

In the sense of "desire which never sleeps," neither do we use the word concupiscence in the sense of "demand." The True Witness illustrates his views by referring to the manufacture of gas, and because there exists a desire for artificial light, therefore gas was demanded. Now here is his usual fallacy. We are not now writing by gas light. In this delectable sanctum of ours there is no supply—therefore there is no demand. But we have artificial light, and when that shining Belmont is ended, we demand another, because the supply is not likely to be exhausted. Taking gas, however, until some "better method of producing artificial light shall have been discovered," we should like to know how there can be a demand for that "better" previously to a supply offered. Artificial light is a necessity; very well, these lights are among barbarous people, but when a better comes they accept it as they may be able. "What" says our philosopher, "is demand, but desire, want, craving after, or concupiscence?" Very likely just the same in his brain or his practical illustrations of physical science, but very different they are in the language and operations of political economy, and the conclusion is that there never could have been a "demand" for Alcoholic drinks, until the supply created it. Thirst there was, and sinful concupiscence there was, but it required more than these to produce demand, and when by law the supply shall be cut off, the demand will cease, and intemperance will be repressed.

The subject is far from being exhausted, but substantially the same reply is adapted to all the illustrations of our antagonist. The "demand" of the political economist is not "the desire" of the physiologist, and yet absurdly taking it for granted that they are the same, our adversary says "it is this demand which we contend must be subdued by moral agencies, that is in opposition to our 'demand' for a prohibitory law. In this opinion," the True Witness says, "we are certainly borne out by the words of holy writ."—Are you indeed? Let us hear them, for to them we bow most willingly. Now, here is the quotation he gives from Scripture, "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness; All these come from within." And then comes the inference. "If it be so all legislation, all attempts at moral reformation which do not begin with the heart of man, whence all evil desires or demands proceed, must be, to say the least, utterly useless." Nay, friend, not so fast. There are "murders and thefts"—these come from within," and yet we have before us a long complaint of yours, that two poor sinners were not hanged who had been found guilty of murder. They have a human law against murder—would it not be better to subdue these sinners by "moral agencies." Yes, if you could do so; but murder is like the liquor business, you cannot put either down by "moral agencies" alone. Both must be prohibited, we do not say under the same penalties, but certainly no murderer hanged or unhanged, ever did as much harm as a liquor seller who may have been engaged in the traffic for seven years or less. Theft also comes "from within," but it is prohibited by human legislation, and cannot be dealt with by moral agencies alone. Thieves have done some injury to society, but not the amount of injury inflicted on community by the liquor trade.

But we must dismiss "The True Witness." He has kindly supplied us with defensive weapons we did not ask, and unless he does better service for his friends hereafter than hitherto, we rather think he will not obtain honours or thanks, except for vicious intention, which far exceeds his capacity for mischief.

SPECIAL NOTICE.

We deem it advisable thus especially to call the attention of the friends of the *Advocate*, as well as of the cause generally, to the terms of the forthcoming volume, and which will be found in the last paragraph but two of the Prospectus. And we do so that none may have cause to complain of insufficient notice, should the paper be discontinued at the end of the year. In next number will be found a list of Agents, and the Post-office arrangements are now so complete, and the facilities of communication so great, that no one can be at a loss to send his name or his money, either directly to this Office, or to one or other of our numerous Agents: hence we feel ourselves at perfect liberty to adopt the plan of sending no paper to any but those who have sent their subscription in advance, or a definite order, for the next volume.

These are the only satisfactory and reasonable terms we can think of, in justice to ourselves, in which a work of so much labor, and involving so much expense, should be undertaken; and we are satisfied that no Teetotaler can find fault with them. The *Advocate* is his own paper, intended for his benefit, as well as those whom he should be interested in taking with him on the same road to health and happiness. No one can be expected to aid us in this work, but the Teetotaler; none but he can appreciate our labors, and we cannot but hope he will do so; and, therefore, we go forward for another year, if spared in health, in undiminished confidence on the friends of order and sobriety, that they will come up in yet greater numbers to our support. Very many contribute no more, in the course of a whole year, to the cause, but the small sum we ask for the *Advocate*; and surely, if that is the case, it is but a small return for the good the principle may have done them; at all events, it bears no proportion to the importance of the work and the benefits it confers on their fellow-men.

We offer to all who exert themselves to increase our subscription list, for the next volume, according to the following scale, one or more copies of the work entitled "THE BOTTLE," or, "THE SEQUEL TO THE BOTTLE," both of which works have been printed in tract form, on good paper, with the illustrations, and neatly stitched in a tinted cover:—

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Repository of Contemporary Opinions.

A writer in the *Tennessee Organ*, recently advanced some excellent thoughts on "Social Treating." We commend them to our readers, and if there should be any who yet follow the foolish fashions which have ruined so many, we trust they will peruse and consider the consequences.

"Social Treating has some peculiarities over all other kinds of treating, as it is not confined to the street and the grocer, but may come into the family circle—to the shrine where declining age has stooped to give over the tenement of clay, and where blooming innocence and modest virtue, as well as stern maturity are all blended together in happiness. Here it is permitted to sow the seed which will bring penury and want. Here the father meets