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A Prodigal's Career and End.

Passing up the East River from the city of New York, just before the traveller enters Long Island Sound, he may be tempted to inquire the name of the owner of a fine house, and spacious ground, that attract the eye, and by their elegance and neatness appear to be in the hands of a man of wealth and taste. His name is not known to me, but the spot, now the abode of strangers, is full of deep and painful interest as the early home of one whose story I am about to tell.

Charles L.—— was the son of a wealthy man of business in the city of New York. His parents were neither of them Christians, but their associations were chiefly among religious friends, and their social and domestic relations were governed by a rigid regard to sound morals.

Charles was an only son. Nursed on the lap of luxury, and in infancy, and childhood freely indulged by the fondness of a tender mother, and a father who doted on his boy, . . . there were some traits of his character that endeared him to his parents and friends. Grown up to youth and full of spirits and fond of pleasure, Charles was the life and circle of young companions that gathered around him. Generous to a fault, and supplied too freely by his father with spending money, he had both the disposition and the means to indulge himself and others in those amusements that lay the foundation for future vice and spread flowers in the pathway to eternal ruin.

Long before he left college, he had distinguished himself in the ball room far more than any in his class; and he was far more ambitious to obtain conquest, in the halls of fashionable folly than in the fields of learning, or the world of fame. Passionately fond of dancing, he pursued it with enthusiasm, at the risk of reputation, and regardless of the advice which reflecting friends wasted upon him.

While Charles was at college, his father purchased the beautiful mansion on East River to which I have already referred, for a summer residence. His winters were passed in the city, and when Charles came home, with no taste for the drudgery of professional life, and no fitness for business, he was installed in his father's counting room as a clerk, spending his days in the forms of business, and his evenings in the pursuit of pleasure.

The theatre was his favorite resort. Its glare and glitter, its thrilling excitements and wild amusements caught his heart, and night after night he revelled in ideal scenes of passionate interest, till he learned to look with cold indifference upon the every day realities about him.

He found his way to the gaming table, and with reckless impetuosity plunged into the vortex which there opens for the souls of the young. Not far from the theatre and the billiard room, was the house of her whose steps take hold on hell. With a madness that defied all restraint, and shut out hope of his recovery, he abandoned himself to sensual indulgences of an enemy, the efforts of friends who, at each step of his downward course, had interfered to save him from ruin.

How often in these days of dissipation had a mother wept over him, with tears that none but heart broken mothers shed over ruined sons! How often a fond father sought him out in the dark and hidden haunts of vice to which he nightly resorted, and mingling a parent's love with the strongest authority of an injured father, led him home, and

watched by his bedside till the morning light, that with the first return of consciousness he might extort a promise of reform. Such influences, stronger than any restraining power but the grace of God, might have saved him but for the grasp of an enemy, that was dragging him downward to death and hell. It was scarcely possible that he should have run his course thus far without having drunk often and deeply of the intoxicating cup. Intemperance had marked him for his prey. This was some years ago, in the morning of the great temperance reformation which has since so signally and gloriously blessed our country and the world. And he was persuaded by the united entreaties of his parents and friends to pledge himself to abstain from "ardent spirits," the smile of hope was seen on a mother's faded cheek, and a mountain weight was removed from his father's heart.

There was a change in Charles that all regarded with intense delight. It lasted for months. Again he was the pride of his parents and the centre of a thousand hopes.

The cup of happiness seemed to his parents to be full when Charles led to the altar, and brought home to their house a lovely bride whom of all others they had chosen as one who would make him happy, and throw around him the restraints of love, should he ever be allured again into the paths of vice.

On the very evening of his marriage, it was painfully evident, that he was not beyond the reach of the destroyer.

I have said that this period was at the opening of the present temperance reformation, and few had then thought of danger from the use of wine. But in festivities of the marriage day, in the midst of company of which young L.—— was the life and soul, and called on again and again to drink his "health and happiness; (Oh! the mockery of such words over the wine cup!) he lost command of his appetite, and before he suspected his danger he was overcome. Deeply mortified at this occurrence, he determined to regain his self respect by a rigid adherence to entire abstinence from all means of intoxication. But the appetite was excited, and it would be gratified. The rest of the story is soon told.

Months passed away, and the once elegant, accomplished, fascinating Charles L.—— was sinking deeper, and deeper into the abyss of shameful, disgusting intemperance. The appetite became a passion—became a *mania*. The last hopes of his recovery was now blasted. The prospects of wealth and honour, and domestic bliss, had lost all charms in his eye. The gross sensuality of his darling sins, the vile companions of his nightly debauch, the delirious excitement of the theatre and gaming table, again absorbed the desires of his depraved heart. In vain did parental affection plead, in vain did a young wife with her first born on her breast, weep tears of bitter grief over his fall: in vain did he hear the strong appeals of religious truth; in vain was he admonished of the danger of his immortal soul, and the certainty of his swift destruction, if he persisted in his downward course:—he was in the grasp of the destroyer. Deaf to the cries of affection, blind to his own guilt and shame, and dead to all the sweet sensibilities of the soul, and lost for ever.

In the mean time he has plunged deeper than ever into his destroying indulgences, and the terrible *delirium* that haunts

the drunkard's brain had obtained the mastery. One wild scene of unbridled excess had followed another in swift succession, till he was laid upon his dying bed. No, he did not have a dying bed! No visions of angels awaiting to convey him to heaven, now floated before his eyes. No dreams of pardon and peace by the blood of the dear Redeemer, shed a soothing influence on his soul.

"Take them off! Oh, take them off," he screamed as I came into his chamber. "They have come for me, I see them, I feel them; this is hell!"

The scene was awful to me, heart rending to those who loved him as none others could. Every object in the room was a demon ready to dart on him. They leaped on the bed they planted themselves on his breast, they laughed at his horrors, and revelled in his cries and groans. It was with difficulty that strong men could keep him on his couch of anguish. He was determined to fly from the monsters that had gathered in troops around him. Seizing his opportunity when their attention was for a moment diverted, he leaped from the bed, by the side of which sat his parents wrinkled and gray, but not with age, and his own young wife with her only child in her arms; he broke away from the attendants who vainly strove to hold him back; he rushed from his chamber into the streets of the city, and in his nakedness and madness, raved like a devil escaped from hell. They caught him and forced him into the house but could not compel him to lie down. He stood in the middle of his chamber, struggling fearfully with fiends, who gathered around him to pacify his maniac frenzy. His wife fell on his neck, and implored him by his love for her and his darling boy, to lie down and be still, till the storm that raged in his brain should pass by. But no tears, no prayers, no force would quiet him in that wild hour. He stood and struggled fiercely with phantoms, and raved of devils and the damned. An unearthly brightness lighted up his face as he exclaimed, "I am ready now—I'll go!" and he stood—a corpse! They laid him on the bed and closed his eyes for ever. Such was the career and of one whom I knew and loved. He was a prodigal son. How many fall like him—perish like him in the very morning of their days!

Unintoxicating Wine in the Lord's Supper.

A BRIEF ILLUSTRATION OF THE EVIDENCE IN FAVOUR OF THE USE OF UNINTOXICATING WINE IN THE LORD'S SUPPER, WITH A REPLY TO SOME OBJECTIONS.—By Peter Mearns, Glasgow.

ARGUMENT.—*The use of Fermented Wine places a Stumbling-block in the way of Reformed Inebriates; which is altogether removed by the adoption of that which is Unfermented.*

§ 17. In the first four arguments we established the lawfulness of using unfermented wine in the Eucharist; nay more, we believe we showed the impropriety of using any other sort; and, in order that that on which we now enter may have its full force, we must take for granted at least the former of these. Grant, then, the lawfulness of unfermented wine for this ordinance, and you cannot deny that its adoption will remove a stumbling-block which the present practice casts in the way of the reformed drunkard. The next step is a necessary inference, that it is your duty to make the change.

1. It may be objected that the church generally is satisfied with the present practice, and that it is unreasonable to disturb the minds of the larger number in order to accommodate the few, who, after all, must be regarded as very weak brethren. The question comes to be this,—if evils must be encountered on both sides, on which side is the least? The church may be a little disturbed by the agitation of the question, but no one can reasonably be offended by the proposed change.

2. On the other hand, it cannot be denied that many who gave every evidence of genuine reformation, have re-

lapsed into their former intemperance by simply tasting the intoxicating cup at the Lord's table. A number of such cases are given in the *Enquirer* (pp. 19, 20). One of these cases, mentioned by Mr. James Seaton, of Sanquoit, New York, was that of a "Rev. minister and much-beloved brother, who had fallen from the lofty citadel of piety and purity in which he shone, caused by tasting alcoholic wine at the weekly distribution of the elements of the Lord's Supper, thereby awakening a slumbering appetite which was once his only besetment previous to his religious experience. When this fact came to my knowledge, (adds Mr. Seaton), I very easily discovered that my conscientious scruples were founded upon a righteous judgment." The Rev. John Frost (Enq. p. 42) mentions that when administering the Sacrament of the Lord's Supper to the Congregational church at Westmoreland, he was gratified to find that unfermented wine, made from the raisin or dried grape, was used. He inquired how long they had used such wine. "The reply was, about two years, and that one thing which had led to the change was, that one of the members, a young man by the name of Thomas Norris, who, before uniting with the church, was addicted to an intemperate use of strong drink, was soon after partaking of alcoholic wine at the communion, overtaken with his besetting sin. He made a confession to the church, and stated that the wine at the communion table excited his appetite, and was the occasion of his fall. The question was discussed by the church, whether they ought not to introduce unfermented wine. Several opposed, but a majority were in favour of it. This young man belonged to one of the most respectable families in the place."

3. It may be said, however, that these are exceptions, and that very many reformed drunkards would be exposed to no danger from fermented wine in the communion. This statement will not be borne out by facts. "I believe," says Professor R. D. Mussey, (Enq. p. 83.) "the opinion expressed to me by several reformed drunkards, to be correct, namely, that the inebriate's appetite is never, strictly speaking, extinguished. It is a concentrated and masked fire, which, like a friction match, on being excited, breaks into a consuming flame. A single sip of liquor, distilled or fermented, has brought back to confirmed and hopeless intemperance many a reformed inebriate who had fought manfully with temptation, until, as he believed, he had slain his enemy, and proclaimed himself victor." Professor Mussey adds an account of several cases of relapse from simply tasting, and one of them from tasting at the communion.

4. Mr. Delavan, of America, wishing to know whether, from the nature of the thing, the tasting of a small portion of intoxicating drink at the communion, or otherwise, would necessarily endanger the safety of the reformed inebriate, addressed a letter to a few of the medical profession in America and other countries, containing, among other things, the following request:—"Will you state, in reply, whether, in your opinion, it is safe or not for reformed drunkards to use alcoholic liquors in any quantity; and whether any thing short of entire abstinence from all that can intoxicate can ensure their permanent reformation and safety?" The following sentences occur in the reply of James McNaughton, M.D. Professor of Practice of Medicine in Albany Medical College:—"I have no hesitation in declaring, that it is my firm conviction that there is no safety for the reformed drunkard but in total abstinence from all that can intoxicate. I have known several distressing cases of relapse, or return to beastly drunkenness from the slightest indulgence in alcoholic drinks after long abstinence. All the incentives to intoxication must be avoided by those who desire permanent reformation; otherwise, they are never safe."—(Enq. p. 20.) Professors Beck, Paine, Smith, Cook, Dunbar, Ives, Beers, Silliman, Ewe, Coates, and Drs. Durkee, Roberts, Baer, and Bond express their full concurrence in the remarks of Professor

McNaughton, without adding any of their own. Other distinguished medical men make important statements in reference to this point; but we regret we cannot make room for them here.

5. Let it not be said the number of reformed inebriates is so small that it is unnecessary to insist on the argument now under consideration. The following language of Mr. Delavan (Esq. p. 6) is in the highest degree worthy of solemn consideration:—"The reformed, converted drunkard," says he, "is in imminent danger of having his disease of intemperance forced back upon him by the alcoholic cup, presented to him through the hands of God's ministers. And let it be borne in mind, as one of the remarkable features in the great work now in rapid progress, that the reclaimed inebriate never thinks himself safe till he finds refuge in the church of God. Let all who have heard them speak, either privately or publicly, bear me witness to this. As a general rule, religious speech becomes their natural language. The cause of this appears plain to me. I regard the temperance enterprise, in all its bearings, eminently the work of God; hence revivals of religion have almost invariably followed in the train of revivals in temperance. Who can doubt, therefore, that vast numbers of the reformed will become Christians, and every church in our widely-extended country be blessed with a sprinkling from this class? It is estimated that we have 14,000 churches in the United States, and 500,000 drunkards; this gives about 35 drunkards to each church. Now, can there be a question, that should each of those churches put forth proper effort, more or less of these lost ones might, with God's assistance, be brought within the fold? And if brought there, should there safety be endangered by presenting to them, within the holy sanctuary, the very substance which had all but destroyed them in the grog-shop.

6. Statistics of intemperance in our own country have frequently been laid before the public; but we may mention here a fact, stated in the Second Annual Report of the Western Scottish Temperance Union, (p. 9,) which was for the year 1840-1, that during that year, within the bounds of the Union, 4,301 drunkards had been reclaimed. The number enrolled during that time was, 26,331. If the reclaimed in the other Unions was in any thing like the same proportion, we may reasonably infer that the number of reclaimed throughout Scotland must be very large, even after making allowance for the failure of some. We have the happiness of knowing a considerable number of such individuals, who are now respected members of Christian churches.

