

with respect to the adult portion of the present generation—their habits are formed, their prejudices matured—they are beclouded with ignorance, and sunk into apathy—as they live, the immense majority of them will die. I speak not of persons addicted to drinking, but of the sober, the virtuous, the truly Christian, the excellent of the earth. On the part of your friends, therefore, there will be much need for patience—much patience and toil which knows no weariness, combined with the utmost prudence. There is a spirit abroad which is slow to acknowledge your excellence, but quick to mark your faults, and ever ready to exaggerate the occasional improprieties which are almost inseparable from zeal and energy, into monstrous moral obliquities. One thing I have pleasure in testifying, if the Temperance periodicals, with which I am very familiar, may be taken as a sample of the advocacy which prevails at public meetings, of which I know but little, but hope to know more, you have nothing to fear, but everything to hope from the candid scrutiny of intelligent men. To these publications I attach great importance, as principal instruments in diffusing light, and working out a sound and healthful state of public opinion, and hence it occurs to me, as a matter which should never be lost sight of,—that great prominence should be given to them on all occasions. Few things will contribute more to make converts to your principles, and when made to edify them. It will be a happy day which shall behold one or more Temperance Journals in every house in the British empire. Your hope is in the rising race, and hence the necessity and importance of sowing broadcast the seed of your system in the youthful mind. I look with special complacency on publications which are intended for children and youth, such as those published by Cook, of Leicester. It is well worth the study of your ablest men, to inquire by what means the question may be most successfully brought before the minds of the Sunday-school teachers of England—a noble band, comprising some 200,000 young people of both sexes, the flower of British society. It is impossible to express, adequately, my sense of the importance which attaches to their services, among the juvenile population, but incomparable, vast, immeasurable, religiously considered, as those services are, their value would be enhanced unutterably, if the temperance principle could be universally incorporated with their religious instruction. Now this is a consummation which I think ultimately attainable. These teachers are at a time of life, and in a state of mind highly favourable to the entertainment of the question, as a subject of inquiry; and I feel confident, that, with the bulk of them that inquiry wisely prosecuted, would infallibly issue in the adoption of the Temperance principle. When we reflect, then, that these 200,000 youthful and generous spirits, are not only now the teachers of some two millions of scholars, but are at an early day, to become not only heads of families, but many of them Christian pastors, officers of churches, and missionaries to foreign climes; it will at once appear, that no degree of care and labour to consolidate their opinions, engage their hearts, and enlist their services, in the cause of truth and righteousness, piety, and patriotism, can be deemed too high a price, at which to purchase such a result.

HOW TO REVIVE THE CAUSE.

The following resolutions passed at a recent meeting of the Western Scottish Temperance Union, suggest several important ways of furthering the Temperance cause, and of reviving the work where societies (as is too much the case in this province,) have become lukewarm and inactive. The recommendation relative to members of churches is peculiarly valuable, for upon the share the Church of Christ takes in schemes of benevolence, is to be founded our hopes of their permanent progress.

That in order to command general attention and respect to our principles the ordinary plans are altogether insufficient. The societies must universally enter on new and energetic measures, to move the masses and disturb the apathy of professors of religion. That every society ought forthwith to take advantage of the season, for holding a continuous series of open air meetings, conjointly with various other meetings, and sermons for addressing particular classes, conducted by all the talent the Union can assemble, and aided by tract distribution and household visitation. That while the Union will do its utmost to support societies in such demonstrations, it is expected that every Committee so assisted will devote themselves entirely to the work during the period of the meetings, and obtain the aid of as many of the mem-

bers of the society as they can call out, providing also a sufficient supply of tracts, handbills, and placards for distribution and posting.—And that Committees must not accumulate debt, by these proceedings but make it a leading part of their object, to raise an ample fund, for meeting all expenses, contributing to the Union, and leaving a working surplus, for which end it is recommended that the local Committee fix on a sum sufficient for such a fund, and by deputation wait on the magistrates and gentry of their district, as well as the leading contributors to religious and benevolent objects, soliciting aid commensurate with the reformation sought to be accomplished, and the amount to be raised.

That these movements ought to be followed by a course of regular operations, sustained with perseverance and industry, embracing the works of local unions for cultivating the surrounding country, as well as sustaining meetings at home between the visits of lecturers; special efforts to reclaim the intemperate and maintain their observance of the pledge, by means of Auxiliary Samaritan Societies; visitation of members, and collection of small periodical, or penny-a-week subscriptions, in which Female Committees ought to assist; and especial attention to the young by means of Juvenile Auxiliary Societies, and by addresses (by permission) to Sabbath and day schools, and in public works and factories; not omitting a canvas for subscribers for the *Journal* and to temperance works, or a temperance library. These measures to be effected by the appointment of several committees, or by the division of a general committee, allotting to not more than three zealous individuals the responsibility and direction of each department of labour. These committees must adopt for their maxim, Work for every member of society who cares for the cause, and every one working.

FUNDS.

We would call the attention of Temperance men generally, to an extract from a speech delivered by J. S. Buckingham Esq., on the occasion of the Anniversary of the National Temperance Society, held at Exeter Hall London, 12th May, 1845.

We earnestly hope that these practical remarks will not be without their effect, and that the result will be an augmentation of our PROVINCIAL EFFORT FUND.

“They were proceeding in the right way, but there was one thing in which they were greatly deficient, and for which he could never satisfactorily account to his own mind, viz., that their shabbiness in spending money exceeded that of any other society in existence—laughter and cheers.”

If he ever did feel anything like compunction and a sense of shame it was on that account. Between Temperance Societies and all other societies, there was a great difference. If a person spent money to promote an object—say, gave his five guineas to the Anti-Slavery Society, or any other benevolent cause, he did not save anything by that means; but teetotalers began by saving the money formerly expended in intoxicating liquors. In many cases £10, £20, and sometimes £50 were thus saved; and then a miserable half-crown or five shillings was all that was given to the cause. A more shabby unworthy proceeding he scarcely ever heard of—(cheers). He would like very much indeed to repeat this topic until he made an impression; he would rejoice by the repetition of this sentiment to bring them to his opinion, and he would be glad to see something like the institution of a voluntary income tax. Suppose a person with £50 a-year gave 10s., hence, another having an income of £100 per annum, ought to be called by the name of a miser or beggar if he were not ready to give £1 a-year, and so on up to £10, £20, or £50, according to the extent of the individual's income. Let the burden which was heaviest be placed on the broadest shoulders, and not on those which were least able to bear it.”

THE DUTY OF CHRISTIANS.

The sentiments contained in the following extract from a speech by the Rev. J. McKerrow, of Manchester, before the National Temperance Society at its late Anniversary, will recommend themselves to all who pity the drunkard and especially to those who know the import of the solemn declaration “No drunkard shall inherit the kingdom of God.”

“What, Mr. Chairman and friends can be said, again, why Christians more especially, should not become total abstainers?”