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THE VICTIM.

And where is he? not by her side
Whose every want he loved to tend;
Not o'er these valleys wandering wide
Where sweetly lost he oft would wend'
That form he loved, he marks no more,
Those scenes admired; no more shall see,
Those scenes are lovely as before,
And she is fair—but where is he?

NEEDLE.

At the close of a tranquil day in the autumn of 18—, I ascended the gentle eminence which overlooks the town of Pennsylvania. I had accepted an invitation from my traveling companion, an artist, to accompany him on a pleasurable tour in search of health, which a residence in the city, during the intense heat of the summer, had a little impaired. My friend gazed with all the admiration of a painter upon the prospect which lay spread out before us. The mountains which environed the town, rose distinct in the distance, and were veiled in a delicate blue haze, like the faintest tints of a finished picture, had gathered over their irregular undulations, as if they lay reposing in the mellow light which attends the precious setting of an autumn sun.

The village beneath our feet was surpassingly neat and beautiful. Pretty white buildings, with pleasant enclosures, were scattered along the broad street—here and there a mansion, indicating by its outward resemblance of village grandeur, the superior condition of its occupants. We halted at the village inn, and on the following morning my friend exhibited specimens of his art to the citizens who were accustomed to drop in, and whom our host had informed that the artist had arrived. Before noon the intelligence was

generally diffused, and many a village beauty gazed upon the painter's efforts with beaming eyes, and a heart that dealt joyfully in the anticipations of seeing familiar faces transferred to the canvas. Before we retired to rest at night, we had arranged our plan for a stay of two months in the delightful borough of W—. Our books were taken from our trunks, and our drawing, fishing, and hunting materials placed in order for future service.

I was a privileged visitor to my friend's apartments, while engaged in his avocations. I had some conversational powers, and was considered not inadequate to the task of engaging his subjects. This employment became at last to be peculiarly delightful. I look back now with memory chastened and mellow by the lapse of time upon the sweet and ingenuous faces, the fair forms and bright eyes which beguiled away the happiest hours of a not uneventful life.

One afternoon I had been supplying myself with a new and interesting work, and had neglected, until quite a late hour, my usual visit to the artist's room. When I entered, a very lively little girl ran towards me, and taking hold of my hand, looked up innocently into my face, exclaiming with childish eagerness, "Pa is going to buy a new picture, and I am going to have one, and so is my little brother." I led the happy child to the window where my friend was engaged in his art. A young gentleman was sitting by the window, a bold light falling upon his countenance, and a gentle autumn wind was dallying with his dark hair. A fair form leaned over his chair, and a small white hand was adjusting his truant curls. The form of that lady was surpassingly beautiful. I soon became acquainted, and during my stay the mansion of the Greys was my principal resort, and marking the true enjoyment of that happy family, constituted the purest source of my enjoyment.

Two short years after leaving W., during which time the pleasing remembrance of its residents had often come across my memory, it fell to my lot to take in my route the valley of Wyoming. My first inquiry at the tavern was for the Grey family, the happy circle where I had passed so many pleasing moments. I was answered with a sigh and a shrug by the village landlord. "Alas!" said the publican, "I am afraid you will find them with but a remnant of their former happiness." I was informed that the Greys had removed, and now occupied a low-roofed cottage directly over the way. I lost no time in crossing over to the dwelling. As my hand rested on the little gate, I heard contention within. There was the voice of insolent command, and subdued tones of tender and earnest entreaty. I entered the apartment, and was confronted by a countenance red and bloated, and grossly disfigured, apparently by the exercise of recent violent passion.

"What do you want?" said the man; and walking towards me, he gazed at my features with the lackluster look of a maniac. "What do you want in my house?"

"You do not remember me," said I, as his lineaments flashed upon me; "you have forgotten the artist and his companion."

Grey reeled to the chair—"Ay, yes—had our pictures taken—my wife and children; oh yes, it is you; I will call them." He rose to leave the room, but leaned in indecision on an old chest of drawers. He called to the family to come in, as they had friends there.

While he was bawling out these almost unintelligible commands, a door opened from an adjoining apartment, and his wife entered. Her little girl followed with eyes red with weeping. She shrank from her degraded father with concealed dread. But for her mother, alas! I hardly recognised her. "Diy sorrow had drunk her blood, an unnatural paleness lingered on her wasted features, and an unearthly glare beamed in her undimmed eye. She looked the very picture of despair.

Grey "begged to be excused," as he passed with tottering steps from the room. I referred to former times, their change of residence, &c. The poor abused wife told me, in a few words, with what an awful calamity that family had been visited. Intemperance had been there. The husband, the father, in two short years, had become a drunkard. Affliction had gathered upon a happy circle, and un-mixed sorrow had been poured upon the innocent. I could hear no more. The contrast between our first and second meeting kept crowding upon my memory. I felt that in continuing the conversation, I must be imparting and receiving pain. I kissed the little girl, and as I opened the door to retire, the light fell upon the family group, through the green gauze with which it was enveloped. There, too, were the beautiful mother and child. And as I looked upon the pictured group, and then upon the attenuated being before me, whose hand clasped, with all the mother's fondness, the opening bud in her arms, whom poverty and sorrow awaited, my heart melted, and, man as I was, the tear rose unbidden to my cheek, and I passed the threshold with an aching heart.

This is no fancy sketch. It is, alas! too true, as one at least will testify, if ever this hasty tale should meet his eye. It may be, that in his wanderings the friend of my youth may see this record of early scenes, and recognise it as readily as he would a portrait from his own features.

THE MORAL OBLIGATION OF TOTAL ABSTINENCE

Prize Essay lately Published in London.

BY EVAN JONES.

PART THE SECOND.

CONTENTS.—Principles of moral obligation explained.—The will of God the law of moral obligation.—Universality of the law.—Unchangeable nature of *Right* and *Wrong*.—The Scriptures the standard of the law.—The non-condemnation of drinking usages in Scripture considered.—the assertion of no weight.—A positive precept in their favour necessary, or the question must be decided on moral grounds.—Principles of morality under the Christian dispensation—how given—not in positive precepts.—Object of Revelation.—Inconsistency of opponents.—Expediency, no city of refuge.—Nature of positive precepts and moral duties—all our duties are not mentioned by name.—No wrong without remedy, a cardinal principle—application thereof.—Holy love the law of the universe—test of the law—the test illustrated.

In our opinion the question before us is simply this:—**IS THE MANUFACTURE, SALE, AND USE OF INTOXICATING BEVERAGES, AS ARTICLES OF DRINK, AGREEABLE TO THE WILL OF GOD?** We say agreeable to the will of God, for if man is a subject of moral government, the will of the Governor must be his moral law. In the words of Dr. Wardlaw, (*Christian Ethics*, p. 147, 4th Edition), "If the moral government of God be granted, and the consequent subjection of man to that government, it evidently follows as an instant and unavoidable sequence, without even a single link of interme-

diating reasoning to connect it with the premises, that the rule by which he is to be regulated, must be THE WILL OF THE SUPREME GOVERNOR." If there be a God he must rule, and if he rule his will must be law. Virtue, or moral rectitude, or THE RIGHT, must therefore consist in the conformity of the principle of the heart, and the conduct of the life, with the Divine will. And it must be further evident, as Dr. Wardlaw says, "that under the administration of the same Divine Ruler, there can be only one moral law for the whole community of mankind. Right and wrong in their great essential principles and requirements do not vary with climate, locality, condition or time." Strictly speaking the whole conduct of mankind ever since the entrance of sin into the world may be comprehended in two words—RIGHT and WRONG. Good and Evil, or virtue and vice, are the two antagonistic principles which contest the supremacy of our world. Vice is the same from age to age, and the essential qualities of virtue are the same from everlasting to everlasting. Their external manifestations may differ, but with their internal nature, "there is no variableness, neither shadow of turning." The destruction of the golden calf by Moses, and that of the brazen serpent by Hezekiah, were two very different actions, but the principle of both was precisely the same. Achan "coveted the goodly Babylonish garment; and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." Ananias and Sapphira sold a possession, and kept back part of the price. The external characteristics of the actions widely differed, yet they sprang from the same "root of bitterness." The language of the Divine lawgiver must, therefore, be the same from age to age,— "what I say unto you, I say unto all;" what he says in regard to the offences of one age, he says in regard to those of another. The denunciations which he utters against the vices of one generation, he proclaims against those of another.

If God has given an universal law to the world, we may reasonably infer that he has furnished men with a standard whereby they may judge whether or not they obey its injunctions. Had man kept his first estate, the decision of conscience might have been taken as an unerring standard of moral rectitude; but in consequence of his rebellion against his Maker, he has lost his disposition to obey the Divine will, and though, as a subject of moral government, he is still intelligent and accountable; yet his conscience has become an incompetent standard of right and wrong. But as the Holy Scriptures come from the author of our original moral nature, "they are," as Wardlaw remarks "with respect to the rule of duty, in precise harmony with the dictates of conscience in that nature," and as such they are our only standard of right and wrong.

Hence our appeal must be to "the law and to the testimony."—Scripture must decide whether it be right or wrong to countenance intoxicating drinks. Here our opponents will exclaim with delusive joy, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." Let it be so. On this ground we shrink not from standing before the great tribunal of the universe. Of course, we shall be met by the flourishing assertion, that the word of God does not prohibit either the manufacture or the use of the beverages in question. It is not our intention at present to meet this with a counter assertion, and say that they are prohibited. We do not pursue this line of argument, on account of its being a disputed question. Our design in this Essay is not so much to settle disputed points, as to convince men that the manufacturing, vending, and using intoxicating liquids as articles of drink are unlawful, because wrong, and wrong because at variance with the laws of moral rectitude. And we are persuaded that the best way to attain this object is to draw conclusions from undisputed premises, and to substantiate our position by proofs which neither indifference nor civility can gainsay. We may, however, be permitted by

remark, that the assertion that the Bible does not prohibit the making, vending, and using of the beverages in question, is of no value whatever to those who make it, unless they are prepared to assert the lawfulness of all and every thing not directly prohibited in the sacred volume. No sane man, we suspect, if not under the immediate influence of the drinks in question, would volunteer to be the champion of such doctrine. Does the Bible prohibit gambling? Does it condemn polygamy in express terms? Does it prohibit bull-fighting and horse-racing by name? And can a positive precept against duelling be found on its pages? We trow not. And yet, who is the man that will dare assert the lawfulness of the aforesaid deeds? Were such a Goliath to make his appearance, the astounded universe would congregate to witness the attempt to perform such a feat in the department of morals!