7. I lay down my pen under the consciousness that I have discharged a duty which I owed to these individuals, in bringing this matter before the members of abstinence societies and the Christian churches. If unsuccessful, the responsibility is with others. The apostle enjoins "that no man put a stumbling-block, or an occasion to fall, in his brother's way." Rom. xiii. 12. One such stumbling-block will be removed when the subject of this publication is judiciously and calmly discussed. Under the head "Sacramental Wines," in the Sixth Report (1842) of the British and Foreign Temperance Society, it is stated, "that a considerable and increasing number of individuals and congregations have adopted the view, that it is both unscriptural and inexpedient to use alcoholic wine in the administration of the Sacrament of the Lord's Supper. There are others also who consider that it is peculiarly improper for reformed drunkards to take the Sacrament in highly brandied wines and intoxicating liquor; and cases of the fatal danger of this practice have so frequently occurred, as to have made the change to the genuine 'fruit of the vine' extremely desirable in the view of many thinking persons. A considerable number of congregations now use unfermented wine in the Lord's Supper."

OBJECTIONS NOTICED.

§ 18. We have given considerable prominence to certain

objections under the arguments against which they are directed. It only remains now that we briefly notice some not previously referred to.

1. Dr. Wardlaw says that the wine used by our Lord, when instituting the ordinance, must have been, "either, first, the newly expressed juice of the grape; second, the inspissated juice of the grape, or syrup; or, third fermented wine." He endeavours to prove that it could not be the first or second, but must have been the last. We think it might be either the first or second, but could not be the last. His division, however, is not exhaustive. It does not include all the possibilities of the case. In the *Scottish Temperance Journal* for March, 1843, we have given a translation of the language of Columella (xii. 29,) which gives instructions how to keep *must* "sweet for a whole year." This writer flourished about the middle of the first century of the Christian era, so that he may be regarded as contemporary with Jesus Christ. The Saviour might have used such, and there was propriety in calling it *the fruit of the vine*.

2. The Dr. asserts that it could not be the newly expressed juice of the grape, for the time of the year was full five months after the vintage; but this reason is insufficient, for grapes might be had at any season of the year in Palestine; and, consequently, "the newly expressed juice of the grape" might also be obtained at any season. (See Jos. phus' Wars, B. vii. ch. viii., sec. 4, and other authorities quoted in the journal above referred to.)

3. He objects to the inspissated juice of the grape on the ground that it is not "the fruit of the vine" in its natural state. We reply, that it has gained no foreign property by boiling, and has lost merely its watery particles. Water requires to be added when it is used, and we have shown (section 9, 2, a, b,) that the wine used at the Passover was mixed with water. Was not this more entitled to be called "the fruit of the vine" than fermented juice, which had, of course, acquired the foreign property of alcohol?

4. We have given abundant evidence under our first four arguments, that the wine could not be fermented, though this is the supposition adopted by Dr. Wardlaw. In the *Journal* already referred to we have mentioned a variety of methods by which the juice might easily be prevented from fermenting. In this *Journal* we devoted a long article to an examination of the Doctor's statements, but our limits prevent us from introducing it here. We most decidedly differ from him on many points in reference to this subject, but the preceding pages will show that we do so in good company.

§ 19. A writer in the *New York Observer* states an objection to the use of unfermented wine in the Eucharist, which we have not seen referred to by any other of our opponents, but which is scarcely deserving of notice. We know nothing of it except as referred to by the Rev. W. McKillican, in the *Canada Temperance Advocate*, April 15, 1843. It is this, that the mention of *the cup* in the Lord's Supper is sufficient evidence of the contents being fermented wine. That this word is sometimes used in reference to such wine is not questioned; but it behoved this writer to prove that it was incapable of application to any other. He seems to have forgotten, however, that he himself acknowledges its application to the unfermented juice, when discussing Gen. xl. 11. In this way he answers himself. Professor Stuart (Essay, pp. 21, 22. Glasg. ed., 1831) remarks, "that the wine which was drank on this occasion Gen. xliii. 34 was not a fermented liquor, but the simple juice of the grape pressed out and immediately drunk. This is clear from Gen. xl. 11, where the office of Pharaoh's butler is stated to have been to 'take the grapes and to press them into Pharaoh's cup, and to give the cup into Pharaoh's hand.' Herodotus also, and other ancient writers, have testified to this usage among the ancient Egyptians." Let it be observed that this cup contained unfermented juice only, and yet Professor Stuart calls its contents wine. This

serves to correct another mistake of the writer under review, for he supposes that the term *wine* is applicable only to that which is fermented.

§ 20. The circumstances in the Corinthian church (1 Cor. xi. 21) have been frequently urged as satisfactory evidence that the wine used by that church in apostolic times in the Lord's Supper was intoxicating. We have devoted a long article to the investigation of this subject, in the *Scottish Temperance Journal* for June, 1843; but we find that scarcely any of our opponents now attach any importance to this passage as bearing on the question at issue; and we prefer, therefore, to examine it briefly. It refers rather to the love-feasts which preceded the Lord's Supper than to the ordinance itself. An interesting account of these facts is given in Kitto's *Cyclopedia of Biblical Literature*, Article AGAPE.

1. It is contended by some that the Greek verb (*methuo*) used by the apostle is sufficient evidence of the fact that the Corinthians had been guilty of intoxication. Apart from the circumstances of the case, this evidence is unsatisfactory, and these circumstances are decidedly opposed to such a supposition. The best method of ascertaining the meaning of a word in the Greek New Testament is to examine *all the passages* in which it occurs. This is easily done by the aid of a Greek concordance. On examining the accurate Concordance of Erasmus Schmidt, we find that this verb is not of very frequent occurrence, and scarcely any of the passages where it is found furnish very conclusive evidence as to whether intoxication is implied. The mention of eating with drinking, in Matt. xxiv. 49, leads us to think of sensual indulgence generally, rather than intoxication; and the figurative language in Rev. xvii. 2, suggests merely the idea of satiety. In Acts ii. 15 it is doubtful, and in 1 Thess. v. 7 it seems to imply intoxication. In Rev. xvii. 6 the idea of intoxication is absurd, and the idea of plenitude or safety is manifestly the correct one. John ii. 10 is a passage where its meaning has been strongly contested, and many biblical critics of great ability are of opinion that the wine used on the occasion to which this passage refers was un-intoxicating; and it is not reasonable to suppose that the remark made by the governor of the feast implies an opposite idea. It would be improper, however, to enter fully into the consideration of this passage here. The only remaining passage in which this word occurs is that under discussion, in relation to the Corinthian church. There are a number of other passages containing words of kindred origin, but as they furnish nothing materially affecting this argument, we prefer to limit our observations to those now quoted.

2. The meaning assigned to this word by lexicographers is to be received with caution, as they very often confound the classical with the New Testament meaning of Greek words; but every one at all acquainted with the subject knows that the spoken Greek of Alexandria, in which the New Testament is written, is very different from that found in classic authors. It has been said that in classical usage this word is almost invariably used in reference to intoxication. Several lexicographers, however, notice that it sometimes signifies merely to be *plentifully filled*.

3. Even in classic writers it sometimes signifies to *soak* or *saturate*. As, for instance, in Homer, *Iliad* xvii. 389, 390.—“As when a man may give the skin of a huge ox (*methousan aloiphee*), soaked with fat, to his people to stretch,” &c.

4. The Septuagint version of the Hebrew Scriptures was executed at Alexandria, in Egypt, nearly three centuries before the commencement of the Christian era, and as it, like the New Testament, is in the conversational Greek of Alexandria, it is of great use to the interpretation of words and phrases in the New Testament. The verb under consideration occurs frequently in this version. Take the following passages as a specimen:—Ps. xxxvi. (xxxv. Septuagint version) 8; Ps. lxxv. (S. v. lxxiv. 10;

Isaiah xxiv. 7; Is. lviii. 11; Lam. iii. 15. Every one who is able to read the English version, may easily perceive that wine is not referred to in any of these passages, nor, with the exception perhaps of the last, is there reference to any thing that can intoxicate. In the Hebrew Bible the verb, in each of these instances, is *ravah*, which Gesenius explains, “to drink to the full, to be satisfied, sated with drink.”

5. We think we have furnished sufficient evidence for the signification of this verb for which we contend. It has been remarked, that the apostle's use of it, in the passage under consideration, is singular, and, we may add, that this singularity is all in our favour. Dr. Macknight renders it here, *is plentifully fed*; and remarks, “according to the grammarians, *methuein* literally signifies to eat and drink, *meta* to thucin, after sacrificing. Dr. Bloomfield is opposed to this mode of derivation. He says, “I am surprised that some recent commentators should introduce the *anile* derivation of *methuo* from *meta* and *thuein*. Not less absurd is that proposed by Lennep and Schider. The truth is, the root cannot be found in the Greek language at all, but seems to have been derived from the Sarmatian or Scythian. Nay, the word is found in almost all the Northern languages, and is distinguishable in our *mead*, which simply signifies *wine*.”—(Rec. Syn. note on 1 Cor. chap. xi. 21.) Dr. Robinson also notices the connection of this root with the German *meth* and our *mead*.

6. Nothing, then, can be said with certainty regarding the root whence this verb is derived; but some have supposed that the circumstances in which it is here found, limit its signification to eating. Dr. Hammond seems to be of this opinion, and renders it “*feeds to the full*.” Dr. Adam Clarke gives it, “filled to the full;” and adds, “this is the sense of the word in many places of scripture.” Wesley gives it, “another drinketh largely.” Dr. Bloomfield's note on this text is very satisfactory, and we therefore quote it entire. It is from his large work to which we have above referred, but it is similar to that which has been frequently quoted from his English notes to the Greek New Testament. He says,—“The ancient commentators rightly noticed that the *ratio oppositi* requires this word to be interpreted of *repletion*, if not excess, both in *eating* and *drinking*. Schleusner confines it to eating. But this would unnecessarily increase the catachresis. Chrysostom rightly includes both. It is not, however, necessary to suppose any excess of drinking, but merely *drinking to satiety*, as at John ii. 10, and often in the Old Testament. The crime imputed to them is not drunkenness or gluttony, but gross and rapacious selfishness at a feast united with the Lord's, and formed on such principles of love and Christian communion as should be a proper introduction to it.”

7. The quotations now made are from writers unconnected with the temperance movement, and therefore it will not be supposed that they have prejudices in our favour; but we may add the opinion of two distinguished writers on the temperance question. In reference to the opinion we have adopted and defended, Dr. Grindrod says,—“Unless this interpretation be allowed, the apposition of the original is destroyed, and a calumny cast on the Corinthian church which it does not deserve.” The author of *Tirosh lo Yayin* says,—“The text seems to relate as much to selfishness in eating as of drinking, but to neither gluttony nor intoxication.”

8. The language of the verse which follows that we have now explained does not harmonise, or rather is utterly inconsistent with the opinion of those who would have the charge of intoxication involved in the apostle's censure. “What!” says Paul, “have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?”—that is, shame them that are poor—they that are not able to bring much; or as others supply the ellipsis, them that have not houses to eat and drink in to

satiety. The apostle blames them for their mode of eating and drinking in connection with the Lord's Supper; but he says they might eat and drink as largely in their own houses without being culpable. This proves "that the apostle laid no *brutal excess* to their charge." They were selfish, and that was sinful; they insulted their poorer brethren, and that too was sinful; and both sins were aggravated by being committed in the *church of God*. It was enough that the poor be allowed to struggle amid their penury at home, and it was unkind and unchristian to act so as to taunt them with it "in the meeting of the saints."

"Of all the griefs that harass the distract,
Sure the most bitter is a *scornful jest*."

9. The advocates in favour of the use of intoxicating wine in the Lord's Supper introduce, in connection with the passage we have now explained, the governor's remark at the marriage at Cana of Galilee, (John ii. 10,) and the apostle's language, (Eph. v. 18); but as these passages have no important bearing on the point in hand, we reject them as irrelevant. They endeavour to force them into their service, but it were easy to show that they are not helped by them.

CONCLUDING OBSERVATIONS.

§ 21. It may be asked, how can unfermented wine be obtained in this country? We reply, the raisin wine can be made with the utmost readiness, and that the inspissated can be obtained by importation, and either of these is entitled to the appellation "the fruit of the vine." I believe that those churches who have agreed to use unfermented wine find no difficulty in obtaining it. In fine, let the subject of this publication be brought fully before the members of our churches, and we feel persuaded that truth will triumph, and that the change we propose will be adopted; and that, so far from its judicious discussion being attended by disastrous results, it will eminently conduce to the edification of the church, and the promotion of the glory of God.

Address of the Rum-sellers.

The following is part of an address to the public, sent forth by the taverners, grocers, tipplers, &c., of Berkshire county, Mass. who recently met in convention, at Stockbridge. For a copy of the address we are indebted to the Berkshire Washingtonian, edited by that faithful labourer in the cause, T. D. Bonner. We cannot spare space for the entire address, but the extract, we are sure, will prove a rich treat to our readers. It seems, from the language they use, that the Washingtonians of that county, go with the earlier friends of the cause in their efforts to prohibit the traffic. If the same course was adopted by the Washingtonians in all our counties, the bloody traffic in broken hearts and crushed hopes, would come to an end before the close of the year 1844. But hear the lamentations of those sorely afflicted friends of temperance:—

"We regret that the Washingtonians have behaved thus. We regret that their doings should retard (as we sincerely believe they will,) instead of advancing the march of temperance. By calling to their aid the legal powers of coercion, they have shown the muffled foot. They have shown a determination that their cause should no longer stand on its own merits; but that it should rest in the arms of the civil law. In this they will soon find their error. Public opinion will ere long convince them, that they have made a fatal mistake. The petitioners and county commissioners, by the course they pursued, could not have injured the cause of temperance more, had they established a groggery at every road's crossing throughout the country; for the disgust that such would create, would doubtless, make all drinkers ashamed of the practice.

