

meetings; and all those desirous of obtaining back numbers for the purpose of completing the current volume can be supplied. We would also call the attention of our friends to the fact, that Mr. W. makes no public collections to defray his expenses, but as he is not a man of ample means, he can have no objections to receive private donations; but no doubt the friends will look well to this matter.

MEETING OF NATIONAL DIVISION AT TORONTO.

We would call the attention of our readers to the advertisement on our last page of the annual celebration and meeting of the National Division of the Sons of Temperance, to be held at Toronto. The meeting will be in all respects an important one, and no doubt both as respects the manner in which it may be conducted, and what may be said on the occasion by those who are to be honored to take part in it, it will have immense influence for weal or for woe not only on our cause as Sons, but on the interests of the general cause we are united to uphold and perpetuate. No doubt the committee of arrangements will bear all these things in mind. It only remains, then, for Temperance men every where to be earnest at a throne of grace that a blessing may attend this celebration.

We also call attention to the annual celebration and picnic of the Sons of Temperance of the united counties of Frontenac, Lennox, and Addington.

We omitted to state that Mr Thomas Robinson is appointed our Agent for Peterboro'.

A Hint to the Ladies.

SIR,—In looking over the account given of the great Delevan House, in Albany, at its first opening, my attention was arrested by the fact that the Ladies of Albany had placed in each room of that spacious Temperance Hotel, a Bible. And, sir, might it not be well for the Ladies of Montreal to copy the above donation, by placing in each room of the Temperance Hotel kept by Mr. Ducloux, a copy of the Holy Bible, in such print as would be conveniently read by candle light. Yours, respectfully,

A VISITOR.

Montreal, May 26, 1851.

CORRESPONDENCE.

East Zorra, 11th April, 1851.

SIR,—Respecting the progress of the good cause in this vicinity, you were informed some two or three years ago, that we had a society here which had been in existence several years; and that we believed it had a mighty influence in keeping at bay the drinking customs. The society still exists, though perhaps not quite so numerous as it once was, owing to its having been rent by debates on what is called the grain question. That question, after about two years discussion, we hope we have now done with for ever; and though we commenced with a determination to settle it *pro or con*, we were glad ultimately to leave it just as we found it, being unable to settle it to the satisfaction of all parties. Some of us believe it to be wrong in any circumstances, to sell grain, knowing that it is to be distilled.—Others believe that there can be no harm in disposing of grain to the merchant, though they may have reason to believe it is to be distilled, if they do not raise and sell it for that purpose. They believe, in fact, that it is impossible to prevent the distiller from getting

his supply, if grain be sold at all; we have therefore agreed that it shall be a matter of forbearance. A few were determined to have a clause in our constitution for the expulsion of the grain sellers, these of course, have left us; but, as it may be inferred that they still act on the total abstinence principle, the cause has suffered little loss after all.

Upon the whole, I am persuaded the cause is steadily progressing in this vicinity. We have yet a few individuals (rather obstinate cases,) who persist in taking the moderate glass; but we have hardly a drunkard within our bounds. Perhaps you may view as a melancholy exception, one who was a short time a member of society,—a professor of religion,—even a class leader, but who unfortunately got into his hands, a pamphlet, containing a violent attack on totalism, in the shape of "three sermons on bible temperance," by a D.D. Having been at one time considerably addicted to drinking, he easily gave way to the doctor's arguments. He abandoned us, thinking he could do without our pledge; and sad to relate, I was horror-struck at seeing him a few months ago staggering on the street at W——, so beastly drunk as to be unable to keep out of the ditch: a sad warning to those who are so tenacious of their liberty that they scorn to sign a pledge. Surely it would not be so degrading to sign the pledge as to fall into the ditch. Never mind, they will tell us, they have not come so low as that yet. No, nor had the individual in question till one day—nor did he ever think of descending so low till he was actually in the ditch; and whether those high minded persons, who scorn to sign our pledge will manage always to walk straight and upright is, to say the least, "very doubtful." One thing we know, the individual referred to is not the last one of them who will be found in the ditch. Were it not for the love of strong drink, we could easily persuade men to sign the pledge. It is vain for professors of religion to quibble about the wine spoken of in scripture; were it not for the lure of liquor, they could easily get over all their scruples. To the scripture reading wine-bibber I would say, whatever the scriptures say about wine, and whatever that was which the scriptures call wine, if I, deeply impressed with the evils of intemperance, abstain from all that intoxicates, with a sincere desire to save myself and my fellow mortals from that direst of evils; is there, I ask, one sentence in the sacred volume from which it may be fairly inferred that God will be displeased with me for so doing? No, not one. Then I am safe as far as this goes. I have abstained these 22 years, and I can go on abstaining to the end of my life without the slightest misgiving that God will be offended with me on that account. But I go farther: are there not many sentences in the word of God, from which it may be fairly inferred that my abstinence, if from said motive, will have the approbation of God? Certain I am, this too must be admitted to be beyond dispute. Then I go on cheerfully, not troubled in the least with your scruples about scripture wines, let these have been intoxicating or not. Yea, it would not effect me though you could demonstrate that the wine made by Christ, at Cana, was fermented. I know not how you get along, whether you have misgivings or not as to the propriety of obstinately persisting to use the drunkard's drink, in spite of all the arguments advanced in these days to show it to be wrong. But I will say, were I to adopt your course, I could not get on so cheerfully as I do. Even though it could be demonstrated that the wine of Cana was fermented, that would not relieve me from sad misgivings; for the question would be incessantly plying my conscience; was it after all, a liquor that might be compared with that from which we are called upon to abstain? With that, the use of which