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Wm. Robertson

THE CANADA TEMPERANCE ADVOCATE,

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MEDICAL TESTIMONY.

The following testimonies were collected and published by the celebrated and indefatigable E. C. DELAVAN, in answer to a young doctor in Albany, who maintained that alcoholic drinks should not be called poisonous, and that their moderate use is in no degree injurious to the human constitution. We know not how the physician in question felt when he saw this noble array of authorities.

Says Doct. Thomas D. Mitchell: The "drunkard who would wish to reform, must bid an everlasting farewell to every liquid that has the power to intoxicate or poison."

Dr. Gordon: "It would be difficult to find a more destructive poison than ardent spirits."

Dr. Ure: "It has been the Aqua Mortis, (the water of death,) to myriads of the human race.

Dr. Cheyne: "Ardent spirits are very destructive to health, and may be deemed a poison. Writers upon Toxicology include ardent spirits in the list of poisonous substances."

Dr. Alden; "On every organ they touch, they operate as poison."

Dr. Harley: "I cannot hesitate to recommend the entire disuse of such a poison, rather than incur the risk necessarily connected with its moderate use."

Dr. R. G. Dods: Q. "Do you consider spirits properly designated as a poison?"

A. "Under a proper explanation of the term they may be justly called poison; they are ranked by writers on medical jurisprudence among the narcotics—'acid poisons.'" Small quantities seldom produce effects which the patient thinks to be hurtful; but if repeated, they always prove more or less injurious. The morbid appearances seen after death, occasioned by ardent spirits, exactly agree with those which result from poisoning."

Dr. Kirk: "What is the nature of ardent spirits? All of them contain as their basis, alcohol—a narcotic stimulant possessing properties of the kind that opium does—which you know to be a 'poison,'—with this addition, that it is more immediately irritating to the tissues of the body to which it is applied, than opium is."

Dr. E. Johnson: "What is poison? It is any substance which, when taken into the system, has the effect of disordering some of the actions which make up the sum of life. Aye, but you may say, it is only poisonous when taken in sufficient quantity. True, as regards the immediate destruction of human life; neither is prussic acid, nor arsenic, nor mercury, nor opium. Prussic acid, therefore, and spirit are equally poisonous, though neither will destroy life unless in sufficient quantity."

"We have irrefragable proof that spirit is a poison of the very same nature as prussic acid, producing the same effects, killing by the same means, paralyzing the muscles of respiration, and so preventing the necessary change of black into vermilion blood."

Dr. Alden: "On every organ they touch, they operate as a poison; they tend directly to induce disease, and shorten human life."

Dr. Paris, in his new classification of poisons, places it with "acid poisons."

Mr. Brodie proved by experiments on animals, that "alcohol and prussic acid were similar in their effects."

Dr. Farr, on reading to him by the committee of the House of Commons, the testimony of nearly five hundred distinguished medical men, who certify "that ardent spirit is ascertained by medical science to be in a strict sense a poison, and that its use as an article of diet is the direct cause of an appalling amount of disease and death," said "it is strictly so in regard to the destruction of life."

Forty-five physicians of Ohio: "It is equally poisonous with arsenic, operating sometimes more slowly but with equal certainty."

Dr. R. D. Mussey: "What is a poison? It is that substance, in whatever form it may be, which, when applied to a living surface, disconcerts and disturbs life's healthy movements."

"It may, indeed, be mixed with nutritious substances; but if it goes into the blood, it is thrown off as soon as the system can accomplish its deliverance."

"Now, such a poison is alcohol. Such in all its forms, mix it up in what you may. The same is true of arsenic or corrosive sublimate."

"That a person may be in the habit of taking it, and may yet survive and enjoy tolerable health, is no proof that it is not a poison. Will any man pretend to deny that arsenic is a poison, and a very strong poison? Yet, there are in Germany a number of farmers who are in the habit of making a daily use of arsenic."

"One man carried this habit so far, as to take two grains of arsenic into his system every day, and said that he could by no means dispense with it. Yet does any man believe that an individual may indulge in such a habit and not have his life shortened by it?"

"Men should clearly understand the distinction between nutriment and poison; and if much poison does much harm a little poison does a little harm. And under the same circumstances of constitution, the operation of poison will be uniform."

Says Dr. H. Green: "Alcohol, in all its forms, is to be regarded as the most virulent poison."

Dr. Nott: "That pure alcohol is poison, is an admitted fact."

Dr. Sprague: "Do you make the poison, or do you use it, or do you sell it?"

Dr. Horatio Potter: "The testimony of physicians is uniform and unequivocal. They pronounce alcohol a poison. They tell us that it is so considered and classed by all writers on *Materia Medica*, and they will even point out the precise place which it occupies among the 'vegetable narcotic poisons.'"

What the known qualities of alcoholic drinks are, is then settled, and settled by authority.

Alcohol is poison, and alcoholic drinks are *alcoholic poisons*; and being so, the next inquiry is whether such poisons must produce disease of the stomach, when used habitually?

Dr. Frank, "Their tendency, when used even moderately is to induce disease, premature old age, and death."

Dr. Emlen, "All use of ardent spirits (i. e. as a drink) is an abuse. They are mischievous under all circumstances."

—"Half the men every year who die of fevers might recover had they not been in the habit of using ardent spirits, and many a man who was never intoxicated,

when visited with a fever, might be raised up as well as not were it not for that state of the system, which daily moderate drinking occasions, who, even in spite of all that can be done, sinks down and dies."

Dr. Julius Jeffreys: "Extensive opportunities of observing the habits of various classes and of different races among the inhabitants of Hindostan, have brought before me abundant evidence that in using no alcoholic drinks, they are exempted from the more complicated forms of disease. Upon my return to England, the contrast was striking and painful. Moderation in the use of these liquors is in fact inapplicable, and total abstinence is the only step."

Dr. Alden, "To a man in health, there is no such thing as a temperate use of ardent spirits. In any quantity, they are an enemy to the human constitution; their influence upon the physical organs is unfavourable to health and life; they produce weakness and not strength: sickness and not health: death and not life. Is the moderate use, or any use, of such an article as this, to be accounted temperance?"

Dr. E. Johnson, "Are ardent spirits, wines, and strong ales, necessary or pernicious, or neither? I assert that they are in every instance as articles of diet, pernicious."

Dr. Garnitt, "Most persons have so indulged themselves in this pernicious habit of drinking wine, that they imagine they cannot live without a little every day; they think that their very existence depends upon it and that their stomachs require it. Similar arguments may be brought in favour of every other habit."

Dr. Trotter: "Sober drunkards, if I may be allowed the expression, deceive themselves as well as others, and though they pace slowly along the road to ruin, their journey terminates at the goal."

Dr. Tothill, "My own opinion, from long practical observation, is, that a total abstinence of all alcoholic liquors, would make a greater change for the better in the moral and civil condition of mankind, than all other known remedies whatever."

Prof. Hitchcoe, "The use of ardent spirits, even in the greatest moderation, tends to shorten life."

Dr. Totter, "Intoxicating liquors, in all their forms, and however disguised, are the most productive cause of disease with which I am acquainted."

Dr. R. G. Dods, "No one is safe from the approach of countless maladies, who is in the daily habit of using even the smallest portion of ardent spirit. The practice cannot possibly do any good, and it has often done much harm."

Dr. Kirk, of Scotland, "That men who were never considered intemperate, by daily drinking have often shortened life more than twenty years, and that the respectable use of this poison kills more than even drunkenness."

Dr. Carrick, "Unnatural excitement by means of strong liquors, occasions a premature old age, a life of suffering, and an early grave."

Dr. Gordon, "Leaving drunkenness out of the question, the frequent consumption of a small quantity of spirits, gradually increased, is as surely destructive of life as more habitual intoxication; and, therefore, the gin shops are spreading disease and death to a degree that is frightful."

Dr. Harris, "The moderate use of spirituous liquors has destroyed many who were never drunk."

Dr. Alden, "I appeal to every philanthropist, patriot and Christian, to take part in the reform; to avoid the use of spirits as a violation of the laws of life; to abstain from the unholy traffic as from a traffic in human blood."

I. Higginbotham, Surg. "I consider I shall do more in curing and preventing disease, in one year, by prescribing total abstinence, than I could do, in the ordinary course of an extensive practice, in one hundred years."

"I had visited a patient, a minister who was suffering from a hardened liver. He had, it appeared, been in the

habit of taking whisky. He had some stomach complaint, and every time he felt uneasy he took a little. No one had given him any caution. As soon as I saw him I pronounced him a dead man.— He died soon after!

"One day when I was visiting him, a deacon of the church called in, to whom I related my suspicions as to the practice of the minister. The deacon exclaimed, 'oh, dear, no; nothing of the kind—he only takes a little drop, now and then, when he feels himself unwell.' The deacon himself had a ruby nose, and certain streaks of purple and red in his face. On being asked respecting his habits, he said 'that he took two or three glasses of wine after dinner, and sometimes a little toddy, especially at night.' I cautioned him, and told him he must soon expect to follow his minister."

Dr. Gordon, of the London Hospital, "Most of the bodies of moderate drinkers which, when in Edinburgh I opened, were found diseased in the liver, and these symptoms appeared also in bodies of temperate people, which I had examined in the West Indies." He also adds, "that the mortality among the coal whippers, who are brought to the London Hospital, is frightful; that the moment these beer drinkers are attacked with any acute disease, they are unable to bear depletion, and die directly."

Sir Astley Cooper, "No person has a greater hostility to dram drinking than myself, inso much that I never suffer any ardent spirits in my house, thinking them evil spirits; and if the poor could witness the white livers, the dropsies, the shattered, nervous systems which I have seen, as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

Dr. Batty, lecturer at the medical school, Royal Institution, Liverpool; and sixty-nine other distinguished physicians—"Man in ordinary health requires not any stimulants, as wine, beer, or spirits, and cannot be benefited by the habitual quantity of them, large or small. Their use can do no good to him, even in the most moderate quantities, which sooner or later prove injurious to the human constitution."

Dr. Cheyne, "I have no doubt, if a man, beginning at twenty, were to take one large glass of spirits regularly every day, he would thereby affect the duration of his life, probably abridging it by at least ten years."

Dr. Trotter, "No cause of disease has so wide a range or so large a share as the use of spirituous liquors."

Dr. Cheyne, of Dublin, "Should ten young men begin at twenty-one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten would shorten life more than ten years."

Dr. Dods, "Its (alcohol) effects on the blood vessels seem to be two-fold: an increased excitement, and contraction of diameter. This tends to produce enlargement in some parts; or effusion diminishes the healthy functions of the organs, and slowly, though certainly, leads to alteration both in structure and function."

"It were easy to extend my remarks; but enough has been said to convince those who will yield to facts, of the injurious effects of ardent spirits, when used even moderately, for any length of time. The use of ardent spirits is one of the greatest evils that has ever befallen the human race. It destroys the gastro hepatic system, producing a variety of liver diseases. Alcohol destroys the lacteal absorbent surface."

Dr. Higginbotham, the celebrated surgeon, speaking of stimulating liquors, says, "I am fully persuaded that many chronic diseases are brought on and continued by their use."

"It is decidedly my conviction, that those who belong to such a society, (temperance society,) will seldom have occasion for medical men. By adopting the principles of this society, the public health will be immeasurably improved."

Dr. J. Upton, "I witnessed, when a student in Edinburgh, its fatal consequences, in the Infirmary, by an en-

largement of the liver. Such is the dreadful vacuum and craving which drinking produces, that in order to quiet it, man will sacrifice all that is dear to man."

W. Burke, Inspector General of H. M. Hospitals, "Two-thirds of the diseases and deaths of Europeans in India, are in consequence of their indulging in the use of spirituous liquors."

J. Fothergill, M. R. C. S., "Of all the articles of the popular materia medica, there are none so frequently used, so seldom required, or so dangerous to administer, as ardent spirits, wine, and malt liquors; and their total rejection would be the means of preventing the ruin of many constitutions, and the loss of innumerable lives, which are now sacrificed directly or indirectly to their injudicious employment."

Dr. Beaumont, "It is not hazarding too much to say, that while hundreds and thousands have committed suicide by the agency of hemp and steel, tens of thousands have destroyed themselves by intoxicating drinks."

In Glasgow, according to Dr. Clelland's tables, "there has been a very great increase of mortality since 1822, the year in which the duty on distilled spirits was reduced.—In 1821, the number of deaths was 3,686; in the year 1823, the year when the low duties began to operate, the mortality rose to 4,327, being an increase in the number of deaths of 941."

Sir Anthony Carlisle, "The acid qualities of fermented wines, are decidedly hurtful."

Dr. Sanders, "Water drinkers are, in general, longer lived, and less subject to a decay of faculties, than those who use other liquids."