The pititioners, or at least some of them who profess to

be the knowing ones, before they sent their solicitations forth, should have reflected, that of the immense number of persons whose names are on the pledge, not one who ever long continued, was forced, but on the contrary, was persuaded; and until this event, the temperance cause was finally advancing. Let us for a moment, contrast the present course of the Washingtonians, with one they might have pursued. Suppose that instead of doing as they did, they had during its late session, petitioned our State Legislature to repeal all license laws appertaining to the sale of ardent spirits, without reserve, with the declaration that it was their intention to rest the cause of temperance wholly on its own merit, and persuade all to come to its support. What, we will ask, would have been the probable result, at the end of the present year? Verily, we believe, they would have gained hundreds, where now they will be apt to lose from their present number. By such a course they would soon have starved out all dealers in ardent spirits for want of customers, (1.) and whenever the time shall arrive that there are no buyers, we will vouch for the truth that there shall be no more sellers. (2.) It is the demand for the article that keeps the traffic up. The tree of intemperance can be rendered lifeless only in one way:

If you strike at its root, it is so widespread; and so set with fibers interwoven into the soil, that it cannot be undermined or eradicated. If you beat at its trunk with all the implements of nature and art combined, the stubborn and gnarled monster will still maintain its perpendicular attitude. But if you pluck off its limbs and its branches, its sap will run down its own outside, and soon convert to rotteness and decay its trunk and its roots. (3.) So, if its destruction be sought, those charged with the commission must begin at the top of the tree and work downwards (4.)—They must first subdue the drinkers, and then rum-sellers and distillers will be reckoned among the things obsolete. But such reasons seem to have been overlooked in the matter at issue."

(1.) Do the gentlemen believe that an adherence to moral suasion would have been as disastrous to their business as they represent? If they did, would they recommend it?

(2.) Tender-hearted men! If we can only persuade the infatuated and despairing man not to commit suicide, they agree they will not sell him the pistol or the cord. When not a solitary lamb is left within reach of their teeth and claws, they give us their opinion that they shall cease to be wolves.

(3.) There seems to be a distinct acknowledgment in this sentence, that the traffic is the root of the tree. You are right, gentlemen. You must not strike at the root, (that is us,) say they, but pelt away at the branches (the drunkards,) to whom we (the root,) furnish sap. Then the sap (the rum) will run back upon the root (ourselves) and we shall rot. Miserable sap-heads!! You are morally rotten now.

(4.) Is that the way the husbandman proceeds when he wishes to convert the gloomy forest into a fruitful field? We understand you. You would have us cease striking at the root (the traffic,) and while busying ourselves with lopping off individual branches, you calculate to send up a profusion of sap, and we shall have a plentiful crop of new shoots. No gentleman, let our moral suasion friends lop branches, and we will rejoice at their success; while in the mean time, we promise you, that with all the strength God has given us, we will lay our blows at the root, and they shall fall thick and heavy, until the "stubborn and gnarled monster," intemperance, lays prostrate. Nor will we, in disposing of it, wait for the slow process of rotting, but it shall burn in the fire of public indignation.

(5.) Strange! passing strange!! that such reasoning should be overlooked.—*Emancipator*.

PROGRESS OF THE CAUSE.

BALZANAVAD, Jan. 1.—Our Society was begun December 1842, and in a short time numbered 130 members, and we thought that the triumph of teetotalism would be complete. But owing to the influences of some neighbouring groggeries, and particularly for the want of efficient lecturers, the enemies of temperance began to rally. Several of the members broke their pledge, and others appeared to become cool towards cold water. Things were in this state when we were visited some two or three weeks ago by Mr. Ward, who has been called in England the "giant of teetotalism," and is now lecturing in various parts of the country. His first speech had the effect of exasperating the enemies of the cause, and rousing the dormant energies of its friends. Another meeting was appointed on Tuesday evening last, when a number of the former class assembled for the purpose of putting him down, not by force of argument, but by other means, as you may judge by their having brought clubs, a whiskey bottle, and a horn. There was a good deal of noise and excitement. Those whose craft were in danger urged on their deluded dupes to vociferate in effect "Great is the drunkard's god," but the great majority of the meeting was against them, and Mr. Ward came down upon them with tremendous power, in scornful defiance of their clubs and uproars. They were emphatically put down, and temperance was completely triumphant, as was owned at the close of the meeting, when sixty persons came forward and enrolled their names among her friends and supporters. Many of them were influenced to this by the ruffianly efforts they had witnessed at the meeting. May such results always attend such opposition.—**J. C. STREPHENS, Cor. Sec.**

GEORGINA, Jan. 2.—I hasten to give you a brief account of another temperance anniversary dinner, given on Friday the 29th ult., by our worthy President, Lieutenant Johnson, R. N.

The meeting was opened in the usual way, when the Rev. Messrs. Smith and Davies of the Canadian Wesleyan Connexion, and Messrs. A. Reddel and Godfrey Wheeler successively delivered addresses, after which, an invitation being given by the Vice President, W. J. Fairbairn, sen., to receive the pledge, sixty-four came forward and joined us, the company then retired to make room for spreading the tables, when a splendid dinner was served up, and the business of eating commenced and continued until nearly sunset, before every person had an opportunity of partaking of the good things prepared on the occasion. It is stated that there were 320 persons present, which crowded the room almost to suffocation, yet it appeared to be a happy day to every one. I consider the prosperity of this society to be mainly attributable to the devotedness of our esteemed President and Vice President, who consider no undertaking too great that will advance the cause. Mrs. Johnson and Mrs. Fairbairn also claim our warmest gratitude in taking on themselves the Herculean labour of preparing a repast for such a number, yet the pleasure of contributing to the happiness of others, seems amply to remunerate them for all their labour. I think, Sir, if the example of these respected individuals was followed by many teetotalers, whose circumstances would warrant such a course, we should hear less of opposition. It is now in contemplation to build a large Temperance Hall next summer, the school-house being too small to contain all that attend on festival occasions.—**C. Low.**

GAINSBOROUGH, WELLSFORD, Jan. 3.—Two years previous to the date of this there were two taverns or grog shops in this small village, and every family, with two exceptions, drank more or less of the intoxicating cup—also, very strong prejudices existed against the temperance cause. The track of the monster (intemperance) could be seen almost in every face, and many of the dwellings looked as though they had convulsions, and all the old hats and rags they possessed were coming out of the windows. The Sabbath was universally desecrated by the use of alcohol, which was dealt out without reserve on the Holy day. Such was the state of this place when the temperance cause arrested it in its mad career. But I am happy to say that there is but one tavern now, and that one sells, comparatively, very little liquor. Indeed it is to be hoped the tavern keeper, who is an amiable man, will soon be won over.

This Society was organised the first of April, 1842, by G. W. Dunay, to whose name there is erected an imperishable monument of gratitude in the hearts of many of this people. We have also been favoured with the invaluable labours of the Niagara District Agent Mr. James De Bos, during the past year. We now number 259 after 14 expulsions. Among those who refused to join us

were two deacons belonging to the Presbyterian Church, who could not see the propriety of temperate men joining a temperance society. During a protracted meeting which has just closed, light from heaven was communicated to their minds, and they both have signed the pledge, and now fill the office of Presidents of the Society.

Some twelve years have rolled round since I was engaged as a clerk in a large distillery in connexion with a store, where it was my duty to drain off and sell all the liquor; and I have frequently hired men who called themselves respectable, and of good property, to perform the most degrading of all services for one glass of grog. Yes, services that I looked upon even then with horror and disgust—and Oh! could the ravages of time sink into oblivion those sights of degradation and disgrace. It was thus, Sir, that caused me to flee to the temperance cause for refuge, and for ten or eleven years I have found it to be the path of safety.—**S. S. HAGAR, Sec.**

GANNANOQUE, Jan. 3.—Mr. Wadsworth did the cause ample justice at the meeting held by him in this place, which resulted in an addition of twelve signatures to the pledge, and a vote of thanks to the Montreal Society. Our society numbers at present 131 members in good standing.—**EPHRAIM WEBSTER, Sec.**

PORT SARINIA, Jan. 6.—The Annual Meeting of the Temperance Society of this place was held on the evening of the 25th ult., and the report of the managing Committee for the past year shews the happiest results. The population of this township amounts to 520 souls, of which we have, as members of the temperance society, 211. The number in 1842 was 176, making an increase of 35. However, an augmentation of numbers is not always a test of what may be called vital prosperity, this depends upon the real character and consistency of the persons composing a society. The Port Sarinia Temperance Society, as a whole, presents a delightful proof of what can be accomplished by union and organization. General good feeling and consistency characterizes this society, and it may be confidently asserted that great good has been accomplished by the general character and assiduity of its Committee, by holding meetings in various places throughout this Township, effectually stirring of the good cause of temperance, and shewing the baneful results of intemperance in all its forms.—**DUNCAN McNAUGHRON.**

KINGSTON, Jan. 10.—I am desired by the Committee of the Kingston Total Abstinence Society, to transmit to you the following resolutions, passed at a special meeting of the Committee, on the 6th instant:

Resolved,—That the Committee are of opinion that the gratuitous distribution of the *Canada Temperance Advocate* to ministers of the gospel, schoolmasters, &c., should be discontinued, as they consider that (owing to an indifference of many of these persons to the principles of Total Abstinence) an adequate amount of benefit does not result from such distribution;—and that the Committee suggest to the Montreal Society the propriety of substituting for such gratuitous distribution the granting to the several local societies in the Province a certain number of copies of the *Advocate*, (in proportion to the number taken by each,) at such a reduced price as the funds of the Montreal Society would admit for gratuitous distribution by the Committees of the local societies, in their respective localities; as those Committees are, doubtless, the best judges of the way in which they should be circulated most effectually to promote the cause.

Resolved,—That the Committee highly approve of a Provincial Convention and Provincial Temperance Union and take the liberty of proposing for the consideration of the Montreal Society the following organization:—That the several Societies in a Township be constituted into a Township Union, each Society sending delegates to the meetings of the Township Union. That the Township Unions in a County, be formed into a County Union, each Township Union sending delegates to the meetings of the County Union. A certain number of County Unions to be formed into a District Union, each County Union sending delegates to the meetings of the District Union and the District Unions sending delegates to the Provincial Union and Convention.—**S. W. BRADY, Sec.**

[Societies throughout the country are invited to consider the propositions contained in the above resolutions.—**Ed.**]

MISCELLANEOUS.

A GOOD EXAMPLE.—The Boston papers apprise us of a move-

ment on the part of Gov. Briggs which does him high honor. He has long been known as a warm advocate of temperance, in public and private; and he has taken the occasion of his present elevated position, to show his attachment to the cause, by taking lodgings at the Marlboro' Hotel—the total abstinence house of Boston. The consistency of such conduct, and the respect which it evinces for good morals and principles, entitle that functionary to the approbation of every virtuous citizen. It is an example which we should like to see imitated elsewhere.—*N. Y. Evangelist.*

RIGHT GROUND.—The County Court of Addison county, Vt., the residence of Hon. William Slade, has refused to grant any licenses for the sale of ardent spirits. The question was very ably argued by Hon. William Slade against licenses, and by Charles Linsley, and E. D. Barber, Esqrs., on the other side.—*Id.*

TEMPERANCE AMONG THE SAILORS.—We see it stated in a Boston paper, that of the five hundred men on board the receiving ship *Ohio*, in Boston harbor, three hundred and eighty refuse their grog, and upwards of three hundred are members of total abstinence societies. There is a glorious reform in progress among this important class, in several parts of the country, than whom none stand in more need of it.—*Id.*

DRUNKENNESS.—In speaking of drunkenness, it is impossible not to be struck with the physical and moral degradation which it has spread over the world. The ruin of Rome was owing to luxury, of which indulgence in wine was the principal folly. Hannibal's army fell less by the arms of Scipio than by the wines of Capua; and the inebriated hero of Macedon, after slaying his friend Clytus, and burning the palace of Persepolis, expired at last in a fit of intoxication, in his 33d year. A thousand volumes might be written in illustration of the evil effects of dissipation; but this is unnecessary to those who look around them and endeavor to understand their condition and destiny. The History of the past teems with lessons by which we may profit; and the personal observation of every man has unquestionably furnished abundant proof of the danger of being ruined by this pernicious habit. There is but one infallible safeguard, and that one is entire and unqualified abstinence.

RUMSELLERS' DOINGS.—Says Mr. Samuel Chipman, in his report of his examination of goals and poorhouses in the State of New York:

"In no poorhouse that I have visited have I failed of finding the wife or the widow, and the children of the drunkard. In one poorhouse, as my certificate will show, of 199 persons received there the past year, were *nineteen wives of drunken husbands and seventy-one children of drunken fathers!* In almost every goal were husbands confined for whipping their wives, or for otherwise abusing their families. In one nine, in another fourteen in another sixteen, had been in prison for this offence the last year; in another, three out of the four who were then in prison were confined for *whipping their wives.* But when we reflect, that but a very small proportion of these brutes in human shape are thus punished, the amount of misery and domestic suffering arising from this source exceeds the powers of the human mind to compute; and yet the sale of that which causes all this is not only tolerated, but is *authorized by law.*

"Could we collect the wives and children of this class in a great amphitheatre; place in an outer circle the manufacturers and the vendors, and fix them there until each mother and child had told the history of their griefs; of their downward course from affluence or competency; from respectability and domestic happiness to poverty, to misery, and wretchedness; could the scenes of domestic discord be all acted over; could the blows of the sworn and once loved and cherished protector, now transformed to a madman and a brute, be made to sound in their ears, with the shrieks of these wives and mothers, and the wailings of their innocent children: could they, for the occasion, be furnished with powers of language to describe their days of toil and misery, and their nights of unmitigated, unmingled, and unavailing sorrow and anguish; could they throw into their coun enances all the agony which has so often wrung their souls, all the terror and trembling, all the disgust and loathing, which the conduct of their husbands and fathers has caused them; could these men hear the prayers of these wives for their husbands, that the temptation which had so besotted and enslaved them might not again be thrown in their way; and finally, could the secret tears which they have shed be made to flow in full view of this circle of makers and dealers that surround them; could all this be done, is there a soul not absolutely in league with the great Adversary and

Tempter himself, who could for another day or hour continue in this unholy business?"

