

the supremacy of the Gospel as the means of removing human misery, while the "Wesleyan" taking the same ground, admits with the "Organ" the beneficial action of subordinate means and associations, and we have reason to know that the Editor, whose language we copy and endorse, refers especially to the Temperance Reformation.

But we will not longer withhold the short extract, being at the same time convinced that the intelligent reader will not regret the length of this article on a topic, now more than ever vitally important. The *Wesleyan* thus speaks out.

Nor should subordinate means of reform be overlooked or neglected. Whilst conceding to divine means the principal place in the vast machinery of good, as men of reason and common prudence, they will avail themselves of all agencies which they need and know to be promotive of the morality and happiness of men. We hold the principle to be sound, that Christian men may and should make use of those associations whose sole and simple object is to aid the erring to escape from demoralizing habits, with the hope, that such reformation may, under the blessing of God, prove the precursor of higher, even spiritual benefits. Because such reformatory processes do not professedly aim at accomplishing all the good that is desirable and of which men are capable, we deem them not on that account as worthy of condemnation or neglect; but, in their own order and position,—as means to attain an end, for the realization of which every good man must earnestly wish and ardently pray,—we regard them as deserving of approval and support. If the higher means require to be worked heartily, zealously, and perseveringly, not less heartily, zealously, and perseveringly, with due regard to their relative importance, should the subordinate ones be employed. In a word, we are advocates for Christian persons doing all the good of which they are capable both to the bodies and souls of their fellow men, and that promptly and energetically; in each and all means relying on the divine blessing and aiming at the divine glory, and striving to imbue the whole with the master-principle of earnest piety.

### The Bench and the Unlicensed Traffic.

At a late meeting of the Police Court, Special Sessions, for the trial of persons accused of being implicated in the above traffic, one Pierre was brought up to receive judgment. Two convictions were recorded against him, and he pleaded that he was unable to pay the penalties. The Bench sentenced him to one month's imprisonment! In such cases, the law allows a sentence of not less than one month, nor more than six, evidently intending the shortest term of punishment for the mildest case of offence. But here is an individual who has been twice convicted (a rare thing in the history of these prosecutions), and he is let off with the smallest amount of punishment the law will award. In one month, this person will be out again, at his old business; and as some years will elapse before he is caught again, owing to the difficulty of obtaining such convictions, he will very naturally laugh at the law. If it is possible to "damn a meritorious piece by faint praise," it is equally possible to give undirect encouragement to an evil, by a faint censure of it.

### Explanation.

We formerly alluded to the taverns and hotels, on the stage route, through the County of Beauharnois, from Chateauguay Basin to Huntingdon; and, lest any one should think that our remarks bore upon him injuriously, we here publish a correct list of the Licensed houses on that road. In St. Malachie d'Ormstown, Messrs. F. Bougie, J. Fee, W. Barr, H. McEachern, J. Gortelgal. In Chateauguay, Messrs. Jack and Wilson.

### To Correspondents.

Several communications are unavoidably postponed.

### Groceries.

There are 60 licensed Groceries in the city of Montreal, of which we suppose 50 will sell liquor by the glass, over the counter, and thereby convert their groceries into unlicensed taverns. Three half pints is the smallest quantity they are allowed to sell by law.

### Independent Order of Rechabites.

A Deputation from Perseverance Tent of Rechabites, waited on the Rev. James Caughey—a warm friend and zealous advocate of the temperance cause—on his arrival in this city from Burlington, Vermont, and presented him with the following Address:—

Montreal, Dec. 17, 1850.

To Mr. James Caughey:

REV. AND DEAR SIR:—We congratulate you on your arrival in this city, and hail it as an omen of good, both to the cause of religion and temperance. We doubt not but Providence has cleared your way here for usefulness in both fields of labor; and that, ere you leave this city, many hearts will be made to rejoice at your coming, because of your instrumentality being owned and blessed by God.

Our fundamental principle, as a Tent of Rechabites, is total abstinence from all intoxicating drinks. The watchwords of our Order, are "Temperance, Fortitude, and Justice." We seek the dissemination of those principles by both public example and precept, and never mean to settle down in contentment, until those principles become universal,—believing their adoption to be closely identified with the happiness of our fellow-men. We rejoice in the assurance, that the diffusion of those principles occupies a prominent place in your affections; and that your feelings in this matter, and view the use of intoxicating drinks, as a beverage, the greatest evil that afflict our society, and a great hindrance to the progress of the Gospel.

Viewing the matter in this light, we seek to enlist your assistance in furthering the great principle of total abstinence from intoxicating drinks.

Therefore, because we desire to see Religion and Temperance go hand in hand, we the more readily rejoice at your visit amongst us; and wish you heartily, God-speed in all your labors.

(Signed, on behalf of the Tent,)

ROBT. IRWIN, P.C.R.,	} Deputation.
SAMUEL WILSON, P.C.R.,	
ROBT. DEAN, P.C.R.,	
ALEX. CHISHOLM,	

The Rev. gentleman, in reply, expressed his grateful sense of this token of respect, on the part of the members of Perseverance Tent towards him. The cause of Temperance had been ever dear to him, and he cherished in his affections the exertions of every society, having for its object the dispersion from the land of the drinking customs of Society. Next to the preaching of the Gospel, the advocacy of the good cause would occupy his attention; and he would watch the providential cloud, which seemed to indicate an opportunity for him to raise his voice against those drinking usages.

### Commendable Example.

We are glad to learn, from a late number of the *Napanee Bee*, that the Lennox Division of the Sons of Temperance, are already moving. The following preamble and Resolutions were carried unanimously at a late meeting. What Division, or Society, or Tent, will move next?