Dr. A. L. Pierson, "The habitual use of alcohol, renders the whole system morbid. It aggravates various diseases, and conduces to various diseases."

Dr. A. Carlyle, "Some substances are proper articles of diet, when used properly. Arsenic, for example, has a powerful influence. Alcohol, in whatever combination, is similar in its operation. Such liquors, therefore, cannot be reckoned useful."

Dr. Ure says that "the cause of the commonness of calculus disorders must be looked for in the use of fermented liquors, and nothing else."

Rumanzini, "The Persians, who abstain from wine free from the gout and stone."

The physicians of the fever hospital, Dublin, say, "Fever is peculiarly fatal, where they attack habitual dram drinkers."

Dr. Rush, "Physicians have remarked, since the introduction of spirituous liquors into such general use, that a number of new diseases have appeared among us, and have described many new symptoms. It would take a volume to describe how much disorders are increased and complicated by the use of spirituous liquors."

Dr. Hale, "But you will say, this is the disease of the drunkard: why speak of its horrors to me? I drink a little it is true, perhaps daily, sometimes oftener, and sometimes it may be not for several days; surely I am no drunkard: and why talk to me of delirium tremens? Be it so: you are no drunkard; are you not in the way to become one? Or, concede that you are safe from this danger, still you are not so safe as you imagine from this most appalling disease. Some of the worst cases of it that I have ever seen, (and the number that I have seen is so great that my heart shudders at the recollection of them,) have been of persons who had rarely, or never been known to be intoxicated. Men have been taken down by this delirium, who have regarded themselves, and have been regarded by their neighbors, as temperate men. They were known to drink occasionally, indeed; but they would have resented as much as you do, to be told that they were intemperate. Nor is this the only evil. The nervous system is a nicely adjusted structure, which superintends the functions of the whole living body. Every glass of spirit that you drink

does some violence to the delicacy of this complicated and beautiful system; and every rejection of the glass destroys the harmony of one of those thousand strings of which your life is composed."

Dr. Farie, "It (ardent spirit), destroys the gastro-hepatic system, producing a variety of liver diseases, chronic hepatitis, cancerous affections, &c. Diluted spirits destroy as effectually, although more slowly, than undiluted; and therefore the addition of water does not make any change in the property of distilled spirits."

Dr. Mussey, "We are therefore bound to avoid all use of alcohol, both because it is a poison, and will shorten our own life, and because the law of love binds us, as we have opportunity, to do good to our neighbours."

Dr. Keill, "Water seems the fittest to promote the digestion of food; all spirituous liquors, having a property by which they hurt rather than help digestion."

Dr. Lambe, "The perpetual ingurgitation of these drinks cannot be innocent, however moderate the quantity may be; and that all the pleasure or the comfort, which persons derive from such habits, is gained at the ultimate expense of their health, and the abbreviation of their lives."

Dr. Beaumont, "Wines injure by their stimulating property. Like concentrated spirits, they produce undue excitement of the heart and circulating system. Gout is rarely known to exist where the patient has not been accustomed to the use of wine."

Edgeworth, "Dr. Darwin was a determined enemy to what he called 'vinous potation.' He believed that almost all the distempers of the higher class of people arise from drinking, and persuaded most of the gentry in his own, and the neighbouring counties, to become water drinkers."

Dr. Charles A. Lee, New-York, "As a physician, I am led to believe, from my pretty extensive observation, that the premature exhaustion induced by the moderate use of alcoholic drinks, is one of the chief causes of the frequent failure of health, and serious attacks of disease which literary and professional men so often experience."

"I could relate a number of cases, where there could be no question that ill health was induced and continued by what is generally termed the moderate use of alcoholic liquors, though the individuals themselves were perfectly unconscious of it, and probably would not have 'thanked' a physician for making such a suggestion. If a fair trial does not satisfy the individual that 'total abstinence' is far preferable to 'moderate use,' then it will be the first instance which I have ever known where such a result has not followed."

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.—Our Saviour's remark regarding New Wine implies that he was drinking that which was Unfermented.

§ 12. It is recorded (Mark xiv. 25) that Jesus said to his disciples at the Supper,—"I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Let the reader observe that the Saviour speaks of the wine, used on this occasion, as being inferior to new wine.

1. "When fermented wine is compared with itself," says Professor Stuart, of America (*Amer. Temp. Intell. Extra 1835*), "The old is better than the new. Just the reverse must the case be with *must*, which is best of all when fresh. Now, the nature of the idea which Jesus wished to communicate was, that the heavenly communion and feast would be far superior to their earthly one. In order to designate this, he employs *wine* as a symbol. Better wine than they had been drinking, would be the symbol, then, of higher happiness. But if they were

drinking fermented wine, why does the Saviour mention the *new* as the *better*? for surely the idea of better is implied. This would be contrary to the declaration noticed above, and subversive of His main design. On the other hand, if they were drinking *must*, which was (as it must have been,) some six months old, then to mention the *new* fruit of the vine, that they would drink in the kingdom of God, would make the sense altogether opposite. *New* and *fresh must* must always be better than the old."

2. A similar use is made of the Saviour's language by President Green.—(Enq. p. 28.)

3. Mr. Delavan gives a slightly different explanation of the force of the term *new*. He observes that "the blood or juice of the grape, so far as Sacramental purposes are concerned, (the Saviour being judge,) is when '*new*' in its best state. I am strongly inclined to the use of the wine in the *new* state rather than in the *old*; and I have greatly erred if the words of the Saviour, who spoke of drinking the same—not *old* but '*new*' in the kingdom of His Father, does not bear me out in this."—(Enq. p. 74.)

§ 13. Mr. Medhurst is not satisfied with such an explanation of our Saviour's statement as that we have now given. He seems to adopt the opinion "that because our Saviour designates that wine as *new* which should be drunk in heaven, that, therefore, what he then partook of was not *new*, but *old*, or fermented wine." There is an obvious error here, in speaking of *old wine* as synonymous with *fermented wine*. In speaking on this point, however, Mr. Medhurst does not deny that the wine might be *old* and not fermented. Besides, as Professor Stuart remarks above, "when fermented wine is compared with itself the *old* is better than the *new*." It could not be fermented wine, then, they were drinking, else the Saviour would not have spoken of the *new* as better, and the symbol of the higher happiness of heaven. Mr. Medhurst endeavours to set aside Dr. Stuart's observations on this passage, but with ill success. He does not tell us where he has found them, but he seems to refer to those we have quoted in the preceding section. If so, his words, in giving a brief statement of Dr. Stuart's observations, are not well chosen. And how does he endeavour to set them aside? He deems a single sentence sufficient for this. "To us, however," he says, "the expression *kainon* (*new*) does not refer so much to the quality of the wine as to the constant supply—ever *new*, and still increasing, without any possibility of its cloying or palling the appetite." This is properly no answer to Dr. Stuart's argument, and does not, by any means, set it aside. Had he said that the word *new* cannot refer to the quality of the wine, but must refer solely to its constant supply, and had he succeeded in proving this, he would then have furnished an answer. As the matter stands, the argument retains all its force. It is obvious that he could not produce sufficient evidence in favour of such a use of the word as would at all serve his purpose. So far as we know, his explanation of *kainon* is altogether unique. He produces no evidence in its favour, and who will for a moment suppose that his unsupported assertion on such a point will have the weight of a feather against so distinguished a scholar and critic as Dr. Stuart? Dr. Robinson, of America, the author of the best Lexicon of the Greek New Testament that we have, explains the expression in the passage under discussion, "to drink *new* wine, in its best state according to the Hebrew taste."

ARGUMENT.—As a Symbol of the Blood of Christ, Unfermented is more Appropriate than Fermented Wine.

§ 14. Our next argument is drawn from the appropriateness of the symbol. (Matthew xxvi. 27, 28.) We feel so conscious that we have decidedly the better of our opponents here that we find it difficult to give them credit for sincerity when they differ from us on this point. No one, however, denies that unfermented wine is appropriate

as a symbol of the Saviour's blood. All that is contended in opposition to us is that fermented wine is also appropriate. By the *blood of Christ*, as a figurative expression often occurring in scripture, we are to understand *His sufferings and death*; and when we are said to *drink His blood*, it is meant that we receive by faith the truth revealed in the gospel regarding *His sufferings and death*. "A symbol, for religious instruction, is that natural object which is selected to represent a moral reality."

1. *Nourishment* and *purification* are the main ideas intended to be suggested by the symbol now under consideration.—John vi. 53—56; Heb. ix. 14; 1 John i. 7. Alcohol wine stimulates, but does not nourish. In reference to our intoxicating wines Dr. E. Johnson, (Life, Health, and Disease, p. 268) says, "If wine be productive of good, what is the nature and kind of that good? Does it nourish the body? It does not, for the life of no animal can be supported by it." Dr. Grindrod (Bacchus, pp. 184, 185, 2d ed.), who will be acknowledged no mean authority in such matters, says,— "The popular notion that stimulants are capable of adding to the strength of the human frame, has already been shown to be completely fallacious. A principal cause of this belief may be found in the erroneous ideas entertained relative to the terms *stimulation* and *strength*." After explaining the nature of animal stimulation, this distinguished writer adds,— "It simply urges and forces the animal powers to increased velocity, exactly as the application of the whip or the spur increases the speed of the horse. As the laws of the physical system are definite and fixed, a corresponding diminution of capacity is the necessary consequence of this extraordinary outlay of power, which is, in fact, a real waste of animal strength." Dr. Grindrod quotes similar sentiments from Mr. Abernethy, Dr. Andrew Combe, and Sir Astley Cooper. On the other hand, unfermented wine is excellently adapted for the nourishment of the body, as is well stated in the language of Dr. Duff, formerly cited.—(See section 4.)

2. Again—alcoholic wine is ill adapted to suggest the idea of *purification*. Does it not suggest the very opposite? Think of individuals who have indulged freely in the use of intoxicating drink, and you have almost necessarily the associated idea of debased moral feeling.

"O, it hardens a' withlin,
And perverts the feeling!"

We here introduce, slightly abridged, the judicious language of the Rev. Dr. Chapin.—(Enq. p. 17.) He says,— "An alcoholic, and, therefore, intoxicating liquor, named wine, is received in the solemnities of our religion, as a symbol of that cleansing blood. It adds life and strength to sin, instead of slaying the detestable evil. It is exciting, and palatable, and gratifying to an appetite which, wherever it exists, should be forthwith destroyed. It is deceptive as it affects spiritual experience. Here, then, a solemn question arises. Between the blood of Christ, in its qualities, design, and application, and a liquor so vile in its construction, and so defiling in its effects, can there be so much as a shade of resemblance? Ought a liquid so corrupting to be religiously employed? Allow that it has been sealed and treated as sacred by the traditional custom of eighteen centuries, can any person rationally believe that even a tradition so inveterate has power to make the poisonous fluid an appropriate symbol of cleansing from sin?" The blood of Christ is said to 'purge the conscience,' but intoxicating drink stimulates to vigorous action all the baser passions of the soul. On the other hand, the unfermented juice of the grape is eminently adapted to promote the health and the happiness of man; and, in accordance with the design of Providence, is largely used as a nutritive beverage in countries where the vine abounds. How fit an emblem of the blood of Christ, the health, and the joy of our souls!

