



# THE CANADA Temperance Advocate.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

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## Selected Articles.

### A Complete View of the Principles and Objects of Temperance Societies.

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[Continued from our last.]

Who manufacture spirits? The temperate. Who sell spirits? The temperate. Who support the manufacturer and seller of spirits? The temperate. Who give respectability to the whole of the courtesies and permanence to the whole of the customs and practices which constitute the school of drunkenness? The temperate. What is the chief apology for drunkenness? The moderate drinking of the temperate. What is the chief cause of drunkenness? The keeping of ardent spirits as a necessary of life in those families who abhor the sin of drunkenness.

*The great discovery which now flashes across the world with the lightning's brightness, is, that THE TEMPERATE ARE THE CHIEF PROMOTERS OF DRUNKENNESS.*

An estimate has been formed of all intoxicating liquors, false and ruinous in the extreme; and it reflects immortal honor on that disinterested Society of Physicians who have come nobly before the world to disabuse all sorts and conditions of men with respect to the harmlessness of fermented liquors, and the advantage of laying them aside. The undue estimate formed of the qualities of all intoxicating liquors has been truly described as one of the most fatal delusions that ever took possession of the human mind. My concern, however, at present, is chiefly with distilled spirits, as the great master-spirit of evil; and, with respect to it, I proceed to prove a fundamental principle of Temperance Societies—That the temperate are the chief promoters of drunkenness.

Look, then, to the falsehoods which they entertain and propagate respecting the properties of distilled spirits.

They are necessary, it appears, for enduring cold, and heat, and fatigue; they communicate strength; they digest food in a healthy stomach; they prevent contagion, and are a preservative against dis-

case; they are essential to social intercourse. The grand deception in all these cases is, that ardent spirits, when taken diluted, or in small quantities, produce a transitory excitement previously to their deadening narcotic effect. Under this temporary excitement, men imagine themselves better, stronger, more fit for all endurance; but, alas! they have not observed that, after such excitement has passed, their situation is worse than before.

I ask not whether a man presents ten drops at his table, or to his servant, or visitor. If he presents spirits at all, the evil is done—the practical influence of the man has been given to the falsehood that distilled spirits may be properly used as an article of common diet; the ignorant, the weak, and the wicked have been deluded or hardened in his example; and *exactly in proportion to the weight of his character as a wise man, a benevolent man, or a man of God, will be the pernicious influence of his example on the community.* The influence of example in the use of ardent spirits by the drunkard can do comparatively little harm—with him it is a beacon raised on high to warn away from the vortex where thousands have perished; but with the temperate it is the ignis fatuus that flits before the glad eye of the wanderer, promising security, and rest, and joy while it leads straight onward to ruin.

An extravagant and false estimate of the properties of distilled spirits is evidently a great cause of drunkenness. Now drunkards could never have established that estimate. If they alone had praised distilled spirits, their testimony would not have been believed; if they alone had used ardent spirits, then the pernicious effects of such use would have been observed by all. That the temperate must bear the guilt will be evident from the slightest consideration.

If you are influenced by medical opinions, I entreat you to consult them, and you will find that distilled spirit, whether used moderately, habitually, or excessively, always diminishes the strength of the body, and renders man more unfit for any service in which vigour or activity is required. You will find that distilled spirit,

instead of being useful to the healthy stomach, under any circumstances, is positively injurious, not only producing a temporary palsy in the parts which it touches, but disturbing and deranging the digestive process, and laying the foundation for numerous and afflictive diseases.

If you are guided by common sense and experience, consult them, we entreat you, and say, has not the use of ardent spirits, in hot climates, been found to be pernicious? and have not many persons around you, much exposed to vicissitudes of weather, found, as a coach-driver lately told me, that spirits, instead of being useful in heat or in cold, are most injurious? It is customary for men engaged in some of the English iron furnaces to use nothing but water; the boxers in the English ring, having found in their wretched experience that ardent spirits weaken, instead of increasing strength, have discontinued them in their training; and, in voyages to high northern latitudes, it has been most decidedly proved that cold is endured with more safety without any use of ardent spirits. It is not necessary to go to America for proofs of the complete uselessness of ardent spirits, for all common purposes in the persons of a hundred thousand members of Temperance Societies, who are undergoing all the labours and privations of life, and going through all its courtesies, without any assistance from strong drink.—We look to poor labourers in our own country, and ask, Do they, like the mechanics in town, drink intoxicating liquors of any kind to support them amidst all that they are obliged to undergo? We look to places of criminal confinement, or to shops of mechanical employment, and ask, Is it found that drunkards, either forced or sworn\* to abstinence, are unable, even with shattered constitutions, to discharge all their engagements as well as their companions? Would any man refuse to receive a servant, whatever was to be his employment, merely because he abstained from strong drink? No, no:

\* The practice of swearing to abstain from spirits for a specified time, though common among the working classes of Ireland and Scotland, is probably not much known elsewhere.

our unsophisticated common sense sees the absurdity of all the delusion by which the world has been befooled, though our passion and prejudice struggle to blind us.

Of the good effects of abstinence from distilled spirits I shall furnish only two examples, from a multitude which I could readily relate. A respectable man, who had been for thirty years in the army, told me, not long since, that he had been in twenty-seven general engagements; he had suffered every vicissitude of weather, and had not unfrequently found his companions dead with cold by his side. Some years ago, he and above a hundred and thirty others had left England for active service abroad; of these, only five are living; and he attributes the preservation of their lives to their having abstained from all strong drinks. After relating this anecdote at a public meeting, a gentleman, who had been an officer in the East India Company's service, addressed the meeting, and said—"I feel called on to corroborate the statements which have been made, by detailing the result of my own experience. I served thirteen years in the hottest climates; I have since been to the severest winters of Canada, and to the rapid changes of the American climate; I have nine times crossed the Atlantic; and I attribute my sound health, now at fifty years of age, to my having abstained entirely from all intoxicating liquors."

