

and that the magistrates did not hesitate on almost every application, whatever might be the character of the applicant, or however little the need of the sale of liquor in such place, to grant a certificate, without a blush at their inconsistency, to the person to obtain a license. This subject became the prevailing topic of conversation, and the Pictou Society, alike warned by the spreading disgust at this dereliction of principle among the true-hearted, and by the taunts and scoffs of those who delighted to see this state of things, was constrained to take notice of it. The Committee came to the conclusion that a person could not consistently do that officially, which as a private individual he has pledged himself to oppose, and found themselves bound to exclude the offending members, two of whom were magistrates. An appeal was made to the Anniversary meeting, which took place soon after, and after a full discussion of the question for two evenings in succession, the Society by a unanimous vote sustained the decision of the Committee. The Society in thus preferring principle and poverty, to expediency, official influence and fashion, might have expected to lose some of that kind of patronage that consists in persons giving their names *just to honor the Society*, and doing nothing, or if any thing, to its prejudice. This, however, was not the case, for, excepting the defection of one or two of this class, the Society has not only suffered no loss, but has, on the contrary, obtained a considerable accession of numbers. The magistrates implicated by the decision of the Committee, have not only acknowledged its justness, but one of them has again joined, and the other has promised to do so; and many have become convinced of the integrity of the Society by this rigid though painful act of discipline, and are becoming its friends.

VII. Bishop Hopkins would have it, that the extension of Temperance Societies "would be the triumph of infidelity," and Ministers are not wanting in Canada who endorse this prophecy; nay, they say "that the Devil has artfully insinuated the organization of these societies." [See *The Church* of the 7th instant.] But our daily observations convince us that these are false prophets, as well as weak reasoners. Facts that are of daily occurrence, incontrovertibly prove that the self-denying principles of our Society, so far from bringing dishonour upon God's holy law, or retarding the spread of the everlasting Gospel, have, on the contrary, evidently tended, where generally embraced, to bring the minds of men into that sober and thoughtful state, which eminently prepares them for the reception of Divine truth. Witness the extensive revivals of Religion in Canada and the United States, which have followed in the wake of the Temperance Reform; more particularly during the past winter, and in our own country, where these gracious outpourings of God's Spirit have been most manifest in places where Temperance principles had most extensively prevailed. And in no case, perhaps, is there a more signal instance than in this District, one of the foremost in the Province in general sobriety. Here within a few months past many hundreds of the population have embraced the salvation offered in the Gospel. Some of the features of this unprecedented revival are worthy of notice. 1st.—A majority of the subjects of it are young people, a great proportion of whom were members of Temperance Societies. 2nd.—A considerable number of the lately "reformed men" also came under its influence. 3d.—Among other subjects of it in this vicinity are two persons, one of whom was a manufacturer the other a retailer of ardent spirits, and who had been forced by circumstances to give over their respective occupations but a few weeks before. They can now testify that they were engaged in wholly occupations. Such an insinuation they would have highly resented before. 4th.—Those branches of the Church who have been most active in the Temperance cause have been most benefited by the revival. 5th.—Its influence has been almost universal in some places; for instance, in the western half of this Town there is scarcely a family in which the voice of prayer and thanksgiving, for God's unmerited mercy, is not heard. Why may it not be so in every neighbourhood throughout our beloved country? O! blessed Redeemer! hasten on the period when all, from the least to the greatest, shall know thee, "whom to know is life eternal!"

JAMES McDONALD.

BROME, April 20.—A few days ago a very intemperate man came to me and signed the pledge. He had been at a neighbors house where he saw the *Advocate*, and read in one of the late numbers the story of "Carlton." It was the finishing stroke to his convictions; the story so applied to himself that he at once came to decision on the right side. Our Society is in rather a prosperous state, and has been in very many instances a great blessing to this place.—D. CONNELL, Sec.

TEMPERANCE IN THE WEST.—A gentleman of intelligence, and whose extensive acquaintance in the Western States enables him to form a just opinion, assures us that the change which has come over the moral aspect of the community, in consequence of the Temperance reformation, is truly astonishing, and well nigh universal. All classes are giving their support to the cause—the learned, wealthy, political, and religious; and a great transformation is observable in the social usages throughout the entire West. What is peculiarly gratifying, is that large numbers of the reformed have become Christians, and the most abundant fruits of the revivals this winter, have been from this recently lost and abandoned class.—N. Y. *Evangelist*.

A National Society has been formed in Britain by a union of the long and short pledge Societies; it remains to be seen, however, whether the component parts of the Union will coalesce heartily.

The quantity of Spirits entered for consumption in Ireland for last year, has diminished about one half as compared with the previous year.

MISCELLANEOUS.

HOW TO RAISE MONEY FOR MISSIONS.—At a meeting of the Dufferin Secession Presbytery, held on the 22d February last, Mr. Blyth, missionary from Jamaica, gave some sound and total advice. This Presbytery maintained a missionary in Jamaica, till lately that death removed him, and it was on the occasion of proposing to appoint a successor to him, that Mr. Blyth was drawn out. A certain minister violently opposed sending another missionary, on the ground that Jamaica was evangelized enough, and that we have more need of the money at home. Mr. Blyth, at the Presbytery's request, replied, and completely demolished the arguments of this enlightened and benevolent minister; at the same time showing him and other economical persons, how they might save money to enable them to send the Gospel to those that are "sitting in darkness," both at home and abroad. "If Mr. M——," said Mr. Blyth, "in order to save money for home objects, had attacked the drinking of wine and spirits, and the drinking customs, by which so much money is wasted, it would have been more becoming and more *christian-like*, than to attack foreign missions. The Jamaica missionaries [he continued] had given up their wine and their porter, as unnecessary and hurtful articles. He had paid twenty pounds a year for these drinks; but he had given them up, and was now able for his work and found a better use for the twenty pounds." Will British ministers "go and do likewise?"—*Scottish Temperance Journal*.

EXTRACT OF A LETTER FROM JELLALABAD.—"From the 12th of November to the 18th April [1842] our men had no liquor; they worked six hours a-day for a long time, and almost every day, besides three hours digging trenches, building walls, &c.; add to this, being on duty six nights out of seven, with short rations. With all this hardship we were very healthy, and not a noncommissioned officer reduced during the time, or the trial of a man by a Court Martial. These facts were so striking, that officers and men acknowledged that we were much better off without the ration of ardent spirits than we possibly could have been with them."—*Id.*

SABBATH TRADING.—It is sad to witness the indifference with which most Christians regard the wide-spread desecration of the Sabbath in the buying and selling of intoxicating liquors. We see many loud in their censures upon those who sell the necessities of life, or who travel by railway on the Sabbath, yet some of these hesitate not to purchase the drunkard's drink on the same day, in the presence of a dozen or twenty bacchanalian devotees. Oh, Consistency, where is thy blush?—*Id.*

TRIBUTE OF RESPECT.—We learn from the Baltimore Patriot that efforts are now in progress to obtain a gold medal, to be presented in honor of the six original Washingtonians, on the 5th of April next, the day of the contemplated Great Temperance Jubilee at that city.

THE OLD MAXIM REVERSED.—"Divided we stand; united we fall," as the drunkard said to his rum-bottle.

SOBER versus DRUNK.—A tavern-keeper, not a hundred miles from Toronto, lately said in a taunting manner to a staunch teetotaler, "And so you make your converts believe they are going to heaven now that they have become teetotalers?" "Indeed, I am sure if they don't go to heaven sober, they won't get there drunk," was the ready answer, nobly silencing that oft-repeated and groundless slander.