TEMPERANCE IN REVIVALS.—A FACT.—There are those, and the number is not small, who in times of high religious excitement are opposed to any direct allusion or effort on behalf of Temperance or other great questions of Reform, lest it hinder the Revival." Kindred to this, is that feeling often among evangelists, that will not at such times suspend occasional, or even stated meetings, that the people may attend Lectures and other important gatherings of the friends of humanity. An incident occurred a few years since under my own observation, that to my mind fully illustrates the benefit of a fearless proclamation of the *whole truth*, even in times of great revival. I was laboring in a protracted meeting in the Congregational Church of a New Hampshire village. There was much intemperance there, and the wife of the principal hotel-keeper was a member of the church. Seeing her and her husband both at the meeting one afternoon, I made some very pointed remarks on the evils of intemperance, and particularly on the character of those who continued those evils, by trafficking in ardent spirits. Many of the church, too I knew used much of the poison, and there was a doubtless need of plain dealing. At the close of the exercise that afternoon, the minister, in a suppressed tone that told how he felt, said to me, "It won't do, it won't do, to come out so on that subject; you'll stop the revival." I told him I had no opinion of a revival among drunkards and rum-sellers, and that my way to promote righteousness, was to preach against *sin—existing sin*, and that such a course would hinder no true revival. He doubted and feared, but allowed me to proceed.

Two days after, the taverner to my surprise invited me to his house. The conversation of course turned upon his business. He seemed pleased, and yet I wondered why, for he was faithfully warned of the danger of continuing in such a course. He had a number of sons, some of them nearly grown to manhood, and he was told that fearful consequences might attend exposing them to such temptations. At length he rose hastily up and beckoned me to follow him. I did so, and he conducted me to the bar-room, and throwing open the bar, I saw that it was "empty, swept and garnished." "There said he, with emphasis, "Ye're done." He was done. A pitcher of cold water and a waiter of tumblers were all that remained of a well furnished establishment. He was done; for himself and nearly every member of his family became true converts, and are now foremost in every good work. Others of the craft soon followed, and in less than two months, not a drop of strong drink was sold in that village. The revival went on. No one ever dreamed that it was less extensive or less beneficial, on account of plain preaching against existing sins.

LOOK AT THE RESULT.—Let us look at some of the good effects the Temperance cause has already accomplished. It is reasonable to suppose, that at least 4,000,000 of the inhabitants of the United States have adopted the plan of total abstinence. Of this number, two millions will each curtail their expenditures at least three cents per day, on an average; this will amount in a year to \$21,900,000. They will also earn three cents per day, (Sundays excepted,) more than formerly, (i. e. on an average,) making in a year, \$18,780,000. Here then is a clear gain in one year of \$40,680,000. These are reasonable suppositions, and enough to convince the most doubting of the primary importance of total abstinence. But this is not all. The greatest gain cannot be estimated in dollars and cents. Look at the peace and plenty restored to thousands and tens of thousands.—*Southern Monitor.*

A GOOD REASON FOR QUITTING THE RUM TRADE.—A tavern-keeper in Rensselaer county, N. Y., after being engaged in the business several years, abandoned the traffic, and was observed to feel deep regret whenever the subject was alluded to. A friend inquired the cause. "I will tell you," said he: and opening his account book, he said, "Here are 44 names of men, who have all been my customers, most of them for years—32 of these men, to my certain knowledge, now lie in the drunkard's grave! Ten of the remaining twelve are now living confirmed sots!"

"SAILOR'S HOME."—There are three houses in N. Y., under patronage of the Am. Sea. Fr. Soc., appropriated for accommodation of sailors. One of these houses reports that it has received nearly 5000 boarders; deposited in the Seamen's Saving Bank about \$18,000, in 300 different accounts, while full as much has been taken home to parents and friends in the country. About 250 of these have apparently been rescued from intemperance, and at least 100 conversions; 50 have been promoted to the station of 1st officers in vessels; 200 to 2d; and 5 or 6 have obtain-

ed command of vessels. What proof that efforts made for sailors are not unavailing?

RUM SENT TO CURSE THE HEATHEN.—The whole amount of rum made in the United States from molasses, and exported in 1840, was 832,210 gallons, valued at 284,707 dollars. Nearly 254,000 gallons of this was exported to Africa, to curse that ill-fated country.

CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnigh's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, FEBRUARY 1, 1844.

For Mr. WADSWORTH'S appointments see last page.

To the Worshipful the Magistrates of Montreal in Special Session assembled, the Memorial of the Committee of the Montreal Temperance Society,

RESPECTFULLY SHEWETH:

That the period of renewing Licenses having again returned, we deem it our duty to call your attention to the extent of crime and wretchedness in the city, chiefly attributable to the facilities furnished for indulgence in intoxicating drinks. Were such facilities furnished in contravention of the laws, though the result might be equally deplorable, there would be some alleviation in the thought that the evil only existed through the illegal proceedings of unprincipled men, and would speedily be abolished; but so long as the traffic is specially licensed by law, it is covered by a mantle which conceals its native deformity, and guarded by a shield which protects it from the force of public opinion.

That the traffic in intoxicating drinks bears a relative proportion to the misery and crime in the community, may, your memorialists think be established by facts almost innumerable, of which we cite one or two as examples.

A House of Industry was established in this city in the winter of 1836-7, and received about 450 inmates, whose cases were separately, and carefully enquired into, and the astounding result obtained, that all the men (except one aged individual) and nearly all the women, were intemperate, and that all the children were brought there by reason of the intemperance of one or both parents. It follows that the sum which this establishment cost, (about £1,500) was a tax imposed on the community to remedy in a very small degree, the evils caused by the traffic in intoxicating drinks. Nor was this state of things confined to that year, all efforts that have since been made to alleviate the sufferings of the poor, have called forth nearly the same class, so that the frequenters of the low taverns which crowd the wharves, and suburbs, are with their families the besiegers of soup-houses, and all kinds of charities, and throng our streets as beggars. Nay, the relief which is administered to such by the hand of benevolence is often carried direct to the Licensed tavern and exchanged for the fiery poison which first produced their misery. The inevitable conclusion is, that pauperism in all its forms grows out of this traffic, and increases or diminishes as it is extended or curtailed, and also that the sums levied for the support of the poor are generally speaking neither more nor less than taxes imposed on account of this traffic. With the Licensed trafficker remains all the profit, if profit there be—with the public all the loss.

The testimony with regard to misdemeanours and crimes is equally explicit. Whilst the police returns were published, week after week demonstrated that fully half of the arrests were for drunkenness, and that of the other half the greater portion were cases growing evidently out of intemperance. Indeed, one of our most efficient Police Magistrates, Mr. Gugsy, has stated that almost every crime which came before him might be attributed to intemperance. Judge Pyke has publicly declared that nine-tenths of the criminal cases which came before him, resulted in some manner from the use of intoxicating drinks; and some of our

Jailors have borne a similar testimony with regard to the prisoners committed to their charge. Nor in this testimony are they singular; they merely confirm and re-echo the sentiments of Judges, Police Magistrates, and Jailors in every part of Britain and the United States, where the subject has been investigated; so that nearly the whole of the expense incurred by the community for the prevention and punishment of crime, is another tax imposed by, and on account of, the traffic in intoxicating drinks.

Similar testimony might be adduced if space permitted, concerning the effects of intoxicating drinks in producing disease and insanity; but we will only further touch upon the most appalling picture of all the black catalogue which displays the nature of this traffic, namely the sudden and violent deaths which it occasions. Without recapitulating some horrible murders growing out of drinking, the details of which must be fresh in every mind, we would state that the Coroner for the District has declared that a greater majority of the sudden and violent deaths which he was called upon to investigate were caused by intemperance. Your memorialists also kept a record for some time of the deaths resulting directly from drinking in the city as far as they could ascertain them, and in three months they averaged nine a month, equal to 108 per annum, besides the probably greater number of whom we could know nothing.

If so many individuals had been murdered in any other way, the blood would have run chill in every bosom; the city would have been up in arms; but being destroyed by a licensed traffic, they sank unheeded into the drunkard's grave, leaving many of their debts unpaid, and widows and orphans to the care of the charitable. Here again as in all the former cases, the licensed trafficker reaps all the profit, and the public bear the grievous damage.

It would be tedious to specify the evils suffered by the community in increased risk of fires—increased risk of accidents by public conveyances—increased prostitution—injury to public morals, and many other hard burdens imposed on society by the prevalence of intemperance: we will, therefore, merely add that this vice will naturally prevail, as long as there is such a stupendous system of licensed traffic, provided to encourage and foster it. There are at present 296 places licensed for the sale of intoxicating drinks, in the city and suburbs, besides, it is believed, a large number unlicensed, which upon every principle of law and justice, ought certainly to be suppressed. Now, each of these establishments must have its customers, each puts forth its peculiar lures and temptations, and each, if it thrive at all, thrives at the expense of the best interests of the community.

Your memorialists are aware that there is a strong plea set up in favour of licensing taverns, for the accommodation of travellers; but without urging the argument that travellers could be as well, or better accommodated, in houses unpolled by intoxicating drinks; we would submit that, even on this plea, a very large proportion, probably a majority, of the whole number of houses licensed, do not possess the accommodations required by law, and therefore in keeping tavern, directly contravene the law of the land; and these are, generally speaking, the very worst class. Surely, for instance, there can be no plea of public accommodation set up for the taverns with which the barracks are surrounded and with which the wharves are lined. Soldiers lodge in their barracks, sailors in their vessels, and emigrants at the sheds, so that the object of establishing such places, can only be to tempt these classes to spend their money in drinking and kindred vices. By many of these establishments also gambling, theft, and a host of malpractices are encouraged, public morals are injured, and the city is disgraced. We would, therefore, suggest the propriety of causing a rigid examination, to be made by the inspector of police, into the accommodations possessed by every applicant for license, that such as are clearly excluded by law, may at least be cut off.

Your memorialists being appointed by a society numbering several thousands of the inhabitants of this city, to promote the temperance reformation, have deemed it an imperative duty, publicly and solemnly, to appeal to you the constituted guardians of the public welfare, to discourage and suppress as far as lies in your power this moral pestilence. And this memorial and appeal we lodge not only in behalf of ourselves and constituents, but in behalf of the public who are taxed and plundered on all hands by this traffic—in behalf of the multitude of domestic circles in all ranks of society whose peace is irretrievably ruined by it—in behalf of the crowds of widows, and wives worse than widows, who are reduced by it to suffer in secret and hopeless misery, or publicly to beg from door to door—in behalf of the starved and homeless orphans made such by it, who are thrust out from every good influence, and are growing up pests to society—in

behalf of a large portion of the inmates of our hospitals, jails, and lunatic asylums—for in behalf of all these, many of whom cannot speak for themselves, and of all who shall hereafter become widows, orphans, prostitutes, madmen and murderers, in consequence of this traffic, should it continue, is this appeal made. Your memorialists earnestly pray that it may not be made in vain.

Signed by order of the Committee.

JOHN DOUGALL, President.
JAMES COURT, Secretary.

Montreal, 17th January, 1844.

We learn that deputation from the Merchants, the Master Mechanics, and Master Carters of Montreal, as also from the Victoria Temperance Society and the Montreal Temperance Society, waited upon the Magistrates, in Special Session assembled, on Saturday last, with Memorials from the bodies they respectively represented, upon the subject of granting Tavern Licenses and suppressing the unlicensed sale of liquors.

These deputations were well received, and after presenting their Memorials and Petitions were graciously heard in support of them. They were then informed by the Chairman, that the Memorials would be most attentively considered, and an answer returned to the Memorialists in two or three days. But that he might state then that there was one point alluded to by all the Memorials on which there could be no difference of opinion, and that was the duty of suppressing unlicensed drinking houses.—He regretted that, as in the case of duelling, public opinion rendered it disgraceful to inform on these places, and suggested the propriety of private individuals of character and respectability themselves becoming informers, to render the office reputable and put down such nuisance, or at all events, they might raise a fund for the purpose of suppressing unlicensed houses, which he doubted not would be extremely efficacious in abating the evil complained of. We subjoin the Memorial of the Merchants of Montreal;

To the Worshipful the Magistrates of Montreal, in Special Session assembled.—The Memorial of the undersigned Merchants of Montreal.

RESPECTFULLY SUEWETH:

That it is prejudicial to the commercial interests of the city that taverns, many of the lowest description, be allowed in the immediate vicinity of the wharf and canal basin, as not only encouraging intemperance and other vices among the emigrants, seamen, boatmen, and others, but also endangering property of immense value by risk of fire, to which accidents, taverns and dram shops are peculiarly liable.

That by offering an inducement to carters and labourers to drink while in the employ of the merchants in removing their goods, great risk is incurred by your Petitioners; seamen are tempted into dissipation to the serious injury of the owners of the ships visiting the port; and in various ways dram shops in the centre of business are dangerous and hurtful.

