

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. XI.

JANUARY 15, 1845.

No. 2.

The Favourite Child.

(Continued from page 4.)

An agreement was now entered into between the mother and the daughter, that they should confess to each other whenever they gave way to what might justly be considered as the one paramount temptation with each: nor was this the only bond of intercourse and strengthening intimacy between them. All that was kind, all that was affectionate, in the character of Isabel Ainsworth, was now called into exercise, and rewarded by the gratitude of one, who felt it the more deeply, from the rarity with which such blessings had ever been bestowed on her.

Matilda was the first to confess having yielded to her besetting sin, and she did this with some degree of petulance; for the warmth of her temper had scarcely subsided, before the love of truth had prompted the confession.

Degraded as Mrs. Ainsworth was in the eyes of her own family, and humble as was the place she held in their esteem, it formed no part of the discipline of her husband to humble her before the rest of the world. She was therefore still treated, in the presence of his friends, in all respects as the mistress of the house; and when company had to be entertained, she was dressed with as much elegance, and stationed at the head of the table with as much ceremony, as if still an honoured wife and mother.

Isabel felt this mockery; yet she knew it was due to her husband's respectability that it should be so; and she was herself so humbled, and so broken in spirit, as to yield a passive assent to all his wishes. Perhaps we should scarcely say to *all*, for there was one wish, more imperatively enforced than all others, which she would not, or could not, yield to, on the only occasions when any possibility of deviating from it occurred.

It was on one of these occasions, when great preparations had been done for a dinner-party, that she first gave way to that reckless feeling of despair, which led her to look defiance at her husband as he sat, knitting his brows, at the opposite end of the table, and threatening, as far as a man of bland and polite manners could threaten, by look, and sign, and gesture, that she should be made to pay dearly for her present imprudence.

Alas, for poor Isabel! All the guests were eating and drinking to their hearts' content, and wine was pressed upon every one but her, by the master of the house. Delicate and exemplary ladies partook of it, and each one seemed to consider it as the wholesome, rational, and even necessary accompaniment, of hours of social enjoyment. How could it be, that she, the mistress of the table, was shut out from an indulgence so common to all—an indulgence so lawful, and so universally approved!

Her own will had not been consulted, her own consent had not gone along with her recent abstinence, and therefore it was not likely she should voluntarily make herself an exception to the general rule, when individuals so highly esteemed in society as those around her, and ladies of such unblemished character, were making themselves, what she and her maid had been accustomed to call, "comfortable." Yes, and too well did she remember the cheerful animation, the glow, the stimulus which these familiar means had been wont to diffuse throughout her frame, the careless independence of circumstances, the energy to look danger in the face, and the warmth of cordial feeling with which indifferent persons could then be met. Too well did she remember all this; and never did she seem to need it more than now. She had no intention of going farther—nay, not even so far, as some of the good ladies at the table; and while the conventional rules of society required them so often to refill their glasses, while they were pressed to do so even by the master of the house, how was it probable that his own looks directed to herself, should produce the desired effect, especially when they were so bland and sweet the moment he addressed himself to others, who were doing the very same thing, from which, with all the power of his lordly authority, he had so imperatively warned her to abstain? No, no, there

must be consistency in all systems of moral government; and the restrictions we would enforce for the benefit of those who need them, must also be the rule of our own actions—just as the code of laws by which the ignorant or rebellious part of the community are restrained, must be as binding on the judge who pronounces sentence of punishment upon the criminal, as they are upon the meaneast subject of the realm.

The company who met at Mr. Ainsworth's on the day alluded to, thought they had never seen the lady of the house more pleasant. At first they thought she was either ill, or out of spirits; but as the evening advanced, she became lively and animated, and finally parted from her guests with a cordiality of manner which made her, in their opinion, one of the most delightful of women.

None of them were made acquainted with the hours which succeeded the breaking up of that cheerful party—none of them beheld her on the following morning, when she shrunk from appearing before the suffering child, whose nurse, whose counsellor, whose mother, she had promised to be.

The fact was, while Mrs. Ainsworth sat amongst her guests, surrounded by the ceremonials of polished society, encouraged by the example of others of her sex, and protected from any open display of her husband's displeasure, her conscience was lulled to repose by that half excitement, which while it gently stimulates the body, diffuses a dreamy vagueness over all the moral perceptions of the soul. It was for the conviction of after-hours to impress upon her mind, that what was by others indulged in as the innocent enjoyment of social hours, was destruction to her peace—what was generally believed to be wholesome aliment to them, was nothing less than poison to her. It was destruction to her peace, for all her habitual, but then half-subdued cravings for false stimulus, came back with redoubled force; and it was poison, because it made her feel again in a state, to purchase at any price, the once familiar means of transient forgetfulness and repose.

Isabel Ainsworth was seated the following morning alone in her dressing-room, her aching temples resting on her hands, and her whole being lost in one vague feeling of despondency, when a gentle step was heard along the passage leading to her door, and an humble inquiry from a stranger's voice whether the visiter might come in.

It was Maria, the poor dress-maker: and finding the lady, as she had hoped to find her, alone and disengaged, she ventured to ask, in a modest and unobtrusive manner, if Mrs. Ainsworth was in want of any one as her own private maid.

"You have probably heard that Betsy has left me," said the lady.

"I have," replied Maria.

"It is not intended"—she continued, but suddenly corrected herself, and added—"I have no intention of keeping a maid now."

"And you have no want of any one in the house to do your plain work, or your dress-making?"

"Oh no! I want nothing. I do not wish to attach myself to any one, and no one wishes to do anything for me."

Maria looked earnestly in the lady's face, with an expression, in her own, of wonder, and deep interest. The words she heard were a perfect mystery, but the tone of voice in which they were uttered needed no explanation; and yielding to a natural impulse of compassion and sympathy, she spoke more freely than her wonted modesty would otherwise have allowed.

"Oh! yes, ma'am," she said, "I am sure you want somebody to wait upon you, to serve you, to be faithful and kind to you; for you know all want kindness, however rich and exalted they may be."

"Yes, Maria, you are right; and no one wants it more than I do. But if I am rich, I am not exalted; and it is possible to fall so low, as to be thought unworthy of any kindness."

Maria was again at a loss what to think of the actual situation of a lady whom the world considered so enviable and so happy. She, like others, had heard whisperings that all was not so pleasant in Mr. Ainsworth's establishment as it looked on the surface; she, like others, had heard that the lady was not exactly what had been expected of her, in her private habits; but these reports had not lessened the gratitude of the poor dress-maker, for the kindness received at her hands; and her own circumstances requiring that she should make some change in her mode of living, she had chosen to offer her services to Mrs. Ainsworth in preference to any other person.

"My poor mother," said she, after entering upon her own story, "is, I fear, beyond all hope. I have tried my utmost to maintain her by my work, but her habits have driven away all my best friends. I am now determined to adopt a different plan—to leave her to herself. It seems a hard thing for a child to do, yet I am supported by the advice of an excellent gentleman who has taken great pains in that part of the town where we live, and been the means, under Providence, of saving many a poor family from ruin. The person my mother married for her second husband, I have already said, is a hard man; but I must do him the justice to add, that he has come forward on this occasion, and agreed to join with me in her support, each of us supplying a weekly sum out of our earnings, so that she will have no need to suffer, unless she brings distress upon herself. And now, ma'am, if you should want a person in the capacity I have mentioned, you will find no one more anxious to serve you faithfully than myself."

The offer was a tempting one to Isabel, for she had keenly felt the privation of having no longer an attendant upon her person, no one whose undivided attentions she could command as a right. Her authority, as the mistress of the house, was, however, so entirely nominal, that she could only refer Maria to Mr. Ainsworth, and she did this without the slightest hope that her wishes would be complied with.

Merely considered as her wishes, it is more than probable they would not; but it so happened that he had already been looking out for a trustworthy and economical person, to fill the station for which Maria had offered herself. Arrangements were therefore soon entered into, by which the poor dress-maker became a member of Mr. Ainsworth's family, and her mistress had then the advantage of proving how superior is a faithful, to a flattering servant. Dutiful, and devoted, as Maria was, to the interests of her mistress, in one point she proved unflinching; and it is probable that the unassailable integrity of this simple girl, had more effect upon the unfatuated being over whom she watched, than all the reproaches and severity of her equals in rank and station.

It was, however, not the resolution of a moment with Isabel, which saved her from ruin. It was the yearning of a wounded spirit after better things, which often proved too weak for the conflict of the day. It was a recurrence again and again to those aspirations of the soul, which all, except the utterly depraved, at times experience. It was a determination so often violated, so often shaken, that no forbearance, but that of the Giver of all holy desires, could have received again to the bosom of mercy, the weak and erring wanderer who strayed so perversely from the path of peace.

In addition to the watchful eye of her faithful attendant, Isabel had the reproachful looks of her adopted child to meet, whenever she transgressed the rule this child had laid down for her; and fertile as Matilda was in finding excuses for herself, she found none for deviations which to her appeared as gross, as they were wholly unaccountable. Thus the force and simplicity of her expressions, whenever she spoke the language of condemnation on this subject, were such as to make her mother shrink before her; while her best, and strongest resolutions were often formed by the bed-side of the suffering child.

Sad would it be, however, and fatal to our best interests, if our good resolutions were left entirely to our own strength. There is a mighty power which may often be seen at work around us, removing obstacles, making duties easier, and raising up barriers to protect us from temptation and danger.

Isabel discovered, in her growing intimacy with the neglected being, whose situation claimed her utmost tenderness, that she had to do with a more than ordinarily gifted mind, whose latent powers, existing without the means of exercise, afforded a sufficient cause for much of that irritability and discontent for which Matilda had hitherto been more blamed than pitied. One talent, which she possessed in a more than common degree, was a genius for music. It not only soothed her ruffled temper, but exercised so great a power over her whole frame, that the violence of her

bodily sufferings became subdued under its influence, while her whole being was so changed, that a new existence seemed to dawn upon her.

Isabel had never regretted so much as on making this discovery, that indolence had prevented her cultivating to a greater extent her own taste for music. Still she knew enough to please Matilda; and when she first conceived the idea, and proposed to the listless and unoccupied girl to become her teacher on the piano, it would have been difficult to say which of the two, the mother or the daughter, was the most happy. It seemed as if, to the poor child, there was an actual expansion of being in the mere thought—so vacant had been the long hours of her lonely life, so destitute of melody the chamber in which her young spirit had pined and fretted like a captive bird. The dry routine of learning in its least attractive form, had been sometimes tried upon Matilda by her sisters, and on every occasion had been pronounced entirely through her own perverseness, to be a total failure. She was in fact, considered as incompetent, though her countenance, and her occasional remarks, were strongly contradictory of this assertion. She now began to show, however, of how much her character was capable, how trifling was her estimate of difficulties when a sufficient end was to be attained, and how much her spirit could rise above the sufferings under which it had been accustomed to sink, when occupation was afforded to the faculties of her mind.

In the anticipated pleasure of teaching the impatient child the only thing she had yet evinced an inclination to learn, Mrs. Ainsworth was, however, disappointed; for how to teach music without an instrument, and how to procure one were questions of paramount difficulty to solve; nor was it until repeated applications for the necessary sum had been denied, that she clearly saw, and bitterly regretted, the folly of having spent her own money as she had done—in personal—nay, worse—in bodily gratification. A little less of this indulgence, for the last few years of her life, would now have enabled her to rouse into cheerful and healthy exercise, the powers of a mind, which nothing but adverse circumstances could have depressed; and yet in consequence of her lavish and fruitless expenditure upon the body, she must see this young mind cast down, repining, hopeless, and unoccupied.

Isabel felt daily more and more the distress in which her long established habits of selfish indulgence had involved her; but she felt at the same time, what was in some measure a new sensation with her, that her present object was a good one; and she determined, if it were possible, to overcome every obstacle which stood in the way of its accomplishment, and for this purpose she ventured to renew her application to her husband.

Mr. Ainsworth could understand the difference between vice and virtue, so far as vice was allowed to be wasteful and extravagant, virtue decent and saving; but how to understand the claims of his wife when she had no object in view beyond that of imparting happiness to an obscure and profitless individual, or of elevating an humble fellow-being in the scale of moral agency, was more than could be expected of a man like him; and the refusal he so often repeated, was prompted more by a conviction of the extreme unreasonableness of the demand, than by any decided feeling of unkindness.

What then was left for Isabel to do? She applied to Miss Ainsworth. She even condescended to bargain with her for the price of many household luxuries, which she proposed for the future to deny herself. Miss Ainsworth, however, had as little understanding of the case as her father, and she replied with blank astonishment—"if you have no need for these things, and don't intend to take them, why should I pay you for them? It is a principle with us never to take what is unnecessary."

Poor Isabel! she was on the point of yielding to her natural feelings of despondency, when suddenly recollecting her jewels, she exclaimed—"Never more shall this person, so unattractive, so degraded, be decked with costly ornaments as it has been. It is for me to shrink from observation, not to court the gaze of others."

