

TEMPERANCE MEETINGS.

DARTMOUTH.—A Literary Entertainment, under the auspices of the T. Aid Association, came off on the evening of the 6th inst., in the Baptist Chapel. The meeting was ably presided over by W. Silver, Esq., and addressed by Rev. Mr Munro and Mr R. M. Barratt,—the former, in the course of his remarks, alluding to the manifest good resulting to the Province of New Brunswick from the operation of the Prohibitory Law, and the means used for its subsequent defeat,—the latter, explaining the object of the T. A. Association, and the duty of temperance persons to use their influence on behalf of it and kindred societies. A. James, Esq., in moving the formation of a Branch Association, also addressed the meeting, and spoke at some length on the necessity of combination for the effectual carrying out of temperance principles. These gentlemen were listened to with much attention. During the recital of "The Drunkard's Return," by Mr. W. Harrington, the most profound silence prevailed. The touching tale of which this recitation is the subject, and the graphic and powerful style in which it was delivered, touched the hearts of many who were present, and in whose eyes stood the glistening tear of sympathy. "Music sweet" also lent its charms to the evening's entertainment,—a choir of young ladies and gentlemen from the city performing several pieces of choice vocal music, for which favor they received the thanks of the meeting.

The Office-bearers of the "Dartmouth" Branch are:—Nathaniel Russell, *President*; R. H. Beckwith, *Secretary and Treasurer*; C. Robson, A. James, and —Webb, *Committee of Management*. The pledge was administered to 5 persons.

We are glad to see our friends in this quarter again united, and we hope they will work on and prosper. If there is one place more than another which requires the vigorous and untiring exertions of temperance men, that place is the town of Dartmouth.

Cow Bay.—On the 7th inst. a very interesting meeting was held in the school house at this place. The delegates from the Association were Rev Mr Gunnison and Mr John Coombes, both of whom addressed the audience, which numbered about 60 persons, 9 of whom took the pledge.

SPRING GARDEN THEATRE.—A very successful meeting was held in the Theatre on Thursday evening, 8th inst. Our venerable Brother Matheson presided. Eloquent practical speeches were delivered by Rev Messrs. Brewster and Munro, and Messrs. Hare and Pitblado,—all of whom were listened to with apparent satisfaction and pleasure. The meeting, which was much larger than anticipated, was conducted under the auspices of a society lately formed, called "The Working Temperance Association." We hope its members will maintain the high standard which its title designates, and show themselves to be in local working temperance men.

MUSQUODOBOIT HARBOUR.—A Public Temperance Meeting was held at Musquodoboit Harbour on Thursday, the 8th inst. The attendance, which numbered over 100 persons, assembled in the Free Church, to hear the Delegates from the Temperance Aid Association. The meeting was presided over by the Rev Alexander Stuart, to whom again the Association is under renewed obligations for his untiring energy in the cause. The Delegates, Messrs. N. Russell and R. M. Barratt, were listened to with marked attention, and, at the close of their addresses, 70 persons gave in their names and subsequently accepted the Pledge, after which a Society was organized, under the name of the "Musquodoboit Branch of the Halifax Temperance Aid Association," and the following persons were chosen office-bearers:—President, Rev Alexander Stuart; Vice President, Mr Duncan Bayers; Secretary, Mr Isaac Gaetz; Treasurer, Mr Archibald Bayers;—with a Managing Committee of seven members.

The Delegates were treated with the hospitality for which Musquodoboit Harbour and Petpisswick, in common with the whole of Musquodoboit, is so noted.—*Com.*

ORIGINAL TALE.—We are under great obligations to an unknown friend at Yarmouth, for the very touching story which appears on our first page. We hope it is not the last contribution of the kind with which our accomplished female friends will favor us.

The Financial Secretary of the Temperance Aid Association acknowledges the receipt of a donation of *Five Shillings* from Mr Charles Legg, Secur.

Mr Schmare, of Mahone Bay, will please accept thanks for new club of twelve subscribers.—Also Brother John Edwards, of Sydney Mines, for additional list of eight subscribers.

Bro. Dullinger of Yarmouth will please accept our special thanks for his exertions on behalf of this journal.

MELANCHOLY!