If these deceptions respecting the supposed excellencies of ardent spirits were confined to mere opinion, there would be no need for Temperance Societies. But, alas! they shoot up every where a harvest of death. How could it be otherwise, when the temperate, by their precept and example, have clothed ardent spirits with such a catalogue of excellencies?

A large proportion of nurses have been ruined by the false notion, taught by temperate mothers, that intoxicating liquors are necessary for them. At our tables, spirituous liquors come in formidable array, as whetters of appetite, and promoters of digestion, and as the essence of conviviality. They are stationed in the sick room, and many a wretched patient has fallen a victim to their baleful influence; they are drunk in the form of cordials, and multitudes have thus been cheated into drunkenness; they intrude even into the chamber of death, and, by their influence, riot and revelry have, in many districts, taken the place of mourning for the dead; and have attended to the last scene that consigns dust to dust; and unhallowed merriment, and oppressive expense, and oftentimes drunkenness and riot, have cursed the living and dishonored the dead.

Under the impression that ardent spirits are good and wholesome, calculated to give refreshment and promote strength, temperate masters treat their servants; sometimes as an evidence of gratitude, and other times as a means of increasing labour. In certain employments, allowances of spirits are bound to the workmen in their engagement, and regularly served out to them by their employers. Many masters treat their household servants and labourers regularly on stated occasions; and even mistresses, in imitation of the example which has been set to them, actually dole out strong drink to their maids! Porters, coach-drivers, all persons called by their employment to do small pieces of service for temperate men, are treated by them either in full payment of the obligation, or as an extra evidence of being well satisfied. Now, leaving out of account the absurdity and wretched deception of all this system—saying nothing of the murderous spirit which ruins the constitution of the labourers, by exerting from them extraordinary exertion when under the influence of an unnatural debilitating excitement—passing over the disgraceful injustice of taking advantage of a depraved taste, by paying with an article of no value—I would put it to the consciences of the temperate whether such practices are not directly calculated to promote drunkenness. Is it not enough that your servants should be every day subjected to the temptations which the respectability of your own moderate drinking throws in their way? must they not merely hear your own praises, and those of your visitors, of the richness, the mildness, the flavour of what loads your sideboard; but must they be taught, by powerful practical lessons, that ardent spirits are the promoters of conviviality, of health, of strength—that they are the gift of gratitude, the evidence of approbation and kindness? A large proportion of professed servants are drunkards. Temperate men—Who made them so? Porters, coach-drivers, all men in similar situations, are noted for drunkenness. Temperate men—Is it or is it not the fact that individuals of different professions are drunken or temperate just in proportion as their employments throw them in the way of your temptations? Does the porter to whom you give a glass at your door go away from you the same man that he came? Is he in the same steady sobriety?—is he equally prepared to resist temptation?—would he not say and do what he would not before?—in excitement or provocation, is their the same dependence to be put in him? You have given him nothing to do him good; you have given him

nothing to take home to his wife and family; but you have given him one glass to prepare him for a second, and he leaves you, in every sense of the word, a worse man than he came. He could tell you, if you did not know it, that one glass calls for another, and that, according to the adage, though one glass is too much for any man, two are quite too little; he could tell you that multitudes, who feel themselves compelled to take the glasses offered them by their superiors, would much rather have the price of them, and that the glasses given by the avarice or the kindness of the temperate have been one of the great sources of drunkenness.

There is a language besides the language of words, and a man may propagate falsehood by the practical language of action, as well as by verbal expression. What then, does every temperate man say, by presenting a glass of spirits to a porter, a servant, a visitor? Here, he says, is a good and wholesome article, well qualified to be used as a portion of common diet; by it I evidence my gratitude, my hospitality, my kindness; it is well it should be connected with such good and Christian graces. I give it to you to show how much I value you, or how grateful I am to you; I give it to strengthen you, and it is good for strengthening; I give it for refreshing you, and it is an admirable refreshment; I give it for warming you or cooling you, and, strange to tell, it possesses the properties of both cooling and warming; you are in good health, but I give it you as a medicine, lest you should become sick. In one word, I give it you to save my pocket, or evidence my benevolence, or induce you to think well of me; and just in proportion as you respect me, or value my character, or are influenced by my example, I expect that you will act similarly in similar circumstances. That the lesson is not lost, sad experience testifies.

(To be continued.)

#### CRUSH THAT SERPENT.

What a delectable shrieking a young lady makes (and sometimes an old one, too,) when she discovers a serpent in her path! How very much she is alarmed! How pale she turns! and how she calls aloud for some more stout hearted person to come and "kill the snake!" Well, it's all right—ladies have a right to be afraid of serpents, and such of them as are poisonous, and have the means of doing mischief, ought to be despatched at once, out of harm's way.

This is the season of serpents.—In some parts of the country they are very nume-

rous. We suppose these reptiles, of some variety or other, are to be found in the meadows in all parts of the country, at this season of the year; and they are generally considered dangerous, and the more so if the attack is unexpected.

This is an ugly subject to write upon, and it is not improbable that some of our fair readers, of delicate nerves, will begin to tremble before they lay down this paper, and as soon as possible afterwards dream about snakes, and wake up in a fright. But if they do, the fault is not ours. There are serpents in existence, and they are dangerous, whether we say any thing about them or not; and persons who have a particle of wisdom will take care to shun the danger, when they are told of it in advance.