That the use of the elegant promenade on the wharf wall, laid out so substantially by the city, and extending so great a distance, so important to the health of the inhabitants, is in a great measure lost, owing to the prevalence of low taverns along the line of road, causing the exhibition of so much vice, intemperance and obscenity, that no person can venture to bring ladies, to what ought to be under good management, the most fashionable walk in the city, as in several European cities.

That the taverns in question give a disgraceful appearance to the city, and must injure its character in the eyes of strangers.

Wherefore your Memorialists respectfully pray, that your Worshipful body, will refuse to license taverns in the immediate vicinity of the wharf and canal basin, and will take the necessary means to suppress such as sell without license.

Signed by the Council of the Board of Trade and a large number of the most respectable merchants of Montreal.—*Courier*.

It will be seen from the above extract, and the petitions given, that a strong effort has been made to induce the Magistrates of Montreal to allow no infraction of the License Law as it stands; (of course for any alteration of the law an appeal must be made to Parliament,) and we think that the justice of the prayer of these petitions must be apparent to every one. Certainly if the law allows the traffic its "pound of flesh," it should get no more; there ought to be no latitude of interpretation. An error on the Temperance side of the question would be excusable, seeing that it would be all in favour of the public welfare and good morals;

but to err as is regularly and systematically done on the other side is certainly to outrage every principle of justice. We shall anxiously wait the decision of the Montreal Magistrates, who have appointed a committee to examine applications.

We notice an attempt to injure the Committee of the Montreal Temperance Society, and paralyze their Agent's efforts, in a postscript to a political letter from Montreal, published in the *Toronto Examiner* about the time Mr. WADSWORTH was to be there on his arduous journey. This attempt, we are convinced, like those of last year, will fail in its object. The circumstances gratuitously dragged before the public, and of which a very unfair view is given, relate solely to Mr. WADSWORTH as a private individual, and not as Depository or Agent for the Montreal Temperance Society; and when it is known that any difficulties in which he has been involved, have grown out of sickness and death in his family, and of loss by fire, and that he has strained, and is straining every nerve to satisfy all concerned, we think he will be rather raised than lowered in public estimation. We may add that he has hitherto kept, and expects to keep, all his appointments.

"The Depository of the Temperance Depot has failed, and offers ten shillings in the pound. Last May he took the establishment off the hands of the Temperance Committee, his individual influence would not extricate himself from the odium and unpopularity of the Committee, and I regret to say he has been rendered insolvent."

OBITUARY.

CORNWALL, December 20, 1843.—Died, in this town, on the 10th instant, Mr. JAMES GILLIE, sen., the father of Temperance in this place, and for a long time President of the Cornwall Total Abstinence Society, of which he was the founder. By his death the cause has lost a zealous and single minded advocate. The society which he founded amidst much opposition, and the sneers of its adversaries, he had the satisfaction, before his death, of seeing respected, and his motives in establishing it duly appreciated. At his funeral, one of the largest ever seen in Cornwall, the members of this society attended in a body—each individual, according to his position in the procession, wearing sash on the right or left arm, as a mark of respect to his memory.

To shew the esteem in which he was held by the Society, the following resolution, moved by Mr. Thomas Pellan, and seconded by Mr. W. Park, was unanimously passed at a meeting held this evening, in consequence of the arrival of Mr. Wadsworth, the Agent of the Montreal Society:—

Resolved,—That this Society deeply deploras the loss we have sustained in the death of the late Mr. James Gillie, one of our Vice Presidents; with whose bereaved family we fully sympathise, and that a marble tablet, with a suitable inscription, be erected to his memory by the Society, as some mark of the lively sense we entertain of his valuable services, and unwearied exertions in the cause of Temperance.

Mr. Wadsworth having spoken in high terms of the deceased for his zeal and singleness of purpose in this great cause, and in acknowledgement of many favors he himself had personally received from him, delivered a most impressive address, which was attentively listened to by a crowded audience. The thanks of the Society were then voted to Mr. Wadsworth, and twenty-three new members signed the pledge.

JOHN WALKER.

CITY EFFORT.

Mr. LANCASTER purposes calling on every family in Montreal, for the purpose of leaving temperance tracts and procuring subscribers to the *Advocate*.

EDUCATION.

A person who is acquainted with teaching the Blind to read by raised letters, as used in the Blind Asylum, Glasgow, is desirous of devoting a part of every day to teach GRATUOUSLY in this city. Our readers that may know of any blind from the age of six to fifteen years, wishing instruction, will please leave particulars of residence, &c., at the Temperance Depot

Infant Education, by M. Aime-Martin.

As the happiness or unhappiness of individuals depends in a great measure upon the mode of conducting their education, this all-important subject should be viewed in a more comprehensive manner than is generally the case, and not merely with reference to what is usually taught by tutors and governesses, in schools and colleges, but also especially as regards the formation of disposition, the acquisition and maintaining of right principles, and habits of thought and action,* as well as of information relating to ordinary matters, and to the phenomena which fall under the daily cognizance of the senses, (which are frequently but little understood,) which is most easily acquired in early life. These points, which it is the province of mothers (or if they should be disqualified by circumstances, of proper persons selected by them) to superintend, have been strongly urged by a great writer, who says, "The child is, at three and four, and even at two, and under, perfectly capable of receiving that sort of knowledge which forms the basis of all education. It is not enough to say, that a child can learn a great deal before the age of six years; the truth is, that he can learn, and does learn, a great deal more before that age than all he ever learns or can learn in his after life. His attention is more easily roused in a new world; it is more vivid in a fresh existence; it is excited with less effort, and it engraves ideas deeper in the mind. His memory is more retentive in the proportion in which his attention is more vigorous; bad habits are not formed, nor is his judgment warped by unfair bias; good habits may easily be acquired, and the pain of learning almost destroyed; a state of listless indifference has not begun to poison all joy, nor has indolence paralysed his powers, nor bad passions quenched or perverted useful desires. He is all activity, inquiry, energy, exertion, motion; he is eminently a curious and learning animal, and this is the common nature of all children—not merely of clever and lively ones, but of all who are endowed with ordinary intelligence, and who in a few years become by neglect the stupid boys and dull men we see."

"Perverse and obstinate habits are formed before the age of seven, and the mind that might have been moulded like wet clay in a plastic hand becomes sullen, intractable, obdurate, after that age. To this inextinguishable passion for all learning succeeds a dislike to instruction amounting almost to disease. Gentle feelings, a kind and compassionate nature, an ingenuous open temper, unsuspecting, and wanting no guard, are succeeded by violence, and recklessness, and base fear, and concealment, and even falsehood, till he is forced to school, not only ignorant of what is good, but also much learned in what is bad. These are the effects of the old system, and the neglected tuition of infants."

The aim of education ought, then, to be the confirmation of good, and the alteration for the better of bad dispositions, as well as the cultivation of the intellectual faculties consistently with that of the bodily powers, and with reference to the position of individuals in the social scale; for it will ever be found that the greatest amount of durable happiness of intelligent beings will depend more upon the proper exercise of the moral and mental faculties than upon purely material enjoyments, which are generally incapable of affording more than a transient satisfaction, as is abundantly evident from the ills to which a not inconsiderable proportion of persons in civilised states is liable, though in possession of all that can contribute to their temporal well-being, and which have, for the most part, their origin in the inactivity, perversion, and constraint of these faculties, which so generally obtain in an artificial state of society; whereas, many individuals, on the other hand, can find contentment and happiness by the exercise of them, even though they may be subjected to many privations.

* A man's nature runs either to herbs or weeds, therefore let him seasonably water the one and destroy the other. — Bacon's Essays

DEATH OF A CHILD FROM FRIGHT.—A well-dressed girl, of very prepossessing appearance, named Margaret Pete, aged fifteen, was brought before Mr. Broderip, at Thames-street, on a charge, as entered in the police-sheet, of "having so dressed herself on the night of the 15th inst., and in that dress appeared in Palmer's-folly, Ratcliffe-highway, a public thoroughfare, and there frightened a child, named Jane Tuck, aged four years, so that she died in consequence on Friday morning last." On Wednesday night there was a party assembled at the prisoner's house; and to amuse them, and without any intention of doing any harm, she put on a white garment and handkerchief, and covered her face with a frightful black mask. The child was so terrified at the sight of the mask, that it died in less than thirty-six hours afterwards.

DOMESTIC INFLUENCE.—Guard your children against any injurious influence at home. Suffer no person to live in your families, whose sentiments, or habits, or manners, or bad temper, may corrupt your children. Guard the domestic influence as the apple of your eye. Have no persons in your house who will tell them foolish stories, sing them foolish songs, talk to them about witches, or any thing of any name or nature, which ought not to come before their youthful minds.

GOD'S HOUSE.—Where the word of God is preached in its purity, the Lord will certainly be found; but where this is not the case, though church be builded upon church, *His house is not there.*

MOTHER'S DEPARTMENT.

Treatment of Apprentices.

BY MRS. ELLIS.

In addition to household servants, many married women have devolving upon them the serious responsibility of caring for apprentices, or other assistants in the way of business; and in the discharge of these duties, it is most important for all who are thus circumstanced, to ask themselves whether they are acting upon the golden rule of doing to others what they would that others should do to them, or to those in whom they are most warmly interested. If they are, their merits is great, and there can be no doubt but their reward will be so too; for we must all allow, that it requires no ordinary share of kind feeling, or of Christian principle, to do all which a high sense of duty requires in this respect.

There are many reasons why the task is difficult—almost too difficult for mere human nature to perform; and it is not the least of these, that most young men who begin to learn a business, enter as strangers into a family at an age when they have little to recommend them as companions, except to their own associates, or to a partial parent; yet at that precise time of their lives, when the formation of their habits and character requires the strictest care. It is easy to imagine that few women would prefer spending much of their time with youths of fifteen or eighteen years of age, in connection with whom they have no family tie, or strong connecting interest; but why on the other hand, the wife of a man who is engaged in business, to the successful pursuit of which she owes all her pecuniary advantages, should hold herself above her husband's clerks, or apprentices, I never could distinctly see; more especially as time was when her own husband was thus situated, and most probably time will be, when her sons will be the same.

Is it possible, then, that a mother thus circumstanced can look with indifference to the future, when the happy boy who plays beside her, the joy of her own heart, and the pride of his father's—the spirited handsome fellow who carries away the prizes at his school, and lords it over his playmates, and only softens into tenderness when he sees his mother's tears,—is it possible that she can think with indifference of the time when he shall be old enough to go out into a stranger's family—nay actually be bound there for a term of years, and thus inwrought as it were with the entire fabric of a new order of domestic arrangements; yet notwithstanding all this, made to sit apart, and to feel that he is not only an alien, but an absolute intruder, as regards the mistress of that family and her friends. Could the fond mother follow her boy when thus circumstanced, up to his own bed-room in the attic and see how often, for want of a welcome at the household hearth, he sits there upon his box, and reads the books he brought from home, at the risk of being chidden for the light he has kept burning; could she see the far-off way in which he sits at the family-board, satisfying his hunger according to necessity not choice;

could she see the manner in which, from the very overflow of the life of his young spirit, he is driven down, and compelled to make merry with associates unfitted to himself, at least to that self with which he was identified in his father's home, but which he has almost ceased to remember now;—could she hear when he speaks how his voice is becoming gradually habituated to the utterance of low thoughts and words which never formed a part of the language of his home;—but beyond all this—could she see his Sabbaths—his days of rest—those happy days, when the members of his father's family used all to be united in equality of feeling, and solicitous only to give precedence to each other,—could she behold him walking the streets of some great town, and for want of home attractions, for want of cordiality and welcome at his master's fireside, familiarizing himself with the sinful practices of others similarly circumstanced; could the mother, beholding all this, trace out its fearful and degrading consequences upon the future destiny of her boy, she would be ready to exclaim to the mistress of that household—"Save my child!"

Should any such appeal be made, the mistress of that family would in all probability reply with indignation—"The young men employed in my husband's business enjoy the very best of food, they are not required to work beyond the hours agreed upon, and their sleeping-rooms are healthy and well furnished." And all this may be strictly true, yet the mother's heart may be unsatisfied, for she knows, and we all know, that it is possible to be well cared for as regards the body, and yet be made to feel most destitute. We all know that there is a kind of treatment which elevates the moral feelings, and another which degrades them, rendering the spirit upon which it operates, grovelling, servile, mean. And if this powerful influence should be made to weigh upon, and to bear down the buoyant mind of youth, what must we expect, after such treatment, will be the downward tendency of old age?

But is it possible, we ask again, that the mother whose natural instinct renders her so keenly alive to all these feelings as regards her own child, can be insensible to the claims of others?—can be induced by her own pride, or her own selfishness, to trample underfoot the high moral obligation laid upon her, to be as a mother to her own household, but especially to the young, remembering that they will go forth into the world bearing the seal upon their foreheads of her natural care, or of her most culpable neglect? Nor is this all. She must remember, too, that these very youths are to constitute in after life that strong phalanx of respectability, in whose moral power are vested the interests of the people, and the welfare of the state. Is it right then—is it just—is it politic—that during five or seven long years of the lives of such men—years in which the most lasting impressions they ever will receive, are made—is it right, or in any way to be reconciled to English women, that for this portion of their lives they should be subjected to a system of moral discipline, calculated, in almost every way, to lower them as future citizens of the world?

But it is not always thus. There are noble and beautiful instances of women who absolutely could not live upon such terms. Warm-hearted, patriotic women, who cannot sit down to their own tables without a cordial welcome for every one entitled to a place at the same board—who, putting aside all personal feeling, can even make friends of such associates, remembering that to their parents, and their country they are in a great measure responsible for the high or low position such men may take in after life. Yes, we are happy in believing, there are those who would willingly bear all the annoyance or restraint of such society, were it tenfold greater than it is, rather than be the cause of one young man being drawn out from home to seek enjoyment, or down into a lower grade of social fellowship, for a freedom and cordiality which he could not find with her.

