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# THE CANADA Temperance Advocate.

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

No. X.

MONTREAL, FEBRUARY, 1836.

VOL. I.

## Selected Articles.

### REVIEW OF BISHOP HOPKINS' OBJECTIONS TO TEMPERANCE SOCIETIES.

From the Philadelphia Episcopal Recorder.

We consider the arguments of Bishop Hopkins without the foundation and strength which to make amends for the deleterious result certain to flow from them they ought to have. Not one of them professes to arise from any actual injury which the Temperance Society has produced but only from defects which are seen or imagined in its constitution. It is not pretended that the society has accomplished no good,—that it has not rescued the estates, reformed the habits, restored the happiness, and saved the souls of men. No, all this is allowed, and the evil complained of, the whole evil, for which christians must be warring against the society for which it should be dissolved, and a gainst which die laboured publication of Bishop Hopkins is directed, amounts simply to this, that though the temperance society has done much good, it has not done it upon good principles, nor in a right way. The arguments presented by the Bishop, we propose in a few words to examine.

His first objection is, "That the Temperance Society is based not on religious, but on worldly principles." This objection he exhibits in the following manner. "The temperance society, simply demands a written pledge of abstinence from ardent spirits, as the single condition of membership; from which, it results undeniably, that in this Society, the unbeliever is on equal footing with the believer, the Infidel with the christian. How then can it be called a religious society, when it asks no religion in its members? How can it be called a christian society, when an avowed Atheist might be its president?" The whole principle upon which this objection is founded is that it is wrong for a christian to associate with others, for the promotion of an object, however excellent, unless they all show their union with him upon his own motives and principles. The Bishop supposes the objection not to apply to

mere associations for business or gain, as banks and insurance companies, because their object is not the moral benefit of men. But as "the object of the temperance society is one of the branches of morality provided for by religion itself, it cannot be consistently inculcated by christians in any other manner than that which accords with christian principles." The exception which is here pointed out, must be referred to before the objection itself is considered. According to the Bishop's view, the avowed object of an association is to determine whether it can be consistently encouraged by christians. If it is not to be an association for the promotion of any of the branches of morality already provided for by religion itself, then christians may consistently engage in it. But as religion has provided for all the branches of morality, this exception will amount simply to a permission for christians to engage in associations whose object is not a moral one,—and to a prohibition of their union in any plan for moral benefit, unless those with whom they associate shall all concur to pursue this object upon christian principles and with christian motives.—The exception seems indeed most singular, that a christian may unite with Infidels and Atheists to pursue the gain of this world consistently with his profession.—But he cannot unite with them to do moral good to other men, without violating the principles by which he professes to be governed. We hesitate not to say, that if the Bishop's objection is sound, his exception to it is altogether weak and untenable, and it would be impossible to show, and absurd to attempt to show, the moral character and excellence of the circumstance which made the association inconsistent and improper for the christian. But the original objection is not sound.—It amounts to this. Ten men associate together in an agreement not to use, or encourage the use of, intoxicating drink.—This is a temperance society. Of these ten some are Atheists, some are Deists, and some are Christians. One enters it because he has seen that intemperance produces poverty and suffering; another because he believes it to be the parent of

multiplied vices; another because it has laid the foundation of many and dreadful diseases; another because he knows that it is a transgression of the command of God, and brings eternal ruin upon the souls of men.

Now although the object of their association is acknowledged to be a most desirable and important one, and an inestimable benefit to man, if it can be attained upon the Bishop's principle, it is not lawful for the Christian, whose whole life ought nevertheless to be spent in doing good to others, to enter into the association, until all the other individuals will agree to adopt his principles and profess to be governed by his motives. He may immediately unite with the same ten men, to form a Bank or an insurance company for personal gain, but he cannot unite with them in any scheme of a world moral benefit. The Bishop's principle goes farther than this. He must insist that it is not lawful for the christian to pursue the object of temperance upon any other than the direct principles of religion. The peace, prosperity and health of mankind, which on one side are destroyed, and on the other are to be restored, cannot be allowed to move him, in his efforts to promote the reign of temperance; because all these are declared to be 'worldly principles'. The Bishop declares that "on this point, there is an irreconcilable hostility between the morality of the christian and the morality of the world.—The Christian pursues morality as a part of his obedience to God; the worldly pursues it without any regard to the divine authority for the sake merely of its secular or worldly advantages." He further asks:

