

THE  
LIFE AND LABOURS

OF  
JABEZ INWARDS,

TOGETHER WITH  
COPIOUS EXTRACTS FROM HIS SPEECHES, HIS  
ESSAYS ON BIBLE TEMPERANCE,

A PORTRAIT,  
AND  
PHRENOLOGICAL SKETCH OF HIS CHARACTER.



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# ANIMAL MAGNETISM OR MESMERISM

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## A LECTURE

On the above Subject will be delivered by

**Mr. JABEZ INWARDS,**

AT THE  
**SUN INN, CHATHAM,**

ON  
**Saturday Evening**

March 4th, 1843, to commence at Eight o'Clock.

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1st. To disprove the assertion that Mesmerism favours Infidelity and Materialism; and to demonstrate that it confirms the Identity and Immortality of the Soul.

2nd. To demonstrate the Truth of Phrenology by Phreno-Magnetism.

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## MR. JABEZ INWARDS.

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There seems, at the present day, to be a great liking for sketches of character. Our different periodicals more or less seem to be outvying each other in their attempts to paint men, and though there may be various opinions as to the utility of the plan, we think considerable good may result from its adoption; for the merits of a living lecturer will be extended, and any defects that may be pointed out will serve as beacons to ward off future travellers. In pointing out what may be termed defects in living characters, great caution should be exercised, as considerable harm might thereby be done. We know one gentleman who was pourtrayed in a certain volume of sketches, who, on reading his own character, was so overcome that he swooned away, and for many years afterwards was unable to discharge his regular public duties.

Time was when a platform lecturer was somewhat scarce. The pulpit was the only place of public instruction. It is not so now. The platform in many instances seems to have more attractions than the pulpit. Whether it is that the latter is deemed more sacred than the former, we cannot divine: most probably, it is owing, we should think, to the fact, that the themes of the pulpit are not treated in that popular style in which those of the platform are. The doctrines of the pulpit are necessarily much restricted. The minister must not by any means have any other text book than the Bible. The lecturer

may take up any subject that suits the popular taste, and handle it in a manner calculated to add to his celebrity, as well as to the instruction and edification of his hearers. By this means he can the better secure the sympathies of the masses, and lay hold of them in a way that would scarcely become the pulpit. We have sometimes thought, however, that should the occupiers of our pulpits adopt the method of the platform speakers a little more than they do, it would, in a greater measure, contribute to the spread of Christianity.

As a lecturer Mr. Inwards is not confined to one subject or one class of subjects. He is for the most part known as a Temperance Advocate, yet he does not confine himself to that alone; he lectures on Astronomy, Phrenology, and various literary and scientific subjects, in all of which he is at home, and gives the most indubitable evidence of his having paid considerable attention to the subject on which he is addressing his auditory.

His Temperance lectures are calculated to make a powerful impression on the public mind. He goes to such depths with his theme as but few can fathom, and ascends to such heights as but few before him have attempted to soar. Everything that he says is delivered with such power and pathos, that it cannot well fail to carry conviction to the mind. His language, at times, is the most brilliant that can be conceived, and he never, in a single instance, condescends to use any of those vulgarisms which too often characterize platform speaking. His object at all times seems to be, to elevate his auditors in the scale of mental improvement, as well as to give satisfaction to those by whom he is engaged. In depicting the miseries of the drunkard's home, and pointing out the awful effects produced by the monster Alcohol, he will produce feelings of the greatest possible indignation against his country's

curse and ruin. Sometimes, when he is indulging in some of his more brilliant effusions, the excitement of the audience will be wound up to such a pitch that they cannot restrain their feelings, but must give vent by immense cheering, long before the lecturer has reached the climax. In some of those instances we have seen large audiences in a more excited state than we ever remember seeing under any other lecturer.

It is astonishing to what an endless variety of subjects Mr. Inwards alludes, and how well he makes them contribute to his theme. He can ransack the works of nature extensively, and soar to the heavens above, or dive into the depths below, or run through the green fields, hold converse with the warbling songsters of the grove, or pluck a flower from every branch that he may touch in the way; and when he has held up the beauties of nature to the admiration of his audience, he then asks,—If these be beautiful,—if these are magnificent, what must He be by whom they were formed, brought into being, and kept in order to the present moment! In this way, he points his audience from nature up to nature's God, and gives clear proof of the reverence he entertains for the Author of his being.

Mr. Inwards is no expediency man. It is not with him "lawful to drink, but expedient to abstain." He is ultra, or, as some would say, "goes the whole hog." He has no such narrow views. With him it is wrong to sell, wrong to buy, wrong to give, and wrong to drink. He takes high ground, but none too high; and though the position which he assumes has often been attacked in a somewhat sneering way, yet none have ever had the manliness to come forward and publicly contradict the position which he so manfully, so argumentatively, and so scripturally maintains. We confess, we should like to see a clever expediency man do battle with him on this point, "the lawfulness to drink intoxicating

drinks;" for of all occasions this would be by far the most likely for seeing and hearing him to advantage. All the powers of his gigantic mind would be called into play, and that eloquent tongue of his would utter forth such torrents of language in defence of Abstinence, as perhaps have seldom or never been heard. Few (except men like Holyoake, whom, however, he signally defeated,) have been sufficiently bold to enter the arena of dispute with the man of Leighton Buzzard. Though he comes from a place which bears a name not at all indicative of courage, he is a man of such noble daring, that we believe it may truly be said, in any cause which he espouses he fears no opposition, come whence it may.

