

THE CANADA Temperance Advocate.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

No. IX.

MONTREAL, JANUARY, 1836.

VOL. I.

Selected Articles.

THE TEMPERANCE REFORMATION.

It seeks to advance no private interest, purposes to promote no selfish view, designs to be influenced by no political feelings—but aims at higher, nobler objects. It wishes to rid this land of the free and the brave,—this clime of liberty,—this asylum of the oppressed,—of one of the greatest and most alarming evils which ever befel a nation. It would restore to society the lost and degraded drunkard.—It would light up with joy the fireside of the poor! It would dry up the tears of the suffering, the weeping, the broken hearted wife. It would rescue from the den of infamy, from the abode of vice the intemperate father, and restore him to the bosom of his family. It would snatch from an untimely grave the aged mother, and render the evening of her life calm and smooth! It would keep in the even tenor of his way the wandering son and lead him to honor and to greatness. It would arrest the commission of crime—reduce the causes of insanity, and diminish the amount of pauperism. These then are the objects to accomplish. What a blessed cause! What a glorious work! O that the influence of man might speed its progress; the prayer of the widow render it hallowed; the tears of the orphan bear evidence of its utility; the services of the poor be enlisted in its behalf. Let it have the father's support, the mother's protection, the wife's assistance, and with the blessing of God Almighty, it must, it will be triumphant.—*American Paper.*

THE WAY TO DESTRUCTION.

From Dr. Beecher on Intemperance.

But of all the ways to hell, which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is a famine; for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature,

taught by habit to require what once she did not need, demands gratification now with a decision as inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition at each time renders the darkness deeper, and the torments of self denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings, however, of animal nature are not to be compared with the moral agonies, which convulse the soul. It is an immortal being who sins and suffers; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man—he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and, lost! lost!

may be inscribed upon the door posts of his dwelling.

In the mean time these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death comes on. His resolution fails, and his vigorous enterprise, and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart is sensibility until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines. Now the vortex roars, and the struggling victim buffets the fiery wave with feeble stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears.

SPIRITOUS LIQUORS.

The wholesale manufacturers and dealers in this poison are the poisoners general of the community; and neither expediency nor any other considerations of the kind, should keep us, as men, as citizens, or as ministers of the gospel, from uttering the whole truth in regard to this iniquity. As men, we should feel for the happiness of our fellow men; as ministers, we should remember God's own words. "We unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken."—*Salem Landmark.*

WHAT IS A TEMPERANCE SOCIETY?

A DIALOGUE.

Child.—Father, I heard two men talking today about a temperance society. Will you please tell me, what is a temperance society?

Father.—Well, my son, it is a number of persons who have agreed not to use any ardent spirit, and who have signed their names to such an agreement.

C.—Does ardent spirit do any injury to men who drink it? I thought it made them