

have been in wretchedness and poverty, and disgraced by drunken inmates; at least 75,000 children are saved from the blasting influence which tends to make them drunkards.—*Albany Spectator*.

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—*Marynight's Translation*.

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, DECEMBER 16, 1847.

TO THE FRIENDS OF THE TEMPERANCE CAUSE.

Is not the cause a good one?

Look at it as a charitable society.

Whether is it the noblest effort of benevolence to feed the drunkard's wife and family, leaving him to ruin, or to reclaim and elevate him, that he may feed and protect them himself? Ask them which they would prefer. Whether is it better to dole out a pittance to the widows and orphans of drunkards, or to save them, by the timely reformation of the husband and father, from becoming widows and orphans?

Is not the cause a good one?

Look at it in a religious point of view.

Whether is the drinker who complies with the calls of fashion, custom, and appetite, or the total abstainer, who resists all these in order to accomplish a great good, practising the best lesson, setting the best example? Which is most likely to deny himself in other things? Which is most likely to fall into bad company? Which is most likely to desert the house of God?

Is not the cause a good one?

Look at it in a political point of view.

What does more to destroy our national prosperity, paralyse our national energy, and burden our national resources, than intemperance? Sweep this away, and every interest would undoubtedly advance with a rapidity which has not even been imagined hitherto. Such has been, to a great extent, the case in the New England States, notwithstanding their natural disadvantages, and such would unquestionably be the case here.

Is not the cause a good one?

But if it be, why is it not supported?

Drinkers pay incredible sums to support *their* cause? There is an amount of capital embarked in it which almost defies calculation. Palaces are erected to encourage drinking. Why should not the friends of Temperance pay to advance *their* cause? Why should they not embark some capital in it? Why should they not open temperance halls, hotels, &c.?

Friends of the cause in Canada, and especially in Montreal: The Committee of the Montreal Temperance Society makes its earnest appeal to you.

We have carried on the *Temperance Advocate* at so low a price in order to extend the subscription list, that every year shows a serious deficiency. We can neither augment the price nor diminish the cost. If the *Advocate* is to go on, you must

help us. The deficiency has accumulated to upwards of £300, which the committee are now called upon to pay up.

A juvenile pic-nic was held during the last summer, which, it is hoped, had a good effect, not only in Montreal, but throughout Canada; yet the special subscription to defray the expenses fell considerably short of the sum required.

The services of a most able temperance lecturer were secured last autumn, at a very moderate rate, but all the efforts which were made to raise money for that specific effort proved insufficient, so that there is a balance still due upon it.

A tract effort, upon a noble scale, is now in progress in Montreal, by which a suitable temperance tract is left monthly in nearly every family in the city, accompanied, where occasion presents, by the conversational advocacy of a zealous and judicious agent. That effort, too, although comparatively well supported, will be considerably in arrears.

We intend to open a temperance hall for weekly meetings, as a measure called for by the times, but there will be the expenses of rent, fire, light, and advertising, to meet.

Upon the whole, then, whether we look to past, present, or future efforts, money is wanting, and money must be had. And if the cause is a good one, why should it not be obtained? Let the rich, whose eyes are opened to temperance truths, and who deplore the desolations caused by drinking, give largely. Let the poor give equal to the price of a glass of whisky a day, which, experience shows, that even the poorest can give if they choose. Let all give according to their ability, and especially, let all give their prayers, with their pecuniary contributions; and we will doubtless see this cause advance steadily and rapidly to its final triumph. It is a cause upon which we may invoke and expect the blessing of God; but God only blesses those who put their own shoulders to the wheel.

Contributions may be sent to the President or Treasurer, viz., Messrs. John Dougall and James Court, or to any member of the Committee.

THE PRIZE ESSAYS.

The Committee of the Montreal Temperance Society announced four subjects for essays, to be published as four-page tracts, the best upon each of which was to be entitled to a prize of a Sabbath School Library, value two pounds: the power, in case of need, to reject all, being, of course, reserved. In answer to this invitation thirteen essays were sent in, and the Committee requested the Rev. Wm. Taylor, and Messrs. John Dougall and Andrew J. Russell, to act as judges. These gentlemen reported favourably upon one of the essays, which was found to be by the Rev. Robert Peden, of Amherstburgh, and which has been already published. The others they reserved for farther consideration, submitting seven of the best of them to the Rev. H. Wilkes, for the benefit of his opinion conjointly with their own. The result of this careful and prolonged consideration is embodied in the following report, made by the judges to the Committee:—

Several of the Essays submitted to the judges were in many respects superior; and, with the leave of the writers, extracts should, by all means, be made from them, and published in the *Advocate*. But with exception to the Essay to which a prize has already been awarded, there was some objection to each, which prevented the judges from feeling it their duty to recommend it for a prize. Some of the best had loose or unguarded statements upon the scientific or scriptural considerations involved in the total question; others indulged in language objectionably violent; others were compilations of authori-