We may further add, that our opponents must prove, not that the Bible does not prohibit the use of Intoxicating drinks, but that it enjoins the manufacturing, vending and using of them; for if the Scriptures have not furnished a positive precept in favour of their use, they must admit—inasmuch as they taunt the friends of Abstinence on account of their inability to produce such a precept against them,—that the Divine record has left the whole an open question to be decided on moral grounds. It is true, indeed, that there are some men whose moral nature is so perverse as to suffer them to imagine that no act is sinful, if not prohibited by a positive precept, and that no deed is virtuous except it be enjoined by an express command. They seem to be blind to the fact, that the laws of the Christian dispensation have not been given as a *code*, but that they are to be found in the form of great principles, delivered at different times, and upon different occasions, in narratives, discourses, conversations, and epistles. Our estimate of the moral obligations of Christianity, must, consequently, be formed from principles, and not, as Dymond remarks, from a multiplicity of minute directions in what manner we are to act, but from instructions respecting the motives and dispositions by which all actions are to be regulated. If, therefore, any person requires such a set of commandments as

Thou shalt not manufacture Intoxicating drinks,

Thou shalt not sell Intoxicating drinks,

Thou shalt not use Intoxicating drinks,

he requires, upon this and upon many other subjects, what Christianity has not furnished. In connexion with this, the following remarks by the learned Dr. Whately, Archbishop of Dublin, are strikingly appropriate.—“The object of Revelation is to furnish principles—motives—encouragements—means of assistance in the performance of duty; but no such detailed directions, even in cases where moral right and wrong are concerned, as shall supersede the exercise of reflection, observation and discretion. The Scriptures enjoin charity to the poor, but give no directions as to the best mode of administering our charity. Now it is evident that all different modes of attempting to relieve distress are not equally effectual; and that those which are altogether injudicious, may even lead to more suffering than they remedy. Again: Justice is inculcated in Scripture, as well as by natural conscience; but in public affairs it often happens, that it is public expediency that determines what particular course is just.” (*Lectures on Political Economy*, p. 35. *Second Edition*.) So we would say upon this subject. The word of God binds us to oppose drunkenness, but the selection of means is not minutely directed. Any *lawful* means may be used, but there may be means resorted to, whose only effect would be the increase of the mischief; hence it becomes a duty to adopt the most effectual means, because such means must be the best adapted to enable us to discharge our duty. If God were to furnish men with a minute description of every virtuous deed, and every vicious act, there would be no possibility of their performing either the one or the other, for “even the world itself could not con-

tain the books that should be written,” much less the men expected to read them.

And Christian men do not require such minuteness when their sinful inclinations are not concerned. Many of those who loudly demand a positive precept in favour of Total Abstinence do not expect the sanction of such precepts for the performance of other duties, of the moral obligation of which they do not entertain the slightest doubt. Such precepts as the following:—

Thou shalt establish a Missionary Society;

Thou shalt establish a Bible Society;

Thou shalt establish Sabbath Schools;

are not found, and yet they consider themselves under moral obligation to support the aforesaid institutions. Should they object, and say that they support them, not only on the ground of moral obligation, but on that of what they term *Christian Expediency*, we would ask them to define the word expediency, and see if it gives them any help to get out of the snare in which they are caught by their own reasoning. What is expediency? Is it anything besides a polite substitute for the old blunt terms of duty, and moral obligation, in matters where morality is concerned? Is expediency something at variance with duty? Is it not that which is *conducive to the public good*? And are we under no moral obligation to promote the *public good*? Can the public good be something at variance with what is *right*? And is not that which is right a *duty*, and are we under no *moral obligation* to discharge all our duties towards God and man? It can never be expedient to violate the injunctions of duty;—it can never be expedient to do what is morally wrong, as neither would be conducive to the public good; and true, real expediency is only that which is conducive to the *good of all*, the good of the whole family of man, and the glory of Almighty God. And we have yet to learn that there exists no moral obligation to consult the good of all, and not only to consult it in an indifferent manner, but to consult it in the most effectual way for its immediate and consequent security. Real expediency, therefore, can never be opposed to rectitude, and, consequently, can never cease to be a duty. It is true, that there are many questions of expediency in which morality has no concern, as Dr. Whately remarks, “In what way, for example, a husbandman should cultivate his field, or in what branch of trade a merchant should invest his capital, are questions of expediency in which there is usually no moral right or wrong on either side. But where there is moral right and wrong, it can never be expedient to chuse the wrong. If the husbandman or the merchant should seek to gain increased profits by defrauding his neighbour, this would be at variance with expediency, because it would be sacrificing a greater good to a less. For what would it profit a man if he should gain the whole world, and lose his own soul.” (*Elements of Rhetoric*, p. 472. *Second Edition*.)

Now, if Christian expediency furnishes no city of refuge where moral delinquents may be safe from the requirements of moral obligation, we may be permitted to add a few remarks, in further explanation of the nature of positive precepts, and moral duties. The objects of positive precepts become duties *because they are commanded*, but moral duties are of universal obligation independent of all enactment, *because they are right*. Yet both are equally binding. The sacrifices, for instance, and other ceremonial observances, became moral duties because they were commanded. The act which brought “sin and every mortal woe” into the world, had in *itself* no moral quality. There was nothing except the direct intimation of heaven, that could have led our first parents to refrain from the fruit of the forbidden tree more than any other tree in the garden. In the words of Dr. Wardlaw, “the obligation to Abstinence arose simply and exclusively from the will of God expressly made known to them; and their sin consequently consisted solely in their violation of that will.” (*Christian Ethics*, p. 211.) So the

use of water in baptism, and of bread and wine in the Lord's supper, have no moral qualities in themselves: they become moral duties because positively commanded. Moral duties, on the contrary, are commanded *because they are right in themselves*. Therefore, the eternal and immutable principles of morality need no positive precepts to enforce their claims. Their authority is their own inherent rectitude. Before the commandment, "Thou shalt not kill," had been delivered from Mount Sinai, Cain was cursed for killing his brother. Before God had commanded from the thick darkness, "Honour thy father and mother," Ham was cursed for dishonouring his father. (*Wately's Essays. Second Series, p. 190.*) "The principles of moral rectitude are fixed by the necessity of the Divine nature, and all that is in conformity with the eternal principles of this nature is virtue, and all that is contrary to them is vice." (*Wardlaw's Christian Ethics.*)

When, therefore, we are at a loss for a positive precept, our appeal must be to the unerring standard of morality, and by its decisions our conduct must be regulated. That all our duties are not expressly mentioned in Scripture, is evident from the words of Paul, in his Epistle to the Philippians, chap. iv. verse 8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." As we have already observed, the Bible does not furnish us with an index of every virtue, nor a catalogue of every vice. God has not revealed to us a system of morality such as would have been needed, if we had no means of distinguishing right and wrong. He has furnished us with an unerring standard, and has left us to draw our own inferences.

As it is evident that God has furnished us with the laws of moral rectitude, we may now proceed to state another principle, which is the following—*That in morals, as well as in jurisprudence, there is no wrong without a remedy.* We must not suppose human laws more perfect than the great law of heaven. Point your finger to a moral evil, and moral rectitude will instantaneously point out its remedy. For all the varied ills of humanity, God has furnished an effectual cure. His voice, in addressing those who mourn over the drunkenness of our country, is full of hope—"There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry." 1 Cor. x. 13, 14.

Drunkenness is the "temptation," and Total Abstinence is the "way of escape" to this age. The former is the great wrong, the latter is the great remedy, of the nineteenth Century. But, like all other remedies, human and divine, it must be applied, and men, especially Christians, are the agents to whom its application is entrusted. The exigencies of the time imperatively demand its faithful, prompt, and universal application. It must be evident to every candid mind, that the banishment of drunkenness from the world, would be one of the greatest blessings ever vouchsafed to the human race; and nothing can be more evident than that Total Abstinence from all intoxicating drinks as common beverages, would rescue our world from the demon's grasp, as certainly as that the light of the sun will dispel the darkness of night. And though this course of action is not expressly prescribed in the Bible, still it is demanded by the universal law of God's universe. To this law we appeal; here we take our stand, and declare that the manufacturing, vending and using intoxicating drinks, as common beverages, are MORALLY WRONG. Holy love is the law of the universe, and whatever is in conformity with it, is morally right, and

whatever is at variance with it, is morally wrong. It is a transcript of God's mind made for the use of man; and as God is love, and as his will is the law of man, it is evident that holy and pure love is the universal law of moral rectitude. And we are now prepared to attempt the proof that the manufacturing, vending, and using the beverages in question, as *articles of drink*, is at eternal variance with the law, and, as such, with the glory of God, and the happiness of man.

Such is the moral rectitude, the test of which will be stated in the following words of Dr. Wardlaw:—"Whatever in conduct is in harmony with the glory of God and the good of the universe, cannot fail to be also in harmony with the principles of moral rectitude." But as this test would be too extensive to be applied by the limited capacity of man, God in his infinite mercy has given us an illustration of the grand test in terms so simple as to be intelligible to all. It runs as follows—"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second like unto it, thou shalt love thy neighbour as thyself." And the latter part of the illustration has been further explained by the Great Teacher: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." It then, the love of God and the love of man, be to us in our present state the test of moral rectitude, we may fairly ask it does not, as it were with a lightning glance, strike conviction to every mind, that the manufacture, sale, and use of intoxicating drinks are diametrically opposite to its holy provisions? What! erect a large brewery for the glory of God! Open a gin palace for the love of holiness! multiply public houses for the love of man! and fill the land with beer shops for the good of the universe! who ever that did either of these things, had the love of God and the love of man in view? Could the least particle of care for the glory of God and the good of the universe be found at the bottom of such acts, even with the aid of an infinite microscope?

The moral formula of doing unto others, as we would have them do to us, is easy of comprehension, and, as Paley observes, no one probably ever was in practice led astray by it. Every right-minded man feels that he is bound to do not necessarily what would be agreeable to his inclinations were he in another's place, but what he would think, he might justly and reasonably expect. Self-love, not selfishness, teaches every man what to expect for himself, and the formula in question enables him to make the necessary application, in cases where self-interest would be most likely to bind him. Let him follow the plain dictates of the two great commandments, and he will eventually find himself pursuing a course that will tend to the glory of God and the good of the universe, and as such, one in perfect harmony with the laws of moral rectitude.

TEMPERANCE AND ABSTINENCE SOCIETIES.

From Bible Temperance, and Present Duty. By the Rev. Dr. MacFarlan, D.D., of Renfrew.

Abstinence Societies, either more or less stringent, have existed in Scotland since October 1829; in Ireland since August of the same year; and in the United States for several years longer. An experiment touching the interests of Society, so widely spread, and extending over so many years ought to be neither overlooked nor viewed otherwise than with fairness and impartiality. Be our opinion what it may of the principle upon which they proceed, no one can deny that a great change has been effected in large portions of Society; and it seems to be generally admitted, that great good has also been done. Observant, as we have been, of the operations of these Societies from their very commence-

ment, we are only doing as we have often done, in admitting this very fully. Much good has been done, and with means comparatively scanty, as well as by classes enjoying few special advantages. There are, doubtless, many honoured names sprinkled along the history of their proceedings; but it is due, as regards Scotland, to assign to the working classes collectively the chief place in the labours and success of this scheme. And it were well, if they would learn therefrom their own strength for purposes of social good, and as regards their own interests.

There is one general remark, however, which seems applicable to the scheme as a whole, especially when seen in the light of scripture example. It commits the whole to one simple remedy. Practically, it stands in the way of every other. Advocated as a specific, like most other specifics, it proclaims its own power, by declaring everything else inefficient, and, it may be, worthless and delusive. This is almost an inherent property of every popular movement, at its first outbreathing. Like the mountain torrent, roaring and tumbling from rock to rock, it deafens every ear with the cry of onward, onward. The social mind, as well as the individual mind, is, when first awakened, extravagantly sanguine. It will think of only the one favourite project, and, dreaming rather than reasoning, will believably predict the most marvellous effects. But realities correct dreams—disappointments sadly mangle prospective visions, and the public mind, as well as the mind of an individual, learns from experience, "to think soberly."

