

of any article of food or of drink will be a mean of doing good to ourselves or others, it is then our *duty* to renounce it; and the greater that good, the duty is the more imperative; at least, the more aggravated is the guilt we contract by neglecting it.

When the Apostle Paul enjoins abstinence as a means of preventing sin, *wine* is the only species of drink mentioned by him. It led many a "brother" to "stumble," and therefore "it was good" not to use it. Let it be remembered that wine was not forbidden by the law of Moses; so that there could be no offence of conscience in using it, as is evident was the case in using "flesh" prohibited by that law. The ground of the Apostle's injunction, therefore, is not to be found in ceremonial usages; and as there is no other alternative, we are driven to the necessity of seeking it in the nature of wine itself. *It possessed intoxicating qualities.* It led a brother into sin by producing intoxication. This is the reason why Christians are commanded to abstain from it; and as all drinks that possess intoxicating qualities will lead to the same results, the rule of the Apostle must be applied to them also.

Should any person object that total abstinence conveys a tacit censure of the example of the Saviour, as recorded in the account given by the Evangelist John of the marriage at Cana, we reply that the Apostle knew more respecting that example than we do, and had greater reverence for it; yet, with that example before his eyes, he abstained from wine himself, and commanded Christians to abstain likewise. The objection does not lie against us, but the Apostle.

On the expediency of total abstinence, we merely observe, that *partial abstinence will not reform the drunkard*, as is proved by a multitude of facts which it is unnecessary to mention here; and that *partial abstinence will not keep those temperate who are temperate*; for a desire for intoxicating drinks is generated by wine, and beer, as well as spirituous liquors. But if the old pledge will neither cure the drunkard, nor preserve the temperate, we submit if expediency does not demand the adoption of the higher.

In conclusion, we beg to assure those who abide by the old pledge, that we do not consider them as opponents; and we hope they do not imagine we shall treat them as such. We know from experience that a person may be zealous and sincere in the cause of Temperance, and disapprove at the same time of *tee-totalism*. In that case, a little further experience is sure to change his mind. To those, therefore, who may be inclined to oppose us on this ground, we would only say—Continue

to urge the cause of Temperance with increasing interest and zeal, and unanimity will soon exist between us.

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FORCE OF TRUTH.—We are happy to hear that a grocer in St. Paul Street has relinquished the trade in ardent spirits, believing that, as that article is demoralising the public, no person can promote the traffic in it and be guiltless. We sincerely hope that others will be induced to do so, from the same motives. The vendors of that article need not be told, that it is producing the most deplorable effects upon society; and these effects do not terminate with the present life, but extend throughout the eternity which succeeds. Can any person make himself an accomplice in producing these effects, either directly or indirectly, and yet remain innocent? *There is a time coming when the conduct of men shall be tried, not according to the false views that interest, or custom or prejudice may lead us to form of it now, but according to the standard of impartial and immutable truth; and we shall then find ourselves unable to employ the perverted reasonings by which we endeavour to excuse, or palliate, or defend ourselves before our fellow-men. Does each person, engaged in the traffic, know how many he has been the means of leading to the drunkard's guilt, and the drunkard's doom? And will it be a sufficient apology, in presence of the Judge of the whole earth, to say, It was my trade, which public opinion sanctioned; or, These men asked me, and I only gave them to drink?*

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 We propose to give, in our next number, a short review of the controversies that have arisen in Montreal, during the past winter, on the question of *Temperance*, and to take some notice of Mr. M'Ginn's letters. In the meantime our friends will be happy to learn, that the cause was never more prosperous.

CORRESPONDENCE.

DRUNKENNESS AN INCURABLE DISEASE.

SIR,—It is melancholy to see the extent to which men brutify and debase themselves with drinking. Many of the labourers on our market, and some of the frequenters of our News-Room, emit that stifling and disgusting odour which bespeak the whole frame saturated and corrupted with alcohol. For such men there is scarcely any hope but death. They have sinned so deeply against their own nature, they have violated the organic laws so extensively, that cure is next to impossible; and death kindly steps in to close the scene of suffering and degradation. The most painful characteristic of death by drunkenness, is the lingering and prolong-