

as to sobriety. And, too, there was, as I thought, quite an artful way of getting behind the screen, and rather a guilty appearance in their countenance, when they issued from it.

I know the utility of a screen,—it is that men may be enabled to break the laws of the land, and do those things behind it, which they would be ashamed to do publicly. How well does the retailer of rum know that his customers would not dare to visit his shop, if there were no screen in it, by which they can be protected from the eyes of their fellow-men, whose estimation and respect they do not wish to lose. And how few can be found who would be willing to be seen, by all their fellow-men, dealing out for the sake of gain, this liquid poison—this foe to the welfare of man,—even if there were no laws to prohibit the retailing of ardent spirit?

A hint might here be given to such persons as may be liable, in a misnamed "refreshment room," to get behind the screen,—for they may depend on the fact that upright people have strong (and not unfounded) suspicion and dislike to such persons, and are very apt to inquire,—If every thing which occurs in that shop is honorable and faultless, "Why that screen?"—*Christian Watchman*.

THE TRUE USE OF THE VINE.

The following excellent observations on the true use of the vine, occur in the account given by the Rev. Dr. Duff, of his journey through France, while lately passing through that country to India, by way of Alexandria:—

"In these countries, mantled with vineyards, one cannot help learning the true intent and use of the vine in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or, what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of wine, in conjunction with corn, and other such staple supports of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravally to maintain either corn for food, or pasture for cattle. But what is the providential design in rendering this soil—favoured by a genial atmosphere—so productive of the vine, if its fruit become solely either an article of luxury or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant, and his meals in vine-bearing districts! Instead of milk, he has a basin of pure unadulterated "blood of the grape." In this its native original state, it is a plain, simple, and wholesome liquid; which at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating but a nutritive beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own immediate sustenance, is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, are the language and the sense of Scripture vindicated from the very appearance of favouring what is merely luxurious or positively noxious, when it so constantly magnifies a well-replenished wine-press, in a rocky mountainous country like that of Palestine, as one of the richest bounties of a generous Providence."—*Missionary Record*.

UPPER CANADA.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Cobourg, September 2, 1840.

DEAR SIR,—The cause is advancing here. We have now belonging to the Temperance Society 132 members—105 of whom are Tee-totallers, being only twenty-seven on the old pledge. Nearly all new members are Tee-totallers, and the Constitution will be amended at our next annual meeting.

Your's truly, E. PERRY.

BRANTFORD, September 7, 1840.

A meeting was held on the 2nd instant, in the Baptist Chapel, which was respectfully attended. Good discourses were delivered by a physician and the Rev. W. Rees, Baptist Minister: the former

on the power of habit, and the latter on the duty of professing Christians to join the Society. After the meeting, eight names were added to our list—making our number ninety-nine, all of whom we believe are consistent. This is a great increase since the time Mr. Dougall was here, in February last; and I am happy to add that some men of influence and ability, who have long stood aloof from this blessed reform, have now become members of the Society, and are amongst our ablest advocates.

I am, your obedient Servant,
JOHN M. TUPPER.

EXTRACTS FROM THE NINTH ANNUAL REPORT OF THE WHITBY TEMPERANCE SOCIETY.

In reviewing the cause during the past year, one of the most interesting facts in its history is, that among those who have joined some were justly regarded as hopeless cases, so long and so firmly had they been in the bonds of the enemy, which not only injures the bodily health, the worldly circumstances, destroys the character, and impairs the reasoning powers of his victims, but, in the fullest sense of the sacred phrase, "takes away their heart." It is also important to observe, that all the individuals referred to came voluntarily without being previously under the influence of any meetings of the Society, but having read the *Advocate* first, probably from curiosity, found there their own portrait and probable doom, and yielded to the truth, and embraced the proposed means of deliverance and future safety.

The following resolutions were moved, and after being supported at some length by various speakers, were cordially adopted by the Society:

1. *Resolved*,—That while Temperance Associations have, under the Divine blessing, been productive of unprecedented good, it is a matter of deep regret, that the evil of intemperance yet greatly abounds—a circumstance calling for unremitting efforts on the part of Temperance members.

2. *Resolved*,—That it is the duty of all, whether members of Temperance Societies or not, to do all in their power to advance the objects of these Societies.

3. *Resolved*,—That the Temperance Reformation is greatly impeded by the practice of many influential merchants yet trafficking in the means of intoxication; and that it is incumbent on Temperance members, as far as practicable, to testify their sense of this evil by dealing in preference with those who do not keep intoxicating drinks.

4. *Resolved*,—That we are convinced the *Temperance Advocate* has been the means of producing immense good in this neighbourhood, and that most strenuous exertions should be made by the friends of the Society to ensure an increased circulation of that excellent paper.

It must be gratifying to every well wisher to the Temperance cause, to understand that not only in our own immediate neighbourhood, but throughout the Townships, the prospects are encouraging. Three of the other Societies have furnished your Committee with some interesting account of their progress and general efficiency. The following sketch of them will be satisfactory to all.

The Society of the Eighth and Ninth Concessions has not been long in existence on its present footing. Previous to the agitation of the country, it had stood on the old pledge: it then fell into a state of inactivity for nearly two years, and was lately reorganized upon the principle of Total Abstinence, and already amounts to seventy, firmly attached to that cause.

The Society of the Sixth and Seventh Concessions is in an increasing and efficient condition. It is constituted upon both pledges; but while 130 are attached to the total, the old has become so unpopular, from a conviction of its inefficiency to accomplish fully the objects in view, that only forty remain attached to it. A thickly settled neighbourhood in that quarter is generally favourable to the Society, although not in connection with it.

On the 14th of March a Society was also formed near the lower end of the Township, called the Whitby East Street Total Abstinence Society. This, as usual, has felt considerable opposition in starting. The origin of this Society is interesting, as an impartial recommendation of the Temperance principle. It was the result