

rectly in the article of pestilential indulgence, or by cold indifference about the matter, give encouragement to the world's people to do so. Many churches now make the use or traffic in alcohol a subject of discipline; and that is right; for no man, who so glaringly betrays a want of kindly feeling about the well being of his fellow men, should be permitted to enrol his name among the sons of God. The public are too much enlightened at the present day to have confidence in any man's piety who either directly or indirectly traffics in alcohol. We think that we hazard nothing in expressing the opinion, that, the professor of religion who deals in alcohol as a beverage, may expect to grope in darkness in the absence of God's spirit; and the church which disregards the subject of temperance need not expect God's blessing.—*Michigan Temperance Advocate.*

### LOST OR STOLEN.

By a system of ceaseless depredation during some years past, the undersigned has lost the following items of property, viz :

- An unincumbered estate,
- A vigorous constitution,
- A fair moral character,
- A good standing in society,
- An active, healthful conscience,
- And an immortal soul.

Also, at the same time, or soon after, the affection of wife, children and friends.

It is supposed that these things were feloniously abstracted from the undersigned, by a gang of fellows whom he had long entertained as friends, and who are known to roam about with fair and alluring pretences, for the commission of similar acts. Their names are various; such as RUM, GIN, BRANDY, WINE, &c. and they are known to be harboured at certain places in the city. If any person will aid in bringing the culprits to justice, he shall be rewarded with all that is left to the subscriber, a cup of clear cold water.

N. J. WHIG.

### UPPER CANADA.

#### TORONTO TEMPERANCE REFORMATION SOCIETY.

The Temperance Reformation, in the present state of society, demands, and is worthy of the immediate and cordial support of every philanthropist. Its advocates affirm upon good authority, that a great proportion of all the crime, misery, and degradation, under which humanity suffers, would be prevented by the universal adoption and enlightened practice of Total Abstinence from all intoxicating beverages. This startling declaration is based upon the unbiased testimony of thousands of medical men, officers of justice, and others, who, by their station in society, are well qualified to give an opinion upon the subject.

The society which is established in this city for the advancement of this desirable reformation, holds monthly meetings for publicly discussing and advocating the principles upon which all Temperance efforts are founded. These meetings are usually interesting, from the amount of talent brought into exercise in the elucidation of the subject, and should be attended by all who are friendly to the cause.

The meeting held on Wednesday evening, December 23, in the Congregational Chapel, was not quite so well attended as usual, owing partly to the weather, which was severe and threatening. The Rev. Messrs. Coombs, Lillie, Roaf, J. Ryerson, and others, delivered addresses in support of the following important and seasonable resolutions:—

On motion of Rev. W. H. Coombs, seconded by Rev. A. Lillie—

1. *Resolved*,—That in consequence of the fearfully great and heart-rending miseries which are hourly inflicted upon mankind by the use of intoxicating drinks, it is the imperative duty of every one to unite in one grand effort to banish these most pernicious evils from the face of the earth.

On motion of Rev J. Roaf, seconded by Rev. J. Ryerson,—

2. *Resolved*,—That as Intemperance—which no reflective mind can for a moment doubt is the bane of society, and because of which "the land mourneth,"—has been first created, and then

perpetuated by the drinking usages of society, it is especially becoming in all *Teetotallers* to discountenance them at all times and in all seasons, under whatever form, manner, or custom, they may be practised.

At the close sixteen names were added to the list of members, amongst whom we were happy to see that of the Rev J. Ryerson, the respected Book Steward to the Canada Methodist Conference. Since the meeting, the Rev. Jonathan Scott, Editor of the Christian Guardian, for some time virtually a member, has sent his name to be added to those affixed to the pledge of the Society.—*Christian Guardian.*

### A LAUGHABLE MATTER REVERSED.

L'Original, Dec. 2, 1840.

The other day a middle aged man was seen staggering down a street, who caused great merriment to all around him. The man was not altogether an idiot, but he acted very foolishly. His wild look, his silly and profane expressions, and his frequent reelings and tumblings, produced considerable laughter. He was under the influence of strong drink. After amusing many in the street, he proceeded to a tavern, where he met with a ready welcome. He had some coppers left in his pocket, and there was no difficulty in parting with them. His unnatural taste was gratified, and many drank and made merry with him. He could sing and talk, and that pretty loudly. This was fine fun for the landlord and his customers;—this was keeping a good house for the comfortable accommodation of travellers! The man however became increasingly noisy and mischievous, the dark and dismal night arrived, the man's money was all gone, and he was very politely, kindly, and forcibly excluded the house. He fell in the struggle, rolling over some stones, and severely bruised his person. Here he must lie, however, and take his own course. Many at the tavern door laughed at him. As soon as he arose, he fell again. He tried to walk, but he failed. He continued thus for some time, adding threatenings, oaths, and curses. At last his friends (?) were tired out, the door was shut, and the man moved on to his house in the best way that he could. "Is not this a laughable matter." It may be to some; but the story, founded on fact, is not closed. On his way home, the man fell into a ditch, where he was suffocated, and was found the next morning, a corpse! He had a wife and six children entirely dependent on him, and they are now in want. Thus the man brought upon himself misery and death; he has left behind him the influence of a bad example, and his family are now suffering from his follies. Who will befriend them? will the publican do it? will his drinking and merry companions afford them relief? Cases like this, Sir, are exceedingly numerous. Who will arrest the evil? Will any strike the tree at its root? Yes, the benevolent and religious public will do it. But how? By the voluntary surrender of intoxicating liquids as a beverage. And by the recommendation of the practice through the medium of Total Abstinence Societies. On the ground of expediency let Christians at once come forward, and lend their aid to the Temperance cause. Let vain excuses cease, let sluggishness and indifference be banished for ever. Let a noble and decided stand be taken immediately, and all unite to diminish the evils of intemperance. The public are not sufficiently serious on this subject, but it is time they were. The people of God must diffuse light, but especially the light of example. Vain laughter must be excluded, and sobriety and truth occupy its place. The drinking man must be pitied, not laughed at, unless we would laugh at all the woes that follow.

"Who laughs at sin laughs at the numerous woes,  
Which have this guilty world so oft belet;  
Laughs at the whole creation's groans and throes,  
At all the spoils of death and pains of hell."

Your's respectfully,

JAMES T. BYRNE,

CLARENCE, January 11, 1841.

SIR,—You will be glad to learn that the cause of Temperance continues to progress in this part of the country. On Thursday the 24th ultimo, a general meeting of our Society was held; and the occasion, although unhonoured by the presence and assistance of talented champions, was by no means wanting in interest. One