inflammation in the system and elevate the spirits of their victim, only to cast him down exhausted and depressed.

2 It has been ascertained that they possess no kind of nourishment; nor do they assimilate with the system, but when found in the blood, or in the brain, they will retain the same exciting, irritating, and inflammatory qualities.

27 Q—*How are wines injurious?*

A 1—They overheat and irritate the system without giving strength, and are the cause of more than half of our chronic diseases. Dr. Anthony Carlisle has pronounced the acid qualities of fermented liquors to be not less injurious than the spirit which they contain.

2 The same observations apply to wine, as to any liquors containing alcohol. As it regards nutriment in wine, it has been demonstrated by actual experiment, that the quantity in a wine glass is equal to no more than one-third part of the flour in a single grain of wheat. The feeling of strength which it *seems* to impart is delusive and transitory—the mere effect of undue stimulus.

28 Q—*What effects are produced on the human system by malt liquors?*

A 1—Their ordinary effects are drowsiness and stupefaction. They generate bile, incline to unhealthy corpulence, and oppress the chest. In seven cases out of ten, intemperate drinkers of malt liquors die of palsy or apoplexy.

2 The nutritious quality of malt liquors will bear no proportion to their injurious properties; for, independently of their baneful character of intoxication, it has been ascertained that the nutriment in a gallon of ale, which has cost two shillings, is not worth a penny! Indeed, the glutinous matter which remains after the spirit has been extracted, is of so repulsive a nature that no animal would use it for food, much less is it fit for any human being.

29 Q—*In what manner is the mind affected by the use of intoxicating liquors?*

A—Its faculties become weakened, its perceptions obscured, its energies diminished, and, by excess, the period of its destruction is accelerated.

Many individuals of highly cultivated minds and deserved reputation, have had their talents and acquirements swallowed up in this whirlpool of intemperance, and sinking into the depths of moral degradation, have very often, terminated a miserable life in a madhouse?

30 Q—*In what way does the use of intoxicating drinks affect the circumstances and comfort of those who take them?*

A 1—By drinking habits, a person loses the inclination, as well as the ability to attend to his business; his business consequently declines, and this increases his propensity for intoxicating liquors, till ruin is the result.

- 2 On the other hand, by abstinence from all intoxicating liquors, money and time are saved, business is never neglected, and prosperity and comfort, personal and domestic, are secured.
- 3 Many delightful instances are continually occurring of a rapid and extraordinary improvement in the circumstances and happiness of those who have abandoned the use of intoxicating drinks. By habits of excess they had reduced themselves and their families to poverty and woe. Their prospects were blighted, their credit destroyed, and their characters lost! But, by the blessing of God on the principles of total abstinence from these liquors, they have again surrounded themselves with comfort, regained their characters and credit, and become, in many instances, sincere christians.

31 Q—*What will be the consequences of a habit of intemperance as it regards a future state of existence?*

A—It is impossible to contemplate the character and conduct of a drunkard, without being convinced that such a person is altogether unfit for the society of the blessed in heaven; and the Scriptures are very explicit upon the subject—“Nor thieves, nor covetous, nor drunkards, &c., shall inherit the kingdom of God.”—1 Cor. vi. 10.

32 Q—*Are the interests of society injured by the use of intoxicating liquors?*

A—Alas! by their alluring, insidious, and baneful qualities, they have produced more misery and want than the famine!—they have slain more people than the sword!—they have destroyed more victims than the plague!—they have made thousands of widows, and tens of thousands of orphans!—and have hurried multitudes of immortal unprepared beings into an eternal world! Society is injured,

1 By the quantity of grain they consume, and the consequent unprofitable occupation of the land. More than two millions of acres of land are employed to produce a species of grain, which, though good in itself, is wasted in the manufacture of intoxicating liquors.

2 By the great loss of time and labour which attends the manufacturing, selling, and especially consuming these pernicious beverages.

The industrious employment of time, constitutes a principal source of the wealth and power of a nation. It has been computed that FIFTY MILLIONS per annum are lost to this country, merely from the waste of time and consequent loss of labour owing to habits of intemperance! How important then, in a social point of view, is the cause of entire abstinence from these worse than useless beverages.

3 Society is injured by the annual loss of thousands of useful lives, and much valuable property, occasioned by intoxicating liquors;—on the land by fires, and other casualties; and on the sea by shipwrecks.

