

3rd. Do you approve of petitioning the magistrates against all abuses of the present license laws--and of petitioning the Legislature to amend those laws? If so, have you prepared petitions to be extensively signed and presented this winter? This is one of the most effectual and legitimate modes of agitating the question, and keeping it before the influential men of the community.

4th. Are you contributing as individual temperance men to sustain a temperance public-house in your vicinity, or are you sneaking gratis about the ruin holes when you travel or go to market? If the latter, are you not dispised by the tavern-keepers themselves and condemned by your own consciences?

5th. Are you as individuals endeavouring to get up or support libraries, news-rooms, literary and debating societies, agricultural clubs, or other rational substitutes for the excitement of drinking? and if not, are not these objects highly desirable on many accounts.

6th. Are you improving opportunities to recommend the temperance principle in the ordinary intercourse of life and by private conversation?

7th. Are you sustaining the temperance cause by your prayers, efforts and contributions, to the extent that you yourselves acknowledge to be duty? And especially, are you subscribing for and reading a temperance paper, as the means of enlightening and invigorating your zeal and that of your family?

Temperance men of Canada, these questions are affectionately asked, let them be seriously answered.

In conclusion, we again earnestly recommend simultaneous meetings of all the Temperance Societies of Canada, on the 26th December next, for thanksgiving, prayer, and the adoption of plans of usefulness for the winter.

A FEW PLAIN PROMINENT MARKS OF AGREEMENT BETWEEN APOLYON, THE SPIRIT OF THE BOTTOMLESS PIT AND THE SPIRIT OF ALCOHOL.

Being lately a short distance from home, I called at a place of public resort where I saw "entertainment" legibly engraven on a conspicuous place, so that it might be read by him that runneth. There all hands were "entertained" with a certain liquid, which the sippers called *spirits*. The etymology of the thing I was not at all inclined to dispute, for looking at the operations of the Hydra-headed monster, I at once thought he must be a contemporary crone and auxiliary of *Diabolus* himself; for, from some of the developments he was pleased to make of himself to some of his friends and well-wishers, even in my presence, I concluded he was also a foul and false spirit. Yes, a good creature of God—the support of life, was perverted from its obvious and natural design, and converted into an unruly evil full of deadly poison.

Moreover, I perceived from the movements of the monster to and fro, that in real serpentine style he crawled upon his belly. Hence his degradation. Among all things in existence, (out of the infernal regions at least) nothing is seen so repulsive and revolting as this transforming and degrading spirit. But infinitely more than this, the creature bites like a serpent, and stings like an adder—aye, and its sting pierces not only the body, but strikes also the soul; and after torturing through life till death, unless an antidote is applied, it will go on tormenting its wretched victim while eternity endures.

The statute book of heaven—that eternal rule of right and wrong, which always calls things by their proper names—declares of the arch apostate spirit, that he was a murderer from the beginning—styles him Apolyon, the Destroyer &c. Now the history of the rise and reign of alcohol is written in characters of blood, and is full of lamentations, mourning and woe. The demon of intemperance who marches with steady step through the length

and breadth of our land, in the wide and frightful destruction which marks his progress, may be compared with the great red dragon of the Apocalypse, that drew after him the third part of the stars of heaven, and cast them to the earth. Ten thousand bleeding and crushed families are in the track of this demon, and joys of earth and hopes of heaven lie thickly in the common ruin. Drunkenness murders character, ruins reputation and usefulness. The drunken madman murders himself, body and soul, and sinks not alone to perdition, but drags others to the doleful regions of death and hell.

Surely if Satan—the devil himself—had exerted all the powers of his mighty mind, even he could not have invented a more efficient engine for the ruin of our race, than the whole apparatus of making, vending and drinking this accursed thing. Fearful examples abound everywhere, and declare it no small or imaginary evil. Not far from the place where I now sit, a drunkard fell into a potash kettle while melting, and was consumed in liquid fire. Another at a "logging bee," crawled upon a pile of wood already on fire, and presently he wakened up to all the horrors of a drunkard's eternity. Such appalling scenes cease however to move the minds of men, because of their almost daily occurrence. Ruin is the result of its operations in every country and climate, and among every gradation of mankind. It has ever been so, is now, and will continue to be, till the fell destroyer is stopped in his work of destruction and of death; and methinks this demon was a murderer from the beginning, he is also a lying spirit. Wherever his standard is set up, and the complex movements of this infernal machine are with rapidity performing their work of death; instead of "Entertainment," &c. its sign-board should stand forth conspicuously with this inscription on it "Body and Soul ruined here, with all possible despatch, and upon the lowest terms."

Finally, from this cursory view of the subject, we infer what the proper name and character of this demon of earth is; his name is Legion, and death and hell follow in rapid succession.

Am I my brother's keeper? exclaimed the first murderer of mankind when tormented before the time; and he is still a murderer who acts under the impression that he is not so. But let us as philanthropists and Christians remember, responsibility to the Lord of Hosts for the influence we are exerting in the world. The law of love requires our endeavours to preserve the lives of others and also our own. But the drunkard, in direct violation of this just and good law, persists in poisoning his body, and murdering his soul, and the drunkard maker, spreading around him the instruments of death and damnation.

Beckwith.

D. C.

Suitable Ways No. 3.

SHALL WE AMALGAMATE THE PLEDGES?

The moderation pledge, was the parent and pioneer of the total abstinence reformation, and sustains the relationship to the improved and more perfect pledge that morality does to religion. He who when assailed by temptations to drink, flees to moderation for protection, is like the man who leans on the broken reed of morality for salvation, when nought but the Cross of Christ can redeem him. The moderation pledge prepared the way for the introduction and reception of a safer, better and more consistent plan to ameliorate the condition of our race; for observation and experience soon taught the disinterested and enlightened promoters of sobriety, the inefficiency of half way measures. The occasional drinker sets a pernicious example—sanctions the drinking usages—supports the liquor maker and vender—defends and dignifies a dangerous habit—extends and perpetuates intemperance, whilst he serves his apprenticeship to drunkenness; and yet he