

awful traffic in human blood; so, at a future day, many of the implements of the trade and traffic in alcoholic liquors may be exhibited to gain some idea of the past, and to awaken thankfulness for a merciful deliverance. Some striking work of fiction, yet based on fact, like Mrs. Stowe's celebrated "Uncle Tom's Cabin," or some thrilling, striking, heart-melting narrative, like her "Key" to the work mentioned, all hastening on the downfall of the fell destroyer, will be read with surprise; as her works will, when slavery shall be no more. And who can say, but that Barnum may exhibit more figures of wax-work, illustrative of all the scenes connected with the traffic, as he has done with reference to *Temperate and intemperate families*.

In the midst of such great changes in all communities, our duty is to recognise "the finger of God," and to avail ourselves of all the openings and facilities furnished by Providence for the furtherance of an enterprise which has been, and which will yet prove, a mighty agent for good to the human family. As the friends of truth and righteousness, we must be upon the watch-tower; we must put on the armour of light, and be up and doing; we must strive yet more and more to get public sentiment in our favor, and the day is not far distant, when it shall be proclaimed, "Bacchus is fallen, is fallen; and Canada is free." Hasten the time, O Lord, with reference to this land, and to all the nations of earth!

In the meantime, we must keep up agitation on the subject. Our Temperance Societies must still have their public meetings, and they must in various ways remind man that he is a noble being, that he can soar high, and yet rise higher and higher in the scale of intelligence and moral worth, and that to him intoxicating drinks are unnecessary and injurious; enfeebling the mind, deranging the moral system, injuring the body, and producing a train of evils, not only to himself, but to others in all the relationships of life. We must point out to him the *advantages* of abstinence from all such liquors, Cider not excepted; remind him of the achievements of the past; and awaken his sympathies to active services on behalf of the present generation, and generations yet unborn. And while the public eye reads with peculiar emotions the burning of the "Ocean Wave" on our beautiful lake, the Ontario, with the loss of life occasioned thereby, and similar losses and bereavements occasioned by the numerous accidents that have recently taken place with steamboats and rail-cars; we must tell them in language and in tones which cannot be mistaken, that the drinking system has long been perpetrating, silently and slowly, yet effectually, wrongs and sufferings of a more aggravated character; and that many of the accidents they lament, might to a very great extent be prevented, were a prohibitory law adopted, and Temperance Reformers more fully sustained. We must tell the public that we are prepared for the conflict, that we are ready to meet objections, and constitutionally and kindly "agitate, agitate, agitate," until we triumph and prevail, when "the tables" will be fully "turned," and some of the happiest consequences will follow. In this conflict many Christians of every

name, cheerfully take the lead, and exert the influence which they are designed and adopted to wield, and thus bless the nations of the earth, and bring glory to the Author of all good.

J. T. B.

Whitby, May 31, 1853.

[FOR THE "CANADA TEMPERANCE ADVOCATE."]

Every reflecting Temperance man is now perfectly aware that the greatest obstacles to the universal spread of total abstinence principles are the conduct of respectable moderate drinkers, the practices of money-loving makers and dealers, and the indifference, or opposition, of Christian ministers; and that, therefore, there is now no hope of the final triumph of the great and important desideratum of universal sobriety, but through the establishment of the Maine Law principle of legislation, which, while it leaves every man's real liberty intact, prevents that deadly wrong to the public,—a legalized promotion of intemperance, crime, poverty, and robbery. Strange! that respectable men, who boast so largely of their abhorrence of drunkenness, and of their approval of temperance, should persist in what they must know to be both the commencement and the support of it; that men, otherwise noble, and even upright, in their dealings, should, notwithstanding, not scruple to make, buy, and sell what they well know to be rank poison to the interests of every private citizen, to the nation, and to the world at large; and, stranger still, that ministers of the Gospel of peace, love, and universal benevolence, are to be found who scruple not to cast a slur upon the efforts of Temperance men, and even, in some cases, to oppose and persecute them. These are, however, incontrovertible facts, which fully justify the strenuous advocacy by Temperance men, everywhere, of the Maine Law principle, and clearly show to every candid member of the community that it does not arise from a disposition to curtail the liberties, or trample on the rights of their fellow citizens; but from a solemn, deep, heartfelt conviction of the inefficiency and inutility of every other means of removing the deadly, desolating, moral poison, which legislators and ministers persist in handling with impunity, and forcing upon the public.

One instance will suffice to illustrate this. An intelligent farmer, of active, industrious habits, a sample of the very class of men we most need in Lower Canada, took a farm on lease from a rich, retired lawyer, who also resided on it. Being a zealous teetotaler, and deeply deploring the drunkenness which surrounded him, he set himself heartily to work to establish and promote the Temperance cause; for, as there were several grogeries and rum stores, there were also, as the natural consequence, numerous individuals who had drank deep of the poisonous cup, and exhibited all the usual marks of outraged and desolated nature,—ruined constitutions, continually the prey of "delirium tremens"; blasted characters and prospects; tattered garments; dirty, disorderly families; dilapidated or half-built houses and barns, and half cultivated farms, or such as had been swallowed up by the rum seller's mortgage. These ruinous instances of the effects of a moral, social poison by which he found himself surrounded, awoke his sympathies, and, being gifted with freedom and power of speech, led him publicly to propose the teetotal pledge, and to advocate its claims. For a time he had to struggle, as most Temperance men, to the disgrace of the country, have, against much opposition and obloquy; but, by the grace of God, he persevered, and had the satisfaction of seeing one and another take the pledge and maintain it. In this work