

maris, it appears that the island of Anglesea contains about 40,000 inhabitants, of whom 24,780 have signed the total abstinence pledge. Amongst them were at least 1000 drunkards, of whom a number are now members of Christian churches.

*Cornwall.*—The reports are still most cheering; there are 32,000 members in this country. The change that has come over the characters of the miners and fishermen is as astonishing as it is pleasing. They have established a printing press, and 8,000 copies are sold monthly of the publication which is the organ of the Cornwall Union. This is the secret of their great prosperity, and accounts for the rapid progress and thriving condition of the cause in that country. St. Ives, with a population of 5,000, numbers *three thousand tea-totallers!* In the village of Ludyvan every drunkard is reformed—*there is not one left.*

## IRELAND.

*Ireland.*—The Irish Temperance Union are prosecuting their labours with a measure of wisdom and zeal worthy the highest praise. The columns of their able organ, the *Dublin Weekly Herald*, continue to be filled with the most gratifying accounts from all parts of the country.

The work of emancipation, says the *British Advocate*, is begun, under bright and cheering prospects. The Catholic priests have displayed a readiness to take the lead in the Temperance Reformation, which shames many of their Protestant brethren. In Cork, the Rev. Theobald Mathew has been the principal means of collecting a society of 12,000 members; and the good effect of his exertions are seen in empty public houses and crowded reading rooms. In Dublin there are several flourishing societies: the National Society has 2,400 members, *one-half of whom are reformed characters*—an awful index to the moral condition of that city, and at the same time a convincing evidence of the worth and efficiency of Temperance Societies. The Dublin Mariners' Society numbers 30 sea-captains and 130 seamen. In Drogheda, there are about 1,200 members; in Wexford, Wicklow, Nenagh, &c., &c., are active and flourishing societies. Earl Fitzwilliam has given permission to hold temperance meetings in all the school-rooms on his extensive estates. To show the awful extent of spirit-drinking in Ireland, it may be mentioned that at Newton Barrs there are 40 shopkeepers, 32 of whom sell ardent spirits. Out of 60 prisoners confined in Maryborough gaol, 57 were intemperate.

## CHINA.

We rejoice to learn, that the abominable trade in opium which of late years has been producing the most indescribable scenes of intemperance, and wide spread mental and physical ruin, in the Chinese Empire, and carried on by the East India Company, and other British subjects, in defiance of the Chinese government, has at last been suppressed by the authorities of that country. The British Superintendent at Canton was obliged to deliver up, upwards of 20,000 chests of this vile drug, valued at two millions, sterling, to be destroyed, and a renewal of the traffic forbidden, under the severest penalties. Can we wonder at the non-success of Christian missionary enterprise in China? having some regard for the best interests of their people, the heathen government of China at vast pecuniary sacrifice, have put down a "vile traffic" that at the same time produces extensive degradation and ruin, while, for the sake of money, the Christian government of France, licenses prostitution, and the Christian government of Britain, licenses houses without number, to disseminate poverty, crime, disease, degradation, and death,—well may they stigmatize us as a nation of "barbarians," hypocrites, and cunning deceivers.

For the Canada Temperance Advocate.

NO. III.

"Who slew all these?" 2 Kings x. 9.

Those who supply the makers of intoxicating liquors, directly or indirectly, with grain or other materials required for their manufacture, share a portion of the guilt incurred by the death, and misery, or final ruin of those who are the victims of that murderous traffic which they thus help to carry on.

On this point I need not say much. The guilt of the persons

now referred to, is too evident to be denied by any who will allow themselves to think upon the subject without prejudice.

Those who furnish the means for making intoxicating drink, have it wholly in their power, if they choose, to stop these engines of destruction, breweries and distilleries, which are all the time, and by their assistance, employed in ruining the souls and bodies of men; and if they do not use the power which they have to check these infernal instruments of death, they must be regarded as accessory to the murder or ruin of those who are in any way the victims of these intoxicating liquors, for the making of which they furnish the means. And let them see to it in time, let them wash their hands from the blood of souls, for assuredly the Lord will not hold them guiltless, if they persist in thus feeding these fires of hell.

And if they plead in excuse for what they do, that in order to make a living, or pay their debts, or otherwise do what is lawful, they are entitled to make the most they can of the produce of their land, we answer, you must not do evil that good may come, no! even though by acting otherwise you should be necessitated to beg your bread from door to door. But it is insulting to the word and providence of the Most High to suppose for a moment that any man is obliged, for the sake of a living, to do what is wrong, especially such wrong as this, of supplying the maker of intoxicating drink with the means of spreading around him firebrands, arrows, and death.

Take a look, a serious, prayerful look at your conduct in this matter. The precious grain which, by the blessing of God, your land produces for nourishing food to man and beast, you take and sell to those, who you know, when you sell it to them, are about to turn it into a deadly curse, than which you know not of any other which has every where produced so much wretchedness and crime. And while you ponder over the solemn question, Who slew all these? let your determination be, that you will be no longer "guilty concerning your brethren." T. C. W.

## CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened." 1st Cor. xiv. 21.—*Macnight's Translation.*

MONTREAL, DECEMBER, 1839.

THE BISHOP IS NO PROPHET.—People say, there is a Bishop among our neighbors, the inhabitants of Vermont, who in delivering his views of the Temperance Reformation, foretold that *the triumph of Temperance would be the triumph of Infidelity.* That there is such a Bishop, and that he actually uttered his prophecy, neither we, nor our readers have any manner of doubt. That others, and these too prophets of the same order, have said and foretold just such things of the progress of Temperance, every body knows. That the influence of our principles and practice upon the spread of the gospel at home and abroad, is not fully understood by the great majority of professing Christians every where, we wish not to conceal. It is a veritable fact, which we labor to impress deeply on the minds of all who come within hearing of our sentiments. And such we confess to be our object, at the present moment. But in calling the attention of our readers to this important branch of the great subject of Temperance, we ought first to remark, that enough in all justice has already been written, *facts* in sufficient abundance have already been produced in the history and development of our principles, not only to make apparent for ever the falsehood of the aforesaid Bishop's prophecy, but to establish beyond the reach of controversy, the clear and decided position that in the triumph of Total Abstinence from intoxicating drink, Christianity and the world have every thing to gain, and Infidelity and the Devil every thing to loose.

The Permanent Documents of the American Temperance Society, the various journals which advocate our principles in every quarter of the world, and the Reports of different Religious bodies respecting the progress of religion within their bounds, contain such a mass of evidence on the point before us, that if we rise from their perusal unconvinced, we must either possess a tolerable share of