The following incident, connected with Mr. Inwards's advocacy of Temperance, occurred in 1840; and shows what dangers he and his fellow labourers in the good cause were subjected to:—

"Opposition of the Publicans, and Riot at High Wycombe."—On Monday last, this town was the scene of a fearful riot. Bills had been announced, stating a Temperance tea-party would be held at five o'clock, in the Town Hall. At half-past three, a procession started, preceded by a band of music, with banners flying; and last, though not least, several reclaimed drunkards clothed, and in their right mind. On the return of the friends to the Hall, who met with some interruption on their route, in consequence of a band of music, and a tribe of lewd fellows of the baser sort, having to their utmost striven to provoke the friends of Teetotalism to a breach of the peace—but through the "friends of man" adhering to the inscription on their banner, "Good will towards men," this was avoided. The entrance to the Hall was occupied by these abandoned persons, headed by about four or five publicans, who were evidently the ringleaders, under the influence of wicked malice and the intoxicating cup. It was clear, nothing but the blood

and lives of Teetotalers would satisfy them. Coats were ripped to pieces—persons were violently thrown to the ground, and it being discovered that one of the most abandoned wretches had a large clasp knife in his hand, which he seemed resolved should not be idle—the friends suggested, it being now near six o'clock, that no further attempt should be made to enter—and the meeting, to the disappointment of nearly 400 persons who expected to take tea, was adjourned. Messrs. Inwards and Jameson, the two advocates, were evidently marked out as the victims, and but for the exertions of a reclaimed and very powerful drunkard, their lives would in all probability have been sacrificed. The people of Wycombe were indignant at the conduct of the conspirators. £10 10s. was immediately subscribed, and an attorney from London has commenced proceedings, which may yet send one or two of the principal actors across the seas.

“On Saturday last, twenty-four of the principal characters in this riot, were severally called upon to answer the informations against them, at the suit of various members of the Teetotal Society, for assaults committed on Monday, the 23rd day of March last. Early in the morning, considerable bustle was observed, and a number of persons were to be seen making their way to the Hall. Mr. Clark, of Aylesbury and London, attended for the Teetotalers, and Mr. Harman, of Wycombe, for the Defendants. Mr. Harman had fondly cherished a notion that he could persuade the mayor that the proceedings were informal; but Mr. Clark succeeded in convincing the Bench that the Defendant's attorney had grasped at a shadow. The first cause was Alfred Oakley, against a man by the name of Reeves. Defendant was found guilty, and fined 10s. and 12s. costs. The next case was that of John Woosler, against Perry, Youens, and Jakeman. Each of the defendants was found guilty. The fines and costs for the three amounted,

we believe, to £4 1s. At this period of the proceeding, the Rev. Mr. Williams suggested, that after those clear convictions, it would be better on the parts of the remaining twenty defendants, to plead guilty, and confess their error. Mr. Clark, after consulting the Secretary of the Society, consented to about a dozen, (who confessed their guilt,) paying a small fine, and then proceeded to brush up the residue, who, with the exception of those against whom the constables appeared, were fined, with the order to be imprisoned if the costs, &c. were not paid. The last conviction was 40s. and costs 18s.; and as the folks say in Wycombe, there is danger of the last gentleman wheeling round '*Wendover Corner*,' that being the turning to Aylesbury Jail. This, we think, will be a good and sufficient warning to every hired agent who has any notion of disturbing the most peaceable section of Her Majesty's subjects. Since this affair came off, the solicitor confessed the two glasses of wine which he took as '*refreshers*' at the trials, '*really made him less capable of attending to his duty*,' and has, we are happy to add, signed the pledge, and now stands forth as a genuine Teetotal Lawyer."

Some object to Mr. Inwards on the ground that he is too declamatory, without being sufficiently argumentative. We believe, that like all men whom it has been our privilege to hear, he has his *forte*, and to declaim against popular abuses, is wherein he excels; yet, where the subject needs it, he is argumentative, and he never declaims until he has proved, and he always carries his point with a power of argument that is all but irresistible.

The aim of Mr. Inwards in all his lectures is to produce impressions, and that he accomplishes this will be acknowledged by all, whether friend or foe. In the winding up of the different parts of his lecture, and particularly as he draws to the close, he seems to throw all the energy of both

body and soul into his theme. He speaks like a man who feels his responsibility for what he is saying. He thunders and lightens at every sentence; and it is impossible to listen without being borne along by the force of his eloquence. His arms will be extended; his right hand clenched; every feature of his face distended; and now and then there is a stamp with his foot, and just now, when you would suppose that the last climax has been attained, and his physical system must be well nigh exhausted, he resumes his seat, which is the signal for the most vehement applause. Some think that the impressions produced by his lectures are not lasting: but we would ask, have they heard his lectures on "The Trial of Alcohol,"—the one on "Teetotalism, the Temperance of the Old and New Testament,"—his "Astronomical Lecture,"—or that on "The Bottle?" If so, we would wish to know, if they have forgotten the impressions they felt when listening to those effusions; and, if they are at all like those persons with whom we have conversed, we think they will still have some recollections of what they then felt.

Mr. Inwards has sometimes appeared as an author, but his works have not been elaborate. Some time ago he began a new Temperance periodical, which only continued in existence a few months, and then died a natural death, through not being properly supported by the public. We do not regret its sudden demise, for had it continued, he could not, probably, have been so much engaged in the capacity of a lecturer, and we presume that in this sphere he is much needed, and the country is not yet in such a position as to be able to dispense with his labours.

Besides some little serial publications which he has sent into the world, he published an interesting little duodecimo volume, entitled "Essays on Temperance," which is certainly a work of

merit, and one that is calculated to be very useful. It presents the Temperance question in a variety of aspects, and contains some brilliant passages. There may not be a great deal of what some people would term argument, but it is far from being meagre even in this respect. The object of the author may be expressed in one word—*usefulness*. We might quote several pretty passages, but we confine ourselves to one, which is taken from the Essay entitled "*Temperance*."

"TEMPERANCE came from heaven in a flood of light, with a countenance beaming with joy, and a hand full of blessings for the inhabitants of our fallen world. It flew with the swiftness of an angel through an arena of glittering stars, and all that was beautiful and magnificent in creation welcomed it as a heavenly messenger full of mercy and love. The angels stood on the battlements of the celestial world, and watched its progress with intense interest; but when it approached the confines of this world, like the dove from Noah's ark, it wandered to and fro, but could find no resting place. Many of the inhabitants of the earth beheld the fair messenger, but they knew not its name, neither did they understand its mission; deep suspicions were created, and many slanderous reports were raised, and some of the wine-loving watchmen, on the walls of Zion, said 'It was Satan appearing in the garb of an angel of light.' Heedless of such misrepresentations, it flew to the palace for the purpose of enlisting royal patronage, for the more effectual execution of its mission, but was driven back by the fumes of Alcohol: not yet discouraged, it wended its way to the bishops, and presented to them a document signed by the hand of God, in which there was written, 'Wine is a mocker, look not upon it when it is red.' They looked with amazement, and exclaimed, 'we know you not nor from whence you come;' and they went to their politics, and eulogised the evil spirit of wine. Being attracted by the glitter of our universities and dissenting colleges, it anticipated a kind reception there; but on approaching those places, it heard the shriek of intemperance, and found even the altars of religion desecrated by alcohol, and thousands of the wine-loving students shook their gowns in derision of Temperance, and shouted so loudly in favour of the mocker, wine, as to threaten destruction to the fair messenger, if it dared to

