

ment; A, your apparel; L, your liberty; T, your trust.

The *LITERAL* according to the Letter. M, much; A, ale; L, little; T, thrift.

The *THEOLOGICAL* is according to the effect it works, and those I find to be of two kinds; the first in this world; and secondly, in the world to come. The effect it works in the world are, in some M, mischief and murder; A, adultery; L, in all looseness of life; and in some T, treason. Secondly, in the world to come: M, misery; A, anguish; L, lamentation; T, torment. And so much for this time and text.

First, I shall prove, by way of reflection: M, my masters; A, all of you; L, leave off; T, tipping.

Secondly, by way of communication; M, my masters; A, all of you; L, look for; T, torment.

Thirdly, by way of caution, take this: A drunkard is the annoyance of modesty—the spoiler of civility—the destroyer of nature and reason—the brewer's agent—the alchouse benefactor—his wife's sorrow—his children's trouble—his own shame—his neighbour's scoff—a walking swill tub—the picture of a beast—and the monster of a man.

THE SHOEMAKER AND THE WINE MERCHANT.

A poor man who was a shoemaker, took a shop in one of the boulevards of Paris. As he was industrious, expeditious and punctual, his customers rapidly increased, and he began to gain property. After the lapse of a few months, a wine merchant opened a shop next door to the shoemaker's; and the latter, to be on good terms with his neighbour, took occasion to step in, from time to time, and take a drink of wine. Soon he perceived a dangerous habit was forming; and he discontinued his visits to the vintners for some days. The wine-merchant took occasion to enquire the reason. "I have no money," was the reply. "O no matter," said the other, "come in and drink." The shoemaker accepted the invitation, till at last so considerable a bill was run up, that his best clothes were pawned for payment. A festival drew near, and he of the awl asked him of the glass to lend him his clothes but for that day. He was refused. Much chagrined, the shoemaker cast about for some plan of revenge for the insult. The wine-merchant had a hen with a fine brood of chickens; and they used often to venture near the door of the shoemaker's shop. He procured some bread, and, scattering it upon the floor, enticed the hen, with her chickens, to enter. Then, catching them, he stripped off all their feathers, and turned them loose to go to their owner. Enraged at the enormous cruelty, the merchant makes complaint, and seeks redress. "Friend," said the shoemaker, "you have no occasion for complaint. I have only done that to your fowls which you did to me. You enticed me into your shop; you stripped me of my clothes, and left me destitute. What I have done to your fowls you did to a fellow-man. On the charge of cruelty we are equal, though the baits we used were different." Do to others as you would they should do to you, is a maxim, which if always remembered and ob-

served, would prevent most of the heart-burnings and contentions among men.—*Toronto Record*.

A PARODY.

The annexed from the Salem *Observer*, is a happy parody upon Brutus's Address to the Romans. It bears an appropriate caption—"A Toper's Address to his Pot Companions."

Topers, Drunkards and Swiggers.—Here me for my own sake, and lay aside your tankards, that you may hear; believe me for your welfare, and have respect for your welfare, that you may believe; censure me in your sober moments, and be sober that you may better judge. If there be around this table, any dear lover of ardent spirits, to him I say that Stingo's love of ardent spirits was no less than his. If then that lover demand why Stings rose against ardent spirits, this is my answer; not that I loved ardent spirits less, but that I loved health and a sound constitution more. Had you rather that ardent spirits were ruling, and die a rum burnt knave, than that ardent spirits were contemned, to have a stout, hardy, honest yeoman? As ardent spirits were pleasant, I tasted them; as they were exhilarating, I sipped them; as they recruited my spirits, I drank them; but as they were ruinous I spurned them. There are tastes for their pleasantness, sips for their exhilaration, drams for their recruiting power; but banishment, and detestation for their ruinous tendency. Who is here so brutal as would be a drunkard? If any, gulp—hiccup—reel—for him have I offended. Who is here so foolish as would be a swaggerer? If any, brawl, for him have I offended.—Who is here so mad as will not mind his health? If any, let fever speak his burning rage—for him have I offended. I pause for a reply. Then none have I offended. I have done no more to ardent spirits than you should to Stingo. The act of their banishment is recorded on the private pages of Stingo's Journal, their usefulness not extenuated where-in they were worthy; nor the injurious tendency enforced for which they were banished.

Progress of the Temperance Reform.

LOWER CANADA.

FRANKTOWN.—A letter from this place informs us that "the work of the Temperance Society has prospered so well, that there is actually very little more to do for it in these parts; and for some time past it has been very difficult to get more than five or six to meet, so little does there appear for them to do when they are met." How few places can tell such a tale! Yet, if intemperance is so completely rooted out of Franktown, as to leave nothing further to be done there, we fear it will still be found in the neighbouring settlements.

Extract from the fourth Annual Report of the Buckingham Temperance Society, March 12, 1836.

We regret to find that the cause of Temperance has not been making so much progress in Buckingham, during the last twelve-month, as might have been expected. Several new places have