

chanic, or the farmer, with safety, indulge in that habit? Numerous reasons concur to furnish an answer in the negative. These also, though in general in more limited spheres than the others, are constantly called to exercise all the attentive and connected thought, as well as the skill and judgment they can acquire and exercise; and the same cause will, of course, in these persons also, particularly suspend, and ultimately impair those requisite and useful qualifications. Undoubtedly, the man who toils as a daily labourer for others, ought not to enter on that path of injurious indulgence, either with reference to the temptations and dangers by which it is beset, or to character, and the obtaining constant and respectable employment, or with regard to acquiring and applying his gains for the comfortable subsistence of himself and such as may be dependent on his labors. Lastly, doubtless the youth who is just entering upon active life, should, from every just and prudential consideration, scrupulously and fearfully avoid this fruitful source of temptation, debasement, and ruin. With reference to the effects of example, all who have any just and conscientious regard to the safety and welfare of their families and friends, and to the good of society at large, should neither practice or sanction that baneful indulgence. The son, the relative, the servant, or companion, seeing the head of the family, the man perhaps of age and experience, as well as of respectable station and character in society, indulging in this habit will, undoubtedly, be more readily induced, or effectually encouraged, to imitate and continue to follow the pernicious example. And although this influential individual should himself, in general, or even constantly avoid actual intoxication, yet he cannot foresee or estimate, the injurious consequences to the others, but may, as has very frequently been the case, with reference to some who are near and dear to him, be compelled to view the effects of his own evil example, and to bewail them with unavailing regret and remorse.

With regard merely to the consumption of worldly substance, undoubtedly all should avoid the use of intoxicating liquors, as it is evident they minister no nourishment or benefit to the body, and are even more or less injurious to the mind; and therefore such consumption is, from first to last, to say no more of it, totally unprofitable. It is, therefore, perfectly clear, that to whatever extent any person uses those liquors, just in that measure he utterly wastes and destroys that substance, and thereby renders himself accountable to that wise and beneficent Provider, and strict and impartial Judge, who even commanded to "gather up the fragments which remained, that nothing might be lost." He is also injuring the interests of those who may be dependent upon him, by withholding from them that portion of those means which should be employed for their comfortable subsistence, mental instruction, or advancement in life. And, further, he abridges his means of relieving the destitute and helpless, and thereby, in effect, transgresses that divine injunction, which commands him to be diligent in labor that he may have to give to him that needeth." Surely such solemn injunctions, and morally constraining considerations and motives, should restrain all Christian and rational persons from squandering any portion of their subsistence on that utterly selfish and pernicious course.

To be concluded.

THE VISITOR.

HALIFAX, N. S.
SATURDAY EVENING, MARCH 12, 1842.

On Thursday last, the subject of Temperance was for a few moments before the House of Assembly. Mr. McLellan moved that £300 should be granted for to promote the spread of Temperance, by the employment of Lecturers; and the circulation of Tracts. After a brief conversation the motion was negatived.

One gentleman, as a reason for opposing the motion, stated, that although Temperance Societies did good, he had not subscribed to their rules, and therefore would not force others to do so. This was strange reasoning. There was no force meditated, any more than the Apostolic mode of spreading the Gospel, by missions and epistles. "How can they believe except they hear, how can they hear without a preacher?" The only necessary enquiries in the case alluded to, were,—Is the work a good one? Is the mode proposed one that should be adopted? Not, do I, or do I not belong to a Temperance Society? It is not necessary that every one who contributes to a road should be a road maker. That all who forward religious endeavours, should hold particular tenets. The nature of the work, and the duty of the moment in helping it forward, are the considerations, as far as assistance or non-assistance goes. Another gentleman acknowledged, as all appeared to do, the vast good that Temperance had wrought and was working, far and near,—in Halifax, the Province at large, and the world;—but—public opinion was the mode—objections would arise to the government being agents in the matter,—he despised the drunkard and avoided such company, and did not require some Temperance publications which were sent to him.—Now, we might venture to answer, that the testimony borne to Temperance negatived all that followed.—If, as was said, none could deny its importance for good,—and if, as may be added, much misery exists by its reverse, is it not a solemn duty to forward the one and repress the other, by all proper, active means. Public opinion was said to be the corrector;—on that the proposition was founded;—Lecturers and the Press, are legitimate instruments of opinion. As to the Government,—if the good of the subject be its chief aim,—and if the spread of temperance be a most effectual way of doing good,—the agency might not be incongruous. The contempt expressed for the drunkard should be modified by that charity which would not pass by, on the other side, and leave him wallowing in his degradation,—but which would feel endeavours at reclamation, to be a duty and a delight.

Some objection might be expected to the mode proposed,—public subscription would be the better way of forming a Temperance Fund. Several Members acquiesced in the proposition, and some who voted against it expressed their readiness to subscribe from their own funds for the objects brought to their notice.

TEMPERANCE.—About one hundred persons took the total abstinence pledge last Sabbath, in St. Mary's Chapel.

A Temperance Meeting will be held in the old Baptist Meeting House, on Wednesday evening, next, at seven o'clock.