We might easily fill our columns with sad details of the fatal result of the inordinate use of strong drink, but it would be of little benefit, as no one can fail to observe it even within the circle of their own acquaintance. Here is one instance out of many:—

"The Richmond papers of the last week announce the death, in the poorhouse of that city, of Dr Thomas Johnston, at one time the popular and skillful physician of that metropolis. Dr Johnston held a professorship at the University of Virginia, at a later period was head of the medical faculty of Richmond, and for many years enjoyed a lucrative business in that city. With talents to adorn any station, possessed of rare professional skill, loved and respected by hundreds, whose lives he had rescued from imminent death, blessed with all the endearments that a loving, trusting and forgiving wife could add to the home circle; yet with these multiplied providences of heaven to render earth happy and desirable, he threw them all away, crushed the heart of his wife, drove away, by constant degradation, friends, fame and fortune, for the gratification of an appetite, moderate in its first demands, but which, like the serpent, wound closer and firmer round the heart, until all that was manly, noble and elevated, was crushed out forever, leaving but the bloated, degraded and brutalized carcass of him who was once the pride of his profession, and a bright ornament to the social circle. He who had ministered consolation to many a bleeding heart, healed the sick, and made joy and gladness leap forth in the midst of death, died in the poor-house of the metropolis, a wretched, degraded pauper!"

Is there no lesson to be drawn from the sad history of this man? Think. He was eminent and skillful in his profession—loved and respected by the community in which he dwelt;—what more could be desired to make life pleasant and happy? Like too many of his class, he was at first a "moderate" drinker, and, like them, he eventually became a *drunkard!* There are none so dull as those who will not learn, and they too often neglect it until it is too late. Then listen to the warning voice of total abstinence, and "Touch not, taste not, handle not" the unclean thing.

NOTICE.—An adjourned meeting of the Temperance Aid Association will take place this evening in the Hall, at half-past 8 o'clock.

Good News!—Our subscribers will no doubt rejoice to learn that their Bills are being prepared, and will be sent out in a day or two. Don't all come at once!

For the Abstainer.

DOINGS OF THE LUNENBURG MAGISTRATES.

Mr. Editor,—

In looking over the reports from the several quarters of our Temperance Province, I was pleased to learn that Temperance principles are on the advance, and men becoming active and zealous in the cause; but I intend to give you some information showing the imposition practised upon the Bridgewater Temperance community, by a minority of the Magistrates in the General Sessions, by the granting of two Licenses;—why that portion of the county should be singled out, and contrary to the wish of two-thirds of the inhabitants, as shown by petition;—and what was the mind of well-thinking and Temperance men on the subject.

At the approach of the General Sessions of this county, the village of Bridgewater was aroused to a sense of the pernicious effects and soul-destroying influences, of the monstrous evil sanctioned by the law of the land, the traffic and sale of Satan's most powerful weapon, intoxicating drinks;—therefore, at a meeting of the Temperance Alliance in agreement with the order of the Sons, they presented a petition largely signed, praying to be relieved from the curse, as far as it could be averted, by not granting License. Accordingly, the time anxiously wished for by the friends of humanity, arrived, and the Magistrates from the different localities met to transact business for their respective districts in particular, and for the county in general. Having gone through, principally, the dreaded question came up—that of License. After considerable discussion, there appeared for the withholding of License in the county, a majority of four. The question naturally arises—How, then, is there granted five Licenses? Notice the dodge. I do not like to cast reflection, upon the Magistracy, neither can I to the degree that they themselves have done, that were guilty in this unwise and unwarrantable transaction.

It appears that the business for the different sections outside the town was completed, and, with the exception of the rum question, there was no further necessity for the gentlemen from the country remaining, being on expenses. There was made manifest, on the part of the town Magistracy, a great deal of dissatisfaction,—they principally voting for License. Notice was given to rescind in

the morning, therefore, in order that the portion of that honorable body wishing so to do, might return home, and Lunenburg town allowed to further indulge in the evil that has carried so many of her intelligent sons to an untimely grave, there was made a compromise, the vote of License to be rescinded only as far as the town was concerned, several gentlemen filling high and responsible positions in society, promising and pledging their integrity, by their word, that the now-arrived-at mutual understanding should be carried out; and the custos, in thanking the gentleman about to leave for home, avowed his intention to have carried out the condition, and the second time being solicited for his pledge, said, "Give yourselves no uneasiness, return to your homes and I will see carried out your wishes according to the present understanding."