The alternative which thus presented itself was soon acted upon. In the absence of Mr. Ainsworth, a piano was purchased, and placed in Matilda's room; and though the disapprobation with which this daring act of extravagance was regarded by the master of the house, was by no means trifling, Isabel was more than rewarded for the reproaches she had to endure, by the uncontrollable joy of the delighted girl.

Lessons on the piano were now regularly commenced, and though the process of learning music is a very different one from that of practising it when learned, it afforded to the mother and

the daughter a constant occupation, highly beneficial in its influence upon both.

In the mean time, Maria, Mrs. Ainsworth's faithful attendant, did not lose sight of her insatiable mother. A small, but comfortable apartment, had been procured for this miserable woman, and the means of subsistence were regularly transmitted to her hand, yet such was her chagrin on finding herself thus deserted, that, instead of her punishment working out her cure, she seemed only to give herself up to more unlimited excess. It was on one of those occasions, when all her means of indulgence were exhausted, and when her spirits had sunk to the lowest depth of despair, that her husband having visited her obscure and humble dwelling, had used words of reproach and insult, which even her broken spirit had not been able to endure. Like too many others in his situation, he had treated her case as one of disgusting enormity, and instead of pointing out the ray of hope which still remained, he had harrowed up her soul by those personal allusions, which she was not yet sufficiently degraded to bear with patience or equanimity of mind.

In this state he had left her, when, rising from her lowly seat, she looked around her small apartment with a wild and hurried glance. She then took up the remnant of a tattered cloak, and, wrapping it closely round her, walked out into the street, where the gusty wind of an October afternoon was rolling the dust in thick clouds before her. Had the air of the city been less dense, it is probable it would have made little difference in her perceptions, for she walked straight onward for the space of half an hour, till her eye caught a glimpse of the cold waters of the Thames. The sight made her shudder, and she grasped her cloak still closer on her breast, and still she walked on.

At last her progress was arrested by a crowd of persons with whom she came in contact unawares. They were assembled round a speaker, whose dress and language were not those of a minister of religion, and yet he appeared to be as much in earnest, as deeply absorbed in the importance of the cause he was advocating, as if he had both the temporal and eternal interests of his auditors at heart. That he had many and bitter opponents was evident, from the rude vociferation of some of the lowest and meanest of the crowd; but that he was a dauntless and lion-hearted man, was equally evident from the cool and cheerful manner in which he repelled every attempt to put him down.

Gilbert Gray was nothing better than a tradesman, and that by no means of the highest order. His appearance, under ordinary circumstances, was that of a common man. He had neither the wildness of an enthusiast, nor the aristocratic bearing of a hero in disguise. He was no sectarian, nor did he take part in any of the disputes by which the religious world is so lamentably divided. He was no politician either, at least he interfered not with questions of public interest, farther than he had ability to understand, or power to influence them.

There was one question, however, of incalculable importance to the well-being of society, which he did clearly understand, and in which he felt himself imperatively called to act; because he believed it to be a righteous cause; and thus he went forth, in defiance of powerful opposition, of still more powerful ridicule and contempt, satisfied to be in his own individual person despised, contemned, and at times apparently borne down, because he knew that the glorious cause was progressing, that the mists of gross ignorance were passing away from the eyes of the multitude, that conviction was taking root in the high places of the earth, that the song of gratitude and joy was beginning to ascend from unallied lips in some of the lowest paths of human life, and that even the enlightened and the good were feeling that one effort more, one additional sacrifice, was richly worth their making, for the sake of the weak brothers, and the erring sisters, whom their example might thus be the means of saving.

And was not this true heroism? To stand forth before the eyes of men a mere commoner, unsupported by rank, or wealth, or influence—to stand forth in opposition to one of the most cherished, the most popular, and widely spread evils that ever infected with its deadly poison the understandings and the lives of men. Was not this true heroism, to dare to be accounted not a violator of his country's laws, for such men are sometimes honoured—but a body, a meddler, a fool, scarce worthy of the name of man? Yet, there, beneath the calm clear light of an autumnal sky when even the smoke of the great human hive was not able to obscure the golden glory of the setting sun—there, by the side of the broad river, whose banks were crowded with busy multitudes, and whose sleeping waters reflected the tall masts of the dark vessels, which lay along its sides—there, stood this fearless man, his head uncovered,

his forehead bold and clear, his look a blaze of energy, his air, his gestures, instinct with feeling, his voice the untwined music of a lofty mind, his language the eloquence of that genuine living, deep conviction, which the wisdom of the world is powerless to overthrow.

It was a motley crowd who formed the audience, in the centre of which this undaunted speaker stood. Some who composed it were labourers returning from their work, mechanics with their aprons folded round them, female servants stealing a few moments from a hasty errand, mendicants who had been out all day, and, worse than these, the lowest grade of human beings—men and women to whom no reputable abode was ever open. Amongst these, some laughed, some shouted, some threw stones; but there were some who listened with such intense and growing interest, that their strongly marked, and sometimes ghastly faces were stretched forward, while, by the expression of their wild and sunken eyes, they seemed to be inquiring—"are these things so?"

Amongst these was a woman of most appalling and repulsive aspect, who had already attracted the attention of the speaker: yet so entirely was her own mind absorbed with the momentous subject, that she knew not when her cloak fell back, leaving nothing but her gray hair, in loose elf-locks, to shade her haggard brow and cheek, where the track of burning tears was already beginning to be seen.

And was it not worth bearing all which that noble-hearted man had born, to see the wretched being who now stood before him, thus softened; to know that her guilty and degraded soul was touched; and to be able to pour into the wound the oil of consolation, by teaching her that even for her there was hope?

The speaker ceased at last, as the shadows of evening came on and the crowd dispersed; but not before they had become generally more attentive and respectful. That ghastly woman too, drew up her cloak, and retired to some little distance, though still evidently lingering near the spot, for she had seen her own daughter in the crowd, and she saw her still, in company with that good man, and they were evidently looking here and there for some one, but who it was she could not tell. She herself stood hid behind the buttress of a wall, until she saw them turn away, as if their search was in vain. She then ventured to follow, though at some distance, for she felt like one who treads with forbidden feet in the privileged steps of the happy and the pure.

And could it be true—all which that kind, that feeling man had told her—could there be hope even for her? Had he been a deceiver, he would not have entered with such faithfulness into all the details of her miserable experience. Had he been influenced by selfish or unworthy feelings, he would not have sought out for the objects of his pity, creatures so lost and fallen as herself.

(To be Continued)

The Cake Not Turned.

A Sermon, by Dr. Ritchie of Edinburgh.

TEXT.—HOSEA vii. 8.—"EPHRAIM IS A CAKE NOT TURNED."

DOCTRINE.—"It is self-inconsistent in Christians to use or countenance the use of intoxicating drinks."

The art of writing is of very ancient date. It can be traced up to the days of Moses, for, in Exodus xvii. 14, we read, "The Lord said to Moses, write this for a memorial in a book;" which, by the way, is the earliest notice of writing and of books that is to be met with. All writings, till within a date comparatively modern, were manuscript. Printing was undiscovered, and books were few, expensive, and not generally accessible. How great are our privileges! how happy we, did we know them, and correspondingly improve them! Records are an artificial memory, where these are denied, the living voice is the great vehicle of information. Sentiment, when spoken and heard but once, is easily let slip, and unretraced flies never to be recalled. Hence the need of good and acceptable words. Hence, too, the wisdom of instituting associations between the tongue, the ear, and the eye. All are in aid of the memory, and thus, through it, for the supply of the understanding. For this purpose arose the class of sentiments, termed *Proverbs*; short, pithy, emphatic sentences linked by associations with facts, incidents, and usages, of a character so local and common, as almost to be rejectable as vulgar. Their very vulgarity, however,—that is, their commonness; their being mixed up with every day's life, and their adaptation to the meanest capacity, constituted their veriest fitness for the purpose meant to

bo served by them. They replenished the common stock-purse of the olden time, whose knowledge was dealt out in proverbial expressions. These current coins of antiquity were laconic, expressive, brief, quaint, easily comprehended, remembered, and applied. This one of these ancient coins, these proverbs, whose homeliness interdicts criticism, that furnishes the text for this hour, during the remainder of which I shall call your attention.

I. To the terms of my text, and the truth couched under it.

II. To some plain illustrations of this truth, bearing on our specific doctrine.

1st. As to the terms. Against any minute or detailed explanation of the terms in my text, the proverbial designation of our common country reveals: Is it not "the Land of Cakes?" I may, however, remind you of the very characteristic simplicity of ancient oriental domestic economy, as witnessed by Gen. xviii. 6. "Abraham lusted into the tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." Look, too, into Kings xix. 6, "Elijah looked and behold a cake baked on the coals, and a cruse of water at his head." Simple was the appetite, simple the food, and simple the cookery! Intoxicating drinks came not into the bill of fare, though in the strength of that meal, the prophet was to travel for forty days and forty nights, and it was furnished by Him who hath said, "As thy day, so shall thy strength be." You may thus see the meaning of this proverb. A cake must be turned again and again, that so it may be properly fired and fitted for the eater. If it be unturned, one side may be ready for the month, while the other is soft, raw, doughy, and disagreeable. How opposite the judgment furnished by inspection of the two sides! how very inconsistent with each other! palatable the one, but how contrary to the other! Now, who knows not that things seen are the symbols of things not seen, and that the sensations of the body are, by a simple and natural transfer, adopted as the signs of the mind, with its judgments, and feelings, and verdicts?

Plain and easily read, therefore, is the doctrine of my text, and it is this.—"Ephraim is self-inconsistent. Of his character and conduct, part is secure, good, and profitable; part is unbecoming, bad, and injurious; let the firm, the suitable treatment, training, and influence, which has been applied to the one, the good portion of his character, be extended to the other portion of it; or such will be the character, as a whole, that I cannot find a more simple, expressive, intelligible, easily applied and brought home characteristic of Ephraim, than that of the text, "Ephraim is a cake not turned."

Now, to whom does the Holy Spirit append this characteristic? Is it to the aboriginal heathens? No; but to a tribe of Israel—God's own Israel—to Ephraim—a mighty tribe—a tribe (Gen. xlviii. 19) preferred to Manassah.

It is true my text is in the Old Testament. The peculiarities of Old and New Testament cases may differ, but the spirit, the great law is under both dispensations the same, and it is this—Even in God's own people; the distinguished among them, in many respects, for excellence, there may be such inconsistencies, as in "a cake not turned;" and these inconsistencies are observed by God, condemned by God, and condemned especially in his own people, that they may hear the condemnation, renounce the character and practices condemned, and so escape from the sin, disgrace, and perdition.

Of this characteristic and its application there are many departments. Omitting, at present, other instances, I am to select some specimens of the "cake not turned" bearing on our present meeting, that it may be turned; and let all to whom these apply, see that it be forthwith turned. And, mind the instances are all to be drawn from among the Ephraimites, Israelites, or, if you prefer a more modern term, Christians. Note, I pray you, this element and its importance. Observe, then, I am not called to discuss the material of the cake; it may be, like Sarah's referred to, kneaded out of three measures of fine meal; in other words, I am not called to enter on the question,—is he who uses intoxicating drinks, Christian or no? elect or no? can lie, though he do so, get to heaven or no? But I am to consider and expose the present inconsistency of those that are allowed by others, and by themselves, to be Christians. I grant the cakes are good, very good, I only say that they need to be turned. Is it asked who are they that stand in need? I answer,

1st, The Christian who is indolent or apathetic as to any good thing or cause, "is a cake not turned."

Is not the Christian one who has avowed Christ as his master and lord; and has He not said, "No man can serve two masters." "He that is not with me is against me." Has he not

sworn his subjection to this law of Christ? and it is perfect, and pronounces him that has offended in one point to be guilty of all. Does he not own that Christ has left him an example, and he knows that He went about doing good, and counted it his meat to do his Father's will? Does he not say that the epistle to the Laodiceans was written for his learning, "I would thou wert cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth?" Does he not confess at the throne of grace that he has not attained, nor is already perfect? does he not subscribe to the exhortation, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with perseverance the race set before us." Well, in all this he proceeds as becomes Ephraim. This is only the one side, let us look at the other. Though diligent in the business of this world, and labouring for the meat that perisheth, does he discern as light food that which endureth to everlasting life? Does he place last the kingdom of God and his righteousness, giving to the "other things" a prior claim? While others around him are making a deep in-crest in the matters of God, and the benefit of their fellow-men, does he care little for these things? While societies for good purposes are happily rising around him, does his caution keep him aloof from them? does he content himself with giving credit to the efforts of others in what is good and profitable to men—the abolition of slavery, the spread of liberty, the extension of education, the purification of the church, the progress of sobriety, and with paying an occasional barren assent to their importance? Is his utmost flight a hollow panegyric on their ardour, and a gladness at their success, who have elevated themselves to such labours of love, while he takes no part in their activities, pleads ignorance of their constitution or details or fruits, and at times augurs their dissolution? Yea, after years have elapsed, and by their fruits they have been tested, do you find him equally inactive, uninformed, and undecided? Does not the one portion of his character argue woeful inconsistency with the other? "is not this a cake not turned?" how much does he need to be turned!

