

Missionary Operations, but without naming the town, which we presume is in some agricultural district.

"I am sorry to say that much of the distress witnessed in this town and its neighbourhood is the result of intemperance; but it gives me pleasure unfeigned to state, that by means of the *Total Abstinence Society*, a number of wretched victims to that soul-destroying vice have been reclaimed. Many of them attend my ministry, and some of them already assume a very altered and respectable appearance. To this pleasing fact our school is in part indebted for its increase of scholars. The children of such, want but very little assistance; indeed, except in cases of extremely large families, none at all. It is the wife and offspring of the drunkard that are in the most wretched plight. But is it not worth a vigorous effort and some sacrifice, to mitigate their deplorable condition, and to instil into their minds feelings of abhorrence for the scenes they are called to witness, and the conduct which is the chief cause of all their sufferings?"—*Ibid.*

AND AT NORWICH.—This city abounds with facilities for the perpetration of robberies. There are not less than 600 taverns and ale-houses, besides beer-shops, in Norwich and its suburbs. It is well known that half of these houses are of the lowest kind, open brothels, resorts of thieves and prostitutes, where robberies are planned, property secreted, and every means afforded for evading justice. Surely, it is high time that our magistrates began to abate this evil, to remove this disgrace from our ancient city, by refusing to continue licenses to notoriously bad houses.—*Norfolk Chronicle.*

TEE-TOTALISM NEEDED AT OXFORD.—This city has four hundred beer-shops, spirit-houses, and public-houses! The population is 23,834; this gives one beer-shop, spirit-house, or public-house, for every 59 inhabitants, men, women, and children! Let the council and the magistrates think of this. Let them meditate on the fact, that there are 400 of these houses, and not one public reading room, not one institution for the benefit of the rising youth of the city. There is something wrong here. Who is responsible? Let every public man ask himself the question.

POETRY.

The Dying Distiller's Confession.

I have sold all my whisky, I've made a great gain,
Hundreds and thousands and millions I've slain;
Done more for my master than robber or thief,
Filled hell with sad victims and earth with sad grief.

I have sold all my whisky, made drunkard's by scores,
Brought famine and misery and death to your doors;
Caught millions of souls in my well contrived snare,
And now I am going their ruin to share.

I have sold all my whisky, broke many a heart,
Caused weeping and woe and unspeakable smart;
Filled houses with mourning, robbed children of bread,
And the way to perdition their father have led.

I have sold all my whisky, sunk ships in the waves,
Drove steamboats to atoms and men to their graves;
Wrecked cars upon railroads, set cities on fire,
Brought sword, plague and cholera, with terrors most dire.

I have sold all my whisky, and life fleeting fast,
My crimes and misdoings have found me at last;
I am going to meet with the millions I've slain,
I am going to share their unspeakable pain.

I have sold all my whisky, ye inn-keepers come,
Take warning by me and escape my sad doom;
Now cease to entangle mankind in your snare;
Before you sink down in eternal despair.

I have sold all my whisky, ye drunkards attend,
Come hither I charge you your doings amend;
For I tremble to meet you on that dreary shore,
When the offer of mercy will greet us no more.

CANADA TEMPERANCE ADVOCATE

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnought's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAY WE WILL DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JUNE 2, 1845.

BRIEF HISTORY OF THE PRINCIPLES OF THE TOTAL ABSTINENCE SOCIETY.—BY THE REV. GEORGE BELL.

We have to touch upon the history of those principles which distinguish the total abstinence society, as one of the many parts of that general system of means by which the Church of Christ is to be brought from its present inactive and slumbering condition, to a state of full efficiency. It is a remarkable fact that in the full development, and rapid spread of this principle, namely, the duty of abstaining from intoxicating drinks, in the present age, those who are unwilling to perform this duty, are accustomed to denounce it as a novelty, and a result of the enthusiasm of a superficial age. But would we take time to examine, we should find the same objection urged against the development of every moral principle, by the agency of which, our world is gradually being elevated from the depth of degradation to its proper place in the universe of God. This is the case whether such principles animate an instrumental agency immediately, or more remotely connected with the regeneration of lost man, but with this difference, that while by some all such agencies are opposed, by others, who, although not under the influence of divine grace, live in the midst of gospel light, and partake of its outward benefits; only a part of them are opposed, such as bible, tract, and temperance societies, while a part are acknowledged, such as the public ordinances of religion. A very brief examination of history will show us that the total abstinence principle, although more fully carried out now than at some other periods of the world, is no novelty, but, on the contrary, one of the fundamental principles of the moral government of God.

We have no record bearing upon the question previous to the time of the flood, but the history of Noah furnishes circumstantial evidence, from which there is every reason to infer, that the surpassing wickedness of the antediluvian race was not filled up without the use of poisoned wines: while the curse denounced on Ham, the wicked son of Noah, shows a very strong probability that, in the degradation brought upon his father, he had brought the knowledge of drugging wine from the old to the new world. The case of Noah is by many now treated, not as a warning, but as an example to be followed.

We cannot go into a minute examination of the character or kinds of wine mentioned in Scripture, and the various language used respecting them, further than merely to say, that an impartial examination of these will show, as has often been clearly shown, that the wines which were intoxicating are uniformly condemned in the Word of God, while those only which were un-intoxicating are commended.

Many illustrations of the beneficial results of total abstinence, and the evils of the contrary practice, might be drawn from the history of ancient heathen nations, but these, not belonging to the history of the progress of the moral principle itself, we pass over to follow the sacred volume.