Contemptuously as young men will often speak of the influence and the habits of women in general, I believe there are few who may not in the early part of their lives, be more easily influenced by women than by men—by judicious women, I mean, for, notwithstanding the absurdities of which some youths are guilty themselves, they appear to be instinctively quick-sighted to the absurdities of others, and especially to those of woman. In fact, they seem glad to lay hold of any excuse for despising them, and, even where they feel the greatest respect, will seldom acknowledge it openly or directly. But for all this, the cautious and well ordered treatment of women tells upon their characters in the end; and by a little good-natured falling-in with their humors, a little forbearance under the affliction of their annoyances, a little good sense, and a great deal of cheerfulness, an amiable woman

will seldom fail to obtain, even without the assumption of any direct authority, an extensive influence over the young men with whom she is associated.

For this reason, and because the master of a family with whom it rests to exercise real authority cannot so well unbind, and make himself familiar with the young people under his direction, the claims of this part of the community are strong upon the wives of England, who as they value the comfort of their own sons, and estimate with regard to them the advantages of a high moral standard, can surely not forget the interests of the stranger's son committed to their care.

The same observations apply with equal force to dependents of every description, excepting only that those who are not bound, may be considered as at liberty to find situations more suited to their ideas of comfort.

CHILDREN AND YOUTH'S DEPARTMENT.

The Traveller and the Children at Elm Grove.

INVENTIONS CONNECTED WITH EXISTENCE AND SAFETY.

(Continued from page 30.)

Gilbert.—That is a capital plan, however.

Traveller.—The stomach pump for emptying the stomach of one who has taken poison, or any dangerous ingredient, is a most useful discovery, but the inventions in surgery and medicine by which human sufferings are much alleviated, and under Providence, life prolonged, are very numerous; they are, however, somewhat too complicated for me familiarly to explain. Besides, you have had enough on the subject of inventions for one sitting. To-morrow I shall have something more to say to you. I am aware that my present remarks may not be so entertaining to you as those which I formerly made, but I trust they will prove quite as useful.

Edmund.—I do really think that I have learned more from what you have told us this morning, than I have from any other part of your observations. I mean to look about me a little more than I have done, and reflect upon what I see.

Traveller.—I am glad to hear you say so, Edmund; for without reflection it is absolutely impossible to become wise. The remarks that I make are not intended so much to give you information, as they are to set you thinking, and to dispose your minds to go deeper into the different subjects on which I speak. For you to grow up in ignorance, would be a grief to your parents, and a reproach to yourselves; but to increase in wisdom, as you increase in stature; to have the power to instruct the simple, and protect the helpless; to encourage the industrious, and to abound in every good word and work, will prove to you a source of unspeakable pleasure.

Gilbert.—I should like to be as wise as Solomon was, and to know everything in the world.

Traveller.—But forget not that the affections of the heart must be cultivated, as well as the attainments of the head. Remember, that "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." Be grateful to God. Be kind to your fellow-creatures, and patiently endure the evils of this life, looking steadily, through faith in the Lord Jesus Christ, for the glory of that which is to come. Sorrow you must and will endure; and happy will it be if you can make a profitable companion of it, and say as one has already said,

"It costs me no regret that she
Who followed Christ should follow me;
And though where'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
From all my bitter woes."

When far away over the boundless ocean, I shall, at times, recall to memory the seasons that I have passed in conversing with you; and the hope that you will profit by some of my observations, will animate my heart. We may meet again, even here, in years yet to come; but if not, I trust we shall not fail to meet hereafter at the throne of the Redeemer, to behold his glory, and to praise his name for ever.

Inventions to promote Comfort, or to relieve Infirmity.

Scarcely were the breakfast things removed, on the following morning, before Edmund re-joined the traveller that the sooner he recommenced his narrative of the different inventions of man-

kind, the more time should they have to think upon them in the course of the day. There was a coaxing playfulness in the manner of the young people, mingled with respect, whenever they applied to the traveller to amuse and instruct them, that seldom failed to dispose him to accede to their request; and on this occasion, without leaving the room, he prepared immediately to begin his observations. Gilbert and Leonard had run off in different directions, on different pursuits, so that Edmund had something to do to get them together. First, he found Leonard spinning his top in the garden-walk; then he had to run after Gilbert, who had scampered off down the meadow with a favourite spaniel dog. Then again, when he and Gilbert returned together, Leonard was once more absent. At last all were assembled, and the traveller no sooner saw them all seated in an attitude of expectation, than he thus began:

"However true it may be, that our real necessities are few.

'Man wants but little here below,
Nor wants that little long.'

yet it is equally true, that habit has created a thousand artificial wants, which are supplied by the ingenious inventions of mankind. A party of labouring men may, if they please, eat their bread and bacon, as they stand or sit under a hedge, and drink water from the brook, without the assistance of a single utensil, but observe what habit has rendered necessary when a party in high life assemble together on a similar occasion. The carriages with all their appendages, the horses with their harness and ornaments, the servants with their decorated liveries. The stately mansion, the sumptuous apartments, the mirrors, the carvings, the gildings, the paintings; the carpets on the floors, and the tapestry or paper hangings on the walls. Regard the statues and chimney ornaments; the sofas and settees, the chairs and the tables. Then number up the profusion of articles used to serve up the different courses of the dinner table; the napkins, the silver prong knives and forks, and spoons, the plates, dishes, dish covers and turcens; the bottles, the decanters, the glasses, and numberless other articles which are put in requisition. These are all articles of use or luxury, which, from time to time, have been invented by the ingenuity of man. They are the product of many a puzzling thought, and unsuccessful trial; anxious days and sleepless nights have been devoted to bring them to perfection; yet, now, they scarcely excite a single reflection in our minds, and we are no more surprised at their appearance, than if they had all been made together at the creation of the world. Whichever way we look in a state of society, almost everything that we see is produced by the invention of man, and these inventions will doubtless go on increasing till the end of the world. Some persons may say there is no use in many of these things; and I will not deny that persons may abuse the advantages God gives them, if they devote themselves to luxurious enjoyments, instead of seeking to promote the glory of God, and the welfare of their fellow men. But good does come even from these luxuries. The plate, and glasses, and other articles of luxury and use, have given employment and means of subsistence to many an artizan and his family, and we may apply the language of Pope even to the luxuries of a God-forgotten sinner, who will have to answer for his misemployed talents:

"Yet hence the poor are clothed, the hungry fed;
Health to the labourer, to his children bread."

Edmund.—You set me thinking so, for I cannot make it out that I should never have reflected on these things before.

Traveller.—When we consider that the population of England is principally fed with small grains of wheat, it should make us careful not to despise or overlook things which, on the first view, may appear unimportant. The invention of the pin appears of a trifling nature, and yet how much comfort do we derive from it. The pin has not been known in this country so much as three hundred years, and now scarcely a female in the land could dress herself without its assistance.

Gilbert.—Why, what did people do without pins? I cannot think.

Traveller.—They made use of fine skewers made of wood, bone, ivory, and other materials, which must have been very inconvenient. Pins were introduced from France in the year 1543, and millions upon millions of them are now manufactured in England. I have seen as many as fifty boys together in one room making pins; some cutting the wire into proper lengths, some putting on the heads, some sharpening the points, and others sticking them on the papers. Every pin passes through twenty-five persons' hands, and these twenty-five persons will make twenty-five thousand pins in one day.

Leonard.—I should like very much to see people make pins.
Traveller.—Then what a valuable invention is that of the needle. Needles were first made in England in 1545, and now needle-making is quite an extensive business. What would the world do now if deprived of pins and needles? Why it would cause quite a riot among the people.

The spinning-wheel was invented in 1530, and its industrious music used to be heard in every cottage. Other machinery has almost silenced the spinning-wheel, for it is a rare thing now to hear one at work. A few years ago I wanted to procure a dozen spinning-wheels to set a number of poor people to work, but if I had wanted a dozen steam-engines I could have got them with less trouble than the spinning-wheels, and I was obliged, at last, to have a part of them made for the purpose. It was quite a novel sight to see a dozen women at their wheels at the same time; every now and then one of them struck up a verse of a hymn or psalm which had been taught them.

Edmund.—I never saw but one spinning-wheel in the parish, and that was at old Peggy Price's; and I never could tell which was the whitest, the hair on her head, or the bunch of flax which she was spinning.

Traveller.—I dearly love to stand at a cottage door while some aged matron is busily employed at her wheel; for the sound of a spinning-wheel is to me a sound of industry, of cheerfulness, of reflection, and of peace; and even now I can fancy that I hear some aged industrious Christian inhabitant of a cottage thus talking to herself as she pursues her busy labours.

I dearly love, all peace within
My cot, to sit me down and spin;
For while, with melancholy tone,
My treacle moves, now up, now down,
And while my wheel still murmuring goes,
The disappointments and the woes,
The thousand cares that cross the great,
And crowd upon a high estate,
All whisper me, "How blest thy cot;
How happy is thy lowly lot!"
And if, some fancy in my head,
I spin too fast, and break my thread,
Amid my momentary strife,
I muse upon the thread of life;
How slender in its course! how weak!
How quickly spun! how prone to break!
This gently leads me on, till I
Reflect upon eternity,
The end of cares, the end of pains,
Where God and my Redeemer reigns;
And none can tell the peace I feel,
When sitting at my spinning-wheel.

Gilbert.—I shall go to Peggy Price's one of these days, on purpose to see her spin, and to examine her wheel particularly.

Traveller.—The spinning-wheel is a simple contrivance to reduce a mass of flax into a fine regular thread, that it may be woven into cloth. The fineness and regularity of the thread does not depend on the machine, but on the skill of the spinner, whose thumb and finger nicely apportion the quantity of flax necessary to be drawn from the distaff. Though very little money can be got by the spinning-wheel, yet, it is an excellent thing to have one in a cottage, as it picks up, as it were, all the crumbs, the fragments of time which are to be found in the busiest life, and turns them to good account.

But however pleasant may be the cheerful hum of the spinning-wheel, we must listen to it no longer, something else must occupy our reflections. The various inventions which may be seen, in looking at a cutler's shop-window, are well worthy of regard. How much amusement and assistance does a boy derive from his pocket-knife and his pen-knife! and how would a young girl manage to work without scissors! Scissors were invented in Africa, but where knives originated I do not know. The proper way to estimate the value of any invention, is to reflect on the inconvenience we should suffer from the want of it. How comparatively useless a horse would be to us, if we had neither bridles nor saddles!

Edmund.—We are much obliged for all you have said; pray tell us something more; you seem to think of everything.

Traveller.—Whatever I may think of, Edmund, I can only mention a few inventions to you, but I do want you to acquire habits of observation and thought. I dare say it never entered into your heads, that, about five hundred years ago, splinters of wood, dipped in oil or grease, were used to give light, instead of candles. The invention of candles has greatly increased the comfort of mankind. In passing through a door, we think but little of the contrivances of the hinges, and the lock and key, and yet these are inventions from which we derive much convenience.

The same observation may be made of the wheel-barrow, as well as of the carts, waggons, coaches, and carriages of all kinds, which are so common that they pass unheeded. Many persons have looked at the clock ten thousand times without considering what obligations they are under to the inventor of that useful machine. Take away our clocks and watches, our sun-dials and hour-glasses, and how cheerless and irregularly would our days and nights pass! The capability of dividing time into equal parts, enables us to make our plans, and execute them without disorder. An hour-glass will divide time into equal parts, but then it is necessary to watch it, that it may be turned when the sand is run down, and this is inconvenient. A sun-dial will do without any attention being paid to it; but then it only marks the time while the sun shines, and we want to know the hour within doors as well as without, and by night as well as by day. A clock answers this double purpose, and therefore a clock is the very thing that was wanted. The striking of the clock, too, is another advantage, as it tells us the hour without our seeing the clock's face, and at times when it would be inconvenient for us to examine it.

Edmund.—I have often thought that I should like to have the different parts of a clock, or of a watch, explained to me; for when I see the wheels turning round, I am so puzzled that I know not what to make of them.

Traveller.—They are puzzling when you see them altogether, but very simple when explained one by one. A little lecture of ten minutes length, at a watchmaker's, when the different parts of the machine lay before you, would give you more information than I could communicate in an hour. A clock is nothing more than a simple arrangement of wheels of different sizes, and numbers, of teeth, so as to indicate seconds, minutes, hours, and days. It is set in motion by weights, which, turning round a cylinder, put the whole machine in motion.

Gilbert.—But a watch has no weights like a clock, what is it that sets the watch in motion?

Traveller.—A watch has a coiled spring instead of weights. This spring, in uncoiling itself, turns round a wheel, which gives motion to all the rest of the machine.

Leonard.—I shall ask my papa to take us all to the watchmaker's; and I hope that I shall have a watch, some day or other.

Traveller.—There is an old saying, that you will do well to remember when that day arrives,—

“He who would wear a watch, this he must do—
Pocket his watch, and watch his pocket too.”

There is another little article, which, at present, you know but little about; but which, in the course of years, you will most likely highly value.

Edmund.—Can you guess what it is, Gilbert? I think it must be a screw, or a gimblet.

Gilbert.—Pooh! No such thing; more likely to be a pistol, or a gun: a screw and a gimblet are such trifles.

Traveller.—We should never consider any invention trifling that is useful; a mous-trap is, in some situations, of greater use than a steam-engine. It is, however, neither a screw, a gimblet, a pistol, nor a gun, that I mean; but a pair of spectacles. A scientific man once told me, that he considered the invention of spectacles as the most important discovery in the world; because it imparted the faculty of youth to the wisdom of old age. In other words, it enables men, who have been rendered wise by experience, to communicate that to others, which, but for spectacles, would never be communicated at all. Many of the most learned books in the world have been written with the assistance of spectacles.