There's a serpent, now—all in a coil—it seems to be asleep and altogether harmless—but touch it at your peril, with any thing but a shillalah! Crush it instantly, or somebody will be bitten—poisoned—before the sun sets!—"But where is it? Don't you see it? Lay down your scythe, and go to that tall bunch of grass that has been left standing down there by the spring—see that ugly black jug—the poisonous serpent is in that jug, and ready to—(ugh! how shall we tell it?) ready to run down any one's throat that makes free with it! Crush that serpent, as you would copper head!

But there's another! Take care, madam, you are not out of danger. Your husband, your son, and your lover, Miss, may be bitten, and fatally bitten before you are aware—and you may be to blame, for the reptile is in your custody. "Where? not in the house is it? Do you say there's a serpent in the house?"—Yes it is. Go to your parlour—to your closet or sideboard, and there you'll find it. It may not appear venomous—you may have sported with it and have escaped thus far—but my word for it, the bite is poisonous. It has killed thousands. Of all venomous reptiles, the "worm of the still" is most to be dreaded. It has destroyed more lives, a hundred to one, than all other serpents put together. Crush it wherever you find it—in the meadow or the parlour. Have no parleying about it. While you hesitate, it may sting you. *Temperance Adv.*

### Original Articles.

#### REPLY TO SOME 'REMARKS ON TEMPERANCE SOCIETIES.\*

It is remarked, "I should concede, in regard to the individual Christian, that he is pledged to God to remain temperate,

and therefore need not, and perhaps should not join the Temperance Society, with a view to be kept temperate. But does this obligation to God in regard to self, permit the use of Temperance Societies in regard to those who are likely to become intemperate?" Here is the whole question in a nutshell. The Christian 'should not join the Temperance Society, with a view to be kept temperate.' This is conceded. The Christian clearly cannot consistently join with such a view, for if he do, he is thereby virtually acknowledging the superiority of the Temperance over the Christian pledge; and, consequently, cannot consider this last sufficient for him, so that, in this act, he forsakes his faith,—he shews he has not undoubting trust in the efficacy of the Christian motive.

But if it be improper for the Christian to join a Temperance Society for his own sake, may he not join for the sake of others, of 'those who are likely to become intemperate'? Who are they that 'are likely to become intemperate'? They must be either true Christians, or nominal Christians, or infidels, or heathens. It has been shewn that a christian should not join a Temperance society 'with a view to be kept temperate himself;' neither should he join with the view of keeping *other Christians* (whether real or nominal) temperate, because, what it is inconsistent with his Christian profession to do himself, it must be equally inconsistent for him to teach or induce others of the same profession to do.

Can he then join with the view of keeping temperate those infidels or heathens who 'are likely to become intemperate'? He cannot,—because the christian must think the christian pledge the best and most powerful; and, therefore, in fulfilling his duty 'to do all the good he can,' he must offer to the infidel and the heathen the best pledge, the christian pledge, and no other. The christian then should not join the Temperance society with the view of keeping temperate, himself, his christian brethren, or the infidel or heathen. With what view then can he join? With the view of reclaiming the drunkard? No.—Because, whatever may be the motives he may urge in his endeavours to reclaim him, if he succeed, he must, as a member of the Temperance society, offer the temperance pledge, 'with a view to keep him temperate;' thus virtually teaching him that this is a more efficacious safeguard than the christian pledge.

May the christian then join for the sake of his example? Surely not,—because if it be improper to join with the views above-mentioned, he sets a bad example in joining; an example which teaches his fellow creatures a false instead of a true standard.

He sets a much better example by refusing to join; because he thereby shews he has perfect confidence in the christian pledge. He thinks this sufficient for himself and all others.

But then it is urged, that professing christians are not all temperate,—granted—but why? because professing christians are not all true christians. Are all who sign the temperance pledge temperate men? no man can be so bold as to say so. All temperance members then are not temperate men; but all true christians are.

It appears then evident that the christian cannot consistently become a member of the Temperance society, either for his own sake, or for the sake of others.

• Q. E. D.

#### REJOINDER TO "REPLY TO SOME 'REMARKS ON TEMPERANCE SOCIETIES.'"

It having been 'conceded that a true christian need not, and, perhaps, should not join a temperance society with the view of being kept temperate, (it being perfectly useless, since he has a much higher motive than can be given him by a temperance society;) we need not say more in respect of the part of a Christian's duty that regards temperance. We must put out of view entirely any advantage to himself, since the supposition of his being a true christian presupposes a state, which would render joining the temperance society as a safeguard to himself, a perfect absurdity. We have only then to consider the propriety or the impropriety of his joining a temperance society with a view to the benefit of others.

The Reply states: 'Those who may be supposed likely to become intemperate are either true christians, nominal christians, or infidels. In regard to the first, we may leave them out, for no true christian can be intemperate; and, therefore, no christian will ever be called upon to join a temperance society with the view of keeping a brother christian temperate. There remain, therefore, two classes, the nominal christians and the infidels; but as a large number of nominal christians are as little affected by the truths of religion as professed infidels, it will be more to the purpose to divide those likely to become intemperate into those who have some fear of God and love to religion, and those who (practically at least) have neither.

The Reply says: "Neither should he join with the view of keeping other christians, whether real or nominal, temperate," why? "Because what it is inconsistent with christian profession to do himself, it must be equally inconsistent for him to teach, or induce others of the same pro-

cession to do." Now, this looks very plausible, but like many other plausible things requires only to be looked into, to have its sophistry detected. The whole force of this proposition lies in an omission, or, as appears by that omission, a misapprehension of the concession made in the Remarks; and in consequence of this, coming to the conclusion without settling the premises. Now this important omission is only the unimportant particle "for" which here, however, will stand for the whole sentence, "*with a view to be kept temperate.*"

In considering the clause, I shall put out of view the obvious objection to it as it stands, that there *may* be things which a christian may recommend to his neighbour, and which peculiar circumstances render inexpedient or unlawful for himself to do; and this being premised, we shall find that a very different sense is given to the clause by reading it, (as it clearly should be read, since this is the point in question,) "What it is inconsistent with his christian profession to do *for* himself, &c." Now, though I should concede that whatever a christian cannot do himself, he can neither teach his neighbour to do; yet this clearly has no connexion with the proposition, that what it may not be permissible for a christian to do *for* himself, it yet may be permissible for him to do *for* his neighbour.