Now, it is a matter of divine teaching, as already very apparent, that the stability of a nation's temperance does not depend on any one set of means, but on many. Israel was at all times warned, and even denounced, on account of intemperance, altogether apart from abstinence; and the more that intemperance increased, the threatenings of God became more frequent and more awful; and in this we have an example set us. Then, as intemperance increased, so did a craving after more stimulating and more highly intoxicating liquors; and here also divine wisdom interfered—pronouncing such liquors unsafe, and actually forbidding their use, as ministering to a corrupt and vicious taste, and leading to habits of intemperance. And we can see no reason why in this, also, we ought not to copy such an example. If the very use of such liquors depends on a vitiated condition of society, and if the ministering to the taste so created, vitiates that condition still more, there is in this alone sufficient reason for discouraging the use. And if, beyond this, the liquors be such as really to serve no other end than to excite and intoxicate, it is difficult to see on what grounds the continued use can be justified, except for medicinal purposes. And having, last of all, to the matter of abstinence, there seems no good reason for confining it to one simple form. Civilisers, priests, and ministers of the New Testament, seem all to have been abstainers to a greater or less extent. Certain individuals, raised up in providence for special purposes, were in many cases Nazarites by divine appointment; and provision was made for voluntary vows to a like effect. When corruption of manners greatly increased, some considerable number seem to have been raised up by God, as voluntary Nazarites, from early life; and these appear to have continued so, much to the advantage of public morals, and to their own health, of their success in the world, and with the manifest approval of the Most High. Like so many beacon-lights on some dangerous coast, lighted up with more than usual brilliancy as the storms increase and the long winter nights add to the peril, these young men, rising one after another to places of trust and honour, pointed out the way to others, and shed on it the light of their own example. And we can just as little see here, why similar ends might not now be served by similar means.

But if, apart from all Bible example, we only look at our own circumstances, we will be led very much to the same conclusion. These Societies serve important ends, as we

have already very fully admitted; but, the experience of the last eighteen years abundantly shows, that they are of themselves not enough, and that as regards various large and influential classes, they have been almost altogether ineffective. On the other hand, churches of themselves are also inadequate. Members of the same church have common sympathies, and these may be dealt with ecclesiastically; but intemperance is to be found chiefly and in its worst forms, among parties who have no proper connection with any church, and who would scarcely respect any measure coming from such a quarter. How are these to be reached? Yet these very men have sympathies among themselves; as fellow-workmen, they are often bound together, not only by fellow-feeling, but also by usages which are main sources of intemperance. And why not avail ourselves of such sympathies? If they are so powerful in the extension of evil, why not also employ them in what is good? It were most unwise to leave individuals, in these circumstances, dependent on their own resolutions. Individual effort, though in itself worthy of special commendation, is unfailingly matched, when left to struggle against social influence. It is as one against many. But let social influence on the side of temperance, meet social influence on the side of intemperance, and every accession will tend to turn the balance, till intemperance ceases to be a tyrant and acts only as a thief, having no longer power to shame into its ranks, and being itself forced into hiding.

Some may possibly fear, that the encouraging of such societies would prove unfavourable to religion. There is one consideration, already noticed, which ought to remove all such apprehensions. Associations are as those who compose them. An Association of irreligious or unprincipled men is itself so; but an Association of religious and well-principled men is the reverse; and this, apart from all ministerial or other external control. Only suppose, then, that churches, as such, were, in everything proper to churches, to be setting a high scriptural example; it must be very evident to every reflecting mind, that, indirectly and without interference, this would of itself raise the moral and religious character of voluntary Associations. Let such Societies, then, increase as they may—let them extend their operations more widely than ever—we ought to bid them welcome, and most sincerely to rejoice in their prosperity: at the very time that we would have our own church, and every true church proceeding on her own principles, to forward the same common end. It is admitted on all hands, that Scottish intemperance has, like some virulent disease, infected every part of the body politic. It has infected its laws and regulations; its usages, whether domestic or more generally social; and it has tainted the purity of churches. Let, then, the friends of temperance, or rather of the wellbeing of Society, meet the evil in every possible way; and let every effort, whether of the magistrate or the minister, or heads of families or of associations, be aided by the agents of other means: knowing that more hands speed the work, and that every man works best with his own tool.

THE BEST DRINK IN HOT WEATHER.

Look at creation on a fine midsummer day. Grass, corn, shrubs, and trees, are green with foliage, and waving in the breeze, *how cool and refreshing they look*. Animals are reposing in the shade, and though warmer than the sheltering vegetation, appear to be not over-heated; while a gentle moisture covets their skin, and, by evaporation, prevents their temperature from becoming excessive. These are works of nature, but art imitates them at a distance: the porous wine-cooler, in which the butler immerses the decanter of sherry, allows the transudation of the water through its sides, and so reduces the heat of its contents; the grandee has his tent erected to sit under, and while he is there the

canvas is sprinkled with water, which, converted into vapour, carries off the heat, and allows of his being refreshed with the coolness.

All these, and a thousand others are examples, or attempted imitations, of the wisdom and goodness of God, who has so plentifully supplied the earth with water.

The plant, the animal, the earthenware, and the canvas are all obeying the same law: they are receiving water as a fluid, which, joining with the heat, is flying off in the shape of vapour, sometimes visible, (as steam,) sometimes invisible yet always carrying heat with it without fail and without interruption. Are these thy wondrous works, Parent of Good? Yes: they are, and there is a current of water constantly passing through our bodies, moistening, cleansing, refreshing, and purifying every particle of living matter.

We see how it is then: in hot weather the sun is drawing off moisture from our bodies, which indeed our bodies cheerfully part with, in order to be protected against heat. We cannot, like plants and trees, draw our moisture from the soil, but God has made a most wonderful provision for watering our frames. He has put in us a reservoir, the stomach, from which go off, to the different parts of the body, pipes to carry water: and there are millions upon millions of them, so many and so fine, that not a particle of our dust, as big as a pin's point, is left without its channel through which to get moisture. Whatever be the nature and constitution of the part, whether it be the hard bone, the soft brain, the bright eye, the opaque skin, the insensible nails, the sensitive nerves, the white tendons, or the red muscles, no matter which, water is driven on to them all, principally by the heart acting as a forcing pump at the centre of motion. There is no fluid in the body naturally but water, and none else need to be put there artificially: 80lbs. out of every 100lbs. of a living man, are water. Blood, bile, stomach juice, or any other liquid found in the body, is water, with some solid matter (as albumen, fibrine, soda, iron, &c.) dissolved or suspended in it!

The drinks called tea, coffee, chocolate, cocoa, are water, with some solid vegetable matter put into it. Soda water and ginger pop are water, with different solid roots and salts put into it. Soups and broths are water, with some animal and vegetable substances suspended in it, and so of the rest; disguise it how you will, you are or you ought to be, a water drinker! Even the juice of fruits has no liquid but water; there may be, and in the grape, apple, pear, pine-apple, orange, lemon and others, there are some rich, nourishing, vegetable substances; but these are for meat—it is the water they contain that affords the drink.

In hot weather, we want more moisture than we can get from fruits, we want water to be constantly going through our system, and God has made it fit for us; there it is, to be had for fetching, clear, cool, pure, fresh, sparkling from the spring! Mark, we say sparkling: yes, God has mixed with it some fresh air to be carried into our bodies along with it, where fresh air is wanted, as well as fresh water.

Now, don't spoil your water. You will if you boil it for tea, coffee, or any such things: boiling drives off the air; and your drink is flat. You will spoil it, if you have it mixed with alcohol, as it is in beer, cider, wine, spirits or any other intoxicating drink. If alcohol go along with the water, that spirit will vex, and irritate, and heat every atom it touches, and kindle up a fire in your veins, which you will be drinking more and more and more, to quench, as you think, while all the time you are adding fuel, and making the fire burn more fiercely. Remember the weather is hot, and you want to be cooled. There is fire (so to speak), within and without you, animal heat within, and solar heat without, keep the fire within proper limits by means of water, as well might you quench a house on fire with spirituous liquors, as cool the temple of your body with intoxicating beverages.

Do not put sugar into your water in hot weather; forego the use of sugar then, for mixing with the blood, it will afford fuel (carbon) for burning, and will make you hotter and more thirsty.

Be content to confess yourself such a fool that you cannot mend God Almighty's drink, *clear, cold water!* The only thing you have to guard against is too much of it; even such an innocent and good drink as water, may be misused. Look at your plants, they don't want to be deluged with water. Look at the nobleman's servants; they don't throw the water on his tent by bucketsful. Drink sparingly, not more than a teacupful at a time; though you don't want to increase the fire that is in you in hot weather, you must be careful not to put it all out: if you quench it, you quench the vital spirit and die! Gently, softly, kindly, tenderly, regularly moisten your dust, as your thirst and appetite will dictate.

Teetotalers, don't perplex your own minds, and bother your masters (as some do), by inquiring, if we give up our teetotal liquors, what shall we get? Leave all that ignorant selfishness to the beer and cider drinkers. 'Tis well enough for them to be asking for "substitutes;" any sweet or sour slop is better than the strong drink of the drunkard; but as you I recommend a better thing. O, if the labouring class of this country would only save their money from useless drinks, they would soon acquire a position and standing which would make unrighteous rulers tremble, and mammon-loving teachers hide themselves. Thus helping themselves God would help them; and instead of the wolves wearing the sheep's clothing, the sheep would wrap themselves and their families in the textures of their own growth. While we are bound with the ignoble fetters of a debilitating lust, we shall have just what we deserve, the iron of necessitous poverty entering into our souls!—H. Judge, in *National Temperance Chronicle*.

Progress of the Cause.

CANADA.

Winnipeg, 2d August, 1847.—You will be glad to hear that the Temperance cause here is again rapidly on the advance, and there is every reason to believe that Whisky will soon occupy its position in regard to this important object to which it is otherwise entitled. The time has been when, as you well know, we had a sort of pre-eminence among temperance townships; and now that our wildernesses have become fruitful fields, and the fruitful fields have given way in many cases to thriving villages, there is not only more need for activity, but we have more of the means of success, it properly employed. In the close of 1846, a committee was appointed to visit and deliver addresses in each of the various sections into which our township Association is divided. This was attended with very great success. The increase of some districts within a few months preceding the annual meeting was over one hundred. We are gradually gaining upon the more influential part of the population, and already have a large number of men of high respectability in their several circumstances. And among these we are getting several able advocates, and have every reason to anticipate still greater advances ere long. A few weeks ago we had a grand Picnic—a meeting which has seldom been surpassed by temperance folk anywhere. We were highly favoured in regard to the weather, and were beautifully shaded from the brilliant sun in the woods selected for the purpose. The meeting was called to order about half-past ten o'clock P.M., and addressed by Rev. R. H. Thornbush, President of the Association. He was followed, in a lengthened

and able address, by Rev. W. Price, Wesleyan Minister. Rev. Mr. Drummond, Missionary from the Free Church of Scotland, just newly arrived, next spoke; and although brought forward unexpectedly, and with reluctance on his part, Mr. D. greatly interested his audience, and left behind him an impression that in the stranger the Temperance cause in Canada has gained a zealous and able advocate. Rev. J. Clinic, Congregational Minister, Bowmanville, then followed in his usual pithy, clear, and effective manner. The rear was brought up by our respected Councillor, P. Perry, Esq., in a style so peculiarly unique as to defy description, but which never fails in doing execution. At one time he demolished a multitude of the enemy's strongest positions by a matter-of-fact sort of demonstration quite his own, and at another he made several feel ashamed of themselves and their paltry pleas in opposing a cause so humane in its character, and beneficial in its results upon society. The whole being so charged, moreover, by a constant play of humour, that the "men of strength to mingle strong drink" (and we had a fine representation of them) could not help holding their sides under the exciting influence of the speaker.—After careful inspection by several competent individuals, it was concluded that not less than 4000 persons were present. The scene was decorated by a fine assortment of flags with appropriate mottoes, and an excellent vocal and instrumental band contributed much to enliven the occasion. Enlisting the young in the cause by forming them into temperance clubs in the various sections, we have found so beneficial that we cannot but warmly recommend it to all. The fact of their presence at a meeting being known, draws a far better attendance than otherwise can usually be obtained, and it has the best influence on their minds. When they get thoroughly into the spirit of the hymns and songs selected for such occasions, they will not readily be brought under the influence of those customs hurtful to temperance. They are, in short, brought thus directly into contact with favourable influences at the most favourable season; they get "dyed in the wool," and will keep the colour fast.—R. T.

