

In days of darkness, men may yield to habits which are vicious and sinful, without incurring that measure of guilt which they would under light. But light or no light, no one can reach that degree of elevated spirituality while indulging in any kind of truly intemperate habits, to which he would attain by the same grace while free from them. While he indulges in liquor, opium, arsenic—now used habitually by the Austrians as a luxury—or tobacco, he is not only warring against nature, against health and long life, but warring against his own sanctification. No human body and soul can be wholly sanctified, wholly subdued to the government of God—while either rum or tobacco defiles the crimson current of life, or deranges the electric wires which communicate with the soul. No human body or soul can attain to the highest spiritual state and be filled with the spirit of God, with these physical defilements upon the lips. The devil himself might receive the Holy Ghost, when that man can be filled with his fullness and at the same time indulge in sensuality and lust.

The standard of spirituality will rise or fall in the church, other things being equal, just in proportion to their obedience to, or disregard for the laws of organic life which Deity has written upon the human constitution. All vitiated and extravagant appetites become "lusts which war against the soul." They are weights to be laid aside to give speed to the Christian race. There are many such to be denied at the present day, before the standard of real spirituality can come up to that of the primitive church. There is no good reason why Christians now should not be as much consecrated and filled with the Holy Ghost, as were the Apostles and early disciples of Christ. But if they would seek that high spirituality, they must first deny themselves of their fashionable and popular sensualities."

Notices of Contemporaries, New Periodicals, &c.

We regret being obliged to postpone paying our New Year's compliments to our exchanges, &c. We must, however, find room to say that *The Spirit of the Age*, just started at Hamilton, bids fair to stand high in the ranks of temperance periodical literature. We wish the enterprise success, knowing well that Mr. McQueen is competent to assist the great cause in which we are mutually engaged.

As will be seen by the following paragraph, temperance is encouraged by the Duke of Sutherland:—

THE DUKE OF SUTHERLAND AND THE TEMPERANCE CAUSE.—The Duke of Sutherland has kindly offered to the fishermen on his estates in the habit of prosecuting the herring fishing at Helmsdale, a supply of coffee during the fishing season, as well as the apparatus necessary for properly preparing it, provided they will give up the large supply of whiskey (ten gallons) which each crew has hitherto been receiving as perquisites, and accept some other consideration in lieu of it.—*John O'Grat Journal*.

MRAFORD DIVISION, No. 314, S. of T.—Officers for quarter commencing October, 1852:—

J. W. Layton, W.P.; W. H. Purdy, W.A.; E. Procmier, R.S.; J. T. Purdy, A.R.S.; S. W. Purdy, F.S.; J. Johnson, T.; W. Carnahan, C.; J. Ramsay, A.C.; A. Johnson, I.S.; R. Burchill, O.S.; W. Purdy, P.W.P.; T. Ballard, Chaplain; G. Davison, D.G.W.P.

Eastern Star Union Daughters of Temperance, No. 1.

FIRST ANNUAL REPORT.

It gives us great pleasure to have to state to you the progress of this Division since our commencement. Although much distracted by the late fire, and many of our members left homeless, yet we have been much encouraged by the regular attendance, and close attachment to the order, that even in the worst of times we have been progressing beyond our expectations. Amongst us

the greatest harmony exists, and we would desire to cultivate that love to others, which we ourselves enjoy, and thus we are prepared to say—

Daughters of Temperance, hail the day,
Our hearts would wish it long to stay,
Nor let our faith forsake its hold,
Nor comfort sink, nor love grow cold,
And may each female heart and hand,
Unite, to drive intemperance from the land.

And in conclusion, we would beg to report our debt of gratitude to our many friends who have aided us in sustaining this glorious cause, viz. To the Jonadab Division, Sons of Temperance, for their liberal support and kind attention in granting us the free use of their rooms furnished, lighted and heated, all ready for our accommodation, without expense. To Messrs. G. Pearson and Hodgson, for their unwearied attention, and valuable instructions for our better conducting the Order. To Mr. F. Carlisle, for his donation, of a beautiful gilt frame for our Charter. To the Cadets for their very kind invitations, and the warm reception shewn to us when visiting their rooms. To all friendly to the cause we tender our sincere good wishes.

REBECCA MAXWELL, Pre. Sister.

Education.

SELF-IMPROVEMENT; In Three Lessons.

LESSON I.

"Wisdom is the principal thing: therefore get wisdom."

The cultivation and improvement of the mind is a subject in which all are concerned, for though there may be persons who pass through life without troubling themselves about learning, yet they are indebted to those who have cultivated their minds, for nearly all the comforts and advantages they enjoy. The proper performance of duties, and the power to make use of privileges, are mainly dependent on improvement of the mind. The subject, it will thus be seen, is one of high importance; it is one at the same time of hope and encouragement, and deserving of earnest attention. What ever tends to remove or enlighten ignorance, is worthy of consideration; and it is gratifying to know, that notwithstanding the ignorance which prevails, especially among the humbler classes of society, there are many, very many individuals, who have a real desire to cultivate and improve their minds. We propose to come to their assistance with a few short lessons, in which the various parts of the subject will be progressively treated; and, first, we shall endeavour to show the necessity for Self-Improvement.

One of the first and greatest necessities for self-improvement, consists in the fact, that we must all eat and drink, and have clothes to wear. The population of this country increases at the rate of about a 1000 a-day, there is, consequently, a continual pressing in of a multitude clamorous for the means of existence: mouths upon mouths crying out for food. Hence, if any one be not willing to strive, and strive hard too, to amend his condition, he will very soon be thrust aside and left behind by the new-comers. This may seem hard; but it is so; and it is our duty to make the best of it. In former ages, if a man did not like applying himself steadily to work, he could take to fighting, and hire himself out as a soldier, with a pretty good prospect of booty. Or he might set up as a robber on his own account, or go begging among the monks, who were then numerous in the country. But fighting is not now so much in favour as it was; beggars meet with but little encouragement, and if a man take to thieving as an easy way of getting a living, the law lays hold of him, and shuts him up in prison, or sends him out of