alight amongst them. In a state almost approaching despair, it visited the great military establishments, and was laughed to scorn by men of blood;—royalty rejected it,—bishops opposed it,—officers swore at it,—publicans abused it,—brewers misrepresented it,—drunkards blasphemed it,—lawyers derided it,—doctors despised it,—ignorance belied it,—fashion frowned upon it,—custom hated it,—habit abhorred it,—the professing church uplifted its voice against it, and a wicked world tried to frighten it away, by its ignorance and clamorous babblings. But its heart was so full of mercy, and its bowels did so yearn with compassion, that the efforts made by the enemies of truth tended more deeply to excite its sympathy: its penetrating eye ranged over the vast howling wilderness of drunkenness, where it viewed thousands prostrated by strong drink, and it heard voices from the lowest depths of degradation, say, ‘come;’ it caught the anxious gaze of the drunkard’s wife, and the sorrowing mother said, ‘come:’ and the wail of the dying drunkard pierced its soul, and frantically said, ‘come.’ It could stay no longer; and looking to heaven for strength, it defied all the powers of oppression and forced its way through the dense clouds of darkness, until it perceived a fair spot in humanity. Alighting there, it took up its abode in the heart of a poor man at Preston; with its celestial finger it touched a tender chord of his soul, which spoke in sweet language of mercy and love: it was there as the vicegerent of God, not in stately pomp nor kingly power, but as a quiet, gentle messenger, faithfully doing the work of its great master. Its possessor wore no lawn sleeves, neither did he wear a gown, nor carry a sword. He was not deeply learned in classic lore, nor was his name mighty among the sons of men. But the truth of Temperance took possession of his mind, and there, unobserved by human eye, it proclaimed its mission through all the secret chambers of the soul, and with deep solemnity it said ‘Come, and let us reason together; my name is Temperance, I come from heaven, and in witnessing the state of your world I find that Intemperance has done a great work of destruction here; and the cries of widows and the blasphemies of drunkards have arisen to the skies, and I am commissioned by the Father of the Universe to take up my abode here, for the purpose of waging a successful warfare against this great destroyer. In my passage to this world, I met a newly disembodied spirit; and to him, in the far-off regions of space, I explained the object of my mission:—I showed him this scroll, the writing of which,

you see, is by the hand of God, and he asked, with emphasis, 'are you going to the world, from the trammels and mortality of which I have just escaped.' I answered, 'Yes!' 'Go quickly,' said the spirit, 'I have relations there, bound in the chain of intemperance;—I have a sister there, who is on the road to ruin. There are many there, who have been preachers of the gospel; but, alas! are miserable drunkards. Millions of the inhabitants of that world thirst for fire waters, and thousands annually sink into drunkards' graves.' Then I asked, Who, in that fallen world, will receive the message? who will co-operate in this great work? And the spirit from the earth said, 'The bishops and the ministers to be sure!' Believing that, towards them, on the wings of light, I wended my way; I opened the scroll and shewed them the document, but they heeded it not: the first said, 'Go thy way, at a more convenient season I will call for thee;' the second said, 'I cannot receive you!' the third said, I was a 'rank imposter;' and the fourth declared I was 'from beneath.' Several ministers, clerks, officers, members, and others, raised a great clamour against me; and with slanders, imprecations, and drunkenness they drove me away. Then I went to the universities and dissenting colleges, but the professors, tutors, and students all, with one consent, began to make excuse; and one said, 'You are a very troublesome fellow, Mr. Temperance, you are not required here.' Thus I have been driven from place to place, until I found a lodgment in your heart; and, being here, I wish to hold solemn communion with your soul."

And then he proceeds, supposing Temperance and the man, in whose heart it had obtained a lodgment, to hold a conversation respecting the state of the world when Intemperance is completely banished from it. The whole is done in a manner that cannot but captivate the most indolent reader. We should presume, that no person can read this little book without being both pleased and profited. We should gladly rejoice to hear of it having found its way to the fire-side of every working-man in this realm.

Some authors have been foundered by their first publication. Not so Mr. Inwards. His "Essays" have commanded such a large cir-

culatation, that he has issued some "Temperance Dew Drops." We do not know that all the praise is due to him for the neat, and at the same time elegant, but exceedingly cheap form in which this little volume is presented to the public. Such a quantity of letter-press has but rarely been given to the world for the small sum of *one shilling*. We hope that neither the printer nor the author will come to any loss by this attempt to benefit their species; but, certainly, without a large circulation, there will be a great deficiency for some one to make up.

The author dedicates his little volume to "The Right Honourable the Countess of Zetland, of Upleatham Hall, Cleveland, Yorkshire,"—a lady who has showed him much kindness, and taken a very lively interest in the cause which he has espoused. The pieces, generally, are brief, but weighty. They may be styled *Multum in parvo*. There is a great deal of analogy in every page, and phrenologically speaking, the author gives indubitable evidence of the large development of the organ of *comparison* in his cranium.

