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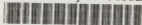
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## THE MOST DANGEROUS PLACE FOR A REFORMED DRUNKARD.

DRINKING CUSTOMS DANGEROUS IN PROPORTION AS THEY  
ARE DEEMED RESPECTABLE.

(*Extracted from the EDINBURGH WITNESS.*)

MELROSE, March 28, 1846.

DEAR GARRISON,—I cannot now tell you of my doings here about Melrose Abbey, and other things connected with this sweet spot.

I wish to call attention to the fact, that in Scotland and England, the most dangerous position in which a reformed drunkard could place himself in society is IN THE CHURCH. There is no place in which a reformed drunkard is so irresistibly tempted to return to his wallowings in the filth of drunkenness as to join a Church, to become an elder or a deacon, and to associate with ministers. He would be more likely to become a drunkard in Dr Wardlaw's or Dr Chalmers' Church, and at their dinner-tables, than in the lowest grog-shop in Glasgow or Edinburgh; for the simple reason, that at the dinner and communion-tables of Doctors Chalmers and Wardlaw, the tippling custom is adorned with the charms of social elegance and respectability, and sanctified by prayer! while in the low grog-shop it is accompanied with all its disgusting filth and obscenity. These *reverend Doctors of Divinity* do more to make drunkards, and to prevent their reformation when made, by giving a respectable, pious, praying tone to tippling customs, than a hundred low whisky-dealers and gutter-drunkards could do. These customs are dangerous in proportion as they are made respectable.

Another thing to which I would call attention. It is a very common thing in this country for the *Churches to undo the work of Teetotalism*. Teetotallers rescue a poor sot from his filth and degradation, and surround him with hallowed and saving influences, and bring love, and comfort, and light, to a broken-hearted wife and starving children. The reformed inebriate joins a Church,—tipples at the communion—sees his brethren and sisters, his elders, deacons, and minister, tipple their wine and toddy, accompanied with prayer and social elegance. He drinks,—becomes a brutal drunkard,—loses affection for wife and children, and sinks to the lowest depths of pollution and social infamy, under the direct influence of the Church, the elders, ministers, and Doctors of Divinity. This I have seen and known in Scotland. More;—after the Church has converted the teetotaller into a drunkard, the elders and minister, who made him what he is, turn him out of the Church; and then the teetotallers step in again and save him, and cause the sunshine of love, peace, and plenty, to visit his family; and they can save him, so long as they can keep him out of the Churches, and away from the communion, and from the influence of tippling elders and ministers. This have I often seen and known.

Now, which are doing most to accomplish the mission of Christianity, and to make Christ practically the “Lamb of God, to take away the sin of the world”—the Total Abstinence Societies, or the tippling, sectarian Church organizations of Scotland, with all their imposing array of baptisms, communions, Sabbaths, solemn assemblies, praying, singing, priests, bands, and gowns? In America, which are doing most to make Christ a practical “propitiatory sacrifice for sinners,”—the Anti-Slavery Societies,—who are consecrating reputation, property, and life, to rescue slaveholders and their imbruted victims from that “sum of *all villany*,” American slavery,—or the slaveholding Churches, deacons, elders and ministers, with all their prayings, and preachings, and

observances? Who are doing most to make the gospel "the power of God and wisdom of God"—to save the world,—to make Christ a practical Redeemer,—and to save men from sin by His righteousness,—the *Non-resistants*, who are seeking to root out the murderous principle and practices of war,—to induce men to beat up their swords and learn war no more,—to put away all anger, wrath, and revenge, and to love as Jesus loved, and to forgive as he forgave,—or those war-making ministers, elders, and Churches, who hang, shoot, and stab men, women, and children, and give God thanks? Who can doubt? I do not. There is more of the Church of Christ in total abstinence, anti-slavery, non-resistance, peace, anti-war, free trade, and free suffrage societies, than in any sectarian, war-making, slaveholding, tippling, monopolizing Church organization on earth,—be they Baptist, Methodist, Unitarian, Presbyterian, Universalist, Congregationalist, Mahommedan, Episcopalian, or Catholic, or any other. These Churches have no power to reform themselves or the world. We are obliged to go out of these bodies into what they term the world, for help to purify them of drunkenness, theft, robbery, concubinage, and murder,—to purge them of slavery, war, and blasphemy. We must go to what is called the UNCONVERTED, for help to persuade the CONVERTED to cease to fill the earth with drunkards; to the unregenerate and unsanctified, for help to persuade the regenerate and sanctified ones to cease from slave-breeding, slave-driving, and slave-trading; to the irreligious, the prayerless, and ungodly, for help to induce the religious, the praying, and godly, to cease from theft and robbery; and to those who are called INFIDELS, for help to get those who are called CHRISTIANS to cease from cool, deliberate, systematic murder!

I am a *Christian*, dear Garrison; and every day but increases my confidence in Christ as the power and wisdom of God to save the world. I fraternize with those only, as

Christians, who are working to save men by the righteousness of Christ, *by seeking to make them righteous as he was righteous*, and who are seeking, as Teetotallers, as Abolitionists, as Non-resistants, Free Traders, and moral reformers of individuals and nations, to make "Christ the Lamb of God to take away the sin of the world," by devoting their all to reclaim men from their sins. I care not for Church or governmental organizations, or any human institution. Let them all perish when they stand in the way of man's redemption. I care not for observances of times and places. I would have CHRIST a principle of action within us. I would have "His mind,"—I would "put on Christ," so that for me to live should be Christ. In no other way can he be of any saving power to mankind.—Thine,

(Signed) H. C. WRIGHT.

TO WM. LLOYD GARRISON.

M. C.

34 Marlborough

Cam. Mass.