"Now, these being the principles of the Christian, is he at liberty to invite men to forsake vice or practice virtue on any other ground? Can he consistently encourage them to reform in their own strength and help them to flatter themselves that they can do a work without God? Can he assist in persuading men that Temperance may be set up by itself, on pure worldly motives, without reference to religious principle, and suffer them to suppose that they are doing right when they submit to

the force of public opinion, although they may be as far as ever from any reverence or regard for the Divine law? Can he enter into union with an effort which attempts to amend the world on the theory of the infidel philosopher by attaining the temporal benefits of the virtue of temperance, without any connexion with the plan on which the practice of all virtue is placed by the wisdom of heaven?

It must be undoubtedly answered that the Christian cannot do all this. But his engaging in the temperance society in no degree involves the necessity of doing it. His object is to do good to men, and this is the object of the society. And if infidels unite with him in doing good to men, upon inferior motives, his great object still is, in doing good to men, to "glorify God in his body and spirit, which are his." But the Bishop's objection is not peculiar in its application to the temperance society. It applies with equal force to every other association for moral benefit to man, because all branches of morality are already provided for by religion.—He cannot allow the union of infidels with him in a school or an orphan asylum, in the distribution of the scriptures, or the reform of prisons, or the support of Christian missions. If an infidel, anxious to improve a neighbourhood, or even to gain personal popularity, would assist him in building a church, his aid must be refused, until his motives become corrected.—Nay, in all cases, the christian must look away, from the object which he can see, and examine the motives of those who associate with him, which he cannot see before he can be allowed to unite with them. He must constitute himself the judge of their secret designs and feelings, before he can determine whether they may assist him in his plans of doing good. This principle makes him the accountable arbitrator of the character of others, instead of the simple judge of his own motives and plans.—The extent to which the Bishop's objection leads in an equal force of application, shows its want of just foundation. His exception which covers all objects that are not branches of morality, so far from being allowable, would meet with a far stronger force from his own objection than even his unexpected cases. And the simple answer to the whole may be, that "it is lawful to do good," even though they who assist us to do it, may have motives inferior to ours. And the saving of the souls, or the bodies, or the estates of men from the evils of intemperance, being in the very lowest of these positions, doing good to men, it is not only "consistent" for the Christian to engage in it, it is absolutely

obligatory upon him, on his own principles to do it.

(To be continued.)

THE PRESENCE OF MINISTERS AT PUBLIC DINNERS.

"Not given to wine."—Tit. i. 7. 1 Tim. iii. 3.

In the Hamilton Gazette of the 12th instant, are published the proceedings of a dinner party of "gentlemen, sons of St. Andrew," who met at Burley's hotel on the 30th ult. "to honour the Saint of Caledonia," and according to the report of a speech delivered on that occasion by a Rev. gentleman, "to establish a society for benevolent objects, and more especially to aid Scottish emigrants in reaching places where they may be advantageously settled."

The establishment of a Benevolent society is at any time praiseworthy, and seldom more so than when its object is to reach out the supporting and guiding hand of friendship to strangers in a strange land. We doubt very much the propriety of rendering meetings for such purposes scenes of sensual indulgence and conviviality, and that such was the case on the occasion alluded to we have reason to fear, from the fact that, after giving a summary of the proceedings, among which *twelve toasts* are enumerated, as having been "with one exception all drunk heartily and with unanimity," the following extraordinary and much to be regretted fact is stated by the Gazette:—

"After the *twelfth* toast had been given, the Rev. Mr. Gale observed," &c. and then gave the following toast:—

"Success to the benevolent purposes of our institution, and a hearty concurrence therein by our brethren throughout the district."

