

dicate the various subordinate details which are comprised in the letters. They are an admirable compendium of useful information, conveyed in language both chaste and elegant. We should be glad if the many readers of our paper could each obtain a copy of Judge Marshall's letters; but as we fear they cannot, we shall frequently avail ourselves of the facts and statistics they contain, being confident that we shall thereby promote the objects contemplated as well by ourselves as the learned and impartial Judge.— Since writing the above, we understand that a few copies of the work are for sale at B. Dawson's, Montreal, and the Booksellers in Kingston and Toronto; Is 10½d each.

### Temperance Jottings.—No. 13.

While numbers, in every part of the Province, and in almost every part of the world, are favourable to the principle of Total Abstinence from intoxicating liquors, we must not take too much for granted with reference to many of these *professed* friends, nor must we overlook the teeming multitudes who *stand aloof* from Temperance organizations, and who are more or less opposed to them. We must not too hastily boast of our triumphs, nor be too sanguine in our labours. Much has to be done that many Temperance advocates overlook. They do not sufficiently look abroad, they do not mingle enough with general society, they are not aware that in very many instances we must go over the *same* ground again and again, give line upon line, and precept upon precept, here a little, and there a little. In fact, there are large numbers who have never read our Temperance publications, who rarely or never attend our Temperance meetings, and who are not brought under the influence of those arguments, facts, and appeals, which tell powerfully elsewhere. Whilst then some need to be *confirmed*, others need to be *instructed*. Whilst the initiated require to be fed with stronger meat, suited to a state varying, of course, in individual cases; the uninitiated have to be won by statements and representations adapted to their varied circumstances.

In our previous "Jottings" we have endeavoured to keep in view the different classes of which almost all communities are composed, and we shall do so still. We speak that we know, and testify what we have seen. As soon as the Publisher, or the Editor of this Magazine, or its readers, shall *intimate* dissatisfaction with our humble attempt, so soon we shall close the jottings; until then, we shall continue them, at all events for some time.

In our last we touched upon the principle of *pledging*; in the present, we shall give a *brief exposition of the pledge* heading every number of this periodical, and usually adopted in our Temperance organizations. The pledge reads thus:—"We, the undersigned, do agree, that we will not use *Intoxicating Liquors* as a *Beverage*, nor *traffic* in them; that we will not provide them as an article of *Entertainment*, nor for persons in our *Employment*; and, that in all suitable ways we will *discountenance* their use throughout the community."

You will observe that the pledge says nothing about the *use of wine at the Lord's Supper*, for that is a matter belonging to Church members to do as they think proper, no particular wine being prescribed by the Institutor of that ordinance. He employed the wine then in use by the Jews, and the nearer we can come to that the better, however small the degree of fermentation it has experienced. With this question our pledge does not interfere, and I am glad of it. Nor does it say anything about the medicinal use of wine, or other alcoholic drinks, leaving its members to use or not use them for this purpose, as circumstances

warrant. It has alone to do with these drinks *as a beverage*. This should be kept steadily in view.

That every member may understand the obligations involved in the adoption of this pledge, we observe, that it consists of *four* parts:—First, *Personal abstinence* from the use of *all* intoxicating drinks, spirituous and fermented. Secondly, A refusal to engage or participate in the traffic of them. Thirdly, A determination *not to encourage* their use by others, by *not providing* nor *offering* them. Fifthly, *Co-operation* in every suitable way to *discountenance* their use throughout the community.

The *personal disuse* of these drinks may be justified on various grounds. They are not necessary to our health and comfort, nor for any of the purposes of domestic, social, or secular life. We may, in general, abstain from them with perfect safety, and with even advantage to ourselves. Then, we should think of *others*, and give them the benefit of our example. It is in vain for us to exhort others to abstain, and it is unreasonable to expect that they will do so, unless we enforce our advice by *example*. The avowed and pledged Teetotaler has a great advantage over others in extending the general principle. And then think of the *numerous advantages* accruing from personal abstinence, in a pecuniary point of view, in mental and physical vigour, in domestic peace and comfort, in the order and prosperity of neighbours, in facilities for usefulness, in the advancement of moral and religious institutions, &c.

In relation to the *traffic* of these drinks, which forms another part of our pledge, we need not say much. If these liquors are producing the evil ascribed to them, if the Temperance Reformation is deserving of extension and universal support, and we have ranked ourselves with its friends, in order to advance its interests then it would be highly inconsistent to participate in, or unnecessarily to countenance the traffic. To side with the Temperance enterprise, and, at the same time, to take part in the sale of strong drinks, so as to make a business and profit of it, would be a gross inconsistency; it would be to send forth, from the same fountain, both sweet water and bitter—with the one hand to plant the tree of Temperance, and with the other to uproot it. The traffic surely cannot be justified. No one can engage in it with prayer to God for His blessing. There are, doubtless, many engaged in it who regret that they are so employed, and who will gladly, as soon as circumstances are favourable, withdraw from it. I have heard more than one speak in this strain, persons of unexceptionable character, so far as I could judge, and persons *not taking* what they sell to others. But the great majority of those pursuing this objectionable traffic, we fear, sustain a very different character, and very little can be advanced in their favour. The pledge, it is true, has to do with its *members* alone, it pronounces no judgment on others, it makes no statement relative to the principle of the traffic, its character, or its tendency; it merely declares the resolution of its members to abstain themselves from the *use* and the *traffic* of intoxicating drinks. By implication, however, it condemns the trade; and, as its principles spread, the traffic will necessarily be diminished. But if *law* can be brought legitimately to bear upon the subject, it is wise and proper to cripple the traffic yet more, and, as far as possible, to put it down altogether. In this day of light and moral reform, who can plead for its continuance? Who can justify the business of deriving support from that which is spreading disease, poverty, crime, and premature death through the community? Would it be right for any to support themselves by selling poison, or by propagating plague or leprosy around them? Would they not be held responsible for such acts, and justly so? And if, in the sale of intoxicating