§ 15. We know of no one who has objected to the view.

of our subject we have now exhibited, except Dr. Wardlaw of Glasgow. We now quote from a report of a lecture delivered by him in his own chapel, April 3, 1842, and, as we may have occasion again to refer to this report, we may now remark that allowance must be made for the possible inaccuracy of a report, but we heard the lecture from the pulpit, and are satisfied that the published report is substantially correct. He says,—“It arises from the same cause—the morbid horror of all that is capable of producing intoxication—that any man should ask the question, ‘Why should fermented wine, which leads man to the most degraded of vices, be sanctioned or used by the Saviour of the world?’ ‘To the pure all things are pure.’ There is nothing in the use of fermented wine that is detrimental when not taken to excess; and why should not two things in nature, which are represented, the one as making glad the heart of man, the other as strengthening man’s heart, be an appropriate symbol of the dying love of Him who is our joy, our glory, and our strength?” The Doctor calls that a morbid horror which leads us to reject intoxicating drink. We rather think he has mistaken the seat of disease in this instance. The natural appetite instinctively rejects intoxicating drink, and cannot regard it as agreeable until vitiated by habit; and when a craving is felt for that which intoxicates, we have much reason to suspect that our taste has become morbid. We are not quite sure that we apprehend the meaning intended to be attached to the statement, “To the pure all things are pure.” As we understand, the following sentence is meant to explain it.—But this gives a meaning so completely foreign to the apostle Paul’s use of it that we are unwilling to suppose that so accurate a reasoner as Dr. Wardlaw should use it thus. The apostle, in this passage (Titus i. 15.) is alluding to the Jewish practice of refusing certain kinds of food otherwise proper to be eaten, merely because they were forbidden by the ceremonial law. This explanation accords with that given by Dr. Bloomfield in his notes to his Greek Testament (in loc.) He explains,—“To the pure in heart all such meats as, by the Jewish traditions, were held as unclean, are pure; that is, may be eaten without defilement.” Similar is the explanation of the late Professor Brown of Haddington, in his Self-interpreting Bible. He paraphrases thus:—“By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten.” It must be carefully noted that the apostle’s distinction is not between that which is nutritious and that which is noxious, but his allusion is to the ceremonial distinction between things clean and unclean. The Doctor seems to regard the language cited by him as a general statement, implying, that to Christians all things are harmless; and he specifies fermented wine as one of those things. On a little reflection, however, it must be obvious to almost every one that the physical effects produced by intoxicating drink are the same on the pious as the profane, and that the moral restraint of the former is weakened in proportion to the amount of indulgence. The quotations made in the preceding section are sufficient to correct the erroneous statement that “there is nothing in the use of fermented wine that is detrimental when not taken to excess.” Dr. Andrew Combe was there referred to. He speaks of “the salutary effect of mild and wholesome nourishment, contrasted with the fiery potency of alcohol. The former is eminently conducive to life, health, and enjoyment, while the latter is as eminently opposed to them all.” Dr. Wardlaw refers to wine making glad the heart of man; but we regard this as unfermented wine. Bread is also said, in scripture, to have the same effect. “Corn shall make the young men cheerful.”—Zech. ix. 17.—and it will not be pleaded that there is implied something that can intoxicate here. He speaks also of wine as strengthening man’s heart, but we have shown above that fermented wine does not impart strength (see sec. 14—1,) and that that which is unfermented does.

In order, then, after all, to show that the symbol is appropriate, we must suppose that unfermented wine was used at the institution of the Eucharist.

ARGUMENT.—While Intoxicating Wine is permitted at the Lord’s Table, it will have no mean claim to be continued as a Beverage among Christians.

§ 16. The argument, on the consideration of which we now enter, has a special bearing on the members of abstinence societies. To them we would say, so long as intoxicating drink is countenanced by the church in the most solemn of all its ordinances there is little prospect of your succeeding in your efforts to banish it as a beverage. Grant that unfermented wine may be lawfully used in this ordinance, a thing which almost all our opponents acknowledge, and then it will appear from the argument now under consideration that it is the duty of our members to use all their influence to induce the church to adopt the unfermented wine. Spirit drinkers and spirit dealers will appeal to the practice of the church in justification of what we deem improper in their conduct so long as the church refuses to wash her hands clean of what we regard as guilt in countenancing intoxicating drink in the ordinance of the Supper. It is not necessary to enlarge on this topic as the propriety of it must, we think, be obvious to all. Mr. DeLavan’s language, in reference to it (Enq. p. 50) is very just,—“It is my solemn conviction that so long as the brandied, drugged, and intoxicating wine of commerce is continued on the Lord’s table it will find a place on the tables of professing Christians, and continue to do its work of destruction. Dismiss the brandied, drugged, and intoxicating cup from the Lord’s table, and it will not long be found to occupy a place on the table of His disciples.”

BLISTERING.

We are informed by Sir Charles Napier, that blistering was successfully tried as a substitute for flogging in two corps, and he is not aware that this mode of punishment was adopted in any other regiment. The commanding officer of one of the regiments in question, then stationed in Guernsey, where liquor is cheap, gave out an order to say that he would not flog, but trust to the soldiers’ self-respect for keeping sober on duty. Next day a man was drunk, and confined. The colonel, accompanied by the surgeon, went to the guard-house and felt the drunkard’s pulse; he was declared to be in a fever. Nothing could be more true. He was therefore put into a blanket, and four soldiers bore him through the barracks, his comrades all laughing at the care taken of him; on reaching the hospital the patient was put to bed and blistered between the shoulders, fed on bread and water for a week, and then discharged cured. He was then brought on the parade, when the commanding officer congratulated him on his recovery from the fever, and sent him to join his company, when he was laughed at and jeered by his comrades during the space of a week. Many others underwent the same treatment; but the joke, though very amusing to the sober soldiers, soon began to be none to the drunkards. The experiment was completely successful. Not a man of that regiment was flogged in Guernsey from the time the men were treated with blisters; and after a fortnight, there was no such thing as a man drunk for guard or parade. Now, this regiment had been in an infamous state. “Observe,” says Sir Charles, “the consequences of having inefficient means. This same regiment was embarked for the Bermudas. There was at that period much drinking and much illness in these islands, rum being cheap and the blisterplaster scarce. There was no means of confinement, and the lieutenant-colonel, for want of efficient means, was obliged to use the lash, which punished without preventing drunkenness. Now the blister did prevent it in Guernsey. So much for inefficient means.”—United Service Magazine.

[If the army Surgeon above alluded to would emigrate to

Canada, we think he would find abundance of patients and be likely to prove a public blessing.—Ed.]

PROGRESS OF THE CAUSE.

MOUNT PLEASANT, Dec. 12.—At our Annual Meeting the following persons were elected as officers for the ensuing year:—A. Townsend, Pres.; and R. Hardy, Vice President, with a committee of seven. We are happy to say that our number is gradually increasing, and although the great majority that have joined us were temperate, yet we rejoice to think some have joined who were once inebriate; but, notwithstanding our efforts to reclaim the drunkard, the withering hand of intemperance can be traced in many places of our village and neighbourhood. This is not astonishing, however, when we consider the number of dram-shops in this small place, viz.: three taverns, and one beer or swill shop, all engaged in this unholy calling. Our society numbers 175—J. R. ELLIS.

TRAFALGAR, Jan. 1.—The Second Annual Report of the Third Concession of Trafalgar Temperance Reformation Society, presented Dec. 4, 1843. During the past year your Committee have held eleven public meetings; and among the many whom you have had to address you, they highly appreciate the valuable services of Messrs. McCay, Saul, and Ward. At the commencement of the year, the Society numbered 73 members, since which 164 have joined, 3 withdrawn, and 8 have been expunged, in consequence of repeatedly violating the pledge; the aggregate number of members is 226. While the exertions of your Society have been abundantly successful through the year that has terminated, still your Committee deeply commiserate the existence of a vice, which so debases, and disorganizes man's moral and reflective powers, that so powerfully counteracts the influence which the gospel is calculated to produce upon his heart, and which will ultimately call down the vengeance of Him who has declared that no drunkard shall inherit eternal life. Viewing the Temperance Reformation then, as a great moral renovator, and a most powerful auxiliary to the success of the gospel, let us not be intimidated by the petty oppositions of the enemies of the cause, but with renewed energy rally round the standard of total abstinence, and thus act in unison with thousands of co-existing societies throughout the world. Let us feel our numerical and moral power, and come up doubly armed against our assiduous foe, and never abate our zeal, nor relax our energies, until the cause of intemperance shall cease to exist. The following are the names of the officers for the ensuing year:—Robert Ferguson, Pres., William Willmot and T. Coates, jun., Vice Pres., with a committee of ten members, with power to add to their numbers, five of whom shall form a quorum.—R. WILLMOT, Sec. & Treas.

WILTON, Jan. 3.—The fourth and most interesting Anniversary of the Wilton Temperance Society took place this evening, Milton Fisk in the chair. The meeting was opened with prayer by Mr. Jacob Fraser, and the Report of the Committee was read and adopted. The following officers were then elected:—Milton Fisk, Pres.; John Thompson, Vice Pres.; Stephen Warner, Treas., with a Committee of ten. The meeting was afterwards addressed by Mr. Fraser, the Rev. Mr. Brown, and the Rev. Mr. Malin. Several temperance songs were sung, and the exercise was kept up to a late hour. Ten signatures were added to the pledge.

Extract from the Report.

A few months ago our thinly settled village was embarrassed with three grog-shops; and we beheld the drunkard almost every day reeling from one to the other of these sinks of iniquity, wasting time and spending money, on the Sabbath as well as the week day,—and many of them with families at home, suffering for the common necessaries of life. But how different now! Most of these persons have been reclaimed, and have become industrious and prudent, and their families in place of living in a state of starvation are now comfortable and happy. While the husband and father, instead of wasting his time and money in the grog-shops, attends to his business at home, and on the Sabbath is seen in the church, comfortably clothed with his family—and several of them have embraced the religion of Jesus, and have become useful members of some religious society. At our last Anniversary 181 was given as the whole number of signatures to the pledge up to that period. Your Committee have the satisfaction of reporting, that during the past year the number has been

increased to 307, and out of these, 4 only have been struck off for their continued violation of the pledge, 8 have removed, leaving upon the list 295. In closing this report, the Committee desire to express their ardent hope that the facts to which it refers will not only please but animate; will not only produce a glow of gratitude for what has been done, but excite to further and more enlarged exertion.—JOHN PARROTT, jun., Sec.

MISCELLANEOUS.

RUM AND THE RUMSELLER.—I have heard the arguments that are brought against respectable men for manufacturing and selling rum: I have heard them violently denounced from the pulpit, and warmly defended elsewhere; but a scene to which I was once a witness decided my opinion as to my own duty on this point—and that, sir, is about as far, in a matter of opinion, as any man can wisely press his arguments: i. e. to his own conscience.

During an occasional stroll in an obscure part of the town, my attention was once attracted by the preparations for a funeral in a small house by the roadside. What induced me to enter a house of mourning, where I was alike unwelcome and unknown, is not now material.

The room that I entered betrayed at a glance the abject poverty of its occupants. There was neither carpet nor fire: the bed was a heap of straw; four or five broken chairs constituted all the furniture; and the windows were stuffed with rags.

A plain board coffin—that from its size must be that of a child lay on two chairs in the centre of the room; a woman sobbing aloud, was bending over it; ten or twelve men stood around in silence; and by a corner of the fire-place, seated on the floor, was a man in a state of beastly intoxication. This man, as I afterwards learned, was the father of the child, whom, on the preceding day, in another fit of drunkenness, he had accidentally pushed against a tea-kettle over the fire; and the little creature was so scalded by the boiling water, that it died during the night.

After a few minutes' silence, interrupted only by the sobs of the heart-broken mother, one of the men, apparently with the intention of offering to the poor woman the consolation of sympathy, approached and said to her, "Mrs. —, this is a great affliction—"

"Yes," said the woman, raising her streaming eyes from the coffin, and fixing them on the speaker with all the sternness she could command at the moment, "it is a great affliction—a dreadful affliction—but it is not for you, who give him," pointing to her drunken husband, "his daily liquor, and take from him the means of buying our daily bread; you, who know his weakness and our poverty; you, who yesterday sold him the dram which made him murder our darling child, and to-day, knowing what he had done, tempted him to drink what makes him sit there like a brute-beast, and the baby dead by the side of him—it is not for you to offer me consolation; that can come only from God above, who will one day judge between the rich man who sells the liquor and the poor man who drinks it!"—*Am. Paper.*

RUM AND MURDER.—Peter Lavelle was examined at Cleveland, Ohio, 22d December, on a charge of murdering his wife Nancy. Both were habitual drunkards. He frequently beat her for drinking the liquor he kept for sale in a small rum-shop, and upon the day of the murder he terminated her life by inflicting forty blows upon her body with a club!—*N. Y. Evangelist.*

In Belknap county, N. H., no rum is sold except in a single town, and there the enemy is in hot pursuit.—*Id.*

At a meeting of the Independent Cadets of Boston, a vote was unanimously passed, that intoxicating drinks be hereafter dispensed with at all the meetings or entertainments of this company.—*Id.*

A Frenchman, by the name of Mocombe, with his wife, arrived in the city of New York about two weeks since, from Philadelphia, with the view of embarking for France. The next day, whilst under the influence of the *delirium tremens*, he killed himself by cutting his throat with a razor.—*Id.*

On board the U. S. frigate Cumberland, about to sail for the Mediterranean, intoxicating drinks are to be excluded from the ward room and stowage during the cruise, and between 200 and 300 of the crew refuse their grog.—*Id.*

On Wednesday afternoon, an inquest was held on the body of Mrs. McDewitt, found dead in a cellar in Cross Street, Boston. The jury returned a verdict, that she came to her death by

exposure, cold, and want. Her husband lay dead drunk in the same cellar.—*ib.*

A wealthy citizen of Cork, William O'Conner, Esq., has appropriated a sum of money for the erection of a monument on Mount Patrick, Cork, to commemorate the great Temperance Reformation. The corner-stone was laid last month with unusual ceremony.—*ib.*

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JANUARY 15, 1844.

For Mr. WADSWORTH'S appointments see last page.

POSTAGE.

