

conflagrations as have struck the whole world with stupor, do you know what causes the hearts of some men to pant for joy? Hear the great news: Montreal has furnished the country this year, with four million gallons of whisky!!!

Poor children, who by thousands are in want of bread, of clothes, and fuel, because your parents are drunkards: oh! console yourselves:—your parents will never be in want of whisky. Montreal does not distil less than ten thousand nine hundred and four gallons every day!

Unfortunate women, the number of whom is daily and rapidly increasing, who have to endure the brutalities of a drunken husband, wipe away your tears:—four million gallons of whisky have been distilled this year, in the City of Montreal alone; and it is hoped, seeing the progress of civilisation, and the march of intellect, that this quantity will be doubled next year!

Fathers and mothers of families, you whose children go daily to the tavern, and the house of refreshment, and forget the sentiments of propriety and religion, which they had imbibed at the paternal fireside; console yourselves and hope all things from the future:—the distilleries are in the most prosperous state. To assist you in bringing back into the paths of honour and virtue your numerous families, they distil for you each hour of the day and night not less than four hundred and forty-four gallons of whisky of the first quality, at twenty-five coppers the half gallon unreduced!

Canadians of all ranks, open your breasts to feelings of the most lively joy. The country is saved. Our dear Canada will soon rank among the greatest, strongest, and most intelligent nations. A futurity of unbounded prosperity is opening before you; and if you have any doubts on the subject, come into the distilleries and see the prodigious quantity of whisky they issue every day, and which carry every where peace, happiness, and plenty!!!

With all due respect to the intentions of the estimable writer with whom we contend, we must say, that too much has been said of the amount of money which the distilleries circulate among the public, and the price given for grain, while not a word is said of the enormous sums taken from the people yearly. To hear our modern economists speak, one would think that Messrs., the distillers, after having paid a good price for the grain, give their beer and whisky gratis. Have these four million gallons of whisky distilled in one year, in Montreal, been exported? No, (with the exception of 3074 gallons sent to England, within the last two years) all has been drunk and consequently paid for, by our poor and unhappy people.

The traffic with the distillery, is, in every respect, ruinous to the people, and to be convinced of this we need but look at the following table, which is only the history of the trade carried on between the people and the distillery in figures.

Dr.	1st January, 1846.	
The Distillery to the Canadian people, for Barley, Rye, and Oats, received.		\$1,000,000
Dr.	30th December, 1846.	
The Canadian people to the Distillery, for Rum, Whisky, Beer, &c., delivered,		\$2,000,000
Balance against the people.		\$1,000,000

Oh! we would that God would deign to give to our feeble voice the needful strength and authority, to enable us to make the truth penetrate everywhere: and we would say to our fellow citizens.—Guard against the distilleries, and those who extol their imaginary benefits.

The high price they give for your grain, is an illusion, and not a real advantage, for if a million of dollars have been put into your hands, as the price of your grain, in the autumn of 1845, means have been found in the course of the year, not only to make you bring back that sum to the distillery, but you have been induced to double it; and for a million dollars that they appeared to give you, they have taken two millions from you.

TWO METHODS OF DIRECTING SINNERS TO REPENT.

By the Rev. J. S. Christmas.

“There are two methods pursued by ministers and professing Christians in their directions to inquiring sinners, one of which is unwarranted and therefore dangerous, the other is scriptural and therefore safe. When those who pursue the first method are asked by any one, *What must I do to be saved?* they tell him to repent and believe, and so far correctly. When the

sinner replies, that he cannot do it, they tell him ‘to pray to God to give him a heart for it; to continue in the use of the means in the hope that he shall find grace; to lie at the pool of ordinances until the Spirit shall descend to bless him.’

“Now, this counsel given to an inquirer, *directly tends to stifle his convictions, is a virtual relinquishment of God’s claim on the heart, is an inconsistent direction to do what is as difficult as repentance itself, and is contrary to scriptural direction and scriptural example.*

“Such a counsel directly tends to stifle a sinner’s convictions. His conscience has been disturbed. He feels the force of God’s demands upon his love and obedience; and it is an unwillingness to comply with these demands, and a sense that he must, if he would be saved, that wrings his heart with anguish. Just at this time his spiritual guide, instead of pressing home his obligations, tells him to ‘use the means, and lie at the pool, wait. ‘g God’s time.’ Glad to catch at any thing rather than immediately comply with them, he uses the means, and prays and reads, and reads and prays, and thinks he is now doing his duty. His conscience is relieved, his distress disappears, and he consoles himself with the thought, that if he is not saved it will not be his fault. Thus are his convictions quenched and his fears allayed, by saying *peace, peace, when there is no peace.* The temporary relief thus afforded is the reason why such preaching and such directions are so welcomed by the unregenerate, and why it is called such hard doctrine to preach immediate submission, a circumstance which sometimes solicits a minister to ‘ave the plain dealing of truth.

“In the next place, such a direction is a virtual relinquishment of God’s claim on the heart. When the sinner objects to the gospel injunction to repent, that he ‘cannot,’ he is only expressing his repugnance to the duty. It is not true that he cannot, in any other sense than that he *will not.* To direct him then to ‘use the means,’ in order to get perchance a better heart, is to allow that the objection is valid. Of consequence it follows that God has no right to make such a demand, and the sinner is under no obligation to comply with it. The point in controversy between God and the sinner, viz., his claim on the heart, is conceded to the sinner, and his spiritual guide authorizes him for the present to render something else and something less than his heart, viz., an attendance on the means; authorizes him to continue a little longer in rebellion against God, authorizes him to cherish his heart of enmity until God shall give him a better.

“In the next place, such a direction is inconsistent, for it calls on him to do what is as repugnant to the sinner’s feelings as repentance itself. It is presumed that no one who gives such a direction, would advise the sinner to read and pray and hear in an unbelieving and impenitent manner. But to use these means with penitence and faith, implies that he has already done the duty which the direction evades.

“And finally, such a direction is contrary to scriptural instruction and example. The Bible no where admits that the sinner cannot comply with his duty. It no where directs him to use the means of grace in order to get a heart to repent. It fearlessly directs him to repent, taking it for granted that he can if he will, and there it leaves the matter, and there it leaves the sinner to meet the consequences of impenitence.

“In accordance with this is every direction given to sinners by the preachers of holy writ. Isaiah says, *Wash you, make you clean, put away the evil of your doings, cease to do evil, learn to do well.* He calls upon the *wicked man to forsake his way, and the unrighteous man his thoughts.* Jeremiah calls upon backsliders in Israel to *circumcise themselves to the Lord, and take away the foreskins of their hearts.* Ezekiel says, *Cast away from you all your transgressions, whereby ye have offended, and make you a new heart and a new spirit.* Joel calls upon sinners in danger to *turn unto the Lord with all their hearts.* John the Baptist came preaching in the wilderness, saying, *Repent ye, for the kingdom of heaven is at hand.* When the Redeemer began to preach, he said, *Repent ye, for the kingdom of heaven is at hand.* The Apostles, in their preaching, made the same unqualified demand of immediate repentance. When the three thousand, on the day of Pentecost, said, *Men and brethren what must we do?* the only direction the Apostle gave them was, *Repent, and be baptised, every one of you, for the remission of sins.* On another occasion he said to the multitude. *Repent ye therefore*