

Temperance.

SUPPRESSION OF THE TRAFFIC IN INTOXICATING LIQUORS.

From the London Nonconformist.

The United Kingdom Alliance is the name of a new organization, established for the purpose of endeavouring to procure the suppression, by legislative enactment, of all traffic in spirituous liquors or intoxicating drinks. Manchester was selected by the friends of the movement as the birth-place of the new organization. Accordingly, at Manchester there was, last week, a numerous gathering of its friends and supporters from all parts of the country. On Tuesday night a sermon on the subject was preached by the Rev. Jabez Baines, of London, at Lever-street Chapel. On Wednesday morning the council breakfasted together in the Athenæum, and held a conference in the lecture room of that institution at half-past ten. The chair was taken by Samuel Bowly, Esq., of Gloucester. The hon. secretary, Mr. Pope, read the report of what the executive committee of the Alliance had done. It stated that a council of 300 or 300 gentlemen had been formed.

Dr. Harvey, of Dublin, in proposing the reception and printing of the Report, referred to a recommendation of the celebrated Bishop Berkeley, that the Government of the day should adopt a similar plan, so that, after all, the idea was not very new. The doctor then referred to what had been done in Sweden in this way, which he considered satisfactory in the extreme.

Dr. McCrie, of Glasgow, seconded the resolution, which was put and carried.

Alderman Harrison, of Wakefield, stated he had recently been in Scotland, and he learnt that in thirty-five parishes in that country where there were no payments for the poor, they had no tavern.

Mr. Lawrence Heyworth, M. P. for Derby, read a paper on the "Delusion of the Drinking System." In concluding, he expressed his hope that the time would soon come when the delusion in favour of strong drink, now weakening, would gradually vanish away.

Dr. Perry, of Derby, then read a paper on the "Liquor Traffic, immoral and indefensible." The liquor-traffic had been proved bad, the traffic was immoral; in wine, in spirits, in beer, alike, alcohol was sold, and that was poison. If, instead of alcohol, arsenic was sold, no one would hesitate to admit the immorality of the traffic, and if they did that in one case, why not, then, in the other? The traffic, also, was carried on under false pretences. The article sold was adulterated; and it led to breaking the Sabbath. The law to put a stop to that was evaded (added the Doctor); from his own knowledge, in Derby, 398,067 persons were engaged, it was calculated, in breaking the Sabbath by Sunday tipping. If Edinburgh was a fair type, thirteen millions of visits were made to these dens of infamy every Sunday. Then, again, there was much meanness in the traffic; people were got into the public-house under false pretences—to support burial clubs, or benefit societies, and in other ways. Then, again, the traffic was immoral as regards its consequences. It created drunkenness, it produced disease. In our hospitals the greatest number of diseases was produced by intemperance, and the intemperate was more likely to fall a victim to disease than another man. Cholera owes to it more than one-fourth of its victims. Then it augmented the want and recklessness of the country. All statistics bore out that fact. The lazy men were poor men, and the public-house made them so. It had been shown that three-fourths of pauperism was created by public houses. Dr. Chalmers was of the same opinion. During the last year there had been a decrease of pauperism; but if, instead of seven per cent. decrease, if the public-houses had been closed there would have been a decrease of 75 per cent. It was said, if the traffic was restrained and modified it might be still permitted. It was impossible thus to do away with the evils of the traffic. You might as well try to stop the course of Niagara. It was quite compatible with the functions of Government in this matter. No man had a right to spread disease, and insanity, and intemperance, and crime. At the conclusion of the address, which was loudly cheered.

Mr. Henry Mudge, surgeon, of Bading, read a paper on the necessity of a law to prohibit the li-

quor traffic, deduced from the social state of the public-house system in Cornwall.

The conference of Advocates of Temperance, having sent in a resolution in favour of the suppression of the liquor traffic, which was read.

Dr. Lees, of Leeds, who has just returned from America, then made a few remarks on the working of the Maine Liquor Law. He had first visited New York when there were 1,400 delegates assembled, and there was but one opinion amongst them—including lawyers, ministers, and statesmen—that the law had exceeded their sanguine expectations. Even the theorists who carried out the Voluntary Principle to the fullest extent confessed that if the State did interfere, it should adopt the Maine Law. At the Massachusetts Convention, at which he was present, consisting of the very elite of the United States, such as Theodore Parker, Horace Mann, Dr. Beecher, &c., came to a similar effect. To show how zealous they were in Boston, the people, when he was there, advocated the formation of a league to battle with the papers in the pay of the rum-sellers, and to stir up the corrupted feeling of the municipalities of Boston and New York. They proposed to raise one million dollars for the advocacy of this cause. From Boston Dr. Lees stated he went to Canada, where he found a growing feeling in favour of the law. He then went to Ohio and Pennsylvania; and though he travelled 3,000 miles, he saw no wine or spirits anywhere. John O'Neil, and a Catholic clergyman, were the only men who denied the Maine Law had done good. He (Dr. Lees) went to Portland himself, and he could not find a place where a glass of spirits could be had. The present mayor, who was not the candidate of the Dow party, who was a moderate man, told him that the law had accomplished all that human law on any subject could accomplish. "It has destroyed," he said, "three-fourths of crime. It has destroyed public drinking. I only repeat that in the neighbouring state of Boston and New Hampshire, they can purchase and bring in drink for private persons."