We select two extracts from this little volume, which will give some idea of the work as a whole. The first is entitled, "The Star:—"

"Beautiful creation! Splendid stars suspended by Jehovah in the great temple of Nature; who, clothing himself in the solemn habiliments of Eternity, hurled millions of worlds from his creative hand, and gave a command, which all the Universe heard, when he said, *Let there be light!* Then was the silence of eternal ages broken, and the morning stars sang for joy; while darkness, thick and almost palpable darkness, fled away, and the Father of light looked upon the works of his hand, and lo! they were good. How satisfactory and inspiring it is to look up at the stars, and what a pity it is that any of God's creatures should so disgrace themselves as to render impossible the enjoyment of such a scene. See the wandering drunkard staggering in the midst of this beautiful Universe; by his perverted vision the orderly stars appear in confusion, they excite his ire and shine upon his shame. There are many stars in the Temperance firmament which scatter streams of intellectual

light upon the minds of men. Sherman, of London, is a kind, gentle, mild, and radiant star, whose light has led many a traveller from the world of nature's darkness to the world of celestial light;—his light has penetrated the dark profounds of drunkenness. Campbell is a quick, powerful, vivid, mighty star; his spirit is in the zenith of its greatness,—the light is powerful and vivid, and allures the wayward from the path of folly by its moral and intellectual splendour. James, of Birmingham, is a steady, constant, firm, and faithful star, whose light illumines the pathway of many a traveller to Zion, and his spirit is that of Christian love. Burns, of London, is like a brilliant constellation, where peace, mercy, temperance, and religion blend in all their hallowed gracefulness, and shine with glory on the sons of men. Roe, of Birmingham, is like the steady rising of a beautiful star, which constantly revolves around the Sun of Righteousness. Grubb is a flaming, glorious comet, from whose fervid soul there are constant scintillations of intellectual light, and though sometimes wandering where the common eye cannot follow, he returns again to delight and enrapture the soul. Hood is like the beautiful clouds in the setting sun; while Vincent, clad in power, and intellectual greatness, in pursuing like a faithful follower the star of Bethlehem, sings peace on earth and good will to men. James Teare is the moon in its fulness, ever imparting a steady light upon thousands of minds. Jay, of Bath, is like a beautiful setting sun. Williams, Jeffreys, and Gurney, are bright stars in the celestial firmament; and thus we have stars in heaven, and stars on earth, whose light blends in favour of Temperance; and these are stars which never set,—they will continue to increase in brightness, because their light is derived from the Glory of God."

The other extract which we furnish, is entitled, "What is Religion?"—

"The Gospel is a chain made up of various links, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Now, against these virtues, the Apostle declares, there is no law; now, love itself is not the Gospel, but it is an essential part of it; peace of itself is not the Gospel, but it is an essential part of it; Temperance of itself is not the Gospel, but it is an essential part of it. It will be well for us to ask, what is Religion? Is it a pure slavery question, as many of the priests in America, try to make it? No! it proclaims liberty to the captive, and snaps the chain of oppression asunder. Does

it lead on the bloody war chariot, and consecrate banners, which shall wave over streams of blood? No! it sings the song of peace on earth and good-will towards men. What is Religion? Has it a Bible in its head, gin in one hand, and a cannon ball in the other? No! What is Religion? Is it a stiffened, starched, surpliced, learned piece of privileged humanity, who eats up one-seventh of the product of our land? No! In America they ornament the genius of Religion with chains, and put a whip of scorpions into its hands. In England they associate it with cannons, swords, and slaughter; and for its maintenance, flatter the rich, and rob the poor. Religion is not dependent upon forms, creeds, and ceremonies; it is a living principle, not confined to Oxford and Cambridge, its home is the human heart, the palace where it dwells is the immortal soul. Pure Religion and undefiled before God and the Father, is this,—To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world. The effects of strong drink are opposed to the common principles of Christianity; they add much to the sum total of human misery, whereas, Temperance makes those kind who were once unkind, leading men to the sanctuary, and when there, they think of time, of God, and of heaven. Strong drink has proved itself to be the child of the Devil, while Temperance has proved itself to be the forerunner of peace, of virtue, and Religion. Religion tells me to prove all things, and to hold fast that which is good. I know that strong drinks are bad, and Religion tells me, to shun the very appearance of evil, and to touch not the unclean thing. I know Teetotalism is good, and Religion tells me to hold fast that which is good, and though some may sneer, custom frown, prejudice oppose, and the world scoff;—in the name of Truth, and by the help of Omnipotence, I will hold it fast while life shall last.”

But there is one thing which greatly enhances the value of this volume, and that is, the valuable lecture which it contains, entitled, “Teetotalism the Temperance of the Old and New Testaments;” in which the author places the subject of Temperance upon a firmer basis than that of *expediency*. We think, that he makes good every position which he assumes, and inveterate must be the prejudice of that person, who, after reading this lecture, can assert that the author is weak in argument, and fails to

make good his case. The lecture itself is worth more than the price charged for the whole volume, and is, in our opinion, much superior to everything of the kind that has come under our observation. For the sake of the cause of Truth, we wish that this lecture might be candidly read by every person who has the least doubt in his mind respecting the soundness of the Temperance theory.

Among the more recent performances of Mr. Inwards, are his "Alliterative Lecture on Woman," in the *Journal of Health*, in which he expatiates on her Modesty, Manners, Morals, Mind, Marriage, Maturity, and Mission; his "Public House Signs," (originally printed in the *Temperance Star*, and now reprinted by our Publisher in a pamphlet form at the low price of Fourpence,) and his "Band of Hope Catechism."

After all that may be said in favour of authorship, there are some men who are far more adapted for usefulness by platform lecturing than they can ever be by means of instructing the public through the press; and we mean no reflection when we say that Mr. Inwards is one of this class. His powers as a popular orator are great, and cannot fail to make him much called for; and as there is great need for this class of "architects" being greatly increased, we hope that Mr. Inwards will continue his operations, however great may be the inconveniences to which he is subjected in consequence.

Mr. Inwards is a man of an independent mind. He does not bind himself down to any systems of men. With the greatest possible reverence for the Bible, he dislikes to be fettered and bound down by any Associations, Unions, &c. He was formerly one of the agents of the "National Temperance Society," but he preferred being free and uncontrolled by either man or men. He is therefore his own master, and is at liberty to wander when and where he thinks proper. In

contemplating him we are reminded of the adage,

“ He keeps his honesty and truth,  
His independent tongue and pen.”

It would be beyond our province to speak of Mr. Inwards as a private individual; but we may be allowed to say that, after repeated interviews, we believe him to be one of the most agreeable associates. Kind and affable in all his manners, now and then he details an interesting anecdote, and will give vent to some of the most pleasing sallies of wit.

In conclusion, we hope his powerful, athletic frame will long be kept in that healthy robust condition in which it now is, and that he may be able to serve his generation for many years to come.