It was the intention of the publishers of the *Advocate* to pre-pay the postage on all *Advocates* for which the subscription remitted included postage, up to the period when that subscription terminated. They, however, find that such a course would be attended with great inconvenience and confusion, and indeed, in Mr. WADSWORTH'S absence, would be all but impracticable. They, therefore, feel constrained to ask the indulgence of the subscribers above alluded to, in deviating from their first intention, by sending off all papers unpaid, it being clearly understood that all who have paid any amount for postage after 1st January, 1844, will be entitled to receive it back upon application, unless they prefer that it should be placed to their credit as so much on account of further subscription. The largest class of subscribers who have paid postage in advance, viz.: those whose paid subscriptions reach to the first of May next, will thus have to pay for seven numbers which they ought to receive free—equal to 3½d. This sum they can either receive back, or the first three numbers from 1st May will be sent for it, or they can deduct it from the 1s. 8d. which would pay up to 1st January 1845, leaving in the latter case, 1s. 4½d. to remit.

The Ancient History of Abstinence.

A LECTURE DELIVERED BY THE REV. F. BOSWORTH, TUTOR OF THE BAPTIST COLLEGE, MONTREAL, DEC. 16, 1843.

The records of the past have been consulted by men of various pursuits, and for different purposes. Those whose duty it is to legislate, and to interpret and enforce the laws of their country, owe it no less to themselves than to their fellow citizens, to make themselves acquainted with the judicial regulations of ancient times—with the sanguinary laws of Draco, and the codes of Minos and Solon, of Lycurgus and Justinian. The statesman, in order duly to discharge his important duties, requires to bring the experience of past ages to meet the exigencies of the present. The enthusiastic student of medicine with delight consults the treatises of Hippocrates, Galen and Celsus; while the poet sits at the feet of the inspired bards of the Hebrews, and learns many a lesson from the epics of Homer, the majestic lyric odes of Pindar, and the measured sweetness of the Mantuan. It cannot then be improper for us to apply to the same source for arguments in defence of the antiquity of the principles we hold dear, and of the course which we pursue in denouncing with constancy and earnestness the practice of intemperance.

The first intimation bearing upon our subject is found in the

Book of Genesis. From the language there used with reference to the sad lapse of Noah, and from his high character which leads us to be persuaded that his sin was one rather of ignorance than of wilfulness, it would seem that intoxicating drinks were unknown to the Antediluvians. To suppose with some that Canaan had drugged wine which had previously been in use, appears to us to be a gratuitous assumption. Surely had this been the case, that crime would have been specified and not its consequences—Canaan would have been singled out as the guilty person and not Ham. Besides, the inspired historian evidently connects the act of Ham with the curse denounced on his first born, and the conduct of Shem and Japhet with the blessings given to them, as intimately as though they were cause and effect. Our opinion on this subject receives the sanction of many ancient writers, and of some of the most eminent modern critics of England, Germany and America. The younger Rosenmuller, celebrated wherever known as a consummate critic, considers Noah to have been the inventor of wine.

Some of Noah's descendants, travelling in a south west direction, settled in the fertile vale of the Nile, and founded the Kingdom of Egypt. In the sixth century after the deluge, we find in this kingdom all the marks of refinement and civilization. At this period, however, it would seem that the Egyptians were an abstemious people, contented with the fresh juice of the grape, and the delicious water of their far famed river; and although they subsequently indulged greatly in intoxicating drinks, which they manufactured in large quantities as is evident, notwithstanding the counter statements of Herodotus, from the discoveries of modern times, in the pictorial representations of the tombs of the Kings of Egypt, and from the statements of Horace and Virgil, of Athenæus, Strabo and Lucan, who speak in terms of the highest commendation of the white wines of Marcotis and Tarnia, and of the delicious vintages of Meroë, the Thebais, Antylla and Sebenniticum; and though the common people drank great quantities of beer, which was, according to Diodorus Siculus, nearly equal to wine in strength and flavour, yet until the accession of Psammiticus, the Kings of Egypt, who held also the priestly offices, were required to abstain from all that could intoxicate. Even after that time, the quantity taken by them was prescribed.

Another branch of the Noachic family went south east, and peopled the fertile plains of Hindostan. In this region, abstinence has, from time immemorial, prevailed. Strabo tells us that it was unlawful for the Indians to drink wine except on sacrificial occasions. The sacred books of these people absolutely prohibit its use. And in our day, in the athletic Thug and the hardy and courageous Sepoy, we see the good effects of such a prohibition. Among a neighboring people, the Chinese, total abstinence is enjoined by the prevailing religion, as is the case also in Japan. Indeed wherever Boodh is worshipped, whether in India under that name, in China as Fo, in Burmah as Godhama, or in Japan as Budsdo—wherever this worship is prevalent, there abstinence is practised. The Chaldeans, the conquerors of Assyria, Judea and Egypt, the astronomers of the ancient world, were, in the infancy of their national existence, an extremely temperate people, though afterwards, with the increase of power and the prevalence of luxury, they became noted for their debaucheries. The hardy veterans of Cyrus, who successively vanquished the Lydians and Babylonians, were, according to Xenophon, temperate and sober. In the time of Herodotus, however, they drank profusely, and soon fell prostrate before the conquering forces of Alexander.

The Hebrews during their forty years wandering in the desert, seem (unless we except the case of Nadab and Abihu, who, according to the Jewish commentators, were intoxicated when they offered "strange fire" to the Lord) to have practised total abstinence. However this may be, we know that Aaron and his sons

were prohibited drinking wine when engaged in any of their official duties. Daniel and his companions with evident benefit confined themselves to water. The Nazarites whose comeliness is referred to in Scripture, the Rechabites whose descendants are at the present day distinguished as following the principles of their forefathers, and the Essenic fraternity on the borders of the Dead Sea—all these practiced total abstinence.

The Greeks, in common with other nations, at first drank only water. From very early times, however, wine was in use amongst them, and in their decline, they were distinguished for their frequent carousals, and for their allowing females to join them, which was contrary to the customs of the surrounding nations. Drinking parties were of constant occurrence, when vast quantities of diluted wines were taken. Thus Alcibiades and Socrates are described as emptying cups holding about four pints. Alexander is reported to have brought on his death by drinking the contents of a vessel holding twelve pints. At the funeral of Cuius, the Indian philosopher, drinking games were proposed, and prizes offered by Alexander the Great for those who should drink the most. Promachus having drank three gallons of unmixed wine, gained the prize—thirty of the combatants died on the spot, and six shortly after. So much was wine in repute, and so little was intoxication in disrepute, that Musæus and his son are said to have supposed that the just passed their time in heaven in a state of constant intoxication, as a reward for their virtue—an opinion afterwards held by Sævi, who thought the pleasures of heaven to consist in drinking beer in the presence of Odin, amid the delights of Valhalla.

Wine was, as may be supposed, very cheap among the Greeks. During a scarcity in Athens, the native wine was sold at 4½d per gallon. The famous Mendean wine fetched 2d, and ten gallons of Lusitanian wine could be purchased for 3d. No wonder then that the apostle to the Gentiles urges the Christians in Corinth, Ephesus and Galatia, to abstain from drunkenness.

Yet, notwithstanding these facts, many attempts were made by legislators and others to stop the growing evil. Wine was almost always taken diluted with water in the proportion of 4 to 1, 3 to 1, or 2 to 1. To drink it otherwise, was considered the act rather of a Scythian and barbarian than of a civilized Greek. It was thought too to be extremely prejudicial to health to use wine unmixed; thus the Spartans attributed the madness of Cleomenes to this cause. Zaleucus made it death to drink unmixed wine. Amphion ordered that no undiluted liquor should be used at entertainments. Solon legislated against it. Lycurgus ordered that no man should drink for any other purpose than to satisfy his thirst. Plato allowed, no youths to drink wine at all. The Archons of Athens, if seen intoxicated while in office, were liable to suffer death. Pittacus enacted that whoever committed a crime under the influence of drink, should suffer double punishment.

During the infancy of Rome, most of its citizens were extremely abstinent. So scarce was wine, that Numa prohibited the sprinkling of it on the funeral pile; and subsequently the dictator Papirius, when about to contend with the Samnites, vowed a small cupful (*vini pocillum*) if he should be successful. When, however, the increase of luxury had given rise to new appetites, and had destroyed the simple virtues of more ancient times, the Romans became much addicted to the immoderate use of wine. So rapidly did this luxury spread, that Varro informs us, that though Lucullus when a boy never saw a feast in his father's house, however magnificent, at which Greek wine was handed round more than once; yet, when in manhood he returned from his Asiatic campaign, he bestowed on the people nearly 100,000 gallons. So fearfully had this vice prevailed, that many of the wisest Romans advocated the immoderate use of intoxicating drinks. Seneca thought drunkenness allowable to ease the mind of care. Cato of Utica often spent whole nights in drinking.

The study of wines, of which Pliny mentions 195 different kinds, had now become a passion. In the time of Cincinnatus, common wine could be had for 6d per gallon; afterwards, it was as cheap as 1d per gallon. Indeed Pliny asserts on the authority of Varro, that, at the time of Metellus' triumph, the *congius* (about six gals.) could be bought for a single *as* (1d). Vast numbers of public houses, plentifully supplied with ice kept in straw, with hot water for the purpose of making mulled drinks, and with all kinds of liquors, opened their doors to the inhabitants of Rome. So obnoxious did these houses become, that the Emperor Claudius endeavoured to suppress them, though in vain. Regulations were afterwards made, prohibiting their being open before ten o'clock, and selling their tempting beverages to the poor. Vineyards were so much and so exclusively cultivated, that Domitian prohibited any new ones to be planted, and cut down many that existed. Martial seems to talk as though wine was in his day more common in many parts of Italy than water. Ammianus Marcellinus, in the time of Constantius and Gallus, relates that seditions not unfrequently took place in Rome during a scarcity of wine.

Yet, notwithstanding the early introduction of intoxicating drinks into Italy, and their immoderate use, the Romans prohibited women and youths from partaking of them. Romulus passed a law, that "if women drank wine, they might be punished as if they had committed adultery." Ælian affirms the same thing. He says, that among the Romans it was a strict law, that no woman (bond or free) should drink wine, nor any man until he had attained the age of thirty-five. Athenæus corroborates this statement, nor are instances rare in which the law referred to was put into execution. Pliny informs us of one who killed his wife without the formality of a trial, on discovering that she had tasted wine! Fabius Pictor tells us that a Roman lady was starved to death by her relations for the same crime.

Among the Massilians, women were not allowed to touch any thing intoxicating. Yet, with an inconsistency sometimes seen in our day, these people did not scruple to convey cargoes of wine into the interior of Gaul. The tempting beverage was transported overland in waggons, and regular establishments were formed. To these places the Gauls flocked to barter metals, skins, and slaves for wine. Stupified with liquor, they would often part with the most valuable articles for the gratification of the moment, and not unfrequently would murder close the scene. Would that there were no modern Massilians.

The most distinguished advocates of total abstinence in more modern times, are the followers of Mohammed, whose Koran absolutely requires this course. The Arab tribes, from time immemorial, have been extremely temperate. The false prophet, in prohibiting wine, merely gave legality to what had been habitual. Wherever the sword of Islam prevailed, and in what region soever the crescent proudly shone, there the regulations of the Koran, with respect to intoxicating drinks, were enforced. In Egypt and Barbary, in Turkey and Spain, in Tartary and India, the same principles prevailed. Even the tempting wines of Shiraz, which have so often led the Persians astray from the path prescribed by their prophet, even these wines have lately been prohibited, and measures have been taken, to enforce obedience to the Moslem faith.

When the Europeans first visited this vast continent in which we dwell, from Maine and the Columbia River, from Florida, and the Northern Sea, the principles of abstinence prevailed. For symmetry of form, endurance and valour, the Aborigines of America were then pre-eminently distinguished. Fearfully have their numbers been thinned, and sadly has their race degenerated by a departure from that course which in the most flourishing period of their history, their ancestors constantly practiced.

Abstinence was also practiced for a time by persons engaged in

various occupations which called for the exercise of great strength and endurance.

The Roman soldiers were prohibited wine on the march, notwithstanding its fatiguing length and speed, and the weight of their equipments. The army of Cambyses, though the Persian king was himself a votary to Bacchus, drank nothing but water. The Carthaginian soldiers, while engaged in active service, were, in like manner, denied the use of wine. The luxury and intemperance of Capua and Tarentum vanquished the noble forces of Hannibal, rather than the valour of the Roman soldiery and the resources of Italy.

