

A second fertile source of pauperism, as already hinted, is the gin-shop. Our unwashed population have learned to carry their scanty means to the nearest dram-drinking shop, to enable them to destroy the ennui induced by discomfort. In cases where abundance of wholesome food is partaken, dram-drinking but slightly affects the constitution; but on the starved dwellers of our lanes, the effects of drinking are immediate, and fearfully fatal in destroying at once body and mind. Medical reports supply terrible evidence of the enfeebling, corroding effects of intoxicating drinks on the ill-fed part of the city. Every one who seeks the good of the community, is bound to encourage rational means for putting a stop to the fearful ravages intoxicating drinks are daily making. The temperance reformation has unquestionably been the means of effecting much good, though it is to be regretted, that its efforts have scarcely yet reached the class most in need. Like other and older institutions, its efforts have not yet been directed to the plagues and pests of society, though members of various societies have advocated that cause as they attended to the interests of Christian Instruction Societies and Sabbath Schools, &c. The industrial classes have chiefly derived the benefits of the movement, while the poor outcasts of our lanes have found no one to care for them. The difficulty of reaching such is, no doubt, great; but we trust that means will soon be adopted to make these the object of its solicitude.—*Pauperism and Crime in Glasgow.*

The almost heavenly vision is before us. It will soon open upon us in all its beauty. The revolution has begun. The law, and the Bible, and good men are with us. God is with us. And who can doubt, that, between all the conflicts of passion and of interest, law and order will finally prevail? The work of purification from the giant vice of our world, is going on; and it will be rendered perfect, under God, by the simple principle of total abstinence from everything that can produce intoxication. This pledge is the bow of promise to this nation and the world. It spans the heavens in a bold and brilliant arch; and, while it tells us that the raging and protracted storm has not yet gone by, it prophesies that the morrow will dawn upon us, a brighter and a better day. As it was with the bow, to which the eye of the Patriarch of the old and the new world was directed by the finger of God, so it is with this; its beauty and magnificence are the result of heaven's clear light shining on pure water. It is the rainbow of another covenant. \* \* \* That curse which has for ages scorched and withered the nations shall be repealed. That curse, beneath the crushing weight of which the earth has groaned, and man died, and widows poured out their streaming tears, and hopeless orphans lifted up their piteous cries and over which every pious and philanthropic heart has bled and still bleeds—shall be chased away from the abodes of men, and be seen no more on the face of the earth. In one word, that curse which has robbed earth and peopled hell shall be no more. A race of men shall then stand up in our place,

—Such as earth

Saw never, such as heaven stoops down to see.

—*Dr. Beman's Sermon.*

**POISONS.**—Alcohol was by no means the least dangerous in the class of poisons, and the probability was, that alcoholic drinks destroyed persons more rapidly than opium. He believed that if alcoholic drinks could be banished from the community, that apoplexy, sudden death, and insanity would be almost unknown: it was a fact that those diseases were rarely known in countries where alcoholic drinks were not used. A healthy condition of the brain was essential to clearness and vigour of thought; and where the brain was affected by alcoholic drinks to any extent, idiocy or insanity was very likely to ensue. No person could enjoy perfect good health who took any portion of alcoholic drinks. Dr. Latham had declared that there were great numbers of persons in London who were never sober from one year's end to the other. As to drunkards, they so confounded their sensation by the constant use of strong drinks, that they could not say whether they were well or not: they were labouring under diseased action for months and years.—*Mr. Hicks, Surgeon.*

**VALUE OF A LICENSE.**—Mr. Pierpont, in one of his temperance addresses, spoke on the plea which venders often put up—their licence. "Yes," said the speaker, "you have a license, and that is your plea. Well, my friend, if that is your plea, I would abjure you to keep it—lock it up among your choicest jewels—guard it as the apple of thine eye; and when you die, and are laid in your

coffin, be sure that precious document is placed within your cold and clammy fingers, so that when you are called upon to confront the souls of your victims before your God, you may be ready to fyle in your plea of justification, and boldly to lay down your license on the bar of the Judge."

## Poetry.

### THE RUMSELLER'S PRAYER.

BY J. L. BECKETT.

I saw him kneel  
And lift his eyes to heaven as if to pray;  
And as he prayed, it seemed  
As if his words were stopped, his way  
Hedged up completely.—A widow stood  
With her three orphan babes, with horrid shrieks  
She begged him for her husband. He that day  
Had sold him rum—and now he lay  
A corpse—a suicidal corpse.

The prayer was hushed,  
Big drops of sweat stood on the murderer's brow,  
Yet still he tried to pray. I looked again,  
A mother stood before him, and in tones  
A mother only can command, she asked  
Him for her boy—her young and blooming boy,  
The sole support of her declining years.  
"Ye sold him rum! and laid him in the grave."  
He turned away—yet close beside him stood  
A poor and ragged girl, and down her cheeks  
Rolled tears of bitter anguish. Tremblingly  
She asked him for her father! "Give me back  
My father! He who loved me in my infancy—  
Whose voice was ever sweet and kind; but now  
Made mad by Rum you sold him, lies  
Within the prison walls.—Give him back  
To me again." She reached her trembling hand,  
Still supplicating him who knelt in prayer.—  
He gazed upon the child. He could not pray,  
He could not beg for mercy, but there rose  
Before his eyes some victim of his traffic.  
Oh! could the wealth of worlds, and all the gold  
Of Eastern climes be won by Rum;  
I ne'er should envy him who dealt it out,  
Destroying husbands, fathers, wives and friends,  
And making those whom God designed for men,  
Brutes to themselves and all the world besides.  
No: better far that poverty be mine,  
Than wealth that's purchased at so dear a price.

## 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, MARCH 15, 1847.

### SUBSTITUTES FOR GRAIN IN DISTILLATION.

If we do not find total abstinence laid down in Scripture in as many words, and some say they find the reverse, who will venture to deny that the principle of self-denial for the sake of others is one which breathes from every page of the Scripture? and if it has lain long there unnoticed as respects the peculiar form in which total abstinence endeavour to urge it, yet, happily, now it