Again, the clause makes no distinction between two very different things, viz.: signing for one's *own* good, and signing for the good of one's *neighbour*. Both these motives may operate in different individuals, but the latter alone concerns the christian. The Reply takes both these separate questions as included in the one, which in my previous remarks I conceded; and under the erroneous judgement of having proved the premises, it proceeds to what it supposes the inevitable conclusion.

To see the sophistry here concealed it will be necessary to take the clause to pieces, and first, what is the "what" that "is inconsistent"? It is signing the temperance pledge; but to say that signing the temperance pledge is inconsistent, &c. is begging the question, and taking for proved the very thing for which proof is required. The real question is, why is signing the temperance pledge inconsistent? To shew that it is, is not my business; I hope to shew that it is *not* inconsistent with Christian profession, and,

Firstly—The Reply seems to take for granted that the same reason must govern the christian in signing, whether he sign for his own sake or for the sake of others. Whoever supposes this, is egregiously in error; and I fear this is a point on which many well meaning christians have stum-

bled. Let us see what is the reason why he need not join on his *own* account; clearly that he feels the necessity laid upon him of doing God's will as contained in his word, which prohibits all excess; he is pledged to God. But how can this reason, which is all powerful in his own case, be made applicable to the case of a man who does not feel his obligation; who is not pledged to God? If the reason were the same in both cases, there would be no need of temperance societies, for all would be christians, and all would avoid intemperance. The "*reason,*" therefore, that guides a christian in his own case, is not "*the same*" with that which actuates him in the case of his neighbour.

Secondly—What it makes the signing inconsistent, &c.; it clearly cannot be the mere act of signing. There can be no unlawfulness in a christian signing his name to a pledge abstractedly; the unlawfulness must depend upon the motive with which it is done, or the consequence which results. Now the motive is different in regard to the signing of the christian for himself, and his signing on account of his neighbour, as different as true christianity is from irreligion; therefore, admitting it were unlawful for the christian to sign with a view to keep himself temperate, it will by no means follow that he should not sign to make his neighbour so, or rather, there is no motive to induce a christian to join for himself, since he has a much more authoritative pledge; while there is a strong motive in the case of his neighbour, the preserving him from a vice to which his want of christian principle exposes him.—Therefore, as the motives are diametrically different in the two cases, the "unlawfulness" of the one case cannot form a criterion of the unlawfulness of the other, so far as they are concerned.

Now let us look whether the unlawfulness consists in the consequence following a christian's signing a temperance pledge. The only possible objection raised on this point must be the same that I endeavoured to combat in my former paper, but which I shall state again; It is, that by signing he leads others to think that he attributes more to the having the name pledged to a society of men, or publicly in the sight of men, than he does to the pledge to God; and, therefore, leads them to believe they may neglect or overlook God's aid in their attempts at reformation, by which means they are left irreligious, although possibly reclaimed from intemperance. Now, it might be sufficient in answer to say, that the christian cannot govern his conduct by the view taken of it by irreligious people; and, consequently, that if he is right himself in the sight of

God; if he signs solely with a view to doing good, and in reliance on and with prayer to God to bless his action to the benefit of his neighbour, he is clearly free from fault. But how can it be shewn that irreligious people will take this view? Put a case,—A man, known to be a true christian, and consequently a temperate man, publicly signs the pledge: the question is asked by the irreligious, why? what need? They must say, he cannot join for himself: for whom then? for his neighbour. What! forego his pleasure for men that care not about him? this is strange. What can be his inducement? It cannot be love of praise, for "that way" is evil spoken of: what can it be then? It must be because he considers it his duty in the sight of God. Will God not thereby be glorified, and will this be considered as tending to draw men away from God? I think not. As well might a christian physician be blamed for administering medicine to an infidel patient, because, although he himself may ask God's blessing on it, he does not insist on the patient's believing that it is that that will cure him. I therefore believe sufficient has been advanced to exonerate a christian from any consequences attending his signing, as far as himself is concerned.

Having, I trust satisfactorily, shown that a christian may join (and it will of course then follow from considerations to be subsequently urged, that he should join,) a Temperance Society, there is no need of dividing the persons who are to be objects of his attention into christians, real or nominal, heathens, or infidels. The motive that will guide him is the same towards all, viz. *the force of his example over others*; but with the view of meeting more fully the remarks of the Reply, let us now examine what the effect is of asking an intemperate man to sign the pledge, which, it must be admitted, is very often done without first preaching to him the Gospel, or explaining to him that God has any thing to do with it.

He will consider himself pledged to abstain 1stly, by feelings of honor; 2dly, by fear of reproach or of ridicule; 3dly, by some degree of fear of the consequences of intemperance, either in this world or the next. It is admitted that none of these motives belong to the Gospel; let us then consider the lawfulness of Christian's using them.

