

of one dollar and twenty-five cents for every day that he continues so to violate the law; whether it be ascertained that he sells intoxicating liquor or not.

### SONS OF TEMPERANCE.

We have observed in one or two temperance papers so called, and a number of circulars and religious papers, a tendency to question the utility of the Order of the Sons of Temperance. To inquire whether the cause is not retarded by their existence? Whether the existence of a division in a place is not a hindrance, rather than a help?

To all who raise these doubts honestly, we are ready honestly to reply; but we believe in most instances they are not honest, but are made in a Jesuitical spirit. They arise in many cases from selfishness. Men who formerly held some rank among the friends of the cause, finding themselves thrown in the shade by this new movement, instead of thanking God that the cause has new friends, are ready dog-in-the-manger-like, to allow no one to act.

We would ask the religious papers attention to the following statements, made by an opponent of religion. Boston has many more churches now than she had twenty years since. Boston is not so moral as she was then, therefore the churches have a bad influence and tend to demoralize the people. Is not this the same argument as is used against the Order?

The same may be said to the so-called Temperance papers, there are more Temperance societies of the kind these papers hold to, than there were some years since, there are more Temperance meetings held, and yet intemperance increases, therefore these meetings have a bad effect.

No, it is not so. God never allowed a well meant purpose to fail of accomplishing some good. No blow ever struck against the wrong falls without effect. Let these cavillers look at facts. Let these men without faith in God or man, examine the record, before they condemn their fellow men. Let them study cause and effect, and learn that the increase of intemperance comes rather from their own apathy, or bigotry, than the activity of the order. Let them ask themselves whether there is any principle in the order which makes those men who enter it less active than they were before.—Let them enquire whether a slothful or weak minded Temperance man has his faults increased by connection with the order.

It appears by the returns made the M. W. Scribo at the last annual session of the National Division, that there were 4398 subordinate divisions on this continent who hold weekly meetings, that these divisions contain 220,473 members, and that there are 35 Grand Divisions who hold quarterly sessions. Besides the Division meetings which are private, one or more public meetings are held each year by these Divisions, and several Grand Divisions employ agents to lecture throughout their states.—It also appears that the National Division has employed one or two of its officers, and the papers are filled with the accounts of large and enthusiastic meetings held by Bro. Philip S. White, S. F. Carey, D. N. Merritt, and a host of other speakers, who are members of the order.

There are also ten or more temperance papers supported by the order, who weekly send forth thousands of sheets to all parts of the country, bearing words of fiery indignation against the traffic, warm and earnest appeals to drinkers and sellers to quit their guilty courses, words of consolation and affection to the homes and hearts made desolate by this curse.

In view of these facts, will any man dare to assert, that the work is retarded by our order? Perhaps we might have better answered the query we commenced with, by putting another, what would become of the cause without the order?—*Washingtonian*.

### A WORD TO BOYS.

*Be Polite.*—Study the graces; not the graces of the dancing master, of bowing and scraping; nor the infidel etiquette of Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely and of good report. The true secret of politeness is, to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say, good night: when you rise, say good morning. Do you meet or pass a friend in the street, bow grace-

fully, with the usual salutation. Wear a lunge on your neck—keep it well oiled, and above all, study Solomon and the Epistles of Paul.

*Be Civil.*—When the rich Quaker was asked the secret of his success in life, he answered, "Civility, friend, civility." Some people are uncivil, sour, sullen, morose, crabbed, crusty, haughty, really clownish and impudent. Run for your life! "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

*Be kind to everybody.*—There is nothing like kindness, it sweetens everything. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning—"Charity suffereth long and is kind."

*Never strike back.*—That is, never render evil for evil. Some boys give eye for eye, tooth for tooth, blow for blow, kick for kick. Awful! Little boys, hark! What says Solomon? "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife." Repemence no man evil for evil; but overcome evil with good. "Love your enemies, bless them that curse you."

*In reply to a Question,* avoid the monosyllables yes and no, thus, "Is your father in good health?" instead of saying "Yes, sir," say "very good, sir, thank you."

*Avoid Vulgar, common-place or slang phrases,* such as "by jinks," "first-rate," "I'll bet," &c. Betting is not merely vulgar, but sinful, a species of gambling. Gentlemen never bet.

*Think before you speak.*—Think twice, think what to speak, how to speak, when to speak, to whom to speak; and withhold hold up your head, and look the person to whom you are speaking full in the face, with modest dignity and assurance. Some lads have a foolish, sheepish bashfulness, sheer off, hold down their heads and eyes, as if they were guilty of sheep-stealing. Never be ashamed to do right.—*N. Y. Dist. School Journal*.

### ADVICE TO A YOUNG TEACHER.

Endeavor to introduce into your school the most perfect system at the beginning, and be very slow to admit any change which inexperienced people may think very good, unless its utility is obvious. Pay great attention to the order of your school, and to the manners of the children, and when they leave you, see that they retire with order and regularity.

I need not urge upon you to unite with this strict discipline great mildness, and perfect freedom from passion. I wish that you would introduce some religious exercises. Let the scriptures be daily read, in a reverential manner, by yourself or some good reader in the School. Be careful to teach every branch thoroughly. A school is lost when it gets the character of being showy and superficial.

Let me conclude with urging you to enter into the spirit of your occupation. Learn to love it. Try to carry into it a little enthusiasm. Let it not be your task, but your delight. Feel that Providence is honoring you in committing to you the charge of immortal minds. Study the character of your pupils, and the best modes of exciting and improving them. You have heart enough; fix it on this noble object.

And now, my dear friend, be of good courage. Bear up with calm, steady resolution, under the trials of life. Lift your eyes with gratitude and confidence to your Father in heaven, and he will never forsake you.—*Channing*.

### Poetry.

#### FOR THE CANADA TEMPERANCE ADVOCATE.

On the morning of the 12th of Oct., 1849, a man was found dead in the deep hatch-way in front of the old Parliament House, in Montreal, into which he had stumbled during the dark and stormy night before, when in a state of intoxication. The writer went with the crowd, and looked upon the sad spectacle, and while beholding that ruined man, in the midst of those stately ruins around, had some peculiar emotions, which subsequently gave rise to the following

#### BALLAD.

The multitude were passing on,  
Along the crowded street;