

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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.

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

Additional comments: /
Commentaires supplémentaires:

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

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

THE

CANADA

TEMPERANCE

ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XIV.—1848.

MONTREAL:

PRINTED BY JOHN C. BECKET, 211½, SAINT PAUL STREET.

MDCCCXLVIII.

	PAGE		PAGE
Cold Water,.....	328	New Year's Address,.....	12
Distilleries,.....	310	Notice to Non-Subscribers,.....	378
Evils of Whisky Drinking,.....	136, 152, 168, 188	Opening of the Temperance Hall in Montreal,.....	13
From all that can Intoxicate,.....	58	Precept and Example.....	282
Intemperance,.....	248	Retrospect,.....	26
Lines on Reading that the Queen visited a Distillery,.....	359	Reasons for Supporting the Canada Tem. Advocate,.....	376
Lines written on a Puncheon of Spirits,.....	107	Sabbath Drinking,.....	348
Never weary in well-doing,.....	216	Sale of Spiritous Liquors in Canteens,.....	124
Rum,.....	359	Statement of Monies Received and Paid,.....	155
Temperance Band of Hope,.....	344	Tavern-Keepers Disturbance at Napanee,.....	376
Temperate Drinkers worse than Drunkards,.....	136	Tectotal Governors,.....	77
The Benighted Angel,.....	264	Temperance for France,.....	186
The Doings of Strong Drink,.....	72	Temperance,.....	379
The Drunkard's Doom,.....	247	The Debt,.....	217, 239
The Fisherman,.....	375	The Devil Turned Out of the House,.....	201
The Gin Fiend,.....	280	The Distiller's Foreman,.....	58, 92, 123
The Maniac's Plea,.....	217	The Drunkard can be Saved,.....	42
The Penitent Grog-seller,.....	28	The Long and Short Pledge,.....	30
The Prairie Fire,.....	201	The Mass Temperance Meeting,.....	315
The Temperance Sun,.....	107	The Manual of Temperance,.....	126
What is Rum?.....	217	The Ministerial Temperance Conference,.....	172
Wouldst thou be Free?.....	232	The Press and the Temperance Reformation,.....	330
Youth's Dreams,.....	91	The Rev. Mr. Chiniquy,.....	250, 269
EDITORIALS.		The Social Influence of Tea,.....	124
A Friend in Need,.....	251, 318	The Temperance Advocate,.....	344
Agent's Report,.....	12, 78, 109	The Triple Destruction,.....	153
A Good Example,.....	188	To Agents,.....	378
Agricultural Journal of Lower Canada,.....	346	To Correspondents,.....	61, 110, 172, 219, 269, 299
An Argument well put,.....	298	Total Abstinence and Health,.....	265
Anniversary Meeting at Glasgow,.....	266	Total Abstinence and Infidelity once more,.....	234
Anniversary Meeting,.....	72	Triumphs of Rum,.....	332, 366
Annual Meeting of the Society,.....	61	Why this Apathy? Go Forward,.....	360
Apathy in the Camp,.....	318	Wine of Australia,.....	251
A Plan to Re-organize our Temperance Societies,.....	265	Winter Lectures,.....	361, 377
Appeal for Help,.....	10	EDUCATION.	
City of Toronto Temp. Reformation Society,.....	76	A Hint to Employers, 189; A Hint to Young Men, 269;	
Committee on Intemperance,.....	107	Bide Your Time, 79; Circulation of the Blood, 252; Cold	
Considerations and Explanations about the Debt,.....	281	Bathing, 173; Curiosity of Children, 301; Discussion	
Convention and Mass Meeting, 233, 249, 282, 299, 311,	315	Classes, 126; Government of Children, 14; How to Judge	
Daughters of Temperance,.....	348	of Children, 237; How to Speak to Children, 237; House-	
Decrease of Drunkenness in the City,.....	232	hold Surgery, 141, 156; Kindness to Domestic, 253; Life.	
Delegates to the Convention,.....	269	Assurance, 93; Pencilled Thoughts, 45; Prodiges, 237;	
Delirium Tremens,.....	251	School Dunces, 237; Self Improvement, 204, 221, 236;	
Discussion in the Temperance Hall,.....	124	Solomon's Model Mother, 283; Take Care of the Truth, 173;	
Donations and Subscriptions received,.....	10	The Dignity of Labour, 189; The Family Circle, 253; The	
Election of Office-Bearers,.....	11	Female Temper, 253; The Maternal Education of Infants,	
Equalization of Taxation,.....	267	78; The Source and Fountain of Disease, 110; Ventilation	
Farmer's Experience,.....	234	and Heating, 333; Water, Wine, Beer, and Spirits, 350;	
Father Chiniquy,.....	250, 269, 282	You will be Wanted, 273.	
General Carey,.....	169	AGRICULTURE.	
Gough, J. B.,.....	348	Address before Agricultural Society at Albany, 302;	
Grand Jury's Presentment,.....	347	Agriculture in connection with Colleges and Universities,	
Hebrew v. Common-sense,.....	298	63; A Ready Rule for Farmers, 270; Beet Bread, 94; But-	
Highland Hospitality,.....	43	ter, 62; Butter Making, 222; Care of Sheep and Young	
Important Movement,.....	220	Cattle, 238; Curine and Preparing Provisions, 285; Depth	
Important Notice,.....	44	of Manure, 190; Desirableness of an acquaintance with Ve-	
In his Right mind,.....	43	getable Physiology, 230; Effects of Turnips on Ewes in	
Intemperance and Idiocy,.....	125	Lamb, 79; Embellishments for Farm Houses, 206; Fall	
It's Strange Folks can't See,.....	332, 365	Ploughing, 351; Hauling out Manure in the Fall, 366;	
Juvenile Scottish League,.....	170	Inspection of Butter, 157; Management of Poultry, 253;	
Keep at Work,.....	297	Manures, 334; Planting, 174; Plough Deep to Find the	
Ladies' Temperance Society,.....	108	Gold, 191; Pulverize the Soil, 270; Report of Inspector of	
Legislation in the Matter,.....	92	Butter, 47; Rotation of Crops, 159; Scientific Agriculture,	
Letters to Editor,.....	125, 138, 154, 155, 169, 252, 319	111; The Education of Farmers, 142; The Gooseberry,	
Licence or no Licence,.....	138	95; The Necessity of supplying the Soil with the Constitu-	
Meetings in the Temperance Hall,.....	30, 45, 60	ents of the Crops grown thereon, 31; Value of Carrots for	
Minutes of Temperance Convention,.....	311	Feeding, 47.	
More Earnestness Required,.....	137	For News, Prices Current, Advertisements, &c., see last	
Mr. Hawkins,.....	219	two pages of each number.	
Mr. Justice Mondelet's Charge,.....	328		

TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c

VOL. XIV.

MONTREAL, JANUARY 1, 1848.

No. 1.

CONTENTS.

	PAGE
SELECTIONS.— <i>John Jarvis, or the Temperance Pledge Signed</i>	1
<i>The Testimony of Scripture Concerning Intoxicating Liquors</i>	3
<i>Intemperance</i>	5
<i>Scriptural Views of the Temperance Cause</i>	5
PROGRESS.— <i>Canada</i>	6
<i>Lower Parts</i>	7
<i>England—Scotland</i>	8
EDITORIAL.— <i>Appeal for Help—Donations and Subscriptions Received for the Montreal Temperance Soc.</i>	10
<i>Electron of Office-bearers</i>	11
<i>Agent's Report for December, 1847</i>	12
<i>New Year's Address</i>	12
<i>Opening of the Temperance Hall in Montreal</i>	13
EDUCATION.— <i>Government of Children</i>	14
<i>News, Prices Current, &c.</i>	15, 16

JOHN JARVIS,

OR THE TEMPERANCE PLEDGE SIGNED.

"I want a quarter of a dollar, Jane."

This was addressed by a miserable creature, bloated and disfigured by intemperance, to a woman whose thin, pale face, and heart-broken look, told but too plainly that she was the drunkard's wife.

"Not a quarter of a dollar, John? Surely you will not waste a quarter of a dollar of my hard earnings, when you know that I can scarcely get food and decent clothes for the children?"

As the wife said this, she looked up into her husband's face, with a sad appealing expression.

"I must have a quarter, Jane," was the firm reply.

"O, John! remember our little ones. The cold weather will soon be here, and I have not yet been able to get them shoes. If you will not earn anything yourself, do not waste the little my hard labour can procure. Will not a sixpence do? Surely that is enough for you to spend for——"

"Nothing will do but a quarter, Jane, and that I must have, if I steal it!" was the prompt and somewhat earnest reply.

Mrs. Jarvis laid aside her work mechanically, and rising, went to a drawer, and from a cup containing a single dollar in small pieces, her little all, took out a quarter of a dollar, and turning to her husband said, as she handed it to him—

"Remember, you are taking the bread out of your children's mouths!"

"Not so bad as that, I hope, Jane," the drunkard replied, as he clutched the money eagerly, something like a feeble smile flitted across his disfigured and distorted countenance.

"Yes, and worse!" was the response, made in a sadder tone than that in which the wife had at first spoken.

"How worse, Jane?"

"John!" and the wife spoke with a sudden energy, while her countenance lighted up with a strange gleam—"John, I

cannot bear this much longer! I feel myself sinking every day. And you—you who pledged yourself——"

Here the voice of the poor woman gave way, and covering her face with her hands, she bent her head upon her bosom, and sobbed and wept hysterically.

The drunkard looked at her for a moment, and then turning hurriedly, passed from the room. For some moments after the door had closed upon her husband, did Mrs. Jarvis stand sobbing and weeping. Then slowly returning to her chair near the window, she resumed her work, with an expression of countenance that was sad and hopeless.

In the mean time, the poor wretch who had thus reduced his family to a state of painful destitution, after turning away from his door, walked slowly along the street, with his head bowed down, as if engaged in, to him, altogether a new employment, that of self-communion. All at once a hand was laid familiarly upon his shoulder, and a well known voice said—

"Come, John, let's have a drink."

Jarvis looked up with a bewildered air, and the first thing that caught his eye, after it glanced away from the face of one of his drinking cronies, was a sign with bright golden letters, bearing the words, "Eagle Coffee House." That sign was as familiar to him, as the face of one of his children. At the same moment that his eye rested upon this, creating an involuntary impulse to move towards the tavern door, his old crony caught hold of his coat collar, and gave him a pull in the same direction. But much to the surprise of the latter, Jarvis resisted this attempt to give his steps a direction that would lead him into his old accustomed haunt.

"Won't you drink this morning, Jarvis?" asked the other with a look of surprise.

There was evidently a powerful struggle going on in the mind of the drunkard. This lasted only for a moment or two, when he said loudly and emphatically—"No!"—and instantly broke from his old boon companion, and hurried on his way.

A loud laugh followed him, but he heeded it not. Ten minutes' walk brought him to the store of a respectable tradesman.

"Is Mr. R—— in?" he asked, as he entered.

"Back at the desk," was the reply of a clerk.

And Jarvis walked back with a resolute air.

"Mr. R——, I want to sign the pledge!"

"You, Jarvis?" Mr. R—— said, in tones of gratified surprise.

"Yes, me, Mr. R——. It's almost a hopeless case; but here goes to do my best."

"Are you fully sensible of what you are about doing, Jarvis?"

"I think I am, Mr. R——. I've drunk nothing since yesterday morning, and with the help of Him above, I am determined never to drink another drop as long as I live! So, read me the pledge, and let me sign it."

Mr. R—— turned at once to the constitution of the Washington Temperance Society, and read the pledge thereto annexed:—

"We, the undersigned, do pledge ourselves to each other,

as gentlemen, that we will not, hereafter, drink any spirit, wine, malt liquor, or cider, unless in sickness, and under the prescription of a physician."

Jarvis took the pen in his hand, that trembled so he could scarcely make a straight mark on paper, and enrolled his name among the hundreds of those who, like him, had resolved to be men once more. This done, he laid down the quarter of a dollar which he had obtained from his wife, the admission fee required of all who joined the Society. As he turned from the tradesman's store, his step was firmer, and his head more erect than, in a sober state, he had carried it for many a day.

From thence he proceeded to a hatter's shop.

"Well, Jarvis," was uttered in rather a cool repulsive tone, as he entered.

"Are you in want of a journeyman, Mr. Warren?"

"I don't want you, Jarvis."

"If you will give me work, I will never get drunk again, Mr. Warren."

"You're said that too many times, Jarvis. The last time you went off when I was hurried with work, and caused me to disappoint a customer; I determined never to have anything more to do with you!"

"But I'll never disappoint you again," urged the poor man earnestly.

"It's no use for you to talk to me, Jarvis. You and I are done with each other. I have made up my mind never again to have a man in my shop who drinks rum."

"But I've joined the Temperance Society, Mr. Warren."

"I don't care if you have; in two weeks you'll be lying in the gutter."

"I'll never drink liquor again, if I die!" Jarvis said solemnly.

"Look here, you drunken vagabond," the master hatter said, in angry tones, coming from behind the counter, and standing in front of the individual he was addressing—"if you are not out of this shop in two minutes by the watch, I'll kick you into the street! So there now—take your choice to go out or be kicked out."

Jarvis turned sadly away without a reply, and passed out of the door through which he had entered with a heart full of hope, now pained and almost ready to recede from his earnest resolution and pledge to become a sober man, and a better husband and father. He felt utterly discouraged. As he walked slowly along the street, the fumes of a coffee house which he was passing, unconsciously struck upon his sense, and immediately came an almost overpowering desire for his accustomed potation. He paused.