Now it is necessary to premise that all intemperate men are either irreligious, or very deficient in faith. First, then, of the irreligious. It is quite plain that to attempt to convince them by exhibiting the truths of the Gospel, is like throwing pearls to swine; their hearts are not able

to receive them, and therefore, humanly speaking, you preach in vain. What are you to do? give them up as hardened sinners who must be damned? The Temperance societies say no; however small the hope, yet we shall try to reclaim them, and the Christian members say, we will trust in God's aiding our endeavours—we can see no command against using all lawful means to induce people to leave off an acknowledged sin, and the only question is, what is lawful. Surely, to point out a man's ruining his family, his health, his reputation, is not unlawful—it is practised by every one. Then if by using such motives I can get the irreligious man to join the Temperance Society, I engage the powerful auxiliaries of shame in case of breaking his word, and of the feeling of honor in holding to a solemn pledge, in addition to the conviction which he must have of the temporal evil he is doing to himself. By such motives, I therefore succeed in keeping him sober, till reason has been restored to sufficient controul over his appetites, and he is in a state to consider the momentous subject in the view of its bearing on his eternal happiness.

As intemperate irreligious men are incapable, humanly speaking, of impression by the Gospel, and as one great means of blinding them is their use of liquor, you must make the Temperance Society the handmaid of religion, by bringing them into a condition of receiving its truths; by making them keep in such a state as will permit them to feel its force on their minds. In so doing we cannot be said to substitute the temperance pledge for the gospel, for we do nothing but what the Apostle did in the case of the jailer at Philippi. He did not try to restrain him from killing himself by telling him that it was contrary to God's law, (who knew not God's law) but he said, "Do thyself no harm, we are all here;" and then, having calmed his passion, he preached to him. Again, is it not considered to show St. Paul's consummate knowledge of mankind, that, in preaching on the Areopagus, he suited his discourse to his hearers, indulging their love of literature by quoting their poets. Moreover, in many passages, the Apostle asserts similar sentiments, as in Rom. xi. 14, *If by any means I may provoke to emulation them which are my flesh, and might save some of them;* in which text, the Apostle might seem even to countenance the exciting personal feelings of emulation or envy, with a view to bring the Jews to the Gospel. Again, in I Cor. 9, 20—*And unto the Jews I became as a Jew, that I might gain the Jews;* which can only mean—I took such mea-

asures as might serve the purpose of securing me hearing, while I preached the Gospel. Again, the well known text, ver. 22 *I became all things to all men, that I might by all means gain some.* Again, did not St. Paul circumcise Timothy, that thereby he might make him more acceptable to the Jews, although he avows circumcision in this case to have been quite unimportant? Again, did he not submit to the advice of the other Apostles to conciliate the Jews, by purifying himself in the Temple, although he had declared that the Jewish rites were abolished by the Gospel.

Since, then, it appears that we are warranted by the example of the Apostle, in using means to engage the attention before presenting the Gospel, or with the view of securing a proper reception for it, let us enquire what are really the results of engaging people to join Temperance Societies.

Two results will ensue, either they are not reclaimed and relapse, in which case no harm ensues to themselves, further than the conviction among their friends of their being past shame; or they are reclaimed. In the latter case, they may become religious or they may not. Now, is the result in either case, one which it is beneath the dignity of a Christian to aim at? Is not either an unmixed good? and though we may regret that all do not become religious, are we to refuse the less good in toto, because we cannot command the greater? In my opinion, unquestionably not. If it could be proved (which I entirely deny, and, indeed, assert the contrary,) that no one reclaimed drunkard had become a child of God, yet I still assert the reformation to be an unmixed good, and one therefore which it is the bounden duty of every Christian to aim at producing. But, farther than this, the records of nearly all Temperance Societies will, I am convinced, bear me out in stating, that many reclaimed drunkards have become religious, and have remained so.\*

These considerations will, I hope, be sufficient to warrant the Christian in offering the temperance pledge to the intemperate, or to those who may be in danger, since he does it in faith, that what he does is certainly for the good of man, and in numbers of instances for the glory of God, in individual conversions, but more especially in the success attending the temperance efforts, whose success is rested, in the case of the Christian members, on the aid of God.

\* See, for instance, Gerrit Smith's letter—Appendix 17th to 7th Report of Am. Temp. Soc. See also a striking case quoted in this No. page 37, from the report of a speech by the Rev. H. Stowell, in the London Record for May 21, 1835.

2dly. Of persons who are not devoid of some feeling of religious obligation, but whose faith is weak.

With these you have the opportunity of bringing forward the Gospel, and preaching will be the sure way if received as it should be; but we know how careless men are, and the little impression made upon great numbers by daily preaching, in consequence of the deceitfulness of their hearts, which prevents that realising sense of the threatenings and rewards of the Gospel, which can alone make them efficacious. In such cases, the same arguments may be employed for the use of worldly considerations, in aid of the rejected Gospel, but with the greater certainty of success, because you have the powerful weapon of the word of God to back the efforts produced by (to such) the more influential, *because present*, motives of temporal interest.

In conclusion, then, it appears to me, that so far from the Christian's joining a Temperance Society, being an indication of want of faith in his own mind, or producing in the minds of others a just impression of his duty to God being subordinated to the operation of an institution of man's invention, it will redound to the glory of God, and that this is the common opinion is evident, from by far the largest number of members of Temperance Societies being men of christian feeling and conduct, who are more alive to the eternal than the temporal evils of intemperance. A.

*Extract from the Speech of the Rev. HUGH STOWELL, at the Anniversary of the British and Foreign Temperance Society.*

In conclusion, the Rev. Gentleman instanced a striking case of the beneficial influence of the Society. A man, in Manchester, who was in the habit of getting intoxicated, made a point of insulting the teachers of a Sunday School, on the Sabbath morning, as they passed his house, to engage in their labours. After deliberation, two of the teachers waited upon him, and gave him his choice either of attending a Temperance meeting, or being informed against at the New Bailey. The man preferred the former, and while at the meeting, a flood of light burst in upon his mind; he afterwards subscribed to the Temperance pledge, and became regular in his attendance at Church. The man had subsequently gone abroad to take charge of a mill, and his master wished him to work on Sundays; the man however strenuously refused, and the master yielded. The man had sent over for a volume of sermons, and on the Sabbath

day he was in the habit of collecting his fellow-workmen in his house, and divine service was performed.—*London Record*, May 21, 1835.