NEW BRUNSWICK.

St. John.—Mr. L. F. Payson, who has been on a Temperance Mission to the Eastern parts of the Province during the last five months, under the direction of the St. John Young Men's T. A. S., returned to this city on Thursday last. He reports that in some sections visited by him, a strong prejudice existed against the principles of Total Abstinence. Notwithstanding which, his advocacy has been very successful, having secured an accession of 800 signatures to the pledge, which include the names of some of the most influential men in the eastern Counties. He has also been instrumental in establishing some new societies, and reorganizing old ones. All this redounds to the credit of the Society which employed him at considerable pecuniary hazard, and speaks volumes in favour of the ability and zeal of their Agent. We understand that they are about forming a permanent engagement, to carry out which they may have to make an appeal for assistance to the Temperance public, which we trust will be cheerfully and generously responded to.

Dr. Burns.—We are glad to learn that the Rev. Dr. Burns of Toronto, now in Halifax, N. S., intends visiting St. John shortly. The Rev. gentleman is a staunch advocate of Total Abstinence, and we hope the friends of the cause will not allow the opportunity to escape them, of securing his public advocacy of it, during his stay among us, as his influence, independently of his eloquence, would, no doubt, prove highly advantageous and give the cause an impetus in quarters where it has made as yet but little progress.

Portland Young Men's T. A. Society.—A Meeting of the above Society took place in the School Room of the Wesleyan Chapel, Portland, on Tuesday evening last, before a large and respectable audience, when Messrs. Briggs and Ruddick, members of the above society, and J. R. Curry, Esq., of the St. John Young

Men's T. A. S. addressed the meeting. Members of the society severally addressed the audience, in a neat and impressive manner on the evil effects of intemperance, and the benefits arising from Total Abstinence principles. This society has, since its organization, been the means of doing a vast amount of good in the parish of Portland, and has raised an excitement among the inhabitants in favour of the cause, as will not be easily removed.—Com.

UNITED STATES.

MAINE.—ECCLESIASTICAL ACTION.—Report of the Maine Annual Conference of the M. E. Church, held at Saco:—

The present contest against the unrestricted sale and use of intoxicating liquors form a part of the great contest between vice and virtue which, according to prophecy, was to characterise the conquest of the Redeemer's reign in this rebellious world, and the discussion of which, involves the highest interests of man in this and the eternal world; consequently it demands our best efforts as ministers of a saving gospel. It is a war of *hencolence* against *selfishness*, of the interests of the many against the avarice of the few. The evils of intemperance affect *directly* the interests of society and the Church. It arrests the influences of truth, and contributes largely to make a hell of this world, and its inhabitants devils. The history of the contest, thus far, has demonstrated that something more than mere *talk or turf* must be brought into requisition, before the evil can be extirpated from society. *Action, unvaried and powerful action*, is indispensable.

Ministers of the Gospel, who are expected to lead in every good work are not to suppose their whole duty is accomplished by *professions* of favour to the temperance reform. We judge of a man's attachment to any cause by his *efforts* to promote it.

Do our efforts the past year say that we have discharged our obligations to this noble cause? Have we no fears that we are in the rear of this great moral movement? In view of the character and present state of the enterprise we submit the following resolutions.

1st. *Resolved*, That in the temperance cause we will, more than ever, show our *faith* by our *work*.

2d. *Resolved*, That the history of the temperance enterprise fully demonstrates the necessity of applying the pains and penalties of prohibitory law to all unauthorised venders of intoxicating liquors.

3d. *Resolved*, That we highly approve of the law touching this question now upon our statute book, and will exert our influence to prevent its repeal.

4th. *Resolved*, That the efforts now being made by liquor dealers and their co-adjutors for the repeal of the present license law, is sufficient evidence of its importance to the cause of temperance, and as their success would be disastrous to the great good of the whole, our prayer is that their project may meet at the hands of the Legislature, a total and everlasting defeat.

5th. *Resolved*, That a copy of the 2nd, 3rd, 4th and fifth resolutions of this report, be forwarded to the Legislature now in session and be presented to that body.

WM. F. FARRINGTON,
THEO. HILL,
C. MÜNGER,
RUFUS DAY,

} Committee

LEWISBURGH ON THE SUSQUEHANNA.—3000 people without a *Grog Shop!* We would say to the members of the Philadelphia Synod that this, we believe, is the place of their next meeting. Lewisburgh is a lovely town, lying on the western side of the west branch of the Susquehanna, containing probably 3000 inhabitants, wide streets, and a larger proportion of commodious, well-built, and comfortable houses, than is to be met with, perhaps, in any country-town of the same dimension in Pa. There must be a very considerable degree of wealth and refinement there, or the town would never have been so tastefully improved. But the crowning glory is, that in all that beautiful growing place, there is not a single *grog-shop* or tavern where liquor is vended. By their own free and enlightened suffrage, the people publicly proclaimed, through the ballot box, that they can get along best, and be the happiest, in the absence of rum-sellers and whiskey-dealers. They, indeed, have boarding-houses and suitable establishments for the accommodation of travellers; but not a single grocery—no not one liquid-fire selling concern in all the town! What a

ensible people they are, and what a highly favoured, as well as prosperous place, Lewisburgh must be.—*Lutheran Observer.*

Miscellaneous.

"**YOU HIT HARD.**"—A lady met with a person whose conduct unhappily contradicted his profession. Addicted to intoxication himself, he had just heard of the sudden death of a man in liquor, and spoke of the *awfulness* of the occurrence. Looking at him very seriously, she asked, "Did he wear the Lord's livery?" "You hit hard," he replied, and hurried away.

"**THERE'S THE RUB!**"—What a pleasant thing brandy and water would be, if there was no *to-morrow morning* in it!—*Punch.*

A DRUNKEN HUSBAND.—"A husband, sir, with drunk, is a wild beast—a lion coming home to lay down with the lamb."—*Punch.*

A FACT.—The annual expenses of the Alms House at Baltimore, are said to be fifty-two thousand dollars, (£10 400) to support 700 paupers, 600 of whom are rendered such through intemperance. What a system!

A CHILD'S LOGIC.—"Papa, does the world turn round?" "Yes, my dear, it turns on its axis once in twenty-four hours." "How often is that?" "Why, once a day." "Well, I thought so, for Mr. ——— goes down to Bondsville most every day with a jug, and before he gets home, he has to stop and lay down beside the road, and hang on to the ground to keep him from falling off."

An aged Physician, after long and extensive practice, remarks, "Half the men every year, who die of fevers, might recover, had they not been in the habit of using intoxicating drinks. Many a man, down for weeks with a fever, had he not used those drinks, would not have been confined to his house a day. He might have felt a slight headache, but a little fasting would have removed the difficulty, and the man been well. Many men who were never intoxicated, when visited with a fever might be raised up, were it not for that state of the system which *daily moderate drinking* occasions, who now, notwithstanding all that can be done, sink down and die."—*Dr. Justin Edwards.*

SIR JOHN FRANKLIN'S EXPEDITION.—The party of Royal Sappers and Miners, who are to form the "searching" party, to be dispatched on a boat expedition in quest of Sir John Franklin and his party, in case no intelligence of them should reach England before next spring, have embarked, it is stated, on board the *Prince Rupert* and the *Westminster*. The detachment consists of one corporal, two lance corporals, and twelve privates; all of whom have been examined by Sir John Richardson, and selected from Woolwich, Chatham, and Sandhurst, out of a large number who volunteered for the expedition. The instructions to the party are, to land at Fort Jack, and proceed to the Company's Station on the Mackenzie River, where they are to winter; and in the event of a doubt still hanging over the fate of the Arctic voyagers, they will be joined by Sir John Richardson in the Spring of 1848. *The men are all to be teetotalers*:—that is, no grog or spirits will be served out to them; but they will receive double pay and rations, and have an abundant supply of pemican, or the dried flesh of the buffalo. Winter dresses, prepared from the skin of the moose deer, are also provided for them: and every provision has been made to enable them to meet the rigours of the climate. They are all accustomed to boats, which they will have in continual use on the Mackenzie: and have been selected from the trades of carpenters, smiths, &c. The above paragraph is taken from the *Athenæum*; and shows that a confidence is reposed in the principles of teetotalism, in high and important quarters.

COINCIDENCE OF DISEASE, DESTITUTION, INTEMPERANCE AND CRIME.—"From one locality, between Argyle Street and the River, in the year 1839, 760 cases of fever were carried to the hospital out of 5000 cases which occurred. The returns of our hospitals and jails will show that they are tenanted mainly from these neglected districts, whilst the vast number of whiskey-shops and weepawns tell, in the most striking manner, of the moral as well as physical degradation to which this population is reduced."—*Glasgow Times, March 27.*

IMPORTANT TESTIMONY.—In the Report of the Visiting Justices of the House of Correction, Coldbath Fields, for the January Quarter Sessions, 1847, is the following passage:—"As connect-

ed with that topic, the Visiting Justices remind the court, that in a former report, allusion was made to an attempt in which the chaplain co-operated and was aided by a liberal donation of tracts from the Church of England Temperance Society, to promote the principles and practice of temperance among prisoners, multitudes of whom were hapless victims to inebriety and excess. And they thankfully apprise the court, that Mr. Rotch has very kindly dedicated much of his valuable time and eminent talents, to the delivery of addresses on this important matter to various classes of the prisoners, and, as the Visiting Justices believe, with the happiest effects. From the personal declarations to them by prisoners whose terms of imprisonment have expired, they find that they have been deeply impressed, and from other sources they learn, that many prisoners observe carefully the pledge they had taken—obtain in consequence of that reformation, favour and employment—are better enabled to avoid temptation, and to husband their earnings—and rescued from inevitable ruin, may become useful members of society what they would else have continued to injure and offend."

Accustom the body to sobriety and temperance, and it will presently cease to make the importunate demands upon us, which lead to the subversion of these qualities. The well ordered frame will no longer require any improper stimulants, the palate will lose its taste for the glowing liquor, and the luscious dainty, the stomach will positively refuse an inordinate quantity either of food or beverage.—*Thoughts on Habit and Discipline.*

Some whisky—the Islay whisky, for example—he could stand from experience was admirable. (A laugh.) He had lately received a present of some of that whisky, and he rejoiced to bear testimony to its delicious flavour. (Laughter.) Whisky would always maintain its reputation with those who were competent to form an opinion on such a subject. (Hear, hear, and laughter.) No; the mountain dew would never yield to the produce of the sugar-cane! (Much laughter and cheering.)—*Lord Campbell's Speech in the House of Lords, on the 23d ult.*

PENITANQUISHENE, 30th July, 1847.—Mr. John Essance, the Indian Chief in Bousohel Island, was drowned on going home from here about fourteen days ago. A coroner's inquest was held upon him, and it was proved that it was through drinking that he lost his life. A court of inquiry was held, and two whisky sellers were fined \$12 each, besides costs, for selling them the stuff and if found guilty of the same trade again, I expect they will be fined in a much greater amount.—*L. C.*

Poetry.

