

We are commanded to flee from temptation, and taught to pray for deliverance from it. Would any one say that a parent was limiting the grace of God when he made inquiries with what kind of associates his boy spent his hours of play, and exercised discrimination with respect to the character of those who were admitted as visitors to his domestic hearth? "One sinner hinders much good," and we seek carefully to put away from those dear to us, the paper, the book, and the picture, which would convey any impression calculated to minister to the "desperate wickedness" which Scriptures declares is within the heart of man. If it is so, then, with reference to these, how shall we deal with the bottle?

#### AN ARGUMENT WELL PUT.

A subscriber, who has taken a weekly paper for about fourteen years, makes the following sensible remarks in a letter enclosing the remittance for another year's subscription: "My means are small—but I abjured wine, alcohol and all other strong drinks in June, 1833, and have kept honourably to my pledge; the saving under this head more than pays for my newspapers, and the gratification which the perusal of them gives me, is beyond calculation in dollars and cents. When I look around my neighbours, and see many smart intelligent men, who seem to take an interest in the welfare of their beloved country, and yet from false economy deny themselves and their families the advantage and pleasure of a newspaper; I feel mortified and sorry on their account. I have been a constant reader of your paper, since 1833, and the longer I take it the more I like it:—to part with it would be like missing the company and conversation of a much valued old friend."—*American paper.*

We commend the above to general notice, and we feel assured that all who have tried the system of abstinence must be conscious of the saving it has made in their expenses. Now the saving is only a small part of the advantages which it bestows, and of that part only a fraction is asked to assist in carrying these benefits to others. The Scripture rule to the faithful is "Honor the Lord with thy substance, the first fruits of all thine increase." It is from Him thou hast received all, wilt thou then not return a portion of what he has bestowed, in order that others may learn who is the bountiful benefactor of all his creatures, and knowing, may render him the homage due. The temperance cause is the handmaid of religion, and as an instrument of good may justly claim something in order that the instrumentality may be continued. Some of our readers may think that we harp a little too much on this theme, and may bring the same charge against us which the elder in the north of Scotland brought against Dr. Chalmers. In one of his missionary tours the Dr. insisted pretty fully on the duty of missions to the heathen, and illustrated with his usual eloquence the appeal of Paul "how can they preach except they be sent," and of course claimed the contributions of his audience on the ground of the expense involved in sending the preachers. A worthy elder listened with wrapt attention to the words of fire which flowed from the lips of the man of God, while he portrayed the condition of the heathen world and dwelt on the boon which they might be the means of bestowing. On being afterwards asked what he thought of the discourse, "Oh man," he said, "the first part was fine, but the Doctor was surely unco worldly. I did na think he

could be so fond o' the siller." Now the worldliness and fondness of money charged on the Doctor, we confess ourselves chargeable with, and while there is yet time for contributions we speak out, lest our readers might afterwards find fault with us, that they had not had this duty sufficiently urged on them, if we neglected to remind them of it, and reiterate it again and again. Perhaps we look too much at the duty part of the question. Is there no privilege in giving? Yes, such giving is twice blessed, "it blesses him who gives, him who receives." Health of soul, mind, and body, may be expected to follow where our principles are received. Health of purse also may be looked for, and the cause, merely, asks a trifle as an acknowledgment of the benefit.

#### HEBREW v. COMMON SENSE.

There is much good sense in the following extract of a letter from L. M. Sargent, Esq., the author of "Temperance Tales," and other works on the Temperance question. It would appear that he had been presented with some learned pamphlets on the wine question by Dr. Nott, Prof. Stuart, and others, which contained the full share of abstruseness with which plain questions are often hampered when they are submitted to the *literati*. Mr. Sargent questions the utility of these dissertations on ancient wines—on the possibility of obtaining wines that will not intoxicate, and the right of using such. He says:—

"If temperate men desire success, they will keep clear of Greek and Hebrew, and consult no oracle but common sense." And, again:—"For the adjustment of plain, practical questions, a head full of Hebrew, is one of the very worst heads in the world." He then proceeds as follows:—

"We desire to relieve the world of the evils of drunkenness, in the best possible manner. There is surely nothing in our blessed Bible, to prevent our joint and several pledge, that we will avoid the use of alcohol, in every form and quantity. What is it to us, that Paul advised Timothy to take a little. The Corinthians, doubtless, took Paul at his word, and they took a little. Paul thought they took too much, because they got drunk at the Lord's Supper. Noah got drunk, patriarch as he was, doubtless by mistaking *yayin* for *tirosk*. Now, sir, it seems to me that, as the temperance reformation is a republican institution, and, in no sense, an oligarchy, the very best course for every individual, will be, hereafter, to trouble his head, as little as possible, with such terms as *tirosk* and *yayin*, and to go straight forward in the work of reform, in plain English, practically adopting and enforcing the principle of *total* abstinence. Let no man, who values consistency or sincerity, consult an oracle. Men of uncommon sense, and secluded lives, and deep in Hebrew, are, in no respect, the most able advisers, when the matter in issue directly concerns the business of life. One granula of common sense is better, on such occasions, than any imaginable amount of the uncommon kind. I would say to the friends of the reformation, throughout the world, the freedom and energy of whose action has been frequently impeded, and whose valuable time has been consumed, by Biblical disquisition—I would say to them, in the masculine language of the prologue to Addison's Gate—

'Dare to have sense yourselves.'

"Strong common sense and earnest philanthropy are able to carry forward the reformation to the utmost. Its progress, in my humble opinion, has been too often retarded, by certain patrons, who, like the patron of Dr. Johnson, have overburdened it with help. One gentleman finds, or thinks he has found, a distinction, and he delights to repeat it, that