## PROGRESS OF The Temperance Reform.

### UPPER CANADA.

A meeting of the Yonge Street Temperance Society was held in Cummer's Meeting House on Saturday the 9th inst. Addresses were delivered by the Rev. E. Ryerson, and Elder Mitchell of the Baptist Church; the following Report of the Committee was also read, which by request I send to you for publication.

JAMES HUGHES.

Yonge Street, May 11, 1835. Secy.

### REPORT.

The committee in taking a retrospective view of the rise and progress of this Society, congratulate its members on the great, and they trust lasting benefits which have been conferred through its agency under the smile and providence of God, whose glory it has the greatest tendency to promote in the well being of the souls and bodies of mankind.

They would assign as a principal cause of this congratulation, that upon examining the records of the society, and after raking into consideration the baneful influence of long established customs, and the violence generally manifested in opposition to an institution that has for its object the improvement of the condition of man, by those who rejoice not in the conversion of a sinner, but rather when one returns to the errors of his former ways, they have found it necessary only to erase the names of 2 for a breach of the rules; after deducting these, with 4 deaths and 5 for removals, there remain 131 who still continue faithful to their pledge, and useful members of community.

This number may be thought to be a comparatively small proportion to the population of the neighbourhood, but it should be taken into consideration that many who once indulged themselves with an inordinate or moderate use of ardent spirits have, through the influence of your society, to a greater or less degree renounced the odious practice, but are unwilling to enrol themselves as members of a temperance society. In addition to this, through the influence and agency of some of your members two societies have been formed since the last meeting of this society, both of which bid fair to be ornaments and blessings to their surrounding neighbourhoods.

### FIFTH ANNUAL REPORT OF THE SWITZER CHAPEL TEMPERANCE SOCIETY.

The select committee of the Switzer Chapel Temperance Society beg leave to call the attention of this meeting to the object of their appointment. In submitting their report for the past year, they would record their unfeigned acknowledgements to that God who hath protected and prospered the cause in which they are engaged, and hath permitted them to aid in that tide of reformation which they behold like a mighty torrent, swelling from year to year, and which ere long, we trust, will find its way into every inhabited quarter of the globe. Your committee can truly state that it is not with feelings of despondency that they meet you; although the society which they have the honour to represent, has not entirely accomplished its desired end, yet we find it has effected a most pleasing and beneficial change among us. The advocates for the temperance cause at the formation of this society, were few in number; yet such has been the change in public opinion that we now find its opposers much less—yes, we boldly say, less in number and less in argument; for although, with regret, we have to acknowledge that a few among us appear resolved to cleave to the bottle, and silently moving on, say by their actions, we are determined upon our destruction; although we cannot boast of having reformed many abandoned drunkards, yet we can with confidence assert, we have been instrumental in stopping many who were on the direct road to the vortex of dissipation; and it is with great pleasure that we state, that not only the fair sex have come forward in this noble work, but the youth of our neighbourhood have taken a particularly lively interest in its promotion, saying by their example we are determined to avoid that which had nearly proved the ruin of our fathers. With respect to the change that has taken place among us, we would state that of about 50 families, resident in the neighbourhood of our chapel, about fourteen now use ardent spirits; and of these we can safely say, that not more than one-twentieth the quantity of strong drink is used, that was used, when the temperance cause commenced here. For quarrels and fightings, we have peace and good nature; instead of profaning the name of the Most High, we find religion revered, and religious institutions supported and patronized; indeed, so great and salutary has been the moral change among us, that we have no hesitation in saying, that our present plan need only to be persevered in, and we shall shortly drive the monster Intemperance from our borders.

This society was formed in the year

1830; about fifteen persons then subscribed to the constitution; since that time (although there are three other societies in the township, numbering about 400 members,) our society has increased to 248.—Of this number three have died, nine have withdrawn, and eight have been expelled, leaving 228 members now in the society. Let us for a moment reflect upon what has been done for this invaluable cause. Are we conscious that we have individually done our duty to our families, our neighbourhood and our country? Have we not in time past been instrumental in helping forward the desolating cause of intemperance? Then let us be more active in this philanthropic, this almost best of all causes, let us redouble our exertions. Let us not conclude that our work is done, let us move forward, steady to our purpose, shewing by precept and example the excellence of the cause, until we more than realize our most sanguine expectations, and find the accursed sin of intemperance, not only banished from our neighbourhood, but from the province.

ELIJAH SWITZER, Secy.

Ernest Town, May 26, 1835.

### STREETSVILLE TEMPERANCE SOCIETY.

A public meeting was held in Streetsville on the 3d July, to revive the temperance Society of that village and the vicinity, which had been long dormant, if not dead. The attendance on the occasion was respectable.

Addresses were delivered by the Rev. William Rintoul, Chairman; the Rev. Andrew Bell; Mr. Jacob Scott, yeoman, and Edward Thompson, Esq.: And as these went to show that the disuse of ardent spirits was a capital moral duty,—so all present appeared to be confirmed in their attachment to the principle of temperance societies, as they severally, with a few exceptions, renewed their pledge to abstain from ardent spirits, or, for the first time enrolled themselves members of the society.

Mr. Thompson, in the course of his address, showed, by a reference to facts which he had himself proved, that, even in those public works where labour has to be done in water, the men who abstain from ardent spirits are at once the most healthy and useful labourers.

The following individuals compose the Officers and Committee of the Society:—  
The Rev. Wm. Rintoul, A. M., *President*.  
Mr. Jacob Scott, *Vice-President*.  
Mr. Erastus Street,  
Mr. John M'Kechnie, } *Secretaries*.  
Mr. John Street, *Treasurer*.