WATER

BY GEORGE S. BURLEIGH.

Life-blood of the mighty earth,
Flowing from creation's birth;
Throbbing infinite and free,
In the heart-beat of the sea;
Pulsing down each river vein
Of the green enamelled plain;
Stealing up from deep repose;
Through the crimson-bosomed roe
Glorious thou in all thy forms;
Whether whirled in midnight storms,
Or by wavelets rocked to rest,
On the snow-white lily's breast.

On thy pearly curtain fold,
Fringed with amaranth and gold,
Sunset, as her coursers linger
Writes her tale with rosy finger;
And a blush is on thy mist,
As its brow is warmly kissed
By the opening lips of morning,
On the fresh love of its dawning;
Midnight sees its waveless deep
Like an ocean stretched in sleep,
With the dark green trees and highlands
Rising o'er its breast like islands.

Bride of Heaven! O, Protean water
Lo! the rainbow is thy daughter,
Clasping thee in radiant arms,
Even in the hours of storms,
And in many glittering hues,
See the million orb'd dews,
Sisters of the glorious arch,
Dance along thy showery march;
And the grass gives odour sweet,
Bathing all their "twinkling feet,"
As it bends along their track,
Till the light winds call them back.

Every old and gnarled trunk,
In whose roots thy stream is drunk,
Feels along its breast a thrill
Creeping undisturbed and still,
As the sun with magic art
Melts into its frozen heart;
Till its warmth and hueless blood,
Crowding into leaf and bud,
Clothes in green each giant hump,
Gorgous as the robes that swim
Round the knights of fairy land.
By the breath of roses fanned.

Oh! thy coming down is sweet,
When, oppressed by summer's heat,
Bowing, every herb and flower
Praise thee for the pleasant shower.
See, each thirsting plant holds up
For thy gift its little cup,
While on every grassy spear
Hangs in light a grateful tear.
Orbs of beauty bathed in gold
On thy sunlit way are rolled,
Each fair orb, a mimic world,
Through the sky in splendour hurled.

Dipping down the mossy well,
Where the cold frog loves to dwell,
Bubbling in thy granite urn,
Where the day-beams never burn,
'Twinkling in the pebbly run,
Grass—defended from the sun,
Rustling in the little pool,
Thou art sweetly musical;
Never bird or voice divine
Hath a gladder tone than thine;
Man has richer earth-gift never;
Ne'er more spurned with gift or giver.

THE CRYSTAL SPRING.

Give me a draught from the crystal spring,
When the burning sun is high;
Where the rocks and woods their shadows fling,
And the pearls and the pebbles lie.

Give me a draught from the crystal spring,
When the cooling breezes blow;
When the leaves of the trees are withering
From the frost or the fleecy snow.

Give me a draught from the crystal spring,
When the wintry winds are gone;
When the flowers are in bloom, and the echoes ring,
From the woods o'er the verdant lawn.

Give me a draught from the crystal spring,
When the ripening fruits appear;
When the reapers the song of harvest sing,
And plenty has crown'd the year.

Give me a draught from the crystal spring,
And the same from day to day;
But if ought from the worm of the still you bring,
I will pour every drop away.

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—*Macnight'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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, AUGUST 17, 1847.

This number is delayed for the purpose of presenting to our readers the answer of the Governor General to the childrens address; an important item in the progress of the cause in Canada.

ANNIVERSARY OF THE COLD WATER ARMY.

This festival took place on Wednesday the 11th instant, and the Juvenile Teetotalers of Montreal have much reason to remember the Annual Celebration of their Society, for the year 1847, with honest joy and pride. Never was the opportunity afforded them of laying their wishes and feelings, on the subject of total abstinence, at the foot of our gracious Sovereign's representative before this occasion, and that this has been done, and done *manfully* too, will be seen from a perusal of the Address presented to His Excellency the Governor-General, as well as the "answers," printed on the ground and circulated amongst the assembly.

Oh, that the truths contained in these two documents, would sink deep into the hearts of those whom God has placed high in power, and whose example for good or evil, as far as the drinking customs of the land is concerned, is great. Whatever men may think on the subject of responsibility, God has declared in his Holy Word, that to whom "much is given, of him also much will be required;" and if, by the continuance of those pernicious practices by the mighty and great of the world, one single man be consigned to the drunkard's grave, will not our Father in heaven visit those guilty with the reward of the unfaithful servant.

But we turn now to the proceedings of the day, so important in the history of the Cold Water Army. The situation selected for the celebration, was the open space a little below the site of McGill College, and a beautiful spot it is.

Early in the day the grounds were decorated with banners and flags of all descriptions, and in the centre was erected Mr. Jones's splendid tent, surrounded by seats for the accommodation of visitors, of whom several hundred were present. A smaller tent stood on one side, a platform for refreshments, &c., in front, and on the other side, the excellent Band of the Montreal Light Infantry was stationed. On the ground was a small Printing Press, from the establishment of our printer, Mr. Becket, which was cleverly worked by two juvenile teetotalers, in throwing off copies of "reasons for becoming a teetotaler," a copy of which we have annexed. At three o'clock the Grand Marshal, John McDougall, Esq., not John Dougall, as some papers have it, gave directions for organizing the children, and in a few moments more, a thousand happy children were seated on the green sward, under the awning, each wearing a temperance badge. The number was afterwards much increased by fresh arrivals.

The exercises then commenced with music from the band,

followed by the singing of a hymn by the children—music by the band again and another hymn, after which the Rev. Mr. M'Loud, from Philadelphia, who is at present supplying the American Presbyterian Church in this city, delivered an address. He professed himself to be a member of this cold water army. He had enlisted about 19 years ago, when he was a boy, and he felt still no disposition to ask for a discharge from the good cause. When he enlisted, the army was not so popular as it is at present. It then had many enemies. The brandy bottle, the whisky bottle, the rum bottle, the wine bottle, the beer bottle, were prowling about the streets at every corner, as a sort of press-gang, beating up recruits for the ranks of intemperance. The drinking army was large, and sometimes very violent. When we held meetings to promote our cause, our enemies of the rum bottle endeavoured to break up our meetings and destroy our influence; but all in vain. Onward the good cause has moved. And now, my young friends, I am happy to say we have a large regiment of this cold water army in all the States: and I rejoice in coming to Canada to find a regiment here engaged in an active war against rum drinking. There is a good reason why you, my young friends, should be interested in this cause. Intemperance is the enemy of children. Look at the evils it has brought upon children. How many a child has had its cheek suffused with shame because its father was a drunkard? I remember hearing a story of a little girl who had an intemperate father. This little girl went to a school. One day one of the scholars thoughtlessly, but cruelly pointed at her, and said her father was a drunkard. She was cut to the heart; her spirit was broken down. Day after day she wept in secret, because she was exposed to the remark among her schoolmates that her father was a drunkard. So, too, how many a child has lost its education because the father was a drunkard, and spent at the taverns what would have otherwise been employed in securing for his children the best instruction? So, too, how many a child has lost its rightful patrimony because the father was a drunkard? The time and talents which would have been employed in lucrative employments were lost by the intoxicating cup. Look, also, at the drunkard's home. There is no happiness for children there. The father comes to his home—but what for? Is it after the toils of the day to meet his children with smiles, and enjoy with them the pleasures of the fireside? Is it to relate to them some story of amusement, or instruct them in some lesson of virtue? Is it to unite with them in their pleasant songs? Is it to make home so pleasant that when he has gone they feel his loss, and look with joyous expectation for his return? Oh, no! The drunkard's home knows nothing of such pleasures. He comes to his home often a raging maniac, to curse, to storm, to drive his wife and his children for shelter among kind neighbours. The drunkard's children have no home. Yes, my young friends, many as bright and as far as you have been cursed with a drunken father; and sometimes, which is still worse, with a drunken mother. There is reason why you should love the temperance cause. It is the cause that protects children. But you are an army. Now, what are you going to conquer? Let me tell you, my young friends, what you have to do. Each one of you has an enemy—that enemy is himself. There are desires within each one of us which we must learn to control. Each one of this army must first conquer himself. But what do I mean by conquering one's self. I will try to show you. Suppose that some person should bring to one of these little boys a glass of some kind of intoxicating liquor that had been made very pleasant to drink—he will call it brandy punch, which to most people is agreeable to the taste. The little boy looks at the tumbler—he feels thirsty, and he thinks it would be very pleasant to drink it; and the person who offers

it tries to persuade him that it will do no harm to take but one glass. Now, watch to see what the boy does—will he drink it? No. He knows that it has brandy in it—and he has resolved not to drink anything that intoxicates; so he just hands the glass back to the person who gave it, telling him that it is against his principle to drink anything that will intoxicate. That boy has conquered himself. He has refused to gratify his appetite, because he believed if he drank he would do wrong. This, then, is what I mean, when I say the child must conquer himself. And then you may persuade others to conquer themselves. You may get other little boys and girls to sign their names to the pledge. There is glory in the conquests of our cold water army. We do not go forth with guns, and swords, and cannon, to destroy our fellow-men—our glory does not consist in the number we kill, but in the number we save. Our army teaches each one of its soldiers first to conquer himself. Learn to honour him who can govern himself. It is not the man who has the most money that is the greatest man; it is not he who wears the finest clothes; it is not the one always who wears upon his coat stars, and diamonds, and golden medals; it is not he, even, who conquers great armies, that is the great man in the sight of God; but, as the wise man says, "He who ruleth his own spirit is greater than he who taketh a city. He who denies himself gratification for the sake of doing right, he it is who is honoured in the sight of God." Remember, children, no man is great who does not conquer himself. But I will not detain you farther. May God bless you.

Mr. M'L. was listened to attentively throughout, and when he had concluded, the company of little teetotalers made use of their lungs in a way which shewed they did not partake of the coldness which sometimes seems to characterize those who are sober. When he had concluded, the Grand Marshall intimated that some food for the mind having been given, the stewards would now supply the company with something physically substantial. We must not forget to state here, that great credit is due to Messrs. R. Irwin and Gemmell for their disinterested services. As soon as the cakes and buns were discussed, and plenty of cold water, a total abstinence hymn was sung to the beautiful tune "Zion;" immediately after which the distribution of rewards was proceeded with. These were given to those children returning the ten most numerous lists of new members; to the five most numerous lists of old members; to the two best written lists; to the two clearest kept books; and one for the best written five verses of original temperance poetry; twenty rewards in all.

This was scarcely done when notice was given that the Governor-General's carriage was in sight, and the President and Office-Bearers of the Adult Society left the party to meet him. Their idea was to have proceeded alone, but the zeal of some of the young people outran theirs, and there was certainly as little of form as possible about His Excellency's reception. Highly delighted, accompanied by one of his Aides-de-Camp, he courteously greeted those who came to meet him, and immediately accompanied by the Committee, crossed the park to the tent. He seemed very much pleased with the hearty welcome he received. After a few goodly cheers from the children, and silence was maintained, Mr. Wadsworth read the address, which was as follows:

To His Excellency the Right Honourable JAMES, Earl of Essex and Kincardine, Knight of the Most Honourable Order of the Thistle, Governor General of British North America, and Captain General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Members of the Montreal Juvenile Temperance Society, embracing the earliest opportunity that

could reasonably expect, beg most sincerely to present to Your Excellency our hearty congratulations on your arrival in this country as the Representative of Her Majesty our beloved Queen Victoria (whom God preserve), as well as that of Her Ladyship the Countess of Elgin and Your Excellency's Noble Daughter. I may Your Excellency enjoy health and prosperity: long may we enjoy the presence and rule of so kind a Governor.

