

alternate hopes and fears in relation to trade or no trade. But the Christian looks upon the drama for higher purposes and nobler ends. He sees here a train of events which is to eventuate in pouring the light of the gospel day upon all that great portion of the human race. But before the happy period arrives, all obstacles must be removed. The greatest of these will no doubt be found to arise from the use of opium, arrack, wine, &c. Whether there is more intemperance from opium or from liquors of various kinds it is difficult to tell. The disastrous effects of intemperance in a country so thickly populated as China, must be great beyond all calculation. Doubtless nearly all the pauperism, crime, disease and death, may be traced to this prolific source. We must act the part of intercessors now, and as soon as the Empire is open, those who can must attack the strong hold of the enemy and labor first of all to banish every particle of 'black mud,' and every particle of intoxicating liquor from the Celestial dominions. Only by this can we hope to see this wonderful nation become a trophy in the Redeemer's crown."

From the Sandwich Islands the temperance information has been less favorable than in some previous years. The repeal of the law forbidding the importation of alcohol into the islands, affected by the French treaty, was followed by large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu, became a scene of revelry and noise, and the resort of the vicious, never before surpassed. In a letter to our Secretary, dated Sept. 1841, an American missionary writes, "I have been down to Lahaina. There is lying a schooner from New Holland with a hundred barrels of rum on board. Four barrels have just been rolled ashore and sold to a foreign resident who is fitting up a sailor's boarding house, *alias*, a drunkery. The captain will doubtless find other purchasers, so that Lahaina will be drenched with rum during the ensuing season." "I occupy a post of labor twenty miles from Lahaina, and remote from any harbor visited by large ships, but the plague is reaching us. There are some ten foreigners in this neighbourhood, nearly all of whom visit Lahaina during the shipping season for the purpose of trade. Some of these are reviving their taste for strong drink, and are prostrate in the dust. I intend to introduce your journal among them. I hope it may be read, and be the instrument, in the hand of God, of reclaiming them from this besetting sin. O, I bid you God speed; you will triumph ultimately, though the struggle may be protracted." By the king of the islands a law has been published, prohibiting his subjects making and using intoxicating drinks, and the revolutionary movement of the French has been in some measure checked."

#### NEW SOUTH WALES.

SYDNEY.—A temperance journal is published in this place. The following extract from an English paper, will be read with interest:

"From the most drunken of all places in the world we have just received a direct communication. Our correspondent states, that with a population of 135,000, the revenue from ardent spirits alone was £150,000. From this alcoholic sink of iniquity, there is cheering news. A good society is formed; a report to September 1841, is before us. The cause has received an impulse during the past year by a procession of the members—by a visit of five weeks from the zealous advocate, Archdeacon Jefferys, of Bombay, who, at public meetings, in private conversation, in the pulpit, or among the importers of beer barrels, ceased not, in a spirit of love and charity, to urge the precept, 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;' and to declare its application to all men in the present age; and by the appointment of a chaplain to this post, Rev. T. Adam, an able and zealous advocate of total abstinence. Both the quarterly and weekly meetings have been sustained in a surprising manner. The Theatre of the School of Arts is always filled, and it has been crowded. A benefit society consisting of 93 teetotallers is formed; the number of registered teetotallers is 1842, of whom 812 joined last year. At Paramatta a society had been formed, and in the district of Illawarra a Roman Catholic clergyman, Rev. J. Roney, had induced 100 to sign in one day, since which the members number 560."

## CANADA TEMPERANCE ADVOCATE.

"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.*

MONTREAL, AUGUST 1, 1842.

#### TEMPERANCE MEETINGS IN THE HOME DISTRICT.

Mr. McDONALD, Agent of the Montreal Temperance Society, purposes to hold Meetings in the following order, viz:

Weston, on the River Humber . . . . .	Monday August 15.
McDougall's Chapel, 4th Con. Vaughan . . . . .	Tuesday . . . 16.
Pine Grove, do . . . . .	Wednes. . . . 17.
Clareville, Etobicoke, . . . . .	Thursday . . . 18.
Hewitt's Chapel, 6th Lane, . . . . .	Friday . . . . 19.
Mono Mills, . . . . .	Saturday . . . 20.
Brampton, Chinguacousy, . . . . .	Monday . . . . 21.
Streetsville, . . . . .	Tuesday . . . 22.
Norville, . . . . .	Wednesday . . 24.
Georgetown, . . . . .	Thursday . . . 25.

Each meeting will be held at 5 o'clock, P.M., if not altered by the friends, who will please make arrangements. Mr. McDONALD will take with him a small still, with which to analyze wines or malt liquors, Dr. Sewill's plates of the stomach, unfermented wine, &c. He is authorized to receive subscriptions for the *Temperance Advocate*, and orders for the publications published and sold by the Society. We trust that the friends of the cause will not forget our Agency Fund. Mr. McDONALD states in his last report that he had not received any donations, but many promises of something to be done "after harvest." We lately read of a Temperance Lecturer walking up to the Secretary after a meeting at which his services had called forth a vote of thanks, to request a copy of the resolution, in order to pay his travelling expenses with it. We beg the friends of temperance to bear in mind, that however agreeable to the feelings and proper, expressions of thanks are, the cause cannot be kept up without more substantial testimonials of friendship.

#### INTOXICATING DRINK—THE RACES—AND THE THEATRE.

The ancients represented the three Graces as sisters, entwined together and supporting each other. In the opinion of right thinking men, the same connection exists between intoxicating drinks, the races, and the theatre. We were never more struck with this belief than on a recent visit to Quebec during the races. Wishing to show the plains of Abraham to a young friend, we went out in the early part of the day, previous to the commencement of the races that are held on this memorable spot, once the scene of mortal strife, which was to decide for French or British rule, but now, desecrated by the petty rivalries and contentions of the race-course. We were greatly surprised to find about forty tents, nearly all of which were of the common class of grog-shops, a convincing demonstration that racing, and the use of intoxicating liquors are closely allied. "By their fruits ye shall know them," and the best evidence of the character of a custom or practice is the kind of people it employs or draws together.

Returning, we noticed bills on the walls intimating that the theatre was to be open during the races. Some argue that the theatre is a school of morality. If so, the morals must be of the same character as those taught at the race-course and tavern, for the patronage of the same class of persons who frequent these places, was expected for the theatre.

The Races, we perceive, are to take place at Montreal this month. Can it be possible for teetotallers, we will not say professing Christians, to give the least countenance to them, and act consistently? If the races give support to the tavern, and