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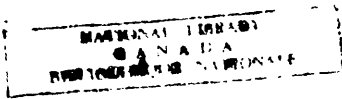
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THE CANADA TEMPERANCE ADVOCATE.

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

No. 12.

MONTREAL, APRIL, 1837.

Vol. II.

Temperance Convention.

The Executive Committee believing that the objects of Temperance Societies would be greatly promoted by an assembly of Delegates from all parts of this Province—such a meeting tending to increase the union and co-operation of the friends of the cause—hereby respectfully request the attendance of Delegates from every Temperance Society in the Province, to meet in Convention at Montreal, on Wednesday the 5th day of July next, time, place, and other particulars to be hereafter notified.

By order of the Executive Committee,
JAMES COURT, Sec.

Essay upon the Nature of the Wine and Strong Drink mentioned in the Scriptures.

BY JOHN DOUGLAS, ESQ.

As I have long thought it would be desirable to place the Temperance Reformation upon more stable and certain ground than that of mere expediency, (a motive which, with some, may have the weight of moral duty, but which the greater part of mankind, in conformity with the selfishness of their natures, will utterly neglect.) and as I believe the common understanding of certain passages of Scripture to be the only serious obstacle to the formation of a correct judgment on the subject, I propose to investigate the true meaning and import of these passages, as far as the limited means within my reach will permit.

The Scripture authority for drinking being, with a vast number, the only reason for believing that intoxicating drinks cannot be so invariably injurious as modern science goes to prove them, we only need to be convinced that this authority does not exist, to have it acknowledged by all candid and well-informed persons, that the use of such drinks, as an article of diet, is invariably injurious to health, and consequently invariably sinful, whether that use be moderate or excessive. And whenever this truth is admitted, it will be at once seen that the Temperance reformation is independent of pledges or any adventitious aid whatever, except that of proclaiming the truth as rapidly and as widely as possible.

In conducting this investigation, I shall take certain preliminaries for granted, not because they are universally admitted, but because I believe them to be fully established by many proofs and authorities which

my space does not allow me to recapitulate, but to which I shall make reference as I go along, in order that others may investigate them to their satisfaction.

The first of these is, that alcohol is the product of the vinous fermentation, and is the intoxicating principle of fermented and distilled drinks.*

The second is, that alcohol is a poison.†

The third is, that drinks containing alcohol are never necessary nor useful as a beverage or article of diet, but on the contrary always injurious to health.‡

The fourth is, that the moderate as well as the immoderate use of an article which is injurious to health, as it has a certain tendency to shorten and destroy life, is a breach of the Sixth Commandment.

I assume also, that the Almighty could never sanction the use of an article, if that use involved a breach of his commandments. And therefore I deduce, that if alcohol is a poison, and drinks containing it have an invariable tendency to destroy health and life itself, it would amount to a positive absurdity to say that the Deity could sanction their use as an article of diet. The whole scope and tendency of the law of God is to secure the health and well-being both of soul and body. We cannot, therefore, without the most serious contradiction, affirm that he sanctioned the use of an article, the certain effects of which are to destroy that health and well-being.

Further, if alcohol has produced and is producing all the bad effects which are universally admitted, and yet be a good article of diet, the axioms are contradicted which say that a good tree cannot yield bad fruit, nor a sweet fountain bitter waters.

As the Word of God can never contradict a matter of fact, nor a matter of fact contradict the Word of God; it follows, wherever we find facts opposed to the common understanding of passages of Scripture, that either our knowledge of the facts must be imper-

fect, or our interpretation of the passages erroneous.

Now, I think a little investigation will render it at least highly probable, that one universal error has entered into the understanding of the modern world, concerning the nature of the wines and drinks commonly used in ancient times, not only among the Jews, but among the Greeks and other nations. An error which can only be accounted for by supposing that all men have taken for granted, without any examination, that the liquors called wine and strong drink in olden times, must necessarily have been of an intoxicating nature, like the articles which are now used under these names. That this was sometimes the case, is sufficiently obvious; but I think it can be satisfactorily proved, that it was not always nor even commonly the case.

In Henderson's "History of Wines," which I regret I am not now able to procure, he states, if I recollect right, that many of the celebrated Greek wines were thick or inspissated like syrup, and some of them were hard like pitch or paste; and that these wines being dried to a small compass, were easily preserved and transported by travellers or merchants, and when wanted for use they were diluted with water.

Homer expressly mentions a very famous wine of Maronea, in Thrace, which would bear mixing with twenty times as much water. A fact which can only be accounted for satisfactorily, by supposing that the wine had previously been dried to a thick syrup. The supposition that it was on account of the strength of the wine that it was so much diluted, is untenable, because distilled spirit is stronger than any wine, and yet no one ever heard of a spirit that was commonly mixed with twenty times, or even five times its own bulk of water.

Morewood, surveyor of excise in London, who published a History of Inebriating Liquors, in 1824, makes the following statement on the authority of a recent traveller: "The Syrian wine is now prepared by boiling immediately after the juice is expressed from the grape; and to preserve it for use,

* See Ure's Dictionary of Chemistry; arts. Alcohol and Fermentation.

† See Orfila's & Christison's Treatises on Poisons; and, a Man in a state of Intoxication.

‡ See that able document the Eighth Report of the American Temperance Society; together with the testimony of nearly a million of human beings, in all occupations and ranks of life, who formerly drank, and who now practice total abstinence.

§ "The juice of the grape becomes almost of a pitchy thickness when dried."—Ure's Dictionary of Chemistry; art. Wine.

¶ Morewood's Essay on Inebriating Liquors, p 19

it is put in jars and glass bottles." He then adds:—"This mode of boiling wine is not peculiar to the inhabitants of that country, but was in great use among the ancients." (Essay, page 46.) Now this is precisely the way to form an extract or syrup, and prevent fermentation.

In Adams' Roman Antiquities, we find the following passages:—"In order to make the wine keep, they used to boil (*decoquere*) the must down to one-half, when it was called DEFECTUM, to one-third SAPA" (p. 441). Again:—"The wine was mixed with water, in a large vase or bowl called CRATER, whence it was poured into cups" (p. 442).

Here again we see the process of inspissating the juice to preserve it in its unfermented state; and the subsequent mixing it with water, to liquify and render it drinkable.

Now, in all books that treat of fermentation, *Ure*, for instance, or "*McCulloch on the Art of Wine Making*," we find it stated that the vinous fermentation leaves the juice a clear liquid. We cannot, therefore, suppose that these thick wines had undergone that process. So that after all, we may perhaps find that a great part of the wines celebrated by Anacreon and other ancient poets, were the natural nutritious and pleasant juice of the grape, preserved in different ways and seasoned with various perfumes, spices and condiments; and that the absurdity of making poetry in praise of alcoholic or poisonous drinks, was chiefly reserved for modern times. The very fact that the greater part of the ancient wines were perfumed, spiced, or seasoned with different herbs, tends to prove that it was not on account of their alcoholic or intoxicating principle that they were used; for these adventitious circumstances are usually little regarded by those who drink for the sake of the stimulus.

