

it afford an exclusion from worshipping under the same roof. Let mothers, wives and daughters give the weight of their influence in our favor, and, with the divine assistance, we promise them rational husbands, fathers and sons. You may and will be the instruments of saving many from the drunkard's unholy and premature grave. Procrastination is the thief of time; Life is uncertain; Death waits at the door; Eternity is at hand! Visit the death-bed of the intemperate, and what a tale it will unfold! Oh that the young and rising generation would take warning. Timely precaution is the surest safeguard.

GAEL

Pictou, April 1, 1842.

For the Visitor.

CALL TO EXERTION.

Behold! the Temperance banner's spread,
And let the trumpet's voice
Declare to all the hills around
Your blessings and your joys.

Let parents and their children join,
The chorus to increase;
And tell the world—where Temperance reigns,
That family has peace.

Ye ministers of Christ the Lord
Be foremost in the throng;
Your aid and influence afford
To make the feeble strong.

And ye who wander'd far astray
In dark and hopeless ways,
But now are found, come—join the song
Of gratitude and praise.

G. S. HILL,
64th Regt.

Halifax, April 6.

THE VISITOR.

HALIFAX, N. S.
SATURDAY EVENING, APRIL 9, 1842.

The alteration in the mode and time of publishing the Visitor, as explained in our last, will take place after the present number. The Visitor will appear on the first Saturday in May, as a monthly periodical.

OPPOSITION.—Perhaps it is not well, except under very peculiar circumstances, to talk of the *enemies* of Temperance, because although opposition may be variously exhibited, charity would incline to the hope that no persons of sane minds, and subject to the common feelings of civilization and religion, could directly and knowingly oppose a reform, which, beyond all dispute, is essential for the safety of millions, for the strength and well-being of communities all over the world; which aims at the suppression of a fruitful source of much misery and crime. But many indirect modes of opposition appear. One, because he thinks his pecuniary interests at the side of intoxicating liquors,—shuts his ears to arguments, and persists in doing as others do, within the pale of the laws, forgetful of the many great requirements of morals and virtue and religion, which the

laws of the land leave to a more secret and sacred court than any human institution.—Another, because he has not given up the dangerous drinking usages of society, indulges jealous feelings against those who have separated themselves in the cause of abstinence, and gives countenance to inuendos and sneers directed against a great and good work.—Another, again, has a tact for wit and ridicule, and for grotesque thoughts and images, and, instead of seeking legitimate objects for his shafts, directs them at that which occupies much of the public attention, careless whether or not evil may be the result; like the maniac mentioned in scripture, who “scatters firebrands arrows and death, and says he is in sport.”

The length which this latter spirit may be carried is melancholy. A man of correct habits, and who would express lamentations over the vices and miseries of his fellow-creatures, may, under the influence of a love of notoriety and a wish to indulge strange ideas, sit down, and sport with what is holy and good, and strengthen the habits of the mocker, the idler, the miserable, and the every way vicious. He would shrink from doing this directly, or as a stated work, but he laughs and sneers and ridicules, he “scatters firebrands and arrows,” and excuses himself because he does not aim them with the intent of mischief. Most wretched and paltry conduct is this: unworthy of a rational being, and to be deeply deprecated by those who feel the accountability of man, for his talents, and the many noble paths for their exercise, which lie around.

TOTAL ABSTINENCE.—The Very Rev J. Loughnan, V. G., administered the Pledge, on Sunday last, to 104 persons, 31 of whom were military men, making the total number of St. Mary's Total Abstinence Society, 4,271.—*Reg.*

The Saint John Total Abstinence Society, of our Sister Province, complains—by means of a series of resolutions, passed at a late meeting—of misrepresentations, and other modes of opposition, as experienced in St. John. This is much to be regretted, whether it proceeds from a spirit of counter-action to the cause, or from feelings excited by any injudicious conduct in the Society. Temperance Societies should be particularly guarded against blending any matters with their cause which may involve opposition. They should, as societies, assiduously avoid political bias, or anything which might stamp their proceedings with narrow and party bitterness. They have a great charitable work to perform,—in which all men, as men, are interested, and which the minor divisions, that break the human family into sections, should be forgotten. The President of the St. John Temperance Society, has, by the freedom of his remarks as Editor of a Newspaper, excited some feeling. This may attach to him in his office of President, although that could be hardly considered fair. If he lays aside his Editorial character, while acting for the Society, and does not allow the feelings of the one to appear in the business of the other, the public should not force a combination of the offices, and surely should not direct opposition caused by the one, against the other.—There are many in every community censorious and unreasonable; they sometimes exact too much from those who appear prominently in any good work, and visit on the cause, the failings of the man. Leaders in religion and morals are placed on an eminence which exposes them to many watchful eyes: the posts are of honour; but require much wisdom and caution.