

THE
Canada Temperance Advocate.

Temperance is the moderate use of things beneficial, and abstinence from things hurtful.

[WHEN GRATIS PLEASE CIRCULATE.]

No. 3.

MONTREAL, JULY, 1837.

Vol. III.

Here it comes. Poor White. House, barn, farm, cattle, all gone for rum. O how he raves. So drunk he cannot stand. Throws the tongs at his weeping wife and affrighted children. Venders of ardent spirit, look at this picture, and see the misery you occasion by your horrid traf-



THE CONFIRMED DRUNKARD.

fic. What comfort can you have in money thus gained? O quit the traffic, and sell to your customers such things as will make them and their children happy, and make them good customers to you as long as they live. Good merchants have done it. Add your names to the list.

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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.—*Macnight's Translation.*

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REVIEW OF CONTROVERSIES (*continued*).—Mr. M'Ginn professes to examine the texts of Scripture by which the advocates of Temperance Societies have defended their principles. It would appear that he is acquainted only with two—that which is "gibbeted," as he elegantly terms it, from month to month in this journal, and another in 1 Cor. 8. 16—"If meat make my brother to offend," &c. We would inform him that there are many other texts besides these, strong to our purpose; yet we acknowledge that if he could deprive us of the use of these two, he would inflict an irreparable injury upon our cause; but of this, his letters,

which we have before us, give us no reason to be apprehensive.

Let us examine the first of these verses. Rom. xiv. 21. "It is good neither to eat flesh," &c.

It is to be observed in the first place, that the things forbidden by the Apostle are "flesh" and "wine." To these the term "any thing" is added, by which the rule is greatly strengthened. A certain authority in Montreal declared some time ago that this is "an inconveniently *weakening* clause;" but it must be evident to every person that it is the strongest term in the verse, for it converts the rule from a particular to a universal one.

We may here remark, however, that the use of these things is not to be considered immoral in itself. Had the Apostle regarded it in this light, it is incredible that he should have used the form of speech, which we find in this verse, respecting it. We may also observe that whatever the term "any thing" may be applied to, it