

"Whate'er I lose thou wilt repay,
I still must be secure;
Then send me wealth some other way,
I tremble to be poor."

When morning comes, his prayer's forgot,
He can't on God depend;
But sells to every drunken sot,
Who will for liquor send.

A peaceful mind surpasses far
Aught that the world bestows;
Earth's transient joys are light as air,
Its pleasures painted woe.

Then, foolish man, he must be blind,
By a'vice led astray,
Who barter precious peace of mind
For lumps of sordid clay.

AN ACROSTIC.

I nfernal fiend of hell design'd,
N o more thou shalt disturb my mind,
T housands within thy nets are caught,
E ntangl'd, and to ruin brought;
M y store by thee was much decreas'd,
P roud now am I it replac'd,
E ach pocket being bottomless
R eminds me what I did possess;
A nd can I still in thee delight.
N o, no, begone and quit my sight—
C onsuming gluton of my store,
E 'en now we part for evermore.

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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JANUARY 15, 1847.

RETROSPECT.

In looking over the temperance papers received from England and Scotland, in the course of the past year, there is much reason for hope in reference to our cause; it is advancing there. Several newspapers have been started having the advocacy of the principles of total abstinence as their leading object; and many more have thought it well to bring in this as one of the modes of social reform which they urge on the people. In not a few instances have individual churches introduced a society amongst them. The Methodist and Congregational churches in England find it a matter to which they must take heed, if they desire pure and undefiled religion to prevail. No small good has been done to the cause by a member of the Evangelical Alliance having called for consideration of the question of a supposed connection of cause and effect between total abstinence and infidelity. The consequence of such call for consideration was exactly what might have been expected, an indignant repudiation of any such connection, and the most abundant proof given by ministers and laymen of all the evangelical bodies, that the effect is entirely in

the opposite direction, namely, that when a man falls into intemperate habits, he finds it best to attempt to justify his sin by infidelity, while, in very many instances, as soon as he is loosed from the band of intemperance, by ceasing from the use of intoxicating drinks, as soon as he "is a doer of his will," he begins to consider the doctrine, whether it be of God. Opposition has had the usual effect; the promoters of the cause have fought their way against the statements and arguments that have been brought to bear on them, and they now feel more secure than ever. It would seem that the heaven is fast extending through the whole lump. More than sixty ministers of the United Presbyterian Church of Scotland have banded themselves together in this sacred crusade; and the Free Church of Scotland having appointed a Committee to take up the subject, tracts are now being issued, of which in last number we gave the first, which must have a most beneficial influence, both because of their being *ex cathedra*, and on account of the plain-spoken truth they contain. The great thing, then, for us is to abide by our principles, zealously urging them where ever and whenever we have an opportunity. "If the vision tarry, wait." It does tarry in respect to a cause of which ours only claims to be a handmaid, and if we are doing the part assigned us in the conflict, we may justly indulge high hopes respecting the ultimate attainment of our wishes. "He that believeth shall not make haste." He will not hurriedly jump to the conclusion, that because he cannot see any immediate result of his effort, there is no good result at all; because he cannot from minute to minute observe any perceptible motion, that therefore the principle must be totally inactive and inoperative. All the great operations of Providence are slow and gradual, traceable at all only when we are able to look at their position between long intervals of time. Geology seems to show that ages were required to prepare this world of ours for man. Who would say, on looking at the acorn, that it would one day produce the oak? How many centuries passed ere the "fulness of time" came! And how slow since then has been the progress of the gospel in the world! Eighteen centuries have gone by since the word was given by the Great Captain of Salvation, "Go ye into all the world, and preach the gospel to every creature." That must increase and spread, and one of its fruits will be the very thing we aim at. At present we consider it right to hold forth the duty of total abstinence, but shall be more than contented when the society shall be merged in the church. Then the latter will increase, while the former must decrease; but the increase of the former will be the universal prevalence of the latter.

We have been led into these thoughts from considering cursorily the position of matters in Britain. How are they in Canada? Generally speaking, they are encouraging. In the City of Montreal something has been done, even while much may have been left undone. The *Canada Temperance Advocate* has been continued even amidst the discouragement arising from the Subscription List being diminished, to some extent, during the year. From what this diminution may have arisen, your Publishing Committee do not certainly know. If it is shown to have resulted from anything connected with the editing, printing, or publishing, they consider themselves as bound, by their indebtedness "both to the Greeks and barbarians—both to the wise and the unwise," to endeavour to remove that thing, whatever it may be. They are quite willing to take their share of the blame if it rests with them, but they must, at the same time, hint a kind of impression that, in some of the localities, the office-bearers chosen in the winter of 1846-7, had, on election, at once dismissed this part of their duties from their minds, and never admitted the obligation they