

## 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.—*Macnigh's Translation.*

MONTREAL, APRIL, 1841.

PROSPECTUS TO THE SEVENTH VOLUME OF THE CANADA  
TEMPERANCE ADVOCATE.

DEVOTED TO TEMPERANCE, AGRICULTURE, AND EDUCATION.

THE time has arrived when it becomes necessary to supply a growing demand for temperance information, and afford space for an increasing number of reports from Temperance Societies throughout the Province. It is also deemed advisable to render the *Advocate* as generally interesting as possible, even to those who refuse to read purely temperance papers. For these reasons, the Committee of the Montreal Temperance Society, after mature and prayerful deliberation, have resolved to increase the size of the publication to sixteen pages, instead of eight. It is intended to devote ten of these pages to Temperance matter, as heretofore, including a temperance tale in each number,—four pages to Agricultural articles—and two to Education, miscellaneous items, and news.

In order to preserve the *Advocate* in a more permanent form, it will be provided with a stitched cover, upon which will be found important notices and advertisements, and the expense attending this addition will be paid by those who advertise.

TERMS.

In town, or to Postmasters. ... ..	2	6	¢ ann.
Single copy, including postage ... ..	3	4	—
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Payable in advance. Clergymen and School Teachers will be supplied *gratis* as heretofore.

We are sorry that the proposed alteration in size, character, and price of the *Advocate*, was not sooner resolved upon, and announced to the public. We trust our friends will pardon the want of due notice, in consideration of the importance of the design, and that such as have already remitted for next year at the old price, will collect and forward the additional subscription money as soon as possible.

This number of the *Advocate* is intended to be as nearly as possible a specimen of the Seventh Volume, which will commence on the 1st May next, and we advise subscribers to preserve and bind it up with that volume.

All who wish to take the *Advocate*, are requested to send their orders and remittances as speedily as possible.

**EXTRAORDINARY TEMPERANCE MEETING.**—The greatest Temperance Meeting ever witnessed in Montreal, took place on Thursday evening, 25th March, in the American Presbyterian Church.

The Rev. William Taylor presided on the occasion, and the Rev. James Caughey delivered an eloquent and singularly appropriate address to a highly respectable and most attentive audience of probably 1500 persons. He concluded by earnestly advising all present to join together for the purpose of banishing the cause and instrument of intemperance from society, and recommended associations based upon the tee-total pledge as the best, most effectual, and speediest means of success. Members of the Committee then went

round the congregation to give all who wished an opportunity of enrolling their names, whilst short addresses were delivered by the Chairman, the Rev. Mr. Crofts, and Mr. Dougall. At the close it was announced that 205 persons had taken the pledge, and that one of the most extensive and respectable dealers in intoxicating drinks in Montreal had declared his intention to abandon the traffic.

After the meeting nine additional names were given in. For ten days previous to the above mentioned meeting, the society has been joined by considerable numbers of soldiers and schoolboys, amongst whom great interest appears to be excited in the Temperance cause at present, so that the whole number of probationary members received by the Montreal Temperance Society, during the ten days referred to, has been *three hundred and twenty-eight*.

The following outline of his discourse has been furnished for publication by the Rev. WILLIAM TAYLOR, in compliance with a request of the Committee:—

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Agreeably to your request I herewith send you a brief outline of the address which I delivered at our last Anniversary, in support of the fourth Resolution. I am sorry that the notes which I used on that occasion are lost, but so far as my memory serves me, the following is the substance of what was then said. I am, &c.,

W. TAYLOR.

*Resolved.*—That as there is no evidence to show that the wines and strong drinks mentioned in Scripture were always of an intoxicating nature, this meeting expresses its regret that this point has been so generally taken for granted, and that so many have supposed the use of intoxicating drinks to be sanctioned by Scripture.

There are two points to which I would call your attention in supporting this Resolution. First, Is there any reason to believe that the ancients were in the habit of using an un-intoxicating beverage, called wine? Secondly. Is there any evidence to prove that our Saviour made, or used, any intoxicating drink?

I. No one pretends to deny that intoxicating wines, and other drinks, have been in use from remote antiquity: there has been drunkenness in the world since the days of Noah, at least. Nevertheless there are some reasons which, in my opinion, clearly show, that an un-intoxicating beverage, under the name of wine, has been in use also. Let me mention some of these; confining myself entirely to the evidence which may be collected from scripture: and premising this remark, that, as *alcohol* is the principle which intoxicates, and as it can be produced only by fermentation, it follows, that wherever we can discover a drink to have been unfermented, it must have been un-intoxicating.

1. There are two words employed, most frequently, in the Hebrew Scriptures to denote wine, *tiros* and *yayin*. It is admitted that the words are often used interchangeably, but as there are two terms, there must also be two objects described by them. Lexicographers tell us that the former signifies *must*, or the expressed juice of the grape; and the latter, the same juice after it has been fermented; or, more properly perhaps, after it has been prepared, whether by boiling or by fermentation, to be kept and used as a beverage. But since the former was unfermented, it must necessarily have been un-intoxicating; and it is evident from Scripture that it was in common use among the Jews. It is generally translated *new wine*, in our Bibles.

2. The beverage which Pharaoh's butler gave to his master must have been unfermented—see Gen. xl. 11, 13. This is a clear case of the custom of using an un-intoxicating wine.

3. I find that the ancient Jews had a custom of mixing their wine with milk, and drinking the compound. Song v. 1. "I have drunk my wine with my milk."—Is. lv. 1. "buy wine and milk." A suspicion came across my mind Sir, that fermented wine would not mix with milk. I procured a bottle of Port, through the kindness of a friend, and made the experiment; and found that the wine coagulated the milk, which gradually sank towards the bottom, leaving a thin watery liquid floating on the top. (This was exhibited in the presence of the audience, and seemed to produce some impression.) It is the alcohol which causes the milk to