

it made her a canting hypocrite. It was always now with fear and dread that Jean left her little ones, to go with the fish to market. And sometimes when she felt ill, and scarcely able to drag herself along, has the thought of Adam's cruelty to her children lent wings to her feet, and she has run over the ground in hopes of saving them. Still, not a word of complaint ever passed Jean's lips; Adam's faults were never made a topic of conversation by her. She tried to make her children love him, but, poor things, they feared him too much, for they never heard him speak without an oath, and their mother had taught them, young as they were, to fear an oath; and indeed all sin. They would sometimes steal up to him, and look in his face so wistfully; but he generally drove them off with an oath, and sometimes a kick.

This was a dreadful prospect for poor Jean, who was again about to become a mother, and from her weak state she thought it probable she might never recover; and if that should be the case, she felt that her children would be worse than orphans.

It was a cold bleak night in October. Jean Donald had put her children to bed, and had just sat herself down by the turf fire, to mend some of their clothes. Her husband had been absent for two days, but that had become a frequent occurrence, and the poor wife had become accustomed to it; but now she became alarmed as her mother-in-law entered the door; who was little in the habit of leaving her own dwelling, and especially after nightfall. The moment Jean saw her, she sprung from her seat, exclaiming, "Has any thing happened to Adam, that brings you here at this hour."

Na, na, there is naething happened to him, maybe it wad be better for you and your bairns if there had; but I am come owre, to tell you, that he has got the length o' the public house raging like a madman. Noo, I think its best for you to come hame wi me, till he gets sober; you're no very able to bear his raging just now.

Na, na, granny, I canna leave the house, he's aye waur if he thinks I'm fear'd o' him.

The old woman coaxed her, but Jean was firm in her purpose to remain in her own house; and the old woman had to go home without her.

When it was that Adam returned to his own house was never known. Screams were heard by some of the neighbors during the night; but as that was no rare thing, it was not heeded. Early next morning, little Andrew was found asleep at his grand-mother's door; and when awoke, he commenced screaming in a dreadful manner, but never spoke a word: this led them to go to his father's cottage, when one of the most horrible spectacles ever beheld, there met their gaze. Poor Jean lay near the door with her head almost severed from the body. One child lay on the bed with its throat cut, another lay near the bed dreadfully mangled. All were still and cold. Jean's hands were shockingly cut, and her face and bosom had received several large gashes. Words would fail to describe the horror felt by the simple inhabitants of Mackerel Bay. Adam's boat was sought for—it was gone, he had made his escape by the sea. In ten minutes, six or seven boats were in pursuit of him: their search was vain; the murderer was never found. His boat was picked up, thirty miles from Mackerel Bay, keel up-wards: some thought he had got aboard of a foreign vessel, but most believed he perished beneath the waves, another victim of intemperance. Old Mrs. Donald died soon after the shocking murder; and her two remaining sons left Mackerel Bay, taking with them the little Andrew, who, it is to be hoped, if he is still alive, has grown up a better man than his father.

B. L.

Carleton Place, 6th Sept., 1851.

Expediency-men and their Abandonment of Teetotalism.

BY BENJAMIN PARSONS.

Our age is one of expediency. There seems little disposition in the minds of a large number of persons to investigate first principles, and base their actions on the firm foundation of truth. You are continually told that people do not like argumentation, that they cannot and will not put up with a full and clear exposition of the principles that ought to actuate them, or the result to which they would lead. Even Christianity, in many places, must not be fully preached, nor the Bible clearly expounded. There is a great prejudice, we are told, against plain-dealing, and therefore much mental reservation is needed in all preachers and public speakers. It is expedient, they say, to keep back even a part of the Gospel: Why offend people by telling them the truth, when they would be much better pleased with a one-sided view of it? A gentleman lately said, that more than half of Christendom would be frightened at Christianity if they duly considered whether it would conduct them. Poor Constantine changed his faith in a state of happy ignorance; a mere bird's eye view of the Gospel would have frightened him back again into Paganism. The world is heathenish enough now; but were we to deduct from professing Christians all those who, in our day, assume the name without understanding even the simplest first principles of the Bible, we should reduce the Church to a little flock indeed.

And the same may be said of almost everything. The origin, the principles, and the consequences of our varied actions are but little understood. Expediency is our polar star; and having that in view, we dismiss all further inquiry. We were moved to this line of remark from knowing that a number of our teetotal friends are mere expediency-men and women. They do not abstain from strong drinks because they are poisonous, and positively injurious to health, in all cases and under all circumstances. They even imagine states of society where there would be no need of Teetotalism, because there would be no drunkards, and all who used these liquors would be so very moderate that it would not be worth while to abstain. And, besides, they have strong impressions in favor of the idea that the Scriptures sanction the use of these liquors; and, further, if they do not, yet many believe they do, and would be offended at total abstinence if you tightly expounded the Word of God.

We never had any faith in the stability of the temperance of these people, and we have often seen them give way. We were lately dining in public with some of these gentlemen, and on two several occasions we saw ministers who formerly stood on our platforms and advocated our cause, regaling themselves with their beer, wine, &c. They took these liquors *medicinally*, of course! The doctors said they must do so; for, as they asserted, total abstinence would have killed them. We were particularly struck that in each case, these deserters from our camp, were *expediency-men*." Observation of some years' standing has convinced us, that unless men build their faith and their practice on the truth, they cannot be relied upon. *Truth means reality. It is a strong, firm, substantial, unmoveable, everlasting thing*, and when it is allowed to enter the soul, and influence its thoughts and affections, it gives its own firmness and durability to the actions and character of the individual. The apostles and martyrs were filled, inspired, impelled, and guided by truth, and nothing could move them. You might hang them, burn them, or throw them to the lions, but you must have annihilated their spirits before you could destroy the truth which was in them, and which had become, as it were, part and parcel of their immortal selves. Now you can never make such true, solid, and substantial men as these, out of expediency. *Expediency is a fickle, shifting, weathercock kind of thing, on which you can place no dependence. It is altogether the creature of circumstances. You can never predict beforehand how any man will act who is led by expediency. He may be with you, or against you to-morrow, just as the wind may blow. On the contrary, an individual who knows the truth, and is resolved to stand by it, is a certain man. You can trust him anywhere and everywhere, and can foretell how he will act under all circumstances, with the same exactitude that you can calculate the rising and setting of the sun.*

These true men and women are the persons we need to carry on Teetotalism, because we shall then have persons on whom we can depend. We can never say how your expediency folks will act. They will drink or abstain, according to the uncertain and