

TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, FEBRUARY 1, 1849.

No. 3.

CONTENTS.

	PAGE
Rehabite Meeting.....	33
Tea-Party in Ballintemple.....	35
Annual Soiree—Amherstburgh.....	36
England.....	37
Scotland—Ireland—Bombay—Barbadoes.....	38
Jamaica—Sweden—Russia—Holland—New South Wales —United States.....	39
Another Testimony.....	40
Amherstburgh.....	40
A Noble Example.....	41
Correspondence.....	41
Important Movement on the License Question.....	43
Quarter Sessions—Committee's Report.....	44
The House the Drunkard Built—An Acrostic.....	45
Small Stone Drains.....	45
Drainage—News.....	46
Police Report—Commercial Summary, &c. &c.....	47

RECHABITE MEETING.

A very numerously attended meeting of Rechabites and others was held on Friday evening, the 12th instant, in the Rev. Mr. Taylor's church, St. Lawrence Suburbs, under the auspices of the Spring of Canada Tent; David Smith, Esq., in the chair. The Rev. Mr. Taylor having opened the meeting with prayer—

The Chairman said, that as the Society of Rechabites had brought the company together, it might be necessary to state a few particulars respecting their objects. They, as Rechabites, had two objects in view—the one was to advance Temperance in every way practicable; the other to provide a fund for the support of their members in case of sickness. The first of these objects opened a wide field for charity; while the other, although not so extensive in its range, yet was no less important;—as by the one they sought to promote Temperance, and by the other to maintain it. The chairman concluded by calling on the Rev. W. Taylor to offer a few remarks.

The Rev. W. Taylor said that the worthy chairman had called on him to address the meeting, but he did not intend to make a speech. He would claim for once the liberty of being a listener, as there was a gentleman to address them whom they had never had the pleasure of hearing. He would therefore say nothing on the general subject of Temperance, but he would offer a few observations on the subject of Rechabism. The Rev. gentleman then entered into a defence of the order, going over the various objections to it which were advanced by what he termed the *fudge family*. He rebutted the idea of its being a secret society; but as we lately gave the report of a meeting where the principles of Rechabism were set forth, we pass over this part of the Rev. gentleman's address. We seek, continued he, to stop the progress of intemperance, and spread the principles of total abstinence; and, even in seeking this, we wish not to do so without the aid of the Gospel. The best way, in his opinion, to suppress intemperance, was for the public to abstain, as one man, from the use of intoxicating liquors.—Legislation would never cure intemperance, nor could they

expect the intemperate to make the effort, unless assisted and aided by others. Such aid they could not expect from unconverted men, therefore let them turn their eyes to Christians, and ask them to make the sacrifice for the sake of Christian principle—to give up their wine, rum, and brandy for the sake of reforming the intemperate. There was another class he would ask to assist—he meant the ladies. They were irresistible. He believed many of the ladies present were married, and the other portion no doubt expected to be married; and the latter he would have to resolve not to wed a man until he became a Rechabite. They would be making no sacrifice in forming this resolution: in confirmation of which he gave a short sketch of the history of a young woman, who was at one time a member of his church, and who was exemplary in every particular. She married an intemperate husband, and he (Mr. T.) spoke to her on the impropriety of such a step. She expressed her confidence of being able to reclaim him, but although she used all the means in her power to effect this object, she did not succeed: but in time she herself fell under the same curse, and she was now one of the most degraded women in Montreal. He would, therefore, warn them against taking a similar step. After a few other remarks, the Reverend gentlemen concluded amidst loud cheers.

A piece having been sung, the chairman called upon

The Rev. Lachlan Taylor, who said, that he felt no small degree of gratification and delight to meet so many of the inhabitants on such an occasion as the present. The Temperance cause was one which had received the time, the influence, and the prayers of the Christian philanthropist. It was a cause, in his opinion, of deep moral worth, and one he was afraid he would be unable to do justice to when he considered its exalted claims. He had been sick all day, but whether with the Temperance fever, or the Rechabite fever, he could not say, (laughter); and although it was said that the Scotch soldier could fight best when he was hungry, he had never heard it said that he could fight well when sick. When his Reverend friend, Mr. W. Taylor, rose to address the meeting, an old adage came to his recollection, that "it took nine tailors to make a man;" but before he concluded, he felt assured that they were convinced that he was not only a man, but that a real Rechabite giant was before them, (laughter.) In the cause of Temperance, he thought neutrality was opposition, and he was willing to sacrifice something, to give the noble ear a push—to assist in driving it over whatever obstacles might be thrown in its way. The cause was entitled to the support of all, for it was based on the principles of eternal truth. It sought to free the country from a tyranny more terrible than that of Nero, and from a bondage more cruel than that of Egypt. It lifted man to his proper level, and rendered his character and conduct in life worthy his great destiny in a future world. How could it consistently be opposed by the man who acknowledged that Book which taught us to love our neighbour as ourselves, but which the opponents of Temperance indirectly set aside by withholding their support—but they might as well know their friends