Edmund.—I shall tell my grandfather of that, the next time I go to see him; that he is a lost man without his glasses.

Traveller.—The use of spectacles is to render vision more distinct, where sight is defective; and this is done by adapting the form of the spectacle-glasses to the defective eye. When the eye is too flat, as it usually is in old age, convex glasses, that is, glasses somewhat thicker in the middle than at the sides, assist the sight by increasing its converging power, or faculty of bringing the rays of light to a point. On the other hand, when the eye is too convex, or globular, as in short-sighted persons, concave glasses, or those which are thicker at the sides than the centre, spread the rays, and render the vision more perfect.

Gilbert.—Well, that is very curious. I never understood anything about spectacles before.

Traveller.—Our infirmities make us acquainted with many

things, to which otherwise we should be strangers. The ear-trumpet is an invention of great use to those who have the misfortune to be deaf.

Gilbert.—Old Squire Gough is as deaf as a post, but he can hear very well when he puts his trumpet to his ear. I cannot make it out why the trumpet should make him hear better.

Traveller.—When any one speaks, the sound of the voice spreads round in all directions, and the atoms of air set in motion strike the drum of the ear; but an ear-trumpet is wide at one end, by which means it receives and conveys to the ear a greater number of these atoms, which renders the sounds more distinct.

Edmund.—That is very clear. How easy even puzzling things appear, when they are clearly explained to us!

Traveller.—I have a relative who, being very deaf, occasionally makes use of an ear-trumpet of a singular construction. It consists of a long flexible tube, formed of Indian rubber, which he can with ease coil round in a small space and put in his pocket. When in company, he holds one end of the tube in his hand and puts the other end, to which a mouth-piece like a bell is fixed, on the table. The tube is long enough to reach to any part of the table, and the moment any one takes up the bell-end to speak to him, he applies the other end to his ear, and can, in this manner, hold a conversation with his friends, without their stirring from their seats.

Gilbert.—That must be a droll sight, however. I fancy that I can see him now, with the end of the tube at his ear.

Traveller.—There is a new invention, called the acoustic chair, so made that a deaf person, while sitting in it, and having his ear against the perforated plate on one side, can hear every word that is spoken.

Edmund.—That is still more curious than the long tube.

Traveller.—The senses of sight and hearing are very precious, but very precarious; therefore, while you possess them put them to a good use. Read and hear that which is profitable, but especially read and hear the word of God, which is able not only to inform your minds, but to make you “wise unto salvation, through faith which is in Christ Jesus.”

You have, I dare say, heard of the mariners' compass, and cannot have too clear a conception of so important an invention. The more we know of commercial concerns, the more highly shall we estimate the mariners' compass.

Edmund.—I have heard of the compass, but do not rightly comprehend it. Please to describe it to us in a plain manner.

Traveller.—About four or five hundred years ago, no ship dared to venture out of the sight of land; for, if they once lost it, they had no certainty of being again able to find in what direction they must go, in order to recover it; unless the sky was clear so that they could see the sun or the stars. But, since that time, vessels sail across mighty oceans, many thousand miles wide, without fear, though they are frequently many weeks together without seeing land. It was, I think, in the thirteenth century that the wonderful discovery was made, that if a piece of steel rubbed with a certain ore of iron, called load-stone, was suspended on a point, and allowed to turn without impediment, it would always point to the north part of the world.

Gilbert.—That was, certainly, a wonderful discovery.

Traveller.—You may be sure that it was not long before so important an invention was turned to account. The mariners' compass was made, by which means the seaman could fearlessly sail in any direction, and to what distance he liked; and, besides this, if he kept a regular account of his course, he could tell, at any time, in what part of the world the vessel was, and thus shape his future voyage as he pleased.

Leonard.—But be kind enough to describe a mariners' compass to us; for I do not exactly understand it yet.

Traveller.—A mariners' compass is a small box or frame, in which a slender bar of magnetized steel is nicely balanced on a fine point, so that it can turn every way without difficulty. Beneath the fine bar of steel, which is called a needle, the different quarters of the heavens, east, west, north, and south, are marked. These quarters are again divided, each into eight parts, making thirty-two in the whole, and all these are plainly marked down on the card below, which turns round with the needle. The box or frame has a glass over it to preserve it from injury, and to enable the steersman to see the points without difficulty. This, then, is the mariners' compass, which is fixed in such a situation that the steersman can always have his eye on it. Now, as the needle constantly points to the north, and as the ship is guided by turning the helm or rudder; so the steersman has only to

look at the compass, to enable him to steer the ship in the very direction in which he wishes to go.

Ger.—I understand it very well, and I should think that you did, Leonard?

Leonard.—A great deal better than I understood it before.

Traveller.—It is not possible for you fully to comprehend the great use of the mariners' compass; but, if you were merchants, and had great cargoes at sea; or if you were on board a leaky ship towards the end of a long voyage, and in danger of missing the port if you did not steer aright, then you would know more about the matter.

Edmund.—Ay, we should be willing then to give the world, if we had it, rather than to be without a mariners' compass. The sea is full of danger.

(To be Continued.)

NEWS.

The Royal Steamer *Britannia* has arrived at Boston, from Liverpool, with dates to the 4th January. The news from Britain is very meagre, but it is pleasing to observe that the revival of trade in the manufacturing districts continues steady.

The Corn League in Great Britain for disseminating free trade principles in Corn, goes forward with amazing rapidity. Earl Spencer has given in his adhesion to the principles of the League, and every Mail brings accounts of influential individuals joining its ranks. Taking a lively interest, as we have always done, in the welfare of our country friends, we again beg of them to awake up, and use all the means in their power to keep pace with the improvements in agriculture, for to appearance, the present protective duties will not last long. The free traders alledge the injustice of giving the Colonies a bounty of about 10s. per barrel on the flour they send them, when they can get cheaper bread stuffs elsewhere. By the last accounts the duty on foreign flour was 12s. per barrel, on flour from Canada only 7½d., about 11s 6d per barrel in favor of Canada.

Bread stuffs are dull, owing to the agitation in the Corn Laws. Flour has fallen 1s. 6d. per barrel.

Dr. Kallej was still in prison in Madeira, but the exertions in Britain on his behalf are great. To those of our readers who are not aware of the circumstances, we may mention that the Doctor was in the habit of reading the Scriptures to the Portuguese in his own house, and for this heinous crime he has been in prison for four months. The British Government has sent remonstrances to Lisbon respecting this breach of treaty.

The tide of popular opinion appears to be setting in strongly throughout the Northern States against slavery and even in some portions of the Southern States. The time for refusing abolition petitions a hearing, has gone by.

The Democratic party in the United States have at least three candidates for the Presidency before them, viz., Van Buren, Calhoun and Cass, all deeply committed in favor of slavery. The Whig party has only one candidate—Clay, who in the great question which most agitates the Union, stands on the same ground. It is therefore probable that all the above named candidates will be obliged to give way to some one less obnoxious to the growing feeling in favor of liberty.

It was intended to make a final and extraordinary effort for the annexation of Texas to the United States this winter, but the aspect of the present Congress is not favorable to such an attempt.

SUCCESS OF THE SCOTCH DEPUTATION.—We learn that the statements and appeals of Rev. Dr. Cunningham, the deputation from the Free Church of Scotland, have excited great interest wherever they have been heard, and in many cases have elicited a very generous response. The Presbyterian Church in Grand Street (Dr. McElroy's) has already contributed \$3300, and it is expected that the subscription will be increased to at least \$5000. Other churches are actively engaged in raising funds for the same purpose. If this measure of liberality holds out in the other churches of the city and country, our brethren in Scotland will have no occasion to distrust the influence of the voluntary system, in respect to benevolence at least.—*N. Y. Evangelist.*

AMERICAN HEMP, &c.—The *Louisville Journal* states that 14,000 tons of hemp were produced in Kentucky the past year.

From this it required 8,500 tons to supply her factories, which manufacture 8,500,000 yards of bagging, and 7,000,000 lbs. of bale rope, sufficient to rope and cover 1,100,000 bales of cotton: This leaves Kentucky 5,500 tons of hemp for exportation, which, if properly water-rotted, and transported to this city, will bring \$200 per ton.—*Id.*

FRUIT OF OPPRESSION.—A terrible exemplification of the bitter evil of slavery has occurred, if we may believe the reports which reach us, in Cuba, near Havana. It is said that a large number of slaves have conspired and rose against their masters, committing massacre and depredation in a frightful manner. The masters armed themselves and repelled the assault, in which no less than 500 slaves were killed; some reports state that as many as 4000 slaves are engaged in the plot. However occurrences like these are to be mourned, they are not unnatural, and unless the heel of oppression be lifted, it is seriously to be feared their parallel may occur, with bloodshed and ruin, in the midst of our population.—*Id.*

DREADFUL MURDER.—Amasa Sprague, an extensive manufacturer of Cranston, R. I., a partner in business of William Sprague, the Senator in Congress, was willfully murdered on the 31st ult. He left his house about four o'clock, P. M., to go to a portion of his farm lying in Johnston, for the purpose of looking to the proper shelter of his cattle; and at about five o'clock he was found prostrated on the earth dead. Upon examination, a ball was found to have entered the front, and passed out of the back of his head. A pistol was found some distance from his body, and under such circumstances as to lead to the belief that a hasty attempt was made to conceal it. It was reported that he had received another wound in the body, but when our informant left, the Coroner's verdict had not been rendered, and we cannot, therefore, state it as a fact. No money was taken; hence the object of the assassination was not plunder. The body was found by a workman of Mr. Sprague, who was on his way to the barn when the former left his house to go. Four persons have been arrested on suspicion. One is Nicholas S. Gordon, who has frequently petitioned the town council of Cranston for a license for the sale of ardent spirits, but, through the opposition of Mr. Sprague, his petitions have been refused. At the last time his application was rejected, he threatened Mr. Sprague, and said he "would settle it with him elsewhere." He has been repeatedly, within the last week, with a gun in his hand, near where Mr. S. was found. His premises have been searched, and no gun can be found on them, although it is well known that he had one. A bayonet, cartridge box, and sword, were found. The two persons arrested are, so far as can be learned, the only ones of all the neighbourhood who have not visited the house of Mr. Sprague since the murder. It cannot now be ascertained how far those suspicions will be confirmed by testimonies. Two brothers of Gordon have also been arrested for participating in the crime.—*Id.*

Monies Received on Account of

Advocate, Vol. IX.—G. Edgecombe, Cobourg, (in full) £6 7s 9d. Vol. X.—W. Peters, Port Hope, 2s 6d; M. Hains, do. 2s 6d; A. Hawkins, do. 1s 8d; J. Hawkins, do. 1s 8d; C. Henwood, do. 2s 6d; C. Powers, Clarke, 2s 6d; R. Turner, do. 2s 6d; R. Rhone, do. 2s 6d; F. Hatch, Bowmanville, 1s 8d; Mrs. Shaw, do. 2s 6d; W. Souch, do. 2s 6d; M. Jones, do. 1s 8d; J. Cornish, do. 2s 6d; W. Baker, jun. do. 2s 6d; P. Elford, do. 2s 6d; L. Ormston, do. 5s; R. Smale, do. 2s 6d; M. Cryderman, do. 5s; W. Windatt, do. 1s 8d; H. Orr, do. 1s 8d; T. Weldon, do. 1s 8d; P. Coleman, do. 1s 8d; C. Stephens, do. 2s 6d; J. Fletcher, do. 2s 6d; D. McTavish, do. 2s 6d; S. Hale, do. 2s 6d; W. Lane, do. 2s 6d; J. Maynard, do. 2s 6d; R. Windatt, do. 2s 6d; R. O'Hara, do. 2s 6d; J. D. Manchester, do. 2s 6d; R. Crawford, do. 2s 6d; R. Cole, jun. do. 2s 6d; J. Preston, do. 2s 6d; J. Muir, do. 2s 6d; J. McGee, Whitby, 10s; M. B. Roblin, do. 2s 6d; J. Radcliffe, Oshawa, 1s 8d; J. Hatburn, do. 1s 8d; A. Greig, do. 1s 8d; Rev. R. H. Thornton, do. 1s 8d; F. Leys, Pickering, 2s 6d; C. Jewet, do. 2s 6d; D. T. Rogers, do. 2s 6d; E. Leavant, do. 2s 6d; C. Mathews, do. 2s 6d; W. Hartick, jun. do. 2s 6d; P. Woodruff, do. 2s 6d; A. Marten, do. 2s 6d; G. H. Woodruff, do. 2s 6d; C. Crosby, Markham, 2s 6d; J. Clenton, do. 2s 6d; D. Reeser, do. 2s 6d; John Speight, do. 2s 6d; L. Crosby, do. 2s 6d; H. R. Narraway, Toronto, 2s 6d; J. Davies, Weston, 1s 8d; J. Cummer, do. 2s 6d; R. Irwin, do. 2s 6d; J. Linzie, do. 2s 6d; Jacob Cummer, do. 2s 6d; E. W. Plater, do. 2s 6d; W. C. Hunt, Bond Head, 2s 6d; James Ro-

