

the dues at three pence a week, or thirteen shillings a year, and I submit to your consideration, the propriety of examining how far it would be advisable to assimilate our conditions to these. I was told by a French Canadian that many of his countrymen after taking the pledge, would remain temperate, not from any love for the cause, but from *stinginess*. "When," said he "they become accustomed to save the small earnings that they now waste in drink, they will learn to put a higher value upon small sums which they will hoard up for other purposes." So with some who join our order, they look upon dues of six dollars for a whole year as a heavy tax; and yet before they joined, would have thought nothing of spending six dollars to get in, for one night's frolic, and ten dollars more for a doctor to get them out. Men who can never feel easy with a shilling in their pockets, till they go to a tavern and get it down their throats, are induced to join the Temperance Society, and then consider it a hardship to be pressed to pay half a dollar for one year's subscription to the *Temperance Advocate*. It is really too bad to have our good lessons in economy, turned only against ourselves, but so long as men are willing to go through the world with no shame, and no superfluity of conscience, we must just put up with it.

It is unjust for any one to say he has received nothing back for what he has paid towards our Rechabite funds, for, if a just man he has received much back, in the consciousness of contributing to a fund that has been always adequate to pay benefits promptly, to every brother entitled to relief, and which is now so flourishing (amounting to \$1700 in our city tents) and increasing. The outlay has been large, but is decreasing, so that no apprehension need be entertained for the future. Indeed, no benefit society can perform its functions at so low a charge to its members, as ours, for the condition of temperance preserves us from that dead weight of sickness and casualties produced by drunkenness, which bears so heavily upon all others. Our widows' and orphans' fund goes on increasing, because, thus far, there have been no calls upon it. The expense of working our Order has, hitherto, undoubtedly been too great, but this is incident to the beginning of all institutions, and may be much diminished hereafter. Our great item of expense is rent, which should cost us nothing. Some good citizen should ere this have given us a lot of ground. With the ground as a gift, we should soon devise means to erect a building. Our own surplus funds would be more safely invested in a building of our own, than on the property of any other institution or person. Many is the man who might five years ago have given us a building lot, without being poorer this day, for the revulsion of affairs may have left him without a lot for his own use or to give away; and many a man living will die possessed of more ground than he will want till deeds for in heaven or in the other place. He will leave a name more honorable than silver or gold, to his successors, whose memory is consecrated with a space of ground perpetually devoted to a resting-place for the Tents of Rechab. Why will not men remember that they have only a life-interest in their estates—that they are only stewards of the bounties of All Good; and that their highest happiness should consist in distributing to those in need, a portion of their own superfluities?

I have been asked to speak of the advantages of our Order.—As a benefit society, for reasons before given, it must be superior to all others in a pecuniary or economical point of view.

One of our advantages is, that our Tents, when met, are little parliaments, where parliamentary forms and rules of order are taught. We hear a great deal about the self-government we are to enjoy. Well, our Tents are primary schools for the science, and young men in them may learn to become good public debaters. Our Financial Secretary learns book-keeping, and the routine of public office which fits him for an Inspector General. Our Recording Secretary learns to manage the proceedings of any public meeting, and fits himself to become Provincial Secretary. And as to our Chief Ruler, when he learns to preside with dignity here, he is fit for Speaker of the Legislative Council, or may make a Governor whenever we get economical and prefer one home made to imported. I can speak with knowledge on this subject, and can assure any young man, that if he will assist for a few quarters in the working of one of our Tents, he will find it afterwards of essential service, when he interests himself or wishes to lead in the affairs of men.

But the greatest advantage of our Order is the safe refuge which our peaceful retreat affords to all who would fly from the Demon of strong drink, and the tyrannical persecution of the drinking usages of society. A man may resolve to drink no

more, and, left to himself, would ever remain strong in his resolution; but how can he advance this "whim" against the kind solicitations of a friend, or the fascinating insistings of a lovely woman? Dear thing! She wants a drop herself and would feel rebuked of sin if you joined not in the glass. It may be the first step to perdition, but who can refuse to follow when a lady leads the way: and where goes resolution now? To the dogs.

"Oh, that men should put an enemy in their mouths to take away their brains." To sign the temperance pledge is something more formidable than a simple resolution, but loose again in the world, with temptations on every side, how shall man maintain the precept, touch not, taste not, handle not, the accursed thing? He tastes the forbidden cup—his vow is gone, and with it his self respect. "It is the first glass that makes the man drunk," says the Spaniard. The reformed inebriate returns to his old habits, and, as with him re-visited by the devils once cast out, the end of that man is worse than the first. Come, then, ye weary and desponding to the Tents of Rechab, and here ye shall find peace. But first know thyself. Satisfy yourself that you can courageously maintain the vow you are about to take—then apply for admission. A committee of our brethren will examine and report to the Tent your fitness to be admitted to the honor of our companionship. You will then come forward to be instructed in the obligations required, and if, after coolly and reflectively your adhesion is given, you do ought to bring dishonor upon the name you have chosen, mean and miserable must you be. No, no, the vow of a Rechabite is not a thing of air to be lightly tossed about to the wind. You feel that you are joined to a band of brothers who are mutually honored in the maintenance of your resolution, and mutually dishonored by your fall. You feel that they look after you, and care for you, and that a solemn compact binds you together, and you may plead this wherever you may be in society, whether to Beauty or to Brute, whatever may be the discourtesy, or whatever the offence, as the firm ground on which you stand when you repel the cup that is red, while announcing the manly determination, "We drink no wine."

Children of Rechab! our tents are the citadels of Temperance, and we are the disciplined army of the cause. While we maintain our positions, the cause is safe, when we abandon them, the enemy, unchecked by our defences, will triumph over the land, scattering and beating down the temperance people in shame and confusion. And what is this enemy of drunkenness that we are called upon to encounter? Why write about it or talk about it? why not call it at once by its true name, "Insanity." Call them by what name you please, or put what theories you please, the excitement of strong drink is temporary insanity, and "insanity" is only a prolonged excitement similar to that produced by strong drink. The moderately excited, and the moderately insane, are for the time the same being—the furiously excited and the furiously insane are the same being, both in the end become alike idiotic, from the wearing out of a brain over-exercised by the over action of an over heated imagination. He who becomes permanently insane by the act of Providence is sent to the madhouse as dangerous and unfit to manage his own affairs. He who inflicts temporary insanity upon himself, by the use of strong stimulants, though while under its influence equally dangerous and equally unfit to manage his own affairs is suffered to remain at large, till he commits some injury, or wastes, by degrees, his whole substance. It may not be complimentary to "fashionable society" but it is nevertheless true, that a Temperance man, one who tastes no wine, can sometimes perceive little difference between the manners and conversation of a party of gentlemen simply "glorious" after dinner, and the same number of lively madmen in the asylum. The delirium of drink, and the delirium of the madhouse are one thing, but the last is cheapest. If the excitement of strong drink is necessary to promote social intercourse, cordial feeling between men, or animation in society, why was not man created mad, and thus saved the expense of purchasing the artificial stimulant, and all the headaches, disease, and decrepitude that follow upon its use. No, brethren, man was created to be sober. The Almighty has created a sufficiency of delights and pleasures, for the natural enjoyment of man in this world, and he who vainly thinks them magnified by the exciting delirium of alcohol, sins against nature, and prepares for himself a bed of thorns to lacerate his flesh, and wrinkle in his soul so long as life endures. What a libel upon humanity and God-like man, to suppose that he requires maddening