We beg to inform Your Excellency that our Society was formed on the 30th day of May, 1842, and that we are associated together for the purpose of mutual protection against the ensnaring and degrading vice of Intemperance; which we understand to be the principal cause of that class of Juvenile delinquencies, followed by confinement in the prisons of this and every land. These sad consequences we deplore and intend to avoid, while to lessen them in others is our ambitious aim. Our obligation or pledge being simple, in no way interferes with our duty to our Parents or Superiors, to whose commands we hope always to render a cheerful obedience.

We beg to acknowledge ourselves highly delighted and greatly honoured by Your Excellency's condescension, in complying with our earnest desire to see Your Excellency at our Annual Celebration, and to receive from us this expression of our best wishes for the welfare of Your Excellency and Family.

On behalf of the Children,

R. D. WADSWORTH,

Secretary.

Montreal, August 11, 1847.

To which His Excellency returned the following reply, which we copy from the *Montreal Witness*:—

My Young Friends.—It gives me great pleasure to see you gathered together, and assembled here for the advancement of so good a cause, more especially, as I learn from your address, that it is in no spirit of presumption or self-sufficiency that you act, but that you fully recognize the duty of deference to your parents and superiors. This is essential, for I am convinced that no effort of man's devising, however excellent its object, or judicious its arrangements, can, in any respect, violate the ordinances of God with impunity.

But while maintaining the duty of obedience to parents and those in authority over you, I would not underate the evils of intemperance which you are leagued to suppress. Intemperance is a fearful vice—leading to other vices, and producing more extensive injuries to individuals and society than any other single cause, so on in your laudable efforts to save yourselves and others from so baneful effects, and I most heartily bid you God speed. Yet, though you should conquer this form of evil, which I am persuaded you will, I would not wish you to remain satisfied with a single attainment, however great or beneficial. There are many other points in which the superiority of the moral over the material nature is to be asserted. This effort should only be with the commencement of a warfare against our corrupt nature: and you ought to press steadily on towards perfection. Let your earnest aim be to fit yourselves for the greatest usefulness here and happiness hereafter.

Repeated cheering followed, and after a short conversation with some of the members of committee, His Excellency retired, he was accompanied to his carriage as before, passing through a mob of juveniles, who had stationed themselves with flags along the park. In answer to some remarks, he was assured by the president of the Montreal Society, that those who encouraged the children in thus banding themselves together, were very careful to impress on them the truth to which His Excellency had

alluded, that mere abstinence from intoxicating drinks did not comprehend all the duties devolving on them either now or afterwards as men and women. On entering his carriage he was again enthusiastically cheered. We cannot but rejoice in having a second time had brought directly under the notice of a man whose conduct must have a considerable influence on all classes, of society, the principles on which our Temperance League is based. We trust he will before long think so favourably of them as to act on them. The upper classes, however, are usually quite as long of being influenced towards such things as the lower. Let us, old and young, do our duty in being instant in season and out of season to press the consideration of total abstinence on all.

On our return to the tent, the happy party were singing another hymn, after which the Rev. Mr. Buchanan, of the Free Church, delivered the following address:—My dear young friends, I thought that you had permitted no foreign spirits at your pic-nic. But it seems that some of your friends have resolved that for once you shall have at least one foreign spirit among you. I am a foreign spirit—I am all the way from Old Scotland—a part of the world where I am sorry to say there are no Juvenile Temperance Pic-nics, but whisky, and wine, and brandy, and ale enough for all the children of Scotland to swim in, and in which I am afraid many of her children shall yet be drowned. Now, although I am a foreign spirit, and I trust an ardent spirit, I feel that I am quite at home among your cold water army.

You will allow me to say, that you all seem quite at home to-day too. The house in which you are assembled is the most appropriate that could have been selected. It belongs to your Father. You know we have all one Father—our Heavenly Father: and there is no place where children should feel themselves so much at home, as in their Father's house. He made this great house in which you are now assembled, and to all His children in this house, He gives no drink more intoxicating than cold water. Look at the carpet of this room—it is of rich green, very beautiful—well it was all manufactured from cold water. Your table is a very homely one—it is the plain ground—well it is the first table that your old Grandfather Adam had, and when he took his first dinner from it, he drank nothing stronger than cold water. Ever since Adam's days this great table has worn a belt around it. It is the great ocean; God put that belt around it when he first made it. And what is it? Why a great belt of cold water. It is like that wonderful girdle that binds so many hundreds of temperance children together, and makes them one. That too is a girdle of cold water.

Then look all around you. See these fine trees every where nodding their green heads, and waving their beautiful branches for very delight—they are all rejoicing in cold water. Yonder is a whole cold water army crowded upon the top of the mountain looking down upon your pic-nic and waving a host of green banners over their heads. You might almost read on these beautiful banners "cold water for ever." If you could look among these branches you might discern a great company of the finest musicians you ever heard—all tuning their little throats with cold water, and all rejoicing in a temperance pic-nic like yourselves. Then look above over your heads, you see a whole congregation of cold water carriers. They almost seem to have come out to-day specially to witness your wonderful meeting. They have been gathering out all day since the morning, and now there is such a crowd of them, that they have covered the face of the whole sky, and even shut out from your sight that greatest of all water

drinkers himself—the glorious sun. I think when you look at all these things you might almost sing,

“Home, sweet home
There is no place like home.”

I trust you will never exchange this happy home which your Father has given you for the miserable home of the drunkard—the tavern. You will be happy if you keep by your Father's home, and your Father's company, but you will never be happy if you abandon these for a drunkard's home—and a drunkard's company.

Before I left Scotland, I was told of a great many wonderful things that I would see in Canada—its wonderful rivers of cold water, its wonderful forests, wonderful orchards, wonderful crops, and I don't know all what. Well, I have seen many things to astonish me, many things to please me, many to disappoint me, and even many to grieve me. But the most wonderful thing that I have seen in this wonderful country in the shape of tree, shrub, or flower, is a very wonderful tree which I never heard of in Scotland, and which I never expected to have seen. It grew from a little seed called “Truth.” That little seed put out little roots called “Juvenile Wisdom.” By means of cold water these little roots pushed up a little plant, and these roots have gradually spread, and that plant gradually grown, until now the little seed has become a great tree. It is covered over with many hundreds of the most beautiful opening blossoms, every one of which promises to become a golden apple at no very distant day. The name of the tree is “The Montreal Juvenile Temperance Society.” These beautiful blossoms are the many hundreds of smiling happy faces which I see before me. I have been so delighted with this wonderful tree, that I have succeeded in securing eighteen little roots from it, which I now hold in my hand (“The Juvenile Teetotaler's answer to the question, why are you a Teetotaler?”) and I am resolved, if spared to see my own home again, to take them with me, and to plant them more than 3000 miles hence, beside Bothwell Bridge in Old Scotland, and thus try at least whether they may not grow there as well as in Canada. Who first planted the seed from which this great tree first grew I cannot tell, but I say, happy is the man, Next to him, happy the child into whose heart that seed has sent one of its little roots. If not destroyed, that little root will bear golden apples yet—apples which will gladden your hearts in old age, (if you live to see old age,) and apples I trust which will gladden many a happy home, and many a happy year. My young friends, don't let the devil or the drunkard steal from your hearts, that little root of wisdom which has brought you into the Temperance Society, and don't you kill it with intoxicating drink; nurse it carefully and in the fear of God, that it may bear many golden apples of peace, happiness, benevolence and godliness. I hope every child here will take care of the little root in his own heart, that this great and wonderful tree may grow and spread until it fill all Canada; and I hope to see the day when you will be able to send over some young plants to Scotland, that the buds of Juvenile Wisdom may soon be seen blossoming there, upon many a temperance tree. Let me exhort you all to two things before I close. 1. Never leave your Father's home for the home of the drunkard. The poor man whose home is the tavern, is a very unhappy foolish man. Of those who have gone there, many have lost their money by it, many have lost their time, many have lost their health, many have lost their character, many have lost their reason, many have lost their necks, and many, alas! very many have lost their immortal souls. Live in your Father's house, and in daily companionship with your Father, and thus save your money, save

your time, save your health, save your character, save your reason, save your necks, and save your precious souls. 2. Never disgrace your Father's house and your Father's family. You may disgrace them in many more ways than by drunkenness. His Excellency the Governor has just told you that we have all depraved natures. Ah! there are many other roots in your young hearts besides the little tender root of Juvenile wisdom. The root of all manner of sin are there, and if these are not destroyed, they will soon kill the little root of wisdom. Therefore endeavour, with your Heavenly Father's help, to avoid all sin as well as drunkenness, and so neither disgrace Him nor yourselves. Remember that a teetotal thief is no better than a drunken thief; a teetotal liar, no better than a drunken liar; a teetotal murderer, no better than a drunken murderer; and a teetotal sinner will fare no better in the world to come than a drunken sinner. Be ye therefore perfect, as your Father who is in heaven is perfect.

We shall do what we can to carry Mr. Buchanan's words to some children in Scotland. They will have no small weight on many minds ready to receive impression on a question which has been too long kept in the back-ground, from a mistaken impression as to its tendency in regard to religion. To those who have examined the question thoroughly, it seems almost singular that any mistake of this kind should arise. It has had its short day, however, and the truth will have her long one.

A distribution of fruit then took place. Soon after which the children were marshalled, and walked in procession as far as Beaver Hall, where they were dismissed. We are sure it was a happy day to them. May God bless them in all their endeavours to preserve and reclaim. This kind of employment is indeed doubly blessed, and they shall in no wise lose their reward. We are quite certain the children and their friends, met on the occasion, will never forget the Anniversary of 1847.

The following is the paper referred to in our account of the meeting, and which was printed on the ground and circulated among the assembly:—

THE JUVENILE TEETOTALER'S ANSWER TO THE QUESTION, WHY ARE YOU A TEETOTALER?

1. Because Ale, Porter, Gin, Rum, Brandy, Wine, and Whisky all contain a portion of *spirit* or *alcohol* which is calculated to derange the human system, on account of its *poisonous* nature.
2. Because none of these drinks are ever useful, but always injurious to persons in health.
3. Because thousands of little children, through the intemperance of their parents, are allowed to grow up in ignorance and crime.
4. Because it is important to set a safe example of perfect sobriety to our friends and associates.
5. Because it is our Christian duty to deny ourselves every lawful thing to promote the happiness of others.
6. Because drunk-ness is our national besetting sin, and leads to idleness, quarrelling, swearing, fighting, stealing, adultery, murder, impiety, and almost every other sin.
7. Because our drinking fashions produce a vast amount of poverty, domestic misery, insolvency, bankruptcy, crime, destruction of property, disease, and premature death.
8. Because a great deal of valuable land, time, labour, and capital, are worse than wasted upon making, vending, and using these intoxicating drinks.
9. Because intemperance obstructs the progress of civilization, education, religion, and every useful reform.
10. Because abstinence is sure and safe, but drinking moderately is difficult and dangerous, and has led to all the drunkenness in the country.
11. Because I find I cannot effectually warn the drunkard, unless I am an entire abstainer.
12. Because I like to join those who are exerting themselves to promote the reformation and happiness of the nation.

13. Because, while millions repent of drinking, not one repents of being a teetotaler.

14. Because, while no blessing is pronounced upon drinking, God's approval is frequently recorded in favour of abstinence, for instance, in Jer. xxxv., Luke i. 15, Rom. xiv. 21, Prov. xv. 1.

