

of the ancient Rechabites. As they were admitted into the Temple, they were probably Israelites—a band or tribe, or social body, descended from one common ancestor, who had preserved a distinct social organization, as is common with tribes and families in the same country to the present day. Continuing in a nomadic state, living in tents—moving from place to place, with their flocks and herds; they had preserved their independence, while other portions of their countrymen, were wasted and enslaved by enemies; and it was only when the hordes of Nebuchadnezzar completely overran the land, that they were driven to seek shelter among the Jews who dwell in cities.

Our order, and the order of Odd Fellows, are in organization the same; we pay in dues, and pay out benefits, in the same manner and proportion as they do. We are not "secret societies" in the old sense of the word, for we have no hidden mysteries—our laws and regulations are free to the public; and a member, the day he becomes a member of one of our tents, knows all that there is to be known. We add to the Odd Fellows' engagements, the pledge of total abstinence, which should be an essential in all benefit associations. Without it, the co-partnership is a most unfair one: for the temperate must pay all the dues, and the intemperate eat them up. What sober man would go into partnership with a drinker, who, instead of working with him, was only a bill of expense?

He addressed himself principally to young men, and strongly advised their joining a Rechabite tent. They all had determined to abandon drink, *some day*, and had better take the resolution to-night. They were in the midst of temptation, and only wanted an excuse for refusing to drink. If any one wished to join the Rechabites, a brother would propose his name to the tent—a committee would be appointed, to enquire into his character; and if found satisfactory, the applicant would be admitted into the order,—and it was a step he would never be sorry for afterwards, unless he was sorry for one of the best and most laudible acts of his life. The order was everywhere increasing; there was near two hundred Rechabite "tents" in America—of which six were in Lower Canada—four of them being in Montreal. The order numbered about 9,000 staunch teetotallers, who in all times and places, whatever the temptation, when the cup was placed before them, answered manfully, "We drink no wine." [Cheering.]

Mr. Brown next addressed himself to the Rechabites present. Brethren of Perseverance Tent, said he, yours is a good name—persevere in the good work—your temperance meeting comes off next week—let it be a glorious one—we will all assist you with our presence. Every man of us must attend; and if any one knows a nice young lady, bring her along—she shall be received, I was almost going to say, Mr. Chairman, with open arms. [Laughter.]

And Britannia Tent! Why Britannia rules the waves. Roll on the waves of cold water, my boys, till you drown out every rat-hole of intemperance in the city. (Loud cheering.) Your meeting comes next—much as we oppose bumpers, we won't object, if that is a bumper. Let us know in season, when and where it is to be held, and we will try to fill the house; though, for want of another place, you engage the French Church.

Questions respecting the use of Beer, by a correspondent of the Journal de Quebec.

1st, Does barley, when converted into beer, retain its nutritive properties?

2nd, Supposing it does retain them, would it be economical and beneficial to the health, to use beer instead of bread, even of an inferior quality?

3rd, If one had only two pence to buy a little nourishment to sustain his strength, would he do well in spending these two pence in buying beer instead of bread?

Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which by brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Metcalf'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 DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, FEBRUARY 15, 1849.

THE CHOLERA.

Though we do not wish to give unnecessary alarm, yet there can be no harm in repeating what every person will now admit to be true, that the cholera is approaching! With this we must couple the warning, that, in general, the intemperate are its victims, and therefore the best preventive that can be employed against its attacks, is to abstain from intoxicating liquors. We do not mean to assert, in an unqualified manner, that every person who dies of cholera is intemperate, nor to make the counter-assertion, that no strictly temperate, or even totally-abstinent person will ever be found among its victims; but we assert that this will be the case on the average, and the exceptions to it will be few in number. This is the conclusion to which past experience leads. On this subject we request attention to the following testimonies, which we extract from the *Bristol Temperance Herald*, of last month; and upon the strength of it, we call upon every person, in town and country, to prepare for the cholera, by adopting, without delay, the rule of our Society:—

INDIA.—Ramohim Fingee, a native physician, declares that "people who do not take spirits or opium do not catch the cholera, even when they are with those who have it."

RUSSIA.—Mr. Hubber who saw 2,160 perish in twenty-five days, in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, every drunkard has fallen!—all are dead—not one remains."

FRANCE.—In Paris, of the 30,000 persons destroyed by cholera, it is said that a great proportion were intemperate or profligate.

ENGLAND.—It has been computed that "five-sixths of all who have fallen in England by the disease, were from the ranks of the intemperate and dissolute.

ALBANY.—When the cholera made its ravages here, out of 25,000 inhabitants, 336 died: there were but two individuals out of the five thousand members of the Temperance Society who became its victims.

AMERICA.—Dr. Rhinelander, who visited Montreal, during the prevalence of the cholera there, says, "that the victims of the disease are the intemperate—it invariably cuts them off." In that city, after there had been twelve hundred cases, a Montreal Journal states that "not a drunkard who had been attacked has recovered, and almost all the victims have been at least moderate drinkers."

The Russian physicians had declared that its ravages had been principally owing to the inordinate use of ardent spirits by the people.—*Times*, August 21, 1848.