

Magistrates possessing fortitude enough to do their duty—facility with which licenses can be procured—social habits of the community, which render intoxicating drinks an indispensable element of every public and private festivity—large numbers of taverns—a drinking magistracy and lukewarmness in the fashionable—attachment to old habits—license system—apathy of professed temperance men—pernicious influence of moderate drinkers.

Query No. 18.—Means to revive and carry forward the work?

*Answer.*—Petition parliament against the license system—unwearied agitation—employing travelling lecturers, and increased activity among local ones—transfer the power of licensing from the magistrates to the municipal council—legislative enactments in regulating and limiting the importation, manufacture, and sale of liquors—enactment of a more stringent license law, and the punishment of drunkenness—stop the sale—fine magistrates who grant a certificate of legal accommodation, when such do not exist—heavier penalties for breach of license law—tavern keepers to give security of £100 for good behaviour, and careful observance of law—beer, ale, porter, cider, &c., &c., should be included in the law, and subject to the same regulation as affects other intoxicating drinks—heavy penalty for drunkenness, especially on Sabbath days, in which case the vendor to be severely punished—suitable inducement to be offered to informers for detection of offenders—high taxation on distillers and brewers—agitate the question politically as well as morally.

Query No. 22.—Information, remarks, and suggestions.

*Answer.*—Beer-shops should pay license as well as taverns—no legislative enactments, but let ministers of the gospel do their duty—one tippling clergyman does more injury than ten drunken tradesmen—we want more practical religion.

#### REASONS FOR SUPPORTING THE CANADA TEMPERANCE ADVOCATE.

Our thanks are due to various papers in Canada West which have noticed the change of proprietorship in the *Advocate* to Mr. John C. Becket, who has printed it for several years past. This number is the last, which, for the present, will be published directly by the Montreal Temperance Society, and they cannot let the opportunity pass without requesting for it the support of the friends of Temperance throughout the Province. They believe that no cause can prosper unless it be urged on the minds of men, both by the press and the living voice. Even the gospel itself will fail of its purpose unless it be sent, and how much more something inferior to the gospel. They believe that the existence of Temperance Societies here depends, in some respects, on the press, and when so small an effort as the support of *your own periodical* is required, they feel assured the effort will not be availing. They might pile argument on argument for this object, but, in the meantime, request earnest attention to the following reasons, which they doubt not every one will admit to be valid:—

They ask this support for the sake of religion. The testimony of those who feel a deep interest in the matter, and have observed much on this point, is, that no vice has so much damaged the Church as the vice of drunkenness.

They ask it for the sake of morality. The sin of drunkenness, the result of the common use of intoxicating drinks, involves in it, almost certainly, the breaking of every jot and tittle of the Decalogue.

They ask it for the sake of those who still make use of alcoholic liquors as a beverage, not thinking that there is any danger in such use, nor that it is quite certain that from

amongst them the ranks of the drunkard's army, ever breaking, are yet immediately recruited.

They ask it for the sake of those who have felt the demon-grasp of spirituous liquors, and having been persuaded to abstain from the use of them, are safe so long only as they do thus abstain.

They ask it for the sake of drunkards, whose only hope of being withdrawn from the destruction to which they are hastening, lies in the fact of there being some who will ask them to abstain, and by example encourage them in refraining from the use of intoxicating drinks for ever.

For the sake of the parents who do mourn, and will yet mourn over the untimely death of sons who might have been an honor to them, and useful to all around them, but having learned to "tarry long at the wine," are fast being "drowned in destruction and perdition."

For the sake of children, from whose hearts all that natural affection which they ought to bear, and, in many cases would rejoice to cherish towards parents, has been, by the indulgence of vicious appetites in those parents, cruelly torn.

For the sake of mind, which otherwise would have manifested itself in the conception of "thoughts that breathe, and words that burn;" in the contrivance and carrying out of plans for the glory of God and the benefit of man, but which has been utterly lost to every thing good through indulgence in the use of intoxicating drinks.

We ask it for the sake of our country, and that is only another word for ourselves and our interests. Society has to suffer the loss of all that is done, and all that is left undone, through the enervating and destructive influence of strong drinks. We have to pay for the police, the jails, the judges, the penitentiaries, of which, on the testimony of the judges themselves, three fourths, at least, would immediately cease to be required, were the manufacture and use of intoxicating drinks abolished.

Above all, they ask it for the sake of "Him who, though rich, for your sakes became poor, that ye through his poverty might be made rich." He now is looking for the results of the travail of his soul, in which he is to be satisfied. Blessed be God, he will not be easily satisfied. But it is by the use of means that the lost are to be saved. And how can the drunkard hear the gospel unless he be roused from the stupor he inflicts on himself, and be persuaded to refrain for ever from the maddening draught?

#### TAVERN-KEEPERS DISTURBANCE AT NAPANEE.

These tavern-keepers will be the very life of our societies and meetings—the poor fellows do not seem to be aware that their best plan of safety is to keep as quiet as possible. As long as they remain in their dens of iniquity, they are comparatively safe, but whenever they show themselves without, we then have an opportunity of pelting arguments about their ears, in a way, which, to them, is exceedingly provoking, but to us and our cause is very encouraging. We are very glad to find that so influential a portion of the province as the Midland District is bestirring itself again this winter; it will find itself abundantly repaid, even in a pe-