

to sepa. At until the little hours are striking, to the injury of health and the diminution of family comforts, but to the decided benefit of the publican!

#### ADVOCATES SHOULD NOT MAKE SPORT AT MEETINGS.

There are many of the advocates of total abstinence, at our public meetings, who are too much in the practice of treating their hearers to laughable anecdotes, fitter for a company of Bacchanals sitting over their poison, than for forwarding that benevolent cause. These stories often set the meeting in a roar of laughter, which only tends to deaden the good effects which may have been produced by some previous speaker, who has perhaps touched the heart of his hearers by his serious and convincing manner of handling the subject. At meetings where such has been the case, it has always been observed that a much smaller number of individuals are induced to adhibit their names to the pledge; which proves, what every rational person would at once conceive to be truth, that to excite laughter at vice is not the way to lead people to abhor it.—*Scottish Temperance Journal*.

#### SABBATH BREAKING IN MALT-HOUSES, &c.

From the *Scottish Temperance Journal*.

The following letter was written for the information of a friend, by a gentleman who is practically acquainted with the subject of which he treats, and we give it a place in our columns, in the hope that it may be made more extensively useful in exposing the sinfulness of the trade of making intoxicating liquors, and the criminality of all who buy, or sell, or drink these accursed beverages, which are not made, but in direct and open violation of God's holy law:—

MY DEAR SIR,—In answer to your first question,—“Can malt possibly be made without Sabbath labour?” I have to state, it is possible, in isolated and extreme cases, to make malt without interfering with the Lord's day; but for the purpose of trade, this would be so unprofitable that I venture to say there is not at present, nor has been for generations, a bushel of malt used in Great Britain but what has, more or less, been wrought upon the Sabbath day! A short account of the process will explain this to you.—The grain, which is to be malted, is kept covered with water 50 hours (in no case will the law allow it to be less than 40 hours), it is then thrown from the cistern into a square frame, where it must, according to law, lie 26 hours, after which it requires to be turned or wrought three or four times every day, else it would mould, or be otherwise destroyed; and this working is continued for eight, ten, or twelve days, counting from the time it was thrown from the cistern. Now, suppose that a person, wanted to keep the rest of the Sabbath entire, and yet continue the trade of a maltster, he would wet his grain on Saturday, and throw it out on Monday; and at some seasons, namely, in the heat of summer, he might have it ready for the kiln on Saturday night, where it might, perhaps without much damage, be untouched till Monday, when it might dry it; and thus avoid breaking the Sabbath. But, observe, in this case he must only work in summer, *losing all the winter*, which, in fact, in Britain, is the only malting season; and further, he could only wet his grain, or perform a malting process once a week, because, if he wetted his grain on any other day than Saturday, he must work his grain on the Sabbath day.

I have here supposed a case, and shown the possibility of making malt without Sabbath labour. No man, however, could thus make malt and sell it without grievous pecuniary loss; and why? In every malting establishment you will find three, four, or five malting operations, all going on at the same time; because, they wet grain every four days, and, therefore, they have the floors (that is the wetted barley lying on the floors) at all ages, requiring the same turning on Sabbath as on other days of the week; nay, in most places, the operation of drying it on the kiln is carried on openly on the Sabbath day. In a parish, not a hundred miles from Killearn, there is a malt-house not far from the church, and within sight of the manse, whose kiln is *blazing away every Sabbath*. We may, then, safely affirm that, as an article of trade, no malt can possibly be made without Sabbath labour.

Your other question, “Is it possible for brewing and distilling to be performed without working on Sabbath?” may be answered

in the same manner, at least as regards distillers. There is a possibility for a small distillery, constructed with four working tuns only, to carry on their distillery operations without much Sabbath labour; the exceptions, however, are so rare, and so little adapted to pay, that it may be safely asserted that neither distillers nor brewers can carry on their operations (apart from mulling) without Sabbath labour. The fermenting process in both requiring such strict attention, the adding yeast from time to time, and watching the operation, least the vessels should run over, &c., that in all these establishments, of any importance, there are constantly to be found men employed during the whole Sabbath. I have had much and long experience about both breweries and distilleries, as well as malt-houses, and I never yet knew one of them wholly without Sabbath desecration. You will observe, then, that with brewers and distillers that part of their work called fermenting cannot be carried on without Sabbath labour.

March 7, 1842.

After reading the above plain incontrovertible statements, we think no one will deny that the manufacture of our intoxicating liquors causes a fearful amount of SABBATH BREAKING; and, therefore, it follows that every person who uses these beverages is guilty of countenancing and supporting the grossest profanation of the Lord's day, and does most certainly participate in the sin of those men, who for gain, set the wise and merciful laws of the Almighty at defiance, by causing about FORTY THOUSAND of our fellow-subjects, in the United Kingdom, to WORK EVERY SABBATH DAY,—who kill their unfortunate servants by preventing them from taking that rest, *every seventh day*, which is necessary for healthful existence, and which He, who “knoweth our frame,” has commanded them strictly to observe,—and who rob them of that time which the Creator has given in an especial manner to the working man, for the refreshment of his body, and the improvement of his mind, by compelling them to work on Sabbath, or WANT, contrary to the injunction of Him, who has said, in the Sabbath “*thou shalt not do any work*” Although our intoxicating liquors were as wholesome and beneficial as they are pernicious and unnecessary, the fact that *forty thousand men* are employed in making them every Lord's day should be, of itself, quite a sufficient cause to make every sincere conscientious Christian abstain entirely from using them; but when the destructive nature of these beverages is considered—when we reflect on the misery and crime which their use has spread over the land, and the thousands of precious souls which they have eternally undone,—we must admit that the guilt of those who continue to use these liquors, while they know these things, is fearfully aggravated, and the duty of all to abstain from them becomes more imperative and binding.

#### ENGLAND AND DRUNKENNESS.

England, professing to be a Christian country, was, undoubtedly, the most drunken nation in the world. Englishmen had carried the vice of intoxication to every part of the globe; there was not a port in the universe which had not been polluted by an exhibition of English drunkenness. So much so, that, among the Hindoos, the words christianity and drunkenness are synonymous terms, and the word Christian is commonly made use of as a reproach to all drunkards. In France, too, when a drunken man is staggering through the streets, it is common to hear some one exclaim, “Ce n'est qu'un Anglais!”—it is only an Englishman! There is also more drunkenness in Bombay, amongst one European regiment, than in the whole 200,000 native troops.—Every Christian check ought to be tinged with the blood of shame to hear such facts put forth to the world; and the tears of England's repentance ought to wash every shore, and her lamentations be sent forth to every corner of the globe, in atonement for the misery she has been the means of propagating by her baneful example.—*Archdeacon of Bombay*.

#### PROGRESS OF THE CAUSE.

CANADA EAST.

HUNTINGDON, May 27.—We have just had the most extraordinary and successful meeting ever held in Huntingdon. A