

his disposition led him to prefer the army as a profession—a commission was procured for him, which in a short time was exchanged for a company. The love of whiskey, however, into which his mother had so carefully initiated him, soon became an uncontrollable passion, and betrayed him into so many acts of intemperance that he was cashiered—driven with disgrace from the honourable rank which he held in his Majesty's service. After his dishonour, he enlisted as a *private soldier*, and stood in the ranks which he used to command. But the love of whiskey still haunted him, and drove him into such excesses that he was frequently flogged for drunkenness! He died at last a degraded sot, following out faithfully the instructions of his mother to the latest moment of his dishonoured life.

We do not know whether the mother lived to see the ruin of her son, but if she did, must not her conscience have accused her as the cause, however unintentionally, of his destruction! How agonising must have been her reflections, when she saw the result of her early solicitude to train her child to the use of spirituous liquors—he had become a disgrace to her that bore him, a disgrace to the British army, and was at last laid in the grave with shame! Let all mothers take warning in time.

Correspondence.

To the Editor of the Canada Temperance Advocate

To Distillers and Brewers

By all that is most alarming I warn you of the danger and distress into which you are involving yourselves and your fellow creatures!

Your employment is, at all times injurious to the community, but especially, at a time when bread-stuffs are dear and hard to be obtained.

It is found that better health and happiness could be enjoyed if all intoxicating drinks were banished from society. How can you then continue in the practice of that which is so destructive to the life and property of so many of your fellow-men?

More than three-fourths of the crimes and sufferings in the world are occasioned by these making and selling intoxicating drinks.

Would you not despise the man, who should obtain his living by robbing, or stealing; but you are doing more injury every year than all robbers and thieves have ever done. For the evil which you do is not confined to this life, but ruins the soul and sends the immortal spirit down to the regions of eternal despair. Remember, God hath said, that no drunkard shall enter into the kingdom of heaven. And will those escape future punishment who make drunkards!! If you will cease to make intoxicating drinks the evils of intoxication will soon be at an end.

That God may awaken in you a proper feeling on this important subject, and induce each one of you to form the resolution to abandon the alarming course which you are pursuing, is the prayer of

A CHRISTIAN PATRIOT.

Montreal, Jan. 25, 1837.

Notice of "a Sermon preached by the Rev. T. C. WILSON, Perth, Upper Canada, on behalf of the Perth Temperance Society.

We cordially recommend this Sermon to all whom our voice can reach, whether they are friends or enemies of the Temperance Reformation. The former will find it contains such an animated and energetic inculcation of the principles of Temperance as can scarcely fail to re-awaken their zeal, and the latter such a concise and lucid defence of them as can scarcely fail to produce conviction of their truth and importance. Whilst some ministers of the gospel are preaching sermons, and a few even venturing to print pamphlets, in which they oppose Temperance on grounds which leave us in great doubt respecting their motives, and none respecting their judgment—some denouncing it as Infidel and anti-scriptural, others as Radical, and others as opposed to high church principles, &c. &c.; it delights us to meet with such a pamphlet as the present, in which the writer not only defends it with ability, but displays a zeal becoming its importance, and speaks like one who is mainly desirous of promoting the glory of his Master, and the best interests of his fellow-men.

The Sermon of Mr. Wilson is divided into two parts—in the first, he argues on behalf of Temperance Societies, and in the second, he inculcates their claims, addressing himself particularly to the opponents of the cause—to Distillers and Retailers, and to moderate drinkers. We do not give a view of his argument—we hope every reader will procure a copy of the Sermon, and judge of it for himself,—we shall only give the following analysis of it, which we find at the conclusion of the first part of the discourse:—

"Upon the whole—in concluding this part of my subject—all that we have been considering, the lawfulness of abstaining from the use of intoxicating drink—the instances mentioned in Scripture, of abstinence by command, or with approbation of God—the positive duty of abstinence in certain circumstances, even from the use of lawful things—the success with which the friends of temperance have been crowned—the countenance and support which God has given them—their warning of those who are his friends—the good these societies have accomplished—the happiness they have led to—the property they have saved—the drunkards they have reclaimed—the multitudes they rescued, and are saving from temptations which have proved above all others the most dangerous to men—the progress they are making in the Church, among the people of God,—all these things, and many others, give us abundant reason to believe that the counsel and work for which I am pleading—the principles and operations of Temperance Societies are not of men, but of God, founded on his word, honoured with his approbation, blessed by his Holy Spirit, and if humbly and prayerfully employed, sure of being crowned with glorious success.

