

their beggared families. Intoxicating drink, therefore, is the prolific source of taxation upon every community.

Nor does the Church escape its baneful influence. It not only occasions the desecration of the Sabbath, and negligence of the house of worship, but it sears the conscience, hardens the heart, stupifies the soul, and thus prevents the success of the Gospel. There is another lamentable fact. Those disciples of Christ who indulge in the use of intoxicating liquors, sooner or later bring reproach on His name. The Spirit of God and the love of alcohol cannot long dwell together in the same breast. He who invites and encourages the latter, will soon lose the holy influence of the former. Hence, as our church records show, intoxicating liquor, to a sad extent, has multiplied the subject of discipline. What humiliating monuments are found in every Church of Christ, erected by the hand of this destroying power, upon which God, by the discipline of His house, has written the warning of His word: "Wo unto them that rise up early in the morning, that they may follow strong drink." These ruined disciples stand a mournful admonition to every professing follower of Jesus illustrating that inspired caution: "Wine is a mocker, strong drink is raging." Beware!

With these facts glaring upon us, shall Christians sit still, indifferent and unconcerned, and thus lend their influence to strengthen the dominions of this fatal power? Does it not become every disciple of Jesus to consider the startling ruin which inevitably accompanies the use of intoxicating drinks, take a firm stand, and decided action against them.

In view of this wide-spreading destruction—so well known, so familiar, it ceases to move the heart—we most earnestly exhort you, Christian brethren, the elders, the deacons, and each member of the household of God, to abstain from the use of intoxicating liquors as a beverage, discountenance the manufacture and traffic of them, and, in a word, by your example and by personal effort, strive to stay this tide of disease, crime, pauperism, misery, wickedness, and death!

The above was adopted by the Classes, July 26, 1847, was ordered to be published in the Christian Intelligencer, and recommended to be read from the pulpit by the Pastors in the Classes, on the Sabbath after its reception.

D. D. DEMAREST, *Stated Clerk.*

New Brunswick, August 2, 1847.

MR. JOHN B. GOUGH.—Lectured on Temperance before all the persons confined in the Provincial Penitentiary. We understand that Mr. Gough visited the Provincial Penitentiary yesterday afternoon, (Sunday) and delivered a very appropriate and impressive Lecture on Temperance before all the unfortunate creatures confined in that establishment, numbering about seventy persons—male and female. They were all, we are informed, very attentive, and appeared deeply interested during the Lecture, many of them very much affected. We do sincerely hope that arrangements may be made by the "Managing Committee" for another Lecture before Mr. Gough's departure. The engagement of this gentleman will expire on Tuesday next; this, therefore, is the last week of his noble efforts in the Temperance cause in this City and Province,—at least for some time to come. Those who have not yet heard this distinguished speaker will do well to avail themselves of the opportunities presented them this week and we venture to predict that after having heard him they will feel abundantly repaid for the time and cost so expended.—*St. John's paper.*

UNITED STATES.

PITTSFIELD.—At the close of Mr. Gough's labours at Pittsfield, Dr. Todd brought forward a proposition for obtaining signatures to the pledge. It was voted to procure a large book, to be called, the "Pittsfield Temperance Record." A committee was appointed to present this book to every family in town, for signatures to the pledge. After the book has been thus circulated, it is then to be deposited in the Town Clerk's Office for safe keeping, that posterity may see who were willing to stand up to the great principles of this cause, and set an example of Total Abstinence. The Committee consists of the following gentlemen: Gov. Briggs, E. H. Kellogg, Esq., Mr. George Campbell, Mr. Amos Barnes, Mr. John Brown, Rev. Dr. Todd, Hon. Thomas F. Plunket.

Miscellaneous.

Pauperism, insanity, and crime, combined, occasion a necessity for about 4000 relieving officers, governors, and governesses of insane, pauper, and criminal asylums; 500 chaplains and physicians; about 40 judges; 8000 lawyers and lawyers' clerks; 50,000 policemen, and the same number of private watchmen; total, 184,540, being one to fifty-one of the population.—*Burne's Teetotaler's Companion.*

HABIT AND DISCIPLINE.—Accustom the body to sobriety and temperance, and it will presently cease to make the importunate demand upon us, which lead to the subversion of these qualities. The well ordered frame will no longer require any improper stimulant, the palate will lose its taste for the glowing liquor and the luscious dainty, and the stomach will positively refuse an inordinate quantity either of food or beverage.—*J. J. Gurney.*

GRAVITY AND GRAVITATION.—A schoolmaster who was as fond of grog as of the use of his globe, was asked the difference between gravity and gravitation. "When I've drank five glasses of grog," said he, "my gravity vanishes, and gravitation begins to operate."

THOUSANDS!—In Pennsylvania is a society resembling that of the Rechabites in England, called "The Sons of Temperance." Eleven thousand persons joined during the last year, and the Order now numbers nearly twenty-two thousand.

DELAYS ARE DANGEROUS.—In the notice to correspondents in an American paper, was the following:—"Farewell the Bowl, next week;" upon which a brother Editor remarks "Come out at once and leave the foul party; there is danger in delay."

AWFUL!—It is computed that upwards of 50,000 pupils annually leave the Wesleyan Sabbath Schools; and it is not less a fact that at least one third of that number become intemperate. Then, an awful truth stares us in the face, namely, that nearly 20,000 young persons leave these "nurseries of the Church" to fill up the ranks of drunkards, 60,000 of whom die every year!—*J. O. Harris.*

PROGRESS.—The drunkard's course is progressive, he begins by drinking a little, and shortens his life by drinking to excess.

YOUNG MEN, LISTEN!—A young man cannot learn too early that the swagger, the flippant speech, the ready oath, the cigar puff in the face of the town, the glass tossed off among admiring associates, are no marks of real dignity, but such as lower him very much in the respect of others.

WHAT'S O'CLOCK?—A tipsy sinner, who was reposing in the gutter, heard "Past two o'clock," cried by a passing watchman. "One o'clock," hiccuped the toper. "Past two o'clock," the obstinate Dogberry repeated. "One o'clock, old boy? you're wrong," exclaimed our hero; "I heard it strike twice makes me so certain."

SMOKING TOBACCO.—There is no harm in smoking, except it leads to drinking—drinking to intoxication—intoxication to bile—bile to indigestion—indigestion to consumption—consumption to death, that is all.

JENNY LIND.—In the window of an inn, near St. Martin's Court, London, is an announcement of "The celebrated Jenny Lind cordial, from the original receipt, two-pence a glass." Poor "Linct!" little does she think what use is made of her name.

KING ALCOHOL.—falls when his advocate attempts to support him, and they fall when he attempts to support them.

TRUE COURAGE.—Never be afraid to abandon a habit or a practice because you have long persevered in either. A great mind retracts an error as soon as it is discovered. To persist in wrong is absolutely folly. Can it be degrading to acknowledge that we have discovered the truth? Can it be cowardly to abandon a destructive practice.

TALK AND ACTION.—What is wanted at the present time in the temperance cause, is action—vigorous, constant, united action on the part of all its friends. Talk is good in its place—it must be had—but there is great danger in getting too much of it. After we have concerted our plans, and discussed them well, then let a spirited enforcement of them follow. This is what tells—this is what is effectual—this is what our opponents fear. The rumormonger cares not a whit for the talk of Temperance people—it does not affect him at all—he can prosecute his business while they are talking. But what he fears is that the action of temperance men will injure him. Let us, then, have less talk and more action.