The same abstinence was practised by the ancient athletes. Epictetus thus describes the fact:—"Do you wish to gain the prize at the Olympic games? Consider the requisite preparation and the consequence. You must observe a strict regimen; must live on unpleasant food; must abstain from all delicacies; must exercise yourself at prescribed times, in heat and in cold; must take no wine as usual." Horace in his *De arte Poetica*, asserts the same thing. To this fact the Apostle Paul in his first epistle to the Corinthians, refers, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

The early Christians, though not generally total abstainers, were decidedly temperate. In accordance with the custom of the times, however, they prohibited the use of wine to their wives and children. Some, especially in the east, appear to have rejected the use of intoxicating liquors altogether. In process of time, many sects were distinguished for their disallowance of wine, though this, it must be confessed, arose from improper views and motives. The followers of Tatian, who lived at the close of the second century, were, in consequence of their total abstinence, termed *Hydroparastates*, or water drinkers. Mosheim's account of these heretics, for such they were, has been produced by a late writer in one of our colonial papers, for the purpose of stigmatizing Temperance Societies and Temperance principles, by asserting that "teetotalism" is a revived heresy. Had this "reader of good books," as he styles himself, read a little more, he might have cited another ghostly array of witnesses in his attempt to vilify the character and proceedings of those who seek to ameliorate the condition of their race. The Manicheans who rose at the end of the third century, required the initiated amongst them, or the elect as they were called, to abstain from wine however new. It is even thought that these people had nothing but water at the Lord's Supper, not only in consequence of their principles, but also from the fact that those of this sect who lived in Rome in the time of Pope Leo the Great, while they received the bread with the Catholics to avoid persecution, refused the cup, which subjected them to much ill treatment. We should be tempted to comment on the calumny referred to above, did we not call to mind the words of the wise man:—"Answer not a fool according to his folly, lest thou be like unto him."

From what has been said, it is evident that water, as the Latin poet Lucretius informs us, was the first drink of man, and that while intemperance has distinguished and accelerated the decline of Chaldea, Persia, Egypt, Greece, Carthage and Rome, the youthful vigour of these Kingdoms was nourished by the principles of abstinence. The wind which moans over the desolation and ruin of these mighty Empires, not only tells a sad tale of the fleeting nature of all earthly greatness, and the prostration of earthly power; it speaks, and loudly too, of corruption, licentiousness, cruelty and intemperance. May Britain and her dependantcies never succumb to the insidious advances of this vice, and be numbered with its victims. May her sons feel called upon by patriotism, no less than by morality and religion to resist the en-

croachments of drunkenness, and to free her proud escutcheon from the stain of this national disgrace ere it be too late.

INDIAN TERRITORIES AND INDIAN TRADERS.

To those who remember the palmy days of the old North West Fur Company, when drunkenness, licentiousness and violence to a fearful extent, desolated the Indian countries, and were scarcely, if at all, left behind when the traders visited Canada—to such we say the subsequent calamities of that company, will appear the retributions of a righteous Providence, which signally returned the wrongs they inflicted upon others into their own bosoms. Truly their habitation is left unto them desolate, and the place which once knew them, knows them no more; but let us hope that their career may not be without its use as a warning to all who might be inclined in future to set the authority and laws of the living God at defiance. We allude to the above mentioned painful state of things for the purpose of contrasting it with the present conduct of Indian traders, and consequent state of the Indian countries, and of gladdening the hearts of our readers by the happy change—a change which, it will be perceived, has been gradual, like the Temperance reformation every where. By the kindness of Sir George Simpson, Governor of the Hudson Bay Company, we have obtained access to authentic documents, from which the following information is extracted.

In many parts of the interior, no spirituous liquors have ever been in use, and throughout the service the practice of selling or disposing of spirituous liquors to the Indians by barter or otherwise has been for many years discontinued. In the prairies, on the banks of the Saskatchewan River, where the traders are dependent on the warlike plain tribes for the means of living, they still consider themselves under the necessity of issuing small quantities of rum as presents to the chiefs, but diluted at the rate of eight gallons of water to one of rum. It is to be hoped, however, that even this allowance, weak as it is, may soon be discontinued, seeing it still sanctions the whole principle. It is stated as a curious fact, that at no period within the last twenty years have the Hudson Bay Company imported a sufficient quantity of spirituous liquors to supply one gill per man per annum to the population with whom they trade.

Two fatal affrays, growing out of the use of spirituous liquors, took place amongst the Indians on the North West coast of America, in the spring of 1842, one at Sitka, and the other at Sitka, which are generally described as horrible and revolting, but of which we cannot furnish the particulars. Happening to be at the latter place at the time Sir George Simpson successfully improved these occurrences, to persuade the Governor of the Russian American Company to enter into an agreement by which it was stipulated that no spirituous liquors should thenceforth be given to the Indians by either company, in purchase or barter for furs, in presents, or on any consideration or pretence whatever. This agreement was immediately forwarded to all the posts of the Hudson Bay Company, accompanied by a circular, by which it was further required that no use should be made of spirituous liquors in any shape, or on any consideration, either by sale or in presents, in the shape of drams or otherwise, to the servants of the Company or others, but that any rum or spirituous liquor in store at the different posts should forthwith be laid up and kept untouched till receipt of further instructions. This circular was, we presume, confirmed by a standing rule of which we are enabled to lay a copy before our readers.

Copy of the 40th standing Rule in force in the service of the Hudson Bay Company.

"In order gradually to wean the Indians all over the country from the use of spirituous liquors, to which they are so much ad-

dicted, none of that article, either for trade, sales or gratuitous indulgence to servants, or allowances to officers, is to be imported into English River, Athabasca or McKenzie River Districts, and such deficiency on the outfit to be made up by a proportionate increase in the supplies of ammunition and tobacco."

So sweeping a reformation could hardly, we presume, be effected without considerable remonstrance and opposition, although we are not aware that any such was made. In anticipation however of such remonstrance, Governor Sir George Simpson addressed a letter to an officer of high standing, an extract from which we subjoin not only as honorable to the writer and the Hudson Bay Company, but as a distinguished testimony which should be stereotyped along with that of Captain Ross and many others, to the utter worthlessness of intoxicating drinks as a means of preserving health and strength under any circumstances.

Extract from a letter from Sir George Simpson to an Officer of high standing in the service of the Hudson Bay Company, at the Columbia River, dated Sitka, May 13, 1842:

"By the same circular you will observe I have given instructions that after receipt thereof, no spirituous liquors shall be sold or given in drams or otherwise to any of the company's servants or people at any of the establishment of the coast, but that the stock on hand shall be laid up and held sacred until the gentleman in charge may hereafter receive instructions in regard to the disposal or application thereof.

"Remonstrances may be made against this measure, on the ground that the moisture of the climate of the North West coast renders the moderate use of spirituous liquors necessary to the preservation of health; such remonstrances are totally unworthy of notice and must not be regarded. As respects the climate, it is ascertained that that of St. Petersburg is more humid than the climate of the Aleutian and Kurile Islands, where there is more "falling weather" than there is on any other part of the northern coasts of Asia or America, yet the people of the Russian American Company's posts on those islands, where no spirituous liquor has ever been introduced, are more healthy than at Sitka where it has long been in use, but is about to be discontinued. Our people on the North West coast are better fed, better housed, less wrought, less exposed to danger, and more indulged than in any other part of the country, while at the same time they are better paid; yet with all these advantages, it has been urged that liquor should be allowed them. I trust, however, that from henceforward we shall hear no more on this subject."

We are sorry to add, that it appears from some parts of the information received, that the beneficent regulations above alluded to will cease to be in force should rival traders at any time supply the Indians with spirits; and though it is perhaps too much to expect a trading company whose object is gain, to take higher ground, and much, very much credit is due to the Hudson Bay company for what they have done, yet it is greatly to be desired that higher principles regulated the decisions of even trading companies; and that neither considerations of profit nor rivalry should be held a sufficient justification for doing evil.

The immense territories of British North America, of which Canada constitutes scarcely a boundary line, look under God to the Hudson Bay Company for all the civilization, morality and religion which they are likely, for a long time at least, to obtain. Oh let them not look in vain!

The following notices which we extract from the *Christian Guardian*, will give the readers of the *Advocate* a high idea of the activity and judgment with which our Toronto brethren are waging war against the powers of darkness in the shape of intoxicating drinks and drinking usages:—

CIRCULAR

To the Office-Bearers and Committees of the Total Abstinence Societies in the Home District.

Toronto, Dec., 1843.

GENTLEMEN,—While there are many things connected with the present state and prospects of the Temperance Reformation in the Home District encouraging to the friends of the cause, there are

others which call for immediate and careful reflection. To one of these we would invite your attention at the present time. The numerous Societies which have been formed and hitherto sustained through the unremitting and fictive exertions of individual members, are at present, with perhaps one or two exceptions, in an isolated position, every one in relation to the others standing apart and alone. There is no organization, by which the strong may sustain the weak,—the prosperous and active those that amid discouragements are struggling and all but paralyzed. In these circumstances, prompted by an ardent desire to subscribe the cause and in the hope of leading to a union of effort amongst those who already are united in principle and aim, the Committee of the *Temperance Reformation Society*, Toronto, have engaged the services of Mr. G. W. Bungay,—a gentleman who has been well received and has successfully advocated our principles in the Block, Wellington, Talbot and London Districts, but especially in the Niagara District.

This engagement is only for a limited period—one month; and the object of the Committee in employing Mr. Bungay is to ascertain—first whether the Societies are willing to form themselves into a District Union? and secondly when and where a Convention of Delegates from all the Societies in the District may most conveniently meet, to make combined arrangements for more extensively prosecuting the noble work in which we are all equally interested.

TEMPERANCE IN THE CITY.—We regret that no one of the many friends who were present, has as yet furnished us with an account of the highly interesting proceedings of the Temperance Soiree, held on Wednesday evening the 13th instant, in the Congregational Chapel. We are happy to learn, however, that the result exceeded the anticipations of the Committee. More were present than could be well accommodated. The City Authorities, we understand, have at length swept off a great number of the superfluous licensed grogeries which have so long abounded, to the discredit of the City and to the untold injury of the community.—A Memorial was presented this year also to the Common Council, by the Committee of the Temperance Reformation Society, on the subject of Licences, which was duly received, read by the Mayor, and then referred to the Board of Aldermen. We shall be happy to publish the Memorial for the information of our readers. The Society is about to send out a Travelling Agent, who is to visit the different Societies, and organize new ones, throughout the Home District. We wish him success.—*Guard.*

It will be seen, by the following letter, that Mr. Osgood, though on the borders of threescore and ten, is still active in his Master's service, and, as one department of that service, advocates, by precept and example, the cause of tee-totalism. What a pity it is that much younger and less laborious ministers cannot do without their wine!

Mr. Ebron.—Please to allow me a small space in your useful paper for stating some facts that came to my knowledge during my late journey in the United States.

I have employed six weeks in Philadelphia, New York, Boston and some country towns. In all these places I have witnessed great improvements in the cause of temperance. I have visited more than a hundred schools and have made inquiry of teachers respecting the progress of temperance among their scholars. I am greatly encouraged to find most of the scholars members of some temperance society. While in New York and Boston, I attended a number of temperance meetings. The statements made and the facts related in favor of the good work of reformation are truly cheering.

I will state one case out of the many which I heard. An aged man stood up in a crowded meeting in New York and said, "I knew a man who had brought himself into very great distress by his foolish and wicked conduct. He had sold or pawned all his clothes except a shirt and trousers, and while in a state of intoxication the wicked boys pinned a piece of paper to his shirt and set fire to that, which with other trials and sufferings drove him to despair and led him to wish for death, and even tempted him to take his own life. But the friends of temperance found him in this miserable condition, and clothed him, and put him in a situation to support himself; and now, that man has gained the confidence of many of those who are in respectable standing, so that if he needed five hundred dollars to carry on his business he could borrow it. If, said he, you should doubt the truth of this statement, I can give testimony being the very man that has experienced

all this suffering; but by the grace of God and the kindness of the Washingtonian Society, I am now in comfortable circumstances." I was so deeply impressed with this narrative, that I went to his house the following day, and found him keeping a very respectable house of entertainment in New York. Many similar cases might be related both in Boston and other places. This should excite others "to go and do likewise."

The work of reformation is going forward; but not half so fast, as it might, if all ministers and magistrates would exert themselves. Some good men have withheld their aid, on account of some bad men having united with the temperance society. But will any wise man refuse to eat bread because wicked men do so? Or will any Christian refuse to unite with a church because Judas and other bad men were members? If the temperance society is an institution which God has greatly prospered then all good men are bound to lend it their best assistance.

Some have said, that they can do more good to the temperance cause by withholding their names; but can a church or any institution prosper if the same plan should be adopted? I rejoice to find in your last number many interesting communications.—What is said respecting the use of the "Fruit of the vine" instead of what is at present made use of in many churches is of great importance.

That God may induce all to exert their influence in this and every work of reformation is the prayer of

T. OSGOOD.
Montreal, Jan. 11, 1844.

MR. GILLIE, OF CORKWALL.