Several of those gentlemen that same evening visited the Division at Bridgewater, where was made known what had taken place; it being so very unexpected for such to take place in the county of Lunenburg, the news spread rapidly. The rejoicings of our Temperance community on account of the victory achieved had but short duration, for behold those men, regardless of their promise and their honorable appointment, rescinded the vote as a whole, in which the custos must have acquiesced, otherwise it could not have been done. I am glad to state there were some few honorable exceptions, making an exception of Bridgewater; but at the request of two men, whose calling is to make drunkards, they granted two Licenses in our midst, and that, too, in the face of a petition so largely signed.

I am happy to state, although there are at present three places where the enemy of souls is having done his bidding, that in the village of Bridgewater, Temperance is quite a high standard, and the work appears progressive.

No more at present from

A LOOKER ON.

Bridgewater, March 5th, 1860.

For the Abstainer.

PORT GEORGE.

Mr. Editor,—

It may be interesting to the readers of the *Abstainer* to hear how the cause of Temperance stands in our vicinity.

In September last the members of Port George Division resolved that they would hold a public Temperance Meeting on the second Monday evening of every month during this winter. We have carried that resolution into effect, and also have held two meetings on Handy Mountain. We are already reaping the good effects flowing from our united efforts, by seeing the young men of our village enrolling their names under the banner of Temperance, which can be seen floating in the air every Monday over our Division room, and not only there, but in the lives of members of Port George Division.

About a year ago we commenced with only 17 members. Since then our number has increased to 80 good members.

There were in this village two *taverns* selling Spirituous Liquors contrary to Law. Since then we have had a hard battle to fight, but are coming off victorious. One of these taverns has been closed, and the keeper has become a religious man.

Through the influence of a petition sent from this Division (signed by 200 persons) to the Grand Jury of this county. We have no licensed Hotel to sell Spirituous Liquor.

A very great change has taken place in our village during the last year. For which we ought to thank God and take courage.

We will not be satisfied until we have a Law established in our Province prohibiting the importation and sale of all Spirituous Liquors.

A SON OF TEMPERANCE.

Port George, Wilmot, Feb. 27th 1860.

BAPTIST MINISTERS ON TEMPERANCE.

The following is the Address to the Baptist Clergy of the United Kingdom referred to in our last. It was signed by 212 ministers—22 of whom held charges in Scotland:—

"Dear and Honoured Brethren,—Within the last thirty years the Temperance movement has assumed a high position among the social reforms of the age. It originated, as you may know, with Christian men; and thousands of Christian ministers throughout the world have allied themselves with it. A great majority of the members and ministers of our own denomination in the United States and British provinces of North America have espoused it; and as we rejoice to rank ourselves with its adherents, we now fraternally invite your impartial consideration of its principles and claims. This we do as pledged or practical abstainers, and without feeling committed to an unqualified approval of the means employed for its advancement.

"Should you inquire what, in our judgement, ought to determine our line of conduct, as Christians and Christian ministers, in reference to the Temperance cause, we unhesitatingly point to the spirit and motives of the Christian religion. Scriptural examples of abstinence (divinely approved), and Scriptural denunciations of the deceitfulness of intoxicating liquors, might be cited; but to do this is not here required. If we have learnt 'the truth as it is in Jesus,' we shall not be slow to adopt the means shown to be most practicable and efficient for the suppression of great evils.

And such is intemperance, our greatest national opprobrium and curse. Intemperance is the master obstacle amongst us to the education and evangelisation of the masses—the chief nurse and prolific parent of our national vice, destitution, and crime. Because of intemperance 'the land mourneth' through all its cities, towns, and rural places; and over the ravages of this destroyer our churches, Sunday-schools, and other religious institutions have cause for constant and bitter lamentation.

"Brethren, ought these things to be? Ought we to concur in their continuance? Is it for us to countenance the outward source or conditions of such a course of appalling evils? Some evils cannot be cured by abstinence from things that are seen and handled; but it is no less certain that, by abstinence from alcoholic liquors, intemperance, as an individual and national curse, can be entirely abolished. Intemperance exists and flourishes, though its countless victims prematurely perish, because intoxicating articles are used as beverages; and neither science or experience extends a hope that while so used they will become less dangerous and destructive. The alcoholic stimulus acts prejudicially on the nervous system; a desire for the customary exhilaration is excited; if this desire is indulged, as it so often is, we know the sure result; and, even where it does not grow into a drunken craving, injury both to body and mind is frequently induced. Here, brethren, we are persuaded that the adoption and advocacy of the Total Abstinence principle is an eminently reasonable means, and one in perfect harmony with our holy religion, for the accomplishment of its benevolent object—the extirpation of all intemperance.