*Committee*.—Messrs. William Kent, Thomas Cartright, John Rutledge, Garry Camp, Ephraim Stein, Henry Sheldt, Samuel Switzer, senr., Isaac Scott.

It was resolved, that, for the present, the General Meetings of the Committee shall be quarterly, and that, at these, a Discourse on Temperance shall be delivered. The next Meeting is to be held on the 6th October, at which the President is to deliver a discourse.

The insertion of the above reports have been unavoidably postponed to the present time.

The quarterly meeting of the Perth Temperance Society was held in the Court house, on Monday the 29th ult., the Rev. W. Bell in the chair, when the names of 48 new members were added to the list, making in all 382.

After the ordinary business of the Society had been transacted, the following resolutions were adopted.

First.—As it is now abundantly proved by experience that total abstinence from all intoxicating liquors whatever, is not only safe but salutary, and as the common use of wine and beer &c., such as they usually are in this country, is operating as a powerful hinderance to the progress of the Temperance Reformation.

Therefore, Resolved, that the members of this Society be warmly recommended henceforth to abstain from all liquors that will intoxicate, and also to urge upon others the duty of following their example; and farther, that all who are willing to come under the pledge of total abstinence from all intoxicating drinks, be requested to signify their willingness to the secretary, who shall put a mark at their names accordingly.

Secondly—Resolved, that the resolution passed on the 12th October, 1833, constituting this Society an Auxiliary to the Upper Canada Temperance Society be rescinded and that the designation of this Society remain as it was before the passing of said resolution, and

Thirdly—Resolved, that in order to the success of the Temperance cause, the Secretary be directed to correspond with all the other Societies in this District, in regard to the propriety of forming a district Society and as to the means to be employed, and the time be fixed upon for its formation, and to report to next quarterly meeting.

Perth, July 18, 1835.

SMITH'S FALLS, July 25, 1835.

Extract of a letter from Smith's Falls, U.C.—“Our Temperance Society has nearly 200 members, a decided effect has been produced on the neighbourhood, I am informed that not one fourth of the quantity of the ardent spirits is used that

formerly was. Many act on the principle who do not join the society, the desire of spirits has not led to the adoption of other liquor as a substitute, at least very few cases have come to my knowledge.

IRELAND.

It must be gratifying to every friend of unfortunate Ireland to know that the Temperance Reform is rapidly spreading in that country; and we are confident that the more the principles of the temperance reform are acted upon, the sooner will Ireland become settled and prosperous.—Whiskey is the ruin and disgrace of Ireland; but the dawn of better times and happier days are now arising upon her.—The following is an account of a temperance meeting lately held at Cork, (by the Rev. Mr. G. W. Carr, travelling agent of the British and Foreign Temperance Society.)

On the evening of the 16th a large assembly came together in Cork in the Independent meeting house—Rev. Mr. O'Donoghue in the chair. It is encouraging to see the prosperity of the cause in Cork. Besides the city society, which is a good deal indebted to the zeal of its Secretary, the Rev. Mr. Dunscombe, of the established church, there are three promising congregational societies—two in the Presbyterian chapels and one in the Independent. There was an increase of 18 at the meeting, and an adjourned meeting to next morning to arrange matters connected with the duties of the committee. I expect monthly meetings will be held in each of the chapels before mentioned, and perhaps quarterly meetings for the city Society. At the adjourned meeting a person exhibiting much feeling, requested the Secretary to let him know what day he (giving his name) had joined the Society. He was answered, the 20th of November, 1833. “The anniversary of the day, I will, (please God)” said the inquirer, “keep as a memorable day whilst I live. On the evening of the day I came to a Temperance meeting in this house under the influence of eight tumblers of punch. A kind lady invited me to join the Society: I felt obliged by her condescension, and signed my name—you see how strangely and awkwardly it is written. From that moment I never tasted any intoxicating liquor whatever, and with the blessing of God, I never will. I can say with thankfulness, that the change is to me in my circumstances better than £200 per year. I am now master in my own brass foundry, giving employment to others, instead of looking out for precarious employment myself.

Formerly I sold my beds, furniture, clothes, &c.: now I possess all these conveniences and comforts, with every advantage for my family that they may require. You may judge of my situation and that of my injured family, when I say that I was in the habit of drinking 20 glasses of whiskey, or whiskey-punch in the day. I never drunk malt liquor,—nothing but whiskey—vile whiskey. But my great cause of thankfulness is the change produced in my mind: I bless God that the slave is made free. True, I sometimes kept up a form of religion. I have contrived to drink in the vestry room of the religious society in which I was born, and to which I am now attached in principle and affection,—to drink I say, and get drunk whilst service was going on.”

(Signed) G. W. Carr, Agent.

Lucius O'Brien, Esq., High Sheriff of the County of Clare, in Ireland, presided at the second meeting of the newly formed temperance society in the Court House of Ennis, on Wednesday, 25th March last, where he descanted on the pernicious effects of intoxication both to body and soul. On the motion of the Rev. Mr. Adamson, the rules of the temperance society of the city of Limerick was adopted. Many members were enrolled at the meeting.

It is stated in the Preston Temperance Advocate, that a Temperance Society has been established at Carlow by a Catholic priest, Mr. Maher. We would respectfully recommend to the Roman Catholic Bishops & Priests of these provinces to follow the above excellent example and also that of Dr. Doyle.

SWEDEN.

In this country the cause continues to prosper, and it has begun to excite attention and action in Denmark and Finland. Temperance publications have been forwarded by the American temperance society to a gentleman in the latter country.

RUSSIA.