We can only give the heads of the rest of this able discourse with a few extracts.

2d, The Christian who is not among the first to adopt and encourage every good work and scheme, is the Ephraim in the text—"a cake not turned."

3d, The Christian who scruples to make, or does not delight in making sacrifices in order to benefit himself or others, is another example of my text—"a cake not turned."

4th, The Christian who pleads any custom or usage of earth or of any country on it, though it be his own country, as a legal antagonism of the Law of heaven, is the Ephraim of my text,—"a cake not turned."

5th, The Christian who owns the social law of love, and enslaves, or contributes to the enslaving of his fellow-men, is the Ephraim of my text,—"a cake not turned."

Does not every Christian rejoice in the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" and in the second, which is like unto it, "Thou shalt love thy neighbour as thyself?" He receives His word who says, "Walk in love as Christ also walked." He rejoices in the golden rule of his Lord, "Whatsoever ye would that men do to you, do ye even so to them." He reverences the apostolic injunction, "Be dutiful, be courteous;" "forbearing one another, and forgiving one another, as God, for Christ's sake, hath forgiven you." How cordially does he join in the petition, "Forgive us our trespasses, as we forgive them that trespass against us." With what delight doth he swell the spiritual song, "Behold how good and how pleasant for brethren to dwell together in unity, there God commandeth the blessing, life for evermore." In all this is he right, does he manifest the spirit of Ephraim? Well, look at the other side of the cake—of the character. Does he traffic in those of woman born?—does he by statute proclaim them brutes, that he may treat them as such?—does he interdict marriage, and convert into one wholesale brothel the district which is cursed with his rule?—does he torture at his caprice them whom God has made of one blood with himself?—does he sever spouses, parents, and children, uncaring what hearts may bleed, all of them more tender than his own?—does he, at his unhalloved bidding, constitute them widows, fatherless, orphans; forgetting Him who is their pledged avenger?—does he forbid them to enter the house of God in his company, or to sit there in his sight?—does he pronounce them worthy of death if they learn to read

that precious volume which Christ has hid them search for the treasure hid in it—eternal life?—does he sell them, and with their blood's price support His gospel who preached liberty to the captive, and build temples to the God who delighteth in mercy, and purchase the symbols of the body and blood of Him whose mission was peace and good will? Does he all this, thus outraging grace and nature? What think you of him after perusing this side of his character and conduct?—are you not ready to say, for another edition of Ephraim's portrait. Right; and what say you of him who furnishes the great incentive to slave-catchers—intoxicating drinks—who teaches men to enslave themselves, to degrade themselves beneath the slave? of him whose wealth spreads in proportion to his success in introducing and extending self-inflicted slavery; for how easy is it to run the analogy between slavery and drunkenness, except in this, that the slave is such through the deed of others, the drunkard through his own. It is the slave's calamity,—it is the drunkard's crime. And what is he who makes him such as he is—is he not the Ephraim of the text—does he not need to be turned!

6th, *The Christian who provides for his household, and yet gives to his household, and to those who visit it, that which he knows to be destroying households numberless, is like Ephraim, "a cake not turned."*

This Christian parent works, it may be works hard, for what? That he may have wherewith to provide for his own, or to give to him that needeth?—no—but that he may purchase and make provision of his daily meal that which he knows has poisoned the Christianity, the conscience, the peace, the life of families numberless. To his children he gives, and in his most affectionate and presses upon them, that which he owns, has broken up families, once a prosperous, united, and promising to continue so, as his own. He exhorts his children to sobriety, and then puts to their head the bottle which, as he knows, has commenced, augmented, and perfected that drunkenness which excludes from the Kingdom of God. He prays that his children may be kept from the evils of the world, and then gives them the proved provocative to all the evils which drown the world through lust. Does he thus give his family alternately the lesson that trains them up to Christ, and that which trains them up for Satan. Which of the lessons does he intend to take effect? Both cannot. Must they not quench each other! Look to the two sides, and say, is not every one to whom this applies, another verisimilitude of my text,—“a cake not turned.”

7th, *The Christian who believes that he is to acknowledge God in all his ways, and that the blessing of the Lord maketh rich; and yet trafficks in and makes his gain by what he knows to be accomplishing the ruin of men, women, families, and societies, is like Ephraim in my text,—“a cake not turned.”*

This Christian man makes his living by trafficking in intoxicating drinks. Oh, what fearful inconsistency! To cultivate, at least to profess sobriety, and to be living upon drunkenness? Just suppose this man bringing forth a punchon of his intoxicating drink,—hear him praying for its speedy sale, and for a blessing on its profits?—can you my fellow-Christians, add your amen?—can he be ignorant that it is altogether inconsistent with the love and practice of sobriety?—does he not know that in proportion to its sale is the ruin of families, their peace, their comfort, their health. His profits keep pace with their ruin?—the faster and deeper his stock needs renewal, the greater is the curse of his neighbourhood—the more numerous and horrible are the oaths, and blasphemies, and uncleanness—the more extensive are the roads and sorrows—the more frequent are the deaths and suicides; and the descents to hell are the more multiplied. Oh! for one punchon of intoxicating drink to return with the record of its effects to the Christian who sold it; each portion detailing the varied sins and ruins to which it had prompted the drinkers, how fearful would be his remorse!—what must be the searing effects of his trade upon his conscience, if it were to permit him to sell another, especially now that the cause and the effects have been connected, and brought forth into the light of reason, humanity, and scripture.

8th, *The Christian who sympathises with the poor of our country in their poverty, and who labours for its removal, and yet countenances the use of intoxicating drinks, is another of the men embraced by my text,—“a cake not turned.”*

9th, *The Christian who laments over, and strives for, and labours to the removal of the ignorance and crime that are prevalent in our country, to its disgrace and peril; and still yet countenances the use of intoxicating drinks, is Eph-*

raim in my text,—“a cake not turned.”

This, and some other instances I must barely enunciate, leaving others to fill up their interesting lineaments.

Every Christian knows that ignorance is a great evil; “my people are destroyed for lack of knowledge,” and knowledge is the term used by the Spirit of truth as the symbol of the greatest blessing—“whom to know is eternal life.” Knowledge is the foundation of all that security which is to characterize millennial times, when men shall sit under their vine and under their fig-tree, none making them afraid. “Wisdom and knowledge shall be the stability of thy times” Ignorance and crime proceed with equal pace. I rejoice to say that history introduces us to no period that can be compared to our own for insulated and aggregate effort for the removal of ignorance and the diffusion of knowledge, and I gratefully add, *great have been the fruits.* Thou I must, with pain aver, much greater would have been the increase, but for the opposition of crafts which by the progress of knowledge, are filled with alarm and brought into peril. Well, knowledge is power,—self-interest and cunning is weakness. Knowledge must increase while all crafts and all monpoly must decrease. The Christian is just labouring in his vocation when destroying the works of darkness, when labouring to bring the wicked to forsake his evil ways and his doings that are not good. In this he is like himself. But the cake has two sides,—look at the other. Does he countenance the use of intoxicating drinks?—does not the use of them cause children to grow up uneducated, untaught in the distinctions of right and wrong? Generations of criminals thus succeed each other, and in that righteous circle of crime and retribution which, though not always, yet here, is easily traceable the careless, intoxication countenancing Christians are compelled to be at more expense in law, police, jails, hulks, and penal colonies, than would have sufficed to educate, clothe, and feed them all, and make the greatest part of them useful members of society. Is it so then that Christians labour to vanquish ignorance and crime, and labour in vain because they countenance the use of intoxicating drinks,—a cause notoriously more prolific than all others in ignorance and crime,—surely I am obliged, in justice to the previous cases, to add such to the Ephraim in my text,—“a cake not turned.”

10th, *The Christian who mourns over death, sympathises with, and prays for the bereaved by death; and yet countenances the use of intoxicating drinks, is the Ephraim in my text,—“a cake not turned.”*

(To be Concluded in next number.)

PROGRESS OF THE CAUSE.

ENCOURAGEMENT.

We have been much gratified by the reception of several letters manifesting great interest and zeal in the Temperance cause, as well as hearty co-operation with the efforts of the Montreal Society. Subjoined are a few extracts. To the first we request the attention of Secretaries of Societies:

WATERDOWN, December 28.—If you, through the medium of the *Advocate*, would call the attention of the Secretaries of Societies and desire them to use their endeavours to procure subscribers, I think a great number might be obtained that would otherwise hardly know or care for it. When it is left to the committee, they do not use the means which they should; but if one person in each society was required to procure them, I think a great number would be added to the list. I asked every person, those that I thought would and those I thought would not, and have succeeded far beyond my expectations. In my list are the names of some that have not as yet joined our cause, and one who is almost opening a tavern. When such persons will subscribe, temperance men ought to be ashamed.—G. D. GAFFIN.

The exhortations contained in the following communication we highly appreciate; and assure our valued correspondent that we know of no disposition to falter on the part of the Montreal Society.

MARYVILLE NICHOL, Jan. 1, 1845.—I had intended to have said something in relation to my view of the last clause of the pledge, but Mr. Bungay's opinion, contained in the very excellent letters you have lately published, so entirely coincides with my own, that it would be quite superfluous. Your society has been

honoured of God to do much good, and I do trust you will not now abandon the principles you have maintained, no not by an hair's breadth, whoever may take offence, or whoever may go out from us. We may be like Gideon's army too numerous to have the victory given us—our cause is good, and nothing but disunion among ourselves can prevent our success. Be our number ever so few, let us be of one heart and one mind, and the result will not be doubtful. There were but eight persons in the ark, but by these the world was peopled. I wish I could in any way promote the cause.—G. PRIS.

ELIZABETHTOWN, Jan. 3.—I am determined to engage more actively in the cause of temperance, as I see that there is much to be done yet. I have held five meetings besides attending my regular preaching appointments last month, and I still have appointments out. I have adopted the plan of soliciting subscribers for the *Temperance Advocate*, I send £1 9s, and shall continue to obtain as many as I can at every meeting. I still find many professors of religion standing aloof from the temperance cause. O when will the church awake and get out of the ways of sinners, and open the way to greater good. Temperance meetings are now held in this part of the country every month, and the cause rapidly advances. Young men study and make speeches instead of haunting the bar-room. Thus I believe that temperance will prove a great blessing in many ways, amongst which the culture of the mind is one.—JOHN F. WILSON.

We praise God for the many warm friends raised up for the temperance cause throughout the country, and would affectionately bid them go on and prosper. In an especial manner we thank all who endeavour to increase the circulation of the *Advocate*.

NORTH AUGUSTA, Jan. 7.—The cause of total abstinence, I am happy to inform you, is making gigantic strides in this part of our District, to arrest the foe of the human family. We were favoured in the month of October last with two lectures from General Riley, of Rochester, N. Y., when he was making his tour through this District, at which time our society numbered 264, and since that the cause has been rapidly progressing, and the society now numbers 337. On new year's-day we held our anniversary, when we had a large and attentive congregation. They were addressed by the Rev. Mr. Boyd, of Brockville, who gave a most spirited lecture; and thirty names were obtained to the pledge. Two persons, under his lecture, were rescued from the drunkard's ranks, who will ever have reason to bless the friends of humanity. Also several influential gentlemen who have stood aloof from the cause said, "I am not responsible for other's acts, I will not be bound, I am temperate, &c." have now put their shoulders to the wheel and are engaged in urging forward the temperance car. Thus, on one hand we behold total abstinence rising to eminence, and on the other intemperance gradually sinking into oblivion; and I trust the time is not far distant when intemperance will be classed among the things that have been and not with those that are.—A. C. WILLIAMS, Sec.

LANCASTER, Jan. 1.—Our society was organized on the 2nd Sept. 1841, and now consists of about 141 members in good standing. We have on our list a respectable proportion of persons in high standing in society, yet we have not what may be called the leading influences of the town; and we fear we shall be without them for a long time, unless there is a special interposition of providence. After the powerful appeals which have been made to them, and the light which has been thrown upon the nature and effects of alcoholic drinks; and after the dreadful results attending their use have been presented to them in heart-stirring eloquence, and all without producing the desired effect; it seems as though nothing short of the tongue of an angel direct from heaven, could convert them to the principles of total abstinence; and so long as these influences support the drinking system, so long must the country suffer from the evils of intemperance. Our annual meeting was held on Saturday evening 21st December, in the new school-house, in the front of Lancaster, Donald Cameron in the chair. The meeting was opened with prayer. We then were addressed by Mr. W. E. Munson, teacher, from the United States; we wish there would come some more such teachers to advocate the good cause of temperance in Canada. The society then proceeded to elect office-bearers for the ensuing year; W. E. Munson, was chosen Pres.; Donald Cameron, Vice-Pres.; and the writer, Recording Secretary. The next meeting was then adjourned to the 3rd Concession, to be held in four weeks from that time.—ISAAC CURRY, Rec. Sec.