"As additional reasons for this abstinence, we would remind you that the manufacture of intoxicating liquors in this country annually consumes fifty million bushels of corn; that the drink-traffic in all its branches, and whether licensed or unlicensed, is a national calamity; that drinking customs and usages are ruinous to myriads, and attended with some danger to all; and that the purchase of these liquors costs the British nation every year upwards of sixty millions, sterling—a sum equal to the annual income of the State, and sixty times greater than the aggregate receipt of all our religious and charitable institutions.

"Suffer us then, earnestly to inquire, what benefit do intoxicating liquors impart that they should be retained as beverages at so frightful a sacrifice of human interests, material and moral, temporal and eternal? Their habitual use may render them agreeable to the taste, but are they necessary? and, if not necessary, how can they compensate for the miseries and losses they entail? Their utility, as ordinary drinks, we have, indeed, learned altogether to discredit. That they are not food, yield no strength for bodily or mental labour, and do not tend to prolong life or make it more rationally enjoyable, are conclusions to which we have arrived from scientific testimony and the records of experience—that experience being of the most varied and comprehensive description. 'We are of opinion,' say two thousand medical practitioners, some of whom are the most celebrated in their profession, 'that the most perfect health is compatible with total abstinence from all intoxicating beverages;' and many abstainers have testified, in explicit terms, to an improvement in health from the entire renunciation of alcoholic liquors.

"The moral results, however, of the Temperance movement, in proportion as it has been supported, commend it most powerfully to your favour. Sobriety, industry, thrift, forethought, personal respectability, domestic comfort, and social progress have been its common attendants. Multitudes of the once reckless and abandoned have been brought by its means to frequent the house of God, and to profess faith in the Redeemer. Its association with the extensive revivals of religion in Ireland, Scotland, Wales, and other parts, is matter of general and indisputable testimony; and this association, whether as cause or effect, has brought into striking relief the natural opposition existing between an earnest piety and all the sources of intemperance involved in the sale and use of intoxicating drinks. Who can now affirm that the promotion of the Temperance reform is a slight upon the preaching of the Gospel and the work of the Holy Spirit? On the contrary, Total Abstinence has proved in every district an efficient pioneer of the Gospel message, as well as a course of life to which the intemperate have been disposed by the influence of the Spirit upon their hearts. We are so far from believing that the Temperance movement can receive too much support from Christians, that we mourn over the limited measure of this support in the past, as having limited the measure of those moral and spiritual benefits which might have been realised in richer variety and affluence. If during the last twenty years all the ministers of religion in the United Kingdom (not to speak of our church-officers and members)—nay, if only the whole body of our Baptist brethren in the ministry had abstained from intoxicating drinks and advocated abstinence—can we doubt that innumerable blessings, not yet enjoyed by society and the church, would have been the assured result?

"We, therefore, beseech a prayerful review on your part, dear and honoured brethren, of this great social question; one of life or death to millions born or unborn. Our sacred calling renders our course of action, in regard to public movements, peculiarly influential for good or evil. Our responsibility is vast and solemn. Let us in this matter be as vigilant watchmen giving the timely warning. Let us be free from the blood of all men. Let supineness vanish before the asseveration, 'To him that knoweth to do good, and doeth it not, to him it is a sin;' and let emulation be stirred up by the exhortation, 'To do good, and to communicate forget not, for with such sacrifices is God well pleased.' Do not underestimate the influence, favourable or unfavourable, which you are constantly exerting on the Temperance movement; for its further progress depends much on the decisions which the Christian ministry may form and embody. If there be any virtue and any praise, may you think upon this thing, when alone with conscience and with God, in the light of work to be done and a future account to give. The Holy Spirit helping us, let us be of one heart and one way, in obedience to the sacred oracle, 'Whether ye eat or drink, or whatsoever you do, do all to the glory of God.'