Certain it is, whatever they were, the wines commonly used in ancient times, could contain little or no alcohol: for we read of one Tergilius, who boasted that he usually drank two gallons at a draught; and of a gigantic man named Maximin, who could drink six gallons (I suppose at a sitting). We also read of Novellius Torquatus, who was knighted by Tiberius Claudius by the title of Tricongus, or three gallon knight, because he drank three gallons of wine at a draught. Now the Roman gallon contained, it is said, seven pints of our measure, and if their wine had been as strong as the *weakest* of ours, which, according to Brande's table, contain from eight to ten per

cent. of alcohol, Tricongus must have swallowed two pints of pure spirit of wine, equal to two quarts of Brandy, a conclusion evidently absurd.

In investigating the manners and customs of Rome and Greece, more especially the latter country, antiquaries and learned men have often observed the most striking similarity between them and those prevalent among the Jews; so much so, that they are constrained to believe that the Grecians borrowed largely from the Hebrews. And we shall shortly see that this holds good in their wines and mode of drinking, as well as other things.

But first I shall advance one or two general considerations. If the vine be extensively cultivated in any country, and its produce be converted into intoxicating drinks, one of two things must necessarily follow, I imagine; either the people of that country must export a great deal of wine, or drunkenness will be a prevalent vice among them. Now neither of these conditions held good, as far as we know, with the Jews, although we know for certain that they cultivated the vine very extensively, therefore we are left to conclude that its produce was not generally converted into intoxicating drinks.

Again, how could wine be praised by so many prophets and holy men amongst them, if it tended to produce intoxication—a state which all mankind, except the inhabitants of northern climates, agree in condemning in the most unqualified manner?

Unless we suppose that they had two distinct kinds of wine, and that one of them was nutritious and harmless, and the other intoxicating and destructive, how shall we reconcile passages which make mention of wine along with corn as a blessing—as a precious and important part of the produce of their country, and a wholesome article of food—how shall we reconcile these passages, I say, with others, which denounce and condemn the use of wine in the most unqualified manner?

It may be answered that the moderate use was sanctioned, and only the immoderate use or abuse condemned. But in the condemnatory passages, there is generally no allusion whatever made to quantity.

"Look not thou upon wine when it is red,† when it giveth its colour in the cup, when it moveth itself aright; for at last it biteth like a serpent, and stingeth like an adder."—*Proverbs*, xxiii 31, 32.

"Wine is a mocker; strong drink is raging;

† This is a very important passage, for we learn from "*McCulloch on the Art of Wine making*," that "even the juice of red grapes, or of elder berries, produces a colourless wine, if it be separated from the husks before fermentation: it is only when the colouring matter in the skins has been exposed to the act of fermentation with the juice, that the wine is tinged."—page 87. Solomon's words are therefore equivalent to "look not upon fermented wine," &c.

and whosoever is deceived thereby, is not wise."—*Prov.* xx. 1.

These and other texts, which unlimitedly condemn the use of wine, afford a strong contrast to such passages as the following:—

"Therefore, God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."—*Genesis* xxvii. 28.

"Thou hast put gladness in my heart; more than in the time that their corn and their wine increased."—*Psalms* iv. 7.

And many others, which evidently refer to it as a valuable part of their ordinary sustenance.

These apparent contradictions can only be reconciled by supposing that the articles mentioned in the conflicting passages, were of an entirely different nature. And this supposition is heightened almost to certainty, when we find different and perfectly distinct words applied, in the original, to designate the two articles. Thus, where wine (in our translation) is mentioned as a blessing, or good article of diet, it is called by one name (*tirosch*); when mentioned as a curse, or productive of bad consequences, it is called by another name (*yayin*).‡

Our Saviour's words, in Luke 5, 37—"No man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles will perish"—have been brought forward as a triumphant proof that the wine was fermented, else it would not burst the bottles; but they appear to me to be susceptible of quite a different interpretation.

We may understand that the new wine, after it had been properly prepared, was bottled before fermentation took place, and if the bottles or skins were new, and consequently sweet and clean, that process would be effectually prevented; but on the contrary, if they were old, and had been employed to hold wine before, there would necessarily remain upon the skin some sour or yeasty matter, which would cause the new wine to ferment and burst the bottles: a natural and inevitable consequence.

If wine necessarily fermented after being put into any kind of bottle, it is not likely that a new bottle could contain it any more than an old one, since even a strong barrel may be burst by the process. Besides it is not apparent why bottles should be selected as a proper vessel in which to carry on the process of fermentation.

We may therefore, perhaps, consider these words to mean that "No man putteth new (or unfermented wine) into old bottles, else

‡ It is objected that this does not invariably hold good; but as far as I have seen of the controversy, I think it perfectly established. It would not be strange, however, if people who never heard of alcohol or chemistry, should sometimes be uncertain whether alcohol were present or not, and consequently write in an ambiguous manner.

* Morewood, page 16. If this were intoxicating wine, our modern three and six bottle men must hide their heads.

the wine would ferment and burst the bottles."

The fact that old wine was considered the best, need not imply that it contained alcohol. The taste or qualities of old wine might be more esteemed, in the same manner that some articles of food are more esteemed when old than new.

The words drunken and drunkenness in Scripture, in all probability mean sometimes the immoderate use of the harmless as well as of the intoxicating wine. The following passage in Ecclesiastes, seems to favor this understanding:—"Blessed art thou, O land! when thy princes eat in due season, for strength and not for drunkenness."—10. 17.

Drunkenness, no doubt, was a word analogous to gluttony, and might frequently mean an excessive or sensual use of a good article, without necessarily implying, that a man had swallowed poison.

In such texts as—"Wine that gladdeneth the heart of man"—"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." We may, without violence, understand that the unfermented wine, like a good meal of wholesome food, stimulated the stomach in a natural and agreeable manner, without supposing that it contained the fiery, intoxicating and poisonous principle alcohol.

Strong drink (*shukher*) is generally understood to mean the juice of the date or other fruits of the palm tribe, which was thicker and more pungent than the juice of the grape, but like the latter might be either fermented or unfermented: consequently, the famous passage in Deuteronomy, cannot be construed into a permission to use intoxicating liquor.