4 Society is injured by the great expence of supporting the wretched impoverished victims of drunkenness, with their wives and children; and a considerable portion of paupers are of this unhappy class.

5 Nor is it mere parochial expenditure which is increased by intemperance. Heavy demands are made privately upon the pockets of the benevolent and christian public, which have been occasioned by the allurements of the costly gin palace, and which, it is too well known, often pass immediately from the hand of charity, to the maintenance of such splendid establishments.

6 Society is injured by the commission and increase of crime; it having been estimated that three criminals out of every four become so through habits of intemperance. Hence it follows

That three-fourths of all the expences for the prosecution, imprisonment, transportation, or execution of criminals, are occasioned by intoxicating liquors.

If these statements be true, and who can dispute them, then," says the Rev. Richard Knill, "it ought to awaken the patriotism and the religion of the British public, to raise their hands and their voices against this destruction of *corn*, and *morals*, and *life*, and *SOULS!*"

FIFTH CHAPTER.

INTEMPERANCE INJURIOUS TO THE MORALS OF SOCIETY—AND TO THE INTERESTS OF RELIGION—HOW ENCOURAGED BY CHRISTIAN PROFESSORS AND SUGGESTIONS FOR ADVANTAGEOUS EMPLOYMENT OF MONEY SPENT THEREIN.

33 Q—*In what way, and to what extent are the morals of society injured by the use of intoxicating liquors?*

A 1—They weaken the feelings of moral and religious duty—they produce a disinclination as well as an incapacity for the pure worship of God, or the exercise of benevolence towards man.

2 The use of these liquors leads into society, where the language of indecency and profanity, is often heard; and where it is impossible the mind should escape the fatal contagion.

3 Truth, integrity, industry, and every moral and social duty have, through intemperance, been outraged by multitudes, who once stood high in public estimation for the possession of these virtues.

4 Thus it is, that persons descend lower and lower, in the scale of immorality, until they become familiar with vice, and hardened in crime!

34 Q—*Is the use of intoxicating liquors hostile to the interests of religion?*

A Whatever affects morality, must be injurious to the cause of christianity. The use of these liquors, it is well known, has kept, and is keeping numbers away from places of worship, and from the perusal of the Scriptures.

2 Neglect and violation of the Sabbath are very general consequences of intemperate drinking. There is probably far more dissipation and intemperate drinking on the Sabbath, than on any other day in the week.

3 They contribute to the spread of infidelity. The lovers of strong drink may well desire that there should be no God, nor any religious obligation.

4 A greater number of christians have apostatised from the faith of Christ, through habits of drinking, than from any other cause.

5 Ministers, who have never indulged in excess, have nevertheless acknowledged that their devotion and usefulness have suffered from even the moderate use of these liquors.

6 There is no class of mankind apparently further removed from the influence of religion, and all hope of salvation, than the drunkard.

7 It is a melancholy fact, that there is scarcely a country to which Missionaries have been sent, where their labours have not been paralyzed by the introduction and influence of intoxicating liquors.

35 Q—*What encouragement is given to the use of these liquors by ministers and professing christians?*

A 1—Ministers give encouragement to the use of intoxicating liquors by drinking wine, beer, or spirits, at their own tables, and in social christian intercourse. Is there not abundant reason for them to set an example of decided abstinence from these things, when they consider the number of

persons, some perhaps in their own congregations, who have been overcome by strong drinks, and others who may be verging towards intemperance.

2 It has been calculated that there are in Great Britain, ten million three hundred thousand persons making a religious profession. Supposing each of these persons to spend on an average only sixpence a week for intoxicating liquors, the annual amount will be £13,390,000 !!!

36 Q—*How might this enormous sum, this uselessly squandered, be advantageously employed by christian professors?*

A 1—It would support sixty-six thousand nine hundred and fifty Missionaries at £200 per annum each; or

2 It would found thirteen thousand three hundred and ninety christian churches among the heathen nations, allowing £1000 for each; or

3 If devoted to the relief of the destitute at home, it would give employment to four hundred and forty-six thousand three hundred and thirty-three labourers at £30 per annum; or

4 It would pay all the poor-rates and ministers salaries in the country; or
Lastly it would furnish instruction to eight million nine hundred and twenty-six thousand six hundred children, allowing £150 for teachers to each school of one hundred scholars.

SIXTH CHAPTER.