This early and unwearied friend of the temperance cause has gone to the rest that remaineth for the people of God, and his memory deserves especial respect for the constancy he manifested in the midst of opposition and persecution. We understand that he was cast out of the church with which he had been connected, for speaking out somewhat too honestly upon certain points; but we bless God that the custody of the kingdom of heaven is not committed to man, and that honesty is not a cause of exclusion there.

Since writing the above, we have received an obituary notice, which will appear in our next. We also learn with pleasure, that his minister has expressed regret for the course pursued towards Mr. G.

We are informed that the great dinner given to the ex-ministers in Toronto, was conducted on tee-total principles, and we hope the information is correct, for two reasons—first, as an indication of the general adoption of temperance principles, and second, because we observe some office-bearers of temperance societies were present.

MARLBORO' HOTEL, BOSTON.

We have recently had several opportunities of hearing from friends who have put up at this house and who with extraordinary unanimity and warmth of expression testify in its favor. All agree that it is the best public house they ever visited and most cordially recommend it to friends and acquaintances. The Marlboro' Hotel is conducted as every public house should be, upon strict temperance and Sabbath keeping principles. Family worship is observed regularly, and in fact, the landlord and guests present the somewhat rare appearance of a well regulated Christian family. To any one visiting Boston we would strongly recommend this establishment.

PROSPECTS.

The enlightened zeal of the Niagara District Union, the Toronto Temperance Reformation Society, and some other associations, lead us to form high hopes for the future prospects of Canada. We trust that every district will be efficiently organized this winter, in order that a Convention for the purpose of forming a Canada Temperance Union may take place next summer or autumn.

POETRY.

It gives us pain to reject the greater part of the poetical effusions which are sent us from time to time for publication, but we

must say that of all we receive, and indeed of all that we see in Temperance publications in Britain and the United States, there is not probably one piece in ten that comes up to the standard of excellence which we consider requisite for admission into the *Advocate*. It has truly been averred that unless poetry be very good, the same thing had much better be said in prose, and if our friends would try their verses by this test, viz: convert them into plain prose, and see if they deem this prose of sufficient importance for insertion, they would, we think, often retain them. We would by no means be understood, as discouraging habits of composition either in prose or verse, but rather as placing a high standard of excellence before correspondents, and requesting them to save the expense of postage, and the mortification of rejection until they are pretty sure they have attained it. At all events, let verses be free from false rhymes and false quantities, otherwise they cannot be inserted.

TEMPERANCE ALMANACK.

We have, hitherto, inadvertently omitted to notice the excellent Temperance Almanack, issued by the American Temperance Union, for 1844. We recommend it to the temperance public. Price six cents, with a considerable discount to dealers.

EDUCATION.

Self-Cultivation—The Process.

1. Continually add to your stock of knowledge.
It is good and wholesome to make sure of any great fact in philosophy, history, morals, or religion, and then trace the relations which connect it with others. As the fields of inquiry spread before us are boundless, we may advance, perpetually adding important acquisitions. A determination to know what is to be known, and to add something continually to what is already attained, will be an element and a pledge of constant improvement.

2. Let no day pass without some new attainment.
In this I write to all alike, both to those who have many advantages, and to those who have but few; to such as have considerable leisure, and to such as are pressed hard with the necessity of labor; to all equally I say, make as much progress in the acquisition of knowledge as you possibly can, but by all means let every day bear witness that you have made some. Close not your eyes in sleep unless you are certain that you have become master of some new fact, or obtained some new conception of truth and duty. This rule has made many a man great and useful. Thus one of our most valuable writers, who, amidst great professional labors, has done much for the public, informed me that he accomplished it by suffering no day to pass in which one line at least was not made ready for the press. Thus that remarkable statesman, John Quincy Adams, acquired his prodigious stores of knowledge by daily extending the range of his reading and reflection. Thus that distinguished mechanic, Mr. Burrill, was enabled while laboring for his living at the forge, to outrun the student in the classic halls. In order to make your progress sure, and be able to mark it, lay hold of some one important branch of knowledge, with a determination to master it; or always keep close at hand some noble standard work, and daily peruse it until it is finished. He who carries out this rule (by whatever means he earns his bread) is a student, and may be a gentleman and a fit companion of the learned.

3. In all important studies be thorough.
It is a great blessing to know what you know, and to be able to state it on proper occasions without fear or embarrassment. He that is sure of what he has gained can have confidence in himself thus far, and is prepared to press forward to what remains with the greater speed. Yet I do not believe that we ever never to glance at a subject or science with which we do not expect to become thoroughly acquainted. An article in an Encyclopedia, or in some Quarterly Review, may give us a brief outline of a book, a science, or subject, which will tend to enlarge the mind, although we may not find it possible to make ourselves complete masters of it. Such particles of knowledge will often enable us to listen intelligently to conversation which otherwise would have no attractions, and even to take some part in it, at

least by modest and pertinent inquiries. Still, as I remarked above, let your important studies all be thoroughly mastered.

4. Write down, in your own language, every new acquisition.

The habit of writing will fix it more firmly in the mind, and enable you to express yourself with precision and elegance. No faculty is capable of greater improvement, by careful practice, than conversation. The common rules of grammar and punctuation being understood, we may arrive at almost any degree of polish in writing which we choose to attain. Daily reading will enlarge our command of language, and daily composition will enable us to arrange our sentences. The perusal of some of those writers celebrated for their excellence of style, with the object of personal improvement in view, would furnish valuable assistance. Chiefly, however, would I recommend a calm reliance on your own common sense, simply observing to "put proper words in proper places."

Important as this rule is, I more fear its being neglected than almost either of the others. In order to secure its adoption, it might be necessary to effect a slight change in your domestic economy. That family who are bent on self-improvement will find it important to set apart somewhere in the house, a room or a corner for the library and a study. There should be the books, and a table, and if last, not least in importance, good clear black ink, and clean white paper, together with the gray goosequill, whetstone, and penknife hone. With such preparation, it will require self-denial not to sit down and write. But if, as is too often the case, a penknife must be borrowed, and the inkstand be for the seventh time replenished with vinegar and water, and there is no spot to sit down and be retired, I doubt if much will ever be done. It is true, a glowing genius will overcome almost anything, and Mrs. Hemans wrote one of her largest and most splendid poems in her sister's pantry, still I am not so sanguine as to expect such occurrences every day. A very little care and expense would enable every family to have a library, which in a room set apart for it, would work wonders in the business of home education.

5. Have confidence in your success.

The want of confidence prevents many from beginning. Do not wait, however. Put not off the commencement of study for fear you shall not accomplish all your desire. What if you do not? You will gain what you do gain, and know what you do know, be it little or much. What if you never become a Newton, a Locke, or a Milton? Is that a reason why you should not avail yourself of what Newton discovered, or improve the mental powers which Locke defined, or let your imagination travel on the strong wings which Milton left outspread? Only begin, and then simply continue from day to day, and your success is certain. You have perception, and can understand a given statement of a fact or principle, as well as others. You have reason, and you can compare fact with fact, principle with principle, and conclusion with conclusion, until you arrive at a satisfactory decision. Your memory will be strengthened by exercise, and your imagination will be trained and inspired by habitual communion with great and gifted writers. What then shall hinder your improvement if you are determined upon it?

It is a pleasant thought in finishing this communication, that probably a few at least will make an experiment of these rules. If so I shall not have written in vain. There will be some, dwelling here and there, who will give it a speedy trial. Let it be a fair one. Then there will be an increase of intellectual power in our families, and an extension of spheres of usefulness in which many will be blessed.—*New York Evangelist.*

MOTHER'S DEPARTMENT.

The Nature and Influence of Maternal Associations.

From a Lecture delivered by the Rev. E. N. Kirk, of London.

1. The first consideration that I urge is, the tendency of Maternal Associations to promote maternal education.

There may be an appearance of the want of sufficient respect, there may be an appearance of invidious comparison, when I say that mothers need to be educated. But I think that there is not this want of respect; for I think that I should say it even to my own mother,—“Are there not many things, that might have been rectified in my education, if you had had the light that a kind God is beginning to pour upon the great subject of maternal duty?”—and I should expect from that good sense and that piety which, I know, characterize her, to hear her say, “Yes my son! every day that I live I am discovering my faults, my own neglects,

my own want of a sense of maternal responsibility, my own want of a deep and solemn consideration of the importance of education; willingly would I go back, with the light I now have, and rear my family again.”

There are unquestionably two classes of mothers in society; and therefore there is great propriety in the establishment of two kinds, or at least two branches, of Maternal Associations. There are those, who are competent to be to each other mutual instructors; and there are those, who, from the want of advantages of instruction, had better be subjected to the guidance of those to whom God has given more light. I say, then, “let there be the Mutual Instruction Maternal Association, and the Maternal Association in which one is instructed and the other a learner.” And oh! if there be an angel-visit of mercy on this earth, it is for the enlightened Christian mother to go to the habitation of her poor and uneducated sister, and teach her how to bear her burden, how to train her family. If God has given her light and given her love, let her go, as she has “freely received,” and “freely give” it to the needy. It is worth more than the money and the clothing and the bread, though the money and the clothing and the bread should come with it.

I need not convince this assembly of the importance of the moral influence of a mother; I may dwell upon it for a moment, only to produce a deeper sense of that which we already know. It is unquestionable, that the hopes of human society and the hopes of the Church of God are to be found in the character, in the views and in the conduct of mothers. Though it is taking up the very lowest department of this subject, yet I will state one single fact on the civil bearings of Maternal Associations. I suppose that if you could trace the history of every criminal that stands at the bar of your courts of justice in this great metropolis, (where there is so much good and so much evil) you would find that nearly every poor criminal there went through as regular an education as any physician or lawyer in your land; and I suppose that you would find, that they had been trained, when children, as regularly by their mothers for the prison and the gibbet, as in our schools children are trained for the important duties of life. When I pass through your streets, and see the places where the polluting and fiery poison is sold, and see the mothers with the little infants at their breasts going into those nurseries of crime, those hot-beds of poverty and pollution, those gateways of death and hell, my heart bleeds within me. A mother, instead of the milk from her breast to nourish, and the “milk” of heavenly truth for the immortal mind of her child, pouring into its little system the fiery poison of hell! Bear with me; and, if I thought that there was a vender of the dreadful poison here, I could not but turn aside from the theme committed to me, to plead one moment with him;—so cruel does it seem to me for men to sell that which they know is to ruin body and soul, and to hand out the fiery glass to a mother to give it to her little child. (Oh! is there no way of inducing these wicked men to quit their dreadful employ?) It is all in vain that we establish prisons, that we carry out the penitentiary system; we shall only have to do it, so long as the mothers are training their children as they are. We must have some improvement in the domestic education of the poor, if we want an improvement in our seats of crime and of poverty. And there is moral power enough in the Church to accomplish it. I know that sometimes there are difficulties; but I have seen these difficulties conquered. I have seen the persevering visits of one Christian lady conquer the obdurate heart of a most hardened drunkard, and at last make her sit down a willing learner at the feet of her benefactor; and I have seen the change in the order of the little cottage, the cleanliness of the children, the improved dress, the orderly habits, the regular attendance at the sanctuary, the improved disposition and conduct of the little children, all coming from the fact that one Christian mother, who knew the duty of a mother, and the importance of a mother, had gone to this poor woman, and waited on her “in the bowels of compassion” that belong to Christ and to his people, until she had persuaded her to do her duty as a mother.

I dwell on this one branch of the subject—the civil influence alone, that I may on that rest your conviction of all the higher results, that are to come from the right guiding of a mother's mind, and the right guiding of human character between the ages of two years and twelve or fifteen, which is the peculiar sphere of the mother's influence. I wish to “magnify the office” of the mother; and I think the whole tendency of these Maternal Associations is to bring it out, and hold it up to the view of mothers and of the world, in all its magnitude and importance.

Napoleon Buonaparte was a man of shrewd observation, and he once said to Madam Campan—"The old systems of education are worth nothing; what is wanted for the proper training of young persons in France?" With keen discernment and great truth she replied in one word—"Mothers." This word struck the Emperor; and the thought grew upon him. "Behold, then," said he, "an entire system of education! you must make mothers that know how to train their children."

The influence of Rousseau, with all his infidelity, has been in some respects good on France. His object unquestionably in one of his works was to give citizens to the nation; and he commenced with mothers. "The mother's milk," said he, "should be the milk of liberty." He resorted to the mothers because he wanted to bring back man's mind to truth, simplicity and noble sentiments based on benevolence, and all that was good,—for there was some good, and it is growing still,—all that was good in the terrible French revolution, it appears to me, can be traced to the influence of his writings, almost the only pure stream that did flow in those times. But he failed, in trusting too little to the importance of the character of the mother, and having no sense of the necessity of training children for heaven.