The *Journal of Health and Phrenological Magazine* contains the following sketch of Mr. Inwards's "developments":—

“Mr. Inwards is well known in the temperance world as a popular lecturer; and as he has maintained his position for more than twenty years, and is much in request, there can be no doubt of his ability and many good qualities. He has a large volume of brain, and each of the three principal divisions is large and well balanced. The moral region is conspicuous; few have so high and arched a head, while the back of the head is also large, giving all the domestic faculties strong, and the energy of character necessary to combat the difficulties and to challenge the opposition of the world. The frontal region is also large and wide, shewing a good development of the reasoning faculties, and particularly of Comparison, which enables him to illustrate his subjects by popular allegories. The organs of Comparison, Ideality, and Language are those which chiefly give to Mr. Inwards his great ability as a popular speaker. He readily gains ideas, which he makes clear to his audience by happy comparisons, having a never-failing flow of words for expressing his ideas. In respect to the organ of Language, this does not appear so large as it really is, because the face being full and fleshy, the eyes are not so prominent, as to lead the phrenologist to

pronounce at once that the organ of Language is large. Secretiveness and Acquisitiveness are moderate, and the character being open and unreserved, he does not strive after wealth for the sake thereof. His Constructiveness is full and Form large, so that he has some ingenuity, and quick perception of propriety of arrangement, but his perceptive generally are moderate. Self-esteem is moderate, and Love of Approbation large. Thus there are humility, affability, and a desire to please, and ambition to be regarded favourably by the public: but notwithstanding his popularity, and the great attention he has received from many, he is never proud, assuming, or overbearing, and is the same to the gentleman as to the artisan. There is great fervor, induced by large Hope and Firmness, yet he is very cautious, and does not speculate on the chances of success. His Caution and Conscientiousness are well exercised, and will ever keep him on the path of honesty and truth, of which he has always been a most uncompromising advocate. His Benevolence is enlightened, and ever under the government of high Veneration, so that he trusts to the Great Father of all; and while lamenting the miseries of others, which he cannot alleviate, looks with reverence and faith to the future. Wonder and Sublimity are large, and no one can better raise the feeling of an audience to the contemplation of the wonderful and sublime works of the creation than Mr. Inwards. Mirth is full, and tinges the whole character, and combined with Benevolence and a large development of the affective faculties, it is always of the social and genial kind, and rarely used to satirize, even in discussions where his adversary has attacked him. His powers of observation are more calculated to be directed to men and ideas than to things, and what he pays attention to he will generally idealize. He has a good memory of places, and a love of travelling, and can give good descriptions of scenery. Number, Order, and Eventuality are comparatively moderate. Time is conspicuous, rendering him very punctual in attendance to all his duties, and he has hardly ever in all his travels been too late for his train or for his lecture. The reasoning faculties are well developed, and the quality of the brain being good, uninjured by strong drink, and built up on the

foundation of a pure diet, his mind and body are healthy and harmonious, and his labours are crowned with success. In appealing to the reason or feelings of his audience, he carries them with him. Mr. Inwards is a self-taught man, and is a proof that natural capacity will make its way. He has written several essays on Temperance. The subjects of his lectures are various; in all he speaks from a few notes. Perhaps the science of Phrenology is that which affords best scope for his talents, and which he handles with the most masterly hand. Having heard several of his lectures, we can only say that should this noble science attract the attention which it deserves, the Universities would do well to give Mr. Inwards the title of Professor, and allow him to teach the students. The phrenologist is best capable of understanding humanity in all its phases, and if the world were to consult that science, we might hope to see "the right men in the right places." The importance of some key to the true characters of men becomes every day more pressing, and till the subject of humanity is better understood, we may expect blundering legislation, and aimless and fruitless attempts at reformation. A few men of the calibre of Mr. J. Inwards, with principle instead of expediency for their rule of conduct, would do good in the House of Commons. It is not, however, [the brain, but the purse, which gives the qualification for admission into that deliberative assembly. Mr. Inwards is a true teacher, and could such as he rule the nation, there would be some hopes of a better state of things. The teachers of Temperance are doing a great work, for which the world will one day honour them. May Mr. Inwards, and those whom nature has qualified, continue to work in the great cause till success crowns their efforts, and science and truth triumph over custom and error."

The words "Built up on the foundation of a pure diet," in the foregoing notice, have reference to Vegetarianism, Mr. Inwards's views on which matter were delivered as follow, at a recent Vegetarian Soiree:—

"The hare, rabbits, birds, everything which the Divine Being had blessed with life, had an instinctive horror of death. Man possessed that horror. And when the things on which man raised a murderous arm manifested that they had

horror of death, it was nothing less than a voice speaking to man, and a pure instinctive argument given by the Author of all good that we should let them live and enjoy the blessings of life. Man, in the highest and loftiest capacities, did not require the slaughtering of a single animal, nor the shedding of a drop of blood in order to the enjoyment of life. Man was not carnivorous; he had no claws with which to murder and tear the flesh of animals. He believed in the rich exuberance of nature, which gave the most beautiful plants and lovely corn as natural blessings, and he delighted to dwell amid such beauties and bounties. If men ate of animals and of blood it was natural to suppose that their blood would not be in so pure and healthy a condition as the blood of men who never sacrifice a single life for the sake of their food. It was a known fact that the blood of the vegetarian was purer than that of the man who was in the habit of eating animal food. It was better to eat the vegetables and fruit and corn of the field. There was no food so beautiful, so perfectly adapted to man, as vegetable food; and when he compared his present mode of living with that of the old dispensation of the butchers' ritual, he was perfectly satisfied. He gave way to no man in this world for a sacred serious attachment to unqualified abstinence from every drop of alcohol; and he had no hesitation in saying, as far as respected blood, bone, and corporation, that vegetarianism had proved to him a far greater physical benefit than had his abstinence from intoxicating drinks. The Royal Agricultural Society, of which Prince Albert was at the head, had a notion that before a beast was fit to be seen, it must be fed up; and people think they cannot be well until they are fat, with little legs and fearfully large corporations, and short flabby necks, and eyes only just able to peep. The fact is just the contrary; such fat people are dreadfully ill, and greatly out of the way; and did they but study physiology as they ought, they would feel ashamed of themselves, and be anxious to diminish their size. Look at the pig. In its natural state it was a slim sleek creature, and could run about with perfect ease; but the highly intellectual sons of men were not satisfied with the pig as nature made it, and so they said, Mr. Pig, we will put you into this sty; we won't let you run about, but we will keep you lazy, and cram you as full as we can with all sorts of stuff, and we will make your eyes so as you shall hardly be able to see, and your body as plump and corpulent and fat as possible. But such is not its natural state. Were the cows, so fat and flabby, which the butchers so greatly admire, natural cows? No; they were rather stuffed cows. The idea of fat being