gers, Demorestville, 2s 6d; John Howell, do. 2s 6d; David Van-Blaric m, do. 2s 6d; Mrs. Clark, do. 2s 6d; Enoch Burdick, Beaverville, 2s 6d; Amos M'Nance, do. 2s 6d; J. W. Cook, do. 2s 6d; Jacob Kern, jun., do. 2s 6d; Adam Dodge, do. 2s 6d; A. Williams, do. 2s 6d; Isaac Wiper, do. 2s 6d; Abram Carroll, jun. 2s 6d; Finlay M'Callum, Martintown, 2s 4d; Arch. Sinclair, do. 2s 4d; Peter Christie, do. 2s 4d; Angus M'Dermid, do. 2s 4d; Hugh Christie, do. 2s 4d; Duncan M'Callum, do. 2s 4d; John Christie, do. 2s 4d; Duncan M'Martin, do. 2s 4d; James Grant, do. 2s 4d; Donald M'Intyre, do. 2s 4d; William M'Ray, do. 2s 6d; Roderick Smart, do. 2s 6d; James Dewar, do. 2s 6d; Alexander Kenear, do. 2s 6d; Neil M'Donell, do. 2s 6d; John M'Leod, do. 2s 6d; Malcolm M'Martin, do. 2s 6d; Donald M'Intosh, do. 2s 6d; Malcolm M'Callum, do. 2s 6d; John M'Donell, do. 2s 6d; Orange Clark, 2s 6d; Ralph Morden, 2s 6d; John S. Keays, 2s 6d; Peter Gibson, 2s 6d; W. J. Odell, 2s 6d; W. Hutchinson, 2s 6d; George W. Stay, 2s 6d; David Rogue, 2s 6d; D. H. D. Lee, 2s 6d; Nathan Jacobs, 2s 6d; U. C. Lee, Robinson Hall, 2s 6d; R. Smith, Esq., Port Stanley, 2s 6d; Tristram Coats, 2s 6d; John W. Hall, P. M. Westminster, 2s 6d; Robert Gunn, London, 2s 6d; Alex. M'Kinzey, do. 2s 6d; H. Mathewson, do. 2s 6d; Joseph Gibbins, do. 2s 6d; G. Newcomb, do. 2s 6d; Thomas Rockey, do. 2s 6d; S. Morrill, Esq., do. 2s 6d; E. Raymnd, do. 2s 6d; H. Davis, do. 2s 6d; John Blair, do. 2s 6d; B. Wheeler, do. 2s 6d; Patrick M'Laughlin, do. 2s 6d; C. K. Cook, do. 2s 6d; John Brown, do. 2s 6d; Peter Van Every, do. 2s 6d; Robert Carfrae, do. 2s 6d; James Glen, do. 2s 6d; James Givins, Esq., do. 2s 6d; Aiza Parish, Farmersville, 2s 6d; P. Wing, do. 2s 6d; P. V. Hiborn, do. 2s 6d; S. Deming, do. 2s 6d; Henry Morehouse, do. 2s 6d; Joel Parish, do. 2s 6d; A. Giles, do. 2s 6d; George Mott, do. 2s 6d; William Hurley, Wilton, 2s 6d; Luke Dewitt, do. 2s 6d; J. Woodcock, Augusta, £1 5s 0d; Rev. S. Brownell, Elora, 5s; J. Chamberlain, Abbotsford, £1 0s 0d.

Collections received at Meetings.—Cobourg, 14s 7d; Port Hope, 7s 6d; Hope Chapel, 9s 3d; Newton, 5s 4d; The Corners, £1 2s 0d; Bowmanville, 13s 9d; Oshawa, 6s 9d; Windsor, 2s 9d; Duffin's Creek, 19s 4d; Rucasville, 9s 7d; Toronto, £1 6s 5d.

Penny Subscription Cards.—Miss Mary Hay, Port Hope, 5s; John M'Gee, Winchester, 9s 6d; Miss Eliza Crosby, Markham, 5s 4d.

Open Accounts.—J. M'Feeters, Bowmanville, £1.

Acc'rs.—Richard Lanigan, Three Rivers, £1 5s 0d; Roderick Smart, Martintown, 2s.

Tracts.—Bowmanville Society, 8s 4d.

ASHES—Pot	24s 0d	LARD—	4½ d a 5d p. lb
Pearl	25s 6d	BEEF—Prime Mess tierce	\$12
FLOUR—Fine	27s 3a	Do do bbls	\$7
U. States	28s 9d	Prime	\$5
WHEAT	5s 4d	TALLOW—	5d
PEASE	2s 3d per minat.	BUTTER—Salt	5d a 6d½
OV. MEAL	7s 6d per. cent.	CHEESE—	3d a 5½d
PORK—Mess	\$15	EXCHANGE—London l prem.	
P. Mess	\$11½	N. York	2½
Prime	\$9½	Canada W. ½ a 1	

JUST PUBLISHED,

FIVE DISCOURSES on the MORAL OBLIGATION and THE PARTICULAR DUTIES of the SABBATH, by Rev. A. O. HUBBARD, A. M. For sale at the Bible Depository, M'Gill Street: Price 1s 10d.

Montreal, Feb. 1, 1844.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

A LARGE Assortment of the valuable Publications of this Society constantly kept on hand. Many new Books have been added during the year.

JAMES MILNE,

Montreal, January 1, 1841.

Depository.

The Committee of the Montreal Society, earnestly desirous of advancing the best interests of the Temperance cause throughout the Province, and of relieving themselves from debt, incurred in the gratuitous distribution of the *Advocate* and tracts, and in employing agents, opening a depot, &c., have resolved to send forth their esteemed Agent upon a lecturing and collecting tour, as follows:—

Mon. Feb. 5, Dunwich, Day, Aidboro, Ev'ng.	Mon. Feb. 26, Newmarket, Day, Holland Landing, E.
Tues. " 6, Howard, Day, Harwick, Ev'ng.	Tues. " 27, Georgiana Day, Maraposa, Ev'ng.
Wed. " 7, Raleigh, Day, Romney, Ev'ng.	Wed. " 28, Emily, Day, Peterboro, Ev'ng.
Thurs. " 8, Merseu, Day, Gosfield, Ev'ng.	Thurs. " 29, Cavan, Day, Ottonabec, Ev'ng.
Frid. " 9, Colechester, Day, Amherstburgh, E.	Frid. March 1, Percy, Day, Duamar, Ev'ng.
Sat. " 10, Sandwich, Day, Windsor, Ev'ng.	Sat. " 2, Marmora, Day, Madoc, Ev'ng.
Sabbath " 11, Lectures.	Sabbath " 3, Lectures.
Mon. " 12, Chatham, Ev'ng.	Mon. " 4, Rawdon, Day, Murray Rear, Ev'ng.
Tues. " 13, Dawn Mills, Day, Wallaceburgh, Ev'ng.	Tues. " 5, Carring Place, D. Consecon, Ev'g.
Wed. " 14, Sutherland's, Day, Port Sarnia, Ev'g.	Wed. " 6, Wellington, Day, Bloomfield, Ev'ng.
Thurs. " 15, Plympton, Day, Adelaide, Ev'ng.	Thurs. " 7, Milford, Day, Picton, Ev'ng.
Frid. " 16, Amiens, Day, Deleware, Ev'ng.	Frid. " 8, Demotestville, D. Fredericksburgh, Ev'ng.
Sat. " 17, London, "	Sat. " 9, Adolphustown, D. Bath, Ev'ng.
Sabbath " 18, Lectures.	Sabbath " 10, Lectures.
Mon. " 19, Ingersollville, F.	Mon. " 11, Portland, Day, Loughboro, Ev'ng.
Tues. " 20, Woodstock, Day, Paris, Ev'ng.	Tues. " 12, Beverly, Day, Isthmus, Ev'ng.
Wed. " 21, Galt, Day, Guelph, Ev'ng.	Wed. " 13, Perth, Ev'ng.
Thurs. " 22, Eramosa, Day, Nichol, Ev'ng.	Thurs. " 14, Smith's Falls, D. Merrickville, Ev'g.
Frid. " 23, Erin, Day, Chingacousy, E.	Frid. " 15, Kemptville, Day, Richmond, Ev'ng.
Sat. " 24, Vaughan, Day, Whitechurch, Ev'g.	Sat. " 16, Bytown, "
Sabbath " 25, Lectures.	

Note.—1st, Where the name of the township only is mentioned, the friends there will please fix upon the place of meeting, to suit the distances, and send word to the preceding appointment.

2d, Each Society visited, is earnestly requested to send the Agent on to the next appointment on the list, free of expense, where practicable. The importance of this suggestion, in a pecuniary point of view, will be seen at once.

3d, Where "Day" or "D" is mentioned, the meetings will be held at eleven o'clock forenoon, unless otherwise appointed by the Committee in the place. Where "Ev'ng." or "E." is mentioned, the friends will please fix the hour in the evening.

4th, Lectures mean *addresses*, founded on scripture texts, suitable to the sanctity of the Holy Sabbath.

5th, All who owe the society, whether for *Advocates*, open accounts, penny subscription cards, or in any other way, in any of the places visited, or within a convenient distance of any of the appointments, are earnestly requested to bring the amounts they owe to the meetings, as the Agent will not have time to visit them at their houses.

6th, A collection is respectfully requested at each meeting, and all who think that the Temperance Reformation has done and is doing good, and who are at the same time of a willing mind, are respectfully requested to contribute in aid of the funds of the Montreal Society.

7th, It is scarcely necessary to say, that the Montreal Society relies upon the well known hospitality of the friends of the

Temperance Reformation, to diminish the expenses of the Agent as far as possible.

8th, Mr. WADSWORTH will be happy to meet the Committee in each place, to ascertain their views on the following subjects, viz. Gratuitous distribution of *Advocate*, Provincial Convention, and Provincial Temperance Union.

CIRCULAR,

ADDRESSED TO THE FRIENDS OF THE FREE PROTESTING CHURCH OF SCOTLAND.

FELLOW PRESBYTERIANS,

We have now the pleasure of informing you that a General Committee of the friends of the Free Protesting Church of Scotland has been formed in this city, for the purpose of disseminating information regarding the great controversy, which has terminated in the recent disruption of the Church of Scotland, and the important results which have flowed from that event. In order to extend the knowledge of the principles at stake, as widely as possible, and thereby in the opinion of the Committee, most effectually promote the cause of the Free Church, it has been resolved to publish a Series of Tracts, explanatory of the nature and bearings of the late controversy, and of the present state and future prospects of the Free Protesting Church. The Committee would earnestly recommend the friends of the Free Church throughout the Province, in their various localities, to form themselves into similar associations for the same purpose, and to open a correspondence with the Committee in Montreal. To each of these associations we shall transmit copies of the several Tracts as they appear, with the view of their being reprinted in various sections of the country; or if found more convenient for the different Associations, we would receive orders for any number of the tracts which might be required, and execute them at the lowest cost price with charges.

The Committee would look for, and confidently expect the zealous and immediate co-operation of all friends of the cause throughout the Province, into whose hands this Circular may fall. The numerous misapprehensions so prevalent on this subject, and the present critical position of the Presbyterian Church in Canada, urgently call for the ample diffusion of information, by which an intelligent zeal may be enlisted in favour of those noble and self-denying men; who, in defence of their great scriptural principles, have suffered of late years so much obloquy and persecution, and to whose active exertions in days gone past, we are indebted for so many of our present religious privileges.

(Signed by order of the Committee.)

JOHN REDPATH, CHAIRMAN,

ALEX. FRASER, SECRETARY.

Montreal, Feb. 1, 1844.

BIBLE SOCIETY.

THE Committee of this Society hereby give notice, that an excellent assortment of Bibles and Testaments is constantly to be found in their Depository, McGill Street; and that this year have been added some in Roan and Morocco bindings, gilt edges, in great variety.

JAMES MILNE,
General Agent and Depository.

Montreal, January 1, 1844.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

PREPARING for the Press, and will be speedily published by P. THORNTON, Teacher, Hamilton, and the Rev. R. H. THORNTON, Whitty, a complete set of Reading Books, for the use of Schools and Private Families.

Montreal, January 1, 1844.

MINISTERIAL ASSOCIATION FOR THE SUPPRESSION OF INTEMPERANCE.

In order to awaken the public mind to the wide-spread evils of intemperance on the one hand, and the benefits resulting from the Temperance Reformation on the other, the undermentioned Clergymen have agreed to deliver A COURSE OF LECTURES in the following order, viz:—

- Tuesday, Jan. 30, Rev. M. LANG, "On the best means of reforming Drunkards, and preventing the sober (especially the young) from intemperance."
do. Feb. 6, Rev. H. WILKES, "The duty of the Church and influential Members of Society generally towards the Temperance Reformation."
do. do. 13, Rev. W. TAYLOR, "Alcohol and the Decalogue."
do. do. 20, Rev. R. COONEY, "Physical and Mental effects of the use of Intoxicating Drinks."

The LECTURES will be delivered in the CONGREGATIONAL CHAPEL, St. MAURICE Street, preceded and followed by musical exercises by a choir, and at the close of each evening an opportunity will be given to all who wish to join the Montreal Temperance Society. Meeting to commence each evening at half-past SEVEN o'clock. The public are respectfully invited to attend.

January 1, 1844.

CANADA SUNDAY SCHOOL UNION.

THE Committee of this Society beg leave to apprise the Sabbath Schools throughout Canada, that they have received a new and extensive supply of suitable Library and Reward Books, comprehending a general assortment of Elementary Books, such as Primers, Spelling Books, First, Second and Third Class Books, &c. &c.—Bibles and Testaments, Union Questions, and other helps for teachers; all of which will be disposed of at the usual favourable conditions to Sabbath Schools.

January 1, 1844.

PROSPECTUS OF THE TENTH VOLUME.

THE Tenth Volume, beginning 1st January, 1844, will be issued semi-monthly, as heretofore, but at a uniform rate to all subscribers of

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All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.

Montreal, Dec. 25, 1843.

GALL'S KEY TO THE SHORTER CATECHISM.

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JOHN C. BECKET.

Montreal, Feb. 1, 1844.

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