DIFFICULTIES AND OBJECTIONS WHICH HAVE BEEN RAISED AGAINST ENTIRE ABSTINENCE FROM INTOXICATING LIQUORS

37 Q—*If the preceding statements be correct, and if such serious consequences have attended the use of intoxicating liquors, how is it that they have not been long since abandoned?*

A 1—The reasons for this strange and preposterous fact, are to be found in their insinuating nature, and in the pleasant excitement, which for a time they produce; together with the relief, by temporary oblivion, and delusive elevation of spirits, which they afford under affliction of mind, or destitution of circumstances.

2 The fashions and customs of society, with the attractive invitations of the vendors of these articles, have greatly contributed to their continued and extended sale.

3 But the grand cause why they have not been abandoned by the reflective and serious mind, has been the prevalence of gross misapprehension as to their necessity and utility; nor was the real character of these liquors fully understood, and their evil tendency demonstrated, till the establishment of Temperance Societies.

38 Q—*Do not common courtesy and civility sometimes render the use of these beverages unavoidable?*

A—“No good or worthy man,” said Dr. Johnson, “will insist upon another man’s drinking wine.” Indeed, all those whose regards are worthy of being retained, cannot fail to respect and esteem that person, who, from disinterested love to his fellow beings, cheerfully and perseveringly denies himself a long continued indulgence; and who, if called upon to encounter ridicule and opposition, can calmly but firmly take up the cross, and bear his testimony to the cause of benevolence and truth.

39 Q—*Is not conversation promoted and improved by the practice of taking wine after dinner?*

A—"No," says Dr. Johnson, "before dinner, those who are conscious of their inferiority, have the modesty not to talk. When they have drank wine, every man feels himself comfortable, loses that modesty, and grows impudent and vociferous, but he is not improved, he is only not sensible to his defects." Those who are familiar with the drinking conversations of jovial wine-drinkers or beer-drinkers, must be aware of the nonsense, and often worse than nonsense, exhibited at such meetings.

Persons who are accustomed to this kind of excitement on such occasions, may at first feel the want of it; but the friends of total abstinence have constant opportunities of witnessing, in water-drinkers of all grades, a fluency of address, a force of eloquence, a clearness of argument, and an energy of mind, which cannot be excelled, and is rarely equalled.

40 Q—*Have not the principles of total abstinence from all intoxicating liquors been considered by some persons as contrary to common sense?*

A—Such an assertion has been made; but can it be contrary to common sense to reclaim the drunkard?—to preserve others from the allurements and fatal effects of intoxicating liquors?—to feed the hungry?—clothe the naked, and rejoice the hearts of thousands?

Is it contrary to common sense to save the country from an enormous and demoralizing expenditure of fifty millions?

Is it contrary to common sense to save to the country a waste of time estimated at an equal amount? and a diminution of bodily energy and moral character which cannot be estimated?

Is it contrary to common sense, that the ignorant should be instructed—the causes of crime removed—and that virtue and religion should flourish, rather than breweries, distilleries, gin-palaces, and beer-shops?

Total abstinence has demonstrated, in the progress it has already made, that these blessings follow in her train; and until such delightful results are proved to be contrary to common sense, the charge is repelled as unjust and unscriptural.

41 Obj.—*But surely the abuse of anything is no argument for its entire disuse?*

A—This inference, when applied to such insinuating and deceptive beverages as intoxicating liquors, which take away a man's reason before he is aware of it, and which are prolific of much misery and crime, cannot be maintained for a moment. It has been shown, that all intoxicating drinks are not only useless, but injurious, the employment of them therefore in any degree is an abuse.

42 Obj.—*Some persons accustomed to take these liquors to an intoxicating extent, have attained to a considerable age?*

A—It is a lamentable fact, that by looking at a few isolated cases of this kind, persons have encouraged themselves in habits of excess. They have forgotten that where *one* remarkably strong constitution has borne up against the practice of intemperance, *multitudes* have fallen a sacrifice to it. Some of the few survivors of excessive drinking, have borne melancholy testimony to the fatal consequences of the practice upon their deceased or ruined drinking associates.