Man was born for the atmosphere of love; and when we treat the little child from its mother, and send it to a stranger, and to the stern teaching of a stranger, no one can tell how he feels his loss, and how his little heart sighs for his home, and for the smile of his mother, which was the sun of his home. Virtue is not so much taught to children as infused into them; and infused into them at their first stage. Pestalozzi, the great Swiss instructor, has traced what may be (it appears to me that it probably is, but, whether it is or not, it suggests an important principle; the first discovery of the principles of moral government in the intercourse of the child and his mother. (By the first idea of moral government I mean this—I have a will of my own, but there is a will exterior to mine and above mine, and that will has a right to limit mine.) He supposed a little child to begin to move his arm, and, as is natural, to find pleasure in the freedom of the movement, to find his delight in that motion to a certain length; but he supposes him to meet, in trying one day to make this movement, the obstruction of a table—and perhaps it is the first idea he gets of external existence; then he supposes that the mother comes in, checks the child, and forbids him to do something that he wishes to do; the child begins to discover the difference between the involuntary table, the mere mass of matter that physically obstructed his movement, and the interposition of a will that interrupted him, and he supposes the first idea that there is a will out of us and above us to come thus; and then conscience wakes up with the feeling, "I ought to submit to that will." And the great secret of family training is, to teach the child that he is to bow his will to the will that governs in the family; and then the great secret of religious training is, to teach him to bow his will to the will of God, and to say, "Thy will be done," and, if he were brought to this on earth, he would come to stand in heaven among those shining ranks, whose entire feeling is, "Thy will be done." And how peculiarly is the mother fitted to exert this kind of influence on the mind of her child, because she can temper the sternness of that rigid will, that does not bend to the child's desire, with all the sweetness of love, and appeal to all the child's sense of dependence and of obligation to make it acceptable! The eloquence of a mother's lips must first persuade the child to virtue.

The first impressions that should be made upon man's angelic mind, unquestionably are such as we trust will flourish in heaven; and God has committed to mothers the work of teaching their children to prefer honor to fortune, to succor distress, to love their fellows to raise their hearts to God. I have been much struck with a remark made by a French writer. Of sixty-nine monarchs, who have worn the French crown, he says, only three have loved the people, and all those three were reared by their fellows without the intervention of pedagogues. A. Bossuet educated the tyrant Louis XIV.; his mother did not train him. St. Louis was trained by Blanche; Louis XII. was trained by Maria of Cleves; and Henry IV. was trained by Jane of Albret; and these were really the fathers of their people. "Good professors can make good scholars," says this author; "but good mothers alone can make good men."

The incidental effect of our Maternal Associations is to elicit attention and talent to the great subject of maternal duty, and to draw forth those great lessons of wisdom, that mothers need to learn in order to fit them to fulfil it.

2. I will present a second consideration; the tendency of mothers associating together, as mothers, to confer on their duties and their difficulties, is to quicken the sense of their responsibility.

As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." There is something in the social principle, when consecrated to the great work of personal holiness, on which the blessing of God seems peculiarly to rest. Hence there is so much said in the Bible of the value of social prayer; hence it is said, "Exhort one another daily." And I think it an advantage to have a system in this. It is an advantage for mothers to meet periodically, and to have regular seasons for exhorting each other in each other's duties, and for increasing in each other's minds the sense of those duties. A periodical revival of this impression must, with the blessing of God, be very useful.

CHILDREN AND YOUTH'S DEPARTMENT.

The Traveller and the Children at Elm Grove.

Inventions connected with Existence and Safety.

(Continued from page 12.)

Gilbert.—I do hope that I shall never forget what you have said on the subject of building.

Traveller.—However interesting the subject of building may be, it becomes us to be careful that we build for eternity. It is a good thing to have a goodly habitation on earth; but "he builds too low who builds beneath the skies;" and it behoves us to look for a habitation that will endure when these moulder away.

Gilbert.—Tell us of some other inventions.

Traveller.—Among the most useful inventions, that of the common pump must not be overlooked. Our very existence depends on a proper supply of wholesome water, and a pump furnishes us with this necessary commodity from the ground beneath us, in the most convenient manner, and with the least degree of trouble. "A pump," says a scientific writer, "consists of a wooden or metal pipe, with a long iron rod to work up and down within it, by means of a handle. At the lower end of the iron rod, is fixed a metallic hoop, provided with leather to fit the pipe; in the centre of the hoop is a little trap door or valve, which opens only upwards, and when down shuts very close. At the bottom of the pipe, near the water, another such valve, also opening upwards, is fixed tight within the pipe itself. The handle of the pump being raised, the iron rod, called the piston, with its valve at the bottom of it, is forced down the pipe. As the valve opens upwards, the air in the pipe passes up through the valve. On pulling down the handle, the piston is raised, and with it the valve, leaving a vacuum, that is, an empty space, from which even the air is taken, between it and the lower fixed valve. To fill up the vacuum, the water rushes up through the lower valve. On again raising the handle, the piston again descends, and the water now rushes through its valve, and, on pulling down the handle again, the piston and its closed valve rise, bringing up the water. Its ascent creates a new vacuum, and lower water rushes through the lower valve; the upper valve is made to descend again, to rise again, close, and bring up the water."

Leonard.—I cannot understand all this; but we are to have the pump-makers here soon, and then I will inquire further about it.

Traveller.—Well that being the case, we need say nothing more on the subject. Let us pass on to the fire-engine, for though I should like you to understand this as well as the pump, yet I hope it will be a long time before you witness its usefulness in extinguishing flames. If you have ever seen a house on fire, and witnessed the terror, the distress, and danger that such a calamity occasions, you will be grateful that such an invention as that of the fire-engine has been perfected. Such discoveries as extend our comfort are useful, but those which rescue us from imminent danger are, on some occasions, much more important to us. Hundreds of human lives, thousands of houses, and millions of pounds of property, have been preserved by the aid of fire-engines. A fire-engine is merely a pump, but it has no valve or flap fixed to the piston. A solid plate is moved up, and down in it, and the water is thus driven with great violence into an air-tight vessel. Through the top of this vessel, the pipe, from which the water spouts out, is so inserted, that its mouth lies under the water, while the upper part of the vessel is filled with air. The elastic power of this air, forces the driven water up the play-

ing pipe. The great r the force with which the engine is played, the stronger is the stream of water which issues from it to put out the flames.

Edmund.—Fire-engines are indeed useful things, and I only wonder that we have thought so little about them.

Traveller.—In the country there is comparatively little occasion to employ them, but in large towns and cities they are frequently required. It has been said, that in the city of London, scarcely a day and a night pass during the winter, without a fire taking place in one part or other.

Edmund.—Where there are so many houses, and so close together, a fire must be a dreadful thing.

Gilbert.—Ay, I shall not forget the account of the great fire of London.

Traveller.—Human beings are always surrounded by dangers of one kind or other, and we know not how often God preserves us from them. If we did, we should more frequently than we now do rep at the beautiful language of the 103d Psalm, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." There are many inventions connected with the preservation of human beings in different situations, which would require much time to explain. I have seen at least a dozen different kinds of fire escapes, to enable persons to get away from houses when on fire.

Gilbert.—O do describe some of them.

Traveller.—The unfortunate inhabitants of a house on fire, too frequently lose their presence of mind, and thereby greatly increase their danger. This is not to be wondered at; for as fires take place more frequently by night than by day, persons are often roused out of a sound sleep, and before they are thoroughly awake, fear takes possession of their faculties. I once saw a fire-escape, which appeared to be a very excellent one. It consisted of a light arm-chair, with two hooks to fasten it to the window frame; at the back of the chair was a strong spiral spring, to which was fastened the broad tapes which supported the chair. This machine was fastened to the upper window of a house four stories high, and first a man got into it; the chair descended at a steady pace, till the man was safe on the ground. The strong spring then drew up the chair, when a woman got through the window and seated herself in like manner, and was let down without the slightest accident. The chair once more ascended, and two children came down in it, to the great admiration of the crowd assembled in the street.

Gilbert.—Every body ought to have such a fire-escape as that.

Edmund.—But there are hundreds of people who would be afraid of getting out of a four-storied house window, and sitting in the chair. It would be of no use at all to them.

Traveller.—True, it would only help those who had presence of mind enough to help themselves. Another fire-escape is on a very different plan, it is intended to help those who are perfectly helpless. A man ties a strong rope to a lamp-post, a common post, or to anything which is strong enough to answer his purpose, opposite the house on fire, or as nearly opposite as he can tie the rope. On this rope slides a large sack, by means of a ring. The man then places a ladder against the window of the house, and ascends it, taking with him the end of the rope. He then gets through the window, makes the end of the rope quite secure to something firm, and then places a man, a woman, or two or three children in the sack, which slides gently down the rope, while he, holding another rope tied to the sack, prevents it running down too rapidly. When the sack is empty, the man again pulls it up by the cord, that another person, or that some part of the property, may be rescued from the flames.

Edmund.—That is a much surer plan than the other, only that the chair-escape might be kept ready in the house, while the other might not be at hand if wanted.

Traveller.—There is a third fire-escape, consisting of a large strong blanket, or sail cloth, or other material, with handles for persons to hold by. This is spread out wide, and held by four, six, or eight persons, as circumstances will allow. When a house is on fire, persons may leap out of a high window into this fire-escape with safety.

Gilbert.—What! leap from a high window into a blanket! I could never do that; besides I should think that it would kill any one to do so.

Traveller.—No, that would not be the case, for men have

leaped into these fire-escapes, unharmed, from some high warehouses in London. I do not, however, think that this plan, would ever be available, unless in cases of extreme necessity. It would, perhaps, be a good thing if a strong knotted cord of sufficient length were kept ready in every house in case of fire. A knotted rope is a very simple fire-escape, but it oftentimes has proved a very good one. If tied fast to the bedposts, any person of resolution might come down it with safety. Having spoken of fire-escapes, let us now say a word about water-escapes.

There are numerous inventions for preserving human beings from drowning; blown bladders, and cork jackets, answer the purpose sometimes. There is an excellent life-preserver, consisting of two hollow copper globes fastened together. If this be thrown into the sea, to a sailor or a passenger who has fallen overboard, it will support him without any effort on his part, till a boat can be sent to his assistance. A capital life-raft may also be easily constructed to save sailors in case of shipwreck. Four empty casks are fastened together with any kind of timber that is at hand on board the vessel. A raft may be thus formed which will float with thirty men standing upon it.

(To be Continued.)

NEWS.

A few years ago American papers complained that it was scarcely possible to obtain the conviction of a criminal, however atrocious and notorious his crime might be, if his conviction involved the sentence of death, so averse were American jurors to that punishment; but it is now said that a great change has taken place in the minds of the people on this subject, chiefly attributable to the able and searching public discussion of the question last winter in the city of New York.

REST FOR THE LABORER.—We are glad to see a movement making in favor of this class of citizens. The laws of Nature require, and the laws of God have set apart fixed days for relaxation, so that the mind and the body, worn by care and toil, may recover their tone and vigor. In most of the nations of the earth the people enjoy these privileges. England and America, though claiming to be more enlightened than other countries, take the lead in defrauding the laborer of his days of rest. And with us, avarice will continue thus to triumph over humanity, until, after a free discussion of the question, the laboring community assert their natural rights. The present movement contemplates a desirable change upon our numerous railroads. Should this be accomplished, the reform will soon extend to our steamboats; for this work, when commenced, will be found so conducive to the general happiness that it will complete itself. Capitalists may find their profits slightly diminished, by exempting the poor from manual labour on the Sabbath, but should the cupidity of the few be suffered to encroach upon the health and happiness of the many?—*Albany Evening Journal.*

Several matters of great interest connected with slavery are continually coming before the Congress now in session, and an extraordinary change is perceptible in the feelings of members on this subject.

The American people are waking up to the importance of cheap postage, and the conviction is fast gaining ground that nothing but a uniform postage of two cents will satisfy the country.

Great efforts are making throughout the United States to abolish Sabbath travelling on canals, rail-roads, and stage routes, and there is every appearance that, secondly, as they are, by a great mass of stockholders in railroads, proprietors and masters of canal boats, &c., they will succeed.

THE COST OF WAR.—At the Revolution in 1633, the national debt was little more than half a million, and the interest not forty thousand pounds. Then began our madness and our misery. The war of William that followed the Revolution cost £31,000,000. The war of the Spanish succession, £14,000,000. The Spanish war and Austrian succession, £47,000,000. The seven years war about Nova Scotia, £107,000,000. The war with our American colonies, £151,000,000. The war of the French Revolution, £472,000,000. The war against Bonaparte, £586,000,000. To these must be added the still more terrible fact, that such wars cost England, in one way or another, from four to five million of men.

Among the 178,000,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars, or persons who subsist at the expense of the community without contributing to its resources. In Denmark the proportion is five per cent., in England ten per cent., in Holland fourteen per cent.

