

1. We cannot find a single instance in Scripture, in which abstinence from wine and strong drink is condemned, or held up as a dangerous or unsound principle. When we listen to the language of our opponents, we might be led to suppose that a more impious idea never arose in the human mind. It leads to *infidelity*, cries one; it is *Pharisaism*, says a second; it is contrary to the *gospel*, adds a third. But when we come to the Scriptures, we find that the inspired men who wrote them, never uttered a single word against it. And this could not be because they had no opportunity; for the thing was practised in their days, and they make express mention of it, in numerous instances; nor could it be because they were not called upon to do so, for it was their peculiar function to condemn every false principle in religion or morals, and put men on their guard against every error, which would lead them away from God. But we can advance a step higher than this, and observe—

2. That abstinence is never mentioned in Scripture, except with approbation, either expressed or implied. In proof of this, we refer to the examples already adduced, and we defy any one to bring an example to the contrary. This principle is sometimes highly honored, by being mentioned as a part of the ordinary practice of some eminently holy man, as Daniel; at other times, it is exhibited as the cause of some good effect, such as the procuring of a blessing, in the case of the Rechabites, or preventing some evil, as in the abstinence which the Apostle Paul inculcates. We never find it spoken of in the history of a wicked man. None of the characters in Scripture, that are eminently distinguished for their wickedness, and for the pernicious influence which they exerted upon society, are described as persons that abstained from wine and strong drink; this practice is never introduced except in the life of good men, generally in the life of some holy saint, who did much for God in his day and generation; and his excellence is not unfrequently associated with his abstinence.

3. The use of wine and strong drink is often spoken of with disapprobation in the Word of God, or it is introduced in such connexions as to show that, if not sinful, it is yet so dangerous, that it is considered necessary to put men on their guard against it. Great disapprobation of wine is expressed in the following passages, "Wine is a mocker, strong drink is raging."—Prov. xx. 1. "Look not on the wine when it is red," &c.—Prov. xxxi. 31. "Whoredom, and wine, and new wine, take away the heart."—Hos. iv. 11. A still heavier judgment is implied against wine, though no censure is expressed when it is declared to have been the cause of some great and scandalous falls, in the life of even some good men, as, for example, Noah and Lot. But the heaviest sentence of all is given forth, when it is specified as one of the characteristics of irreligious men, who have no fear of God before their eyes, "Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them. And the harp and the viol, the tabret and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands."—Is. v. 11. "They have erred through wine, and through strong drink are out of the way, the priest and prophet have erred through strong drink, they are swallowed up of wine."—Is. xxviii. 7. "The children of Israel look to other gods, and love flagons of wine."—Hos. iii. 1. "He transgresseth by wine, he is a proud man."—Hab. ii. 5. In these, and many other passages that might be mentioned, the use of wine and strong drink is represented as a work of the profane, a practice by which the irreligious were notoriously distinguished.

It is a fact, then, that abstinence from wine and strong drink is

never condemned, but, whenever it is spoken of, is commended, either expressly or by implication; while the use of these liquors is never commended, but often condemned. It is a fact, that no good man is praised for having continued in the use of these liquors, while some are praised for having renounced them entirely. It is a fact, that abstinence is never said to have produced any evil consequences whatever, but often to have done much good, both to the bodies and to the souls of men; while, on the contrary, no good effects are ever ascribed to the use of them (except in the case of faintness, or sickness), and evils innumerable are said to flow from the habitual use of them. It is a fact, that the enemies of God are never described as persons who abstained, and the friends of God are never described as persons who indulged. It is a fact, that, in times of great wickedness, and departure from the truth, those who have been on the Lord's side have never distinguished themselves as drinkers of wine, but often as abstainers; while wine and strong drink have almost invariably formed one of the characteristics of those who have opposed them.

Is it not evident, then, that the Word of God is in favor of *abstinence*? Temperance men, take courage, for "God is with us." And "if God be for us, who can be against us!"

#### TO SUBSCRIBERS.

Mr. R. D. Wadsworth is now on a tour in the Gore, Talbot, and Niagara Districts, and we hope our friends in these places will avail themselves of his visit to send us long lists of names as subscribers to the *Advocate*, and that those who may be in arrears for the past or present volume will, at the same time, hand him the amount.

#### TO CORRESPONDENTS.

An interesting letter has come to hand from Rev. W. Scott and will appear in our next.

#### CORRESPONDENCE.

Montreal, Sept. 25, 1849.

Dear Sir,—Believing, as I do, that a more extensive circulation of the *Temperance Advocate* is important I would respectfully suggest the propriety of asking the children of each school to do what they can for this object. The children of the Bethel School have cast their mites into a box set up for the purpose, so that in consequence of their offerings, with a note by a friend, two copies of the *Advocate* will be circulated among the children and their parents for the year ensuing. Should it be proposed, that every child who may give one penny a month, or a farthing a week will have the privilege of reading the many interesting pieces in the *Advocate*, many families might be benefitted, and the mites would be better employed than if expended for candy or apples.

A little boy in Montreal last year told his parents, if they would allow him three pence a week to assist poor children, he would deny himself of the use of an article which other children used. The offer was accepted by the parents. Should all children imitate that little boy, much might be saved for good objects. And the parents in many cases might learn of that little boy especially, if they used any article of strong drink, which many of us know is not necessary, but very hurtful. We have the testimony of the most faithful physicians on this subject.

The children in Scotland have paid for a Mission ship by contributing their mites; and cannot the children of Canada lend their aid to some good work? The children of different