It must not be supposed that I am attempting to disprove the existence of intoxicating drinks in old times; the allusions to drunkenness and its effects are too common, both in sacred and profane writers, to leave any doubt that the nations to whom I have alluded, frequently abused themselves by the use of alcoholic liquors. But I think it has been made apparent that *all* the drinks which they used as articles of luxury or instruments of courtesy and conviviality, were not intoxicating: the wine which was commonly drunk, and drunk with the approbation of the good and the wise, being of a harmless nature. This wine appears, however, to have been considered an article of luxury, as we find the priests at particular times, and the Nazarites and stricter religious sects, such as the Essenes, always abstaining from it, which satisfactorily accounts

for the outcry which was raised against our Saviour for being a wine bibber. The Jews being astonished that one professing to be so holy as Jesus, should not mortify the flesh, like the Essenes and John the Baptist, by abstaining from so luxurious an article as wine. But there is no need for imagining that the Saviour of mankind countenanced, by his example, the smallest use of an article which was so certain to be abused, and to be productive of incalculable evils, as alcohol.

If we understand that the wine commonly used by the Jews, was preserved in a syrup form, and diluted with water when about to be used, the miracle at Cana will appear in a new light.

The bridegroom had diluted and served up his wine. When that was exhausted, Jesus was told by his mother, "They have no wine." Rather than allow the ceremony to terminate abruptly, and the guests to be disappointed, he consents to supply them miraculously with more wine: and tells the servants to fill the water pots with water. They are probably surprized, seeing that no wine has first been put in; but his mother's injunction, "Whatsoever he saith unto you, do it," commands obedience. When the ruler of the feast had tasted the water which was made wine, he says to the bridegroom, "Every man at the beginning doth set forth good wine (that is wine not much diluted), and when men have well drunk, that which is worse (that is more diluted), but thou hast kept the good wine till now." In other words, the miracle had been so complete, as to transform the water into the richest sort of wine.

About the use of wine in the Eucharist, it would appear that our Saviour expressly guards against any mistake being made with alcoholic wines, by using the words "fruit of the vine." A mode of expression which renders the universal error (as I believe it to be) of Christian churches, in employing intoxicating wine, the less excusable. Yet this error has been so general, and alcohol has been considered, by what process of reasoning I know not, so essential to this sacred ordinance, that the Kirk of Scotland, if I am correctly informed, authorised the use of whiskey or beer at the Lord's Supper, in certain cases, when wine could not be obtained. And so strong is this prepossession in the minds of mankind yet, that we have recently seen all the Tem-

perance men in the United States (and they are neither few nor pusillanimous), absolutely bullied into a renunciation of the right of discussion upon this point, and made to say, that with the question of wine at the Lord's Supper, they, as Temperance men, had nothing to do. As if it were not a primary duty on their part, both as Temperance men and Christians, to purify and preserve the table of the Lord from the pollution of alcohol, if such they considered it. Let it not be understood that I have said one word against the use of wine in this sacred ordinance; I only wish it to be such wine as our blessed Lord himself used.

It may be objected that what I have advanced is only circumstantial or presumptive evidence, and not direct proof. I answer, that if there be any doubt about passages of Scripture, it is perfectly clear that we should adopt the understanding which is most in accordance with our knowledge of the goodness and consistency of God's character. To me, it would require proof as clear as the sun at noon day, to establish that God ever sanctioned the use of such a destructive and misery-creating article as alcohol. But instead of the proof being clear on this side, it decidedly preponderates, as I have attempted to show, on the other side, namely, that the Deity never sanctioned, either by his prophets or his Son, the use of intoxicating wine or alcoholic drinks of any kind.

Thus then, the mind should be left perfectly unbiassed to form the opinions respecting alcohol, which reason and experience suggest; and these opinions I cannot better express, than by borrowing the words of a distinguished medical writer upon physiology and dietetics, in the *Metropolitan Magazine* for January 1837:—

"It is the effect," says he, "of prussic acid, to lower the nervous system below the natural standard. It is the effect of ardent spirit first to excite the nervous system above, and then to depress it below, the natural standard also. Both these effects are poisonous—both will destroy life, if carried far enough—neither will destroy life if not carried far enough. Prussic acid, therefore, and ardent spirit, are equally poisons, though neither will destroy life unless taken in sufficient quantity." After detailing several proofs and experiments, he goes on to say:—"Here, then, we have direct and irrefragable proof, that ardent spirit is not only a poison, but a poison of the very same nature as prussic acid, producing the same effects—killing by the same means," and "*the intoxicating power of wine and ale depends upon the ardent spirit which they contain.*"—p. 25. In another place he asserts that these drinks are never either necessary or useful.

* This is susceptible of another interpretation. The Bible and Talmud both inform us, that strong narcotic or intoxicating drinks were given to criminals immediately before execution, to stupify them and deaden the sense of pain.

† This may appear absurd to those who have not read; but hear what Potter, in his Grecian Antiquities, says:—"The wine was generally mixed with water." "There was no certain proportion observed in this mixture. Some to one vessel of wine poured in two of water; some to two of wine mixed five of water; and others, more or less as they pleased."—Vol. ii. p. 359, 360. Who ever heard that the habitual drinkers of alcoholic wines mixed them with water in any proportion?

I shall now close this essay, by inviting the attention of learned men, antiquaries, and travellers, to the views which I have advanced, in order that they may be established if correct, and overthrown if erroneous.

Selected Articles.

Bill Bennet.

"We have a man in our neighbourhood who has worked at every trade which he could hear of, and who is, of course, as poor as he can be,—for he pawned the very clothes on his back last month to Jones at the cellar for warm toddy. I make no doubt but you have seen him. He always bows, when he meets you, and generally carries about, a splinter broom, or a mop-stick, or a basket of clothes-pins for sale. He might have been a good workman, for aught I know, but he never could keep at any one thing long enough to succeed. I forgot though, there is one thing which he has always followed,—and that is drinking. Yet he never was seen quite drunk more than a dozen times in his life. He was apprenticed to a printer when he was about fifteen years old. But he ran away after six months, and set himself out to a farmer. Then he tried shoemaking, and tanning, and turned carpenter, and at last was married, and followed peddling. Since that time he makes tubs, and pumps, and brooms, &c. &c. His wife ran away from him, something like six years ago. You must have noticed a little brown house at the three corners, with the chimney broken off—at the top, and a large monkey looking, image standing on the ridgepole, with a windvane on its head. There he has lived ever since he was married. He spent some ten days in making that image, though it has always been the laughing stock of all the village.—Poor man, I wish we could get him to do better. But its of no use. He will spend his days in the poor-house, after all."

I had hardly finished speaking when some one knocked at the kitchen door. I supposed it was the butcher, for it was but little after breakfast. But Betty came in, a minute after, and said that Bill Bennet wanted to see me at the door. "Tell him to come in" said I. "But he wont come" answered Betty, "I did ask him to, and told him how you was talking with the gentlemen, but he seems to have something special, for he cried, and begged me to get you to step out a minute at least."

