

and various other plans which it is unnecessary more particularly to specify.

As the *Advocate* however is a provincial effort, and has always been a heavy burden to the Montreal Society, we would recommend that the Committee for the ensuing year be requested to transfer it either to the Provincial Union or to private individuals, in whom confidence may be reposed to conduct it for the advancement of the Temperance cause.

CONCLUSION.

In conclusion we desire to ascribe thanks and glory to Almighty God for all the success which has hitherto attended the blessed and holy cause of Temperance, whether by our instrumentality or that of others; and to look to him in prayer and faith for future and still greater blessings of the same kind.

R. D. WADSWORTH, *Rec. Sec.*

TREASURER'S ACCOUNT.

Montreal Temperance Society and Canada Temperance Advocate in Account with J. R. Orr, Treasurer.

	Dr.	
1843.		
March 2. To balance.....	£ 0 13 8	
1844.		
March 30. — Cash received on account of <i>Canada Temperance Advocate</i> throughout the year.....	730 8 9	
— Cash received at Depot for sundries..	94 18 2	
— Cash in free gifts, being Donations, Subscriptions, and Collections at meetings.....	204 1 3	
	£1020 1 10	

	Cr.
1844.	
March 30. By Cash paid on account of <i>Canada Temperance Advocate</i> , during the past year.....	£735 8 11
— Cash paid for Agencies, Tracts, Meetings, and general expenses..	270 9 10
— Balance.....	14 3 1
	£1020 1 10

JAMES R. ORR,
Treasurer.

Montreal, March 30, 1844.

N. B.—The debts owing by the Society, amount to £418 12 9, to this may be added the amount necessary to carry on the tenth volume of the *Advocate* £400. To meet the above, we have stock £332 6 4, Debts and Cash £331 17 6, of which not more than half will ever, in all probability, be realized. Deficiency to be made up £500.

Dr. Bacon's Sermon on Responsibility.

In this sermon, preached at New Haven, from the text, *Woe to that man by whom the offence cometh*, Dr. B. illustrates the responsibility of men for each others characters and acts before God, and says some things so instructive to men who sell, use, and give the intoxicating cup, and to all who stand aloof from temperance societies, that it deserves a place in every temperance journal. We can make only the following extract from the close:—

A young man of one of our own families,* a young man, the brightness of whose promise in respect to talent and learning and virtue, was equal to the venerableness of the name which he inherited—a young man who had just entered upon an honourable and responsible office—was struck, while in the discharge of an official duty—was struck once, twice, thrice, with a deadly weapon, and has

since been carried to his grave. Public justice, aroused at last by the death of the sufferer, seizes on the unhappy boy whose hand is supposed to have held that deadly weapon, and whose frenzied purpose is supposed to have impelled it. Of his crime—what name should be given to it—what penalties it ought to bring upon the offender, that society may be guarded against the repetition of such acts, I have nothing to say. All that is to be argued according to the law, and as the facts may appear in evidence, before the constituted tribunal of public justice. All those questions let public justice decide as well as it can, in its own high and calm sanctuary, uninvaied by the breath of popular excitement. Here is the scope and utmost reach of human jurisprudence. This is its province.

But God's justice book does not stop here. Neither his law, nor the administration of his law, is bounded by such limits. Christ says, "Woe to that man by whom the offence cometh." By whom then came this offence? Who were partakers beforehand in the sin? Whose responsible agency went before, in the series of moral causes leading to that frenzied volition which drove the cold steel into the living flesh? When God maketh inquisition for blood, these questions must be answered.

We have been told—and for the sake of illustration, we will suppose it to be true—that one—one, we know not who, a few moments before the commission of the fatal deed, put that deadly weapon into the hand of the desperate stripling. God, before whom the darkness shineth as the day saw it; and who does not see that, in His eye, the offence came by that man who carried the deadly weapon to the scene of riot, and placed it in the hands of a wild boy whom drink had maddened?

Yes, we are told it was even so. The perpetrator of the outrage was beside himself. He knew not distinctly what he did. Drink had maddened him. Drink? Then that madness takes nothing from his responsibility. It was not through any defect of maddening quality in the drink—it was not through any defect of a volition to strike, in the boy whom that drink had maddened—that the weapon, wielded in frenzy, did not pierce the victim's heart, or spill his life-blood on the spot, from a dissevered artery. That the volition which drove the two-edged blade within less than an inch of a main artery, did not divide that artery, was not owing to any want of force in volition, or madness in the drink. That the wounded man survived the strokes awhile—that hope of recovery was fair till disease supervened upon his enfeebled frame—that we are permitted to assuage our horror somewhat by the doubt which science confesses respecting the cause of his death—all this is not through any defect of maddening quality in the drink, nor through want of purpose to strike, in him whom that drink had maddened. Who gave him that drink? It is known who gave it to him. It is known by whom that offence came. In the name of Christ I say, "Woe to that man." It is known who ministered to that poor boy the maddening draught. The finger of indignation, anticipating the judgment of God, points to the new dram-shop, with its enticing appearances of respectability, where the drink was administered. From that dram-shop—from the corruptor of morals who stood there that night, dispensing drunkenness—came the madness which produced the riotous outbreak. Upon that threshold is the stain of blood, to be removed, not by the mere profession of a change, but by repentance, and by "works meet for repentance!" "Woe to that man by whom the offence cometh."

Who gave that young man the maddening drink? Who tempted him? Who led him along, hand joined in hand, to the carousal, to the putting on of disguises, to the scene of mischief, to the mean, cowardly crime of breaking, at the dead of night, with heavy and dangerous missiles, the windows of an unoffending fellow student? In him has come to pass, in part, that which is written, "A

* Tutor Dwight, stabbed by a student in College.