43 Q—*Is there not authority in the Scriptures for the use of wine?*

A 1—There are various observances and customs sanctioned in the Scriptures, as matters of ceremony or expediency, which do not partake of a moral character, and may be unnecessary or inexpedient at other times, and un-

- der other circumstances. "All things are lawful to me," said the apostle, "but all things are not expedient."—1 Cor. x. 23.
- 2 It is admitted that the use of wine is recognised in the Scriptures, and that it formed part of the ceremonial observances required by the Jewish ritual. But as it did not partake of the nature of a *moral* duty, its ordinary use is no more obligatory upon *Christians* than the burnt-offerings, peace-offerings, or any other ceremonial observances of the Israelites.
 - 3 It has been clearly demonstrated, that in ancient times, some of the wines in common use, were free from intoxicating properties, and there is reason to believe that such was the nature of those which are mentioned favourably in the Scriptures.
 - 4 It is admitted, that the apostle Paul directed Timothy to take a *little* wine, but this advice was given *medicinally*, and it is evident from the context, that Timothy had previously been a water-drinker.
 - 5 It is admitted, that wine was furnished by our Lord at the marriage feast at Cana; but the quantity supplied, and the time (when the guests had drunk abundantly), are strong presumptive proofs that it could not have been of an intoxicating nature. Had it possessed this property (which cannot be proved), the startling inference would arise, that He who did no sin encouraged intemperance.
 - 6 It is generally contended (though disputed by some learned men), that at the celebration of the Passover by our Lord and his Apostles, some kind of wine was used, what was its nature does not clearly appear [consult Mat. xxvi 27. 29. Mark xiv, 12. 25. Luke xxii. 17. 20.] though it is agreed that unfermented wines were then in common use as a beverage, and that it did not possess an intoxicating quality may not unreasonably be inferred from the fact, that on that occasion the Jews were careful (as they are at the present day) to remove from their habitations all fermented drinks as well as leavened bread,* consequently (unfermented) that is un-intoxicating wine must have been used on that occasion.
 - 7 If it can be proved that the use of wine and strong drinks in our day is neither necessary nor expedient, then in this view of the subject, it ceases to be a scriptural question.
- 44 Q—*If the Scriptures furnish no command for taking wine of any description, except in the above instances, what are their views and requirements as to the danger, necessity, and expediency of using intoxicating wines?*
- A. 1—The vice of drunkenness is reprobated in the strongest language; and the most awful threatenings are denounced against drunkards—Deut. xxix. 19, 20. "Woe unto them that are mighty to drink wine."—Isa. v. 22 xxviii. 1. 3. "Awake ye drunkards, and weep and howl all ye drinkers of wine."—Joel i. 5. "While they are drunken as drunkards, they shall be devoured as stubble full dry."—Nahum i. 10. "Be not deceived, neither fornicators, &c. nor drunkards shall inherit the kingdom of God."—1 Cor. vi. 9. 10. Total abstinence from intoxicating liquors would, of necessity, put an end to the prevalent vice of drunkenness; and indeed it is the *only efficient means* for accomplishing this most desirable object—Must it not then be in strict accordance with the spirit of religion and the sacred requirements of the Scriptures?

† See, Calmet and the Rev. J. S. C. F. Frey.

2. There are several instances of entire abstinence from wine and strong drinks recorded in the Scriptures, which have the sanction of Divine command or approbation—"And the Lord spake unto Aron, saying, 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."—Lev. x. 8. 9,—Neither wine, nor strong drink was taken by the Israelites in the Wilderness?—Deut. xxix. 2. 6. Nor by Sampson, or his mother.—Judges xiii. 4, 7, 14. The Rechabites, the descendants of Jonadab, not only abstained from wine, but would not have any vineyards;—"Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me for ever,"—Jer. xxxv. 19. Daniel, Hananiah, Michal, and Azariah, were total abstainers from wine and strong drinks with benefit to themselves, and honor to God.—Daniel i. Of John the Baptist, it was said, "For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink."—Luke i. 15.

3. The expediency of giving up the use of intoxicating liquors is imperative upon us from the prevalence of intemperance, the seductive nature of its causes, the command that we should love our neighbour as ourselves, and the example of the apostle Paul, who declared, that rather than be an occasion of stumbling or offence to others, he would neither eat flesh nor drink wine as long as the world remained.

