

merly been intemperate, then indeed would the question be open, and require to be carefully considered.

In conclusion, I cannot resist the temptation of giving an extract from a letter which I have received from a highly revered correspondent on the subject, some of whose ideas I have already appropriated.

He, Subscriber, says, the phrase 'fruit of the vine' is figurative, and that if taken liberally it would mean the grape itself. Why so? Is not the juice of the grape, as well as the grape itself really, literally, the fruit of the vine, and the principal or best part of its fruit? The grape, with all it contains, solid and fluid, the one as really as the other, is certainly the fruit of the vine. But the fermented juice, or what he would call wine, properly speaking, is not the fruit of the vine, because it contains a deadly thing which the *vine never produced*. Yet he says, in reference to the good argument you desired, "I need only refer to the institution of the Supper," that is, I suppose, to the phrase "fruit of the vine." I think it would be better for him to have said, I can only refer, &c. instead of saying, "I need only," &c. For could he really think that this only, or of itself is a good argument, or any argument at all. It just amounts to this. "The juice of the grape is not the fruit of the vine, unless, or until, it be fermented; therefore the fruit of the vine is a figurative expression, proving alcoholic wine to have been used in the Supper!!! Truly, if the church believed this since the days of the apostles, she must have been very willing to believe some things without examining into their nature or evidence; and it is high time that we should enquire what do the Scriptures teach, rather than what *did*, or does the church believe.

"There is another strange error in the article of the Subscriber. He seems to think that the nature of the contents of the cup in the Supper, depends on the quantity which men drink of it; and as he cannot believe that a real Christian would drink to intoxication, therefore the cup, though containing alcoholic wine, is not intoxicating. He may as well say that if a man do not drink as much of a cup containing poison, as will cause his death, therefore the cup is not to be called poisonous."

I requested first a single good reason for the use of intoxicating wine at the Lord's Supper, and second, to be informed as to the Scriptural designation of an article admitted to have been in common use in Palestine, viz., the boiled juice of the grape. Subscriber must, I think, from the forgoing considerations, admit that he has failed in either case to comply with my request; will he or any other supporter of the present practice oblige me by again undertaking the task? If no one do so, I intend to show that, if the Scripture furnishes no good reasons for using fermented wine, very strong arguments may there be found on the other side of the question.

I am, Dear Sir, your most obedient servant,

JOHN DOUGALL.

Montreal, July 6, 1844.

Family Temperance.

"O leave the sparkling wine-cup bright,
From whence dread evils grow,
And seek the fountain of delight.
Whence health and vigor flow.
The madd'ning wine-cup cannot soothe
The drowning spirit's grief,
Nor closer bind the ties of love.
Or give the soul relief."

It is believed that the subject of family temperance has not received that attention in the great reformation, which its importance demands. Individuals, to vast extent, have signed the pledge; while comparatively few families have adopted it as a family ordinance, signed and sealed as their heraldry, their publicly avowed and distinguishing characteristic. A few considerations only are needed to show its importance.

First.—It is through family influence that intemperance has been chiefly fostered and spread. Individual habit has done much to perpetuate and extend the evil; but little very little compared with the provision of intoxicating drinks made in family diet; in the labours of the workshop and field; as a family medicine; for social parties; in the greetings of friendship, and the rights of hospitality.

The father has given the intoxicating cup to the son; the mother to the daughter. Every guest has been welcomed by it to their dwelling. It has been the universal panacea for all ills; has ushered the new-born babe into the world; been the crown and glory of each successive marriage festival, and the solace of mourners as father, mother, and child, have been laid in the grave. The wonder is, that in the family drinking usages of the country, drunkenness has not increased a hundred fold. Family temperance drives at once and forever the curse from under the roof. It cuts the great sinews of the devouring monster; and, if perfected, would soon put an end to all his desolations.

Second.—Family temperance secures the young. "He is a chip of the old block," is an adage applied, alas! to many a poor boy; born, unfortunately, in a drunkard's home. And who could expect it to be otherwise? "I will drink," he says, "for father drinks; and what he does, cannot be wrong." The moderate drinker flatters himself that his child will only walk in his footsteps; but alas! he soon finds that, while he holds by the summit, the boy, bolder than himself, has dashed downward to the bottom of the gulph. Temperance training will secure the young. Why? Because they respect their father and mother. They venerate their counsels. They are proud of their example. With no natural appetite for liquor, under the power of no evil custom or fashion, a kind influence exerted day by day under the parental roof, a decided expression by parents of their detestation of the intoxicating cup frequent explanations of its connection with poverty, murder, ruin of body and soul, and an exhibition of the sin and debasement of the drunkard growing out of moderate drinking—all accompanied with consistent example, will almost invariably result in the entire security which the most anxious parent can desire. A certain mother trembling for her children, in whom a love of the intoxicating cup had already been engendered by family usages; offered each a reward if they would taste nothing stronger than water for a year. They gathered around her with a tender affection, spurned her reward and said, "Mother, if it is your wish, we will drink nothing else while we live."

Third.—Family temperance is a security for domestic peace, family thrift, and family piety! It is an old question, "Who hath woe? who hath sorrow? Who hath contention? who hath babblings? who hath wounds without cause?" Not the cold water family. And who "come to poverty? Who desecrate the Sabbath? Who blaspheme God?" Let the "stone out of the wall, and the beam out of the timber answer." There may be peace, and thrift, and piety, where there is wine; but the wine forms no security for either; through other influences they may exist in spite of it; but to-morrow may determine the whole, and sweep all away as with the besom of destruction. It has done it in the fairest families of the land; it may do it again. To the absence of intoxicating drink more than anything else, the society of Friends have owed their peace and thrift. The temperance family is freed from unnatural excitement and angry feuds, is moderate in its desires, industrious in its pursuits, anxious for truth. Self-government is its leading feature; and governing itself, it readily submits to the government of God. Hence temperance families are those who reverence the Sabbath, become extensively the subjects of revivals, and live and die as heirs of heaven.

Fourth.—Family temperance exerts a wide and salutary influence. Families are governed by families. The question is not so much in a neighborhood what an individual does, as what a family does. Does this family give wine? Did Mrs. G. have it at her party? Was it seen at Mrs. F.'s on New Year's day? Would Mr. and Mrs. L., when they call, feel it as much an insult to have us offer them intoxicating drink, as something that corrupts morals and