

of such a calamity on that account. Drunkenness destroys more lives and wastes more money than war. The cholera, which was a temperance lecture from the lips of the destroying angel, furnished undertakers and grave-diggers with employment; but where is the wretch so devoid of human feeling as to wish another such vial of wrath to be unsealed and poured upon the people. Drunkenness has given such men more employment than disease ever did; but is that a sufficient reason why men should be employed in making and selling liquor. The drinking usages are the railroad to the grave. Look down the lane of life and you will see—the maker with his steaming tubs—the vender with his spurious smiles—the consumer with his sparkling glass—the physician with his pills and powder—the sexton with his spade and a train of mourners.

## NO. X.

The wealth of a country consists in its Inhabitants, its Capital, and its land. Whatever is productive of injury to these assaults the wealth of that country. If this statement be true, that government which authorises the making and vending of inebriating liquor, violates the main principles of political economy; for by legalizing the sale of intoxicating drinks, government patronises, encourages, sanctions, and defends the drinking customs which exhaust the capital, destroy the land, and kill the inhabitants of that country. It is the bounden duty of every government to protect its inhabitants and secure for them their natural rights. No government has a right to allow the butcher to sell diseased meat, or the baker unhealthy bread, or the grocer to sell poisoned provisions. No government has a right to authorise any individual to impregnate the water with poison, or pollute the atmosphere with noxious vapors. No government has a right to repeal the statutes of heaven, or grant indulgences to its subjects or citizens to violate the ten commandments. I make these objections because I am aware some blindly imagine that government cannot do wrong. If butchers, bakers, and grocers, according to law, sold articles of food inimical to health, what a storm of excitement would be raised. The originators and supporters of such laws would be hooted at on the high-way, burned in effigy, and classed with the enemies of mankind. Is it not just as bad to make and sell a useless, noxious, dangerous drink, as it is to sell bad bread or bad meat? Is it not much worse to sell a poisonous beverage which robs a man of his senses and implants in his vitiated nature an ungovernable appetite for that beverage, than to sell diseased meat, which disgusts the eater so that he but tastes and turns from the table loathing the unpalatable dish before him? The more a man eats foul meat the more he is sickened and disgusted with it; whereas, the more a man drinks fermented or distilled liquor, the more he craves it. He may go to his couch sick at night—but early in the morning, soon as the cock crows, he will call up the landlord and ask for "a hair of the dog that bit him." It will be readily admitted that government has no right to authorise the users of liquor to commit the crimes which are the legitimate and inevitable consequences of the trade it sanctions. Government has no right to authorise drunkards or drunkardmakers to starve their children, whip their wives, rob their neighbour, and murder themselves. If government has no right to authorise the commission of the crimes which invariably flow from intemperance; then government has no right to legalise the traffic which produces drunkenness. It is cruel for government to originate laws which protect the traffic in intoxicating drinks, and then punish men for getting drunk. Let no individual imagine for a single moment, that the writer is

an enemy to the British government, for these remarks apply with equal force to all governments that authorise the making and vending of intoxicating drinks. It is useless to be so modest and mealy mouthed when matters of immense importance are at stake. In this country, and in the United States, (N. Y. excepted) men get drunk according to law; impoverish themselves by getting drunk according to law; kill themselves by getting drunk according to law; and go to hell for killing themselves by getting drunk according to law. Let no moral coward endeavour to defend the law by saying, that whilst government authorises the moderate use of liquor, drunkenness is a punishable offence; for if he does he will probably find himself on the horns of a dilemma.

## MR. WILLIAM RUSLINGS APPOINTMENTS,

IN THE GORE AND HOME DISTRICT.

In compliance with the wishes of some friends of the Temperance movement, Mr. Rusling has consented to fill the following appointments. He is the "Uncle William" whose autobiography and speech have been published in the columns of the *Advocate*. Those who avail themselves of this opportunity to hear Mr. Rusling, will be amply remunerated for their trouble.—G. W. BUNGAY.

- Jan. 1 Comer's Chapel
- 3 Tyler's Chapel
- 5 Holland Landing
- 7 New-Market
- 9 Loydstown
- 11 Watson's School-house
- 13 Pine Grove
- 15 Clairville
- 17 Harrison's
- 19 Brampton
- 21 Streetville

Let the unfaltering friends of the cause see to it, that the places where the meetings will be held are well warmed and lighted; and let them not forget that the labourer is worthy of his hire.

## Education.

## ON THE ASTRONOMICAL PHRASEOLOGY OF SCRIPTURE.

BY THE REV. DAVID KING.

*Minister of the United Secession Church, Greyfriars, Glasgow.*

I have before offered a very imperfect sketch of the structure of the heavens; and finding nothing in all their domains at variance with principles "most surely believed among us," nothing to bespeak the presence and reign of any other than Zion's Sovereign, I have felt no restraint in exploring the friendly realms, and reporting their wonders to Zion's citizens.

Deferring for a moment the discussion of controversial points, let these heavens be contemplated in their own proper grandeur, let the mind receive the pure and entire apprehension of their sublime effulgence; and, ere strife and debate have perturbed and perplexed consciousness, let the candid inquirer ask himself whether the impression thus obtained of Godhead be essentially different from that which attends a perusal of the scriptures. Is there nothing in those pages of like simplicity and artlessness, yet power and majesty? and, if they are brought together, the volume of creation and the volume of revelation, will language be found, now that science has unfolded all its hidden treasures, more suited to express their amplitude and excellence than such declarations as these?—"The heavens declare the glory of God, and the firmament sheweth his handy-work." "Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" "God thundereth marvellously with his voice: great things doeth he which we cannot comprehend." "O the depth of the riches both