

consider this addressed to him, and number his answers to correspond with the queries.

MONTREAL, April 25, 1844.

SIR,—The Temperance Societies throughout Canada have very generally expressed a wish for a Provincial Temperance Convention, and several have thought that it should be held in Montreal early in June next, though it is much to be regretted the Legislature will not at that time be in Session. It is however believed, that there are a greater number of Temperance men who visit Montreal about the time in question, on mercantile business, than attend the meetings of the Legislature.

The chief objects of holding a Convention will doubtless be the following:—1st, To compare views, discuss disputed points, and declare principles. 2d, To ascertain the present strength of the Temperance Reformation, and agree upon the best modes of welding that strength for the overthrow of all the causes and practices of intemperance. 3d, To decide upon the propriety of forming a Provincial Temperance Union, and, if resolved upon, to frame a Constitution, and appoint Office-bearers. 4th, To decide upon some simultaneous and uniform mode of endeavouring to influence the Legislature at its Session in favor of Temperance principles.

In order to attain these objects, we beg leave to submit the following queries, which you are respectfully requested to answer to the best of your ability, and to transmit *without fail*, to the Convention:—

1. How many Members in good standing are there in your Society? 2. What portion of them are voters for Members of Parliament? 3. How many intemperate persons are there within the bounds of your Society? 4. How many deaths have occurred within the sphere of your operations during the past year, that may fairly be attributed to intemperance, and what striking circumstances attended such deaths? 5. Which District Union (if any) are you connected with? 6. Do you wish to co-operate in forming a Canada Temperance Union and how much would your Society be likely to contribute annually to its funds for the employment of Lecturers, dissemination of Temperance publications, &c.? 7. If in favor of such a Union, who do you propose for the honorary offices, such as President and Vice-Presidents? 8. What number of copies of the *Advocate*, or other temperance publications do you take? 9. What number of meetings have you held during the past year? 10. Please state any good results which the Temperance reformation has produced in your place, and especially if it has in any way contributed to the prosperity of the Churches in your bounds. 11. State any other matter that you think of importance.

We entreat you not to fail to return this sheet with answers, (free of Postage) addressed to the Secretary of the Temperance Convention, Montreal, so as to be here on or before the 4th of June next; and we as earnestly urge you to appoint a Delegate, as it is only by shewing our strength that we can hope to produce a favourable impression upon our rulers.

The Convention will assemble in Montreal, on Tuesday the 4th June next, at ten o'clock forenoon. Delegates who arrive in town previously, will be pleased to report themselves at the Office of the undersigned, in order that arrangements may if possible be made for their accommodation. The place of meeting will hereafter be announced.

JOHN DOUGALL,  
President Montreal Temperance Society.

#### ARE LICENSES TO SELL INTOXICATING DRINKS LAWFUL?

"Righteousness exalteth a nation, but sin is a reproach to any people."

Inspiration teacheth, and history and observation prove this maxim. The history of the Jews, in particular, proves that sin is not only the reproach, but in a certain degree, the ruin of individuals and nations. Must it not lead to fatal results, that such ignorance and depravity should prevail, as lead most men to esteem highly that which is an abomination to the Lord? For men will naturally promote what they esteem; and God will promote what he esteems, and oppose the contrary. Thus God, and his poor infatuated creature, according to the significant language of the Bible, will walk contrary to each other. Who can calculate the tremendous consequences of his opposition?

Woe unto him that striveth with his Maker! "He is wise in head, and mighty in strength, who has hardened himself against Him and has prospered!"

One thing which fearfully opposes the righteousness which exalteth a people, and promotes that which tends to their reproach and ruin, is the use of intoxicating drink; and Magistrates licensing that use, and thereby protecting, and, in the eyes of many, giving respectability to that which is in itself ruinous, and ought to be accounted hateful. To make this a common sense business, we may ask, what need have we of intoxication? We all need all the rationality we possess, and we need it always; and instead of marring, and gradually destroying it, we ought to use proper means to improve it. And it is capable of being improved, or destroyed, as men choose to act. And if we do not need intoxication, as all will allow, how can we need that which intoxicates? Must not the *cause* and the *effect* be of the same nature, or be equally needless and equally pernicious. How can any thing be more valuable than its effects. The most precious things in the universe are to be thus judged. For instance, the value of the wisdom which is from above, and which is first pure, and then peaceable, consists in its possessing, and promoting these qualities, so that it is gentle and easy to be entreated, full of mercy and good fruits, &c. The value of food consists in its nourishing and strengthening the body; and the value of alcohol consists in its producing intoxication. If it produce effects distinct from, or better than this, they are not peculiar to it—other things would produce them. I must then believe, till the contrary be shown, that intoxicating drink is just as needless, as is intoxication—they must stand or fall together.

But does intoxication possess no value. Judging by the conduct of men, what they give for, and what miseries they undergo to obtain it, it possesses a great deal: there is nothing on earth or in heaven they desire beside, or so much as it. But its *value* too must be judged by the same criterion as its effects. We may then look at some of them, and these not the very worst, as described by the pen of inspiration. Prov. xxiii. Woe, sorrow, contentions, babblings, wounds without cause, redness of eyes; and after first flattering men, then, at the last, when they are completely under its power, biting them like a serpent, and stinging like an adder—leading to lewdness and perverseness—to rush blindly on the most fatal dangers—making men insensible to their miseries, so that they desire nothing so much as that which is promoting them. Murder is not named in this black list, but murder and suicide are frequent effects of this popular idol. And what would Satan invent, or wish to invent, more insulting to God, or ruinous to men, than that which uniformly produceth such effects. These, then, decide the value of intoxication, intoxication decides the value of intoxicating drink, and both decide the value of the traffic in that drink. This is the tree, bearing such fruit, which respectable men, by their license, plant and protect in every neighbourhood throughout the country. Are they, in this, acting in accordance with their designation as Justices or protectors and promoters of the public peace, and as a terror to evil doers, and as praise to them that do well?

But it may be said, that as, in granting a license, men do not design or intend the effects which follow, they are not responsible, for them. Men, however, are responsible, and ought to be so for the natural necessary consequences of their conduct; and especially after they know them, however far they may be from intending them. Our first parents were very far from intending the consequences which followed their eating the forbidden fruit. The owner of the ox in Exodus did not design injury to any in keeping such a dangerous animal yet he was responsible for the mischief done.