

reports from their respective secretaries) for the purpose of ascertaining the precise strength of the temperance cause, at the commencement of the now order of things, as well as of determining principles, and uniting upon systematic plans of action.

The second measure is to furnish societies at a cheap rate with the celebrated Temperance work *Anti-Bacchus*, in order that every Clergyman, Schoolmaster, and Member of Parliament in the country, may be supplied with a copy.

The third is to employ a suitable travelling Agent, whose business it shall be as far as possible to visit, and lecture in every Township of the Province of Canada, form Temperance Societies where none exist; strengthen those already formed: collect subscriptions for the *Advocate*, the circulation of which may soon be quadrupled; distribute tracts, and in a word leaven the whole mass of society throughout the land with temperance principles.

Your Committee have little hesitation in saying, that these comprehensive designs, if carried out, will produce more real benefit to the country, than any political measure, however excellent; and that their good effects will be indubitably visible at the end of a single year, although then, of course, only beginning to develop themselves. They can therefore call with propriety, and rely with confidence, upon societies throughout the country to aid in carrying out these measures; and they think they have a peculiar claim upon the liberal aid of the Montreal Temperance Society, seeing that whatever contributes largely to the general prosperity of the country, must of necessity, to a proportionate extent, benefit Montreal.

In conclusion, the Committee would take leave to suggest for the consideration of this Society, that though the seat of Government is about to be removed from Montreal, she may still be the chief seat of every moral, religious, and benevolent enterprise. In the rivalry of doing good, the only rivalry which ought henceforth to exist between the cities of Canada, she may stand pre-eminent. But if she does so, it will only be on account of the continued and increased efforts of her citizens; for she must expect able competitors for the high and holy distinction.

R. D. WADSWORTH, *Rec. Sec.*

Editors of papers throughout the Province of Canada, are requested as a particular favor, to insert the Report of the Montreal Temperance Society, which appears in this number, as it contains matter of deep and general interest, especially paragraphs No. 6, 7, and 8.

We insert the following extract from the *New York Evangelist*, not only because it informs us of a movement in New York worthy of imitation every where, but because it contains the views of one of the highest authorities of the Methodist Church in the United States, upon a matter of great interest.

THE TEMPERANCE MOVEMENT.—The second of the series of sermons now being delivered in our city, was preached on Sunday evening last by Dr. Bangs, in the Methodist Church, Allen Street, from 1 Cor. vii. 31: *And they that use this world as not abusing it. For the fashion of this world passeth away.* The Dr. placed all sins in the abuse of what God had created and made; and all use of intoxicating drinks as a beverage he considered such abuse, for it was evil, and only evil, and that continually. His subject was the importance of some visible standard of true morality in the world. This he said must be the Church. The morality of the world would rise no higher than the Church. This was the object for which the Church was formed. She is to be the light of the world. She is to reflect the glory of God. She is the great instrumentality of the world's conversion. She is the steward of God, and is bound to husband her resources, and not waste them on sensual gratification. And she is bound to seek her own improvement and enjoyment. And these points he brought happily to bear on the subject of total abstinence. The objection that the Bible did not warrant the Church in taking the stand of total abstinence from wine, he shortly disposed of. *Wo, wo, wo*, said he, is pronounced on all who go to the cup of intoxication; and if there is a wine that is a blessing, it is not that which is a curse; and he would sooner adopt almost any interpretation, than suppose

the divine Saviour made from water such a wine. He concluded his sermon with a solemn exhortation, to set lightly by the world whose fashion passeth away, and to prepare to meet our God. The audience was large and very attentive.

The following statement is made by one of the Coroners of the District of Montreal. Look at it, Rum-soldiers.

MONTREAL, February 5, 1841.

A woman of intemperate habits was on Saturday last discharged from Jail. On Monday last, in company with another woman, deceased pawned a check apron for the sum of fourpence, with which they procured two gills of liquor; deceased proceeded along Victoria Road, where she was found at half-past eleven o'clock the same evening, lying on a bank of snow, frozen to death. Had not the deceased's companion been fortunately discovered by the police, she would likewise have shared the same fate, as she was found lying in one of the lanes of the Quebec Suburbs. Deceased's two children are in the Ladies' Benevolent Institution.

In reading the parable of the good Samaritan, we were struck by the fact, that he poured oil and wine into the wounds of the man who fell among thieves. Will some medical friend give us an answer to the following questions?

1. What would be the effect of alcoholic wine, if used as described in the parable?
2. What would be the effect of the unfermented juice of the grape, either in its natural state, or when boiled to a syrup?
3. Which of these kinds of wine would be most likely to be used with oil to assuage the pain and cure the wounds of the sufferer?

We view with peculiar satisfaction the great success of temperance operations in Quebec; a success which presents a favourable contrast to our apathy in Montreal. A soiree was recently held in the former city, which was attended by 700 persons, whilst the one here had not a third part of that number. Both were, however, productive of an excellent moral effect on the public mind, and we trust they will be repeated.

It is with painful surprise that we have seen a notice in the columns of the *Christian Guardian*, respecting some Teetotalers of Toronto, who present wine to their guests on Christmas day, although at no other season. The inconsistency of using alcohol, an article universally acknowledged by Teetotalers to be pernicious, on that or any other day as a beverage, is something like that of the short pledge folks in England, of whom, by the by, we have some here, who, though pledged to personal abstinence, see no impropriety in making, selling, or giving intoxicating drinks to others.

The Committee intend to procure a supply of the celebrated standard Temperance work *Anti-Bacchus*, which they will furnish to Societies at 1s. 3d. per copy,—the price of the book hitherto has been 8s. 9d. in Montreal. The object of this measure is, that every Society in the country may be able, by a trifling outlay, to supply with a copy, every Clergyman, Schoolmaster, and Member of Parliament, within the sphere of its operations; as well as its own office-bearers.

The Committee also intend to engage the services of a suitable person to act as Temperance Lecturer, and Travelling Agent for the Province of Canada.

In view of the comprehensive designs contemplated by the Montreal Temperance Society, the Committee feel it their duty to invite the aid and co-operation of Societies and individuals throughout the whole Province of Canada.