

than half drunk when he came to his house. He thought the man who gave him the first, was more blameable than he. I then endeavoured to show him the fallacy of this reasoning. I made him confess, that if the man had called on him when sober, he would have dealt out as much as the other man had, and would have thought it no harm. Poor tavern-keepers, to what straits are they driven about these days. Each may exonerate himself and cast the blame on others, but I believe God, when he maketh inquisition for blood, will condemn every man who has voluntarily and knowingly contributed to make drunkards.

ANOTHER.

In the foregoing I have stated a case which presents the evil of selling the drunkard's drink in a very strong light. I will now state the facts in a case which occurred in the same county, on the same week, and only two days after. A Mr. S., well known by all his acquaintance as a notorious drunkard and brutal abuser of his family, called at the store of Mr. G. in the neighbourhood where he resides, where he was supplied with what poison he wished to drink, by his kind-hearted neighbor. And after filling his bottle for his Sabbath's supply, he set off for home, to kindle again the fires of a hell on earth in his poor family. But he was too drunk to accomplish his journey. He was found the next morning on the way, dead and stiffened with the frost. On the next Monday his polluted carcass was followed by a number of his neighbors, out of respect to his afflicted family and friends, to the meeting house, to be put in the drunkard's grave. But the minister who happened to be present, when he had learned the circumstances of the case, refused to preach. The only reason he assigned was, that he was not prepared, but the principal reason was, in the *peculiarities* of the case. If Mr. G. who had administered the poison, would have taken his seat in front of all, between the mourners and the coffin, and the preacher could have taken these words for his text, viz. "Thou shalt not kill," he would have preached, unprepared as he was. He would have found sufficient inspiration in his theme. But there were two obstacles in his way. Mr. G. was *legally authorized* to sell this poison. The board of excise had granted him license, he was acting under the high authority of the legislature of the state of New York. Therefore, all the drunkards he made and killed, were made *according to law*. And besides this obstacle, there was another which stood more in the way of the preacher than the one just named. There was in the assembly a member of the church of which the preacher was pastor, who also sold this poison, and who was as much authorized to make drunkards as Mr. G. Under these circumstances he thought it best to decline preaching, lest he should offend all and profit none. He commended the relatives and friends to God in prayer, and dismissed the assembly. The coffin was then opened, and the people, as they passed out of the church, beheld for the last time the body which they had seen so many times wallowing in the ditch. The afflicted wife and fatherless children for a moment, wept over the remains

of him who had given them so much abuse. And behold the manslayer gazed for a moment on his victim, as he passed out. But how he contrived to ease his conscience, I have not learned. T.

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.—*Marnight's Translation.*

MONTREAL, AUGUST, 1837.

Apprehensions have been entertained that the progress of the cause of Temperance would be injurious to the interests of the gospel, and favourable to infidelity, but experience is every day showing that the very reverse of this is the case. Joining a Temperance Society has been the means of leading *many infidels* to embrace the gospel; but not one Christian has been led to apostatise to infidelity by doing so. The only interests that have suffered by the progress of Temperance are the interests of Distillers, Tavernkeepers, and the Devil. Professing Christian, whose side then ought you to espouse?—you are not, and cannot be neutral.

The professing Christian who uses his wine, or brandy, or other intoxicating drink, according to the customs which fashion has now established, is acting in direct opposition to the "good of his neighbour," and therefore in opposition to the will of God, though he should never use these drinks to excess. Because, *he is supporting customs that are making men drunkards every day.*

"A SUBSCRIBER" is informed that the Tale which he has sent us has already appeared in this Journal. We shall be glad to hear from him again.

Some five or six persons, on the night of Saturday last, met in Mr. T. Marshall's tavern, to pass the evening in merriment. One of the company, rather too often liquorified, gave a toast which did not exactly suit another, who, finding fault, was ordered out of the company. When going away, he raised his hand and struck him who gave the toast, who, when recovering a little, got up, and went towards his enemy, who was then on the top of a stair, he gave him a push, he fell and fractured his skull, and died on Sunday afternoon.