

Poetry.

TAKE BACK THE BOWL.

BY J. G. WHITTIER.

Take back the bowl! take back the bowl!
Reserve it for polluted lips;
I will not bow a tawny soul
Beneath its dark and foul eclipse,
I know that life must henceforth be
A weary and unblest thing;
That hope can lend no ray to me,
Nor flowers along my pathway spring.

Well, be it so—my strife hath been
Beyond the low and vulgar aim—
The deeds of base and heartless men
Have never dimmed my honest name
And I am proud—aye, even now,
Amid the shades of deepening ill,
The fearless tread—the open brow—
The brideless hand, are left me still.

Take back the bowl! I will not steal
The hallowed memoirs of the past—
They add no pang to those I feel,
Nor shadows on the future cast,
Aye take it back; let others bring
Oblivion o'er the haunted soul—
My memory is a blessed thing—
Away! away! take back the bowl!

An upright heart—a guiltless brow—
A soul unbow'd, are left alone;
I will not break in madness now,
The only staff I lean upon.
The keenest pangs that grief can send
Shall never prompt to deeds accursed—
Take back the bowl! I will not bend
A towering spirit to the dust.

Miscellaneous.

A SHORT SERMON FROM 2 PETER, 1: 5, 6.
Add to your faith—Temperance.

Distilled spirit contains neither nourishment nor refreshment. This is demonstrated both by chemical science and actual experiment. It cannot therefore be a useful drink. But it *does contain* intoxicating properties. Now these are, in any degree injurious to a person in health. As temperance is not, cannot be injurious, if we add it to our faith, we must abstain entirely from that totally injurious article, distilled spirit.

Act as you will wish you had when you come to die.—The hour which finds us on our dying bed—the world receding and eternity opening, will be an hour of candor. That one hour will dispel more of our self-delusions, false reasonings, and untenable arguments, than all the logic which has been invented and used from the creation of the world up to this hour. Then, O how vain will all these apologies for spirit drinking and spirit selling appear! The mind will then look at things as they are,

and weigh them in an even balance. Many a man in that hour will find, that what he thought right was entirely wrong, and that he might have seen the same before, had not the god of this world blinded his eyes. Many a man will find in that hour, that he has a long account to balance for mischief done by his sales of ardent spirit—mischief which he might have prevented, or to which, at all events, he might not have been accessory.

Men may put off the thoughts of death and of judgment too, and lay a flatteringunction to their consciences, that they are justified in their peculiar situation for continuing the traffic, but it will not answer. Death will come, and when it does come, the illusion must vanish. The traffic in ardent spirit, whether by wholesale or retail, is wrong—all wrong, and no sophistry can make it right. If any sound argument could have been found, or invented to justify it, it would not have stood so long as it now stands, all alone and defenceless. Many refuse to join in the work of drying up the floods of intemperance, urging this and that and the other thing as a reason. But it will not do. A dying hour will dispel all such reasons, as chaff before the whirlwind; and the man will find that he has been entirely wrong. If any thing can plant thorns in a dying pillow, we think it must be the traffic in ardent spirit, and opposition to the temperance cause. We would not have our soul in their souls' stead, for a thousand worlds. We close as we commenced, by urging all to act in reference to this matter, as they wish they had when they come to die.—*Southern Temperance Star.*

Moral Courage.—Many men would rather face the cannon's mouth, than public ridicule. We doubt not there are many young men in all professions, who in their hearts are converts to the principle of entire abstinence, but who have not the moral courage to take the stand, especially in company to decline the invited pledge. We advise all such to make a single effort, and the agony is over. No young man at the present day, (or old one either for that matter) would lose ground in the opinion of any one, whose opinions are worth having, for declining to take wine. The example frequently is of vast importance.—We know a case, where a single individual taking that stand at a public table, in a short time drove every wine bottle off it.—We know another case, where a man of influence became an inmate in a boarding house where none had wine, but he calling for it, and offering it to those around him, in a short time brought a bottle before each boarder. Such is the power of example.

How important, then, that the example of the professed friends of temperance should be such as all can safely follow.—*Temp. Recorder.*

London Porter.—This celebrated beverage owes its unrivalled excellence to several causes. The "Town and Country Brewery Book," published at London, by "W. Brande, Malster and Brewer," thus describes one of these causes:—"The Thames water at London, is fattened by the washings of hills," (some sheep-skins probably.) "and the dirt or slavers, which give it a thick body and muddy taste, and therefore it fines well, and makes most drink with less malt."—*Page 74, London Ed. Am. Paper.*

Clay.—"I eat cloves," said Henry, as Mr. — had just left them.
"Why I don't know," said the father.
"I suppose he likes the taste of them."
"I guess I know," cried Charles, who was a little older than Henry. "I guess he drinks rum, and eats cloves so that people may not smell it in his breath."

Advertisements.

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WILLIAM GREIG,
No. 197, St. Paul Street.

Feb. 1836.

THE Executive Committee of the Montreal Society for the promotion of Temperance has received a quantity of TEMPERANCE ALMANACS for 1836, which may be obtained at the Office of the undersigned for 8s 4d per hundred, and less quantities in proportion.
JAMES COURT, Secy.

Feb. 1836.

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