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"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."—Rom. xiv. 21.—*Macnigh's Translation.*

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THE CURE.

To try to cure a disease, without going to t'he root of it appears to be absurd. Who would attempt to destroy a stream by damming the water back? If a man is bitten by a mad dog, the doctor generally cuts out the part affected, or applies a caustic to entirely destroy it, by burning the spot which has been touched by the teeth of the rabid animal—and if a cancer has commenced in any part of the human frame, the effectual way of stopping its further progress is to eradicate it. The same argument will apply to those evils which are the result of habit—for instance, the practice of taking snuff, causes in the nose so strong an inclination for it, that an actual physical disease is produced, to cure which, nothing will answer but entirely refraining from it; and after a little while, how much soever a person may have been addicted to this, he will lose by abstinence, even the desire for it. It is the same with intoxicating liquors, the love of which is not natural to man; but habit creates such an inclination for them, that a person who has been accustomed to the daily use of only a moderate quantity, cannot bear the thought of giving it up; there is such a craving and longing in the stomach after the little drop, that it is almost like parting with an eye or a limb to deny it this little indulgence—the only effectual remedy for this disease is to abstain entirely—this will very soon give a person power over the temptation; for the longer he abstains, the weaker his desire becomes. The apostle exhorts believers to "abstain from fleshly lusts, which war against the soul." (1 Peter ii. 11.) This is sound, and excellent

advice, and with equal effect to the use of those liquors which inflame the passions, and give them additional force. Weak and powerless as a man is by nature, and strong as his propensities are to evil, he requires all the aids which he can obtain to prevent his falling into temptation; for St. Paul testifies of himself, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into such subjection, lest that by any means, when I have preached to others, I myself should be a cast away." (1 Cor. ix. 26, 27.) Let us therefore beseech the Almighty to preserve us from the temptation of using intoxicating Drinks, lest by degrees we should acquire such a love for them as to be overcome by them. Thousands have fallen into this snare, and become drunkards: let us not trifle with the temptation, nor play with the serpent—"touch not, taste not,"—this will prove not only a *preventive* but a cure. Many religious persons suppose that the Gospel will do every thing for us,—this is an unwarantable expectation—we have no more right to expect the Gospel to eradicate a physical disease, than to expect a miracle. We must make use of the means that God has placed within our power. The love of strong drink comes from the customary use of it, and drunkenness proceeds from the indulgence of the love of it. Drunkenness is not only a moral but a physical evil—get rid of the physical evil by Total Abstinence, and the moral evil will necessarily cease.

It may tend greatly to strengthen and confirm your resolution to break off from the habit of using those injurious drinks, if you were to become a member of the Total Abstinence Society. Persons become members of that Society by signing the following pledge:

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM. THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

The following are some of the reasons which may be given for signing such a promise:—

1.—It is a buckler against all the assaults of temptation. If we give a public pledge, our moral obligation is recognized—our word of honour—our conscientious word. We feel secure in a citadel of strength—invincible—fortified by all that is dear and valuable as men, and as Christians. Delay not, then, to sign the pledge for your own sake.

2.—Adopt it for the benefit and security of your near and dear relatives. Your example will probably induce them to assume the same means of security, which, by