good and healthy was a great delusion. As to himself, when he used to eat fat, he could hardly lift one leg over the other, and when his shoes required untying, it was an act both onerous and troublesome; and walking was so grievous to him that with the least exertion he was extremely tired. Now, however, he could walk five or six times as much as then, with perfect ease and delightful impunity; therefore, physically speaking, abstinence from flesh had been to him a great advantage. Vegetarianism had an influence on the moral system as well as on the physical; while the tendency of vegetable diet was to develop the higher feelings. He entreated all to consider these things. God had given them fruits to eat; and when he looked at such fruits as those (lifting up a bunch of grapes,) so beautiful, so exquisite, so nicely adapted for refreshment, he felt no hesitation in saying, Cursed, cursed for ever, be that system which took that wine of God's own making, and, by a power of perverted ingenuity, turned it into a burning, scalding, killing poison, which, like the angel of death, breathed its pestilential breath upon the young, and beautiful, and lovely of the land. As one had sung, 'Woodman, spare that tree,' so he, as a true Vegetarian, might stand up, and, to every manufacturer of alcohol, cry aloud, Spare for ever that beautiful fruit of the vine, and never turn it into a curse; we will rather eat it with joy and gladness and gratitude, and our song of thanksgiving shall ascend to the throne of everlasting mercy and goodness, for the blessings found in the pure, unspoilt blood of the grape."

Mr. Inwards stands in connection with the Church of the Reformation, and frequently contributes articles to the *Millennial Harbinger*, which is the organ of the religious body to which he belongs. We are informed that the members of that church meet every Lord's day morning for the purpose of commemorating the death and sufferings of the Lord Jesus Christ. And we need not add that the wine used is the fruit of the vine, which is the pure blood of the grape. He is also a thorough advocate of the principles of peace, looking upon all wars as opposed to the genius and principles of Christianity. He is a foe to capital punishment, and against snuff, tobacco, and opium. He carries on one continued crusade; and there is not one, we believe, of the hundreds of thousands who have heard him who will charge him with shrinking from declaring what he believes to be

true. He has been flooded with testimonials from teachers and literary men; but he has never published them. As a practical Temperance advocate, there is no man who takes higher ground. And we believe his are the principles of eternal truth.

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## BIBLE TEMPERANCE.

BY JABEZ INWARDS.

WE presume that all those who are members of the Temperance society are anxious for the arrival of that time when drunkenness shall be known no more, and when all that relates thereto shall be spoken of only as a thing of the past. We are engaged in a great work, and though we may be laughed at and despised by our contemporaries, future generations will associate our efforts with that which is good and great, and through our feeble instrumentality our country shall be blessed by those principles which must raise her in the scale of nations. The eyes of the world are upon us, and interest, appetite, and custom are leagued against us. There are mighty forces against us. The power of the enemy is great. He hath entrenched himself in the city of strongholds; the walls are thick and high; the victory will not be easily won. We have yet to pass through a severe ordeal. Alcohol is the Prime Minister of death; he has poisoned the nations and polluted the sanctuaries, and there is scarcely a home in our beloved land where he has not intruded his cloven foot. Against him we must concentrate our united forces. We wish to speak plainly and frankly, It is useless to deny that there are two classes of Temperance reformers, and that consequently there is disunion where there ought to be union, and often failures instead of success, and though both these classes have one object in view, their principles are as opposite as the poles. At the first sight this may appear to be an extreme view, but upon a closer examination it will be found to be correct. The first class is composed of those who believe that all intoxicating drinks are bad in themselves, and that it is wrong to make, drink, give, buy, or sell them, and that science and the Bible alike condemn them. The second class is composed of those who believe that intoxicating drinks are good, that we have a right to

make, give, drink, and also to buy and sell them, that the Bible countenances and defends them, that they have a right to use them at the sacrament, and that teetotalism can only be enforced upon the grounds of expediency. We need hardly remind our hearers to which class we belong, and which principle, at all times, we shall feel it to be our duty to enforce and defend. And in the present state of the Temperance enterprise we will venture to examine the two positions which are occupied by the aggressive but contending parties. We admire consistency. Some of our warm-hearted friends have come to us with much excitement, remarking upon the inconsistency of those who profess to be leaders in the Temperance cause, and when we ask what have they done, the following statements have been made :—The Rev. Mr. So-and-so, who is known all over the country as a teetotaler and who often lectures and preaches upon the subject, who declares intemperance to be the great curse of this land, who tells the people that it is the duty of all to abstain, and that he never takes a drop of intoxicating drinks, that all his family are abstainers, yet every month he blesses the drink, and calls it a proper thing to represent the blood of the Lord Jesus Christ. And when my friend expects me to denounce him, I simply say, with his views, he is consistent. Another presents himself, and asks what my opinion is of Dr. So-and-so, who speaks and writes in favour of Temperance, and yet allows wine advertisements to appear in his paper, and even in reply to that I am not prepared to question the consistency of the Dr. We must remember, dear friends, that those persons who advocate teetotalism only from motives and principles of expediency are still in the dark. They do not know what the principles of Temperance are. Their teetotalism is a good-meaning effort, a sort of blind benevolence. And where they can influence persons to imitate themselves for a time, they may do a little good, but it will soon pass away. Their eyes are partly obscured, and they begin to see men as trees walking. As yet they have no real foundation. They are in a transition state. They are like the chrysalis, and if they can pass through the winter of cold and of storms, there is a hope that in the spring, at some large May meeting, they may be seen as full-winged butterflies, but if they should not so survive they will degenerate into the old morbid state of little-drop drinking. We should be ashamed to acknowledge that teetotalism assumed no higher ground than that of expediency, and we should be equally ashamed to admit, that in consequence of drunkenness it has become