15. Because I should be ashamed to touch, taste, or handle the article which is filling the land with misery, lamentation, and woe.

16. Because nothing but teetotalism will cure the drunkard, or prevent the moderate drinker from becoming such.

17. Because by abstaining I will be healthier, wealthier, and happier, more respected, and better fitted to perform my duty both to God and man.

18. Because God says—"No drunkard shall enter heaven."

We have received from our City Missionary a report for June, during which he had distributed 2986 tracts. On the 27th of that month, he was seized with the prevailing fever, and was confined during all the month of July. We are happy to say that he is now better, though weak, but he says that "he still feels greatly encouraged in the great cause of temperance."

We regret to announce that Messire Hudson, Vicar-General of the Province, and President of the R. C. Temperance Society, died on the 12th inst., of typhus fever, contracted in the discharge of his duties at the emigrant sheds. May some one be raised up to carry on the work in which he always took a warm interest.

Education.

MARRIAGE.

Deceive not one another in small things, not in great. One single he has, before now, disturbed a whole married life. A small cause has often great consequences. Fold not thy arms together and sit idle—"Laziness is the devil's cushion." Do not run much from home. One's own health is of more worth than gold. Many a marriage begins like the rosy morning, and then melts away like a snow-wreath. And why? Because the married man neglects to be as well pleased with each other after marriage as before. Endeavour always to please one another; but at the same time keep God in your thoughts. Lavish not all your love to-day, for remember that marriage has its day-after-to-morrow! "Spare," as one may say, "fuel for the winter." Consider, my daughters, what the word "wife" expresses. The married woman is the husband's domestic faith; in her hand he must be able to confide his house and family; be able to intrust her with the key of his heart, as well as the key of his house.—His honour and his home are under her keeping; his well-being is in her hand. Think of this! And you, sons, be faithful husbands, and good fathers of families. Act so that your wives shall esteem and love you.

OCCUPATION FOR CHILDREN.

The habits of Children prove that occupation is of necessity to most of them. The love to be busy, even about nothing, still prevails to be usefully employed. With some children it is a strongly developed physical necessity, and if not turned to good account will be productive of positive evil, thus verifying the old adage, that "Idleness is the mother of mischief." Children should be encouraged, or, if indolently disinclined to it, should be disciplined to performing for themselves every little office relative to the duties which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and do for themselves whatever they want; in short they should aim to be as independent of the services of others as possible, and try to make a good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would prove beneficial.—*His is on the formation of Character.*

THE NEEDLE.

How often have I blessed my needle for rescuing me from the temptations which assail the other sex! Bright and innocent little implement, whether plied over tasteful luxuries, or gaining the poor pittance of a day, thou art equally the friend of her whose visions tend to wander amid the regions of higher abstractions, and of her whose thoughts are pinned down to the treadmill of thy minute progress! Quiet rescuer from clubs and midnight revels, amid the minor blessings of woman's lot thou shalt not be forgotten! Still come, and let thy fairy wand shine on her; still lend an ambitious joy to the playthings of the girl; still move unconsciously under the glittering smile of the maiden planning thy triumphant results; still beguile the mother whose thought roves to her boy on the distant ocean, or the daughter watching by the sick-bed of one who has hitherto toiled for her; still soothe the long, dreary moments of faithful love; and though a tear sometimes fall on thy shining point, it shall not gather the rust of despair, since employment is thy dower.—*Mrs. Gilmer's Recollections of a Southern Matron.*

Agriculture.

HINTS TO FARMERS.

(From Chambers' Journal.)

The most obvious economy of the kind we mean, is that which would appear to be obtainable from a change in the mode of using the seed corn. Although the great cereal of the East—rice—is of much lower pecuniary value than wheat, a vast deal more trouble is bestowed upon it by the cultivator. It is first sowed in moist ground, and then transplanted separately into completely flooded fields. Indeed the broad-cast system is quite unknown in these parts of the world where grain is the most plentifully raised, and where it is still more emphatically than in Europe "the staff of life." When wheat is sown by scattering it in handfuls over the fields, as in England, a quantity is lost by the unavoidable irregularity of its distribution; and it is likewise certain that when the grains chance to be crowded, they interfere with the growth of each other, and render the crop less heavy. In order to obviate these disadvantages, some experimentalists sow their corn in drills, while others plant it by means of the dibble; and both affirm that the saving in seed, and gain in the crop, are very considerable. A machine has been invented with rows of dibbles, each row eight inches, and each dibble six inches apart, and so contrived, as to drop the seed into the holes, from two to three inches deep. This depth involves another saving; for the grain thus escapes both the birds and the wind.

But hand-dibbling is of course the resource of the smaller occupiers; and in this way from eight to ten quarters of wheat per acre have been obtained. It would appear from the experiments that the crop is not in proportion to the quantity of seed, but that, on the contrary, two or three kernels are better than a greater number. The following was addressed some time ago "to farmers" by a respectable citizen of London:—"At the end of Aug. 1813, I planted in my garden thirty-two grains of wheat, at six inches distance, an inch and a half deep. The seed was of the first-rate quality. This seed produced this year thirty-two plants, having from ten to twenty-eight stems and ears each; the average number of ears was sixteen; the average weight of each plant 14 ounces. An acre of land would contain, at six inches distance, 174,240 plants; the produce, 394,940 ounces, or nearly 19,600 pounds; 320 bushels, or forty quarters per acre. The expense of dibbling would be more than saved by the diminished quantity of seed required. I do not mean to state that such a result would be obtained upon a large scale; but I think it is worthy of trial, when we know that the average produce is only 2½ quarters per acre, and that it is possible to grow forty. It will be allowed that there is ample scope for improvement. Try a breadth in your fields an inch and a half deep; put one grain, and one only, in each hole; plant it at six or eight inches distant; be sure to plant good seed; get as much produce as you can, but go for forty quarters per acre."

This, however, it will be observed, is in garden ground, although it shows (supposing it to be correct) a degree of productiveness that was never suspected to exist. The transplanting system has likewise been successfully tried, and what is very remarkable, on

the same spot of land, year after year—the result being not only a much heavier crop than usual, but a saving of seed more than equivalent to the price of the additional labour. But it will not be supposed that it is the mere dibbling or transplanting that prevents the exhaustion of the soil, and enables the farmer, with the aid of the usual manuring, to extract from it so trying a crop every year: it is the frequent hoeing—which these systems demand, and afford room for—the constant exposure of a fresh portion of the soil to the air. The air is itself *manure*, for it contains the principles of health and aliment; and a frequent loosening and exposure of the soil do more for the plant than the unreflecting would imagine.

—“The vital air
Pervades the swarming seas and heaving earths,
Where trembling nature broods her myriad births,
Fills the fine lungs of all that breathe or bud,
Warms the new heart, and dyes the gushing blood;
With life's first spark inspires the organic frame,
And, as it wastes, renews the subtle flame.”

Broad-cast fields must take their chance of a fair portion of the influence of this universal restorer, for there is no room for hoeing, and very little for weeding. We do not presume, however, to enter here into the scientific questions of farming: our purpose merely is to show in what manner a saving can be effected, in doubtful or disastrous years, of the food of man.

A curious illustration is given, in Hoare's treatise on the vine, of the true vitality of plants, and the faculty they possess of searching for food where the earth is in such a state as to enable them to send forth their fibres. A bone was placed at a little distance from a vine; and the plant, as if aware of the circumstance, by means of a sense analogous to the scent in animals, despatched a leading root in quest of the prize. The root performed its mission with fidelity. In passing through some strong clay that intervened, it suffered no obstacle to interfere with its errand, and amused itself with no throwing out of fibres; but on reaching its destination, it clasped the bone in its embraces, and gradually covered it with a minute and delicate lace-work of fibres, that no doubt sucked nutriment from every pore, to be duly transmitted to the parent trunk.

A still more wholesale saving than by means of the dibble, is advocated by Mr. Mechi, the proprietor of an experimental farm in Essex, who has demonstrated that he is at least in earnest in his own views, by distributing gratuitously to the extent of very many thousands an account of his doings at Tiptree. “I believe,” says he, “I am quite correct in stating, that in our heavy land districts only fifty acres out of every one hundred are available to produce food for man, or profit to the farmer. Full twenty acres are consumed by the farm horses, twenty-five acres in long-fallows growing nothing, but involving an outlay of nearly £5 for each acre, and from five to ten acres occupied by banks, ditches, and farm buildings, leaving the tenant the produce of from forty-five to fifty acres to pay all charges on one hundred acres. I think it is high time such a system should be altered; that by perfect drainage, economy of manure, and superior cultivation, twelve acres should keep the horses, and *all the rest* (save the homestead, and an external iron or wood boundary fence) be available for corn or roots. That this is perfectly practicable, is proved in Lincolnshire, parts of Scotland, and other highly-cultivated districts. It is an easy and profitable way of adding forty per cent. to our territory without the cost, cruelty, and trouble of conquest, military protection, or migration, with the still more pleasing reflection of not having to rend asunder those kindly ties of home, affection, and friendship, the want of which is bitterness in the cup of many an honest emigrant.” His remarks on fences are forcible, though not new. “With regard to fences, there appears a sort of veneration for them entirely unaccountable. I object to them *in toto*, except such as are of wood or iron. The banks on which they stand are privileged receptacles for every description of noxious weed, insect, bird, and vermin. Unhoed, unploughed, unharrowed, they furnish an annual crop of seed-weeds, carried by winds and by birds on the land, that defies all the farmer's attempts to clean it; that renders long-fallowing necessary, and involves a perpetual expense in hoeing, and loss by superseeding so much of the regular crops. In fact, in a variety of ways they involve a loss far beyond the annual interest for the repair of wood or iron fences, or charge for their gradual deterioration. I object even to well-regulated

thorn fences, on the score of exhaustion by their roots, the expense of clipping, and the impossibility of disturbing the ground on which they stand. But my dislike amounts to positive indignation at seeing the generality of fences occupying one-tenth of the land that should grow our food, and employ our labour and our capital, spoiling another tenth by their supply of weeds and vermin; their interruption of air and light—to say nothing of the facilities they afford for fraud and neglect of duty, and the difficulties they entangle to a ready supervision by the farmer or his bailiff. If shelter is needed at particular seasons, it can readily be afforded by other means.” Thrashing machines he considers of importance, on account of the saving they effect in the grain. “Thrashing machines are valued principally for their facility of conversion, and the quantity they perform. To me, their most perfect extraction of the grain, and prevention of fraud and neglect, are far more important considerations. A single acre of wheat in fifty, is two pounds in every hundred, or five shillings per acre; and an examination of straw, whenever we have the opportunity, gives us fearful evidence of what is lost by imperfect thrashing and shaking.”

We have now glanced generally at what appear to us to be some of the most important points for consideration at a season like this. As for the naturalisation of exotic plants, and the extended cultivation of neglected ones, these things belong to the future. We are at present like a ship's company, with a cargo of a certain length before us, and an insufficient store of food according to the usual arrangements; and it behoves us to consider what we are to do. Most of us say practically, “It is unnecessary yet to think of the length of the voyage; we have enough in the meantime for the day or the month, and before that is expended, who knows that we shall not make another port, or meet some friendly ship upon the ocean?” Others, again, specialise upon the precautions that are to be taken to prevent a recurrence of the danger at some future time; while others still are at odds for putting the whole crew upon short allowance, and purchasing eventual safety with present hunger.

