

Bacchus. He stoppeth his ears and will not hear. His is a willing deafness, and none is more difficult to cure. The calls of duty, loud as they may be, affect him not. He hath said unto strong drink, "I will not go away from thee, because I love thee and thine house," and he has given his ear to be thrust through with an awl, and become its servant, its slave forever. As far, too, as good is concerned he is dumb. He may go through the form of speaking, but his lips are contradicted by his life, which indeed is not dumb, but as a warning speaks loudly.

6th. One of the evangelists gives an account of an evil spirit, who, when he saw Jesus, cried out, "Let us alone; what have we to do with thee?" This is another characteristic of the alcohol-possessed. Why should they be disturbed in their potations? they can take care of themselves; they are their own masters; they can answer for themselves. They say, "We know best when we have had enough; total abstinence may do for those who do not, but we have no intention of abridging our liberty; let us alone." One day they may feel the terrible effects of having their wish granted. Prayer of this nature is sometimes answered, but the result of the answer is not a blessing but a curse. It was once said of God's chosen people, "Ephraim is joined to his idols, let him alone." Jesus taught his disciples to pray, "abandon us not."

7th. Another point of analogy is the terrible hold the unclean spirits had of their victims. It required Almighty power to dislodge them. Even when Jesus spake, they would cling as long as they could; "they hardly departed from them." There might sometimes be questions on the part of friends of the vexed individual as to the nature of the possession, whether it was mental or physical. So, in the case of the man under the dominion of strong drinks, in seeking to cure, we find the will and the body equally resisting the dispossession. We apply arguments to the mind which seem successful. The sufferer says, "I have made up my mind, I will drink no more;" but the spirit has established his throne in the physical system, and, though the mind may be supposed "made up," the body is not, and its cravings finally establish the triumph of the animal over the intellect.

8th. Even after they were cast out, the dispossessed was not necessarily a converted person. We have no reason to suppose that a change of heart was always a consequence of dispossession, any more than in the case of the healing of diseases. So is it possible for the devotee of strong drink to cease from the inebriating cup, and yet not be a child of God. Sometimes the cured sat at Jesus' feet and heard his word; sometimes they were straightway clothed and in their right mind; but sometimes also, when the unclean spirit went out of a man, it was only to return with seven others more wicked than he, to enter in and dwell there; and as the last state of that man, so also the last state of this man, the relapsed drunkard, is worse than the first.

9th. The last point of similarity we shall notice, is the unwillingness of the demons to be driven out of the country. It is said "he," we may suppose a leader of the legion, "besought him much." Let those who have tried every means they could devise, to have intoxicating drinks banished forever from a country, testify on this point. Hitherto, with small exception, the witness every where is the same; they still remain with apparently all their original power and evil influence. They may be dislodged from an individual, but the root of the evil still continuing in the country, appears again and again. One only hope is, that as God for his own wise purposes permitted the wrath of devils to praise him by the manifestation of his glory in his power over them, he may restrain an evil, which certainly seems far beyond the power

of man to do more than merely attempt to diminish. We ought to feel like the disciples when they came to the Saviour after his casting out a spirit, over which they had no power; and let us seriously inquire, "why cannot we cast this out." The answer will be much the same. "This kind goeth not out but by prayer and fasting."

There are other points of analogy, but for meditation, if the drunkard will meditate, let these suffice for the present.

There have been various meanings attached by commentators to the expression "This kind goeth not out but by prayer and fasting." We do not attempt to reconcile them. Of this we feel well assured, that *this* kind, the demon of drunkenness, goeth not out but by prayer and abstinence, and it is quite certain that it does go out thus. No matter how long the possession has been continued, let the abstinence, the fasting, only be persisted in, and the demon must go, and cannot return. As far as the evil of drunkenness directly is concerned, abstinence is a complete cure; further we do not present it as a remedy; the Divine Spirit alone can change the heart.

#### SUBSCRIPTIONS FOR THE ADVOCATE.

We are quite sure that, according to the suggestion of our Correspondent at Amherstburg, subscriptions could be got to sustain completely the *Advocate*, but we are not quite willing to have it done in this way. We believe that it is important to have an organ of the temperance societies in the Province, and we feel certain that readers at 2s 6d each can be got in sufficient numbers to make it pay its own expenses. It is, in many cases, much easier for a society to pay five dollars out of its funds, than to get ten subscribers to the *Advocate*. The benefit to our funds will be the same, but there is no comparison between the good done. We, however, adopt the Rev. Mr. Peden's suggestion, and begin with remittance from the Amherstburg society.

AMHERSTBURG, April 14.—It is the desire of our society that you open up a subscription, in a conspicuous part of your paper, perhaps at the head of your editorial, for the purpose of drawing the attention of the societies in the Province, to the necessity of sustaining *completely* the great organ of the temperance movement in this country, and which has, no doubt, been a most powerful instrument in the advancement of the cause. Are there not one hundred societies in the Province, that would contribute a pound each for this great object? Let societies be made aware of their duty in this matter, and there is no doubt, but that the requisite amount would be obtained, and it would be like oiling the *main wheels* of the machinery of the temperance reformation in Canada.—Yours, &c.,—ROBERT PEDEN.

The following case is one which has excited deep interest in Montreal. The particulars are communicated on the very best authority:—

(To the Editor of the *Temperance Advocate*).

MONTREAL, April, 1847.

SIR,—The circumstances connected with the late W. R., are as follows; according to my knowledge.

In the fall of 1844, he landed in Montreal under the influence of strong drink, and, I may say, continued under its influence till the spring of 1845, when, after many warnings, entreaties, and persuasions, he was prevailed on to join the Temperance Society; and soon after, he became a member of the Independent Order of Rechabim. Soon after this, he engaged with Mr. C. as salesman, and continued sober and industrious. After Mr. C. gave up business, he engaged with Mr. L., still adhering to temperance principles till the summer of 1846, when he was seized with influenza. Being advised by some physician to take a