

more in the humbler ranks of life have fallen victims to intemperance.

So great are the fascinations of alcohol, that the men to whom we allude were willing to relinquish their respectability and usefulness, and wander about poor maudling rum-soaked wretches for the last five or six years, with the certain prospect of the drunkard's degradation and the drunkard's death before them. And so little are warnings upon this subject heeded, that five or six other prominent and generally known individuals, are, to our knowledge, following in the very same footsteps—and no power on earth can stop them. A month or two more will probably close the rum-blasted career of some or all of them, and they will be quietly consigned to the grave and forgotten. And others will rush on in the same course.

Every puncheon of rum or whiskey upon this average, kills its man. Ye sellers of 20 or 200 puncheons, think, only think, that ye are guilty of the murder of 20 or 200 persons annually. Will ye continue such a business?

EXAMPLE.—Our philanthropic hardware merchants refused, some time ago, to sell powder and lead, lest they should, unintentionally, encourage rebellion, bloodshed, and crime. Will not our importers and retailers of liquors take a pattern from them, and refuse to sell that which has done infinitely more mischief in the world than ever powder and lead did, and which is far more to be dreaded as a means of instigating and carrying on rebellion in this country, namely, *intoxicating drinks*.

Two parcels of Temperance Tracts have been forwarded from Liverpool for the Montreal Society by way of New York. The duties upon them at 20 cents a pound, with some other trifling charges at the port of New York amount to about £5, which, with inland carriage and duties at St. Johns, will probably make a loss to the Society of about £10, which would have been saved had they been sent by way of the river.

PUBLIC MEETINGS.—The weekly meetings of the Society have for the present been given up, as the weather, roads, and military operations have all contributed to prevent people from attending. Under these circumstances members of the Society are strongly recommended to set apart one evening in the week, say the usual night Thursday, on which their families should be assembled, a temperance tale or some interesting statements read, and prayer offered for the temperance cause. A hymn might also be sung and suitable conversation promoted.

Subscribers are respectfully urged to remit their arrears without delay.

The Governor of Illinois has presented the check for his last Quarter's salary to the Temperance Society of that young and rising State.

#### A CONVERSATION BETWEEN THE REV. MR. S. AND THE REV. MR. T.

Mr. T.—I am sorry to learn, Brother S., that you have not introduced the temperance reform into your church yet.

Mr. S.—I have not yet felt it to be my duty to do so. On the contrary, I fear I should not be building on the "foundation of the Apostles and Prophets" if I did.

Mr. T.—The opinion which I have long entertained of you leads me to believe that you will be guided by a conscientious regard to duty. Will you permit me to ask, what is the object which God has sent you to labour for amongst the people of B—, and which, therefore, you hold yourself solemnly bound to pursue?

Mr. S.—I consider the object for which I am to labour is contained in these two things, to bring the impenitent to repentance, and to build up in the faith those that have already believed. And the means which I am to employ in the prosecution of these ends is simply the "manifestation of the truth;" but I fear, Sir, if I were to employ the Temperance Society, I would be departing from the plan of God, and adopting an expedient which man's wisdom has devised.

Mr. T.—I am quite of your opinion respecting the object for which we are to labour, and the means which we are to employ; but let me ask you again, Sir, if we are at liberty to do any thing ourselves, or encourage our people to do any thing, calculated to frustrate that object?

Mr. S.—Certainly not, Sir; to hinder the success of the gospel, either directly or indirectly, is the work of the Devil.

Mr. T.—Well, then, whether is the use of intoxicating liquors amongst your people hindering or promoting that object which you have already so happily explained?

Mr. S.—Sir?

Mr. T.—I have asked, Sir, whether the use of intoxicating liquors, amongst your people, is hindering you or assisting you in bringing the impenitent to repentance, and in promoting the edification of believers?

Mr. S.—I see, Sir, that it is a means of hardening some, and of ruining others, but I have no evidence that it is attended with such injurious consequences in the case of the majority.

Mr. T.—But if you have no evidence that it is attended with good consequences in the case of the majority, the practise must be condemned, for then the evidence will be all on one side, and that, the unfavourable one.

Mr. S.—I have no doubt that the majority, who use these good creatures of God in moderation, derive advantage from them.

Mr. T.—I have no doubt that you, and many others, sincerely think so, but in a question of this kind we ought not to be satisfied with hopes or conjectures; nothing but facts is sufficient. You have already admitted that there are some in your congregation who are hardened by the use of intoxicating drinks, to their destruction, are there any then, on the other hand, who have been brought to repentance by it, and helped forward in "the way to Zion?" You are, from Sabbath to Sabbath, exhorting your people to "repent and believe the gospel;" whether is the use of these drinks opposing or seconding your exhortation?

Mr. S.—I must admit, that the gospel, at least, derives no assistance from such a practise; but, to consider it as an obstacle to its success, is a view which, I confess, I have never been accustomed to take of it.

Mr. T.—But I refer to yourself, Sir, if it is not a correct one. There are many in my congregation, who are prevented from becoming serious by the use of intoxicating drinks, and I doubt not there are also many in your's; and if the practise is still kept up amongst our people as before, there soon will be many more to be added to that number. Now, how can we be justified, if we stand up in defence of a practise, which creates such a strong opposition to our success as Ministers of the Gospel.

Mr. S.—I own, Sir, this presents the question in a new light.

Mr. T.—And this is the only just light in which it can be presented. There are many who object to the Temperance Reform, that it proposes to employ a new instrumentality to insure the success of the gospel: but this is not the case; it only proposes that we shall cease to throw obstacles in the way of the gospel; let me intreat you, Sir, to adopt its principles and urge them upon your people. You will meet with opposition from the interested, and contempt and ridicule from the fashionable, but God, and those who love him, will be with you.

#### MR. DELAVAN'S ARRIVAL IN ENGLAND.

From the Journal of the American Temperance Union.

By the Great Western, for whose arrival we have delayed the press, we have received the first tidings from our respected chairman