BAADFORD, December 23.—We have much to contend against,

for we are surrounded with makers and vendors of intoxicating liquors, but thank God there is a good number still determined to sail in the temperance ship. In the midst of all our discouragements we can look back with thankfulness and see that our society has done good; drunkards has been reclaimed, and wives and children made happy. But much more might be done if the respectable moderate drinkers would give it up—so long as they continue they make drinking respectable. Twenty-two have joined during the past year. Each of our magistrates has been furnished with a pamphlet on the license system; and we had a temperance tea party at which four hundred persons partook of refreshments.—THOMAS DRIFELL, President.

MARTINTOWN, Dec. 26.—Report of the Committee of the Martintown Temperance Society.—In looking back on the labours of the past year, we have reason for humility and thankfulness; of the former, when we think how little we have done, and of the latter, because we have been enabled to do a little. At our last anniversary, we formed ourselves in fighting order, placing the young and strong in the front rank, while the old veterans took up the rear. Our young heroes have been very active, and the old ones, though slow were sure, having had no less than eighteen engagements with the enemy in open field, besides skirmishes; the killed and wounded on our side is very trifling, and but very few deserters; when we have a goodly number taken, or, as we may rather say, rescued from the enemy, as, likewise, many prevented from falling into his hands. We had many disadvantages, such as that we could not get all our artillery to bear on the enemy. Of our three great guns—the "pulpit, platform, and press;" the first, we are sorry to say, in this place, is in the enemy's possession. Once, indeed, we had it on our side, and while it thundered the enemy trembled, but since it changed sides king alcohol is a great deal bolder. The second we use as well as we can, but the enemy lurks in such hiding places that it is hard to get at him with this gun, but sometimes we make a good aim with fine effect. The third is our great defence, and without it we might be sure of a disgraceful retreat. Other weapons we use which are very necessary, such as plain facts, consistency of conduct, good example, speaking the truth in love, &c. Our great adversary has fortified himself as well as he could. One of his many strongholds is the license system,—from thence he is throwing firebrands, arrows, and death. Another of his forts is *fashion*, but it is cheering to see a great many breaches in that strong wall. But the strongest of them all is the castle of moderation; this is the citadel; if we could level it, the rest would be comparatively easy. Our enemy is alcohol; under whatever name he may come he is a dangerous foe. He is a foe to our health, a foe to our wealth, a foe to our bodies, a foe to our souls, a foe to individuals, to families, and to nations. *Down with the monster!* Let him have no quarter. As our helpers in the last campaign, we mention, with thankfulness, the names of the Rev. Mr. M'Killican, Mr. Peitoe, Mr. Decastle, George M'Donell, Esq., Mr. Munson, Rev. Mr. King, and our friend, always at hand, D. M'Callum. We are now preparing for a new campaign this winter, which we hope will be carried on with energy. It encourages us to hear such stir at head-quarters, and we hope that spirit will spread through the length and breadth of the land, until the enemy shall be driven from our shores, and leave us peace, health, liberty, and happiness.—By order of the committee.

PRETZ CHRISTIE.

P. S.—At a meeting, on the evening of the 26th December, a subscription was opened for the Provincial Effort Fund, when ten dollars were instantly subscribed, to which we hope more shall be added. The officers for the ensuing year is Donald M'Intyre, President; William M'Rae and John Rayside, Vice-presidents; James M'Rae, Rec. Secretary, and William Rankin, Cor. Secretary; Alexander Smart, Treasurer, with a committee of twelve.

LANCASTER, Dec. 26.—It was long considered useless to attempt a temperance meeting in this place. In April last I was permitted to hold one in an old ball-room, and after much opposition and noise from the rum-sellers, we obtained twenty signatures to the pledge, since which time I have held seven meetings in this village, and the society now numbers upwards of one hundred members, and is in a very flourishing state. The president, Mr. Robertson, has furnished a large room, (formerly a ball-room,) in his house, for a temperance hall, and at this we now hold our meetings. They intend having a festival on Friday evening the 31st January. The cause is progressing in this district.—A. G. M'Caig, Agent Gore District.

GOAL OF TORONTO, Dec. 23.—On the 26th of last September we had a most interesting tea-party, at which 140 were present, after which a public meeting was held, and numerous spirited addresses delivered. The whole proceedings were conducted in the most harmonious and orderly manner, which shows that teetotalers can enjoy themselves without the aid of any stimulants but those of mutual friendship and good will. On this occasion 17 were added to our number. We hold public meetings every alternate month, in conjunction with the neighbouring society at Clairville, and generally at each of these meetings new members are enrolled under our banner. In addition to this every member of our Committee is furnished with a pledge, and the numbers gained by those means are very considerable, and encourages us to relax none of our humble endeavours to do good to our fellow men.—K. McDONALD, Sec.

WAINFLEET, Dec. 30.—I am sorry to say that much remains to be done for the cause of temperance in the Niagara District, notwithstanding the great efforts made for the promotion of the cause, and much will remain to be done, so long as teetotal magistrates rent tavern stands and subscribe to the licensing of grog shops to the extent it is carried out in this District. We have petitioned from the municipal council to the legislature, to take cognizance of temperance houses in order that they may be kept respectable. Several petitions have been laid before the magistrates in session against licensing so many groggeries, there being more than 200 in this District, and many of them most accomplished nurseries of intemperance.—LEONARD MESNER.

WURCHUCH, Dec. 30.—The cause of temperance is not making as rapid advances in this part of the country at present, as it has for two or three years; yet I trust that the good seed has been sown in too many honest hearts to be ever rooted out. I think a part of the present coldness may be accounted for upon the ground of the apparent indifference with which many of our Christian brethren behold our efforts. Is it not a Christian duty to pray "Thy Kingdom come?" And also to act in accordance with the petition? Is it not then our duty to unite in our efforts for the advancement of every moral reform?—JOSEPH HARTMAN.

MATILDA, Jan. 2.—*Third Annual Report of the Matilda Temperance Society.*—During the past year we have had much more to contend with than mere apathy. The enemies of the object for which we are organized have accumulated strength from increased numbers. During the early part of the year, besides holding our regular quarterly meetings in this place, we held meetings in three different sections of the Township, at which, in general, we had crowded houses; and in June and July we held extra meetings here. In these efforts, with the blessing of God, we have obtained an addition of 160 names to the pledge, and now find the total strength of our society, 514. We also find on the list of subscribers for the *Advocate*, 23 names, whereas last year we had but 11. Now, we look upon the increased circulation of that valuable paper as indicating a healthy increase of zeal in the cause. And now we come to a more unpleasant and forbidding part of our report: what can we say of reformed inebriates? We will instance but one case of several within our knowledge during the year of the dangerous and ruinous effects of apostasy. It was a young man who joined our society in April last, during the summer he became tired of restraint, and accordingly, with two or three comrades, visited the adjacent shore, where he partook with them once again the forbidden cup. Mark the result. He, with one of his companions, undertook to return in a canoe, but, alas! they had indulged in this intoxicating draught too long, and drank too deep, so that they were unfitted to manage the canoe, and by some means both fell out and found a watery grave. The distress and awful end of other unfortunate relapsed drinkers, time will alone unfold. The estimated amount of drunkards in this Province is 50,000. Now, with these facts before us, what can be more effectively done to stop this devastation and dry up this fountain of woe. At this crisis it becomes our duty again to consider plans of usefulness for the future, and with this view, it has appeared desirable, that the committee to be appointed should be in three or four divisions agreeable to the locality of the different sections of our township, making them distinct in their officers, and by this means responsibility will be more concentrated, and the active members of Committee more than doubled; and all suitable and proper means ought to be adopted by each Committee to increase the circulation of *The Canada Temperance Advocate*.—J. A. CARMAN, Secretary.

TEMPERANCE.—The labors of Mr. Gough in our city, under the direction of the American Temperance Union, have, it is believed, met with universal approbation, and must be followed with the

happiest results. He has spoken here and in the vicinity more than forty times, and always to closely packed, and deeply interested audiences. A large number of individuals have signed the pledge; though its circulation, amid crowded houses, has been very difficult, and often impossible. His addresses to ladies, to children, to young men, to Washingtonians, to manufacturers and vendors of intoxicating drinks, have all been well adapted, and have evidently made a deep impression. It is a subject of gratitude that a young man of such powers of eloquence has been reclaimed from the worst habits, and raised up to support so good a cause. May the blessing of Heaven attend him wherever he goes!—*New York Ev.*

TEMPERANCE IN OHIO.—There was a large Convention held at Columbus on the 18th ult., composed of 289 delegates, representing 52 counties; a State Temperance Society was organized, and Gov. Bartley elected President. Among the measures adopted was one for the establishment of a temperance paper at Cincinnati, and for the employment of a state agent to devote his whole time to the cause. The Convention also sent a memorial to the Legislature praying that the license laws may be so amended as to put it into the power of the legal voters in each ward and township, to decide at the annual spring elections whether license to sell intoxicating liquors shall be granted in such ward or town, ship.—*Id.*

MISCELLANEOUS.

LICENSING TOLLS IN SCOTLAND.—This system has recently led to such frightful results in the south of Scotland that the Free Church Presbytery of Mersa and Tiveotdale has felt constrained to petition the Road Trustees to discontinue the system. Upon this subject, a writer in the *Border Watch*, a Free Church paper, has the following most judicious remarks, by which it will be seen that the heaven of teetotalism is actively at work in Scotland:

"The Synod is against their license; but, we would ask, are there not public-houses and dram-shops within their bounds that are ten times greater nurseries for evil than toll-houses? We are sure there are. Let us hear the opinion of the godly M'Choyno: 'Public-houses are the cause of Scotland. I never see a sign licensed to sell spirits, without thinking that it is a license to run souls.' They are the yawning avenues to poverty and rags in this life, and, as another has said, 'the short cut to hell.' To be consistent, the Synod must wage war against them in toto. Every house licensed to run souls should have no quarter in the House of God, and every 'short cut to hell' ought to be shut up. But, is the Synod only opposed to the licensing of tolls because they are the means of Sabbath desecration? We think it absurd to ground their opposition only on this fact, for if the liquors they vend be right and proper to be drunk on a week day, let means be adopted to shut them up *only on the Sabbath*. But the fact of the Synod opposing the licensing of tolls altogether, evidently argues that they hold that the stuff they vend is pernicious both to soul and body. We call out for consistency then; carry out your principle. If a toll-house should not sell the stuff, neither should any other house. Here, then, we have you up in arms against the whole troop. And is it too much to ask you to begin in your *own persons* to cease to drink the stuff yourselves, and give no countenance to buying it out of any other house? It would be utterly inconsistent to blame the working man for buying it at a toll when any of you continue to buy it from another house. If you deprive the carter of the toll, deprive yourselves also of the shop. If you still continue the shop, continue him the toll. Is that not fair? We would like to see you take a leading part in the Temperance Reformation, for you are greatly needed. Ministers of the holy Jesus, we ask your aid. We ask it in behalf of drunken Scotland,—in behalf of the cause of Christ,—in behalf of ruined souls,—will we, can we ask in vain?"

EFFECTS OF INTemperance.—Dr. G, a young gentleman from Glasgow, of fair education and talents, was taken to the Police Station House on Sunday morning, labouring under the effects of intoxication, and died at two o'clock in the afternoon. He had been drunk for several days preceding.—*Montreal Herald.*

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.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY

MONTREAL, JANUARY 15, 1845.

TRAVELLING AGENTS.

By reference to advertisements on last page, it will be seen that the Secretary of the Provincial Committee of the Montreal Temperance Society, is about to undertake another journey similar to those of the two preceding winters.

It affords us great pleasure also to announce the appointment of Mr. ROBLIN of Shannonville, as lecturing and collecting agent for the above named Committee, in the Midland, Prince Edward, Victoria, and Newcastle Districts.

Both of these gentlemen have heretofore proved eminently successful as travelling lecturers, and it is hoped that they will even in increased measure receive the sympathies and assistance of the friends of the cause throughout the country.

Mr. ROBLIN will arrange and advertise his appointments in the papers which circulate most in the localities to be visited, and the remainder of Mr. WADSWORTH's appointments will be advertised in due time in the *Advocate*. We need scarcely add that the friends of the cause in each locality, are earnestly requested to give all the necessary publicity, and make all the necessary arrangements for effective meetings.

It is also to be borne in mind that the efficiency of the Provincial Committee depends on the liberality of friends throughout the Province, who are therefore requested to make a collection at each meeting in behalf of its funds. These collections with all donations and subscriptions are to be given to the Agents who will regularly transmit them, in order that they may be acknowledged in the *Advocate*.