I met him at the door with "Well Bennet—what do you want?" He sighed very heavily, wiped a tear with his ragged coat sleeve, and told me that the deputy sheriff

had attached his little old house, and threatened to carry him to jail besides, and he wanted me to help him.

"What can I do for you? you surely do not expect me to pay your toddy bill at Jones' cellar, in order to keep you from jail,—when I have been trying for years to get you to leave off drinking."

"Well sir, said he, I am in a hard case. If I dont stop myself, I shall have to stop soon there at the jail, for nobody will hire me, and I cant pay Jones' bill any-how. So, I'll agree not to drink raw grog if you will agree to hire me."

"But you will want to drink grog that's not raw, won't you?"

"Why no sir only if I'm sick you know, or the matter of that,—then I might take a drop."

"No Bennet, I can do nothing for you unless you promise not to drink anything that can make you drunk."

"What, cider, and ale?"

"Certainly."

"I can't go that" said he, and pulled his old hat further over his eyes, and putting his coat together, strolled off.

When I returned to the parlor I found Mr. Jenks at the window, looking at Bill. "There he is sir, the very man we were talking of. You heard what he said at the door, I suppose."

"Yes," said Mr. Jenks—"but he is coming back again"—And sure enough there he was knocking at the door. When he saw me, he asked for the pledge. I could not get him to come in, but he took a pen and scratched his name down, putting it on his hat, upon his knee. Bill Bennet is now, while I am writing, in my yard, at work as any hired man. He is steady, and has been, for nearly five weeks, for it was five weeks ago, yesterday, since Mr. Jenks was at my house talking about him.

How long he will be steady I cannot conjecture. But if total abstinence can do so much, with such a man,—what can it not do? I ought perhaps to add, that Bill says he should never have been such a boy, nor such a man but for cider, ale, and toddy.—

An Address from the Representatives of the Yearly Meeting of the Society of Friends for New England, to the members of the Society and others.

We with pleasure give place to the following document. Will not Christians of every name, will not every one, that has any regard for the honour of his country, speak with decided tone upon a traffic so disgraceful in its character, so ruinous in its consequences, and, as we must believe, so offensive in the sight of heaven. Will not a righteous God frown upon the nation that tolerates it?

"At a meeting of the Representatives of the Society of Friends in New England, held on Rhode Island, in the sixth month, 1836, an affecting account of the evils attendant upon the introduction of ardent spirits, and fire-arms, and other munitions of war, among the natives of some of the islands of the Pacific Ocean, was communicated to the Meeting through its foreign correspondence—and being aware that many vessels sailing from the various ports of New England, were in the habit, in the course of their voyages, of touching at these islands for the purpose of trade or refreshment, the Meeting is anxiously desirous of discouraging, as much as in it lies, the practice of carrying these articles for the purpose of introducing them among those people.

"In pursuance of this desire, we feel constrained, in Christian love, earnestly to exhort all such as are in membership with us, who, in the course of their business, are concerned in ships touching at these islands, to be exceedingly watchful in guarding every possible avenue by which such ships, or their officers or crews, may become the means of carrying these destroying articles among these people. We feel that it cannot be necessary, on the present occasion, in calling the attention of the members of the Society of Friends to this important subject, to do more than to remind them of the uniform concern of the Society to discourage the use of ardent spirits, and of their ancient and steady testimony against the lawfulness of all wars and fightings, and, consequently, against suffering any in their employ to trade in these articles."

Circular Letter

Of the New Jersey Baptist Association, held at Vincenty, September, 1836.

DEAR BRETHREN:—In presenting to you our annual epistle, we desire to call your attention to a subject of much interest, and of great importance in its bearing upon the welfare of Zion. It is, "the duty of making the Temperance reformation a test of membership, or term of communion in the Church." We disclaim all design or desire to dictate to any of our Churches the course they shall pursue in this matter. We fully recognize the truth that each church is, and of right ought to be, independent, yet, as we are associated for mutual counsel and instruction, and as you have requested and expect a communication of our views upon the various doctrines and precepts of the gospel, and subjects connected therewith, we cannot pass over in silence, or with no other notice than a simple resolution, a subject of so much magnitude; especially as it is one which has, to considerable extent, been discussed in all our Churches, and occupied the thoughts of all our members. We design then in this epistle to sustain the position, "that the principle of Entire Abstinence from all intoxicating liquors as a drink ought to be declared a term of communion in every Church." In explanation of the terms we use, we say, by "Entire Abstinence," we mean an abandonment not only of the use, but of the manufacture and traffic in the article as a beverage, and by this limitation we leave the medicinal and sacramental use of any article necessary for either, untouched. In presenting this position, thus explained, to your serious consideration, we shall first notice the promi-

not objections to such a course, and second, urge some reasons for its adoption.

But we proceed to assign some reasons why the proposition should be adopted. And 1st—It will rid the Church of the most malignant enemy and fatal destroyer she has cherished in her bosom. What is it that has robbed the sacred desk of the eloquent preacher of righteousness? What has hindered the efficacy of his exertions, and has at length degraded him from his exalted station? What has arraigned at the bar of the Church those numerous offenders against the laws of Christ, the catalogue of whose numbers excites the most painful emotions in the Christian heart? What has produced that bickering and contention between those who are bound by the most sacred obligations to love one another, to be pious and courteous, and exhibit the meekness of the Divine Redeemer? Oh, what has cursed the Church with controversy, and separated between chief friends, and even destroyed many, very many, of the heralds of the Cross? What? What but that accursed indulgence against which we are now pleading, and urging the Churches to exclude it from their borders. Adopt this principle, and act it out rigidly in the discipline of the Church, and the source of a large majority of all the evils which trouble the Church is dried up, and the foul stain which it has cast upon our holy religion will be blotted out forever.

Again—the adoption of this principle will elevate the Church to her proper station as a light in the world. Upon this subject the Church, by her course, has increased the gross darkness which has been over the earth; and while she is unwilling or neglects to come up to the true and holy standard of Entire Abstinence in her discipline, she is hindering the diffusion of light. For while members are retained in full communion, and no disgrace is attached to the indulgence of the depraved appetite which craves the liquid fire, or which deals it out to the cravings of others, the world will judge that it is not so great an evil as it is represented, and that Entire Abstinence is not so necessary as it is declared to be. Thus does the Church hide her light, prevent her usefulness, and become a stumbling-block, over which many stumble to destruction. But let her pursue an opposite course; let her purify herself, elevate the standard, and lift up the warning voice as she ought, and she becomes at once a light by which the darkness will be dispelled, ignorance will be removed, and the truth will be exhibited in all its purity and loveliness, to attract and save men from ruin.

Brethren, we commend this subject to your earnest consideration. We ask you to deliberate upon it in the light of eternity, and of that account which you must render to the Judge of all; and we shall rejoice, at our next annual interview, to learn that every branch of our Zion has been purged by the adoption and practice of this wholesome and necessary principle.—*Journal of American Temperance Union.*

Dr. Channings Sermon.