"Now that I try to reform, they turn against me," he said bitterly. "It is no use, I am gone past hope."

One step was taken towards the tavern door, when it seemed as if a strong hand held him back. "No—no," he murmured, "I have taken the pledge, and I will stand by it, if I die."

Then moving resolutely onward, he soon found himself near the door of another hatter's shop. Hope again kindled up in his bosom, and he entered.

"Don't you want a hand, Mr. Mason?" he asked in a hesitating tone.

"Not a drunken one, Jarvis," was the repulsive answer.

"But I've reformed, Mr. Mason."

"So I should think from your looks."

"But, indeed, Mr. Mason, I have quit drinking, and taken the pledge—"

"To break it in three days; perhaps three hours."

"Won't you give me work, Mr. Mason, if I promise to be sober?"

"No. For I would not give a copper for your promises." Poor Jarvis turned away. When he had placed his hand to the pledge, he dreamed not of these repulses and difficulties. He was a good workman, and he thought that any one of his old employers would be glad to get him back again, so soon as they learned of his having signed the total abstinence pledge. But he had so often promised amendment, and so often broken his promise and disappointed them, that they had lost all confidence in him; at least the two to whom he had, thus far, made application.

After leaving the shop of Mr. Mason, Jarvis seemed altogether irresolute. He would walk on a few steps, and then pause to commune with troubled and bewildered thoughts.

"I will try Lankford," he said, at length, half aloud; "he will give me work, surely." A brisk walk of some ten minutes brought him to the door of a small hatter's shop, in a retired street. Behind the counter of this shop stood an old man, busily engaged in ironing a hat. There was something benevolent in his countenance and manner. As Jarvis entered, he looked up, and a shade passed quickly over his face.

"Good morning, Mr. Lankford," Jarvis said, bowing, with something like timidity and shame in his manner.

"Are you not afraid to come here, John?" replied the old man sternly.

"I am ashamed to come, but not afraid. You will not harm me, I know."

"Don't trust to that, John. Did you not steal—aye, that is the word—did you not steal from me the last time I employed you?" The old man in manner was stern and energetic.

"I was so wicked as to take a couple of skins, Mr. Lankford, but I did very wrong, and am willing to repay you for them, if you will give me work. I was in liquor when I did it, and when in liquor I have no distinct consciousness of the evil of any action."

"Give you work, indeed! O no, John, I cannot give you another chance to rob me."

"But I will not get drunk any more; and you know, Mr. Lankford, that while I was a sober man, and worked for you, I never wronged you out of a sixpence worth."

"Won't get drunk any more! Ah, John, I have lived too long in the world, and have seen too much, to heed such promises."

"But I am in earnest, Mr. Lankford. I signed the pledge this morning."

"You?" in a tone of surprise.

"Yes, I signed it."

"Ah, John," after a pause, and shaking his head incredulously, "I cannot credit your word, and I am sorry for it."

"If I have signed the pledge, and I am really determined to be a reformed man, will you give me work, Mr. Lankford?"

The old man thought for a few moments, and then said, half sorrowfully, "I am afraid of you, John. You are such an old offender on the score of drunkenness, that I have no confidence in your power to keep the pledge."

"Then what shall I do?" the poor wretch exclaimed, in tones that made the heart of the old man thrill—for nature and pathos were in them. "Now that I am trying in earnest to do better, no one will give me a word of encouragement, or a helping hand. Heaven help me! for I am forsaken of man."

"Have you been to see Warren?" asked the old man.

"Yes, and he threatened to kick me out of his shop."

"Mason wants a hand, I know. He will no doubt be glad to employ you."

"I've tried him, but he will not give me work."

Mr. Lankford stood thoughtful and irresolute for some moments. He pitied, from his heart, the poor creature who thus importuned so earnestly for work, and whose trembling hand indicated that he had forborne, at least for a time, his accustomed stimulus. But he did not wish to have him in his shop, for he had no confidence in him. At length he said

* We believe the custom of requiring an admission fee is confined to America, the scene of this narrative. No such fee is demanded in England.—(E. R. T.) Neither is such a fee required by the Montreal Temperance Society.—(Ed. T. A.)

"John, if you will bring me a certificate from Mr. R—— that you have signed the total abstinence pledge, I will give you another trial; but if you disappoint me again, you and I are done for ever."

The countenance of Jarvis brightened up instantly. He turned quickly away without reply, and hurried off to the store of Mr. R——, the secretary of the society he had joined. The certificate was of course obtained.

"And you have joined sure enough, John," Mr. Lankford said, in a changed tone, as he glanced over the certificate.

"Indeed I have, Mr. Lankford."

"And you seem in earnest?"

"If I was in earnest about anything in my life, I am in earnest now."

"Keep to your pledge then, John, and all will be well. While you were a sober man, I preferred you to any journeyman in my shop. Keep sober, and you shall never want a day's work while I am in business."

"By the aid of Him who knows how much in earnest I am, I will be true to my pledge," Jarvis said, meekly, and yet in a solemn tone.

"Only trust in Him, John, and he will be strength in your weakness."

"I will try," was the humble and sincere answer.

THE TESTIMONY OF SCRIPTURE CONCERNING INTOXICATING LIQUORS.

BY REV. R. SMITH, LECHWINNOCH.

The following document is Tract No. 1, issued under the authority of a Committee of the Free Presbytery of Paisley on this important subject:—

The prevalence of intemperance, and the sin and misery which flow from it, are universally admitted and deeply deplored; but the difficulty is to devise the means of correcting these great evils. The most powerful arguments and most painful facts are little regarded, and have less influence when directed against evil habits and confirmed propensities. An appeal to the Bible must tell upon all who acknowledge its divine inspiration. Unfortunately, the abstinence recommended of late years is deemed by many not merely scriptural but anti-scriptural. It is therefore a matter of great importance to examine thoroughly the doctrine of the Bible on this subject.

I begin with the general statement that intemperance is sin and strongly condemned in Scripture. The passages which bear upon this subject have been arranged under different heads by Professor M. Stuart, of Andover, who has published the best essay on intemperance with which I am acquainted. I shall select a few of them—1st, "The Scriptures plainly and directly forbid intemperance," Rom. xiii. 13; Prov. xxiii. 30, 21. 2. "They give most solemn warnings with regard to it," Luke xxi. 34; 1 Thess. v. 6, 7. "They express strong and pointed disapprobation of intemperance," 1 Pet. iv. 3; Hosea iv. 11. 4. "The Scriptures denounce woes on the intemperate," Isa. v. 22. They are to be excommunicated from the society of believers, 1 Cor. v. 11. And the rebellious son among the Jews, who was a glutton and a drunkard, was to be stoned to death. And last and worst of all, such persons dying in their sins will be excluded from the kingdom of heaven, 1 Cor. vi. 9, 10. These and many such passages of Scripture condemn intemperance so strongly, that all who have regard for the authority of God's Word should be very much afraid of it, and very jealous in the use of strong drink. Many, however, will be satisfied so long as they think the use of it is not absolutely forbidden. Now, I do deem it necessary to go into an inquiry about the difference between unfermented wine, such as Pharaoh's butler used into his cup, and which had no intoxicating quality,

and that which was fermented, and therefore was more or less intoxicating, because I think any attempt that I have seen has failed to prove that the use of the former alone is allowed in Scripture: I am of opinion that fermented wine was used lawfully, both in religious ordinances and on other occasions, by the Jews. But in order to destroy the force of this concession, and to prevent the apologist for intemperance from gaining anything by it, I have to call your attention to the weakness of the wines which the Jews were permitted to drink. They were not stronger than our table beer, and might be drunk in a sufficient quantity to quench their thirst without intoxicating them. There was therefore no need for the jealousy and restraint that are required among us. If men could get nothing more potent than table beer to drink, our tracts and abstinence societies would be superfluous, and if this be all the support which drunkards can gather from Scripture it will stand them in little stead.

It must be admitted, however, that drunkenness did prevail not merely among the Jews, but at a much earlier period, as is obvious from the history of Lot and Noah. And from what is said of the "eating and drinking" and carnal indulgence of the antediluvians, it is probable that intemperance and licentiousness, as well as violence and cruelty, were among the sins which provoked God to destroy the old world with the flood. I shall endeavour, however, to prove it was not the wines the use of which is allowed in the Bible that produced these melancholy effects. Men soon contrived to mix wines, and added to them stimulating spices so as to increase their strength. They had also strong drink made of honey, grain, dates, and other fruits, which was more intoxicating than wine. But these highly intoxicating liquors are expressly condemned in the volume of inspiration. They are likened to the vengeance which God pours out upon the wicked, Psa. lxxv. 8; and in different passages are unequivocally condemned. From such passages as these, Mr. Stuart draws the following conclusion—"That no precept and no example can be brought from the Scriptures to shew that the habitual use, in any way, of liquors, properly called intoxicating, is allowed." There are only two exceptions to this general conclusion. Strong drink might be used medicinally, Prov. xxxi. 6. "Give strong drink to him that is ready to perish," &c., just as you give brandy and the strongest stimulants to those who are sinking under typhus fever. It was for a similar reason that the Apostle Paul directed Timothy to take a little wine for his stomach's sake. The other exception is mentioned in the 14th chapter of Deuteronomy, where the Jews were permitted, once a year, if they found it convenient, to sell their tithe, and to buy "oxen and sheep, wine, or strong drink," and to eat and rejoice before the Lord their God. But this temperate use of strong drink (for nothing more could be allowed) once a year at a public religious thanksgiving, can afford no warrant for the regular use of it, and could never lead to habitual drunkenness.

Before leaving this part of the argument, I may notice one general declaration in Scripture which has sometimes been pressed into the service of intemperance, 1 Tim. iv. 4, 5, "Every creature of God is good, and nothing to be refused; for it is sanctified by the Word of God and prayer." I need hardly stop to remark that the drunkard cannot sanctify his cups with prayer, nor affirm that strong drink is not a creature of God, but a contrivance of man. It is enough to say, that it may be good in proper hands, and when turned to useful purposes; but this is no reason why it should be turned to the destruction of man, and the ruin of families. The iron ore, which God has created and lodged in the bosom of the earth, is the source of innumerable and invaluable instruments which are employed in carrying forward most of the operations that are going on in this busy world for the benefit of man, but this is no reason why it should

be turned into instruments for his destruction. Even arsenic and opium are powerful medicines in the hand of the physician for restoring health and preserving life, but should not on this account be employed to destroy life. In like manner, though men have contrived to extract alcohol from various substances, and for useful purposes, they have no right to destroy themselves with this kind of poison. So far as any one is convinced, with Mr. Stuart, that highly intoxicating liquors are condemned or were guarded against with jealous care in the Bible, he must be satisfied that our wines and spirits must be much more condemned, both because they are stronger and more unwholesome than anything used by the Jews. The wines of this country are very different from those of Palestine and other foreign countries. It has been said that the best port that comes to Britain is made of a combination of inferior vintages and of the worst brandy. Ardent spirits are mixed with it to make it strong, and to keep it from souring. There is more wine drunk in London alone, under the name of port, than comes from Portugal, irrespective of the provinces and colonies, and yet they have abundance of it. The rest is manufactured at home from a mixture of spoiled cider and ardent spirits, and stinging and roughness are given to it by adding alum, sloes, &c. I could fill pages with the testimony of able writers against the wines of this country. Drs. Carrick, McCulloch, Messrs. Pinkerton and Stuart, Wallace and Dunlop. Mr. Wallace says—"Cogniac and Nantz, like all other spirituous liquors, are bad enough, perhaps, but the abominable strengthener of almost all our wines, being distilled from the fermented refuse of half-ripe Spanish and Portuguese grapes, is positively poison." But I have no room for details, and therefore shall only mention the quantity of alcohol in our more common wines, which is the intoxicating element, and affords no nourishment, but is wholly deleterious. Port wine contains 22.96 per cent. of alcohol; Madeira, 22.27—so that they are almost half as strong as whisky and brandy; Sherry, 19.17; and Claret, 15.10. Since this is the character of our wines, I need not say much in reprobation of ardent spirits. They were unknown to the ancients, and we hear of them for the first time in the thirteenth century, from Arnaldus de Villa Nova, an Arabian chemist. They were obtained by distillation, and were supposed to be a very important discovery, which was to revive and renovate the life of man, "like the eagle;" hence they were called "aqua vita." But they were then confined to the drug shop, and sold in "drams." Since they got into every shop, and are found in every house, they have become one of the greatest curses that ever alighted on this fallen world since the apostasy of man. I need only mention the strength of ardent spirits, or the quantity of alcohol contained in the more common kinds of them. Scotch whisky contains 54.32 per cent.; rum 53.68; brandy 53.39; gin 51.60—more than one-half of the composition of them all being alcohol, regarding which Mr. Stuart says—"Whatever substances are capable of being received by the stomach and converted into chyle, and then of being taken up by the blood vessels and appropriated to nourishment, these refresh and invigorate the body. But alcohol is not appropriated, by the stomach and other organs concerned with digestion, to any purposes of nutriment. Our physical system revolts at it, and in every part makes efforts to throw it off as soon as possible. But this cannot be done in the ordinary way. Alcohol, instead of being digested, penetrates through the very substance of the whole system. It mounts to the brain; diffuses itself through its whole mass, inflames it, indurates it, brings on an irregularity of action in it, renders it more or less incapable of its usual functions, and predisposes it to diseases of every kind which are incident to it."

