

MISCELLANEOUS.

TEMPERANCE AND HUMANITY.—“Let it be recorded,” says Captain Havelock, “to the honour of the captors, that though Ghuznee was carried by storm, after a resistance stout enough to have roused the angry passions of the assailants, the Affghans were every where spared when they ceased to fight: and it is itself a moral triumph, exceeding in value and duration the praise of the martial achievements of the troops, that, in a fortress captured by assault, not the slightest in- was offered to one of the females found in the zanana, within the walls of the citadel. This forbearance, and these substantive proofs of excellent discipline, reflect more credit on officers and men, than the indisputable skill and valour displayed in the operation. But let me not be accused of foisting in, unfairly, a favourite topic, or attempting to detract from the merit of the troops, when I remark in how great a degree the self-denial, mercy, and generosity of the hour may be attributed to the fact of the European soldiers having received no spirit rations since the 8th July (the place was captured on the 23d,) and having found no intoxicating liquor amongst the plunder of Ghuznee. No candid man of any military experience, will deny that the character of the scene in the fortress and citadel would have been far different if individual soldiers had entered the town primed with arrack, or if spirituous liquors had been discovered in the Affghan depots. Since, then, it has been proved that troops can make forced marches of 40 miles, and storm a fortress in 75 minutes, without the aid of rum, behaving after success with a forbearance and humanity unparalleled in history; let it not henceforth be argued that distilled spirits are an indispensable portion of a soldier's ration. The medical officers of this army have distinctly attributed to their previous abstinence from strong drink, the rapid recovery of the wounded at Ghuznee.”

AN ERROR RECTIFIED.—We have often heard it said, that when a person's affairs went wrong, he betook himself to drink; but we have never known the case of a man, previously sober, in the strict sense of the word, seeking relief from the bottle when he became a bankrupt. It is natural enough that those who formerly “drowned dull care” in the bowl, should try the same experiment, when depression comes upon a mind paralyzed by tipping, and should reap the same result. The drowning is all a deception; the care is resuscitated by the first dawn of returning reason; it comes with increased gloom to brood over the poor man's prospects, till another bowl dispossess it, again to return with renewed strength, to torment its victim. It is not true that misfortune drives such persons to drink: it only makes them drink more copiously, which, in fact, is the natural tendency of the habit, without any other exciting cause.—*Scottish Temperance Journal.*

STRENGTH FROM STRONG DRINK.—A great deal of mischief has arisen from the application of the term “strength” to the intoxicating power of strong “drinks,” as they are called. Portions are said to be “strong,” and thence may have arisen the silly notion that they possess the power of strengthening the body. People suppose that by swallowing strong “drinks” they swallow strength; as though strength were some tangible substance “which can be chewed, swallowed and assimilated, like a potato. We say that onions have a “strong smell;” and we might as well expect to derive strength from smelling onions, as to do so from drinking fluids which have a strong flavor. And this of itself is another proof of their miscellaneous tendency, for whatever affects us strongly cannot be “chip in porridge;” and if it be not good and necessary, it must of necessity be not only simply injurious, but very much so.—“I have drank a gallon of beer daily for the last thirty years,” once boasted a certain hostler, “and I was never in better health than I am at this moment.” The next day a fit of apoplexy laid him dead in the ditch.—*Letters to Brother John by Dr. J. Johnston.*

FRUIT OF THE VINE.—The session of the reformed Presbyterian congregation, Greenock, under the ministry of the Rev. Andrew Gilmour, came some time ago to the unanimous resolution of using, for sacramental purposes, the liquid fruit of the vine, or wine as it is found in the cluster. (See Isaiah lxxv. 8.) This resolution was carried into operation on the occasion of celebrating the ordinance of the Lord's Supper on Sabbath week, and we understand that the change has given unmingled satisfaction to the congregation.—*Ulster Missionary.*

The charge of impropriety in the Corinthian church is frequently urged in proof of the strength of the wines of the primitive Christians. “In eating, every one taketh before other his own supper, and one is hungry and another is drunken.” The error was the conversion of the Lord's Supper into an ordinary meal. The people assembled and brought their provisions with them. In the language of Dr. Clarke, “Some had much, others had less; some ate to excess, others had scarce enough to supply nature. One was hungry, the other was drunken, (methuei) “filled to the full.” This, adds, Dr. C., is the sense of the word in many places of Scripture. Unless this interpretation be allowed, the apposition of the original is destroyed, and a calumny cast on the Corinthian Church which it does not deserve.—*Bacchus.*

INQUESTS—SHOCKING DEPRAVITY.—*Death of a girl twelve years old, occasioned by Drinking.*—On Friday last an inquest was held on the body of the daughter of Joseph and Mary Redford, aged twelve years, who was found dead on the previous morning at the residence of her parents, in the east end of the city. From the evidence it appeared that Redford and his wife were both of drunken habits, and that the deceased (following their example) was frequently seen in a state of intoxication. On Wednesday night after a immoderate use of liquor, the entire party went to bed; the girl, incapable of stripping herself, lying across the foot, where she was found lifeless in the morning. The jury returned a verdict “That the deceased came to her death by being smothered in drink!”—*Toronto Patriot.*

POETRY.

THE TEMPERANCE BANNER.

REV. J. BURNS.

LIFT up the temperance banner high,
That all around may see
The way in which, by bloodless fight,
The drunkard is made free.

Lift up the temperance banner high,
Its numerous trophies show,
Of deathless spirits, timely saved,
From hell's undying woe.

Lift up the temperance banner high,
In market-place and street;
Let its bright streamers nobly wave,
Where'er poor drunkards meet.

Lift up the temperance banner high,
In schools, where youth are taught;
Until the mind of rising age,
With its rich truths are fraught.

Lift up the temperance banner high,
In the house of prayer and praise;
That all who own the Saviour's name,
May shun the drunkard's ways.

Lift up the temperance banner high,
In palace and in cot;
'Till rich and poor, and high and low,
With us cast in their lot.

Lift up the temperance banner high,
On every hill and shore;
Until the drunkard's voice is heard,
O'er this wide earth no more.

The following remittances have been received for the *Canada Temperance Advocate*, during the last month, by mail:—C. W. Perkins, London, 15s.; D. Campbell, St. Armand, 10s.; J. Keith, Lachine, 1s. 8d.; J. B. Aylsworth, Newburgh, £2 10; Dr. M'Diarmid, St. John's, 2s.; R. H. Thornton, Whitby, 10s.; M. Cryderman, Darlington, 5s.