On Sunday forenoon the Rev. Dr. Channings preached a sermon on Temperance, in

his church in Berry street. He commenced by remarking, that, in common with his brethren, he had received a circular from the Council of the Massachusetts Temperance Society, requesting him to address his people on the important subject of Temperance, and he was happy to comply with the request. His text was from Peter, 1st chap. 2d. Epistle, 5th and 6th verses—

“Add to your faith virtue—and to virtue knowledge—and to knowledge Temperance.”

The subject was handled in a thorough and able manner.

He urged on his hearers, co-operation in the Temperance reform, and remarked that those who provide ardent spirits for their families, or use them in any way, or offer them for sale by Wholesale or retail, “virtually array themselves against society.” He said the retailer takes shelter under the wholesale dealer, and he would not say that either were bad men; many of them grow up, perhaps, in the way of business, but he thought that every “lover of his race,” in this day of more light on the subject, ought to abandon the traffic as morally wrong.

It is a source of satisfaction and pleasure to the friends of Temperance, to number among its advocates, many men of gifted minds, of all professions in society, and all denominations in religion. We trust that the happiest results will follow the labours of our clergy on Sunday, in complying with the request of the Council of the State Society, and that a new impulse will thus be given to this great and glorious cause.—*Boston Paper.*

From the Christian Guardian.

The following is the reply of His Excellency, Sir J. Harvey, Lieutenant Governor of Prince Edward's Island, to a deputation from the Charlottetown Temperance Society, soliciting his Excellency's patronage.

GENTLEMEN:—I thank you for your very flattering and highly complimentary Address; and I most willingly accede to your invitation to afford my countenance and support to an Association formed for objects so important, and for purposes so benevolent as those to which the Charlottetown Temperance Society owes its origin. In doing this, I am not aware that I can state any circumstance calculated to afford a more general satisfaction, or to reflect greater credit upon the Association itself, or, I will add, one more entirely in accordance with the benevolent instructions of our truly paternal Monarch—not to suffer any consideration of increase or decrease of revenue ever to interfere with the true interests of his people—than, that since the formation of this Society, the consumption of ardent spirits in Charlottetown has progressively decreased, while the general revenue of the place has greatly increased. In other words, it would appear, that the general revenue has improved in the ratio in which habits of intemperance have given place to those of sobriety and industry.

After what I have now said, giving me credit, as you kindly, and I will add, justly, do, for having the best interests of this Colony warmly at heart, you will not doubt the feelings of approbation and satisfaction with

which I accept the office of Patron of your truly philanthropic Association.

J. HARVEY

ANOTHER DISTILLERY GONE.—We are happy to inform the public that the large distillery lately owned and carried on by Captain Caldwell in this town, has been purchased by Alfred Kittredge, Esq. and Colonel John Woodman, with a view of converting it to more useful purposes. In this sale it is understood that the late proprietor makes a considerable sacrifice for the purpose of quitting the business of distilling, for some employment more congenial to his present views, and those of the public. The distillery was got up but a few years since, by a number of public spirited individuals, to promote the business of the place, since which a great and radical change has taken place in public opinion; which now imperiously demands, that wholesome articles of diet should no longer be converted into intoxicating drink. We view this event as marking an important era in the progress of the temperance cause in this town and vicinity. Its operations have ceased, the fires have gone out, the casks must take other labels, and if any of Deacon Giles's men ever danced their sarabands among the rafters or raked open and blew up these fires, they must now find other fish to fry.—*Haverhill Gazette*

GOING A-HEAD.—The friends of temperance will rejoice to learn that several volumes of books have lately been presented to the Greenock Mechanics' Library, accompanied with the following note:—Presented to the Greenock Mechanics' Library, being purchased with money received for a launch bowl, the donors being of opinion that it would afford them greater, because more lasting satisfaction, to expend the money in this way than in the manner proposed. In the one case, the pleasure (if a pleasure) could be but momentary, in the other they have always the satisfaction to think that the donation may be for years a source of instruction and amusement to many. They would therefore say to others who have the means, or who may be similarly circumstanced!—Do ye likewise!—*Greenock Advertiser, Jan. 26.*

“KIRKALDY.—We regret to have to notice one of those distressing effects of the excessive indulgence in ardent spirits which are but of too frequent occurrence, yet apparently insufficient to prove a warning to check such a deplorable practice. A woman was found in her house on Sunday morning burned to death, and her husband lying at the same time in a state of beautiful intoxication.”—*Inverness Journal of 13th Jan.*

“MELANCHOLY OCCURRENCE.—On Friday last, a young lad, named Nicol, had obtained spirits and become intoxicated. He was seen in the evening to leave the town, eastward; and not making his appearance next day, his friends became alarmed. Every search was made, but no tidings of him could be obtained. At last, on Sabbath morning his body was found quite naked on the Carsburn Muir, about a mile east of Forfar, frozen to the snow. The unfortunate boy had conceived himself going to bed—undressed himself, and laid himself down to “sleep the sleep that knows no breaking.”—*Dundee Courier.*

Extracts from Barrow's visit to Iceland in 1834.

One important truth which Temperance Societies have brought to light, and established.

ed with the greatest clearness and force of evidence, is, that total abstinence from intoxicating drinks contributes to health and longevity. It had previously been imagined that spirituous and vinous liquors were indispensable to a healthy state of the body, and under this mistaken idea people of all classes indulged in the use of an article which has been a more prolific source of disease and death than any other single cause that can be mentioned.

The evidence on which this truth is established is of the most satisfactory kind—the evidence of facts. Some of these are found in the history of past times, and others derived from the state of society, and the experience of individuals at the present day. Amongst the former may be mentioned almost all the examples of abstinence recorded in Scripture—Sampson, the strongest man that ever lived, drank neither wine nor strong drink. The health of Daniel in the court of Babylon is well known. Concerning the Rechabites we have no certain information; but the fact that they exist as a powerful and independent tribe at the present day shows, that they were either able to resist the enemies by whom the Jews were destroyed; or that they were not so deprived as a people, and were therefore not visited with the same calamities. The following words of Jeremiah seem to intimate that the Nazarites were as much superior to their countrymen in health and beauty, as in piety and religion. "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire."

Of the facts derived from the latter source, we present the readers of the *Advocate*, at this time, with some extracts from the work whose title stands at the head of this article. We would remark, however, that although the Icelanders are more temperate than perhaps than any other people who have had intercourse with Europe, and we are therefore entitled to look amongst them for the legitimate effects of temperance, yet these effects are greatly counteracted by some of their modes of life, particularly the manner in which their houses are constructed, and their total disregard of cleanliness.