The only inquiry that now remains is, how far the Bible enjoins abstinence from intoxicating liquors. Now, there

were persons among the Jews of high rank, and invested with important functions, who were expressly prohibited the use of wine and strong drink when called to the discharge of their official duties. I mention first, kings, and those who were invested with authority under them, Prov. xxxi. 4, 5, "It is not for kings, O Leuel, to drink wine, nor for princes strong drink, lest they drink and forget the law and pervert," &c. The Jewish priests were expressly forbidden to drink wine before they went into the house of God, Lev. x. 9, "Do not drink wine nor strong drink, thou nor thy sons with thee, before ye go into the tabernacle." The prophets are ranked with the priests, and both of them are condemned for disqualifying themselves for their duty by intoxicating liquors, Isa. xxviii. 7. "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink." So far is the rule laid down for the Jewish priest from being abolished or relaxed in the New Testament, that it is made more general and absolute. Among the qualifications of a public teacher, it is required that he shall "not be given to wine," 1 Tim. iii. 3; Tit. i. 7. This cannot mean merely that he should not drink it to excess, because no one was allowed to do this, but that he should not use it at all habitually. This is put beyond all controversy by the instructions given to Timothy, to use a little wine for his stomach's sake. Such a direction would have been absurd if he had not habitually abstained from wine. The Nazirite voluntarily took upon him a vow to abstain from wine for a longer or shorter period; and so far from being despised or reproached for this, he was admired, and his character held more than usually sacred. There seems to have arisen a body of young men among the Jews who maintained the abstinence of Nazarites, and who are honourably spoken of in Scripture, probably because they were men of superior character, and helped to stem the progress of intemperance. Am. ii. 11, 12, "I raised up of your sons for prophets, and of your young men for Nazarites." Lam. iv. 7, "The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, the polishing was of sapphire." This last passage shews that abstinence is as favourable to the health of the body as of the soul. I acknowledge that the vows taken by these men were voluntary, and therefore all are not expressly required to come under the same obligations; but I think I have said enough to shew that, if we regard the authority of the Bible, irrespective of every other consideration, we should be very jealous of highly intoxicating liquors. I have endeavoured to remark farther, that this obligation may be increased by peculiar circumstances. If the inhabitants of any country were generally sober, and there were few temptations to intemperance, there would be less need for jealousy and restraint. But when snares and temptations lie thick around; when many are occasionally overcharged with feasting and drunkenness, and some have become habitual slaves of intemperance; when we see much sin and misery entailed on individuals and families—we should be willing to make every effort to stem such a torrent of guilt and misery. Now we are not left without directions in Scripture how to act in such circumstances. The apostle Paul tells us in the eighth chap. of 1st Cor. that an idol is nothing in the world, and therefore he could have eaten meat offered in sacrifice to idols without any injury to his own soul. If all had not the same knowledge and superiority to superstitious feelings in such matters; and if a weak brother were emboldened by his example to eat such meat, he would occasion guilt, and do what tended to the perdition of his soul. To prevent this, the apostle declared—"If meat make my brother to offend, I will eat no flesh while the world standeth." Now, I venture to affirm, that there is far more danger of encouraging men in sin among us, from a compliance with "drinking usages," than there was in

primitive Church from eating meat offered in sacrifice to idols. I trust, then, it will not be said that the Scripture is either silent or give an uncertain sound on this subject; but that it will be admitted they add the weight of their divine authority to all the other powerful arguments employed to enforce on men, not merely the strictest sobriety, but habitual abstinence from strong drink.

INTEMPERANCE.

From Hints to Workmen, being 170 of Chambers' Tracts.

Recommendations to save money will, we fear, be of little value where habits of intemperance require to be subdued.—In alluding to the prevalent appetite for intoxicating liquors, we may be said to touch the grand sore which eats into the vitals of the manual labouring classes. How sorrowful and humiliating the reflection, that be the times good, or be they bad, a large portion of all the earnings in the shape of weekly wages is consumed in purchasing intoxicating drinks! In the United Kingdom, annually, upwards of fifty millions of pounds sterling are spent in the purchase of wines, spirits, and malt liquors—the bulk of which is believed to be consumed by the humbler classes generally. The money so spent is in amount far beyond what is paid for supporting all the churches, chapels, and clergymen in the country.

The statistics of intemperance need not here be dwelt upon, for they have already engaged attention in the Tracts (No. 23); it will be sufficient to draw attention to a few facts. We would in all friendliness invite the working classes to consider whether, as a body, they can possibly be to a more respected position as long as this monster vice is so extensively practised by them. Tavern-drinking by the higher and middle classes, once so common, may now be said to be unknown, except in places where habits of a mean order still happen to linger. The practice of resorting to public-houses, or of getting tipsy, is now almost entirely confined to the humbler classes. A hundred years ago, it was nothing wonderful to see a lord reeling home drunk; and duchesses were occasionally seen going away tipsy from places of public entertainment. The increasing refinements of a century have banished these sights. The only persons now seen drunk in the streets are—how melancholy is the confession!—working-men, or at least individuals whose earnings are paid in small or weekly sums. Look at the number of gin-palaces, public-houses and taverns in the common streets of London, Manchester, Liverpool, Glasgow, Edinburgh, and other large towns! In one street, about a mile in length, in Edinburgh, there are a hundred spirit-shops or taverns. In Glasgow, there was lately a public-house for every fourteen families. In reference to this latter fact, Sheriff Alison observes, in the course of an examination before a committee of the House of Commons:—"I am aware there are eighty thousand people in Glasgow who are as completely heathens, to all intents and purposes, as the Hotentots of Africa. Of course they have all heard there is a God; but as to any practical operation of the influence of religion upon their minds they never go to church, to any place where moral or religious instruction is carried on. I should think there are ten thousand men in Glasgow who get drunk on Saturday night—who are drunk all Sunday, and are in a state of intoxication, or half-intoxication Monday, and go to work on Tuesday."

Evidence of this nature is most appalling. It appears that in the parish of St. David's, in Dundee, there were lately eleven bakers' shops, and one hundred and eight for the sale of liquors. In the parish of Lochwinnoch in Renfrewshire, three or four times more money is spent in this way than is required for the support of religion and education. The value of ardent spirits consumed in the parish of Greenston in Ayrshire, with a population of 3651, exceeds the landed rental by £3836. Warrington in Lancashire pays £3200 per annum for all its religious, benevolent, and

literary institutions, including schools, missions, Bible and Tract Societies, and Ladies' Charity; and spends £68,000, on intoxicating drinks. It is also stated, that in this town, there were lately fifteen hundred drunkards; and that in one street, there were more than forty drunken women. Finally, that the sum of £1460 is spent in the detection and punishment of crime; while upon the education of the poor, no more is expended than £300. In the small town of Peebles in Scotland, there is a public-house for every fifteen families, or every twenty-two males. These, it is computed, spend each £10 18s. yearly for strong drink, or £5602 in all—a sum four or five times the amount of what is paid for the religious and educational establishments.

It is unnecessary to multiply examples of the universal expenditure on this one hideous vice—intemperance as to liquors. In vain do prosperous times arrive, when men are well employed: prosperity brings with it no blessing; money, with increased recklessness, is squandered in the lowest species of public-house debauchery. Every Saturday night, when wages are usually paid, becomes a saturnalia. Taverns and pot-houses are thronged; and men skilled in their profession, and animated with no deliberate wickedness, by a strange infatuation deliver themselves up to a practice to the last degree impoverishing and demoralizing. The loss of money, though enormous, is perhaps the least of the evils of intemperance. The mind is vitiated, the health ruined, and the family reduced to a state of misery. But far too appalling are the horrors, to be closely scanned. Every workman may see in his own neighborhood, and perhaps in the persons and families of acquaintances, what dire disasters are wrought through an abandonment to the mean and despicable vice of dram or beer drinking.

Smoking is only a variety of intemperance. The fumes of tobacco act as an intoxicant on the nervous system; and for this cause, independently of the loss of money, smoking should be relinquished, or, more properly, never begun. It is ascertained by medical inquiry, that smoking, like the drinking of stimulants, is injurious to health. It produces disorders in the mucous membranes of the larynx and palate, seriously deranges the stomach, and affects the action of the heart and lungs. On the nervous system its effects are usually more fatal. Like all mean indulgences, smoking demoralizes the feelings, and creates and confirms dirty and idle habits.

SCRIPTURAL VIEWS OF THE TEMPERANCE CAUSE.

(From the Christian Guardian.)

In a Sermon, recently preached by the Rev. Richard Jones, and which has been published in the *Pirton Sun*, we find the sin of intemperance exhibited in a masterly manner. Mr. Jones evinces but little respect for the baneful usages of society: and proves himself to be a skilful limner in delineating the features of the monster vice of intemperance.

We are happy, however, to discover that in addition to the strong and faithful language employed against the use and vending of intoxicating drinks, the Rev. Gentleman lifts up his voice against the gross improprieties which have too frequently been committed by the zealous but imprudent advocates of total abstinence principles. Mr. Jones takes the only proper ground. In this great moral movement, respect must be paid to Jehovah: and, whenever this respect is withheld, a blight will ultimately fall upon the cause. Feeling, as we do, most ardently desirous to promote the cause of total abstinence, we rejoice in every effort made to place the movement on a proper basis; and we have no doubt the sermon in question will do much towards it. The following extract we make from the discourse, regretting our inability to present the whole to our readers:—

“By this time, no doubt, you are ready to inquire, ‘What

shall we do?" Had we only to look to ourselves, had we to depend upon our own strength alone to oppose the hosts of ills led on by this evil spirit, we might well cry out in despair, "Alas! what shall we do?" But as Christians, believers in Divine Revelation, we know, if we only be true to our principle as Christians, what to do—not to look to ourselves, nor to depend upon human strength. He that depends upon his native strength for success, must faint and die. We have no strength of our own to do good. But looking to God, illumined by the light which comes down from God, we can see that those who are with us are more than all they who are with our enemies. By means of the truth which is mighty in God to the pulling down of strong holds, and by means of the truth alone, is the great design of the temperance organization to be accomplished. United by a good bond of common practice, and excluding from among ourselves, as an organization, the use of the intoxicating cup, by means of the truth we urge others to unite with us and engage in the same enterprise; and as long as the friends of this movement proceed upon the principles which the Gospel teaches, and labour to bring them practically and powerfully to bear on public opinion, they need entertain no fear for the result—I say they need entertain no fear for the result.

But now, I would ask, has this course been invariably pursued in the advocacy of these principles, for which we as heartily contend as any other man? Has the course which I have thus briefly pointed out, which as Christians, as believers in Divine Revelation, we are bound to take, always been taken by those who have stood up as the advocates of this mighty movement, this benevolent enterprise? Let facts speak for themselves. An opposite course has too often been taken, to the injury of the cause, to the wounding of the feelings of some of its best friends. I have stated that it is by means of the truth, by proceeding on the principles of the Gospel, that we are to expect success; and in no other way. If we lose sight of this position, if we compromise these principles, and take another course, no wonder that we toil, and toil, and yet lament the want of success. Like the disciples who had toiled all night without their Lord, when he approached and asked them had they any meat, they were doomed to say "We have toiled all night and have caught nothing." But when their Lord came to their assistance, and when, in compliance with his direction, they cast the net, what was the result? God was there—co-operating with God, acting under the direction of Heaven, and of Heaven's King, great was their success. Of late years, contrary we know to the design of the original movers in this matter, a different course has been taken. Has it not? Now don't be started with what we are going to say. Has not *abuse* in many instances been substituted for *argument*; *misrepresentation* put in the place of *truth*; and an attempt made to keep the whole movement as far from even the appearance of a *connection with religion* as possible? Now we are aware that these are bold statements, but we are prepared with facts to establish our position. And while we cling to the principles, and proclaim ourselves still a member of the total abstinence society, though an abused and misrepresented one, we protest against the course so frequently taken by those who advocate these principles. Attempts have been made to separate the movement from religion. Why? Because we are afraid of the charge of Sectarianism! of being under the influence of the priesthood; and of having it at last viewed as priest-craft! as a movement under the direction of the priesthood who are said to enslave the minds of the people. There are those who thus keep it apart from even the appearance of religion, though I am happy to say it is not the case in our own district. But being more or less acquainted with different parts of the province, I know that lecturers have been employed to go out and travel for the purpose of lecturing on this subject who have been men of infidel principles; who have not

hesitated to avow infidel sentiments; and in some places—we speak advisedly—preference has been given to such. And why? Because they are connected with no sect or church organization; and hence they would be free to act, and would be less suspected of exerting a sectarian influence than others!

But again. Has not the Sabbath been desecrated, and the worship of God treated with contempt? Are there not instances, even within your own knowledge, of meetings being appointed in the very vicinity where the worship of God was being conducted? And while the minister of God was left with but a few to engage in the solemn worship of Jehovah, the other place was crowded with listening hearers—listening to precisely such humorous, light and trifling discourses as are given on ordinary occasions. Does this comport with Christianity? Again, it is not less notorious that prayer has been objected to. It has been declared as being in the way of the success of this movement. I recollect, not many miles from where I am now standing, of an altercation between two parties, professors of religion too, but who entertained different views on this subject. One desired that there might be prayer; the other declared that prayer had better be dispensed with, because in the prayer offered there might be something to offend the ear of the infidel; the Universalist; those who made no pretensions to experimental Christianity. Hence prayer is to be dispensed with—God kept out of the movement—no reference to the Divine Being either in the beginning or the end of the chapter. Oh! are not such facts startling to those who profess to be governed by the principles of the Gospel? The cause can only succeed when based upon these principles—not when advocated without reference to God. Such a course directly tends to sever the whole from religion. Take it away from religion, you strip it of its power and close up the door of success. We unhesitatingly say so, because we believe the Bible; and a sentiment of the Bible is, that except God conduct the plan, the best concerted schemes are vain, and never will succeed. Without God there is nothing good, wise, or strong. Hence, when it is objected to have prayer mingled with the movement—when the Sabbath is desecrated, and the worship of God treated with contempt when men are employed who make no pretension to adherence to the Gospel, but even avow opposition to it—does not all this show clearly, however much we may have refused to look the matter in the face, that there has been an attempt to keep the movement as far from even an appearance of a connection with religion as possible?"

