

"Friend," said the Quaker, "when thou liftest the glass to put it to thy mouth, open thine hand."

At the close of the meeting, eight signed the pledge.

NOW IS THE TIME

For the friends of the cause to exert themselves to increase the circulation of the *Advocate*, and secure a sufficient number of paying subscribers as will insure us against loss. We ask no profit on the *Advocate*; all that is over after paying the usual expenses of the paper we appropriate to the liquidation of the debt of the Montreal Committee; but unless the friends exert themselves, and keep on the alert, the enemy will come in—they will become indifferent and the paper will, as a consequence, cease to exist. The teetotal press can only look for support from the teetotaler. New Subscribers paying 2s 6d will receive the remaining numbers of the present volume without additional charge.

TO SUBSCRIBERS.

Mr. R. D. Wadsworth is now on a tour in the Gore, Talbot, and Niagara Districts, and we hope our friends in these places will avail themselves of his visit to send us long lists of names as subscribers to the *Advocate*, and that those who may be in arrears for the past or present volume will, at the same time, hand him the amount.

Mr. Grafton will wait on our friends in the Eastern Townships, for the same purpose, and we have no doubt will be well received.

ANTI-BACCHUS.

In my last letter (January, 30th) I noticed two ways by which our opponents justify themselves in still taking "a glass or two." The one is by the positive statements that ardent spirits are useful; the other is by maintaining the same principle, but by stating the question in a negative form. Instead of saying that ardent spirits are absolutely useful, they prefer the statement—"it will do no harm;" which, if they would allow common sense to be the judge, is only shifting their position "out of the frying-pan into the fire."

We now proceed to notice some further arguments urged by moderate drinkers in support of their system. In our last letter we noticed that many of these close belong to the different Christian churches, and are often the most influential men in our community. Many of them have not yet thoroughly acquired drinking habits, and therefore they have no particular liking for ardent spirits *per se*; but nevertheless they are induced to take an occasional glass, either, it may be, to show their liberality, for many glory in being liberal enough to treat a large company, or for the sake of social company or society in which they are enjoying themselves. Under the covert of some of these trifling excuses they always find a sure asylum. If you ask them concerning the state of the drunkard, and what they think of the drinking system altogether, they will gravely tell you that they believe it would be a blessing for mankind in general if ardent spirits were completely swept from the face of the earth. They have no doubt but it would add much to the happiness of man, and would restore peace to many families that are now the scenes of discord, poverty and misery. None can depict to you the wretched state of the drunkard in more lively terms. They will tell you of his poverty and misery, of the wretchedness and wickedness of his family. Nay, they will even illustrate the subject by pointing out some poor wretch in the neighborhood who, although

he had a good property once, has now, by intemperance, spent it all, and at present himself and his family are in a state of starvation. They will point you to another, who, by intemperance, has not only spent his property, but has himself been brought to fill a drunkard's grave; leaving, it may be, a wife and family to bewail his premature end. All these heartrending scenes they can set forth in the most glowing terms, and none seem more deeply affected with the awful consequences of such heastly practices. I cannot here omit mentioning the fact, that of this class our Christian ministers, belonging to the different denominations, form no inconsiderable part. It is truly amusing to hear one of these Rev. gentlemen state his views on the subject of drunkenness. As they necessarily travel over much of the country, they have therefore a pretty general acquaintance with those scenes of debauchery; and can therefore describe them in their true character. In a late visit to the house of one of these Rev. fathers, after a few introductory remarks, the conversation turned on the subject of drunkenness. He told me that three days ago he followed to the grave the remains of a young man, who, in a state of intoxication, had quarrelled with one of his companions who drew his hand, and, with a single blow, sent this drunken wretch to try the realities of another world. He lamented deeply the untimely end of this poor man; and he often referred to the awful announcement that "no drunkard shall inherit the kingdom of God." Having described to me, more generally, the effects of drunkenness on the morality and religion of the country, the conversation ceased, when he immediately called one of the servants and told her to bring in some wine, and in a few minutes the decanter and glasses were on the table. But finding that I would not drink with him, he urged his civility by assuring me that it "was nothing but wine, and therefore could do me no harm." The short sentence, "it will do no harm," was exceedingly useful on this occasion, and the Rev. father urged it with all possible importunity. He felt that he could not venture to state positively that it would do me good, but if he could only make me believe that it would do me no harm, this fact, combined with the enjoyment that I would experience in joining with him in partaking of it, he thought a sufficient warrant for me to take "a glass or two." But finding that all his arguments were in vain, he took a glass himself and then ordered the decanter to be removed. This is one instance of the absurd conduct of moderate drinkers out of many more of a similar kind that might be adduced. Drunkenness is a sin or evil which too many in the present day "shed crocodile tears." I would be far from bringing this charge against all those who take an occasional glass, but surely it may justly be brought against those who use intoxicating liquors of any kind as a beverage. The man who takes his glass of wine or beer every morning, is as much a supporter of the great system of drunkenness as the man who takes his glass of brandy or whiskey. In both cases a great scheme for ruining souls is supported; and that which is conferred on us for our health and comfort by a bountiful Providence is, in the support of this pernicious system, given to the service of the devil. Is it possible, then, that a man can be sincere in mourning over the wickedness that prevails in the land on account of drunkenness, while he himself is amongst its principal supporters? I say principal supporters, for it is well known that without moderate drinking drunkenness could not exist. It is a great mistake to suppose that drunkards are even the chief supporters of the drinking system. Drunkards are generally in such a state of absolute poverty, that they are often more trouble to tavernkeepers, and other vendors of intoxicating liquors, than all the benefit that is derived from them. It is the