

interesting facts he mentioned *one*, derived from personal observation in Great Britain, during the last summer; that almost without a single exception, all the Societies which had commenced on the moderation or half way plan, were laying it aside, and adopting the total abstinence principle, as the only efficient means of accomplishing the end proposed.

The Rev. Messrs. Richardson, Wilson, Harris, and Roof, with Mr. Thompson M. P. P., Mr. DeJor, M. P. P., and Messrs. M'Cord, Wickson, and Ketchum, severally addressed the meeting, which was large, considering the unfavourable state of the weather.

The feeling that prevailed throughout was highly encouraging. A Society was formed, called "the Temperance Reformation Society;" a committee appointed, and sixty-six individuals gave in their names as assenting to the pledge of the Society. Since the meeting ten have joined, making the number of members at present SEVENTY-SIX.

MARTINTOWN, INDIAN LAND, U. C.

DEAR SIR,—Enclosed you will find 18s. as the price of 12 copies of the Advocate. There is much need that this messenger of truth and mercy, which is therefore so unwelcome to many, should be sent to every part of the country, and be accompanied with the divine blessing. The barbarous war which has broken out, besides the other evils which may accompany or flow from it, has answered *satan's* purpose in opposing that temperance, which would forever banish drunkenness; and in promoting that sort of temperance, which so many plead for; and which he, by the agency of others with fatal success, labours to spread through the country. When money, alcohol, intemperate habits, and liberty to drink, all meet together, you may believe that they will produce, dreadful and disgraceful effects. A neighbour of worthy credit, who has lately come from one of the places, where such effects are seen in their naked deformity, is of opinion, that some of the militia who have wives and children at home, have very little desire to return to them as long as they can remain and drink where they are. And can we believe that monsters, in whom, what they call "the good creature of God" has destroyed the natural affections which God has planted in the human heart, can love their country—or be of much use in defending it? If they be not speedily recovered from their ruinous ways, they will soon go down to the drunkard's grave, or live awhile to be a curse to their families—a burden to temperate benevolent neighbours, and a disgrace to human nature, if it can be disgraced more than it has been already.

If it be true that righteousness exalteth a nation, and that sin is a reproach to any people; it is high time that influential men, who really love their country, would consider what is likely to be the consequence to the country, of what is going on at present. Or shall the infectious evil be allowed to go on, till the community become so intemperate, so corrupt, that they would not elect to public offices men who would wish to restrain their vicious habits, or would not submit to temperate rulers; and thus become like meat without salt, which soon stinks, and breeds worms which at last devour it. The man would be a poor politician, and a poor moralist, who, rather than use rational means to keep men from becoming drunkards, would, after they become such, try to "flog drunkenness out of them," he will find it much easier to flog life out of some of them: and then how will he appear at the bar of his judge?

If we are to judge of things by their common and natural effects, what are we to think of the use of alcohol, no matter under what name, (whether brandy, rum, &c.) it is used. Has it not already, in a fearful proportion of the human race, destroyed every thing useful and beautiful in human nature; and excited and promoted every passion, which can make a man in part resemble a brute, and in part a demon; and, beyond every other thing below the sun, and beyond what a finite-mind can conceive, filled the earth with pollution and misery—misery begun here, and to prove hereafter dreadful as hell, and lasting as eternity!

Now who are to be responsible at the bar of Christ for all this evil? "God is of purer eyes than to behold evil, and cannot look on iniquity"—he does not like to see this fair Province of his dominion, defiled, as it is, with the custom of drinking intoxicating poison, for he has provided plenty of other liquids for drink, which have no poison, and cannot intoxicate—why then would we drink poison? "God is love," and does like to see his creatures, whom

he made pure and happy, rendered miserable by their own inventions and customs. Who then must bear the blame of these customs? Surely not those who by word and deed protest against them. They have plenty of other sins to lament: and the very best of them own before God, with the Psalmist, "If thou Lord shouldst mark iniquity, O Lord who shall stand?" But surely they are not to answer for customs which they abhor, and labour to banish from society, except in as far as their former conduct promoted them. I think the evil in question is to be laid to the amount of those, who directly or indirectly promote it—the maker, seller, and buyer, all who think and say that a little intoxicating drink is good. That opinion expressed, and reduced to practice, is the root, the small beginning of all the mischief that is brought on men by drunkenness, whether in time or eternity. Moderate drinkers have much to answer for; for they by this opinion and example add to the custom referred to, all that respectability which it is supposed to possess, and thereby recommend and promote it: and but for them the poor drunkards could not long find it. It would not be long in the country. I wish you would call on them either to disprove this, or change their conduct.

I regret that my letter is so long—I will only add a question or two. Can men fairly prove, that, after being instructed and warned respecting the nature and danger of intoxicating drinks, they may love some quantity of it (say a little), and not love any degree of intoxication? Can they prove that though intoxication is not, yet intoxicating drink is useful to mankind? Might not every effect or purpose for which men drink, except intoxication, be produced or answered by other drinks? I wish you to explain these points to me that I may understand them fully, and if wrong be set right. An answer to these questions from some of the moderation-men would be very acceptable.

I am, &c.

W. M'KILLICAN.

PENSCOTT, May 9, 1839.

DEAR SIR,—Learning from your favor of the 24th ulto., that you would like to receive a quarterly report of the proceedings of our Society, I take pleasure in giving an account of our last quarterly meeting, held on the 8th ultimo. The plan of proceedings varied from our usual method. After the meeting was opened with prayer, and the proceedings of the foregoing meeting read, the following Resolutions, having been for a few weeks under consideration by those who were to remark upon them, were passed by the Society.

1. *Resolved*—That in view of the evil effects of intemperance upon the morals of the community, and upon its civil, social, and pecuniary interests, it is the duty of all to exert themselves, in some measure, for its suppression.

2. *Resolved*—That in our opinion, considering the influence of example, and the force of habit, every individual who indulges indiscriminately in even the moderate use of intoxicating liquors, does, without any justifiable reason, exert an influence which tends to perpetuate the crying evils of intemperance.

3. *Resolved*—That for the removal of the mighty evil of intemperance, the present system of uniting individuals into Societies for that purpose, affords (under God) a safe and efficient method, and that, in our opinion, no substantial reason can be given, why such Societies should not be encouraged.

After the adoption of the Resolutions, an opportunity was offered for additional members to join the Society, when six persons offered their names for the "Total Abstinence Pledge," and four for the old pledge, also two persons had their names transferred from the old pledge to total abstinence.

The meeting was then concluded with prayer by the Rev. Joseph Leonard.

On the whole the meeting was quite as interesting as when a regular address is delivered; and besides, has more of a tendency to make us a working Society, than the mere listening, upon all occasions to a discourse, and I think it is but right, that a Society so weak-handed, in the way of orators, as we are, should make the best use of what materials they have.

I am, Sir, respectfully yours,

W. D. DICKINSON, Sec.