45. *Obj.*—*It is a great sacrifice to give up beverages, the taste of which is become so grateful, and the use so habitual?*

A.—"It is a diminution of pleasure to be sure," says Dr Johnston, "but I do not say it is a diminution of happiness. There is more happiness in being rational."—"When we talk of pleasure, we mean sensual pleasure. Philosophers tell you that pleasure is contrary to happiness. Gross men prefer pleasure." It is a great sacrifice to give up these bewitching beverages? For that very reason you ought to abandon them instantly. It is this feeling

which swells continually the ranks of drunkards! you are on the very verge of destruction! "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed!"—Gen. xix. 17. Are you a man of benevolence? and can you refuse to deny yourself these indulgences for the happiness of your fellow beings? Are you a christian? and will you not take up any cross whether it be light or heavy, for the sake of Him, who for you endured the cross even to death?

46. *Q.*—*Are there not seasons of excessive labour, and fatigue of body and mind, when temporary stimulants are requisite?*

A.—The employment of INTOXICATING stimulants at such times may act like the spur to a jaded horse: they may produce a transient influence, an extraordinary impulse of body or mind, but this will assuredly be followed by a greater degree of weariness and exhaustion. Nutriment and rest are the only effectual restoratives to the body, and quiet and repose to the mind.

47. *Q.*—*Are there any well attested proofs that persons engaged in laborious occupations do not need those stimulants?*

A.—Yes. In the registers of the society are the names and residences of persons in all kinds of laborious employments;—such as agricultural labourers, carpenters, mechanics, smiths, sawyers, smelters of ore, fishermen, miners, &c. &c., who can do work harder and longer, and with less fatigue (upon good substantial food,) without a drop of intoxicating liquor, than those who esteem it essentially necessary to their efforts. To these may be added seamen, who, in all climates, at all seasons of the year, in storms as well as in calms, have found intoxicating liquors unnecessary.

48. *Obj.—But if this principle of total abstinence be acted upon generally, the persons engaged in the trade of intoxicating liquors will (together with those dependent on them) be thrown out of employment.*

- A. 1.—It might be sufficient to say that consideration for a few ought not to influence us when the present comfort and eternal welfare of millions are at stake. But, as the temperance reformation advances, the sale of these liquors will *gradually* lessen, and their manufacturers and vendors will, as it has been the case in America, and even in our own country, embark their capital in other and unobjectionable pursuits.
2. Many instances have occurred of persons engaged in this demoralizing traffic who have themselves fallen victims to it, or whose wives and children have been drawn into habits of intemperance, by the delusive influence of those fatal beverages, therefore it is for the real interests of ALL that such traffic should cease.

49. *Q.—Has not the practice of taking these liquors become so general, and continued for so long a period, that it is hopeless to attempt its overthrow?*

A.—The success which has attended the efforts of the Total Abstinence Societies in the United States, and in this country, animates and encourages the advocates of the cause to perseveranee; and to anticipate, under the Divine blessing, the most triumphant results to their labours.

50. *Q.—Will it not be dangerous for those who have been long accustomed to take these beverages, to abandon them suddenly?*

A.—Numerous facts prove, that no danger whatever is to be apprehended from giving them up at once. Thousands of instances have occurred, of persons at all ages, from youth to three score years and ten, who have done so, not only without the slightest inconvenience, but with decided benefit.

SEVENTH CHAPTER.

THE PLEDGE—ITS VARIETIES—WHY NECESSARY—INSUFFICIENCY OF THE OLD MODERATION PLEDGE.

51. *Q.—In what way are the members of Temperance Societies united to each other?*

A.—By signature to a declaration of its principles, and a voluntary engagement to observe them.

52. *Q.—What is the form of the pledge required by these Societies.*

A.—There is a variety of pledges used in different parts of the country, though in effect chiefly modications of the following.—:

PRESTON PLEDGE. I do voluntarily promise, that I will abstain from Ale, Porter Wine, Cider, Ardent Spirits, and all other Intoxicating Liquors; and will not give nor offer them to others, except as Medicines, or in a Religious Ordinance; and I will endeavour to discountenance the causes and practice of Intemperance.

LONDON PLEDGE. I do voluntarily promise, that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all other Intoxicating Drinks, except under Medical Prescription, or in a Religious Ordinance.

AMERICAN PLEDGE. We, the undersigned, do agree, that we will not use Intoxicating Liquors as a beverage nor traffic in them; 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.

The Preston Pledge, and similar ones, prevail very extensively in the Northern Counties, and nearly exclusively in Scotland and North Wales. It was at first generally considered as too burdensome, but experience has shown it, not practically so, while it possesses the advantage of preserving the members more effectually from temptation, and avoids the imputation of inconsistency. It is gradually superseding the other, while some Societies have adopted a pledge of intermediate obligation—that of the American Temperance Union.

