

in her own way, and see if any drink containing alcohol will remain; but if you interfere to stop or regulate the process, and get such a drink, remember it is the effect of your officious interference, and not the work of nature or of God. "But men cannot use for food things in the state in which they grow." True, man has something to do to render various articles palatable and fit for digestion, but he has nothing to do that would change their nature, to get something else of an opposite and deadly quality, as is the case when grain and fruit are converted into a liquid, possessing qualities directly opposite to what the grain and fruit had, and which cannot be digested, and poisonous instead of nourishing.

They must be very zealous, and very much at a loss for arguments, who have recourse to such as have been considered. What a pity they do not show their zeal in a better cause! It might be proper for them to enquire whether they are really willing to know the truth on this subject. If not, it is vain to argue with them; they may be convicted but not convinced.

To conclude, I remark, that the words of a poet, whose name I do not remember, with a little variation, may be applied to many a drunkard: "Oh, cursed love of drink! How for it the fool casts up his interest in both worlds! First disgrac'd in this, then damned in the next!"

OMICRON.

The following draft of a petition is issued by the Committee appointed for that purpose by the Convention. Societies are respectfully requested to consider it, and report, if they wish, any alteration, before the first of August.

FORM OF PETITION.

The Petition of the undersigned inhabitants of the United Province of Canada to the Honorable the Commons of Canada, in Provincial Parliament assembled,

RESPECTFULLY SHewETH,

That a very large proportion of the evils which afflict the community results from the prevailing use of intoxicating drinks; a fact clearly proved and universally known; and that if this position be doubted, we respectfully pray for a Committee of Enquiry into the causes, extent and consequences of intemperance.

That if this prolific source of evil were dried up, arithmetic could not calculate, nor imagination paint all the benefits which would immediately and almost universally accrue to society.

That this fountain of pollution and desolation, constituting the greatest of all public evils, is, we lament to say, most unaccountably licensed by the Legislative and Executive authorities appointed for the public good.

That it rests with your honourable House to say whether this glaring anomaly shall continue, or whether the partnership between the Legislature and the traffic in intoxicating poisons shall henceforth be dissolved to the glory of God, the great good of your constituents, and the honour of man's rational nature.

That the existence of evil in the community is no valid reason for legalizing it, otherwise the breaking of all the commandments of the Decalogue might be sanctioned by law, and indeed this is in one sense the case whilst the traffic in intoxicating drinks is licensed.

That the God who loveth righteousness and hateth iniquity has invested you with great powers, to be used under a solemn sense of responsibility to Him; but when he requires an account what will be said if these powers have been used, not to protect society from the greatest system of evil, under which it groans, but to license and establish it?

That to sanction any system, is necessarily to sanction the consequences which are known ordinarily to result from it, and, therefore, in licensing the traffic in intoxicating drinks, your honourable house, as an unavoidable consequence, licenses the idleness, pauperism, quarrelling, blasphemy, injury to health, overthrow of reason, destruction of life, and cruel miseries inflicted upon families, which are certainly and publicly known to result therefrom.

That whilst houses of public entertainment are unquestionably necessary, there is not a single good reason why these houses should carry on the traffic in intoxicating drinks, a business which

has a strong tendency to gather round them the worst part of the community, and by disturbing their quiet, and impairing their comfort and respectability, to render them less suitable for the object of their establishment.

That "Righteousness exalteth a nation, but sin is a reproach to any people," and therefore a system which notoriously tends to sin in every form cannot be too strongly condemned as at war with the best interests of society. And the reproach of Canada in this matter can hardly be rolled back, if her rulers and legislators, who are by Providence invested with the power, refuse to act in it?

Wherefore we your petitioners do most earnestly and respectfully pray that you will take this whole subject, which we believe to be of vital importance to the interests of the community which you represent, into your immediate and serious consideration; and that you will adopt such measures as shall appear to your wisdom best calculated to remedy the evil, and especially we pray you to dissolve all alliance between the government, which we are bound to respect and support, and the traffic in intoxicating drinks which we cannot but oppose and detest.

And your petitioners will ever pray.

City orders for the *Advocate* may be left at the office of Mr. J. C. Becker, Printer, 204 St. Paul Street.

EDUCATION.

Old Humphrey's Observations.

FO'GIVENESS.

I remember once being sadly annoyed by an old oak tree. A crowd of people was assembled, and I was among them, when a celebrated personage was passing by. Most of the throng saw him, and I should, unquestionably, have seen him too, had it not been for that provoking tree. It was no use my standing on tiptoe, or stretching my neck out on one side, or pressing against the tree. There it stood, and there it would stand. My fuming and fretting was all in vain, not an inch would it stir.

And thus it oftentimes is with a text of Scripture. Do what we will with it, there it stands. It may reprove us, it may annoy us, it may grieve us, but for all this, it will not alter its signification; it will not abate aught of its uncompromising character.

Let us take an instance. There is that text of Holy Writ which says, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14, 15.

Now, there are some things so very provoking! Some people who at times use us so very ill, that forgiving them seems to be a thing altogether out of the question. On common occasions we might make an effort, and pass over a great deal, we might forgive those who have offended us; but when they have deeply injured us, and wrung our very heartstrings with their bitterness and bad conduct, must we forgive them then? Nay, read the words. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Think what you may, do what you will, the words will not alter their meaning. Forgive, or you will not be forgiven!

In such a case what is to be done? There is an old saying, "If the mountain will not come to Mohammed, Mohammed must go to the mountain." But we have no need of the saying in this instance, seeing that we have a better one in the Holy Scriptures. "Let us not fight against God," Acts xxiii. 9. "Who hath hardened himself against him, and prospered?" Job ix. 4. It is in vain to expect God's word to bow down to us, and therefore we must bow down to the word of God.

What! did not the son of God, the Saviour of sinners, forgive, when he offered up himself, the just for the unjust? What were his words, when despised, denied, betrayed, scourged, spat upon, crowned with thorns, and crucified? "Father, forgive them, for they know not what they do," Luke xxiii. 34.

Oh for a kindhearted, a merciful, a Christian spirit, to follow such a glorious example! Father of mercies for thy Son's sake, forgive us our trespasses! Melt thou our hard and unholy hearts, and teach us to forgive all those who have trespassed against us!

ON DISCIPLINE.

When an indulgent father, after much forbearance and forgive