

Canada Temperance Advocate.

Temperance is the moderate use of things beneficial, and abstinence from things hurtful.

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TUNE—"WATCHMAN TELL US OF THE NIGHT.

Temperance! tell the listening world,
What thine advocates have done;
Hearken! now the tyrant's hurl'd
From his high despotic throne.

Temperance! shall it bear the sway,
Shine o'er earth in splendour bright?
Listen! for a brilliant day
Drives away the gloomy night.

Temperance! will thy beams alone,
Bid the spot that gave thee birth?
Other times its sway shall own,
See, it bursts o'er all the earth.



Temperance! are thy sons to fight,
Like earth's hosts to fix thy laws?
No; for truth and love unite,
To achieve our holy cause.

Temperance! then I'll be thy child,
For I love thy sacred name,
Yes, thy voice and influence mild
Can the wildest passions tame.

Temperance! we will shout thy praise,
We no more will leave thy hand;
Joyful now our anthems raise—
Sound aloud through every land!

TOO FAST AND TOO FAR; OR, THE COOPER AND THE CURRIER.

"TOO FAST AND TOO FAR!" said good old Parson Wheatly, of Edlington, to his younger brother in the ministry, who had that day officiated in the old gentleman's pulpit—"too fast and too far!"—"Yes, sir," replied the Rev. Mr. Merrick, of Shuffleton, "I am afraid the friends of temperance are going too fast and too far. I am getting to be of the same opinion with my friend, the Rev. Mr. _____, of _____, that it is high time for its real friends to 'drag the wheels' of the temperance car."—"Then, my young friend," said Parson Wheatly, "you will drag the wheels of a vehicle, which is annually carrying thousands of your fellow-creatures to happiness and to heaven. You have dram-shops in Shuffleton, I believe; and, if I recollect rightly, you have a distillery there."—"Yes, sir," replied the Rev. Mr. Merrick, "we have four stores, where liquor may be had, besides two taverns and a distillery."—"Pretty well for a population of four or five hundred," said the old gentleman; "and I suppose you have some drunkards."—"We have our share," replied the other; "and I am fully of opinion, that one, perhaps two, of the stores might be dispensed with."—"My young brother," said Parson Wheatly, after a solemn pause, "let us not trifle with the most solemn and important matters. You are the minister of Shuffleton; it is your business to save souls; your ordination vows are upon you; and, in the great day, the account of your stewardship must be submitted to a righteous Judge, who will not be mocked. You admit that you have drunkards in your parish; your Bible tells you that drunkards shall not inherit the kingdom of God;—say, then, can you go too fast or too far to save these wretched creatures from everlasting destruction?" The young clergyman was not a little perplexed by this prompt and faithful interrogatory. "Pray, tell me," continued Parson Wheatly, "what progress have you made in the temperance cause, in your village?"—"Why, not much, sir," said Mr. Merrick; "we have not seen much good resulting from the experiment."—"Have you made the experiment?" inquired the

old man, with an incredulous expression; "how many have joined your Temperance Society?"—"Why, sir," replied the other, "we have not been able to get up a society as yet. An attempt was made last year, but it did not succeed; the people were opposed to it."—"And how was the minister?" said Parson Wheatly, drawing his chair close to that of Mr. Merrick, and fixing his little gray eyes upon those of his younger brother so keenly, that escape from such scrutiny became utterly impossible. The consciousness of his own subserviency to the will of his parishioners, caused the Rev. Ly-sander Merrick to blush before his uncompromising brother, whose years and high standing afforded abundant justification for his plain dealing. "Well, well, brother Merrick," continued he, "since you have not seen the good effects of this experiment, as you call it, in your own parish, you shall judge of them in mine. Three years ago, the friends of temperance broke ground in this village. They scattered the seed with a liberal hand; the best efforts of the husbandman have not been wanting; and God has given the increase. The general influence of the reformation is very apparent in the manners and habits of our people. Those, who are prospered in their basket and store, are more ready to impart to the temperate poor, than the drunken mendicants. On the other hand, many intemperate men, having sacrificed their idols, and taken up anew the implements of honest industry, in some department of agricultural or mechanical labor, have ceased to be needy, and are contented to be poor. The Gospel may as profitably be preached to the tenants of a mad-house, as to a congregation of drunkards. That delightful calm, which is commonly a direct consequence of the reformation, in any village in which it thrives, prepares the way of the Lord. In Edlington it may truly be proclaimed, that righteousness and peace have kissed each other. Our church enrols among its cherished and respected members several individuals, who, three years ago, were irreligious and intemperate men. It is highly interesting to contemplate that honest and harm-