

TEMPERANCE ADVOCATE,

DEVOTED TO

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"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21.—*Wenight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

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THE TEMPERANCE MOVEMENT VIEWED IN RELATION TO OTHER CHRISTIAN AND PHILANTHROPIC INSTITUTIONS.

Alienation from God alienates man from man. As any cause which looses or removes the keystone from the arch affects the connection of all the other stones in the arch, so any cause which affects the love and friendship subsisting between man and God, will affect all the other moral relations subsisting between man and man. The restoration of an individual to a state of love and friendship to God, restores that individual to a state of love and friendship to man. Loving and hating are attributes of character which can no more be confined to one object than a sun can be lighted up, and its light confined to the planets upon which it shines. 'He who loveth God loves his brother also.'

Moreover, love, where it exists, cannot confine itself to a state of emotion. Man is so created by God, that a sense of danger, and the raising the arm to avert the danger, go together. And where there is genuine pity, the man seeks to mitigate the misery which he pities. But God further commands the christian to exhibit to man the love which he feels towards himself. He will acknowledge what is thus done to man as done to himself. Neglect of him he will treat as neglect of himself.

As might be expected, therefore, christian countries have ever been distinguished by individual acts of charity, and by the formation of institutions whose object is to meet cases beyond the reach of individual exertion. The existence of

any great appalling necessity or crime, without some appliance of this description, would be an exception to the general rule.

In this appeal to the christian and philanthropist, we wish to show that abstinence societies are required by the same exigencies, founded upon the same principles, embody the same feelings, and, in their success, will produce the same results as the other charitable and philanthropic institutions of Britain or America.

They are required by the same exigencies. From the earliest periods intoxicating liquors have been used in Britain. As the nation increased in commercial importance, and in the possession of wealth and luxury, drunkenness became a habit. Multitudes of the most promising and best educated generation after generation, became the victims of intemperance. Scarcely an extensive circle exists in the kingdom which has not had to lament some of its members slaves to this pernicious habit. From the king upon the throne to the beggar, all were drinkers; and thousands were annually becoming drunkards. Hospitals, poor-houses, and lunatic asylums were crowded with the victims of intemperance. Fifty millions were spent annually upon intoxicating drinks! The church became alarmed on account of the ravages which intemperance continued to make within her precincts. Even the state could not avoid noticing it. Parents became alarmed for their children—children for their parents. To stay its progress books were written, sermons preached, church discipline exercised; but still this monster evil grew, and threatened to engulf the whole country in ruin. All the ordinary means for checking particular evils had been tried without effect. It was in such circumstances that temperance societies originated. If ever a society originated in a great appalling necessity, we confidently assert this was one. But this is not matter of history. The causes which rendered temperance societies necessary still, alas! exist; and the consequent exigency for abstinence societies continues. The small amount of improvement which has taken place in the drinking habits of society is since the formation of abstinence societies, and chiefly to be traced to their influence and direct efforts; and were the cause removed, the effects would soon disappear.

Abstinence societies seek to effect similar ends with other charitable and philanthropic institutions. The ends sought by the charitable and religious institutions may be divided into the diminution of physical suffering, mental improvement, and the diffusion of the knowledge of the gospel. Abstinence societies seek to prevent physical suffering. The amount of physical suffering produced in this country by intemperance is greater than that produced by any other cause, perhaps equal to that produced by all other causes put together. Bodily and mental disease, prostitution, infanticide, poverty, robbery, murder, suicide, are but items in the list of the effects of intemperance. By how much abstinence societies succeed in suppressing intemperance, they prevent its effects.

The success of abstinence societies would promote mental improvement, both as regards the education of the children of the reformed drunkard, and the elevation of his own