a forced necessity for us to abstain, and if possible we should be more ashamed to acknowledge that we do not possess the moral power to use the good creatures of God, if they are such, without abusing them. There are some persons, it is true, who have been made almost, if not perfect maniacs through the power of strong drink, and a forced necessity compels them to wear teetotalism as a strait waistcoat, for they are free to declare that such is the power which the drink has over them, that if they were to touch it, it would be like taking a desperate leap into the darkness eternal. And yet such men will say that intoxicating wines are the good creatures of God, and that other persons have a scriptural right to take them. These are wild and frantic teachers, and hundreds who hear them very properly exclaim, Yes, Teetotalism is a very good thing for drunkards, but we are not drunkards, and what applies to them does not, by any means, apply to us. And they go further, and very properly say, You see the great Mr. So-and-so says the Bible sanctions the use of intoxicating wine, and if the Bible sanctions it, it must be good, and we do not wish to be wiser than that which is written; and while Teetotalism may be necessary for a few low, wild, vulgar, wicked men, it is by no means necessary for us. For with the same breath the reformed inebriate invites us to abstain, he tells us the Bible sanctions the use of intoxicating wine. And while we respect his motives, we greatly prefer to follow in the footsteps of those great and illustrious characters who, in the Old and New Testament dispensation, drank wine. Such is the effect of this teaching upon sensible and logical minds. We hold the experience of a reformed drunkard to be the exception to the general rule, and the millions of those who drink have had no such experience, and therefore, what applies to them who have been so degraded does not apply to those who have ever been strangers to such a wild and fierce delirium. We are not frightened into teetotalism by the howling imprecations of the inebriate, nor do we dare to find fault with strong drink because the drunkards abuse it. Such a position would not only be illogical, but simply absurd. We say, with deep solemnity of soul, let the forked and zig-zag lightning of the drunkard's wrathfulness play with more intense fearfulness upon the dark cloud of his sin, and that would not induce us to abstain, nor would it ever cause us to think that the drink was of necessity bad. The madman who leaps into the fire does not convince us that the fire is bad; the glutton who kills himself with eating, does not convince us that food is bad; the man who is

drowned, does not prove that the water is bad. And all the excesses of all the drunkards in the world, do not prove that intoxicating drinks are bad. The violence of the intemperate, the suffering of the wife, the neglect of the family, the poverty and crime do not prove the drink to be bad, and if the nations of the world were to be involved in one unmitigated ruin through their influence, even such an appalling catastrophe would not prove the drink of necessity to be bad. All the drunkenness in the world does not—nor can it—alter the qualities of the drink. If intoxicating drinks ever sustained a healthy relationship to the physical constitution, so they do now, and he who speaks and writes against them, speaks and writes against the blessings which God has owned and mercifully provided for man. And if we believed these drinks were good, we should take them and heartily recommend them to others. If we believed with Mr. Brewin Grant, with Dr. Campbell, and others, that the Bible sanctions the use of intoxicating drinks, we should take them, and there should not be a Temperance meeting to which we could pay a visit but we would be there, with the Bible in hand, to show up the folly and presumption of abstinence. We would laugh to scorn such books as *Bacchus* and *Anti-Bacchus*, and all the other essays which have been written to prove that alcohol is a poison, and that intoxicating drinks are unnecessary, and we would call upon such men to cease their infidel teachings of abstinence, when those teachings involved the slightest denunciation of the drink. We would say, Paul we know, and Christ we know, but Campbell, and Grant, and the rest, who are you? Are you the men who dare to be wiser than that which is written? There is much that we like in those gentlemen, but we cannot allow either of them to occupy the position of teacher in the temperance cause, for this very reason, that both by their speaking and writing, they have proved themselves to be only the advocates of an ignorant and miserable expediency. Upon many other subjects, we admire the manliness and straightforwardness of Dr. Campbell, but in the Temperance cause we do not consider him an authority. What he has written on Scripture Temperance clearly proves that he does not as yet understand the subject. We believe he is honest, and with such views of course he will drink wine when he thinks he wants it, or any medical man may recommend it, and whatever vile concoction the trade may supply the doctor's false logic will justify its consumption. The gist of the learned doctor is this :—God made the vine, from which

comes the wine, therefore it is right to drink. To which we reply, God made the iron, from which comes the sword, therefore it is right to kill. God made the wood, from which comes the false god, therefore it is right to worship it. God made the vine which is good, or the fruit of the vine which is equally good—man makes the intoxicating wine, which is bad;—the Holy Ghost calls that wine a mocker, and commands us not to look at it, but our opponents say, therefore, we are to drink it, though the Bible tells us not to look upon it.

We deny respectfully, but most emphatically, that in the Bible, a single passage can be found to justify the conclusion arrived at by the advocates of expediency, and nothing would give us greater pleasure than to meet Dr. Campbell in the presence of a discerning public for the purpose, in the most friendly manner, of discussing the subject of Temperance. It is a fearful thing to say that the Bible sanctions the use of intoxicating wine; we believe there is not a particle of evidence to support so reckless a statement, and such teachings, in the midst of the infernal abominations of strong drink, with murder and crime on one hand, and backsliding professors and fallen ministers on the other, are calculated to increase the power of this great and burning destroyer, for while he kills, he not only secures their smiles, but they boldly say, Christ the Anointed One has blessed him, and when he holds up his hands, which have been baptized in the blood of millions, such Temperance advocates (?) advertise the tyrant, and foolishly call him a good creature of God. Yes, gentlemen, we wish to meet you face to face; I do not say you have done it intentionally, but you have done the Temperance cause a great wrong. If the Bible sanctions the use of intoxicating wine, and you can prove it, we shall be at once prepared to abandon our position. With us it is a serious question. We believe the Holy Book to be God's perfect revelation to the children of men, and if there be a sentence in it eulogistic of intoxicating wine, we will never speak a word against it, and with yourselves we will oppose those who do. The most beautiful truths in reference to the *unintoxicating wine*, which is the only WINE God ever made, have been passed over in silence; the whole truth has not been spoken; if it had, centuries ago, the Bible would have been referred to as a book denunciatory of every drop of intoxicating drink.