Progress of the Cause.

CANADA.

PORT SARINIA, Dec. 16, 1847.—Last evening was the anniversary of the Port Sarnia Temperance Society, now ten years in existence; and the audience was the largest and most respectable that ever honoured the cause in this place. The chair was taken at seven o'clock, by Mr. Robson, the Vice-President—the President, Malcolm Cameron, Esq., being charged with a violation of the pledge, in having, about two years ago, sold a lot of land in the village to a Mr. Levart, an inn-keeper, Mr. Cameron knowing at the time that Mr. Levart intended to carry on that business. The principle involved seemed to many a very important one, and the weak consciences of some brethren had been greatly injured, and it was considered by all the better way to have the matter brought before the public, and discussed. The report of the committee was read; but as the Vice-President explained the understanding and intention of the committee to be rather different from the report, it was withdrawn, and Mr. C. now

plained his position. As the original proprietor of the village, he had always refused to lease houses for the sale of liquor, and had, in every way that he could exert an influence or control, prevented its sale; but on selling and parting with the freehold, he conceived he had no right, and, legally, no power, to control the business that might be carried on upon the premises afterwards; he had some hundred lots for sale at fixed prices, and sold either personally, or by agent, to whoever paid the price. In this case, he might plead that he not only did all he could to influence Mr. Levart, but was of opinion, at the time, that he intended to keep a temperance house; and, moreover, Mr. Levart is a most respectable man, and does keep one of the most orderly houses in the country, has expended a good deal of money, erected fine premises; and, apart from the effects of his business, been a useful citizen. Every other merchant, he supposed, sold nails and boards for the house, sugar for the punch, and thus selling for value, were guilty of aiding the trade; but the principle was clearly absurd, from its impracticability. If a man wanted a lot for an inn, and was refused, he could just employ a friend to buy it for a church, and then make an inn instead, when he had the deed. The meeting seemed perfectly satisfied with the explanation, and proceeded to business. Mr. Cameron was unanimously chosen President for another year, and a new set of officers appointed, when the meeting was addressed in a very powerful and impressive manner by the Rev. William Scott, Methodist minister. He was followed by the Rev. William Fawcett, his successor here; and then Mr. Cameron closed the meeting by an expression of his gratitude for the manner in which he had been treated, and renewed his pledge to aid the cause of temperance. And in view of the dissipation around, and the orgies we so often hear of at St. Andrew dinners, and other public occasions, appealed to every benevolent and Christian mind to come up and array themselves under the banner of "peace and plenty," against the habits which so immediately cause "strife and poverty." At the close of the address, Hope F. Mackenzie, seconded by Mr. John Robson, proposed the following resolution: "Resolved,—That this Society feel sincerely grateful to the Giver of all good, that in His providence he has permitted us once more to hear the clear, forcible, and powerful eloquence of their old and tried friend, the Rev. William Scott, whose faithful and manly defence of this cause, during the whole of his ministry in this vicinity, has had the most beneficial effect upon the village and aborigines under his charge;" upon the proposing of which the whole meeting stood up, and every face proved the sincerity with which this tribute was paid to one who had laboured among them for seven years. Two gentlemen then went round for signatures, when thirty-seven new names were added to the list, making our number three hundred and ten. May such success attend the cause every where.—H. F. MACKENZIE, *Secretary*.

MARTINTOWN, C.W.—The annual meeting of this Society was held in the school-house in the village, on Monday evening the 20th December. After the meeting was organized, the following address was read by Mr. John J. Keble, the Corresponding Secretary, to whom the Society is much indebted for his staunch adherence to the cause, and his invaluable services during the past year as an officer of the Society:—"The Martintown Temperance Society have completed another year of their labours; and, amidst the numerous proofs of intemperance in the village and district, it is gratifying to know that the cause of Temperance is steadily advancing amongst us. The heaven of Temperance will find its way throughout every class of society, and will continue to manifest its beneficial effects, as an instrumentality in the

hands of Providence, so long as righteousness and love be found on the earth. The Martintown Temperance Society have held eighteen meetings since our last report, which have been successively addressed by the Rev. John Fraser, Rev. Dr. Cairns, Rev. Wm. McKilgus, Messrs. Duncan McCallum, Murch, Pomroy, and Sullivan. In the month of July, the Society held a Temperance Festival, in a grove contiguous to the village, which was numerously and respectfully attended. Nothing occurred during its progress to mar the joy depicted on every countenance. Towards the close, however, the lowering clouds began to thicken, and finally to discharge their contents in copious showers, but, instead of acting as a damper to the feelings of our Temperance friends, it served to exhilarate them, and, in concert with our mother Earth, at this time parched with drought, sang a universal hymn of praise to Him who causeth the sun to shine on the evil and the good, and sendeth the rain on the just and on the unjust. This meeting was addressed by the Rev. J. B. Case, and Mr. Munson, of Coteau du Lac, and Mr. Pomroy, of the South Branch. The accessions to the Society during these several meetings have been considerable. The Committee, in concluding their labours, would respectfully suggest to the Society the necessity of selecting, as officers, staunch and efficient members, as there is nothing does a society so much good, and improves its working, as the infusion of active teetotallers into its offices. The Committee would further suggest, that they consider the Society is under great obligations to Mr. Pomroy for the many excellent addresses he has delivered, and that a vote of thanks be tendered to him, as a tribute of that respect which they consider is due to him. This last suggestion was unanimously complied with." The Society then went into an election of officers for the ensuing year, which resulted as follows:—Mr. Andrew Smart, President; Mr. Peter Christie, and Mr. A. Sinclair, Vice-Presidents; Mr. C. F. Pomroy, Cor. Sec.; Mr. R. Smart, Rec. Sec.; Mr. Hugh McDermid, Treasurer. Previous to the Ex-President, Mr. Peter Christie, leaving the Chair, a vote of thanks was unanimously tendered to him for his punctual and efficient discharge of duty as presiding officer of the Society; to which he replied in a neat and pithy address. The Corresponding Secretary for the ensuing year would invite and earnestly solicit correspondence with his brother Secretaries throughout the District, whenever any thing may transpire in their respective Societies that would act as a stimulus to other Societies, and which need only be told to be appreciated. This friendly interchange of sentiment, if more generally indulged in, he feels satisfied, would be productive of beneficial results. In the first place, it would knit together as in one common bond the interests of each society; and secondly, it would act as Aarons and Hurs to bear up our hands when presenting to the poor imbricate the beautiful and joy-bearing genius of Temperance.—C. F. POMROY, *Cor. Sec.*

LOWER PORTS.

TEA MEETING.—The Tea Meeting of the Portland Young Men's Total Abstinence Society came off on Thursday evening last, in the basement story of the Wesleyan chapel. The Sons of Temperance belonging to Kee-hab and Portland Divisions were present, together with a large attendance of Ladies. The meeting was addressed in an impressive and military style by the Rev. Mr. Harrison, Rector of the Parish, the Rev. Mr. Very, Baptist Missionary, and the Rev. Mr. Busby, Wesleyan Missionary, the residing ministers of the parish; together with two young men, members of the Portland T. A. Society, viz: Messrs. Frederick Langgrave and Ruddock. The meeting throughout was pronounced one of the best ever held in the Parish. The funds obtained by this means will be used by the Young Men's Society towards finishing the Temperance Hall in that place. Go on and prosper! —*St. John's Temperance Telegraph.*

TEETOTALISM.—The present may be regarded an important and prosperous crisis in the cause of Temperance in this community; for though, within the last few months there has been a lamentable increase in dram shops, there has been an increase in counteracting influences by renewed activity and encouraging accessions to the various teetotal Societies in this town, and the surrounding regions. We all remember how successful was Mr. Payson's mission among us. Since then, the institution of a Division of the Sons of Temperance has made its converts and at present exhibits most flattering indications of prosperity and usefulness. Within the last few days, Mr. Hall, an able lecturer, has been labouring among the Temperance Societies in the County. Upon the whole, the cause in this section of the Province may be considered to be in a flourishing condition.—*Yarmouth Herald.*

ENGLAND.

LONDON.—Several large and influential meetings have been held in the metropolis and suburbs during the last month. Some of these have been supplied with advocates by the committee of the National Temperance Society, viz, Messrs. Whittaker, Hudson, Inwards, and Culverwell. Others have been under the management of local societies. The meetings in general are much better attended than they have been for some months past, and numerous additions have been made to the members. There seems to be a growing desire on the part of the public to listen to the statements made at these meetings, and if the committees are but careful to provide suitable aliment, there is every reason to believe that their societies will be greatly nourished and strengthened during the ensuing winter campaign. A special meeting of the friends and colleagues of Mr. Thomas Beggs was held in the National Hall, Holborn, on Wednesday, November, 3rd, for the purpose of expressing their appreciation of the valuable services rendered by that gentleman in the cause of temperance, especially during the period he had held the office of Secretary for the National Temperance Society; and of encouraging him in the new sphere in which he was about to labour, as Secretary of the Health of Towns Association. The meeting was select, and consisted of about 170 of the principal friends and supporters of the temperance movement in London and the suburbs. After tea, a public meeting was held, over which W. Janson, junior, Esq., presided. The circumstances which gave rise to the present meeting, and the course intended to be pursued, were briefly detailed by Mr. J. W. Green. Some appropriate motions, or "sentiments" were then proposed and supported. Mr. J. Cassell proposed the first, as follows:—*"The Temperance Reformation—humble in its beginning—steady in its progress—beneficial in its operation, and destined to promote the true welfare of mankind."* As one of the earliest advocates of the teetotal system, Mr. Cassell illustrated these points with much force. Mr. Inwards supported the sentiment. The second sentiment was introduced by Mr. T. Whittaker:—*"Mr. Thomas Beggs, the friend of the people: may his endeavours to promote their physical, mental, and moral elevation, be crowned with increasing success."* Mr. Whittaker bore an honourable testimony to the useful career pursued by Mr. Beggs for several years past, as the true "friend of the people." He noticed particularly the valuable services rendered to the National Temperance Society, especially in connexion with the getting up of the "World's Temperance Convention." Mr. W. Lovett supported the sentiment. He did not believe that Mr. Beggs would be less useful in the promotion of temperance because of his change of situation. He had such a happy knack of mixing up physical truths with plans of social improvement, that he could scarcely fail to be useful in his new sphere of duty. Mr. T. Hudson further supported the sentiment, and presented an address to Mr. Beggs, in the name of that meeting, embodying the sentiments of respect which had been expressed. The reading of this eloquent document elicited much applause. Mr. Beggs acknowledged the tribute of respect, declaring his firm attachment to the temperance movement, and his determination to avail himself of every suitable opportunity of meeting his temperance brethren. Messrs. Culverwell, Edwards, Sims, Spriggs, and T. A. Smith, also addressed the meeting.—*Teetotal Times.*

SCOTLAND.

TRIUMPHS OF ABSTINENCE.

[Happening to be present at a Temperance meeting the other evening, we had an opportunity of seeing two very remarkable

living instances of the triumphs of the Abstinence principle. The notes are here published for the first time, and we have adhered pretty closely to the simple language of the speakers.]

