

jecting to the course we urge? If they are unwilling to abstain *altogether*, let them say so. If they wish to reserve to themselves the liberty of using a little of these drinks when they feel inclined, or when solicited by others, let them say so. Let them declare in plain English, we don't approve of the principle of *entire* abstinence. We like to take a little now and then, and we are *unwilling* to refuse a glass or two, or even three, or more, when respectfully and kindly asked by a friend or neighbor. In fact, we are not *inclined* to adopt your pledge, either for our own sake, or the sake of others.

But these objections lose sight of *other* considerations in favor of the Pledge. It is an *open declaration* of our sentiments on a very important subject. Its adoption to many is a *buckler of defence*,—a means of protection. Some men are so good natured, so easy of access, and so easily persuaded, that the kind solicitations of their fellow men, their courteous challenges, or their sly stratagems, too often prevail in leading them into habits that prove highly detrimental to their welfare. Now, to *such* persons, (and they are many) the adoption of the Pledge, and the fact of their being identified with a Temperance Society, will be of incalculable benefit. An authoress has somewhere said to her sex, "*Learn betimes to say No*"; and the advice is applicable to either sex, especially in its bearing on the drinking usages of society. Had many within our acquaintance acted on this counsel in youth and early manhood, (and *woman*-hood too,) how different would their circumstances have been! Had they said "*No*," to every solicitation to use intoxicating liquors, and *kept* to it, they would have been gainers themselves, and their families and friends would have gained also. To such, then, and persons similarly circumstanced, the adoption of the Pledge will be a means of defence. They will be preserved from rude solicitations to drink. No person worthy of being called a *gentleman*, or who is deserving the character of a *friend* or *neighbor*, will attempt to lead a teetotaler to violate his pledge! "*Loafers*," as they are called,—those who are constantly hanging about taverns, who have seared their own consciences, and who care not for the conscientious feelings of others, may make the attempt; but strict teetotalers will *keep away from such*, as the bird will avoid the snare of the fowler.

To many, the adoption of the pledge may not be necessary, so far as *they* are individually concerned. Resolving to adopt the course which the pledge involves, they may advance steadily without subscribing *in writing* to the principle, and without formally connecting themselves with a society. I subscribed to the Pledge nearly sixteen years ago, but it has never operated as a check to me, nor do I often think of it, because, like many others, I adopted it from principle, or *regard to the interests of others*; and from principle I adhere to it. But still it was important for me to do as I did, and it is equally necessary for others who are favorable to the same principle. We are not merely to look to ourselves, but to others, and the influence which our example may exert upon them. *The Pledge* is a *public testimony* against one of the most desolating sins of the times in which we live.—It is a declaration against the use of those drinks as a beverage, drinks, the free use of which are the fruitful cause of poverty, crime, lunacy, disease, and premature death. It is an important step by the divine blessing, to *self-preservation*, especially to those who have been reclaimed from long continued habits of intemperance. It is often of great benefit by the *influence of example thus presented* to relations, and friends, and neighbors. It is the *bond of union and strength* among the advocates of total abstinence; it materially augments their moral power of persua-

sion and conviction. It is important, however, as it *renders a correct and easy return* of the number who are identified with this society, and thus enables its friends to know and feel their strength. *The recorded votes* in our Municipal or Parliamentary returns have their weight in relation to individual and general sentiments; the *muster-roll* of an army in like manner has its use; and so has the Temperance Pledge with the names appended to it. The knowledge of accumulating numbers *adds vigor* to the efforts of those engaged in the Temperance enterprise, and *secures new triumphs* to their benevolent and praise-worthy warfare.

It would be easy to add to these considerations, but we forbear. In our own minds we are persuaded that no solid objection can be raised to the adoption of the Pledge, a copy of which is found in every Temperance Advocate. The Christian who adopts it does not violate any of his principles, does not dishonor the name by which he is distinguished, does not take ought from the pure and glorious system of human recovery that constitutes his faith and hope, does not retard the progress of truth and righteousness in the world. It is quite the reverse. The temperance enterprise is the offspring of the benevolent principles that characterize the Christianity of the Bible. It does honor to the name which is above every name, to whom all creatures shall be subject. It is one of the channels through which the riches of mercy are brought to bear upon fallen humanity, removing obstacles to the reception of divine truth, the application of which by gracious influences becomes the power of God unto salvation to those who believe, and it accelerates the progress and triumph of the gospel in the world. Will any gainsay this? Bring forward your strong arguments and your stubborn facts to the contrary. We challenge investigation. But do not trifle. Do not withhold influence for which you are responsible. He that "knoweth to do good and doeth it not, to him it is sin."

Whitby, August 2, 1852.

J. T. B.

SUNDAY SALES.

To the Editor of the Canada Temperance Advocate.

SIR,—Some time ago, in the *Montreal Transcript*, I observed the proceedings of the Synod of the Free Presbyterian Church, held at Kingston lately, and I find that one of the subjects brought forward was "an interesting report on the Sabbath, and measures were devised for endeavoring to secure its better observance." Now, Sir, allow me to give you *my report* on the law intitled "Sales on Sunday," passed in 1805.

I was one of a party who, about five years ago, was greatly annoyed to see certain houses, as licensed taverns, disposing of their abominable compounds, commonly called Whisky, Brandy, Gin, &c. &c., on the Sunday. We called upon a person who was then acting as a public prosecutor for the city and district of Montreal, to take legal proceedings against five individuals, for selling upon the Sundays. The actions were duly issued, and the cases were tried before two magistrates, a Canadian and a Scotchman; all the five cases were ably defended, and judgments were given against the defendants for 5s and no costs.

I happened to be one of the interested parties that was present in the Court (although behind the curtain) in the affair, and I never was more astonished at any judgment being given in a Court of Justice. The proof for the prosecution was clear and conclusive that all the parties sued had sold on the Sunday.

To enable your numerous readers to comprehend the law regarding Sales on Sunday for the City and District of Montreal.