

in an unpleasant position. Much of his subsistence depended on the good will of those who either sold or used this enemy to human peace.

On duty and its difficulties he took a careful look, and with a moral heroism, not often in these days equalled, and seldom excelled, he undertook to grapple with intemperance, and if possible to mitigate the sufferings of those around him. It must here be remembered that at that period Prelacy, as the State religion, had more influence in New Brunswick than in Nova Scotia; that all who were not within its pale were viewed with comparative contempt by those in power, that, for example, none but an Episcopal clergyman or a Squire could solemnize marriage, that Episcopalians were almost exclusively in the magistracy, and above all, that not a little of the usual and necessary revenue of the County arose from the licenses granted to retailers of strong drink. For a dissenter, then, to appear before the associated magistracy of the County, and to deliver such a discourse on the danger of the drunkard, and on the criminality of those who manufacture him, simply by the authority of Christ, in a Court House and on a week-day was an undertaking on behalf of the cause of temperance requiring more moral heroism than a hundred of those efforts which temperance lecturers now make; sometimes by the desecration of the Sabbath, and under a tax of fivepence or ninepence a head from their hearers for admission. They thus frequently derive profit from their labors, while he ran the risk of a powerful opposition, if not of the loss there of sustenance for his family. Another circumstance which occurred at the moment added to his difficulties. A friend belonging to the Bench of Magistrates had promised to introduce him to the Court and request for him a hearing. But on Mr McLean's repairing to the place where he had engaged to meet him, he found that his friend's courage had failed, nor did he make his appearance that day. So that Mr M. had to go alone. Literally, "no man stood by him." Yet he could not think of turning back, and so far from encountering open opposition, he was instrumental in arousing some from their lethargy and danger, and found that "When a man's ways please the Lord he maketh even his enemies to be at peace with him." He lifted up his voice like a trumpet, and showed to his fellow subjects their sin and their duty. His sermon was not a mere threadbare lecture: but an exhibition of the authority of the law of God, and when he "reasoned of temperance and judgment to come," it was not merely a "moral suasion" appeal about the good of the creature, and a matter of pecuniary interest to the County funds. It was all this, and also an earnest exhibition of the manner in which Temperance ought always to be presented, a presentation of the guilt and danger before God, of the traffic in liquid poison. At "the request of a number of those who heard it delivered" his sermon was published. It has not only contributed much to awaken attention, and to give an impulse to the cause of temperance in the surrounding country; but it was probably the first contribution, through the press, to this salutary reform in the British Provinces.\* As we shall subsequently see, he continued during life his zeal in the Temperance cause, as subservient to the spread of pure and undefiled religion. The result was that no licenses were granted during that year.

\* We hope to republish this discourse in a future number, as the subject is a prominent one in our own day, when this and other countries are agitated on the subject of the prohibition of the traffic in intoxicating drinks, and when the duty of those in authority in reference to it is so freely discussed.