The first who came forward was Mr. Smith, a painter from Leith, and he was received with loud cheering. He remarked that he had often been in the horrors, and at present he certainly felt in the *shakers*, for the present was his first attempt to speak to a public assembly. He was one of those who never intended to be a drunkard, and for the first three years of his married life he believed he did not spend 3s. on strong drink. Being a painter, he was often employed in gentlemen's houses, and there he generally had plenty of drams. But as time rolled on, his thirst increased, and at last all that he could possibly lay his hands on went for drams; his wages went, of course, and he soon found that he was without a job. Thinking there would be some chance of recovery were he to leave the town altogether, he set off to Dundee. He got work there at once; but if he was bad in Leith, he was worse in Dundee. He was very soon destitute of both meat and drink, and had to try to sleep without the privilege of a bed. Sometimes he had to take up his night's quarters in the police-office; at others, when he could raise the three-pence he would go to some humble lodging-house for a night. When in a barber's shop in Dundee one day, he heard something about Total Abstinence, and he asked the shopkeeper the meaning of Teetotalism. The shopkeeper told him that all those who become Teetotalers pledged themselves to drink nothing stronger than water. He looked on this as being absurd. Temperance he thought, *might do*, but Teetotalism was quite out of the question. He had been in Dundee about six or eight weeks, and during that time he had never written home to his wife; he had never sent a farthing of his wages; never acknowledged her in any way.—From first to last, he had been for *eighteen years* an out-and-out drinker, and it may be guessed how poor was the condition both of himself and family. When he became anxious to leave Dundee, he was at a loss for the means to carry him home. He went, along with a companion, to his master and requested 8d. from him to pay a letter which lay for him in the post-office. As soon as the 8d. was got, he and his companion drank it. It was necessary to get more money, and he went and told his master a lie.—He told him that one of his children had died, and urged the necessity of returning home. His master accordingly gave him what met his demands, namely 11s. 4d. The most of that, however, went also for strong drink. So miserably off was he, that, to keep his shoes on his feet, he had to tie them round with a cord. There was only one shirt betwixt himself and his companion, and they sold it for sixpence. Determined to be home, he got a pair of second-hand shoes, and battled his way as he best could. On arriving at Stockbridge, (Edinburgh,) every halfpenny was gone, and he hesitated to knock at his own door. His children got a glimpse of him, and they shouted—"there's my father." He soon saw his wife, and asked her whether she would let him in. She replied, that she never yet put him out. He got himself cleaned, and went sober to bed. Next morning—(Sabbath morning it was)—one of his young *chaps* went to him and said—"father, I suppose you would like a dram this morning? There's a dram been in the bottle for six weeks." But he was determined not to taste it. He made up his mind to be a teetotaler. On the Monday following, he got a job in Edinburgh, he joined teetotalism on Tuesday, and he had stood firm to his pledge for nine years and eight months. (great applause.) In the shop in which he worked, he had about 20 shopmates, who laughed at him for his abstinence. They seemed determined to get him to abandon his principle, and break his pledge. The first Saturday night at length came, and his shopmates waited on him, and pressed him to accompany them for a refreshment. They said they would merely give him a drink of ginger beer. But he refused. He was afraid of falling into a trap, so with his wages in his pocket he ran swiftly down to Stockbridge,—purchasing a newspaper to read that night, and gave all his money into his wife's hand. It was the first money she had got from him for sixteen years! His wife looked at him, and asked him what he meant. He replied that he was now a teetotaler, and was resolved to drink no more. She said she was sure his new notion wouldn't last long, and that he would better keep his wages, for she didn't know what to do with them. However, she was persuaded to take the wages herself, and he got tea and toast and a beef-steak that night—things that he had little recollection of ever having tasted before. His struggle that Saturday night was considerable. He felt a craving for some.

thing, and dreaded returning to the bottle. However he successfully battled the desire. Next Sabbath morning, for the first time in 18 years, he rose a sober man! Before that memorable change, he could not have held a glass steadily in his hand though fifty sovereigns had been offered, but before he was many months a tectotiller he could manage to thread a very fine needle. After becoming a sober man, one of the first acts he did was to dispense with dealings by means of pass-books, and to go forward to his shopkeeper with cash in hand. (Applause.) He never enjoyed better health than he now did, and his family were happy. The first year of his sober life, he and his wife were enabled to spend £15 on making the family comfortable, and with the first proceeds thereafter, he purchased a silver watch—(holding it up to the company)—(Great applause.)

Mr. McNeill, flesher, from Leith, next spoke. He said—Like my friend who spoke before me, I was at one time an out-and-out drunkard. I was working in Musselburgh at one time, but got my discharge for drunkenness. I was re-engaged, however, and was sent by my employer to the country for some cattle. Through means of strong drink I was a day later in returning than I ought to have been, and again I was discharged. I next went to Leith, but carried along with me my drunken habit. Owing to the fleshers reducing the usual rate of wages, I resolved to leave the trade altogether, and I got a job in Leith Docks, along with a number of other workmen. One night I went home in a more than usual state of intoxication. I insisted on my wife giving me drink; she refused; I told her, threateningly, to give me a shilling, but I did not get it. Exasperated with anger and with the drink, I seized the crane which hung over the fire and threw it at her. It missed her and struck my little boy on the forehead. Here he is, with the mark quite visible above the eye. Glory be to God, we are both alive at this day. Immediately after the blow was struck, the blood flowed copiously and that brought me to my senses. The rumour spread, and so ill was my boy that he was carried off to the Dispensary. For some time I thought that he would never survive, and that I would be seized as a murderer.—But he got better, and lamentable though the case was, it seemed to have no effect on my drinking habits. On another evening I went home from the Docks intoxicated. During the night someone called on me. It was about three in the morning. My wife told me not to go out, considering the state I was then in. But I got up and struggled towards the window. My hand went through a pane of glass, and I drew it recklessly back, and the effects are visible on my hand to this day. The blood flowed to such an extent that I fainted and fell. My wife hastened to assist me, but the wound was so alarming, that I had to be carried off to the Dispensary. My hand was there dressed, but nothing would satisfy me but whisky. Whisky I afterwards got, and from its effects I fell and burst the wound. I was again taken to the Dispensary, and the wound re-dressed, and remained there about eight hours, when my wife came and took me to our own home. I was becoming so notorious, that I began to be ashamed to go out, and I remained within doors for several days. At length, I took courage, and walked down by the shore, one Sabbath evening, in a very poor and dejected state. In passing a shop, known by the name of the "Blue Bell," I saw a young woman standing at it, with a silk gown on. "Well, is it possible," I said to myself, "that that girl and her friends can dress so gaily, while my own wife, in consequence of my intemperate habits, has scarcely a gown to her back? I am resolved that she, and such as she, shall not henceforth touch a farthing of my money." I went home and told my wife my determination, but she told me I was a confirmed drunkard, and she could not believe I would keep my resolution. I felt that keenly, but still I adhered to my resolve to give up the drinking. Well, on the following day, I went forward and subscribed the pledge. That might be about three years since. At that time, I had almost no clothing, my children were almost naked, and my wife was little better, although, thanks be to God, she has always been a good and sober woman. Some friends then began to notice the change in the family, and invited me to attend a Wednesday evening meeting. I went, and was both interested and better by the consideration of the subject brought forward. At that time I was in a measure debarred from the house of God, for I had not proper clothing. The first Sabbath, however, on which I did go, the minister chose for his text, John iii., 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I was led irresistibly to the

conclusion that I belonged to "the world," and that God loved me. I indeed saw my lost and undone state by nature, but I like, wise and contemplated Christ's sufferings on Calvary. After that, I had a settled peace of mind, and ever since joining the Total Abstinence Society, I have endeavoured to uphold and extend the principles of the Association. I was once ashamed of the good cause, but that feeling is gone for ever. It is my desire now, while in the world, to pluck any of my fellow-creatures, addicted to intemperance, as brands from the burning, for it is a duty incumbent on all who hear the name of Christ, to do good unto all men as they have opportunity. Since my connection with the Temperance cause, I have drunk nothing stronger than cold water, and I am work at various kinds of employment, and I have stood on my feet at my work for a period of nearly thirty hours, and I have felt comparatively little fatigue. (Great applause on the speaker resuming his seat.)

THE TEMPERANCE MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.

On Thursday morning, 7th October, about fifty of the members and friends of the Personal Abstinence Society, consisting of laymen, preachers, students, and elders, braked together in the Rangous Institution Rooms, Edinburgh. The Rev. William Johnston, A.M., Lincolns, occupied the chair; the Rev. William Burnett, Cupar, asked a Blessing, and the Rev. William Pringle, Anstruther, gave thanks.

After breakfast, Mr. J. Linton, the respected President, offered a few introductory observations, and then addressed the meeting nearly as follows:—

The enterprise in which we are engaged, is one of very great importance. Our object is to restrain, and, if possible, suppress altogether, the wide-spread vice of intemperance, and that by means peaceful, moral, and religious,—means not only not opposed to, but authorized by, the principles and injunctions of the sacred volume. As our object is noble and benevolent, care should be taken to prosecute it in a manner worthy of it,—in the spirit of candour, charity, and forbearance. No unfair advantage should be taken of an opponent, and no impachment should be cast upon the motives of those who, displaying as deeply and sincerely as ourselves, the evils of intemperance, differ from us as to the means which should be employed for its suppression. Our efforts should also be characterized by energy and perseverance.—The success which has attended combined effort in other departments of Christian and philanthropic labour, is, in a high degree, encouraging. What overthrew the slave-trade, and liberated the slaves? and what blotted out the corn laws from the statute book? The united, persevering, and well-directed exertions of those who were the enemies of injustice, and the friends of their country and of suffering humanity. In those enterprises, while there are points of resemblance to the one in which we are engaged, there are also points of difference, which should prevent us from being discouraged, although we should not meet with the same speedy and complete success. Had the success of the anti-slavery cause depended upon convincing the slave-owners of the injustice and wickedness of slavery, no emancipation act would yet have been passed, nor would the 1st of August have been a day of thanksgiving and rejoicing in our West India colonies. And in like manner, had the anti-corn law league depended upon convincing the Duke of Richmond and the lords of the soil of the injustice and injurious consequences of the corn laws, the League would not yet have been dissolved, nor would Mr. Cobden have as yet set out upon his triumphal progress throughout the states of Europe. But on what do we depend for success? Upon convincing those who have all their lives been accustomed to the use of stimulants, or who have grown under the blinding influence which the customs of our country in this matter exercise. What but the prejudice thence engendered could give plausibility or force to the arguments on which the educated and wiser class of our opponents occasionally rest their hostility to our scheme? Their argument is, that as all things, however good, are liable to abuse, it is the duty of every Christian to show, by his example, that while he uses all things that are good and desirable in moderation, and is careful to avoid excess in the use of them, it is not his duty to abstain from them altogether. Were the same persons called on to judge in a case in which custom did not exert a preventing influence, they would, in all probability, come to a very different decision. Were the venal (to use a law term), transferred to China,

and the cause to be tried—opium smoking and not whisky drinking—what would be the verdict? In a late number of the *North British Review*, a quotation is given from a work by Mr. Smith, a missionary, in which he describes the manner in which opium is used in Amoy. On visiting an opium shop, he found himself in a square apartment surrounded with rude couches on which the smokers recline. The owner he found weighing out to his customers, by means of an accurate steel yard, the prepared drug which was dark and of a semi-fluid consistency. Some of the smokers were young, others old, some were poor, having made themselves so by their addiction to opium smoking, and many of them confessed that whatever might be the immediate gratification which it afforded, its ultimate effects were very pernicious, but that they could not break off the habit. An opium smoker will spend upon it \$d. a day, and very many of the labouring classes, although they have a wife and family dependent upon them, are the slaves of the practice. Mr. Smith visited thirty such shops in Amoy, and ascertained that there were about 1,600 of them in that city; a number just about equal—as our friend on my left will testify—in proportion to the population, to the number of whisky shops in Edinburgh, and that the money spent on opium amounted to several millions sterling. Nothing can be said in defence of whisky drinking, which is not equally applicable to opium smoking. Does any one plead that whisky is not injurious to health, and point in proof of this to those who, though not abstinent; have yet reach'd a good old age? the Chinese opium smoker can do the same. Does the whisky drinker speak of the exhilarating influence of the social bowl? the opium smoker will tell you that opium relieves him from all his sorrows, and visits his slumbers with the bliss of ecstacy. Does the whisky drinker boast of the energy which his beverage imparts? the opium smoker will tell you that it is under the influence of opium that the Turk rushes into battle, and seeks for glory at the cannon's mouth. And yet what is the advice which a Christian minister would give to a missionary whom he was ordaining to labour in Amoy, or any of the fine cities in China now open to the preaching of the gospel? Would he exhort him to use opium in moderation, but to beware of going to excess? Would he tell him that he might very properly smoke it a little, but that he must by all means, beware of becoming enslaved by the habit? Where is the minister who would give such an exhortation? Where is the minister who would not at once say that the missionary in China should avoid altogether the use of opium, except as a medicine? that the best way to escape the dangerous habit of using it to excess, was not to use it at all? and that no advantage could be gained from the use of it, which would at all counterbalance the danger and injury attending it? But why should not a similar advice be given to ministers regarding the use of alcoholic stimulants? The time is approaching, I fondly hope, when intoxicating drinks and opium will be classed together, and when the use of the one—unless when employed medicinally—will be as strongly and universally condemned, as that of the other.

The Rev. William Reid, and other gentlemen then addressed the meeting, which separated about half-past ten o'clock.

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—*Micnight'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 1, 1817.

APPEAL FOR HELP.

The Montreal Temperance Society has incurred a debt of considerably upwards of £300, in publishing the *Temperance Advocate* at less than cost price, in order to encourage the public, and

especially the poor, to subscribe; also, in circulating temperance tracts, and various other efforts.

It has also fitted up a Temperance Hall for weekly meetings—the rent, fitting up, and expences of which will not be less than £100 for the first year.

For these amounts the society has no resource, but a public subscription, and the collections that may be made by Mr. Wadsworth, in Canada West. His collections will be on account of deficiency on *Advocate*, which is chiefly incurred for the benefit of Western Canada.

It is also to be observed, that the society has made no general collection for several years, so that they hope for the greater liberality now, when compelled to solicit assistance.

Montreal, Dec. 23, 1817.

JOHN DOUGALL, President.

In answer to the foregoing appeal, it is gratifying to be able to announce that the following responses have been received:

DONATIONS AND SUBSCRIPTIONS RECEIVED FOR THE MONTREAL TEMPERANCE SOCIETY.

