

Canada Temperance Advocate.

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TEMPERANCE CELEBRATIONS.

In reply to the question of a correspondent, which will be found under its proper head, we have no hesitation in stating it to be our conviction, that, where Temperance celebrations are properly conducted, they will be found to exert a powerful influence in favor of our cause; and to exert it in many families that will not hear what we have to say, through any other instrumentality. But every thing will depend on the manner in which they are conducted. We have given accounts of many Celebrations, in various parts of Western Canada, in which the arrangements have been judiciously made, and the speakers have acquitted themselves with great ability; and no one will deny, that the effect of such meetings must be to disseminate more widely the principles of the Temperance Reformation, and bring them to bear more directly on the habits of the community at large. But even their effect, at the time, would not be unmingled with evil. Some thoughtless young men, and some thirsty drunkards, would make it an occasion for resorting to the tavern; but the number of such would be small, compared with the multitudes on whom the meeting would act in a very different way. And it is possible, that even the misguided few, who would abuse it in the manner supposed, might yet receive impressions that would work out a salutary, permanent effect, after the temporary ebullition of folly was over, and sober reason began to exercise its sway. Tavern keepers may boast, if they please, that those public celebrations bring them a larger number of visitors than usual; we admit, they may do so to a limited extent, for the time being; but we maintain that the influence of these meetings, upon the whole, and in the long run, is to diminish the number of their customers, and dry up their traffic. We would advise them to shake hands with all who come from the Temperance meeting to their bar, and bid them farewell, for they may take it for granted that, with a considerable proportion, it is their last visit to the grog shop.

But in this world no good is unmingled. It is not a fair objection, however, against Temperance Celebrations, that their immediate consequences are mingled with some evil as well as good: For the same objection may be brought against Temperance meetings of every kind, and even against the ordinances of our holy religion. It is sufficient that these abuses constitute the exception, not the rule; and that the meetings themselves do not legitimately tend to them, but that, on the contrary, they are manifest perversions of their spirit and design. Let those, however, who have the charge of calling and conducting such meetings, adopt every precaution in their power, to give evil-disposed persons as little handle as possible, and 'cut off occasion' from those that seek occasion.

SCRIPTURE EXAMPLES, No. 3.

The next weight, which we would cast into the scale of total abstinence, is the example of the Evangelist Timothy. That he abstained from the use of intoxicating drinks, whatever his motive may have been, is evident, we think, from this direction, given him by the Apostle Paul, "Drink no longer water, but use a little wine, for thy stomach's sake, and thine often infirmities." 1 Tim. v. 23. It appears undeniably, from this, that he was a *water drinker*, up to the time of receiving this advice, and persisted so strenuously in his abstemious course, that it required the word of an apostle to

persuade him to alter it. Kind friends would, no doubt urge him to drink wine, representing to him, on the one hand, the delicate state of his health, and, on the other, the nutritious qualities of the juice of the grape, as is done, in similar circumstances, at the present day; but Timothy was too staunch to yield to such representations; and it required the authority of his spiritual Father, whom he regarded with a sentiment of the profoundest veneration and love, to persuade him to alter his course.

The direction of the apostle cannot be understood as suiting him to discontinue the use of water entirely, even for quenching thirst, but only that, besides it, he should take 'a little wine.' And, in perfect accordance with the principle of the Temperance Reformation, he was to take it *medicinally*, that is, to remove or counteract disease.

With Timothy, we connect the Apostle Paul himself; another patron of the principle of Abstinence. It is difficult to conceive in what way Timothy obtained the knowledge of such a principle, except from the Apostle, with whose doctrine and manner of life he was fully acquainted. In his epistle to the Romans, he teaches that 'it is good not to drink wine,' if it is the means of causing a brother to stumble, i.e., to commit sin; and if abstinence was good for the Romans, the Apostle was as sincere a man, not to act upon the same good principle himself. In one of his epistles to the Corinthians, he applies the same principle to a somewhat different case, and declares, 'if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

We have no clear evidence to enable us to determine what Paul's practice was, before writing the declarations just quoted, but after writing them, it must be admitted, we think, that he was bound, in all consistency, to abstain. Indeed, his writing these things was tantamount, to what is technically called, *signing the pledge*. They contain the principle of the pledge; and there are only these two points of difference between the two cases; namely, the Apostle applies the principle to three things, whereas the pledge of the Society applies it only to one; and the former seems to take into account only the power of individual example, either for good or evil, but the latter, the power of association. By writing such declarations, the Apostle *pledged himself first*, to abstain from food forbidden by the Jewish law, whenever he was amongst a community of Jewish converts, where some 'brother' might be led into sin, by attempting to follow his example; *second*, to abstain from eating flesh, that had been offered in sacrifice to an idol, wherever the same consequences might follow; and *third*, to abstain from wine, in all places, for in every place, it made some poor victim to 'stumble.' This is the part which applies to us. In those days, wine brought about the evil result, which the Apostle dreaded, precisely in the same way in which it brings it about at the present time; that is, by its intoxicating power. It still makes multitudes to reel, and 'stumble,' some into the ditch, others into the grave, and both into sin. All therefore, who wish to follow apostolic authority, should adopt this part of the Apostle's pledge, and abstain from wine, because it intoxicates, and, by parity of reason, from all other drinks that possess the same dangerous quality.

Donations to Montreal Temperance Society:—Rev. W. Clark, \$30s.; T. Robinson, Peterboro, 5s. Per R. D. Wadsworth—Brownsville Temperance Society, 10s.; J. Tyson, Brownsville, 20s.

On account of Consignments:—J. Kyle, St. George, 16s. 9d.; Mr. Mathews, Hamilton, 11s. 1½d.; H. Maynard, Ingersoll, 15s.