All travellers agree in extolling the clergy of the Island, on account of their patience, humility, and the paternal care which they exercise over their flocks. Respecting their temperance, Mr. Barrow says:—

"By the reply received to one of the statistical questions I was commissioned to ask, it would appear that the whole quantity of spirits consumed on the island amounts only to two bottles per annum to each individual of the population; and of this allowance, judging from what I have learned of the very limited incomes and the general poverty of some three hundred clergymen on the island, two hundred of them know not what spirituous liquors are."

Some clergymen would, perhaps, think this very short allowance, but the Icelanders reap the advantage of it in health and longevity, as appears from the following extract:—

"From the great age of many of the incumbents, it is probable that not less than 4 per cent., or twelve, may die off annually." And

he adds in a note that this is "a moderate allowance: in the year 1834 the number of British admirals that died was sixteen, being about ten per cent. of the whole."

In the first of these extracts, Mr. B. informs us that the amount of spirituous liquors consumed in Iceland, gives only about two bottles per annum to each individual; he elsewhere states that this is consumed principally by the foreign merchants residing in Reikiavik, and by the fishermen on the coast—the agricultural peasantry scarcely ever seeing such a drink. Connected with this, we place the following facts, which appear to us to require no comment.

"There is not a beggar in all Iceland."

The judges and other officers of law have almost nothing to do.

Q. What is the number of those who die at different ages?

A. Of 1390 deaths in 1832,		
75	were	stillborn,
784	under	10 years of age
27	from	10 to 20
57		20 30
72		30 40
43		40 50
56		50 60
116		60 70
79		70 80
68		80 90
13		90 100

1390

Obs. The proportion of deaths, according to this account, is extremely moderate, being no more than two and six tenths per cent.; and the more so, from the very great proportion of those who die under ten years of age—namely, 784, considerably more than one half of the whole deaths.

Q. What number of medical men are there on the island?

A. One physician, and six district surgeons.

Q. What charitable institutions?

A. There are no charitable institutions except four hospitals for invalid lepers, of which there are generally not more than three or four in each.

Obs. It is highly creditable to the Icelandic population, that the sick and the poor are almost wholly supported by their own families, and that a sort of disgrace attaches to those who send them away to be taken care of by strangers, even though maintained at their expense; those who do not take care of their own poor are compelled by the sysselman, on the report of the repstjore, to pay a much larger sum than the expense of their maintenance would be in their own families. It is on this account that there are so few places of reception either for the poor or diseased. No stronger proof of this is wanting than the circumstance of the only *workhouse* or *poor-house* in the island having been converted into the *governor's house* at Reikiavik.

Q. Are spirits much used—their effect?

A. Of late years brandy has been much cheaper than formerly, and consequently the sale has considerably increased, so that about 1000 barrels have been imported, which makes something more than two bottles per annum for each individual. The effects of the increased consumption of brandy can be attended with no salutary results, which, however, be they good or bad, will not be appar-

ent to their whole extent till after the lapse of some years.

Q. Are epidemics frequent?

A. Epidemics are not very frequent.

Q. The state of crime, of punishment, of morals, of education in Iceland!

A. Crimes are rare; small thefts, especially of sheep, are the most frequent; but the high tribunal of the country has seldom to decide more than six or eight cases per annum, private as well as public. The whip is the only punishment applied in this country, excepting fines. Those who are punished with hard labour are sent to Copenhagen—Education is altogether domestic; every head of a family teaches his children generally to read and write, and the precepts of religion according to the religious books prescribed by law.

Obs. The gentle and peaceable disposition of the natives, their moral and religious education and sober habits, act as preventives of crimes of a flagrant kind, so that capital punishment, which is confined to murder, has not occurred for many years. The last instance of one condemned to die was of a peasant for the murder of his wife, when no one in the island could be prevailed on to perform the office of executioner, and it was necessary to send the criminal over to Norway to undergo the sentence of the law. No Iclander, unless for the accusation of a crime that would, if proved, incur capital punishment or imprisonment for life, can be kept in confinement before the time of his trial—indeed, so infrequent are crimes of any kind, that the governor told us the courts of law at Reikiavik had little or nothing to do.

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.—*MacKnight's Translation.*

MONTREAL, APRIL, 1837.

The Essay of J. Dougall, Esq. which we have inserted in this number, will, we believe, be regarded with interest by the readers of the *Advocate*. The question which he proposes to discuss is,—whether it can be proved that the wine which is spoken of with approbation in Scripture was fermented? We cannot say that he has proved the negative of this question, but he has certainly adduced so much evidence as to show that the subject is deserving of farther investigation—we, therefore, recommend it as a subject of consideration, to all the friends and supporters of Temperance, and shall be glad if any of them will favour us with the result of their inquiries.

But whatever conclusion may be come to on this question, we apprehend it will not greatly affect the cause of Temperance in general. It has hitherto been urged and de-

fended on the ground of expediency, and here it stands invulnerable. The arguments derived from expediency are perfectly sufficient for our purpose—as strong and convincing as any reasonable person can desire; and we have no doubt that they will soon render the cause of Temperance triumphant throughout the civilized world. But, as Mr. D. observes, there may be minds that would be more influenced by arguments taken from higher ground, and, if such arguments can be obtained, let them be employed.

There is one point, however, on which we beg leave to differ from Mr. D.—namely, what has been called “the wine question;” but more properly, the right of using fermented wine in the celebration of the Lord’s supper. We do not think that this question belongs to Temperance Societies. There can be no doubt that the wine employed by the Saviour at the institution of this ordinance was very different from that which is used by the church in the observance of it now. They did not use *branded* wines in those days. And, as the Jews were peremptorily forbidden to have any *leaven*, or any thing fermented, in all their dwellings at the time of the Passover, it is not probable that the Saviour would use fermented wine on that occasion. But this is a question which, in our opinion, belongs to the church, and with which Temperance Societies have nothing to do. The object of these Societies is to put down those “drinking usages” which are the cause of the intemperance that now abounds; but as it cannot be pretended that the use of fermented wine at the Lord’s table is one of these “usages,” we think it a matter which does not belong to them.

CLERGY RESERVES.—To those who were offended by an article which appeared under this title in a former number, we owe an apology. Our informant was mistaken, when he stated that the *distillery* was erected on *clergy-reserve land*—on further inquiry we find that the land is the personal property of the clergyman. We have likewise the satisfaction to hear, that, owing as it is said, to some misunderstanding between the tenant and the reverend proprietor, the building stands unoccupied. We trust it may yet be devoted to a better purpose than distillation.

A LITTLE TEETOTALER, about six years old, was overheard to use the following words in his prayers. “Oh Lord! I thank Thee, that my papa is not a rum-seller.”

The little fellow had heard of the evils that rum-selling inflicts upon the community, and no doubt has witnessed some of them, and he rejoiced that no one connected

with him had any share in the guilty traffic. He knew he ought to be thankful, but he knew not—no infant mind could know—half his cause for thankfulness.