The Agents will also receive subscriptions for the *Advocate*, the circulation of which it is hoped they may be able greatly to extend, but intending subscribers are advised not to wait for their coming round as they may in that case be disappointed in receiving some of the first members.

With the exception of the Districts to be visited by Mr. ROBLIN, and the Home and Niagara Districts which are supplied by their own lecturing Agents. Mr. WADSWORTH will endeavour to visit all the other Districts of Canada West. We have only to add that we hope the same hospitality will be extended to the Agents as heretofore, in order to diminish their expences as much as possible.

HOW CAN GOVERNMENT HELP THE TEMPERANCE CAUSE?—CHEAP POSTAGE.

There is no more difficult question satisfactorily to answer than that concerning the desirableness or propriety of Government aid to religious and benevolent efforts. The prevailing opinion has been, that the State should assist every good cause, not only by pecuniary support, but by Legislative enactment; an impression which has very naturally led to Church Establishments and Government Systems of Education,—and would, were the Temperance cause sufficiently popular, procure for it grants of money, and, perhaps, stringent laws against drinking.

Whether such would be a suitable way of aiding the Temperance Reformation or not, it is not our present purpose to examine; but, assuredly, there is one way in which Government may most effectually promote the interests, not only of Temperance Societies, but of all other religious and benevolent associations, which is open to no valid objection,—we mean by according to the country the inestimable boon of Cheap Postage.

Vice is, for the most part, solitary and corporeal, and deals not much in letter writing; it hates the light, and will not come unto us; but religion and benevolence are the exercise of the highest faculties of the soul, and seek for association and communion. Hence, every man sends forth a society, which seeks to extend its principles on all hands, and to keep up a constant correspondence with kindred associations, for which reason Cheap Postage is, to such efforts, a matter of the greatest importance.

Without the Post-office where would be the Temperance Reformation? Lecturers might have occasionally been sent through the country, but except where they had visited no societies would be in existence,—and even, such as they formed, would languish in solitude and ignorance of the progress of the cause beyond their own bounds. It would be next to impossible to call meetings of delegates, or to circulate reports and publications, and this great work would either have fallen still-born, or soon died of inanition.

Now the evils that would have attended the absence of Post-office arrangements, are partially effected by high charges in that department; and the benefits which have resulted from the Post-office, as now established, would be incalculably increased here, as they have been in Britain, by a cheap and uniform rate of postage.

We do not complain of the postage upon Newspapers, which we think is as low as it can be made, but the charge on letters is certainly arbitrary and exorbitant. Take, as an instance, the comparative charges on a barrel of flour, weighing 22lbs. and a letter weighing half an ounce, both sent by the same steam-boat from Toronto to Kingston. The two hundred weight is carried for sixpence, whilst the half-ounce is charged ninepence. It may, however, be said, that the responsibility connected with the letter is much greater; but this is not the fact. If the barrel of flour go astray, it will be punctually paid for by the steam-boat,—but if the letter be lost, there is no redress whatever, nobody is responsible.

Were the post charge in Canada established at a uniform rate of 2d per half-ounce (nearly corresponding, considering the difference of currency and circumstances, to the British rate of one penny,) we think it not unlikely that the correspondence with the Montreal Temperance Society would soon be increased a hundred fold,—that is, perhaps, ten times as many individuals and societies would write, and probably ten-times as often. But were it only increased tenfold, the Post-Office, instead of losing, would be great gainers: for instead of one letter, at an average of say 10d, they would have ten letters at 2d, being a gain of a hundred per cent., without any materially increased cost in transportation or delivery.

High letter postage operates most injuriously upon the interests of cheap periodicals, such as THE TEMPERANCE ADVOCATE, inasmuch as many scattered individuals would remit for one or two copies were they not deterred by having to pay perhaps half as much postage on their remittance as the amount of subscription for the paper itself.

Taking these facts into consideration, and being convinced from various circumstances, that there is every disposition on the part of the British and Colonial Legislatures to co-operate for the improvement of our Post-Office arrangements, the Provincial

Committee of the Montreal Temperance Society have prepared the following Memorial to be presented to the three branches of the Legislature; and, we understand, the Bible Society and Sunday School Union have adopted a similar course.

To the Honourable the Commons of Canada in Parliament assembled, the Memorial of the Provincial Committee of the Montreal Temperance Society

RESPECTFULLY SHEWETH,

That your memorialists publish a semi-monthly Temperance paper, at an annual charge of 2s. 6d., but that the postage on a single letter ordering it is frequently half as much more, so that its circulation is thereby greatly impeded.

That in labouring to extend over the whole province the blessings of the Temperance reformation, your memorialists have occasion to receive communications, reports, orders, and remittances, from a great number of societies and individuals, many of them very poor, yet all requiring to pay heavy postage.

That this correspondence, so essential to the prosperity of the Temperance cause, is much curtailed by these high charges, and would undoubtedly be very greatly extended by the introduction of a system of postage similar to that which has produced the most admirable results in Britain.

That whilst such an increase of correspondence would incalculably benefit the Temperance reformation, as well as all other good efforts, it would, doubtless, reimburse the Post-office for the diminution of rates; but even if it did not, your memorialists humbly submit that a part of the surplus revenue could not be better employed for the public good than in making up the deficiency.

Wherefore, your memorialists respectfully pray you to adopt such measures as in your wisdom you may think best for introducing into Canada a cheap and uniform rate of postage.

JOHN DOUGALL, *Chairman.*

R. D. WADSWORTH, *Secretary.*

Suitable Ways No. 5.

LICENSE LAWS.

It is almost universally acknowledged that ardent spirit is a poison, that to make, sell, buy or use it as a drink, is morally wrong—whatever is morally wrong cannot be legally or politically right. Fifteen millions of intelligent and accountable beings have endorsed the total abstinence pledge, because they believe intoxicating liquors are not only unnecessary but positively pernicious to the physical, intellectual, and moral natures of man. Their belief is confirmed by the verbal and written testimony of many of the most judicious men of past and present time, sustained by the experience and observation of thousands who stand aloof from the temperance cause, and strengthened by the spontaneous expressions of public sentiment. Chemists affirm that alcohol is a poison, and class it with henbane and arsenic. Physicians declare it is a poison which circulates unchanged through the brain, lungs, heart, liver, gland a. d. bones; that it is taken up by the venous absorbent capillaries, and carried through the system irritating and stimulating the frame, whilst it injures digestion and inflames the blood. Divines declare that it sears the conscience, stupefies the mind, hardens the heart, and stands more in the way of religion than any other evil. Eminent statesmen look upon it as a vampire on the vitals of political economy. Eminent jurists affirm that it originates and perpetuates crime. In the presence of such an overwhelming amount of evidence against the sale and use of alcohol, I ask what man has a right to injure the temporal, spiritual, and eternal interests of mankind, by making and vending the popular poison which robs its millions and annu-

ally slays its tens of thousands. When men have a natural right to become pirates, foot-pads, burglars, counterfeiters, seducers, gamblers, drunkards and murderers, and not till then will men have a natural right to make and sell the cause of poverty, sorrow, disease and death in countless instances. If alcohol could be personified it would be seen that it steals more than the thief, that it is death's deputy in driving men to the grave, and the devil's vicegerent in dragging them down to perdition. What body of men have a right to furnish other men with a written or printed indulgence and license to do wrong. Are individual responsibility and personal obligation obliterated by established usage or annihilated by parliamentary enactments? Is drunkenness a sin? Does not the use of liquor lead to drunkenness? Is it right to grant indulgences for the commission of crime? We raise our hands in horror against heathenism, or when idolatry, slavery and prostitution are defended, and yet we legalize the cause of bondage worse than Southern slavery, and the cause of habits that might make the heathen blush. The object of Governmental law is to protect and not to afflict the people. Civil Government has no more right to do wrong, or authorize others to do so, than individuals. Legislators who enact bad laws, violate the laws of God; and no man or body of men—however dignified their position, have a right to do this.

Those who authorize men to traffic in intoxicating drinks, injure the TEMPERANCE of the community—for temperance is a proper use of things that are good, and absolute abstinence from things that are bad; therefore total abstinence from the use of intoxicating drinks is temperance. It is well known that ardent spirit is hurtful, therefore unceasing and universal abstinence is true temperance. By authorising men to make and vend liquor, Legislators make a false and dangerous impression on the public mind, because they pretend to do this for the public good, and virtually say it is right to buy, sell, and use the poison. Since such an erroneous doctrine is taught by Legislation, it is extremely difficult to convince men that it is wrong to manufacture, sell, and use intoxicating drinks, for the multitude do not draw a line of distinction between what is lawful and what is just and right, for human law is their standard of truth. It has been proved a thousand times that the license system saps the foundation of political economy and absorbs the wealth of a nation. The principal "sources of wealth are labor, land and capital." Whatever diminishes the usefulness of either of these, assaults the wealth of a country. To illustrate my meaning, suppose a man purchases a quantity of intoxicating liquor and consumes it. Now, to him, it is less of time and money. The merchant and the manufacturer make a profit, but the consumer loses the whole. He neglects his shop or his farm, and they become less productive—consequently his capital is diminished and his expenditure is increased. Suppose he had purchased a loaf of bread—then the baker would gain what the rum-seller gained, and the purchaser would not suffer any loss of health, reason and affection: he would not neglect his shop or his farm, and society would not lose his services. It would afford him an opportunity to increase his individual wealth, and in that way add to the wealth of the nation; thus it would benefit all and injure none. The liquor vender could not gain the time, the health, means, &c. which his customer lost when he patronised his establishment; therefore we see at a glance, that those who make it lawful for men to make and sell intoxicating drinks, are draining away at a most fearful rate, the wealth of a nation. Look at the deserted shops and the neglected farms belonging to drunkards, and you see proof that the productiveness of their capital is sadly diminished. Look at their debilitated bodies and you see they cannot work like sober men. So that

intemperance kills *men*, squanders *capital* and injures *land*, which are the sources of the wealth of a nation. Ten to one if the descendants of these persons who died prematurely in consequence of drinking, do not become drunkards, and become leeches on the public purse by becoming the inmates of prisons, poor-houses and asylums, as their parents were in many instances, so that sober men must be taxed to support the worshipper of Bacchus; and the maker and seller is constantly in imminent danger of being injured in fortune and body, for the demand of his customers will increase in proportion as their ability to pay for what they purchase is lessened. The amount of money expended in Canada for liquor would build a school-house and church in every village, and pay the teacher and preacher for their services; it would furnish every poor man with a house and lot, and give every man the means of doing well. If I am not mistaken in my calculations, more money has been expended for liquor during the last fifty years in Canada than the lands cost the Colonists; thus we see how much richer we might have been had it not have been for the abominable liquor trade. What a paradoxical creature is man, he contributes towards the erection of jails, asylums and poor-houses to-day, and to-morrow grants a license which has a direct tendency to crowd them with unfortunate victims. To-day he responds to the Lord's prayer, "may thy kingdom come," to-morrow he adds all the dignity and respectability of his influence, character and station, to that traffic which more than any other, stands in the way of the Kingdom of Heaven. I hope the day is not distant when men in authority will not be afraid or ashamed to do their duty, when they will not build with one hand and pull down with the other. I have proved, whatever is individually *wrong* cannot be collectively *right*—that one set of men have no *right* to authorise another set of men to do wrong. These individuals who assume the responsibility of teaching intemperance by Legislation, throw insuperable barriers in the way of the health, wealth, peace and happiness of a nation—and also the morals of society, by weakening the motive power to do right, and strengthening every evil propensity.

G. W. B.

"THE OBSERVER."

This is the title of a religious family newspaper, of which the first number appeared on the 9th instant, to be continued weekly. It is under the control of the Congregational body, but is to be conducted in an unsectarian spirit.

The following passage in its first editorial article gives us much pleasure,—manifesting as it does, not only that we shall have an important coadjutor in pleading the Temperance cause, but that a great change has come over the face of society, when a paper, seeking for general circulation, dare take such ground:—

"The degrading and ruinous vice of intemperance still prevails to a fearful extent, blighting, as with a withering curse, all within its pestiferous influence; the *Temperance reformation* will, therefore, receive the unhesitating and cordial support of the *Observer*, and total abstinence from intoxicating drinks as a beverage, will be advocated as sanctioned by scriptural authority and example, and proved by the test of experience to be a safeguard to the temperate, and a restorer of the debased and wretched inebriate."

EDUCATION.

Reading Aloud.