His Excellency the Governor General.....	£5 0 0
James Playfair, Esq., Glasgow, £20 sterling at 13 per cent.....	25 1 2
John Dougall.....	10 0 0
James Court.....	10 0 0
John C. Becket.....	10 0 0
T. M. Taylor.....	10 0 0
Thos. Mellar.....	2 10 0
Mathewson & Sinclair.....	1 0 0
Robt. Anderson.....	1 0 0
James R. Orr.....	5 0 0
D. P. James.....	5 0 0
T. A. Stayner.....	5 0 0
Mrs. Mills.....	1 0 0
J. Eadie.....	1 0 0
D. Davidson.....	1 5 0
Jas. Scott.....	1 5 0
Alexr. Bryson.....	2 10 0
E. Atwater.....	2 10 0
R. Gorge.....	2 10 0
R. Campbell.....	2 10 0
T. Bryson.....	1 5 0
H. Dickinson.....	1 0 0
Jos. Mackay.....	1 5 0
Gnas. Alexander.....	1 10 0
J. Baylis.....	1 5 0
J. Poitecus.....	1 5 0
Ja. Holland.....	1 0 0
Mrs. Buchanan.....	0 10 0
Wm. Lyman.....	1 0 0
James Cooper.....	0 10 0
S. J. Lyman.....	1 0 0
P. D. Hall.....	1 0 0
Cash.....	0 5 6
John Armour.....	1 5 0
S. Greenshields, Son, & Co.....	1 5 0
J. & W. Roy.....	0 10 0

£119 16 8

It will be seen that the foregoing is only about the fourth part of what is wanted. It is, therefore, earnestly hoped that other friends will not be behind in their liberality; and that Mr. Wadsworth may meet with a favourable reception in Canada West, and liberal collections at the public meetings which he may address.

Montreal, Jan. 5, 1818.

JAMES COURT, Treasurer.

We wish all our readers a good and happy new year. Since we had the pleasure of appearing before them, we have passed over the boundary separating one portion of time from another; and 1817, with all the thoughts, words, and actions to

which it gave birth, has closed, and they are written against us for good or evil. The season is usually held as one of cheerfulness and gaiety. While we have no wish to deny these to any one, the consideration whether, during the year now closed, we have done any real good to any one, is proper and becoming. "Man is a being of large discourse, looking before and after;" and to every well regulated mind the cheerfulness will not be the less when with it is joined such "numbering of our days as that we apply our hearts unto wisdom."

In all matters it is well to take the past into review, in order to profit by both its mistakes and its success; and in things relating to the cause we advocate, it is still so young that we cannot go on without a continual observation of the effects of particular measures and modes of advocacy.

ELECTION OF OFFICE-BEARERS.

With the new year, in most parts of the country, come annual meetings of the societies, and the choosing of new office-bearers. We would recommend great care in this choice. We have reason to believe that, generally, care has been taken; but we are aware also that it is sometimes left almost entirely to the haphazard choice of a public meeting, when a nomination, and perhaps joined with it, a ballot, determines the directors of the society for the year. Now, when we see that on the activity, warm-hearted zeal and judgment of the President and Secretary, depends so very much the action of the society for the coming twelve months, it is surely worth a little more than the ten minutes consideration which a committee at one meeting may be able to give it. It is of course a delicate matter, some times, to bring up this subject in committee; but if we use a proper discretion, and have a single-hearted desire for the good of the cause, the really active working men will be found and put in their proper places. And if our societies and their operations are of such value as to demand prayer on what may be considered ordinary occasions, certainly there should be special meetings for asking that wisdom which cometh from above, to direct in matters affecting the society in its most vital part.

If you elect men who look to the power and influence they expect from the position, but who give little attention to it as one having privileges and duties, the society will be influenced by their inactivity.

If you choose men who have not made up their mind to sacrifice some of the time which might be given to business, to make time, in fact, for their duties as officers of the society, you may expect small and unfrequent meetings of Committee; and when meetings take place, all will feel disheartened and cold.

If you choose men whose hearts are so "exercised with covetous practices," that they never meditate any plan of action, nor give a thought to the society, except when they are in the committee-room, you will find crude and ill-digested modes of advocacy and extension hastily adopted, which move for a few days or weeks under the original impulse, and then gravitate to the ground useless, injuring the society, and throwing it back in the opinion of friends and opposers.

If you choose men who consider the temperance society as equal to the church, and the pledge on a level with the Gospel, (we have heard of such, but never met with them) then, of course, good men must withdraw, and the cause will be seriously damaged.

If you elect men who think it may be as well to try to get along without asking the Divine direction on the movements of the society, we much fear the counsel will prove that of Ahithophel, and be turned, ere many days, to foolishness.

But if you can find men who have shown themselves ready to every good work; who have worked for the public benefit in other departments of philanthropy; having good judgment, joined with hearty zeal; who think that if a thing is worth doing, at all, it is worth doing well; who will call meetings to lay before them plans which they have cogitated, and will punctually attend, to receive the suggestions of others; who are "men of thought and men of action," good in the council-room, and good in the field; of tact sufficient to keep a meeting to the point before it, preventing waste of time and words; of temper calm and even, to moderate others when a rare case of asperity of language may occur; men of faith, and prayer, and determination, who, even when the cause may have received injury from the inconsistency or coldness of members, can yet abide by it, resolved unshrinkingly to persevere, because they have made up their minds that it is of God, and that though it may meet with opposition, the ultimate triumph is sure. If, we say, such can be met with, have them, and go on—you will prosper.

Read the tract agent's report for December, and say is not this a great and good work, and one which ought to be supported. How much is contained in the first line of it! The suggestion about French tracts is well worthy of attention. At the new year ten thousand tracts were distributed over and above those mentioned in the agent's report for December.

THE TEMPERANCE HALL.—Now that an elegant and comfortable Hall is opened where meetings of a less formal or more social kind than formerly may be held, we hope the temperance friends in Montreal will feel it a duty not only to attend the meetings themselves, but to bring friends whom they may wish to see convinced on the temperance question. The meetings are to take place every Thursday evening, admittance and seats free. There will be a collection each evening to defray expenses. The pledge-book may be signed, and certificates of membership obtained, at every meeting.

We have to apologize for the late appearance of this number. It is intended to have the *Advocate* out punctually on the 1st and 15th of each month.

We are left in great suspense respecting the subscription list for 1848, very few remittances having yet been received. We would suggest to our esteemed friends, who take an interest in this cause, in every part of the province, the great importance of making up their lists and sending the money forthwith.

The present number is sent to all old subscribers in the hope that they will remit for the year upon which we have entered ere the next issue.

The following letter is, we trust, only one of many we shall soon receive of a like tenor. It is encouraging, as coming from one who himself labours hard in the part of the vineyard assigned him:

PHILIPSBURG, C. E., Dec., 1847.

I have come to the determination that I will act in good earnest as Agent of the *Canada Temperance Advocate*. I have spoken of its value at the close of some religious meetings, and have recommended it to Parents and Children as I have gone from house to house. I consider it a well conducted Temperance paper, throwing much light upon the invaluable cause, and calculated to do great good; worthy the attention and encourage-

ment of every clergyman in the Province. I wish you to send to me ten copies of the next volume, for which I will send you the money in a few days. In order to obtain subscribers, I put them at the lowest possible price, so that I shall have nothing for my trouble but the pleasure of trying to do good. I intend to secure twenty subscribers in this section, but dare not venture to send for more than ten copies of the first number, unless I would have the privilege of returning all for which I cannot obtain subscribers. Some are very ready to subscribe as soon as the subject is fairly laid before them; others are reluctant. One young man said he would rather give a dollar than not to have it. Four children of one family, the youngest but five years of age, who had 7d each given them for a Christmas present, very cheerfully put the whole together for the sake of obtaining one set of the *Advocate*, designing to read them in the first place themselves, and then lend them for others to read, hoping before another Christmas to have the pleasure of reading many a fine temperance story, and of imparting a like pleasure to some of their juvenile friends. O could they be the means of making one youth a teetotaler, or of saving one from a drunkard's life, how immensely would it augment the value of this Christmas present.

Notwithstanding, we have in this county two distilleries, many rum-sellers, and more rum-drinkers, yet the temperance cause in this region is evidently on the advance, and it will yet triumph.

The Lord hasten the time, that many, who are now on the brink of ruin, may be saved.—Yours, &c.,

JOEL PISK.

AGENT'S REPORT FOR DECEMBER, 1847.

Tracts distributed this month, 5,890.

Contributions received this month, £2 3s. 10d.

"A word in season how good it is." As I entered a garret-room, the miserable dwelling of one of the slaves of intemperance, I found him sitting in a wretched condition. I took the opportunity of showing him the danger of such a course. He wondered how I found him out at such a time. He went on to show me how wretched he was, and that he had concluded he had gone beyond the reach of mercy, and was just on the eve of taking arsenic to destroy himself. I reasoned with the man, and showed him that he had no right to take away his own life, nor the life of others, without bringing on all the dreadful consequences recorded in the word of God against his own soul; and if he would dare to lift up violent hands against himself to kill the body, he could not kill the soul; he could not flee from himself, nor shake off the agonies of the worm that never dies, nor quench the flames that burn for ever. After thus reasoning with him, I asked him if I would pray for him. "O, yes, do pray for me," said he, while the tears of sorrow flowed down his blushing face. I engaged in prayer with him: it was truly a solemn season. I have seen him since, and, so far as I can judge in the matter, I think that he is desirous of doing well. I have got his name, and the name of his wife, to the pledge.

I embrace this opportunity of stating to the gentlemen of the Committee, that a considerable number of the Canadian population are very desirous that the Temperance Tracts should be printed in the French language, as few of them can read the English.

It will be seen by our advertising columns, that one of the Montreal Traders has gone this winter to New York. The "*Evening Mail*" made the passage from Quebec to Clyde this Fall, in 18 days. She offers a good opportunity for those going to Britain this winter. Being a Temperance ship, we can safely recommend it.

NEW YEAR'S ADDRESS.

TO THE RESPECTABLE SELLERS AND MODERATE DRINKERS OF INTOXICATING LIQUORS IN CANADA.

DEAR FRIENDS,—We embrace the present opportunity to address you, because it is usually considered a favourable time of the year for reviewing the past, and forming plans and resolutions for the future, and the prevailing feeling which actuates us in so doing being love, we trust you will not cast this paper from you as if an enemy had written it, but give it a consideration as courteous as we trust its language will be.

To DEVIANS, we would suggest the following topics of reflection:—Your business has ever been considered, to say the least, one of a doubtful character. Why else is it made the subject of legal restraints more than other kinds of trade? Why else is it necessary to have enactments respecting certificates of character, licenses, and, in many places, even the hours and persons when and to whom sales may be made?

A brief review of the history of your traffic would show that it has at all times been an object of alarm to governments; that its suppression has been in many instances attempted; and that it is only finally tolerated as an evil which they are not able to prevent, every precaution being, at the same time, taken to diminish, as far as possible, its pernicious consequence.

It is often said that there is as much harm done by eating as drinking; but has the experience of nations proved that there was as much cause for anxiety and alarm in the trade of the baker and butcher as in yours? Disguise it as you may from yourselves, your traffic stands upon nearly similar ground in the western world with the opium trade in the east; and if you would shrink from the idea of supplying opium wholesale or retail to the wretched votaries of that drug, there is no good reason why you should not shrink from your own business. The latter is consigning, at least, as many victims, in proportion to the population, to degradation, misery, and a premature grave, as the former, and it is a much more potent stimulus to crime.

You may have been ignorant of these considerations when you embarked in the business, and in this respect we feel much sympathy for you, but you cannot be wholly ignorant of them now; for, besides the mass of information and argument on this subject which the temperance societies have published and circulated, but which you may, perchance, have refused to hear or read, there have been many presentments of grand juries, many charges of judges, and many articles in the common newspapers, all bearing testimony to the same melancholy truth, that your traffic is one of the greatest evils under which society groans at the present time, and the prolific parent of at least three-fourths of all the pauperism and crime around us: that you are, if we may so speak, living upon the life-blood of the public, and taxing all the rest of the community to remedy, in some little degree—by jails, police forces, hospitals, almshouses, &c., &c.—the evils which you are causing.

We may again advert to the oft-repeated fallacy, that there is as much harm done by eating as drinking, and ask, where the testimony of judges and magistrates, and grand juries, and committees of legislatures, can be found to the effect that three-fourths of the pauperism and crime which afflict society are caused by eating? When shall we find whole tribes of the human race swept off the face of the earth by the use of bread and meat, as has been the case by the use of fire waters. No, the fact is, the traffic in intoxicating drinks starts by itself; it is not at all like that in any other article of human consumption, unless it be, as we have before stated, opium.

But if these things be true, is it not your duty, dear friends, to abandon a traffic so pernicious to the community, and, we might also add, so dangerous to yourselves?

MODERATE DRINKERS, we would now address a word to you:—Dear friends, you perhaps think that you would not engage in a traffic of so doubtful and dangerous a kind, as the liquor trade. Nay, perhaps you join in the common cry against the multiplication of taverns and dram-shops. But remember, we beseech you, that there could be no traffic, unless there be buyers as well as sellers; and that you who buy are in one sense as much a trafficker as the vender. Let the respectable portion of the community cease to purchase, and the respectable will soon cease to sell, in which case this most injurious business would be like some others of kindred character, placed under the ban of public opinion; and, probably, legislative prohibition. It would then be confined to secret dens of iniquity, which none but the abandoned would frequent, instead of meeting us at every turning, as it does at present, and throwing its seductiveures openly around all classes, and almost every individual in society.

To the **PHILANTHROPIC**, we would say, there is much more enlightened benevolence in endeavouring to stop it in its course, than in endeavouring to remedy its effects. And that it is also much easier—for drunkenness will be arrested, if men only cease to drink; whereas, all the means and appliances in the world will not cure its effects, if it continue.

