

for the regeneration of Canada than all the political nostrums of all the guidances put together. He then took up the physical view of the evil resulting from the use of intoxicating drinks. Some, said he, indulged in the habitual use of intoxicating drink, under the notion that it does them good, that it increases the heat and strength of the system. He would prove to them that it acted quite the opposite way, and he would do this not on his own authority, but on the authority of the *British and Foreign Medical Review*, which he held in his hand. The subject, he said, was very fairly and skilfully treated in this number, and justice was done to the principles and efforts of the friends of Temperance. This led him to express deep regret at the course still adopted by some members of the medical profession in this city. The medical faculty of this city, he observed, stand high. They are not second to those of any city on this Continent. But there are some "Newcastle Apothecaries" among us, who continue to prescribe or recommend intoxicating liquors—a glass of "sound Port Wine," when recovering from a dose of calomel—followed, perhaps, by "Pale Brandy," or "London Porter," according to the taste of the patient. It was painful to reflect that there are such "Newcastle Apothecaries" in practice. They are the quacks that should be put down by the profession—they are doing great mischief. How many are there, who are now drunkards, and who were entrapped into the use of alcoholic drinks in this way? During the time that the ship fever was raging in Montreal, he visited the emigrant sheds, and witnessed some lamentable cases of drunkenness arising from the free use of intoxicating drinks prescribed to the patients. The free use of these drinks, it is true, was withdrawn, on account of their expense, and not because of their injurious nature and tendency; and he would ask, whether the ship-fever or the brandy-fever committed the greatest ravages at the time?

Mr. T. answered the objection started by some, that the use of alcoholic liquors is necessary to increase animal heat, and keep out the cold. He showed that a contrary effect is produced, and that intoxicating drinks, by unduly quickening the circulation of the blood, prevent its oxygenation in the lungs, and send it back into the system, charged with mischief.

With reference to the common remark, that alcoholic drinks are strengthening, Mr. T. adduced a number of facts from the *Medical Review*, proving the contrary, and that men are stronger when they abstain from them. In the island of Tobago, where it was the custom to drink wine and water in the morning, and to close the day with drinking brandy, the deaths were one in three every year—and a funeral very frequently followed the meeting of a convivial party. A number of soldiers in the British army stationed in India, having adopted Temperance principles in 1836, the Inspector General reported in 1838, that the general mortality was 101.5 p. ct., but that among the Temperance men it was only three and two-thirds per cent., and that the use of alcohol was the chief cause of disease in India. Dr. Gardner, who travelled three years in Brazil, penetrating into the interior of the country, exposed to all changes of the weather, drank nothing but water and tea, and had not an hour's sickness. Even in the Arctic regions, these drinks were unnecessary. Dr. Hooker, the physician of one of the Arctic expeditions, had declared that there was no need of them, in ordinary circumstances, and that the men were better without them. In short, facts may be adduced in great abundance, proving that all labour, even of the severest kind, is better performed without the use of alcoholic liquors.

Mr. T. concluded by stating his reasons for engaging in this cause. He found that the habitual use of intoxicating drinks was raising a great hindrance to his ministry, hardened the minds of many—disposed them to ridicule sacred things—and tended to the formation of habits entirely in opposition to religious influence. The moderate use of these drinks stood constantly in his way. It became necessary, therefore, to take a decided step. He exhorted all present to adopt the same course—to give up the customs of society, when they were found to oppose the Gospel—and to come forward zealously, in support of this great and good movement.

The resolution was seconded by Mr. C. P. Watson without remark.

The Rev J. M'Loud moved the third resolution, as follows:—

That the distribution of Temperance Tracts, accompanied by the kind visits and judicious conversations of a suitable Temperance Agent, is one of the most likely means that presents itself for the advancement of the Temperance cause at present,

and, therefore, that an appeal be now made for the necessary funds to carry out this combined object.

He called the attention of the meeting to the origin of the Temperance movement in Canada. In June, 1828, the Rev. Mr. Christmas delivered a discourse on the subject in the St. Peter Street Church. It produced no effect: nevertheless, he persevered, appointed another meeting, and delivered another discourse. But it was equally unproductive. No one responded. The recommendations of the speaker were rather sneered at than otherwise. Nothing disheartened, the good man resolved to begin the effort alone. "If no one will do it," he said, "I will sign myself." And he did. Others shortly followed his example. And now, what a delightful change has taken place! What encouragement does this large meeting give to the supporters of the cause? In carrying on these operations, said the speaker, we have not invoked the arm of the law. Our weapon is persuasion, not force. Such, too, is the Divine plan of action, in reference to moral government. We ask men to think on this subject. Serious attention is wanted. He then read some extracts from the Report of the Legislative Assembly, on the subject of intemperance, containing the opinions of Col' Gage, Capt. Wylie, and Mr. McGinn. He suggested that portions of the Report might be appropriately reprinted in the tracts proposed to be issued in the course of this year. If there be any better principles than total abstinence, the speaker proceeded to observe,—a preferable means by which to accomplish the end—let it be shown. As yet, we know of none. We do not, indeed, contend that it is sinful to drink a glass of pure wine—if it can be got; but there may be, and there are, circumstances to be taken into account, rendering it proper, and even binding on a Christian man, to give it up—because of the mischief and misery produced by the use of alcoholic drinks, and because of the good which will result from the discontinuance. "It is good," said the Apostle Paul, "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak."

Mr. Douglass seconded the resolution, and exhorted the meeting to come forward liberally, that funds might be provided for printing twelve tracts, one for each month, and for the appointment of a Colporteur. He said that he also remembered Mr. Christmas' meeting in 1828. He was there, and felt convinced by Mr. C's arguments, but he was ashamed to say that he did not confess his conviction till some years afterwards. He trusted that this would not be the case with any in the meeting, but that, if they were convinced, they would acknowledge their convictions, and act upon them. Before sitting down, Mr. D. read the following letter from the Rev. W. Scott, of Philipsburgh, who, on account of other engagements could not be present.

Philipsburg, St. Armand, C. E.
January 21st, 1850.

My dear Sir,—Your kind invitation to attend the Annual Meeting of the Montreal Temperance Society, next Friday evening, was duly received. For various reasons, I regret that it will not be in my power to attend; arrangements and engagements previously made, render it impossible. Your noble society has done a great amount of good in the city and throughout the country, and is worthy to receive the countenance of every minister of the gospel and every man in authority. Opposition to the moral enterprise, in which you are engaged, can only be the result of blindness or infatuation, and indifference thereon, not the less to be deprecated. What has the traffic in strong drink done for our country? Has it increased our capital? No! It is a drain upon our pecuniary resources. Has it improved our morals? No! It is the destroyer of morality, and the gangrene of social life. Has the cause of religion been benefitted by the traffic? No! In no wise. Strong drink quenches the spirit, and disaffects the heart toward Christ and his cause. To my mind the drinking customs of our country, and the traffic relating to them, are invested with horror. Every body mourns over the drunkard; but his case is only the filling up of the outline; the picture of misery he represents was begun in moderation,—not in imitation of the debased drunkard, but in conformity with the practice of a respectable friend, and well-beloved brother. The work is often very soon completed—the portraiture is easily recognized—the drinker of firewater becomes the drunkard, and eternal death seals his horrid doom. The whole system is branded with infamy, and accursed of God. Mr. Wesley, a hundred years ago, expressed himself more strongly and eloquently than I can do,