We know of no accomplishment so valuable as that of reading "with good emphasis and discretion," of catching the meaning and spirit of an author, and conveying them to others with a distinct and intelligible utterance; and yet, strange to say, there is

no department of modern education so much neglected. Indeed, so general is this neglect, that scarcely one young lady or gentleman in a dozen who boast of having "finished" their education, can, on being requested, read aloud to a private company with that ease and graceful modulation which is necessary to the perfect appreciation of the author. There is either a forced or unnatural mouthing, a hesitating and imperfect articulation, or a monotony of tone so thoroughly painful, that one listens with impatience, and is glad when some excuse presents itself for his absence. Whatever may be the imperfections of our school tuition, this defect is rather to be attributed to a want of taste and consequent neglect of practice on the part of grown-up individuals, than to any defect in their elementary training. There may be a deficiency of good models; but the main evil arises from the unequal value which seems to be attached to good reading as compared with music, dancing, painting, and other fashionable acquirements. Why it should be so, we can discover no good cause, but, on the contrary, see many substantial reasons why reading aloud should be cultivated as one of the most useful and attractive of domestic accomplishments.

To young ladies, for example, the habit of reading aloud has much to recommend it. As mere exercise, it is highly beneficial on account of the strength and vigor which it confers on the chest and lungs; while the mental pleasure to be derived therefrom is one of the most delightful that can adorn the family circle. Gathered round the winter's fire or evening lamp, what could be more cheerful for the aged and infirm, what more instructive to the younger branches, or more exemplary to the careless, than the reading aloud of some entertaining author, and who could do this with greater grace or more impressive effect than a youthful female? It requires no great effort to attain this art, no neglect of music, painting or other accomplishment; it is, in fact, more a practice than a study, and one which the interest excited by new books and periodicals would always prevent from becoming dull or tiresome. Were females of all ranks to adopt the practice more than they do at present, they would bind to their homes many who are otherwise disposed to go in search of unworthy enjoyments, and would add another chain of delightful associations wherewith to attach the young to the family hearth.—Another advantage which it would confer on the fair readers themselves, would be the improved utterance and intonation which correct reading would produce, instead of that simpering and lisping which are so often to be met with even among females of the higher classes.

To young men preparing for professional labours, the art of reading aloud is indispensable; and though not equally necessary for what are called business men, still to such it is a becoming and valuable acquirement. Ask your son, who has lately gone to the counting-room, to read you the last debate in Parliament, and ten to one he will rattle through it with a jumbling indistinctness of utterance, that you are glad when his hour calls him away, and leaves you to the quiet enjoyment of self perusal. And why is this? Simply because the youth has never been taught to regard reading aloud in the light of a graceful accomplishment. At school he learned to know his words, and that was so far useful; but to read as a gentleman, in the spirit and meaning of the author this is what he has yet to acquire by the imitation of good models and by frequent practice. That the art of reading aloud is at the low ebb we mention, any one can readily convince himself by requesting his friend to read for him the last speech of the British premier, or message of the American President. Twenty to one he will find his friend an apt enough scholar, but a careless and indifferent enunciator—one who has all along read for himself, and whose only object has been merely to acquire the meaning of the works he perused.

Singing for the million is cried up on all hands—why not reading aloud? What Mainzer has accomplished for the one art, might be effected for the other. We have in almost every family and workshop evidence of what practice in concert has done for vocal music—why not the same for reading aloud? The one art is chiefly valued as an amusement and refining accomplishment—the other is equally entertaining, quite as necessary for the adornment of public or private life, and certainly more directly productive of utility and knowledge.—*Chambers' Edinburgh Journal.*

Woman.

Perhaps a more just or beautiful compliment was never paid to woman than the following, from Judge Story:

To the honour, the eternal honour of the sex, be it said, that, in the path of duty, no sacrifice is with them too high or too

dear. Nothing is with them impossible, but to shrink from what love, honour, innocence, and religion require. The voice of pleasure or of power may pass by unheeded, but the voice of affliction never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altars of religion, never missed the presence or the sympathies of woman. Timid though she be, and so delicate that the winds of heaven may not too roughly visit her, on such occasions she loses all sense of danger, and assumes a preternatural courage which knows not and fears not consequences. Then she displays that undaunted spirit which neither courts difficulties nor evades them; that resignation which utters neither murmurs nor regrets; and that patience in suffering which seems victorious over death itself.

MISSIONARY ASSOCIATIONS.—There has been a movement in quite a number of the Sabbath Schools of this city, which is worthy of both praise and imitation. The scholars, so far as the consent of parents is secured, are formed into a missionary association, having for their object the promotion of Sabbath Schools in the destitute regions of the West. There are several active and excellent missionaries now supported in this way, whose labours at the West, are above all price. One was recently formed in the Broome street church, (Rev. Dr. Adams'), which supports a missionary formerly connected with Phillips' Academy. This one held its first anniversary on Christmas morning at which were several able addresses. Another in the Pearl street church, (Rev. Mr. Read's), supports Mr. Charles Spring in Missouri, of whose self-denying labors many of our readers have heard. Thus by the practice of a little self-denial, by a lesson worth more than all the learning of schools, young hearts are taught the rudiments of benevolence, while incalculable good is done for the needy population of the West. We hope country Sabbath Schools will take the matter into consideration.—*New York Paper.*

Invisible Companions.

"Millions of spiritual creatures walk the earth
Both when we wake and when we sleep."—Milton.

This world is a wilderness, through which we travel toward the celestial city. We dwell in tents daily pitched, and daily struck, but we go to a city of habitations. We are journeying to eternity, and the most thoughtless cannot deny, nor conceal from himself, that though there may be many green spots on which he is allowed to repose, yet, from these he is often forced on to the desert; and well for him that it is so, for at last he may be brought to feel, that he is indeed in a dry parched land, and to have a longing desire to possess that better country, which, though not within his view, is yet only hid by a cloud which is soon to be dispelled. There is an unseen world which remains forever; for this every one is preparing, into it every one must enter, all are hastening to it, all are making themselves meet for it, and have already their citizenship there, and their fellowship with its inhabitants. Without any visible intercourse, they are living with them, and though in an unequal degree, are uniting in the same service. Inconsideration cannot invalidate this truth. We already form a part of the spiritual world, and belong to eternity. We are on our journey, and shall soon reach the place of our destination, but we are neither independent, nor insulated, nor unconnected, for, in our march, we are accompanied by an invisible multitude, to whose rules we are submitting, and for whose perpetual company we are training, and making ready. The day is not distant, when we shall become one of them, alike unseen by those we leave behind, and, with them, continue linked by community of principle, and sameness of destination. Those who believe that man perishes as the brute, will call this a creation of the fancy; but he who believes that the spirit of man lives hereafter, and, who so far credits the word of God, as to admit, that there are two states in that hereafter, cannot conceal from himself, that into one or other of these, he, at death, must enter, and for one of these he is now preparing.

EDUCATING FOR HEAVEN OR HELL.

It is indeed a thought as awful as it is true, that all the inhabitants of this world are educating and making ready and meet for heaven or hell. There is not one single exception, some are more, others less, decided in their course. Some are more, others less, conscious of the class to which they belong. Such a view I am aware will be ridiculed by the thoughtless, for they see not those who walk with them, and trouble themselves not about the fellowship of their unseen partners. By the infidel, it will be

more than ridiculed, it will be rejected, with scorn, as a horrible fiction of the imagination, calculated to make a weak mind either mad or melancholy. Yet true it is. In the midst of life, we are walking with the spirits either of heaven or hell; with those holy and happy angels who are ministering to the good, or with those impure fiends who are deluding and betraying the bad. Could we draw aside the curtain which hides the spiritual world, could mortal eyes behold immortal things, we should indeed find this to be no illusion of the fancy, but we should see earth filled with one innumerable multitude, formed by the souls of the living, and the spirits of other worlds, blended and united, in a common service, and hastening to a common judgment. We should see each separate soul here, linked, though unconsciously, with those who are aiding in his progress to heaven or to hell.

PARENT'S AND CHILDREN'S DEPARTMENT.

Religious Instruction.

FROM ABBOTT'S "MOTHER AT HOME."

(Continued from page 11.)

3. *Dwell particularly on the Saviour.*—The Scriptures declare that the preaching of Christ crucified is the powerful instrument which God uses in convincing of sin, and leading to penitence and gratitude. And the history of the church in all ages has shown that the history of a Saviour's love and death will awaken contrition and melt the heart, when all other appeals are in vain. Your child will listen, with tearful eye, while you tell of the Saviour's elevation in heaven; of his becoming man; of the sufferings and persecution of his life; and of his cruel death upon the cross. And when you tell your child that it was God who thus became manifest in the flesh, and suffered these indignities that he might redeem his sinful creatures from woe, you will convey to the tender mind such an idea of God's kindness, and the ingratitude of sinners, as nothing else can produce. The philosopher may admire the noble conception of the eternal, incomprehensible, invisible Spirit. But it is God, as manifested in the compassionate, gentle, and suffering Saviour, who attracts the sympathies of the heart. A definite idea is introduced to the youthful mind, when you speak of him who took little children in his arms and blessed them. Every Christian can judge, from the effect produced upon his own heart by the recital of a Saviour's love, of the tendency it has to awaken in the bosom of a child the deepest emotions of contrition and gratitude. It is very observable, in all the accounts of youthful piety, that the Saviour is the prominent object of affection.

Any person will be interested, in turning over the pages of almost any pious child's biography, to witness how strong the impression which a Saviour's love produces upon the heart. Even under the most adverse circumstances, the youthful heart has found its way to him. Not a few instances have occurred, in which parents, who have not been accustomed to give prominence to the Saviour in their instructions, have been surprised to find that Jesus Christ is the sympathizing friend to whom a child, in sickness and in suffering, has most affectionately clung. God, in Christ, has attractions which nothing else can have.

When little Nathan Dickerman was asked, "What do you love to think about most when you are in pain?"

"The Lord Jesus Christ," he answered.

At another time his biographer records, "Nathan is very sick to-night. His heart is beating most violently and rapidly, while the pulse can hardly be perceived at the wrist. But he says he is more happy than usual. I asked him why. He replied, 'Because my Saviour is nearer.'

Being asked which was his favourite hymn; he thought a moment, and repeated,

'One there is above all others
Well deserves the name of friend;
His is love beyond a brother's,
Cosdy, free, and knows no end.

Which of all our friends, to save us,
Could or would have shed his blood?
But this Saviour died to have us
Reconciled in him to God.'

The remembrance of what the Saviour suffered sustained him in all his sufferings. Redeeming love was the theme of his sweetest meditations.

One day, some one was mentioning in the room, that his disease was of such a nature that he would probably die suddenly. Nathan heard it, and rising up in the bed, clasped his hands together, and repeated the verse,

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head;
And breathe my soul out sweetly there.'

And after sitting a few moments in silence, he added another:

'Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame
Nor let my hope be lost.'

'Isn't that a good hope, Ma?'

We might open to almost any memoir of early piety, in illustration of this principle. And indeed every one who is familiar with the characteristics of devotional feeling, as they are exemplified in the mind of a child, must have observed the wonderful adaptation of religious truth to our weakness and frailty.

Let parents, therefore, imitate the apostles, and preach to their children a suffering Saviour. Show them God in Christ, reconciling the world to himself. This is the simplicity of the Gospel. Indeed, we can hardly conceive it possible for the affections of a child to cling with ardour to any object, of which it cannot form some definite conception. Tell your child of Christ, who created him; of Christ, who became man, and suffered and died to save him; of Christ, before whose judgment-seat he soon must appear; of Christ, whose praises the Christian will sing in heaven, ages without end. Thus is God, if I may so express it, *simplified* to the comprehension of the child. The mother who does not often present this Saviour, and dwell upon the story of his sufferings and death, has not yet learnt the simplicity and power of the Gospel. All other motives are feeble, compared with this. You may search the world of fact and of imagination in vain for any motive calculated to produce so deep an impression upon the mind. And every thing in this astonishing occurrence has a tendency to promote humility, and penitence, and love. I dwell the more earnestly upon this point, for it appears to me of primary importance. It is the all-availing instrument which God has given to subdue the power of sin in the heart.

THE ROLLO PHILOSOPHY.

CHAPTER II.—JONAS'S LECTURE.

(Continued from p. 12.)

"Were you ever cast away, Jonas," said Rollo, "when you used to go to sea?"

"No," said Jonas; "I did not go to sea a great while."

"Speaking of going to sea, Jonas," said Rollo, "makes me think of water, and of the lecture which you promised to give us. I wish you would give it now."

"Yes," said Jonas, "I promised that, if you would get James to come down to the dam, I would give you a lecture; but this does not seem to be a very good occasion. I can't lecture very well without either the apparatus or an audience."

"I am very sorry our dam was carried away," said Rollo; "for we might have built it up higher, so had it flown over a great deal of land, and make a pond; and then we might have sailed on it, in a boat."

"If you only had a boat to sail in," said Jonas.

"We could have got a box; a long box would do. It is not necessary—is it?—to have the end sharp?"

"No," said Jonas; "but a box would not be tight enough."

"Couldn't I sail a little in a tub?" said Rollo.

"A tub would be tight, at any rate," said Jonas.

"And wouldn't it bear me up?"

"Yes," said Jonas.

"Did you ever see any body sail in a tub?" said Rollo.

"No," replied Jonas, "I never did."