We require you, however, to know that our Temperance principles have a deeper root than that of a hollow, shallow expediency, for if intemperance were to cease, and to-morrow's

sun were to shine upon a sober world, we should consider it wrong for any man to make or drink intoxicating drink. Or were a convoy of angels to descend from heaven with the promise that drunkards should never again pollute our world, we should still hold that it would be wrong to pervert the good fruits of the field to turn them into alcoholic drink. What, if the lion of intemperance were bound? What if the fire-fiend of inebriety could no longer scatter desolation and death? What if all his licensed dens could be closed? What if all his infernal powers could be paralysed? What if his sword, which has been empurpled by the blood of millions, could be ensheathed? What if his kingdom should fall, and his reign of terror come to an end? Should we have reason then to speak favourably of alcoholic drinks? Certainly not. For even then their manufacture would involve the destruction of God's good creatures; it would be a waste by which our daily bread would be increased in its price, and to many rendered more difficult to obtain. And where would be the health superior to that which we, as abstainers, enjoy? Where would there be happier sights than can be presented by those who abstain? Where would there be ruddier cheeks and brighter eyes than we behold in many of the beautiful offsprings of Temperance? And where would more gladsome songs of praise and thanksgiving be heard than are heard now from thousands of hearts which are swelling with gratitude and love? What physical or moral good can these compounds bestow? We believe, to take them is folly, to recommend them is quackery, and to defend them is a humiliating degradation. We have not so learned the Temperance question. We have not been forced and driven into it by the raging of the storm without. But we have been led into its fair and peaceful domain by an angel's hand. The pure light of the morning welcomed us, and the rills and the rivers, the mounds and the mountains rejoiced in the presence of this fair and celestial messenger. Science, clad in light and beauty, smiled upon us, and kindly unfolded its ennobling truths, by which we were excited and enraptured. It whispered into our ears eternal utterances, and caused to pass before us the beauties of nature, and the wonderful mechanism of man. And it traced, with unerring certainty, the fearful inroad which alcoholic drinks have made upon his delicate and complicated organization, and the graceful teacher said, The Bible declares wine to be a mocker, and I prove the truthfulness of the inspired teaching. It was not the treadwheel, nor gallows

tree, which led us to abstain. It was rather the bewitching poetry of Temperance which enchanted our souls. Her spirit revelled in the beauties of Nature, soared as upon the wings of angels, quickly outdistancing the remotest stars; and descending, she adorned the hills, tinged the clouds, painted the sky, and with her holy spiritual train followed the gorgeous setting sun down his glorious highway, and there amidst supernal splendours she sat with a heavenly smile, enthroned upon the glory of the golden clouds, full of hope and promise for the future emancipation and sobriety of our world. These are only some of the ministering spirits which invite us into the spheres of Temperance. The truths of the Bible are striking and eloquent in their appeals. We rejoice to know that in the word of God there is no sanction given to the use of intoxicating wine; no patriarch blesses it—no prophet smiles upon it—no priest defends it—no apostle recommends it. During the old dispensation it was under the ban of Heaven, and in the new it is nowhere spoken of in terms of approval. But there is a wine, rich and beautiful, of which the Bible speaks, and that wine is found in the cluster, and it is the WINE OF GOD, good, nutritious, and perfect. We are not alone in the Temperance world. The spirits of the just are hovering over us, and the smiles of the good encourage and bless. We love to commune with the Eternal through the medium of his works and his word. That word is full of power and life. It is a light unto our feet and a lamp unto our path, and it liveth and abideth for ever. In its blessed pages the angels of the covenant speak to us, and while we learn there the way from earth to heaven, the celestial voices instruct us in reference to the great principles of Temperance. Our spirits are led by the still waters of eternal truth; the utterances of the Bible are the voice of God; and a judgment awaits us if we add to or take from the revealed will. The first inspired messenger which speaks of INTOXICATING WINE says—"And Noah planted a vineyard and he drank of the wine and was drunken." The second angel which speaks of the pure UNINTOXICATING WINE says—"And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand." And the first voice says—"Their wine is the poison of serpents, and the cruel venom of asps." And the second voice declares this to be the language of the Vine, "And the Vine said, Shall I leave my wine which cheereth God and man?" And the first voice says, "The

prophets and the priests err through wine and strong drink ;" while the second proclaims the fact that "They gathered wine and summer fruits in great abundance." The first says—"Strong drink shall be bitter to those who drink it." While the second exclaims—"All they that drink water shall be comforted in the nether parts of the earth." The first says—"Wine is a mocker." The second, in referring to the pure wine, commands us to "Destroy it not, for a blessing is in it." The first says—"Look not upon the wine when it is red, for at the last it biteth like a serpent, and stingeth like an adder." While the second exclaims—"Go thy way, eat thy bread with cheerfulness, and drink thy wine with a merry heart." The first says—"In the hand of the Lord there is a cup, and the wine is red, and he poureth out of the same, and the dregs thereof all the inhabitants shall wring them out, and drink them;" while the second, in the sacred person of our Lord, says—"This is my blood of the New Testament; drink ye all of it. I will not henceforth drink of the fruit of the Vine, until I drink it new with you in my Father's kingdom." We are prepared to contend after having carefully read and re-read all which the Bible reveals in reference to wine, that there is no passage which sanctions the use of that which is intoxicating. Both the letter and the spirit of the Bible are against it. The popular teachings on this subject are a disgrace to the age, and are fraught with great danger to the best interests of the community. There are many blind leaders of the blind, and, in many instances, both fall into the ditch. We have a great respect for those who drink, who believe they have a scriptural right to do so, but we have no respect for what is termed expediency. If intoxicating drinks were good, then in disusing them, we might talk of expediency, but as they are bad, it is the duty of all men to cease to make them, and consequently to cease from drinking them. It is false and traitorous to the best interests of humanity, to say that God ever made a drop of intoxicating drinks, or that he ever designed it as a beverage for man. God has no more made intoxicating drinks than he has made cards for gamblers, cannon balls for warriors, chains for tyrants, whips for slaves, and false gods for idolators. And who will dare to say that an allmerciful Jehovah has made these vile things, and yet I would rather believe the one than the other. Intoxicating wine is a result of man's perverted knowledge; it is a legitimate offspring of sin, a child of the Wicked One, and a caterer for the bottomless pit. It is a foul and fulsome curse, and richly deserves

the indignant execrations of all those who possess the feelings of humanity. In the light of death and of the solemn Judgment day, we invoke the curse of the Eternal upon this worthless and detestable compound, and all the universe responds its deep and loud—Amen.

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