

Sept. 4.....Hamilton
 " 5.....Dundas
 " 6.....Brantford
 " 7.....Simcoe
 Appointments to be
 made by Talbot Dis-
 trict Union for the 8th
 and 9th upon the way
 to St. Thomas:
 " 11.....St. Thomas
 " 12.....London

" 14.....Chatham
 " 15.....Dawn Mills
 " 16.....Wallaceburgh
 " 18.....Windsor
 " 19.....Amherstburgh
 " 22.....Drummondville
 " 23.....St. Catharines
 " 25.....Niagara
 " 27.....Brockville
 " 28.....Prescott
 " 29.....Cornwall

If strength permits, Mr. McKAY may hold meetings on some of the days left vacant above; and on the Lord's days, he designs to labour in the Gospel as he has opportunity and ability.

We request our respected friends to receive him with their wonted hospitality, in order to diminish expenses, and wherever public conveyances do not suit the times of meetings, to provide the means of transporting him to the next place on the list, as he is necessarily unacquainted with the country.

We also respectfully request that at each meeting a collection may be made in aid of the funds of the Montreal Society, to which, we hope, all who are of a willing mind will give according to their means. He will also receive any payments that may be made on account of the *Advocate*, &c., and all sums received by him will be acknowledged in the *Advocate*.

N.B. We call attention to the additional appointments, marked with an *, above, which are rendered advisable by a change in Mr. McKAY's arrangements, and again beg leave to remind all our friends that the Montreal Society is deeply in debt; and that its current expenses, including a gratuitous circulation of near 2000 copies of the *Advocate*, are still heavy.

PRIZE ESSAY ON THE EVILS OF THE LICENSE SYSTEM, WITH MORE PARTICULAR REFERENCE TO CANADA.

Continued from Page 72.

SEVENTH PROPOSITION.—*The licensing of the traffic in intoxicating drinks is human law sanctioning one of the greatest impediments to the success of the gospel.* Taking into consideration the object and designs of the gospel, the blessings which it carries along with it, blessings commensurate to the highest capacities of our immortal nature, blessings eternal in duration; when it comes to raise from hell and exalt to heaven; nothing can be of an importance worthy to be compared with it—its extension is the highest object for which men can live. Religion comes within the sphere of a thousand influences of different degrees of importance of injuring or promoting. Whatever tends to further or prove an auxiliary to this great object, receives an incalculable value from this relation, and on the other hand whatever tends to counteract or circumscribe its extension is a most obnoxious impediment. The system in question legalizes a traffic that has a great influence on the success of the gospel, but an influence of what kind and tendency? certainly not to further or promote it. Who ever heard of intoxicating drinks making a man religious, or when a Christian, increasing his Christian graces? But on the other hand they exert an incalculable amount of influence in retarding and impeding the progress of evangelization. This is shewn

1. In the awful doom of intemperance. We have the declaration of the Bible "that the drunkard shall not inherit the Kingdom of God." These words are a flaming sword that turns every way to oppose his entrance into the celestial paradise. The great evil of drunkenness not only, like many sins, excludes man from heaven, but it has the effect of increasing the obstacles to his spiritual reformation, it counteracts the influence which the gospel, as "the power of God," might have on his convictions and conscience. A man that is an unbeliever, though not an inebriate,

belongs not to the Kingdom of God, yet the great difference between him and the drunkard lies in this, the former is placed within the reach of the agency of Christian means, which may enlighten his understanding, and purify his heart, the latter so debases and disorganizes his moral and reflective powers, that by his continuing so, he cannot be acted upon by those agencies of spiritual enlightenment, those motives of unparalleled love, that the gospel presents, and by which it is the power of God unto salvation to every one that believeth. It is thus the drunkard shuts himself out of heaven by shutting himself out from the instrumentality of divine truth. Think of the 600,000 drunkards in Britain, the thousands in the United States, the numberless multitude in other countries: the hundreds, aye, we may say the thousands, in Canada, whose doom is thus awfully depicted if they continue as they are, and observation tells us how strong are the fetters the demon manacles them with. Think of the innumerable multitudes in all countries who have gone to the drunkard's grave, and with this view the realization of what they now suffer under the infliction of that sentence which the Bible has recorded against them. The heart trembles at the thought, and yet these men might have been Christians as well as others, and were not prevented by the preoccupation of infidel opinions; but they listened to the syren voice of pleasure, and made shipwreck of their eternal interests. O there is no vice that is seen, ripening the soul for hell more than drunkenness; none bears on its front and features so much of the infernal stamp as this; the character debased by intemperance is the greatest assimilation of human nature to the depravity of fiendish spirits; the drunkard's misery on earth is an antepast, a prefigure of his deeper and eternal woe, it is the twilight of that very darkness of despair, that must for ever settle around his soul. How come they to be so debased? To counteract the influences of the gospel, to insult, quench, and grieve the Holy Spirit? It is because they have swallowed the contents of the fatal cup, they have drank of the noxious waters which are now flowing through the flood gates of legislation. Oh what danger, danger to the soul in tampering with a beverage so soul-ruining, so soul-endangering. The traffic thus legalized has ruined the eternal interests of thousands, has it ever saved or been the means of saving a single soul?

2. In the spiritual deterioration connected with moderate drinking, beyond the circle of intemperance, there comes a wider though less conspicuous obstructive agency on those who use them moderately, as it is termed. Men who make a profession of religion, yet whose profession is either insincere, or their religious progress sensibly impeded by the use of the pernicious drink. How common for thousands to use them before retiring to rest, yet how they can do so, and discharge the duty of family or secret prayer aright, we cannot find out—they either neglect the duty, or the religious feelings in its discharge must be deteriorated, their offerings to the Lord must be mingled with the offering of "strange fires." Even ministers of religion, acting under the strong delusive nature of these drinks, have often made use of their stimulating effects to produce excitement, and warmth of religious feeling in the pulpit; some even have sunk to the lowest grades of sensuality by intemperance. But blessed be God, the spell is breaking, the witchery of this mighty magician is fast dispelling, and his agencies are seen connected with the "wicked one." It is known to ministers, to office-bearers, and other members of churches of all denominations, that drinking is a prolific source of causes for the exercise of ecclesiastical censure and discipline, and even drinking not to a great excess. There is no doubt but this universal beverage has long lowered the standard of morality and religion among congregations; it has lain like a