

Canada Temperance Advocate.

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NEW YEAR.

The revolutions of time again give us an opportunity of presenting our salutations to the readers of the *Advocate*; may the year on which we have just entered be a happy one to all! For one year we have travelled in company in the path of life, and, it is hoped, our intercourse has yielded both entertainment and profit. The periodical visits of the *Advocate* to your dwelling, and the letters he has read to you, have cheered the hours of leisure, deepened your conviction of the truth and importance of our great principle, *total abstinence from all intoxicating liquors*, and quickened your zeal to publish it. Thus far then, the result of our connexion has been beneficial both to yourselves and to others.

In reviewing our own labours we feel no disposition to speak boastingly, yet this much we can affirm that "we have spoken evil of no man," and have said nothing calculated to inflame the passions of any individual, or disturb the peace of society; on the contrary, the tendency of our whole discourse has been to discourage vice, especially the giant vice of intemperance, and the mischievous customs that lead to it; to promote sobriety and industry to spread intelligence, and thereby to secure the good of the community at large. We have instructed the farmer how to cultivate his fields, and increase his stock; we have reminded parents of the importance of attending to the education of their children; we have instructed the mechanic how to preserve his earnings and keep out of debt; and we have shown to all that the practice of *drum-drinking* is a bad one in every sense, bad in *medicine*, for it injures the health, as the head and stomach of a drunkard declare, the morning after a carousal; bad in *economics*, for it dissipates the wealth, as his empty purse as incontestably proves; bad in *morals*, for it leads to quarrelling, swearing, licentiousness, and almost every other vice, as the police reports testify; and bad in religion, for it hardens the conscience and ruins the soul. We can remember no lesson which we would wish to retract, and it is impossible that their effects, so far as they are legitimate, can be to us a source of regret.

The *Advocate* asks your assistance for this year also, persuaded that if you have derived any benefit from it, you will feel yourself under an obligation to assist in extending the same benefit to others. The *Advocate* is properly *your* paper, and a means, in your hands, of disseminating the principles and the blessings of genuine temperance. It is an exponent of the principles and operations of the various Temperance Societies throughout the Province, by which they hold communion with the public mind, and exert an influence upon it, favorable to their cause. It has therefore a claim to the countenance and support of every disciple of temperance in the land.

In the course of the past year we have done much good, for we acknowledge with gratitude, that we have not labored so long without encouragement; but if the above claim were more generally felt and responded to, how much greater the amount of good we may be able to accomplish this year. Reader, there are yet many drunkards to be reclaimed, many prejudices to be overcome, and many mistakes to be corrected on the subject of intemperance; we cannot do this without your help and co-operation; will you give, or withhold it? If all had been zealous and faithful, during the last twelve months, how many families are there, now in misery, that would have kept as happy a New Year's Day, at this time, as yourself?

We do not think it necessary to caution you against the absurd custom of introducing wine, brandy, &c., amongst the rejoicings of Christmas and New Year's Day; endeavor to instil your own impressions upon this point into the minds of others; celebrate your New Year with the nectar which nature provides, without mixture, and without charge; and prove to others that you can be happy, without having recourse to those fiery stimulants, that so frequently turn joy into sorrow. What inconsistency! for men to wish one another a *happy new year*, and at the same time, guzzle away at that liquor, which is one of the most powerful means of rendering man's days and years unhappy.

THE WOOD CUT.

Ever studious to please, the readers of the *Advocate* will perceive that we have added an embellishment to the title page of this volume. The figure in the centre, may be regarded as emblematic of the *hope* with which this, and every good enterprise should be prosecuted, and, which, leaning upon a *strong anchor*, and not a foundation of sand, encourages the most sanguine expectations of success. She stands, most appropriately, on the bank of a river, and the happy smile on her countenance, as well as the flowers and foliage on her left hand, may be associated with its pure and health inspiring influences. The sea exhibits the *extent* of our enterprise, for it covers the whole earth; and the Ship upon its bosom is carrying neither *alcohol* nor *gunpowder*, but some blessed message of *peace* to gladden benighted nations.

AN OBJECTION ANSWERED.

A professing Christian said to a friend, who was just going to address a temperance meeting, "*Can you not be Scripturally temperate, without joining a temperance society, or going to their meetings?*" In order to show the true weight of this objection, or rather its want of weight, let us apply it to something else than the temperance society: "*Can we not be Scripturally friends of Christian missions without joining a missionary society, or going to their meetings?*" How would this question be answered? Every conscientious Christian would say, No! If there were no missionary societies in existence, it would not be my duty to join them, but since they have been formed, and since they are the most effectual means of spreading the blessings of Christianity throughout the world, I cannot as a consistent man, remain neutral, much less stand aloof from them; I must assist them in their work."

Just so is it with the cause of temperance. Societies have been formed for checking the fearful progress of intemperance; they are the most efficient organisation for this purpose now in existence; and no man can be held to be fully discharging his duty, to the church and to the world, as a consistent friend of sobriety, who stands aloof from these societies. In Scripture times, there were no such societies in being, but the case is now very different, and the change of circumstances effects a similar change in the obligation. Neutrality can no more be allowed in the one case than in the other. As a Christian, I am not only bound to practise Christianity, but to endeavor to spread it in the most efficient way; and as a friend of Temperance, I am not only bound to practise it, but to endeavor to spread it, to dispel mistakes that may exist respecting it, to warn against customs that are found to be most pernicious to it, and to try to do all this, in the most effectual way.