

pledge. Too much praise cannot be given to our worthy pastor, for he has most zealously continued the good work, and by his frequent eloquent sermons upon the subject, our society numbers at present 2600 teetotallers.—S. FOURNIER.

NOVA SCOTIA.—The Halifax Recorder states that "the public mind is gradually preparing for a universal adoption of the principles on which Temperance associations are founded."

THE MARCH OF TEMPERANCE.—A Dublin paper states, that at the late races of Cahor in Tipperary, although 40,000 persons were assembled, not a blow was struck, and very few drunken men were seen. The absence of drunken men accounts for the absence of blows, and the absence of drunken men is accounted for by the thorough Temperance reformation—the glorious revolution which has taken place in Ireland.—The peaceful state of Cahor is not an isolated case.—Throughout the length and breadth of the Emerald Isle, similar things are noted; and now indeed has returned the golden age, celebrated by Moore, when the nymph adorned with gems, rich and rare, walked unguarded and unmolested, through the length and breadth of the land.

In Dublin, *six hundred ladies*, headed by the Countess of Clarendon, have signed the Pledge.

Seventy-six priests in Meath have joined the ranks of teetotallers.

TEMPERANCE IN SWEDEN.—The disclosure of the condition of Sweden in reference to drunkenness, which the Rev. Mr. Scott made, while on a visit to this country, it will be remembered, cost him his residence in that country. We are glad to learn that the prevalent evil has received a decided check by the wise and vigorous measures of the Sovereign. A law has been passed by which all the brandy distilleries in that country have been abolished, and the names of all persons who get intoxicated, are ordered to be posted on the door of the parish church, and the clergyman is directed to pray for their reformation. A remedy which might not be out of place here.

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.*

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, FEBRUARY 1, 1843.

TRACTS FOR THE TIMES.

NO. 1.—A PARALLEL BETWEEN SLAVERY AND INTemperance.

By the Rev. W. McKillican.

In reading American papers, I observe that almost all who speak on slavery, even slave-holders themselves, own it to be an evil, while they not only do nothing to abolish, but much to perpetuate it. Something similar to this very much prevails among ourselves, respecting an evil of equal, or greater, magnitude—*intemperance*—all condemn it, and all commend its opposite. But it is a mysterious approbation of any thing good, or disapprobation of any evil, that leaves men to do nothing to suppress the one or promote the other—much more so, when they in various ways and degrees, promote what they condemn, and oppose what they commend. This may remind one of part of Cowper's little poem on "The love of the World condemned, or Hypocrisy detected."

"Reviled and loved, renounced and followed,
Thus bit by bit, the world is swallowed,
Each thinks his neighbour makes too free,
Yet likes a slave as well as he,
With sophistry their sauce they sweeten,
Till quite from snout to tail 'tis eaten."

The doctrine of the Bible is—"Cease to do evil, learn to do well; abhor that which is evil, cleave to that which is good." And if any be so ignorant as to ask "When?" surely the answer ought to be, "As soon as we see this to be evil, or that to be good." Almost all the people in the States own slavery to be an evil; yet many of them promote or defend it. A number call and *prove* it evil, and are consistent in endeavoring to abolish it. In this they are opposed; for this they are reviled; although they act in perfect accordance with the message sent by God, by an old abolitionist, to an ancient great slave-holder, demanding liberty to-day, or judgment to-morrow. "If thou refuse to let my people go, to-morrow about this time," &c. Nor did this prove a vain threat. All that the slave-holder gained by his obstinacy, was to lose his slaves and his life. This ought to be a warning to all who tread in his steps. But the opposers of abolition say, that the abolitionists are not adopting a proper plan; and that in consequence of their improper interference, they have made the condition of the slaves worse than it was before. Well, that may in some respects, be true. It was the same in Egypt for some short time, in consequence of the two abolitionists who came to interfere with their domestic institutions; but whose fault was that?

There is a similarity here again, between the conduct of the abettors of slavery, and the opposers of Temperance Societies. The latter say, that the object which Temperance men have in view, is good; and many own that they have done good, but they are not using prudent means to accomplish it. Well, they pretend not to perfection in any part of their conduct—it would ill become them to do so. But suppose the object in view is to put an end to theft, can a better plan be adopted than to teach—Let him who stole, steal no more? And, as intoxicating drink has confessedly done evil, not to be conceived till seen in the light of eternity, may not those who deplore this, be allowed and encouraged, till a better plan be discovered, to teach—Let him who drank, drink no more? And ought not all that would prove themselves the friends of God and of man, to join in teaching this?

The magnitude of both the evils mentioned, calls loudly for something being done to abolish them, and to be done *now*. It is dreadful, it is shameful and degrading to human nature, to buy and sell human beings; and viewed aright, we may say that those who thus degrade their fellow creatures, still more and lower *degrade themselves*. The amiable Cowper would rather be the slave than the slave-holder; and the day of judgment and eternity will prove the wisdom of his choice. It ought to be remembered, that the city mentioned in Rev. 18, among whose articles of traffic, were found "slaves and souls of men," v. 13, is doomed to utter destruction. However, some of those who are cruelly enslaved by their fellow men, may be, and are, real Christians, and so saved; but those who continue the slaves of intoxicating drink, cannot—it is as certain as the judgment can make it, that they cannot. The traffic in this, therefore, is productive of greater and more lasting ruin than the other. Is it not then high time that men cease to oppose the Temperance reformation, or come forward and show a "more excellent way" of delivering humanity from the curse, temporal and eternal, of intemperance?

Suppose a fire broke out in a very large building, containing