We conclude our extracts for the present with the following animated address to those engaged in the traffic, to which we most respectfully, and most earnestly solicit their attention:—

"The next class of persons I now address, are those who are in any way engaged in making or selling intoxicating liquors, or otherwise assisting to carry on the traffic. It is evident that however favorably you may regard or talk of Temperance Societies, you are actually the principal and most powerful opponents which they have; for you are building up what they are endeavouring to pull down; you are feeding the stream which they are striving to stop; you are blowing the fire which they are trying to quench; you are making drunkards of those whom they are seeking to

reclaim; you are feeding the monster which they wish to kill; you are helping the enemy against whom they fight; you are preparing and increasing, and spreading the means to propagate and perpetuate in the world those dreadful evils, those sorrows and pains and crimes, which flow from the use of that maddening liquor which you put into their hands to drink; and these being the very evils which we are endeavouring to put away, therefore you must be the principal,—I had almost said, the only opponents we have, to the object we have in view; and this be the case—which you cannot deny—is it not worthy your consideration, and ought you not to enquire, whether, in your making or selling of intoxicating drink, you are doing God service, or doing the work of Satan, the deceiver of souls.

"You are well aware of the use that is made, of at least the great proportion of the liquor which you now manufacture or sell,—you know that it is not used as medicine, or for other necessary purposes, but to assuage the cravings of a dangerous habit, and that drunkenness and rioting, and wounds, and bruises, are the common effects to which it leads.

"You know that nine-tenths of the crimes which are committed, are committed under the influence of the liquors which you sell; and you know when you sell them, from the characters of those who buy, and from past observation, that drunkenness, and poverty, and disease, and many crimes, will generally follow as the effects of your making and selling, for lucre's sake, the liquors in which you deal.

"All this you know, and much more, while at the same time you know also, that you are not conferring one real benefit on the world, to compensate or atone for the evils which you cause. The liquors which you sell for common use, do not make men stronger, or healthier, or wiser, or happier, or holier, or in any respect better; but they make multitudes weaker, unhealthy, poorer, they make multitudes unhappy, unholy, profligate and mad—broken constitutions, ruined fortunes, blasted characters, premature graves, ruined souls, a long list of miseries in this life, and in that which is to come, a doom of woe;—these you know to be the common and far spread consequences of the traffic in which you are engaged, with no counterbalancing benefit, or advantage to mankind to warrant you to go on.

"And ought you not to give up such a traffic? Does it not now appear that you are fighting against God, and retarding the progress of the Gospel of peace, and hindering the salvation, and promoting the ruin of souls! I do not suppose that you have been aware of the amount of evil which you have been instrumental in producing, and perhaps you see but little of it still; these evils, however, do certainly exist, produced by your means, however ignorantly you may have done it; and on a subject so important, it is your duty now to examine with the utmost care, what share you have had in them, and what you should now do, to prevent such evils in time to come. And I beseech you, for the sake of all you hold dear in time, and in eternity, to give up forever the traffic in which you are engaged, whatever the cost may be. It is a traffic which has deluged the world with disease, and crime, and shame, and poverty, and wretchedness, and grief; and for these you must answer, it, after all the light and the counsel you have received, or had opportunities of receiving, you persist in replenishing the fountain, and in feeding the streams, by which such a flood of destruction may still be supplied to overflow the earth. Think of the many souls which are lost by intemperance. Think of the griefs which the drunkard's family is doomed to endure. Think of the drunkard's shattered frame, his tottering steps, his haggard looks, his ruined soul. Think of the crimes to which drunkenness leads, crimes of every die, too often crimes of blood. Think of all these things, and then think of yourselves as the cause; for if you did not make and sell, men could not buy that, by whose influence these evils are produced. But I have said enough. May the Lord by his Spirit enable you to receive with meekness what I have spoken in love, and may he not only shew you the path of duty, but persuade and enable you to walk therein."

We again recommend this Sermon to all our readers, and would take the liberty of suggesting to the Executive Committee the propriety of having it circulated under their auspices.