53. Q.—*What are the reasons why a pledge should be given ?*

- A.—It is a check to any returning desire after those seductive liquors, the use of which we have agreed to abandon
2. It is a protection to ourselves against temptation from mistaken friends, or opposition from enemies to the cause.
 3. It serves as an assurance to our families and connections that our principles are decided and permanent.
 4. It is essential for the preservation of those who had been reclaimed from habits of intemperance.
 5. It is a bond of union between the members of the society, by which they are led to co-operate with each other in the great work of the temperance reformation.
 6. It is a public testimony against the debasing vice of drunkenness ;—the source of so much misery and guilt in the land.

54 Q.—*Is not the Pledge of the old Temperance Societies which, enjoining abstinence from distilled spirits, except for medical purposes, impliedly allowing the use of fermented liquors in what is usually thought moderation, sufficient for the prevention and cure of intemperance ?*

A.—No, It has been admitted by the advocates for that system of Temperance Reformation, that it is ineffectual in the case of drunkards ; while the practice of total abstinence has the testimony of thousands of reformed drunkards in its favour, most of whom have joined religious societies.

55. Q.—*Does not that part of the pledge which engages to discountenance the causes of intemperance present a sufficient barrier against excess ?*

A.—If by discountenancing the causes of intemperance, had been meant discontinuing the use of those causes, then and then only, would it be sufficient ; because wines and malt liquors are causes of intemperance, and the latter more so than spirits. In other respects the pledge is never fully acted up to in as much as ardent spirits are known to be mixed in considerable quantities with wine, and those who partake of them act as inconsistently with the *moderation pledge*, as if they drank *spirits and water*.

56. Q.—*Why should those who are habitually temperate, adopt the principles and join in the pledge of total abstinence from intoxicating liquors.*

A. —In order that their example, and admonitions, combined with those of others, may render effectual aid in reclaiming the intemperate, in preserving others, especially their relations and friends, from the allurements and dangers of excess, and in due time, by the Divine blessing, freeing their country from one of the greatest scourges to which it has ever been subjected.

EIGHTH CHAPTER.

RISE AND PROGRESS OF TEMPERANCE SOCIETIES—THE GOOD THEY HAVE ALREADY EFFECTED—AND THE EXTENSIVE BENEFITS TO BE EXPECTED FROM THEIR UNIVERSAL ESTABLISHMENT.

57. Q.—*Where did Temperance Societies, for the abandonment of spirits originate ?*

A.—The first public meeting for the suppression of Intemperance, was called at Boston, in the United States, February, 13, 1826. At this meeting it was resolved "To form a Temperance Society," whose grand principle should be abstinence from strong drink, and its object, by light and love, to change the habits of the nation, with regard to intoxicating liquors.

58 Q—*Where did Total Abstinence Societies commence?*

A—At Preston, in Lancashire, March 26, 1833, and from this country the extended pledge was conveyed to America, where it has been adopted by nearly all the Temperance Societies. A long and interesting discussion upon the merits of the two principles took place at a convention of the American Temperance Union, held August 14, 1836, at Saratoga Springs, near Albany, in the State of New York, at which, a considerable number of ministers and persons of influence attended, many of them delegates from different parts of the United States. At this meeting it was decided, to extend the pledge from ardent spirits to all kinds of intoxicating liquors.

59 Q—*To what extent were the labours of the old Temperance Societies in America successful?*

A—The progress which they made in America, to which they were better adapted, in consequence of the very prevalent consumption of ardent spirits, was truly wonderful. At the beginning of 1835, before the tee-total system had made much way, the number of societies exceeded seven thousand; of members, one million five hundred thousand. Above three thousand distilleries had been stopped, and five thousand spirit merchants and dealers had given up the business. A majority of the members of Congress were also members of the Society. No spirits were allowed in the army or navy; and twelve hundred merchant ships navigated the seas without any intoxicating liquors, except in the medicine chest. From that time the temperance reformation has continued to advance, and is now rapidly progressing on the tee-total plan.

60 Q—*What success has attended the cause of total abstinence in this country?*

A—Although at first its advances were not so rapid as in the United States, yet, during the short time it has been advocated, much has been accomplished. In Wales, the numbers are about 100,000. At Liverpool, Manchester, Preston, Leeds, Bristol, Edinburgh, and Glasgow, and many other places, its success has been very eminent, and especially throughout Cornwall. The number of those persons in Great Britain who have signed the pledge of total abstinence, at present amounts to several hundred thousands; and every day the number is augmenting.