From this country, a gentleman writes that the above temperance publications have already been translated into three languages, the Russ, the Esthonian, and the Finish; and that they are circulated through that vast empire, and even to the borders of Persia and China. These tracts are known to produce, in many instances, the desired effect.

## Poetry.

### INTEMPERANCE.

BY MRS. L. H. SIGOURNEY.

Parent! who with speechless feeling,  
O'er thy cradled treasure bent,—  
Found each year new charms revealing,—  
Yet thy wealth of love unspent,—  
Hast thou seen that blossom blighted  
By a drear, untimely frost?—  
All thy labour unrequited?—  
Every glorious promise lost?

Wife! with agony unspoken,  
Shrinking from affliction's rod,—  
Is thy prop, thine idol broken,—  
Fondly trusted—next to God?—  
Husband! o'er thy hope a mourner,—  
Of thy chosen friend ashamed?—  
Hast thou to her burial borne her,—  
Unrepentant—unreclaimed?

Child! in tender weakness turning,  
To thy heaven appointed guide,—  
Doth a lava poison burning,—  
Tinge with gall affection's tide?  
Still that orphan burden bearing,—  
Darker than the grave can show,—  
Dost thou bow thee down despairing,  
To a heritage of wo?

Country!—on thy sons depending,—  
Strong in manhood—bright in bloom,—  
Hast thou seen thy pride descending  
Shrouded to the unhonored tomb?  
Rise! on eagle pinion soaring,—  
Rise! like one of godlike birth,  
And Jehovah's aid imploring,  
Sweep the spoiler from the earth.

## Miscellaneous.

*Spirituos Liquors.*—Great mistakes prevail as to the power of different spirituous liquors. Mr. Brande who possessed the greatest chemical knowledge of the day, astonished his fellow students in that science by producing results which they hardly knew how to believe, and yet felt, by experiments made, they were perfectly established. These experiments and their results, as to spirituous and fermented liquors, are subjoined:—

Alcohol, according to Saussure, is composed of carbon, oxygen, and hydrogen, in the following proportions:—C.51,98, O.34, 42, H.13,70=100. Its specific gravity is 791, water being 1000; but it can with difficulty be obtained so pure, and its more common specific gravity is 820. It was once supposed that alcohol was formed in the process of *distillation*; but Mr. Brande has demonstrated that it is, exclusively, the product of *fermentation*; and, therefore, that it exists in every saccharine or sugary solution which has undergone fermentation. Sugar is, indeed the indispensable material out of which alcohol is formed; and it is

melancholy to reflect on the misapplication of art, in converting one of the most pleasant, harmless, and nourishing substances in nature, into a bewitching poison.

The following table, compiled from Brande's Manual of Chemistry, shows the proportion in which alcohol exists in several different beverages:—

### DISTILLED SPIRITS.

	54	32	parts by measure in 100
Scotch Whiskey,	54	32	parts by measure in 100
Irish do	53	90	do
Rum	53	68	do
Brandy,	53	38	do
Gin,	51	90	do

### WINES.

Port,	22	96	do
Madeira,	22	27	do
Currant,	20	55	do
Teneriffe,	19	79	do
Sherry,	19	17	do
Lis & Malaga, ea.	18	94	do
Claret	15	10	do
Champagne	13	80	do
Gooseberry,	11	84	do
Elder,	3	79	do

### MALT LIQUORS.

Ale,	1	37	do
Brown stout,	6	80	do
London porter,	4	20	do
London small beer,	1	28	do

### CIDER.

Highest average,	9	87	do
Lowest average,	5	21	do

From this table it appears, that in brandy, rum, and whiskey, there is, by measure, more alcohol than water; that Madeira and Port wines contain nearly half, strong cider about a fifth, and ale an eighth, as much as they. Thus, a bottle of Madeira has in it nearly a pint of proof spirit; a quart of strong cider more than six ounces; and a bottle of ale about four ounces.

## Notices.

The Perth address, and the other to Distillers is unavoidably postponed till our next.

We must urge upon country subscribers who have not paid, the necessity of forwarding immediately their subscriptions, free of expense, to us; for upon prompt payment rests the success of our undertaking. We would also respectfully urge upon the friends of the cause in both provinces to use their most strenuous exertions to promote the circulation of the Advocate; so that, at the commencement of a new year, our list may warrant us to lower the price. None need be afraid to subscribe from the fear of its being discontinued; for, though we should be lo-

ters, it will be carried on to the end of the volume; but our prospects warrant us to hope it will be carried on for years to come.

It would save us much time, trouble and expense if those persons who act as agents would keep the names of subscribers themselves, and allow us to address the whole to them, instead of individually. To those who will do so, a copy will be given gratis for every 10 copies ordered. All subscriptions must be paid in advance, and postage paid when sent by mail.

We hope the friends of the cause in the Upper and Lower Provinces will use their best exertions to promote the circulation of the TEMPERANCE ADVOCATE; and we respectfully request all such to act as Agents, and forward the names of subscribers as soon as possible.

We also request, that Reports of Temperance Societies and Meetings, statements of the progress of the cause in the two provinces, and *short articles* for insertion, may be forwarded to us free of expense.

## Advertisements.

### THEOLOGICAL BOOK STORE.

THE Subscriber respectfully intimates to the Religious Public, to conductors of Sabbath Schools, Parochial or Congregational Libraries, that his present assortment of British and American Publications is choice and extensive, and will be Sold at moderate prices. His importations from London, Edinburgh, Glasgow, Boston and New York in the Fall will be very extensive, and all of the newest and most popular standard writers.

Orders from the Country enclosing a remittance to the amount wanted will be carefully and punctually attended to.

—ALSO,—

An excellent assortment of Elementary and Classical SCHOOL BOOKS.

WILLIAM GREIG,

No. 197, St. Paul Street.

Montreal, August 1, 1835.

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