"Then you mean," added Rollo, "that you think it would bear me up?"

"No," said Jonas, "I am sure it would."

"But how can you be sure," said Rollo, "unless you have seen it tried?"

"Because," said Jonas, "I know the principle that it depends upon."

"What is the principle?" said Rollo.

"The principle is," said Jonas, "that if any thing is floating

in the water, it sinks into it low enough to displace its own weight of water."

"I don't understand you very well," said Rollo.

"Well," said Jonas, "I can explain it better by taking a particular thing."

"We will suppose," he continued, "that there is a log of wood floating in the water. As far as it sinks down it displaces the water; that is, it crowds it away."

"Yes," said Rollo.

"And it makes a kind of depression, or pit, in the water."

"I don't exactly understand that," said Rollo.

"Why, suppose the water were to freeze all round the log, and then you were to take the log out?"

"You could not get it out; it would stick," interrupted Rollo.

"Why, the sun might shine upon the log, and warm it," said Jonas, "and so melt the ice that touched it, a little, and thus loosen it;—or, at any rate, we may suppose the log taken up. Now, do you not see that there would be a kind of a pit, or depression in the ice, where the log had been?"

"Yes," said Rollo, "just of the shape of the log."

"No," said Jonas, "but just of the shape of that part of the log which was under water."

"Yes," said Rollo, "that is what I mean."

"Well," said Jonas, "now suppose we were to fill up this pit, or depression, in the ice, with water again, exactly full,—then the log will weigh just as much as the water poured in to fill the depression, which the log made by floating. That's the principle."

"But some logs would be heavier than others," said Rollo.

"Then they will settle down just so much the deeper. Everything that floats will always settle down into the water until the cavity that it makes will hold just enough water to weigh as much as the thing does itself."

"That's rather curious," said Rollo.

"Yes," said Jonas, "it is. And you might try the experiment some time in this way. Take a bowl, and fill it full of water,—exactly full. Then put it into a basin which has no water in it. Then put a block of wood very gently down into the water of the bowl."

"That will spill it over," said Rollo.

"Yes," said Jonas, "The bowl was full before, and of course some must go over; but it will be caught in the basin. Now, you see that what is spilt over will be just as much in bulk as the part of the block which is under water."

"In bulk? what do you mean by that?" asked Rollo.

"Why, in size: there will be just as much in quantity; for the bowl is as full after the block is put in as before, excepting the room taken up by part of the block which is under water. Of course what is spilt over will be just as much in bulk as that part of the block."

"Well," said Rollo.

"Well, then," said Jonas, "if you weigh this water, which is spilt over by putting in the block, you will find that it will weigh just as much as the whole block does."

"Exactly?" asked Rollo.

"Yes, exactly, if you perform the experiment carefully."

"How did you know?" asked Rollo.

"I read it in a book which your father lent me," said Jonas. "It said in that book that a floating body displaces its own weight of water. I could not understand it for a long time. I did not know exactly what was meant by *displaces*."

"And what does it mean?" said Rollo.

"Why, moves it away when it sinks down in it. A ship, for instance, settles down into the water until it makes a depression big enough to hold just as much water as the ship weighs;—masts, sails, rigging, cargo, and all; and when it has settled down as far as that, it will not go any farther."

"Why not?" asked Rollo.

"Because," said Jonas, "then it presses just as heavy on the water under it as the water would, which was before in the place where it floats; and so all will be at rest, just as before. If the ship were to press any heavier upon the water under it than the water would which would be enough to fill up the depression which it makes, then it would sink a little deeper. And if it did not press quite so heavy, then the water under it would buoy it up a little higher. Because, you see, the water under the ship will only be at rest when the ship presses just as heavily upon it as the water did that was in the cavity which the ship makes, before the ship came there."

"Well, then, it follows from what I told you," said Jonas,

"that if any kind of wood is just half as heavy as water, then it will have to sink down until it is just one-half under water; for then it will have displaced just water enough to be equal to it in weight. If it is very light, like cork, then it will not sink down so far: my book said that cork was about a quarter as heavy as water; and so, when it floats, one quarter of it would be under water and three quarters above."

"Suppose anything just exactly as heavy as water," said Rollo.

"Then," said Jonas, "It would sink until the top of it was just level with the surface of the water."

"Is there anything just as heavy as the water?" asked Rollo.

"Yes," replied Jonas, "you are."

"I am?" said Rollo.

"Yes," replied Jonas; "that is, your body is very nearly as heavy as a mass of water of the same bulk."

"Then, if I was to get into the water, I should sink in, just level with the top of the water."

"Yes," said Jonas, "very nearly."

"Then it is not exact," said Rollo; "would it be a little more or a little less?"

"Why, it would depend upon the state of your breath," said Jonas; "sometimes a little more, and sometimes a little less."

"Why, Jonas!" said Rollo, "how can that be?"

"If you draw a long full breath," said Jonas, "so," (and here Jonas paused a moment, and stood still in the road, and made a long and full inspiration, that is, drawing in of the breath) "if you do so the air goes into your lungs, and swells out your chest, and makes you larger and lighter. But if you breathe out as much of the air as you can," (and here Jonas gasped again, and made a long expiration.) "then," he added, resuming his breath again, "the lungs are exhausted, the chest shrinks, and the body becomes heavier."

"I shouldn't think that would make much difference," said Rollo.

"Yes," said Jonas, "it makes a great deal of difference. When a boy is in the water, if he draws in as much breath as he can into his lungs, he floats. If he breathes out all the air he can, he sinks."

"Did you ever try it?" said Rollo.

"Yes," said Jonas, "very often, when I have been in the water."

"Then the body itself," said Rollo, "is just about as heavy as water."

"Yes," said Jonas, "I believe it is—just about."

"And then," added Rollo, "it will sink just even with the water."

"Yes," said Jonas, "it must sink until it takes the place of its own weight of water; and its own weight of water would be just as big as it is itself. So it must sink until it is just all in."

"That's the principle then, is it?" said Rollo.

"Yes," said Jonas, "that's the principle."

"I don't see," said Rollo, "how you can tell by it whether a tub would bear me up or not."

"Why, it shows how much the tub must sink, if you get into it," said Jonas.

"How?" asked Rollo.

"Why, the tub must sink just as much deeper than it did before you got into it, as to be equal to the size of your body. Because, you see, that whether you are in a tub or out of it, in order to be buoyed up in the water, you must take the place of as much water as will weigh just as much as you do yourself; and as water is just about as heavy as your body is, you must take the place of a quantity of water just as big in bulk. Now, don't you think a tub is bigger than you are?"

"Yes," said Rollo, "it is bigger round, but then it is not so high."

"No," said Jonas, "it is not so high, and it is very different in shape; but, making allowance for the difference of shape, don't you think that, on the whole, it is a great deal bigger than you are?"

"That is," continued Jonas, "suppose I'er was a wax figure, just as big as you are, and this wax figure was to be melted down, and the wax poured into the tub, do you think it would fill it full?"

"No," said Rollo, "I don't think it would."

"I'm sure it would not," said Jonas, "Now, if your body would fill the tub half full, if put into it compactly, then it would sink the tub half down into the water. If you were equal in size

to two thirds the tub full, then the tub would sink two thirds its depth into the water."

"And it is just so with a boat, I suppose," said Rollo.

"Yes," said Jonas; "when a man steps into a boat, he sinks it into the water, just enough more than it was before to be equal to the size of his own body. Of course, if it is a large boat, it would not have to sink so far as if it was small."

"And if it was a great ship, it would not sink any."

"Yes it would," said Jonas.

"No, it would not," said Rollo, "I know."

"How do you know?" asked Jonas.

"Why, once I went into a ship, and it did not move at all when I stepped on it."

"How did you know?" said Jonas.

"Why, I should have felt it sinking under me a little, if it had sunk any."

"Suppose that another boy had gone aboard the ship just after you did: would it have sunk any under him?"

"No," said Rollo. "There was another boy, James, and it did not sink at all."

"Suppose there had been fifty or one hundred boys," said Jonas.

"O, if there were a great many," said Rollo, "I suppose that after a while the ship would begin to sink."

"Then you think that some boys might go aboard a ship, without making it settle any in the water, but that other boys would make it settle."

"No," said Rollo, "I do not mean that some would make it settle, and others would not; but that, when there were a great many, all together would make it settle."

"Yes; but," said Jonas, "they would not all go aboard together. I mean to suppose that they come one after another, and, of course, if it does not settle any at first, but afterwards does settle, there must be some one boy, whose coming aboard first makes it sink deeper in the water."

Rollo did not answer. He did not know exactly what to say to Jonas's reasoning.

"Now," said Jonas, "it is very clear that, if a thousand boys coming aboard a ship, would make it settle at all deeper into the water, then one boy must make it settle one thousandth part as much."

"Well," said Rollo, "if you do make it out so in reasoning, I know it is not so, for I have tried it."

"You are a very fine philosopher," said Jonas; and he began playfully to punch Rollo with the butt of his whip handle.

"You believe your senses rather than your reason! A fine philosopher you!"

AGRICULTURE.

Disintegration of Soils.

The interesting experiments of Struve have proved that water impregnated with carbonic acid decomposes rocks which contain alkalies, and then dissolves a part of the alkaline carbonates. It is evident that plants also, by producing carbonic acid during their decay, and by means of the acids which exude from their roots in the living state, contribute no less powerfully to destroy the coherence of rocks. Next to the action of air, water, and change of temperature, plants themselves are the most powerful agents in effecting the disintegration of rocks.

Air, water, and the change of temperature prepare the different species of rocks for yielding to plants the alkalies which they contain. A soil which has been exposed for centuries to all the influences which affect the disintegration of rocks, but from which the alkalies have not been removed, will be able to afford the means of nourishment to those vegetables which require alkalies for its growth during many years; but it must gradually become exhausted unless these alkalies which have been removed are again replaced; a period, therefore, will arrive when it will be necessary to expose it from time to time to a further disintegration, in order to obtain a new supply of soluble alkalies. For small as is the quantity of alkali which plants require, it is nevertheless quite indispensable for their perfect development. But when one or more years have elapsed without any alkalies having been extracted from the soil, a new harvest may be expected.

The first colonists of Virginia found a country the soil of which was similar to that mentioned above; harvests of wheat and to-

lacco were obtained for a century from one and the same field, without the aid of manure; but now whole districts are converted into unfruitful pastureland, which without manure produces neither wheat nor tobacco. From every acre of this land there were removed in the space of one hundred years 12,000 lbs. of alkalies in leaves, grain, and straw; it became unfruitful, therefore, because it was deprived of every particle of alkali, which had been reduced to a soluble state, and because that which was rendered soluble again in the space of one year was not sufficient to satisfy the demands of the plants. Almost all the cultivated land in Europe is in this condition; fallow is the term applied to land left at rest for further disintegration. It is the greatest possible mistake to suppose that the temporary diminution of fertility in a soil is owing to the loss of humus; it is the mere consequence of the exhaustion of the alkalies.

Let us consider the condition of the country around Naples, which is famed for its fruitful corn-land; the farms and villages are situated from eighteen to twenty-four miles distant from one another, and between them there are no roads, and consequently no transportation of manure. Now corn has been cultivated on this land for thousands of years, without any part of that which is annually removed from the soil being artificially restored to it. How can any influence be ascribed to humus under such circumstances, when it is not even known whether humus was ever contained in the soil?

The method of culture in that district completely explains the permanent fertility. It appears very bad in the eyes of our agriculturists, but there it is the best plan which could be adopted. A field is cultivated once every three years, and is in the intervals allowed to serve as a sparing pasture for cattle. The soil experiences no change in the two years during which it there lies fallow, further than that it is exposed to the influence of the weather by which a fresh portion of the alkalies contained in it are again set free or rendered soluble. The animals fed on these fields yield nothing to these soils which they did not formerly possess. The weeds upon which they live spring from the soil, and that which they return to it as excrement must always be less than that which they extract. The fields, therefore, can have gained nothing from the mere feeding of cattle upon them; on the contrary, the soil must have lost some of its constituents.

Experience has shown in agriculture that wheat should not be cultivated after wheat on the same soil, for it belongs with tobacco to the plants which exhaust a soil. But if the humus of a soil gives it the power of producing corn, how happens it that wheat does not thrive in many parts of Brazil, where the soils are particularly rich in this substance, or in our own climate, in soils formed of mouldered wood; that its stalk under these circumstances attains no strength, and droops prematurely? The cause is this, that the strength of the stalk is due to silicate of potash, and that the corn requires phosphate of magnesia, neither of which substances a soil of humus can afford, since it does not contain them; the plant may indeed, under such circumstances, become an herb, but will not bear fruit.

Again, how does it happen that wheat does not flourish on a sandy soil, and that a calcareous soil is also unsuitable for its growth, unless it be mixed with a considerable quantity of clay? It is because these soils do not contain alkalies in sufficient quantity, the growth of wheat being arrested by this circumstance, even should all other substances be presented in abundance.