Mr. J. Silk Buckingham then read a paper on the justice, policy, and safety of a Maine law for England; and, in doing so, took a survey of the evils resulting to society from intemperance. As Christians and philanthropists, they had no right to remain quiescent under such a system. Mr. Buckingham read three short paragraphs from the report drawn up by himself, when Chairman of a Parliamentary inquiry on intemperance, in 1831, which went further than the Maine Law itself, and which showed that the Maine Law was no new idea to him.

—Wilson, Esq., of Shirwood Hall, moved the following resolutions, which were seconded by Mr. Willis, of Luton, and agreed to, after some discussion:—

1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.
2. That the traffic in intoxicating liquors as common beverages is inimical to the true interests of individuals, and obstructive of the order and welfare of society; and ought, therefore, to be prohibited.
3. That the history and results of past legislation in regard to the liquor traffic, abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.
4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in result, as the traffic in intoxicating liquors.
5. That the legislative prohibition of the liquor traffic is perfectly compatible with national liberty, and with all the claims of justice and legitimate commerce.
6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.
7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording efficient aid in removing the appalling evil of intemperance.

Ministerial Reminiscences.

FATAL ADVICE.

In the winter of 1826, a gay and thoughtless girl from the city of New York came to reside in our village; and, as her parents were members of my congregation, she came under my pastoral charge.

Soon after the arrival of the stranger, there was more than ordinary attention among my people, and she seemed to partake of the general seriousness that pervaded the circle in which she moved.

On visiting her at the house of her parents, I found her deeply impressed with a sense of her danger, but not so clearly perceiving the aggravated nature of her sins, as I could have wished. She was an only daughter, and a petted child; and her mother had the mistaken impression, that her favorite was almost what she should be, and the child had very naturally fallen in with the opinion of her parent.

She soon became an attendant upon my meetings for conversation, and often made the anxious inquiry, "What must I do to be saved?"

In all my instruction I endeavoured to deepen her sense of guilt, and to show her that there was no help for such a sinner, but in Christ; and that the only way to avail herself of his aid, was by repentance and faith. Under this instruction she became more rationally and feelingly convinced of her lost and perishing condition; and I began to hope that she was not far from the kingdom of God. But while she was in this state of mind, she was visited by a very good young man, who finding her much distressed, and exceedingly anxious to know what to do to obtain comfort, told her, "she must pray to God to forgive her sins, and He who heard the young ravens when they cried would hear her."

The young brother called soon after to see me, and frankly told me that he had been to see C—, and had advised her to pray.

"What," said I, "did you tell her to pray before she gave up her opposition to God?"

"Yes, I told her to pray, that God would forgive her sins, and have mercy upon her."

"And where, my dear brother, do you find any warrant in the Scriptures for such advice to an awakened sinner?"

"Does not the apostle say that he 'will that men pray everywhere'?"

"Yes, but he adds in the same verse, lifting up holy hands, without wrath and doubting. The prayer which the Apostle recommends is that which flows from the benevolent heart, and is offered up in faith."

"Well, did not Peter advise Simon to pray, that the thoughts of his wicked heart might be forgiven him?"

"Yes he did, but he told him to repent first of his great sin. This is my objection to your advice, you did not tell her to repent first, or believe first, but to pray while her heart was rankling with enmity against God. She has been wanting to do something beside repent and believe on the Lord Jesus Christ, and I am afraid you have supplied this want to the injury of her soul!"

"But do you never tell an impenitent sinner to pray?"

"Yes very often, and show them their guilt for neglecting prayer, but I at the same time endeavor to show them, that to approach God in any other way than through faith in Christ, will only add insult to guilt. Jesus said when he was on earth, 'No man cometh to the Father but through me,' and for us to encourage sinners to offer up prayer in any other name, or without faith in Him is only leading them out of the way of life."

The young brother seemed to perceive his error, but was a little relieved in his feelings, when he learned that the young woman had found relief in the prayer which she had offered and was full of joy.

My own fears were not allayed by this change. I rather expected it, and trembled for the issue. I thought I knew something of her temperament, and of her bad instruction, and was afraid she would rest on her prayers instead of Christ.

She appeared joyful and happy a few weeks, and I began almost to hope, that my fears were groundless; but as soon as the excitement occasioned by the novelty of her position had passed away, her interest in religious things began to decline, and she soon returned like "the sow that was washed to her wallowing in the mire."

Though we made frequent efforts to bring her back to a sense of her lost condition, they were without effect, and she lived and died, without giving any satisfactory evidence of repentance toward God, or faith in our Lord Jesus Christ.

It may seem strange to some, that I should consider such advice dangerous to the soul of an impenitent sinner; but all my experience with awakened persons, has gone to establish me in the opinion, that to set them at doing any thing before they come to Christ, is dangerous. The more they can be shut up to repentance and faith, the better. Set-