To the **PATRIOT**, we would say, if you wish to introduce general education—to reduce pauperism to its minimum point—to suppress crime; and to develop the energies of the people—an essential element to success on all these desirable objects, is to banish intemperance; and the only way to do this, is to abolish the drinking customs and usages, out of which intemperance is constantly produced.

To the **CHRISTIAN**, we would appeal in this matter most earnestly. To whom can we look for an example of self-denial, for the good of others, if not to you? "If meat make my brother to offend, I will eat no flesh while the world standeth" was the declaration of one whose authority, we are all willing to admit. Does not the same principle apply in the case before us? Let every Christian say: "If intoxicating drinks make my brother to offend, I will drink none while the world standeth." And do they not make your brother to offend? Look either at the church, or the world, and answer this question? Besides, they may not stop with your brother—they may, if you go on to use them, make you to offend also. "Let him that thinketh he standeth, take heed, lest he fall."

But it is not only as a preventive measure that the Temperance reformation commends itself to the Christian—it comes directly in aid of all other good efforts. Do you wish to educate poor children, in Sabbath or day schools? What deprives them of the clothing necessary to attend, but the drinking habits of their parents? If you would distribute tracts, scriptures, &c., what causes them, in many instances, to be totally disregarded, but intemperance? Nay, if you would send the Gospel to the heathen, what meets you there with more deadly antagonism than the liquors sent by your own countrymen, and the drinking habits of those who call themselves Christians. Once more: Why are all religious societies, and most churches labouring under a load of debt, and scarcely able to meet current expenses, without attempting to extend their operations, to meet the wants of a perishing world? Is not a solution of this extraordinary anomaly to be found in the drinking habits of Christians. There is much more spent in the useless and pernicious custom of using intoxicating drinks by the professing Christians of Britain, than all that they give for the support of churches, schools, missions and Bible and tract societies, put together. If, then, we wish to see these incalculably important institutions adequately supported, let us unite to banish intoxicating drinks.

We would add a word to those who are verging upon habits of intemperance. Dear friends, go no nearer the

precipice that yawns before you, nor even try to continue in your present proximity; retreat as fast and as far from it as you can, and the Lord will bless those who obey his command—to shun even the appearance of evil. Above all, be on your guard at this season of the year. Your best friends will beset you on all hands with temptations to lead you to ruin; the customs of society will almost coerce you to comply with them; do not allow yourselves to be overcome; take a manly stand against them, no longer follow a multitude to do evil; shun that which the word of God declares to be a mocker; and which, at the last, bites like a serpent. Many, in former years, have stood firm in their determination to resist the temptation of strong drink, for, it may be, several months; but when Christmas or New-Year's-day came, they have gone back, like the sow that was washed, to her wallowing in the mire; and their last state was worse than the first.

The remedy to which we call your attention is simple, safe, pleasant, and efficacious. It is so simple, that all can follow it without expense either of money, time, or labour—so safe, that none are injured by it—so pleasant, that all who try it say, they are happier than they were before—so efficacious, that none who follow it are in any danger of the disease. If Cholera were among us, carrying off as many victims as drunkenness, and a remedy so simple, safe, pleasant, and perfectly efficacious, were found for it—would not all hasten to avail themselves of that remedy? Where is the difference in the present case, unless it be, that the disease of which we now speak, involves moral, as well as physical evil, whilst the Cholera only involves the latter?

Finally, intemperance is sweeping over society like a great flood, bearing thousands, and tens of thousands to destruction; all are more or less embarked on the flood, and in danger, proportionally great; except those who abstain wholly from intoxicating drinks. If all would abstain, society would at once be free from the evil; and if only a single family abstain, that family is free. Let us then pray and labour for the general abolition of drinking usages; but let us not wait for all men to act before we do; let us save ourselves from the evils attending drinking in the first place, and that will be one of the best and most effectual ways of influencing others to do the same.

Let us just add one word more, whatever you do, do it in the strength of the Lord.

Signed on behalf of the Committee of the Montreal Temperance Society.

JOHN DOUGALL, *President.*

Montreal, 27th December, 1847.

OPENING OF THE TEMPERANCE HALL IN MONTREAL.

(From the Montreal Witness.)

A Soiree was given by the Montreal Temperance Society, on Thursday evening last, to celebrate the opening of their Temperance Hall—a place hitherto much wanted. The centre part of the building, formerly occupied as the Congregational Church, St. Maurice Street, having been commodiously and neatly fitted up for the public meetings of the Society, was tastefully decorated for the occasion with flags and evergreens.

After tea, the chair was taken by the Rev. H. Wilkes, who explained the nature of the meeting, and stated his conviction that the Society had acted wisely in obtaining a place for themselves, so as to be no longer dependent upon churches which, however well disposed to the cause, might not find it convenient at all times to give up their buildings for the Society's meetings.

The first resolution was moved by Mr. John Dougall, to the following effect:—

"That the Temperance Cause is not only good in itself, but the helper of every other good cause."

The speaker illustrated the topic in a variety of points of view, and said he sometimes looked upon churches, missionary societies, &c., as a great army going forth to fight the Lord's battles; but

all armies needed a commissariat department to provide the means of maintaining them; and he thought the Temperance Society would, in a good degree, fill this office, by setting free the immense sums now wasted by professing Christians in intoxicating drinks—sums which should, and in that case probably would, go towards evangelizing the world.

The resolution was seconded by Mr. Alfred Savage, and passed.

The second resolution was proposed by the Rev. Wm. Taylor, to the following effect:—

“That the Temperance Reformation is entitled, both on account of its character and effects, to take a prominent place among the benevolent and beneficent enterprises of the age in which we live.”

In the course of his address, Mr. Taylor ably exposed the fallacy of the advocates of “moderation,” by saying that the practice of no virtue could lead to the opposite vice. To practice the virtue of industry did not lead a man into idleness; nor to practice the virtue of regard for truth into the opposite vice; and neither, if so-called moderate or temperate drinking were a virtue, would it lead to the opposite vice of intemperance; but this, in point of fact, was found to be its tendency, and therefore it was clear that the virtue of moderation or temperance, spoken of in Scripture, did not apply to the common use of intoxicating drinks. He was quite prepared to admit that alcohol was a good creature of God; but His good creatures were only good in their effects upon us when put to a right use; and the right use in the case of alcoholic liquors was evidently not that of putting them into the human stomach as a beverage. Mr. Taylor also spoke in terms of commendation of the effort to open a Temperance Hall.

The resolution was seconded by Mr. F. M. Taylor, and adopted.

The third resolution was moved by the Rev. F. Bosworth, as follows:—

“That the opening of a Temperance Hall in this city is an event which ought to attract the attention of a hitherto careless public to the cause which it is designed to promote, and to stimulate the friends of that cause to renewed and increased exertions in its behalf.”

Mr. Bosworth said the social principle in man's nature demanded exercise, and illustrated the effect of Christianity, by contrasting the meetings of former times with those of the present. The Romans met to witness the bloody combats of gladiators—we to celebrate temperance, missionary, and other good efforts. The people of a later age delighted in the ferocious exercises of chivalry—but now the source was substituted for the tournament. He alluded also to the disgusting revels of the Roman saturnalia, which took place about this season of the year, and earnestly warned his hearers against any imitation of their intemperance at this festive season.

The resolution was seconded by the Rev. Mr. Kimpton, who said the allusion to the carelessness of the public was one which struck his mind very painfully. Why should any one be careless concerning a cause so great and good as this!—one which was purely benevolent, and eminently useful and efficient; why should any minister of the gospel be careless about it? Yet he was obliged to admit that the public were careless, and even in some cases ministers. He alluded to the great progress made in the New England States, where, he said, the state of public opinion was such, that a professing Christian could neither sell nor use intoxicating drinks. He was glad to see the efforts making here, and called on all who loved the cause of religion, purity, and peace, to second these efforts with zeal.

The Rev. Mr. Cordley also addressed the meeting in favour of the resolution, justifying the formation of temperance societies, and the attendance of ministers at their meetings. He said there were many things beneficial to religion, and yet out of the immediate sphere of church action—for instance, good government. It was lawful for members of churches to strive for good political institutions as members of the community, and it was surely lawful for them, in like manner, to strive, as members of the Temperance Society, to change evil customs and bring about a general state of sobriety—a state which would be eminently favourable to the operations of the church. He bore testimony to the measurable benefits which had accrued to the people of the United States, and especially New England, from the temperance reformation, briefly described its astonishing progress and success there, and confirmed the statement of the previous speaker, that

professors of religion in New England could have nothing to do with intoxicating drinks.

The Rev. Mr. Girwood mentioned the tract effort in which the Montreal Society is engaged as one of special importance, and testified to the punctuality of the distributor in supplying his house monthly. He said this effort must necessarily cost a considerable sum, and recommended it to the liberality of the audience. He also decidedly approved of the establishment of a Temperance Hall, and thought the expense well laid out.

The resolution was unanimously adopted.

The Chairman briefly recapitulated the substance of the addresses, and adverted to the opinion which seemed to be general, that the opening of the Hall was likely to be constituted an important era in the progress of the cause in Montreal.

The meeting, which had been opened with prayer, was closed in the same manner, and after refreshments the company separated, much pleased, we believe, with the proceedings of the evening.

Education.

GOVERNMENT OF CHILDREN.

BY DR. J. EDWARDS.

Children are the creatures, and, as such, the property of God. He commits them to their parents as his representatives and officers, to receive and train them for his service. For this purpose they are, from the beginning, privately and publicly to consecrate them to him, and early to teach them the first great lesson of his moral government: “Not my will, but thine be done.” That they must not be permitted to have their own way, to govern themselves, or others. They are not qualified to govern. They have not lived long enough, they do not know enough, they are not good enough, they are not strong enough. Their interest, safety, excellence and usefulness, their happiness and the happiness of others, all require that they should not govern, but be governed. Parents are God's officers to teach them this truth, which lies at the foundation of his moral government, and the practical experimental knowledge of which is essential to the excellence, usefulness, and happiness of every human being.

And yet every child is disposed at first to govern himself—to have his own way. No sooner does he possess and manifest desires, than he is disposed to gratify them, and to oppose all who undertake to control him. Yet he must be controlled, and taught to submit his will to the will of his parents. And it is an instructive fact, that there is not a child in the world, of common sense, that cannot be taught to do this, and so early that he will never remember the time when he began to do it; and so perfectly, too, that he will not forget it; and so constantly that it will, by habit, become a kind of second nature; and so kindly, that it will, by and by, be his delight. And among his highest joys will be that of the approbation of his parents.

He can be taught not to disobey them, as he is taught not to put his finger in the candle, which burns so brightly, looks so beautiful, and so strongly tempts every little child that sees it to take hold of it. He is warned of danger. He is told that it will burn. But having no faith and little experience, and not choosing to submit his will to that of another, he tries it, and he finds a law there—the law of God; and a penalty—the penalty which God in his love has established, prompt, uniform, and efficacious. It is a penalty suited to the nature of the child, is appropriate to his condition, and exactly meets his wants. He does not try it again; certainly not often. The way of transgressors is found to be too hard to be often tried, and he learns a lesson for life: *you must not touch the fire*. You may look at it, and have all the benefit of its light and heat, but you must not put your hand in it. If you do, it will burn you. There is a law there, and a penalty. These God has joined together, and no man can put them asunder. Fire will burn, and burn hard enough to make any child of common sense, very early keep out of it. It has left its impress, and a burnt child ever after dreads the fire. *This obedience to natural laws is an apprenticeship for obedience to moral laws*.

So, when that child is old enough to understand what is meant, and is told not to disobey his mother, or his father; that it is not safe; that it will give him pain—suppose he tries it, and the parent does his duty; the child will find a law there, and a

penalty, both of God's appointment, namely this; "Chasten thy son while there is hope, and let not thy soul spare for his crying." If it be needful, and nothing else will do, "withheld not correction from the child, for though thou beat him with a rod he shall not die; thou shalt beat him with a rod, and shalt save his soul from hell." This is the great object of family government, to save children from hell and fit them for heaven. "He that spareth the rod," when it is necessary to keep his child from knowingly and willfully disobeying his parent, "hateth his child;" that is, he acts as if he hated him; he takes the way to ruin him. But the parent that loveth him with the love that God requires, and acts according to the dictates of heavenly wisdom, "chasteneth him betimes." He does it early—as soon as it is needed. He does it uniformly and kindly; he does it promptly and firmly. He does it thoroughly, and thus he does it efficaciously. He does not wait till the child has become a rebel of long standing, and by fixed habits of treason against law of authority, become obstinate, and his heart like the nether millstone. He takes him while young and tender, before he has learned the tactics of war, or acquired by practice the arts of self-defence. In no pitched battle does he ever allow him to conquer; or to come off doubtful as to the result; both parties claiming the victory, and both provoking each other to wrath and future contests. No, he settles the question, *once for all*.

The parent has the power, he has the right, he has the authority, he has the opportunity; upon him rests the obligation; and his will be the guilt, and his the condemnation, if he does not have the victory; and so decisively that the conquered shall feel it, and acknowledge it, and henceforth understand that to contend with heaven-appointed parental authority, power and love, is *hopeless*.

