

fore we think the toast-drinking, &c., even more objectionable in this case than the former. Perhaps you will say that the presence of teetotal ministers, on an occasion of this kind, is a different thing from the presence of drinking ministers, and we admit that it does appear to us even more inconsistent with their character.

We are charged with inflicting injury on the temperance cause by our manner of advocating it, and on no point are we more jealous of ourselves than this, for we confess our constant liability to err, nevertheless we would be more satisfied of the correctness of the charge, did it come from dispassionate on-lookers, in which class, however much we respect and esteem Mr. Christie and Mr. Lillie, we cannot in this instance place them.

#### CASH FOR CORN.

If those persons who have endorsed the pledge were only half as consistent as our opponents are obstinate, intemperance would soon become a matter of history and the principles of entire abstinence from alcoholic drinks as beverages would prevail triumphantly throughout our happy country. But we have frequently occasion to weep between the porch and the altar, when we see the paradoxical positions assumed by not a few intelligent, sincere and enterprising adopters and adherents to the latter but not to the spirit of the pledge. When we see the industrious farmer clearing his land—breaking his soil—sowing his grain—reaping his harvest—taking in his crops—and carrying the same to market for the brewer and distiller to convert into beer and whisky which originate the fearful evils the pledge they have signed is designed to remedy, we are led to exclaim self-interest will urge men to trample on correct principle, set pernicious examples and do evil that evil and not good may come.

If the financier and the economist will take the trouble to exercise the faculties of calculation they will discover that the manufacturers and vendors of liquors put a penny in one pocket and take a pound out of the other. The scanty pence blistered with tears that come dribbling from the trembling hand of the unhappy drunkard into the coffers of the inn-keeper and liquor-merchant, and after paying a pilgrimage to the purse of the brewer and distiller, find their way to the hands of the tiller of the soil, cannot be as valuable, as the pounds paid by sober men to the farmer for beef, pork, flour, butter, cheese, lard, hides, fruits and vegetables. The tiler and the toper, seem to forget their obligations to those who sew, wash, bake, knit, spin and weave for them, consequently they seldom purchase shoes, frocks, bonnets, shawls and furniture or provisions. When they sign the pledge their pence become shillings—their shillings pounds, and the merchant and mechanic obtain a valuable customer. Now the duller reader must see what a pecuniary advantage the pledge is to the farmer, the merchant, and the mechanic.

The farmer knows the more grain there is worse than wasted in breweries and distilleries, the less quantity will be left for useful purposes. The more money a man spends for liquor the less will he have to spend for bread. The more liquor there is consumed the more drunkenness there will be, and as crime, disease and want are the constant attendants on intemperance. The more drunkenness there is, the heavier will be the tax the farmer must pay to support constables, jailors, sheriffs, lawyers and judges, whose business is to punish and prevent crime. The farmer must help to support the convict, the madman, the cripple, and the pauper. Drunkenness decreases whilst temperance increases the value of property. Who would not give more for land located in some place where the people are sober, than he would for a lot in some Sodom or Gomorrah already on fire with alcohol, where life and liberty and property would be daily and

hourly in jeopardy? God in his infinite mercy sends down rain and dew, and sunlight on the just and on the unjust, but who are the most prosperous farmers, whose fields smile with plenty, whose barns and cellars are crowded with abundance, whose cattle and horses are the best fed, whose fences, gates and buildings are in the best repair, whose credit and character for conscientiousness and consistency stand the fairest? those who add fuel to the fire they pretend to wish to extinguish, or those who rather than sell their grain to brewers and distillers will feed it to their hogs, cattle and horses. There are many who almost starve their hungry animals that go neighing and moaning and grunting about their premises, and yet put on long faces and inquire what they shall do with their surplus grain. Oh sell it to the poison maker and starve your hogs, horses and cattle, and then borrow flour and meat of your neighbours. If an enemy were to visit our colony and starve, and slay thousands of our colonists every year, and if this potent enemy should visit every ramification of society and murder irrespective of sect, sex, age or party, the innocent with the guilty, would it be right for our farmers to supply that enemy with provision although there were no other markets and a great price should be proffered. Would a patriot or a philanthropist supply such an enemy with provision, and thus support and encourage an army of murderers to trample on our altars of devotion—to corrupt the morals of society—to people the receptacles of vice and crime, and butcher our parents, children, wives, brothers, sisters, friends and neighbours. An enemy hath visited Canada. The farmer who sells his grain to the merchant or brewer or distiller who will convert it into fermented or distilled liquors is (unintentionally, I hope) feeding that enemy. He is unchurching the church—injuring the social, civil and religious interests of society and excavating a grave for the liberties of his country. He virtually assists in converting the staff of life into a stream of death. Would it be consistent for the members of a peace society to supply an army of invaders with powder and balls, and guns, swords and bayonets, or the materials for making them? Would it be right for emancipators to charter, barter, buy and sell their fellow men or make chains and fetters, and thumb screws, and whips for their cruel masters, or publish advertisements for their apprehension when they made a bold push for freedom? Those who have signed the pledge are striving to abolish the slavery of drunkenness, whilst those who for the sake of filthy lucre sell grain to brewers and distillers, rivet on the fetters, bind on the heavy burdens and refuse to let the oppressed go free, because it is for the time profitable to supply the material that keeps them in degrading bondage. Suppose that one of the thousand islands that gem the St. Lawrence peopled with slave-catchers—another with counterfeiters—another with murderers—another with mendicaries—would it be proper to supply them with provisions. We might say if we did not supply them others could—that we did not intend to do any harm—that it would be a pity to let them starve—that we must live and that if any rebuked us we would go and join the islanders forthwith. The man who sells grain to brewers and distillers goes against his own interests—goes against the best interests of society—goes against the principles of the pledge, in fact goes against the grain.

G. W. BUNGAY.

#### MEMORIAL TO THE FREE CHURCH.

\* Our readers will remember that in the spring of 1844, a memorial upon the subject of the temperance reformation, from the Ministers and Office-bearers of several churches in Montreal, to the General Assembly of the Free Church of Scotland, was presented to the delegates of that church then in this country, with