We copy the following paragraph in order to hold up to the public another instance of the deplorable fruits of the traffic in intoxicating drinks, which is licensed by our magistrates. When will they see the fact, for fact it is, that they, together with the rum-sellers, must share the guilt of all such atrocities, and ought to be arranged at the same bar with the trembling culprit?—*Evening*

MURDER.—We are sorry to have to record the particulars of the following shocking occurrence, which took place in this city, on Friday last, in a public house, in the New Market. It seems that two young French Canadians, named Jean Baptiste Rousseau and Louis Beaucure, a butcher, had quarrelled some years ago; and unexpectedly met at the house in question on Friday evening, when Beaucure, who is said to have been a little intoxicated, again commenced to quarrel with Rousseau and threatened to kill him. Rousseau replied, "that he had no quarrel with him, and wished to be good friends again," and invited him to take a glass of something with himself, and was in the act of turning round to the bar, when Beaucure seized a red hot poker and struck him on the back of the head with it. The unfortunate young man fell senseless, and died on Saturday, the 6th instant, at half-past 12 o'clock. The unhappy author of the mischief was apprehended and is now in custody. Rousseau bore a very high character, was much esteemed by his employer, Mr. Courcelle, whose foreman he was. He has left an aged father, whose support he was. The Coroner's Inquest, which was held on the body, returned the following verdict: "Murder, with malice aforethought," &c. in the second degree.—*Morning Courier, Jan. 8.*

Monies Received on Account of

Advocate, Vol. VIII.—F. Feinty, Cornwall, £1. *Vol. IX.*—T. Pehan, Cornwall, 12s 6d. *Vol. X.*—James Wood, Lancaster, U. C., 2s 6d; Joseph Wood, do. 2s 6d; D. M'Pherson, do. 2s 6d; D. Cameron, do. 1s 8d; T. Scott, do. 2s 6d; J. Williams, do. 2s 6d; James Walker, Cornwall, 2s 6d; William Percy, do. 2s 6d; J. M'Kerras, do. 2s 6d; A. M'Donald, do. 1s 8d; J. E. Drew, do. 1s 8d; A. Philips, do. 1s 8d; J. Gilhe, do. 1s 8d; W. Park, do. 1s 8d; J. Reynolds, E. Williamsburgh, 2s 6d; W. M'Nair, Dickinson's Landing, 2s 6d; W. Hutchins, do. 2s 6d; Mrs. Bailey, do. 2s 6d; D. Ross, W. Williamsburgh, 2s 6d; H. G. Stearnes, do. 2s 6d; J. W. Rose, do. 3s 4d; J. Bartholomew, do. 2s 6d; W. M'Kenzie, do. 3s 4d; Rev. J. Carroll, Prescott, 2s 6d; S. Stuart, Brockville, 2s 6d; R. S. Wade, do. 4s 2d; J. Andrew, do. 1s 8d; J. Connolly, do. 1s 8d; Rev. T. Dergrest, do. 1s 8d; J. Ross, do. 1s 8d; J. Haughton, do. 1s 8d; E. Joffin, do. 1s 8d; J. Nicholson, do. 1s 8d; W. Brough, do. 1s 8d; W. F. Meudell, do. 2s 6d; J. Winning, Paisley, 2s 6d; J. A. Chambers, Elizabethtown, 2s 6d; G. M'Nish, sen. Yonges Mills, 2s 6d; G. M'Nish, jun. do. 2s 6d; C. Gardener, do. 2s 6d; G. Parvois, do. 2s 6d; T. F. Parvois, do. 2s 6d; J. Mallory, do. 2s 6d; C. M'Kenyon, do. 2s 6d; J. Gilroy, Smith's Falls, 2s 6d; W. Walker, Kingston, 2s 6d; J. Kendall, do. 2s 6d; W. Andrew, do. 1s 8d; J. Ashley, C. B. Society, do. £1 3s 4d; R. Aylesworth, Camden East, 10d; J. R. Ellis, Mount Pleasant, 15s; Joseph Shepley, Salticell, 15s; Thos. C. Lee, do. £1 15s; Jas. Allan, Perth, 19s 6d; S. Warner, Wilton, 5s; Sundries, Montreal, £3 10 9; W. E. Pointer, Drummondville, 17s 10 4; A. Christie, Toronto, £10; D. Matheson, Embro', 5s; E. Webster, Gananoque, £1; H. G. Hall, Guelph, 10s 6d; Rev. G. Miller, Wilton, 2s 6d; Dr. Spafford, Camden East, 1s 8d; Rev. Mr. Haw, Napance, 2s 6d; D. Young, do. 2s 6d; W. Butler, Brighton, 2s 6d; G. Webster, do. 2s 6d; W. Easton, Colborne, 1s 8d; A. Bradley, Grafton, 1s 8d; W. W. Read, Grafton, 2s 6d; Dr. Lves, do. 2s 6d; H. Massey, Haldimand, 8s 4d.

Collections received at Meetings.—Lancaster, 1s 10d; Williamstown, 14s; Martintown, 14s 3d; Osnabruck, 4s 10d; W. Williamsburgh, 5s 4d; Prescott, £1 5s; Brockville, 8s 6d; Farmersville, 6s 6d; Elizabethtown, 17s; Mallory Town, 2s 8d; Landsdown, 9s 10d; Gananoque, 6s 10d; Kingston, 14s; Newburgh, 14s; Cornwall, £2 1s 10d; Switzers Chapel, 12s 9d; Napance, 6s 1d; Belleville, 13s; River Trent, 4s 10d; Brighton, 5s 11d; Colborne, 4s 6d; Four Corners, 4s 9d.

Donations.—H. G. Stearnes, W. Williamsburgh, 2s 6d; J. Carman, Matilda, 2s 6d; G. M'Nish, sen., Yonges Mills, 2s 6d; G. M'Nish, jun., Yonges Mills, 2s 6d; Col. Sergt. Manson, 93d Regt., Kingston, £1 10s 0d; R. Aylesworth, Canada East, 2s 6d; T. C. Allis, Danville, 2s 6d.

Penny Subscription Cards.—John Robertson, Williamstown,

6s 9d; J. Scouten, Brick School House, Forest Town, 5s; R. Richards, Perth, 2s 7d; Jane Campbell, Drummondville, 2s 2d; Norton Vars, Colborne, 10d.
Open Accounts.—W. Brough, Brockville, 5s; J. M. G. Dettor, Napance, £1; J. Wilson, Haldimand, 5s; H. Christie, Martintown, 7s 6d.
Tracts.—E. A. Dunham, Napance, 7s 6d.

MONTREAL PRICES CURRENT.—JAN. 15.

ASHES—Pot 24s 0d	LARD— 4 1/2 a 5d p. 1/2
Pearl 25s 6d	BEEF—Prime Mess tberce \$12
FLOUR—Fine 27s 3d	Do do tberce \$17
U. States 28s 9d	Prime \$5
WHEAT— 5s 4d	TALLOW— 5d
PEASE— 2s 3d per minot.	BUTTER—Salt 5d a 6d 1/2
OAT-MEAL— 7s 6d per cwt.	CHEESE— 3d a 5 1/2d
PORK—Mess \$15	EXCHANGE—London 1 prem.
P. Mess \$11 1/2	N. York 2 1/2
Prime \$9 1/2	Canada W. 1/2 a 1

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. 25, Rev. J. J. CARRUTHERS, "The use of Intoxicating Drinks in relation to personal piety and the public efforts of the Christian Church."
- do. do. 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 arc respectfully invited to attend.

January 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.

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.

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, Whitby, a complete set of Reading Books, for the use of Schools and Private Families. Montreal, January 1, 1844.

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:—

Sat. Jan. 23, W. Flamboro, Day	Sabbath Feb. 18, Lectures.
Sabbath " 21, Lectures.	Mon. " 19, Ingersollville, E.
Mon. " 22, Ancaster, Day,	Tues. " 20, Woodstock, Day,
Hamilton, Ev'ng.	Paris, Ev'ng.
Tues. " 23,	Wed. " 21, Galt, Day,
Wed. " 24, Salt Fleet, Day,	Gurph, Ev'ng.
Grimsby, Ev'ng.	Thurs. " 22, Eramosa, Day,
Thurs. " 25, Port Robinson, D.	Nichol, Ev'ng.
St. Catharines, Ev'g	Frid. " 23, Erin, Day,
Frid. " 26, St. Davids, Day,	Chingacousy, E.
Niagara, Ev'ng.	Sat. " 24, Vaughan, Day,
Sat. " 27, Drummondville, D	Whitechurch, Ev'g.
Stamford, Ev'ng.	Sabbath " 25, Lectures.
Sabbath " 28, Lectures.	Mon. " 26, Newmarket, Day,
Mon. " 29, Wainfleet, Day,	Holland Landing, E.
Dunville, Ev'ng.	Tues. " 27, Georgiana Day,
Tues. " 30, Seneca Falls, Day,	Maraposa, Ev'ng.
Brantford, Ev'ng.	Wed. " 28, Emily, Day,
Wed. " 31, Mount Pleasant, D	Peterboro, Ev'ng.
Waterford, Ev'ng.	Thurs. " 29, Cavan, Day,
Thurs. Feb. 1, Dover, Day,	Otonabee, Ev'ng.
Sincoe, Ev'ng.	Frid. March 1, Percy, Day,
Frid. " 2, St. Thomas, Ev'g	Dummer, Ev'ng.
Sat. " 3, Port Stanley, "	Sat. " 2, Marmora, Day,
Sabbath " 4, Lectures.	Madoc, Ev'ng.
Mon. " 5, Dunwich, Day,	Sabbath " 3, Lectures.
Aldboro, Ev'ng.	Mon. " 4, Rawdon, Day,
Tues. " 6, Howard, Day,	Murray Rear, Ev'g.
Harwick, Ev'ng.	Tues. " 5, Carrying Place, D.
Wed. " 7, Raleigh, Day,	Consecon, Ev'g.
Romney, Ev'ng.	Wed. " 6, Wellington, Day
Thurs. " 8, Mersea, Day,	Bloomfield, Ev'ng.
Gosfield, Ev'ng.	Thurs. " 7, Milford, Day,
Frid. " 9, Colechester, Day,	Pictou, Ev'ng.
Amherstburgh, E.	Frid. " 8, Demorestville, D.
Sat. " 10, Sandwich, Day,	Fredericksburgh, Ev'ng.
Windsor, Ev'ng.	Sat. " 9, Adolphustown, D.
Sabbath " 11, Lectures.	Bath, Ev'ng.
Mon. " 12, Chatham, Ev'ng.	Sabbath " 10, Lectures.
Tues. " 13, Dawn Mills, Day,	Mon. " 11, Portland, Day,
Wallaceburgh, Ev'ng.	Loughboro, Ev'ng.
Wed. " 14, Sutherland's, Day,	Tues. " 12, Beverly, Day,
Port Sarnia, Ev'g.	Isthmus, Ev'ng.
Thurs. " 15, Plympton, Day,	Wed. " 13, Perth, Ev'ng.
Adelaide, Ev'ng.	Thurs. " 14, Smith's Falls, D.
Frid. " 16, Amions, Day,	Merrickville, Ev'g.
Delaware, Ev'ng.	Frid. " 15, Kemptville, Day,
Sat. " 17, London, "	Richmond, Ev'ng.
	Sat. " 16, Bytown, "

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 own 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.

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

Two shillings and sixpence currency per annum, payable strictly in advance.

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny on each number, payable by the Subscriber. To Britain it goes post free, and the rate of subscription is 2s. stg.

It is hoped the cheapness of the above publication (2s. 6d. for a volume of 384 pages) and the various and important objects to which it is devoted, will recommend it to general patronage, especially in a country so much in want of popular Literature as Canada.

Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis, and so on for every additional ten subscriptions.

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

Montreal, Dec. 25, 1843.

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.

Montreal, January 1, 1844. JAMES MILNE, Depository.

ANNIVERSARY MEETINGS.

THE Annual Meetings of the following Religious Societies will be held this Month in the American Presbyterian Church, in the following order, viz. :—

RELIGIOUS TRACT SOCIETY on Tuesday Evening, January 16.

AUXILIARY BIBLE SOCIETY on Wednesday Evening, January 17.

FRENCH CANADIAN MISSIONARY SOCIETY on Thursday Evening, January 18.

CANADA SUNDAY SCHOOL UNION on Friday Evening, January 19.

The churches in this city are respectfully requested to give up, for that week, any of their ordinary meetings usually held on any of the above mentioned evenings; to secure a greater unanimity, and a more general attendance. Some Ministers from a distance are expected to be present, and to take part in the proceedings. The Chair will be taken each evening at half-past six o'clock, precisely.

Collections will be taken up each evening, in aid of the funds of the respective Societies.

Montreal, January 1, 1844.