The last would seem at first sight to be the most rational;—only that it is impracticable; and for this reason, the rations are not distributed by a purser, but are open, conditions to all. It is, besides, we are inclined to believe, unnecessary. The stores we have may not be so abundant as in former years, but the deficiency is not greater than may be made up by better management. We have shown, on the authority of practical persons, that we do not exact from the great purser, Nature, on half the rations she is prepared to give to the skilful, energetic, and industrious; and we have likewise shown, that we but meanly turn to proper account even the comparative putrescence we receive. Under these circumstances, it is our own fault if the wolf is at the door.

News.

The Americans are determined not to let the Canadians have any advantage over them in the way of news by the Telegram from Halifax to Quebec. They are about to build a line between Boston and the former place by which they will get the news nearly two days earlier than now. One company of speculators wish to build it for their own purpose, but it will probably be done by a public company for the benefit of all.—*King's Herald*.

The *British Canadian* says that the wages the immigrants arrived at Toronto demand for their services are most exorbitant. A farmer on Tuesday last, wishing to hire a few hands from among the new comers, was asked the moderate sum of five shillings a day and board.

On Monday last a row took place on board the Princess Royal. A Catholic priest who was in search of some sick person who sent for him attempted to go on board on Sunday night between 12 and 1 o'clock, but was prevented by the guard. The Captain was then called up, who told him that there was no person on board. Some insulting language was made use of by the guard or some person on the wharf. On Monday between 1 and 1 o'clock a mob collected, took possession of the boat, beat the Captain and some of the crew, when the military called out to quell the riot, which was soon effected.—*King's Herald*.

A large quantity of ancient plate has been found buried at Lezpee, the ancient Lampsacus, in Asia Minor. This plate, which comprises spoons, dishes, goblets, &c., is believed to have formed part of the sacrificial vessels of the temple of Diana.

The Parisian police have detected a secret society, which robbed systematically, on the principle of equalising property, and which also intended to assassinate the King of the French. The head of this society who sold the stolen goods and divided the produce, is said to have been a man of some property.

It has lately been discovered in London, that persons have hired apartments in fashionable streets, for the purpose of receiving calls from ladies and gentlemen whom servants have referred to them for characters. Many servants have thus been placed in respectable families; and it is believed that the commission of many robberies has been facilitated by this means.

MEASUREMENT OF THE CIRCLE.—The following appears in the Votes and Proceedings of the House of Commons.—“Measurement of the Circle.—Petition of John Davis, stated that he has discovered the complete measurement of the circle, and praying the House to point out the course he should pursue to obtain the premium.”

A NOVELTY IN THE VEGETABLE MARKET.—Nettles have lately been brought to Wigan market in large quantities, and sold at 3s per basket. (Nettles, when young and fresh, make an excellent pot-herb. Those using them, however, must not forget the maxim forming the burden of the old Scottish rhyme, “put the settle early.”)

IRISH ALL OVER.—The *Times* has announced that the Irish agents have been postponed for three months, on account of the prevalence of fever in Cork. The Judges, it seems, like everybody else in Ireland, will make anything an excuse for neglecting their business. We shall next have Irish constables refusing to apprehend a thief on the plea that it is a rainy morning.—*Punch*.

HOW TO SPEAK IN PUBLIC.—When you mount the stand be puzzled where to put your hat. Look round as though you were quite cool and collected, and suddenly put your hat upon the floor. Turn then to the audience, pass your fingers lightly and gracefully through your hair—and say, “Fellow-citizens,”—extend your right hand—put your left on your vest, on which ever side it is;—private opinion your heart lies—swell out your chest as though the goddesses of liberty in the world had left their respective countries but had taken board and lodging in your expansive bosom, and were now struggling to find their way out at the front door. Repress their generous efforts for a while, and then out with them in a blaze of glory. The effect will be tremendous.—*Philadelphia Messenger*.

There are rumours from California of great dissensions among the American officers in command there, viz., Kearney and Hubrick against Stockton and Fremont. Later accounts say that General Scott has entered Mexico, after a severe battle with Santa Anna. The former lost 300 men, and the latter a much larger number.

Eight American newspapers are now regularly published in Mexico.

HERRING TRADE.—The Lewes fishing is about finished for a season, and the quantity caught does not exceed 6000 barrels, being little more than half the catch of last year in the same water; and the prices obtained in the different markets to which they have been consigned must have entailed a considerable loss on those engaged in the trade.

TRADE OF LONDON.—Some rather interesting facts relative to the trade of the port of London were stated at the meeting of proprietors of the St. Katherine Docks, held last week. The number of vessels with cargoes from foreign ports arrived in London during the six months to the fifth instant, was 4284, and tonnage 794,268 tons, against 3296 ships and 660,567 tons in 1845, the increase arising chiefly from the imports of corn and provisions.

THE POST OFFICE.—The gross total revenue of the General Post Office, for the year 1846, amounted to £2,400,700, and the receipt, after deducting the charges of management, to £1,564,193. The charges amounted to £1,125,437, and £40,150 deducted from the gross receipt for returned, refused, misdirected, and re-directed letters, over-charges, and returns. The total amount out of the Exchequer, for expenses connected with the service amounted to £767,900.

THE CHARTIST LAND ASSOCIATION.—Mr. Feargus O'Connor purchased another estate, comprising 300 acres of land, at

Minster Lovell, Oxfordshire, for the purpose of forming another Chartist settlement. The cost of the estate was £9000. It is intended to be divided into small freeholds, and to build cottages, by which a vote for the county of Oxford will be conferred on each occupant.

THE RAILWAY INTEREST.—The railway interests are getting too strong for the government, and if the electors do not look sharply about them, and pledge their representatives at the approaching election to prefer the interest of the public to the interest of a few wealthy speculators, the railway interest will get too strong for the country.—*Glasgow Saturday Post*.

At a recent meeting in Cork, Father Matthew declared that “not one individual tectotaler has been a victim to either famine or pestilence.”

NEW POSTAGE BILL.—A bill has been introduced by the Government to prevent packages of unwieldy bulk from being sent by post, by fixing a maximum weight; reducing the rates on letters exceeding one penny; allowing writing on newspapers or their covers besides the direction; enabling any person to obtain a receipt for a letter delivered to the post-office at a regulated charge; and compelling the senders of letters rejected, or addressed to persons not found, to pay the postage.

POSTAGE.—A despatch from Earl Grey the Colonial Secretary, dated 25th June, was recently laid before Parliament, the purport of which is, that the Lords Commissioners of Her Majesty's Treasury have authorized the Postmaster General to place the sum of £5,189 3s. 5d., in the hands of the Receiver General for the use of the Province, that sum being the surplus Postage in Canada during two years up to the 5th of July last.

DEPLORABLE ACCIDENT ON THE RIVER.—On Thursday afternoon, about four o'clock, as the steamer Charlevoix was passing through the channel between Montreal and the Island of St. Helens, she came in collision, by some means, with a boat containing three persons; the boat was upset in the eddy of the steamer, and two of the three persons were unfortunately drowned. We have not been able to learn the names of the individuals. We understand that no blame is to be attached to the captain of the steamer.—*Transcript of Saturday*.

EASTERN TOWNSHIPS.—The crops throughout the Eastern Townships are generally remarkably fine. The grass crops, in most places, is very heavy, but there is scarcity of labour for getting it in. This seems singular, after the extensive emigration, but it is easily accounted for, by a reference to the nature of the country, and the want of communication with the ports on the St. Lawrence. A dollar a day is commonly given, and labour cannot even be obtained at that sum. The barley and rye are ripe, and in many places have been already cut and housed. There is a complaint in some parts that the wheat is not doing so well as usual, but the complaint (if such it is) is probably only local. A more than usual quantity of Indian corn seems to have been planted, particularly in the French country, and its appearance generally could not be finer. Potatoes do not seem to be so general a crop but where they have been sown they are looking well, and we hear no complaints of rot. On the whole, the prospects of the harvest in Lower Canada are promising.—*Transcript*.

MELANCHOLY ACCIDENT.—SIXTEEN LIVES LOST.—A sailboat, belonging to a man named François Xavier Dion, left here on Saturday, about noon, for St. Antoine, on the south shore, above Quebec. There were nineteen individuals on board, consisting of Dion, his son, another young man, and the remaining sixteen were females, returning from market. They reached St. Nicholas with the tide, in the evening, which place they left about two o'clock yesterday morning, and had not proceeded far when the boat grounded, and through the violence of the weather shortly afterwards upset, and, melancholy to relate, out of the nineteen persons on board, only three escaped, namely, Dion, his son, and a young woman. Up to the time our informant left yesterday evening, thirteen of the bodies had been found.—*Quebec Mercury*.

CONTEMPT OF COURT.—On Friday last, Christopher Armstrong, Esq., while presiding in his capacity as Judge of the Bankrupt Court, inflicted a penalty of ten pounds upon Charles Robinson, Esq., Barrister, for contempt of Court.—*Bytown Gazette*.

The harvest is now going on rapidly. We hear that the spring crops are excellent, potatoes were never better, and spring wheat is also good. But the fall wheat will, in many places, turn out a complete failure. In no place is it expected to be anything like

a good crop. The weather has for the last few days been very favourable to harvesting.—*Kingston Herald*.

On Wednesday the 21st of July, a number of buildings were destroyed by fire, supposed to be the work of an incendiary, in the town of Peterborough; a building was obliged to be razed before a stop could be put to the flames.—The *Peterborough Gazette* says: during the whole time the fire was raging, the utmost excitement prevailed—in fact, almost every countenance beamed with joy—not on account of the method used to destroy the buildings, for that was despised, but because of freeing the market square of such hovels.

On Sunday last an inquest was held by John Stewart, Coroner, on view of the body of Biddy Macavray, who died in Kingston about ten minutes after landing from the propeller Erickson. The vessel had been detained on her passage, and the bread served out to the emigrants had got mouldy. During the passage it rained heavily, and the woman Macavray, with other emigrants, had been exposed to the storm. In view of these and other circumstances, the Jury gave a verdict that the said Biddy Macavray came to her death by being unnecessarily detained by the boat, and that the said boat be detained as a dead-end, placing on her the nominal value of £50. The boat remains in the custody of the Coroner, and the Attorney General has been written to on the matter. It will be seen whether a few bushels of wheat or the lives of her Majesty's subjects are considered by the Government of most value.—*Kingston Argus*.

Omnibuses have begun to run to and from various parts of the metropolis at the fare of one penny.

Nearly 100,000 emigrants have left Liverpool in the first six months of the present year in 431 ships.

Jenny Lind, a foreign singer, has refused to accept an offer of 400 guineas for a single appearance in Sheffield.

Professor Wilson has published a letter disclaiming all present connexion with *Blackwood*.

The Lords of the Admiralty have concluded a contract for supplying books to form libraries for the use of the Seamen employed in the Royal Navy.

LIST OF CONSIGNEES.

With whom may be found Temperance Publications, Medals, &c. &c.,

Aldboro', <i>John M'Dougall</i> ,	Marshville, <i>L. Misner</i> ,
Amherstburgh, <i>P. Taylor & Co</i> ,	Newburgh, <i>Dr. Spafford</i> ,
Belleville, <i>Dr. Halden</i> ,	Norwich, <i>M. Scott</i> ,
Beamsville, <i>D. Skelley</i> ,	Oakville, <i>J. Van Allen</i> ,
Bath, <i>E. D. Priest</i> ,	Percy, <i>J. Curtis</i> ,
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Georgetown, (Esquicing), <i>W. Barber</i> ,	Toronto, <i>J. Christie & Son</i> ,
Goderich, <i>J. Campbell</i> ,	Whitby, <i>Rev. R. H. Thornton</i> ,
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