It is not mere accident that only trees of the fir tribe grow on the sandstone and limestone of the Carpathian mountains, and Bavaria, of clinkstone on the Rhone, of basalt in Vogelsberge, and of Jura, whilst we find on soils of gneiss, mica-slate, and granite in clay-slate on the Rhine and Eifel, the finest forests of other trees, which cannot be produced on the sandy or calcareous soils upon which pines thrive. It is explained by the fact that trees, the leaves of which are renewed annually, require for their leaves six to ten times more alkalies than the fir-tree or pine and hence when they are placed in soils in which alkalies are contained in very

small quantity, do not attain maturity.* When we see such trees growing on a sandy or calcareous soil—the red-beech, the service-tree, and the wild-cherry for example, thriving luxuriantly on limestone, we may be assured that alkalies are present in the soil, for they are necessary to their existence. Can we, then regard it as remarkable that such trees should thrive in America, on those spots on which forests of pines which have grown and collected alkalies for centuries, have been burnt, and to which the alkalies are thus at once restored; or that the *Spartium scoparium*, *Erysimum latifolium*, *Blitum capitatum*, *Senecio viscosus*, plants remarkable for the quantity of alkalies contained in their ashes, should grow with the greatest luxuriance on the localities of conflagrations?†

Wheat will not grow on a soil which has produced wormwood, and vice versa, wormwood does not thrive where wheat has grown because they are mutually prejudicial by appropriating the alkalies of the soil.

One hundred parts of the stalks of wheat yield 15.5 parts of ashes (H. Davy); the same quantity of the dry stalks of barley, 8.54 parts (Schradr.); and one hundred parts of the stalks of oats, only 4.42;—the ashes of all these are of the same composition.

We have in these facts a clear proof of what plants require for their growth. Upon the same field, which will yield only one harvest of wheat, two crops of barley and three of oats may be raised.

All plants of the grass kind require silicate of potash. Now this is conveyed to the soil, or rendered soluble in it by the irrigation of meadows. The *equisetaceæ*, the reeds and species of cane, for example, which contain such large quantities of siliceous earth, or silicate of potash, thrive luxuriantly in marshes, in argillaceous soils, and in ditches, streamlets, and other places where the change of water renews constantly the supply of dissolved silica. The amount of silicate of potash removed from a meadow in the form of hay is very considerable. We need only call to mind the melted vitreous mass found on a meadow between Manheim and Heidelberg after a thunder-storm. This mass was at first supposed to be a meteor but was found on examination (by Gmelin) to consist of silicate of potash; a flash of lightning had struck a stack of hay, and nothing was found in its place except the melted ashes of the hay.

Potash is not the only substance necessary for the existence of most plants; indeed it has been already shown that the potash may be replaced in many cases by soda, magnesia, or lime; but other substances besides alkalies are required to sustain the life of plants.

Phosphoric acid has been found in the ashes of all plants hitherto examined, and always in combination with alkalies or alkaline earths.* Most seeds contain certain quantities of phosphates. In the seeds of different kinds of corn particularly, there is abundance of phosphate of magnesia.

The soil in which plants grow furnishes them with phosphoric acid, and they in turn yield it to animals, to be used in the formation of their bones, and of those constituents of the brain which contain phosphorus. Much more phosphorus is thus afforded to the body than it requires, when flesh, bread, fruit, and husks of grain are used for food, and this excess is eliminated in the urine and the solid excrements. We may form an idea of the quantity of phosphate of magnesia contained in grain, when we consider that the concretions in the cæcum of horses consist of phosphate of magnesia and ammonia, which must have been obtained from the hay and oats consumed as food. Twenty-nine of these stones were taken after death from the rectum of a horse

*After the great fire in London, large quantities of the *Erysimum latifolium* were observed growing on the spots where a fire had taken place. On a similar occasion the *Blitum capitatum* was seen at Copenhagen, the *Senecio viscosus* in Nassau, and the *Spartium scoparium* in Languedoc. After the burnings of forests of pines in North America, poplars grew on the same soil.

†Professor Connall was lately kind enough to show me about half an ounce of saline powder, which had been taken from an insectivore in the body of a piece of oak timber. It consisted essentially of phosphate of lime with small quantities of carbonate of lime and phosphate of magnesia. This powder had been sent to Sir David Brewster from India, with the assurance that it was the same substance which usually is found in the hollows of oak timber. It has long been known that silica, in the form of tabasheer, is secreted by the bamboo; but I am not aware that phosphates have been found in the same condition. Without more precise information we must therefore suppose that they are left in the hollows by the decay of the wood. Decay is a slow process of combustion, and the incombustible ashes must remain after the organic matter has been consumed. But if this explanation be correct, the wood of the oak tree must contain an enormous quantity of earthy phosphates.—Ed.

*In consequence of these remarks in the former edition of this work, Professor Wohler of Göttingen has made several accurate analyses of different kinds of limestone belonging to the secondary and tertiary formations. He obtained the remarkable result, that all those limestones, by the disintegration of which soils adapted for the culture of wheat are formed, invariably contain a certain quantity of potash. The same observation has also recently been made by M. Kuhlmann of Lille. The latter observed that the effluence on the mortar of walls consists of the carbonates of soda and potash.

†One thousand parts of the dry leaves of oaks yielded 55 parts of ashes, of which 24 parts consisted of alkalies soluble in water; the same quantity of pine-leaves gave only 29 parts of ashes, which contain 4-6 parts of soluble salts. (De Saussure.)

belonging to a miller, in Eberstadt, the total weight of which amounted 3lbs.; and Dr. F. Simon has lately described a similar concretion found in the horse of a carrier, which weighed 1½lb.

It is evident that the seeds of corn could not be formed without phosphate of magnesia, which is one of their invariable constituents; the plant could not under such circumstances reach maturity.

Some plants, however, extract other matter from the soil besides silica, potash, and phosphoric acid, which are essential constituents of the plants ordinarily cultivated. These other matters we must suppose, supply, in part at least, the place and perform the functions of the substances just named. We may thus regard common salt, sulphate of potash, nitre, chloride of potassium, and other matters, as necessary constituents of several plants.

Siberian Spring Wheat.

This variety of wheat is now pretty generally cultivated in the central district of the Province, though it may be had in the largest quantities in the vicinities of Cobourg, Port Hope, and Peterboro'. We expect that thousands of bushels may be purchased in the neighbourhood of the above towns, for about the same rates that good fall wheat commands. We sowed 47 bushels of Siberian wheat last spring, which has given a return of about 25 bushels per acre, and its flouring qualities are nearly equal to read chaff winter wheat. Our average was not equal to many of our neighbouring farmers, who only sowed a few acres upon land prepared in the best possible manner; notwithstanding we have no reason to complain, as it yielded a much more profitable return than about an equal number of acres of autumn wheat, which was summer fallowed, and prepared with the greatest care. We also sowed about 30 bushels of white chaff, called spring wheat; and, acre for acre, the Siberian will yield 25 per cent. more than the common variety, and will bring 2d. or 3d. more per bushel in the market for grinding purposes. We have met with a number of instances, in the neighbourhood of Newmarket, where from 40 to 45 acres of Siberian wheat have been harvested the past season; and those large yields have been grown without an exception after potatoes, with no other preparation than an autumn ploughing, and a thorough spring harrowing. Potatoes follow we believe to be the best preparation for spring wheat, and if the ground be properly managed in the autumn, it will require no further trouble in the spring than a harrowing to prepare it for the reception of the seed. The sooner it is sown in the spring the better, but the land should in all cases be allowed to get dry, before it be harrowed. To facilitate the spring work it should be ribbed in the fall, and the furrows should be ploughed as deep as the strength of the team will admit. Many inquiries have of late been made, relative to the peculiar appearance of this wheat, which we shall briefly answer. The chaff and straw are red, and if free from rust, are beautifully transparent. The diameter and length of the straw are considerably under the common varieties, and the straw is much harder and of a more wiry appearance, like the straw of chese, than other kinds of wheat. The heads are remarkably long, and the grains are placed at a considerable distance asunder, notwithstanding we have frequently counted ninety grains upon a single head, but the average number is about sixty. The grains are short, plump, and of a light colour; and the bran is very thin and light when compared with the common kinds. The high character which we gave of the Siberian wheat has been fully born out from numerous and repeated trials; and from this fact, we feel an additional confidence in soliciting the Canadian farmers to sow this valuable variety of wheat, in preference to all other varieties of spring wheat. We trust that merchants and millers who are interested in this matter, more than even the farmers themselves, will purchase this wheat from the present holders and retail it out to the farmers in their respective neighbourhoods, for seed for the coming season.—*British American Cultivator.*

NEWS.

The difficulties in the Established church of England appear to be increasing, and now form a prominent subject of discussion in the political papers. There are three parties, viz., the old High Church, and the Low Church or evangelical parties, and the new Puseyite party. Several members of this last division however, have joined the church of Rome altogether, and one or

two of the Low church party have left the establishment, and commenced a Free Episcopal Church of England.

Three Bishops of the Scottish Episcopal church have recently excommunicated three evangelical and popular ministers on account of their zeal in preaching the Gospel and want of conformity to strict Episcopal discipline.

FREE CHURCH COLLEGE.—How naturally free evangelical religion develops itself in efforts for the spread of learning. The Free Scotch Church has begun a new College on a magnificent scale. Dr. Welsh has lately announced that £19,000 had been received from nineteen individuals, in subscriptions of £1000 each.—*N. Y. E.*

The youngest child of Queen Victoria is named Alfred Ernest Albert. His parents having neglected to register his birth till six weeks after it occurred, were compelled to pay a fine of seven shillings and sixpence.

They have a law in Switzerland indemnifying those who are acquitted of crimes for which they have been indicted. A married couple accused at Berno of being incendiaries, received lately 229 francs for 73 days imprisonment.

THE GOSPEL AMONG THE HINDOOS.—A recent letter from Rev. M. Winslow, missionary at Madras, presents the following succinct view of what progress the gospel has made in that land of idols. It should provoke the Christian who has long prayed "thy kingdom come," to renewed prayer and liberality. How does God help our faith, by these visible encouragements:

"In the conversion of individual brahmins at Madras, Bombay and Mangalore, and in the spirit of inquiry excited, especially in the southern part of the Peninsula, where many villages have put themselves under Christian instruction, and some hundreds of persons have already been baptized, there is abundant evidence that Heaven is smiling on our work. The Madura mission received more members from heathenism last year, than in all the previous years of the mission; and they have had applications from villages to send them preachers, offering to put themselves under Christian instruction, more than they could supply, either with a schoolmaster or catechist. At Madras there is every opening, and a call on all sides, for vigorous efforts to extend Christianity. We ought to have the means of supporting three times as many schools as we now have, and of making them suitable places for preaching, also of conducting an efficient high school, and a boarding school for girls. The high school now has but eighty lads, because no more can be properly instructed in the school-room, which is taken off from the bungalow chapel, and has only a mud floor and half walls."—*New York Evan.*

MASSACHUSETTS AND LOUISIANA.—There is a probability that the attempt of Massachusetts to protect her colored citizens in Louisiana, will meet with a similar repulse as in South Carolina. At the time that Mr. Hoar was designated as agent to the latter State, Henry Hubbard, Esq., was appointed agent to reside in New Orleans. At the last advices Mr. Hubbard's arrival was daily expected, and the papers are very bold to say, that if he attempt to fulfil his mission, he will be as summarily ejected, in defiance of law and Constitutional rights, as Mr. Hoar was from Charleston. We hope that Mr. Hubbard has enough of the New-England spirit in him not to be frightened from the discharge of his duty; and let it be fairly tested whether there is no respect to be paid by one sovereign State to the solemn proceedings of another and whether there is no possible means short of force, for protecting our free citizens in their visits to the different States, if they happen to be guilty of a colored skin.—*Id.*

VICTIMS OF THE SLAVE LAWS.—Rev. Charles T. Torrey has been sentenced for the offence of which he was convicted at Baltimore, of abducting slaves, (i. e. assisting them to escape). He made a motion in arrest of judgment, but it was overruled by the Court, and the following sentence was pronounced upon him on Saturday last—a sentence which we fear he will never live fully to endure; "On the first indictment, confinement in the Penitentiary from December 28th, 1844, to 2nd of April, 1847. On the 2nd indictment until 2nd April, 1849. On the 3rd indictment until 2nd April, 1851."

Miss Delia Webster, of Massachusetts, tried for the same offence in Lexington, Kentucky, was found guilty, on Monday the 3rd ult., and also sentenced to ten years imprisonment in the Penitentiary. Rev. Mr. Fairbank, who was indicted with Miss Webster, had not had his trial, at the last accounts, though it is probable that he is to be added to the list of victims of this insatiable monster which we are nursing in our bosom.

Henry Boyer, another citizen of Massachusetts, has also been arrested, tried and condemned for the like offense in Virginia,