The only useful part of the Trade.

A boy, in passing a grocer’s shop, said to his father, “If I had that shop, father, I would turn all the rum and gin out into the street; but I would save the casks. I would not throw them away.”

PROGRESS OF

The Temperance Reform.

Montreal Society for the Promotion of Temperance.

The addition to the members has been considerable since the annual meeting, being equal to what took place during the five preceding months (the members from the House of Industry not included), a proof that opposition is doing good to the cause.

The number stands thus:—

After Ordinary pledge . . .	238	increase 14
.. Total Abstinence do.	467	.. 34
Total . . .	705	.. 48

Bathurst District Temperance Society.

The annual meeting of this Society was held at the Court House in Perth, on Tuesday the 24th February last, the Rev. William Bell, President, in the chair. This Society was formed on the 23d of February, 1835, and is at present constituted of eight auxiliary local Societies, all within the District of Bathurst, three of these having become auxiliary this year.

The following is the substance of the Report read at the meeting.—The aggregate number of members is 1122, there having been an increase of 354 during the year. The number of members pledged to abstain from all that will intoxicate is 310, but it is believed that a great majority of the whole would, if an opportunity were given them, subscribe this pledge. There is annually spent in the District upon intoxicating liquors the sum of £30,000.

Thirteen deaths are reported as having occurred during the year, from the use of intoxicating drink. The following is a specimen of these.—In the month of August last, a man named Drummond was sent to a logging bee. In the forenoon he called repeatedly for grog, which he thought was not circulated freely enough, more grog was given, and the consequence was, he became intoxicated early in the day, and instead of going to dinner with the rest of the party, he sat down upon a log. Some of the men being sent out to look for him, found him lying upon the burning remains of a log pile, his clothes burnt off his body, which from his right knee half way up his side was burnt black as charcoal, while he lay unconscious of his awful situation. He lingered in great agony for two weeks and then died. Before death the burnt side of his body was in such a state of putrefaction, that pieces of flesh were dropping from it as large as a man’s head, in eggs were swarming in the wound, and the smell was so intolerable as to render it scarcely possible to approach where he lay. It is said that after coming to his senses, when found upon the pile, the first thing he did was to cry for more grog.

The number of tavern licenses granted in the District for the present year is 58, for shops 36, still licenses 4. The number of beer and unlicensed grog shops has not been ascertained, but is known to be very great. Notwithstanding a considerable diminution in the amount of intoxicating liquors sold, there is still as much money thrown away upon it yearly, as

would, even at the present high price of flour, purchase two barrels to every family in the District.

The sum up of annually for intoxicating drink would, if divided, give as follows:—

To 80 common schools £50 each . . .	£4000	0	0
To a minister in every Township £100 . . .	1800	0	0
To build a church in every Township £233 . . .	1794	0	0
To build 80 school houses £50 each . . .	4000	0	0
To buy 2000 barrels of flour at 8 dollars . . .	16000	0	0
To buy 200 yoke of oxen at £20 each . . .	4000	0	0
To buy 2000 yards of cloth at 10s . . .	1000	0	0
To buy 8000 barrels of pork at 10 dollars . . .	20000	0	0
To buy 1000 tons of hay at 8 dollars . . .	2000	0	0
To buy 8000 bushels of oats at 2s 6d . . .	1000	0	0
To buy 8000 bushels of potatoes at 2s 6d . . .	1000	0	0
To buy 4000 bushels of corn at 5s . . .	1000	0	0

£29,994 0 0

Leaving £5 to pay 18 copies of the “Temperance Advocate,” for a year.

The friends of Temperance have still evidently much to do, in order to the success of the cause, for though much reformation and improvement have taken place since our different Societies were formed, still such an extensive traffic cannot be carrying on without producing its natural fruits, crime, cruelty, poverty, irreligion, ruin, bloodshed and death.

The following resolutions, among others, were unanimously passed:—

Resolved, That the success which has hitherto attended the efforts made for the promotion of Temperance, call for gratitude to God, and for renewed exertions on our part, for the final triumph of the cause.

Resolved, That while we rejoice at the success of the efforts which have hitherto been made to abolish the use of ardent spirits, yet in our estimation, the complete success of the Temperance cause must depend upon the entire disuse as a beverage, of all intoxicating liquors.

Resolved, That this meeting recommend to the Societies throughout the District, the pledge of total abstinence from all intoxicating drink.

Resolved, That a Committee be appointed to prepare and publish, in behalf of this Society, an address to the people of the District, which shall embody such facts as shall in their opinion promote the Temperance reformation. The President and Secretary to form this Committee.

The Rev. John Fairburn, of Ramsay, was elected President of the Society; the Rev. William Bell, of Perth, and Mr. James Dick, of Lanark, Vice-Presidents; and the Rev. T. C. Wilson, of Perth, Secretary and Treasurer.

Next meeting to be held in Lanark, on the last Tuesday in February, 1838.

THOMAS C. WILSON,
Sec. B. D. Tem. Society

A meeting of the St. John’s Temperance Society was held on the 18th January, at which the following spirited resolution was passed:—

“Whereas it is the opinion of this Society, that the period has arrived when additional efforts should be made for the extension of the principles of Total Abstinence—and for the purpose of accomplishing this desirable object, *Resolved*, that a subscription list be now opened for the purpose of providing funds to pay the expenses of a suitable person, who shall deliver lectures upon the subject of Total Abstinence, in the principal places in this Province. And when a sufficient sum shall have been obtained, a correspondence be opened with E. C. Dolavan, Esq., for the purpose of obtaining the services of such an individual.”

Towards carrying the above resolution into effect, the sum of *thirty-eight pounds* was immediately subscribed. The amount proposed to be raised is *one hundred pounds*, i. e. four hundred dollars;—those persons who feel a desire to assist in carrying the proposed measure into effect, may leave their donations or subscriptions with Mr. Z. Estey, with whom the subscription list is deposited.

Success of Temperance Efforts in Philadelphia.

The friends of Temperance in Philadelphia have made great efforts, with the aid of Rev. Thomas P. Hunt, to revive their cause, which have been crowned with glorious success. The largest churches have been insufficient to hold the people who have pressed to the meetings. More than 2,000 have signed the pledge of total abstinence from all that intoxicates. Several signal instances of reform have come to our notice. We can here only notice particularly the Firemen's second meeting, which was held in the Musical Fund Hall, on the last Saturday evening of the month. Nothing equal to it of the kind was, we suppose, ever witnessed in this or any other country. The fire and hose companies assembled, according to direction of the Committee of Arrangements, at their respective houses, and from thence proceeded in order with their equipments to the Hall. The citizens entered the side door. The platform was filled with the officers of the State Temperance Society, clergy, and aged and infirm firemen. More than 600 firemen were present. They reminded us of the Roman phalanxes, when vast bodies of men were clothed in heavy armour. The Hall was handsomely adorned with banners. Mr. Hunt failed not to instruct much and interest deeply. As a proof, 134 signed the pledge, making 240 of their number who have given in their names as total abstinence men. It is our humble estimation (and we challenge all men to prove otherwise), one of the happiest movements ever made for the good of man.