The wisdom and the goodness, the strength and the patience, the firmness and the perseverance are all comparatively, when the parent does his duty on one side. If the little, soft, amicable thing will contend with any hope of success, it must be with his equal; but woe to him that contendeth with parents the divinely-appointed representatives of his Maker, in the great, the glorious, the everlastingly momentous work of applying the great principles of Jehovah's government, according to his will, to the souls which he has made, and by the blood of his only begotten Son redeemed, that they may be forever to the praise of the glory of his infinite grace. In that contest is torment—prompt, continued, and great enough to lead every child of common sense, early, very early, to cease from pursuing it. And if for a moment it is tempted to renew the conflict, it foreseeth the evil, and escapeth it. Or if it be so simple as to pass on and renew the contest, the parent that suffers it to usurp and retain the reins of government, is recreant to his duty to the child, to himself, to the community, and to God; and nought but grace divine, triumphing over guilt of a crimson dye, can save him or his children from perdition.

Nor does the teaching of a child even by the rod, if it be necessary in order to lead it promptly and habitually to submit its will to the will of its parent, imply any want of wisdom, or affection, intelligence, or refinement. It is the dictate of them all. As well might a man contend that the law of fire and its penalty indicate a want of wisdom or kindness in their Author. They are the dictate of both, and are adapted to the nature and condition of every child of Adam.

So with family government. The voice comes from the heart of God, saying, "Chasten thy son while there is hope, and let not thy soul spare for his crying." That is, do this, if it be necessary, to take the government out of the hand of the child, and place it, by mutual consent, permanently in the hand of the parent, where God designed and commanded that it should be placed, and where the good of the universe requires that it should be continued, in order that the government of God in due time may have its legitimate effect on the children, and through them on their children, and all who in time or eternity may feel their influence.

Parental government is sometimes treated as if it were a small or trivial affair. Through carelessness or imbecility, false affection, or sloth, or on account of covetous devotion to the world, it is suffered to slip out of the hands of parents, or they neglect to use it, and suffer it to be taken and retained by the children. This is treason against the King of heaven, and against the welfare of the universe.

Here is an heir of immortality starting on his course of end-

less being, to rise forever higher and higher in excellence, usefulness and bliss, or sink deeper and deeper in debasement, infamy and woe. All for eternity depends upon his saying voluntarily, cheerfully, and habitually to his Heavenly Parent, "Not my will but thine be done." Earthly parents are his representatives, who, by teaching the child thus to submit his will to theirs, are to prepare him to submit his will to the will of God. One is an apprenticeship for the other; and if not secured, all may be lost, irremediably lost. It is to be secured without correction, if it can be; but if it cannot be, no needful correction is to be withheld. Secured it must be, and wherever parents obey God, secured it will be, and there be in each family but one head; and that, not the children, but the parents—that united and divinely-appointed head of father and mother. Their voice, echoing the voice of God, will come as one having authority. And though uttered in meekness, and answered in love, *it will govern*. That government administered in love, will awaken, secure, and perpetuate love; and the family, under its guidance, with the blessing of God, will become a nursery for heaven. The effects of it will show that parental government was "made for man." It is adapted to his nature, in the morning of life, and essential to his present and future good.

Obedience on the part of the children, by habit, uniform and kind, will by and by become easy, and even delightful. They will not need, like the horse and mule, to be held in and guided with bit and bridle. They may be guided by the eye. A look, or a motion, a wish expressed in any way, is sufficient. They hear a voice within echoing the voice of God, "Children, obey your parents, for that is right." Conscience echoes, "that is right." And the soul, if it does not obey, *feels guilty*. Though surrounded with the darkness of midnight, and seen by no mortal eye, if it does what it knows is forbidden by its father, or its mother, it condemns itself. The footsteps of its parent make it feel somewhat as Adam felt, when he heard the voice of his Father among the trees of the garden, and sought to hide; and perhaps it will try to sew fig-leaves together to cover its shame. *Moral government has begun; the government of God; a preparation for, and an introduction to which is, by Divine appointment, the government of earthly parents.* On the basis of this, when they come to know him who made them, and who has nourished and brought them up as children, a voice from heaven will be heard, saying, "If I be a father, where is mine honour; and if I be a master, where is my fear?" And they will be much more likely in future life to have that fear of the Lord which is the beginning of wisdom, and that good understanding which is imparted to all who obey him, than they would have been if they had not been taught thus early, promptly, habitually and conscientiously, to obey their earthly parents.

News.

WELLAND CANAL.—We are happy to learn from St. Catharines, that the business on the Welland throughout the season has been brisk—that many new and handsome vessels have been added to the lake trade, varying in size from two up to 400 tons—and that the Tolls for the season have amounted to the sum of \$120,000! The Canal is still free from ice, and several vessels on the Upper Lakes were expected to pass through in safety before the closing of navigation. Large bodies of workmen will be employed during the winter to finish the harbour at Port Colborne, thus to give the Lake fleet two fine ports of entry at the foot of Lake Erie, Mantland and Colborne. Now the Welland and St. Lawrence canals are in a fit state to pass vessels of 400 tons from the Saint St. Marie, or the shores of Lake Huron, Michigan, Erie, and Ontario, to the ocean, it is not easy to foretell what will be the amount of trade from the coasts of such mighty inland seas,—more especially when the flags of all nations shall be permitted to pass and repass through them, nor is it easy to estimate the revenue which the Province may derive in a few years from these new sources of wealth. It is fully expected the Welland Canal will pay 6 per cent in 1848, upon the whole amount expended,—of which expenditure, the greater part was obtained at 4 per cent.—*Patriot*.

INQUEST.—An inquest was held on the 30th November, before George Duggan, Esq., Coroner, on view of the body of John Cruikshank, a carrier. From the evidence, it appeared that he had been at work the previous week, and on Monday went out to the stable

to feed his horse. He then complained of a pain in his stomach, and his wife proceeded to obtain some medicine for him. A neighbour, passing shortly after, rapped at the door, and receiving no answer, entered, when he found Crankshank lying dead inside the door. On the arrival of the Jury on the following day, to their surprise and horror, they found Crankshank's wife, and a fine boy of six years of age, rolling on the floor in a state of ebriation. The boy was put to bed, giving scarcely any signs of life; but Dr Workman being sent for, attended immediately, and administered an emetic, which was attended with beneficial results, and the boy's life saved. Another child, about four years of age, was drinking with him. Each of these infants had their tin cups filled with the liquor when found; and the elder of the two after some hours, was enabled to leave the bed; and said he was drunk.—*Toronto Advocate*.

The Bazaar in aid of the Funds of the Ladies' Benevolent Institution of this city was opened yesterday forenoon, under the patronage of Her Excellency the Countess of Elgin, who graced the room by her presence. Her Excellency inspected the different tables, and expressed herself much delighted with their varied, useful, and ornamental contents.—*Montreal Gazette*.

The Legislature of New Brunswick is to meet on the 13th inst. Much excitement prevails in St. John on the subject of the assassination of three Police Constables. Bowes, the principal person concerned in the murder, has not yet been apprehended. He has no doubt escaped to the United States.—*Halifax Co. Mss.*

HISTORY OF FANCUILL HALL.—This structure is one hundred and seven years old. On the 14th of July, 1740, Peter Fancuill, a distinguished merchant in Boston made an offer, in a town meeting, to build a market house, the town being without one. The offer was accepted by a vote of 367 to 370—by so narrow a chance did Mr. Fancuill secure immortality to his name by connecting it with the Cradle of Liberty. The building was begun the next year, and finished in 1742. The generous donor so far exceeded his promise as to add a spacious and most beautiful Town Hall over it, and several other convenient rooms, as the descriptions published at that time represent them. In commemoration of his generosity, the town, by a special vote conferred his name upon the Hall, and "as a further testimony of respect, it was voted that Mr. Fancuill's picture be drawn at full length at the expense of the town, and placed in the Hall." Mr. Fancuill died on the 3rd of March, 1743. The first meeting of the inhabitants of Boston held in Fancuill Hall, was on the fourth of the same month, for the purpose of a funeral oration on the donor.—*N. B. Bulletin*.

SHIPWRECK AND LOSS OF LIFE.—The brig Falconer, of Belfast, Capt. R. Sidney, master, bound for Boston was wrecked on Ipswich Beach, two miles from the light house, in the gale on Friday 24th ult. Of about fifty persons on board, the Captain, his wife, children, 15 passengers and some of the crew perished before assistance could be rendered. Eighteen of the bodies were picked up on Saturday and carried to the town of Ipswich.

LATE FROM SANTA FE.—Intelligence has been received at Cincinnati, as late as Nov. 25th, from Santa Fe, stating that that place had been a scene of a most frightful massacre of Indians. The circumstances attending it were substantially as follows:—On the 25th, Indians were observed at some distance from the Fort, and were supposed to number some 70 or 100. The chief of the band visited the Fort and was cordially invited in by Capt. Pettenger, the senior officer. The Indians were also invited to enter, which they did. While in the Fort they became suspicious, in consequence of certain movements of the troops, that harm was intended them. The Indians attempted to escape out of the Fort, and in doing so four were killed and two wounded. Three others, who were at Capt. Pettenger's, and had taken refuge in his quarters, were killed. Fifteen or twenty Indians were wounded on the outside of the Fort, five of whom were not expected to recover. Col. Gillespie was absent at Fort Bent. This massacre is regarded as an infamous and unprovoked affair. The Indians were Pawnees.

Count Mortier, French Ambassador to Tatin, attempted to murder his two children and commit suicide, but was happily prevented by the arrival of his friends.

By the last Mail from England, we have the following intelligence:—

The influenza is raging fearfully in France. In Toulouse alone, 15,000 persons were affected by it.

In Switzerland the Federal troops have been everywhere suc-

cessful. At Friburg, the Provincial Government issued a decree containing the following articles:—

"1. The Jesuits, corporations, congregations, teachers, and professors affiliated to that order, are banished forever from the Friburg territory.

"2. This measure applies to the Jesuits, the Lignorians, the Marianites, or *Feres ignorantius*; the Brethren of the Christian Doctrine, the Sisters of St. Joseph, the sisters of St. Vincent of Paul, and the Nuns of the Holy Heart.

"3. Congregations and corporations of that description shall not, in future, be permitted to settle in the Canton under any denomination or pretext whatsoever, to purchase property in it, or to direct public or private establishments for the education of youth."

All the above mentioned parties were ordered to depart within three days, and their property was to be seized by the State, the proceeds to be applied to public instruction.

The five great Powers of Europe have offered their mediation, in order to compose the differences now existing in Switzerland. It is to be earnestly hoped that the result will be successful.

In Italy the newly created Council of State was opened at Rome, with great solemnity, on the 15th November, by the Pope in person.

The accounts from Galicia are most distressing. The rivers have overflowed, and the prospects of the next harvest are destroyed. The typhus fever is committing great ravages, and hunger and the cholera are approaching together.

It is intended, for the future, to keep a permanent naval force at New Zealand. It will consist of one frigate, one sloop of war, and a steam-sloop. Orders have been sent out to form a naval depot at Auckland; and such stores and provisions as cannot be procured at that colony will be sent out from England.—*United Service Gazette*.

A terrible hurricane swept the island of Tobago on the night of the 11th of October, and raged for three hours. Nearly 500 houses were razed; the crops were in great part if not wholly destroyed, as well as vast quantities of corn, plantains, and other growing provisions; but only nineteen lives were known to have been lost. The hurricane was also felt in Barbadoes, Grenada, Trinidad, and at sea between Bermuda and St. Thomas.

Monies Received on Account of

Advocate.—Mr. McMaster, £20. 2s. 6d.; Sundries, Montreal, per W. Rispm, £2 15s.; Lieut. Col. Lawrence, Quebec, 1s. 3d.; J. Cameron, and D. U. Elerton, Warwick, 5s.

Tract Effort, per Agent, Mr. J. M. Cullum.—F. G. Johnson, £2 10s.; J. Haidane, 2s. 6d.; Macpherson, Crane & Co., £1 5s.; "Cash," £1 15s. 14d.; R. Adams, 5s.; Jas. Shuter, 93d Regt., 1s.; H. Vennor, 19s.; G. W. Warner, 2s. 6d.; J. Garratt, 1s. 3d.; J. Sterling, 2s. 6d.; Jas. Matton, 74d.; J. Holmes, 1s. 3d.; J. T. Barrett, 5s.; A. Walker, 2s. 6d.

MONTREAL PRICES CURRENT.—JAN. 1.

ASHES—Pots, 22s 6d a 22s 9d	PEASE - per min. 0s 0d a 0s 0d
Pearls 25s 0d a 26s 0d	BEER per 200 lbs.—
FLOUR—	Prime Mess (do) 00s 0d a 40s 0d
Canada Superfine (per brl.	Prime - - (do) 00s 0d a 30s 0d
196 lbs.) - - - 00s 0d a 00s 0d	PORK per 200 lbs.—
Do Fine (do) 23s 0d a 26s 0d	Mess - 00s 0d a 80s 0d
Do Extra (do) 00s 0d a 00s 0d	Prime Mess 00s 0d a 55s 0d
Do Middlings, 00s 0d a 00s 0d	Prime - - - 00s 0d a 45s 0d
American Superfine	BUTTER per lb. - - - - 0d a 0d
(do) - - - - 00s 0d a 00s 0d	
Wheat, U. C. Best,	
(per 60 lbs.) - 0s 0d a 0s 0d.	

FOR GLASGOW, FROM NEW YORK.



THE Greenock built first Class Barque "ERRO-MANGA," ROBERT RAMSAY, commander, now on her passage to New York, will leave for Clyde, about 1st February. Has excellent accommodation for Passengers. Apply in Montreal to

JAMES R. ORR.

Montreal, 3rd January, 1848.