

white and sometimes plack." He touched two or three other points—touched them as he always does—and was frequently interrupted by tremendous bursts of applause.

### The Temperance Movement as a Benevolent Institution.

The Temperance Association, as the Glasgow *Commonwealth* remarks in the issue of July 15th, regarded as a benevolent institution, rests on the same grounds with all other benevolent associations. It aims at the accomplishment of a definite purpose—the suppression of intemperance—and as the best means of attaining its objects, proposes that all abstain from intoxicating liquors. Almost all other benevolent institutions may attain their objects by money alone. Infirmaries, houses of refuge, societies for the gratuitous distribution of food and clothing, &c., &c., demand nothing more than money, and require nothing more. But the Temperance Association demands money only as a means of securing the primary object—example. Its demand for money is accidental and temporary. Its demand for example is essential and permanent. Money is necessary only to its growth; the moment it has reached maturity it will exist for ever without further expense. But though it thus differs from other benevolent associations in asking more than money, it is, nevertheless, in the strictest sense of the word, a benevolent association, and all objections to it must be objections either to the object, or to the means employed to attain the object. The object is the suppression of intemperance. The means is abstinence from intoxicating liquors. He who demurs to the object must show either that the suppression of intemperance is not an excellent object, or that although good enough, it is too insignificant to be worthy of the sacrifice demanded to secure it. He who objects to the means must show either that abstinence from intoxicating liquors is not an efficient mode of eradicating intemperance, or that it is not so certain as some other mode, or that it is impracticable, or finally, that it is wrong to abstain from strong drinks.

In conducting the argument on the Temperance Association considered as a benevolent institution, it ought to be distinctly understood that the nature of the liquors has nothing whatever to do with the question; ought they or ought they not to be abandoned? The nature of the drinks is the turning point of the argument in another part of the subject, but as far as the benevolent section of that subject is concerned, those drinks may be either good, bad, or indifferent. If the connection between sugar and slavery were such that abstinence from sugar would convert millions of slaves into millions of freemen, then every one would be called on to decide which of these alternatives he preferred—a little sugar to himself and fetters to millions, or a little self-denial to himself and freedom to millions. Were he to urge that sugar was a wholesome thing—that there was nothing unscriptural in taking a moderate quantity of sugar—he would be told that that was away from the point in dispute, the question being not whether sugar was good and scriptural, but whether it would not be becoming in Christian men to exercise self-denial in order to give freedom to the slave. So the connection between strong drink and intemperance being such that the abstinence of all from the one would secure the suppression of

the other; every one who is desirous of the eradication of intemperance is requested to observe personal abstinence. In doing so he is acting not for himself but for the whole community. He, however, who refuses so to conduct himself, on the ground that the liquors he is asked to abandon are good of themselves, shifts the argument from the position it occupied as affecting the welfare of a whole community to a new position, where it is to be decided by the welfare of a particular individual. And, as was previously remarked, the consideration of the nature of the liquors forms the prominent topic of a distinct branch of the subject.

The knowledge belonging to the Temperance Association, considered as a benevolent institution, comprises all the facts showing the growth, nature, and extent of intemperance, together with those showing its connection with irreligion, crime, disease, accidents, &c., &c., with all the reasonings founded on these, and involving a consideration of all the means that have been propounded in various ages and countries for the suppression of intemperance. In real merit the Temperance Association, considered as a benevolent institution, ranks second to none in the country.

### Notices of Books, &c. &c.

*The National Magazine for August.*—Mr. Pickup, the agent for this very valuable monthly, has laid before us the August number very promptly. The typography is of the highest order, which would be no commendation if the matter were not good and useful. But it is all that, and meets with applause everywhere. The present issue, beside the continuance of several historic sketches, contains other rich and racy articles, together with about fifty beautiful embellishments. Every family may safely take and read the *National*. Enquire of E. Pickup, General Newspaper and Registry Office, St. Francois Xavier Street, Montreal.

### The Cat and Canary.

A lady had a pretty canary-bird which was so tame that she allowed it to leave its cage and fly at large in her apartment. She had likewise a fine large cat, which she had trained to treat her bird with gentleness; so that they were very good friends.

One morning the bird was hopping about the room picking crumbs from the carpet as usual, when the cat which was asleep on the rug, suddenly sprang up, and seizing the bird in her mouth, jumped with it upon the table. The lady was alarmed for the life of her favorite bird, and starting from her seat was about to visit her displeasure upon poor pussy, when she discovered the occasion of the cat's unusual behaviour. The door had been left open and a strange cat had just crept into the room, intent to make the little bird her prey, had not the friendly puss so seasonably rescued her. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive without doing it the slightest injury.

It was the nature of this friendly puss to destroy every bird within her reach; but in respect to the canary, she had learned self-control. And cannot a child overcome his natural tendency to selfishness, anger, or any other fault? It can be done, little friends. Will you try? The Saviour is ready to help you to do this. It will make you lovely in the sight of all, and be well pleasing to Him who loved you and gave himself for you.—*Child's Paper*.