ENGLAND—The principle of Total Abstinence is abroad in the metropolis; there are two chapels taken, as places for central meetings; one, Trinity Chapel, Leather Lane, in which meetings are held on every Monday and Wednesday evening; the other, the Welsh Methodist Chapel, Aldersgate Street, on every Thursday evening. On the 19th ult. the Eastern Association for the Suppression of Intemperance, met in Zion Chapel, Whitechapel, to form this auxiliary to the New British and Foreign Society, on the principle of Total Abstinence from all intoxicating liquors. Many signatures were obtained at the close of the meeting. Dr. Pyc Smith spoke, and is on the committee.

The advance which the cause of Temperance is making in the country, may be seen in the number of journals exclusively devoted to its promotion which have sprung up. Besides two metropolitan publications of this class, there is one at Manchester, a second at Preston, a third at Leeds, and a fourth in the Isle of Man. To the list we have now to add *The Bristol Temperance Herald*, which is to be published monthly. From the first number, we augur that this journal will be conducted with that sobriety and discretion which so well becomes the cause it advocates. *The Irish Temperance Gazette*. There may be others in existence. If we have omitted any, it is through ignorance of the fact.

GREENOCK—The Annual Educational and Temperance Soiree was held on Monday even-

ing, January 2d, in the Assembly Rooms, which were quite crowded with a very happy party.—The chair was excellently filled by John Ker, Esq., who, at the commencement of the business of the evening, stated the very great satisfaction it gave him to meet so many of his fellow-townsmen on so happy an occasion, and apologized for the absence of the Provost, who had authorized him (Mr. Ker) to say that, but for a previous engagement, he would have had much pleasure in being present. Instructive and eloquent addresses were delivered in the course of the evening by a number of gentlemen—by Mr. Slater, teacher, on the blessings of peace, contrasted with the horrors of war; the Rev. Mr. Campbell, on Female Education; Mr. Hartley, eloquist, on the importance and powerful effects of education; the Rev. Mr. McGillivray, on the "objects, advantages and pleasures of science," which he illustrated with a number of pleasing anecdotes; and by the Rev. Mr. Stark, who showed that "high social enjoyment is not inconsistent with the absence of intoxicating drink, a truth which the Rev. Gentleman remarked, was well borne out by the unmixed satisfaction enjoyed by all present. Each and all of these addresses were received with great applause. Mr. Hartley added not a little to the enjoyment of the evening, by a beautifully delivered recitation, and Mr. Slater gave, with capital effect, a piece called the "Farmer's Blunder," which latter was loudly encored. It only requires to be stated that the musical department was under the management of Mr. Cunningham, of Glasgow, to show that it was of the very first order. The imitation of the bag pipes, composed by Mr. Cunningham, and performed by the band, caused much laughter and applause. The coffee, cake and fruits were abundant and of the best quality. A vote of thanks, on motion of Mr. McGillivray, seconded by Mr. A. McFarlan, to our venerable townsman Mr. Colin Buchanan, for his long and eminently successful exertions in the cause of education, was given with much cheering; as was a vote of thanks to Mr. Ker, on the motion of Mr. Stark, for the tact and ability with which he had done the duties of the chair; and a similar compliment, on motion of Baidie McLeish, was paid to the gentlemen who had favoured the meeting with addresses. A well merited vote of thanks was carried with very great applause to the gentlemen who had acted as stewards, for their very polite, efficient, and successful efforts in contributing to the comfort and enjoyment of the company. All present were so well pleased with the various arrangements that the first check to the happiness of the meeting was the announcement of the Chairman, that the business of the evening was concluded.—*Greenock Advertiser of the 5th January.*

Foreign.

Every month brings tidings of the progress of Temperance. Societies are springing up in countries in which we were not aware that the subject had ever been mentioned. "The cloud" which a few years ago, was not "bigger than a man's hand" is spreading rapidly over the heavens. Soon will these Societies embrace the whole human family, and be the harbinger of the universal reign of the prince of peace.

The cause has obtained firm footing in Jamaica, the head quarters of Rum. There is a Society in Brazil, issuing a monthly periodical—At Bethelsdorp, a missionary station behind the Colony of the Cape, there

is a Society of 750 members, mostly Hottentots. A Quaker in New South Wales, engaged in the trade, destroyed 600 gallons, from a conviction of its immorality—a multitude of citizens assembled to witness the novel spectacle.

Call to Subscribers in Arrears.

This being the last number of the present volume, the Executive Committee feel called upon to press on those Subscribers who have not yet paid the amounts due by them, as well as others desirous of aiding in the support of the *Temperance Advocate*, to exert themselves to remit what is owing, or what they may desirous of giving.

It is disagreeable and painful to remark on the lukewarmness of those who profess to be the friends of the great and important object of the Temperance reformation; disagreeable because requiring the expression of dissatisfaction, and painful because giving room to our opponents to exult in a knowledge of the fact.

The expense and trouble of this undertaking falls very disproportionately. Quebec, for instance, pays for only twenty copies, while several of the Townships take forty, and the great burden falls on a few individuals in Montreal. This ought not to be so, and it is hoped that every one who considers himself a Temperance man, will seriously enquire whether he is not so more in profession than reality, if he does not aid the cause by his means, influence, and active exertions.

NOTICE—for one or more years, possession given 1st May next, the Three Story BRICK HOUSE, fronting the entrance of the Lachine Canal, presently occupied by the widow of the late Mr. M. Eves as a Tavern, and Mr. Lemire, Baker. The north half is excellently suited for an INN, from its size, and the large Yard and Stabling connected with it, as well as being situated near the place of embarkation for emigrants in summer, and on the road to Lac-Prarie by the ice in winter. The proprietor, however, having concluded upon leasing the building, subject to the restriction of no intoxicating liquors being sold on the premises, its use for this purpose must, therefore, necessarily require it to be conducted on Temperance principles.

The other half, which is adapted for a Retail Store on the ground floor, and on the second and third Stories, for Tailors, Shoemakers, or other in-door tradesmen's shops—will be rented separately if desired, to respectable tenants; and with the first described half, will be put in good repair within and without. Apply to

JAMES COURT,
St. Joseph Street.

N B—Should any respectable individual undertake to keep an Inn on the above principles, several leading members of the Temperance cause will exert themselves to procure him support.

March 9.

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ROLLO CAMPBELL, PRINTER