In Ireland, its progress has of late been most unprecedented, bidding fair for a complete moral renovation of that country. The members exceed 2 millions.

61 Q—*What are the moral and religious benefits which have already resulted from these Societies?*

A—The intemperate are recovered from a state of debility and disease, to health and vigour; the poor and the wretched find themselves surrounded with comforts, and blessed with peace; the idle, having abandoned the use of intoxicating liquors, confirm the testimony of William Cobbett, "that from habits of abstinence they are always able to work, and are always desirous of having work to do;" ignorant parents, and ignorant children have become anxious after knowledge, and the abandonment of intoxicating drinks enables them to obtain it; rejecting the poisonous liquors of intoxication, the practical infidel has also laid aside his contempt for religion, and is found reading the scriptures, and attending the worship of God.

62 Q—*What will be the pecuniary advantage to individuals from a disuse of intoxicating liquors?*

A—Money, that had been previously wasted, will be profitably employed in promoting personal and domestic comfort; and afterwards in doing good to others, by supporting benevolent and useful institutions.

63 Q—*What will be the future benefits to society and the world, by the general adoption of this principle?*

A 1—Judging from the effects upon the circumstances of individuals, we may confidently anticipate that the prosperity of society will be eminently promoted by the success of the Temperance Reformation. At the same time that the ability of the nation to pay the expences of its government are increased, those expences will be annually diminished.

2 The moral tone and character of the British nation being improved and elevated, its example, combined with the inclination and the power of doing good among other nations, cannot fail of rendering it a blessing to the world.

64 Q—*What will be the future benefits to the cause of religion by the universal abandonment of all intoxicating liquors?*

A 1 Christian Churches will be freed from one grand cause of apostacy, and there is reason to believe, that by this measure of prevention, their children will be preserved from intemperance ; and, as they grow up, be found “ adorning the doctrine of God their Saviour in all things.”

2 Drunkards, when they give up their liquor, will also cease from swearing, and all other vicious propensities ; and will enrol themselves, as others have done, and are doing, under the banner of the cross.

3 Men of the World, who have learned to feel the exalted happiness of seeking the good of others, will, almost imperceptibly, experience devotion, and love arise in their minds towards that blessed Being, whose glory they were (unconsciously) advancing, by promoting “ Peace on earth, and good will towards man.”

4 Missionaries, going forth to their arduous work as decided enemies to all intoxicating beverages, will be prepared to contend with these deadly foes to the progress of the Gospel where they already exist, and will strenuously oppose the introduction of them into those countries where they are happily unknown. Thus will the triumphs of entire abstinence from all intoxicating beverages, greatly contribute to extend the Redeemer’s kingdom.

65 Q—**WHAT SERVICE COULD MINISTERS RENDER TO THE CAUSE OF TEMPERANCE?**

A—If ministers would give up the use of intoxicating liquors, and bear their firm and frequent testimony against them, the Temperance Reformation would make rapid advances. These deceitful and noxious beverages would speedily disappear from the houses of Christians, and through their influence and example in society, the drinking habits of others would be gradually abandoned. Above eight hundred ministers of the established church and other denominations, have already become total abstainers.

66 Q—*What is the duty of professing Christians with regard to this subject?*

A—As its importance cannot be disputed, it is surely their duty to investigate it thoroughly, and to ascertain whether they are justified in withholding from it their influence and exertion. But if from indifference, or a love of self-indulgence, they will not examine into the subject, though continually pressed upon their attention, how can they be free from the guilt of perpetuating the dreadful effects of intemperance.

In conclusion, we would affectionately say to them, “ Followers of Christ,” if you love yourselves, your fellow men, your country, and your God ; if you dread his wrath, revere his authority, and respect his laws ; if you would see his name adored, his sabbaths sanctified, his temples crowded, and his cause flourishing, both at home and abroad, then renounce the use of intoxicating liquors, refute the false pleas by which they are recommended. By your united example and influence assist in banishing intemperance, with all its attendant evils, from the face of the earth ;” and be assured, your own minds will be filled with peace and joy, your families blessed, the prosperity of the Church of Christ greatly increased, and the glory of God eminently promoted.

F I N I S.