We had hoped that the time was gone by in which a person sustaining the sacred character of a Gospel Minister would be seen (as though paying his devotions to Bacchus) with a glass of sparkling wine in his hand, and by the proposal of a toast, almost obliging his associates to drink their *thirteenth* bumper. Such conduct will not meet with the approbation of a Canadian public at this period, and it is to be hoped that in future the services of clergymen will be dispensed with on such occasions, unless they can appear in their proper character, to urge the duty of christian liberality, and to crave the blessing of Almighty God upon the efforts of the Society.

Drinking toasts is a ceremony of heathen origin, and ought to be universally discarded in a christian community, and especially by christian ministers. It is a practice which leads the unsuspecting and

unwary into the depths of intemperance and debauch, and we can hardly conceive of a party drinking heartily a dozen or more glasses of inebriating liquor without some of them being guilty of a flagrant breach of the rules of propriety and temperance. Can a minister sanction such proceedings, even by his presence, and be guiltless?—*Christian Guardian*, 23d Dec.

Extract from Steuart of Pardovan's collections on the Church of Scotland, Book iii, Title xii, as given in a work entitled "A compendium of the laws of the Church of Scotland." Edinburgh, 1830:—

"Our law seems to approve and appoint this manner of bounding for the 20th Act, Parl. 22, James VI, dischargeth all hunting of taverns and ale-houses after ten hours at night, or any time of the day, excepting time of travel or for ordinary refreshments, under the pain of being punished as drunkards."

And again, "Among the remedies proposed against the corruption of the ministry, by Assembly 13th June 1646, Act 11, Ministers are not only to forbear drinking of healths, called Satan's snare, leading to excess, but likewise to reprove it in others; and the following Act of Parliament punishing the sin of drunkenness doth appoint excessive drinking, especially under the name of healths, to be punished."

WHAT ARE THE ESSENTIALS OF A PUBLIC HOUSE OUTFIT?

Next to that of convenient places for persons to rest and meet in, and beds to sleep on, one would suppose good food, the best victuals, would be procured, and in advertising the commencement of a house the landlord would especially mention these articles. But this is not the case; it is drink, INTOXICATING DRINK, that yields the most profit, muddles men's brains, and keeps them secure till their money is done, and therefore this is the article they announce for sale, caring little or nothing whether any of their customers should ever ask for food. The following extracts from advertisements, as specimens, exemplify the truth of these remarks.

"— has taken the — Inn, and fitted it up with a choice selection of wines, spirits, porter, ale, &c. which he trusts will, &c."

"— has taken the above inn. His wines are of the choicest description, and carefully selected from the most approved vintages; his spirits are of the best quality and richest flavour."

Nothing is said here in either of these advertisements about the qualities of the bread, butter, beef, milk, tea, or coffee.—The next Reform Bill must be for public houses.—*Preston Advocate*.

## Original Articles.

## ON THE COMMON USE OF ARDENT SPIRITS.

From an unpublished address by the Rev.  
T. C. Wilson, of Perth, U.C.  
(Concluded from the December number.)

But it is now time to be drawing these remarks to a close. The object of our present meeting is to endeavour to promote the cause of temperance in the world, and particularly among ourselves; and more especially to persuade those who have hitherto opposed or refused to assist us in our attempt to bring about total abstinence from ardent spirits, as a principal prevailing means through which drunkenness and all its manifold evils are caused.

It is, therefore, especially to you, who rank among this number, that these observations ought to be addressed; and we ask you in simplicity and sincerity of heart, What good do you propose to do to yourselves or to the world? What benefit do you expect to produce to the bodies or souls of men, to their temporal, spiritual, or eternal concerns, by making, or furnishing the means of making, or selling ardent spirits, or by drinking them, or giving them to others to drink, or by encouraging their use, or by refusing to assist in putting them out of use, or by opposing those who are endeavouring to do so?

We ask you, what good do you expect to yourselves or others from your conduct in thus acting?

As much, do you think, as will outbalance and make compensation for the inconceivable wretchedness and innumerable woes which the common use of this fiery poison has produced, and is daily producing in the world? If you do not expect this amount of good to arise from your use, and encouragement of this sorrow working drink, then are you bound by the law of God, which tells you to love your neighbour as yourselves, to renounce and abjure, and try to banish from the earth, the cursed cause of such misery and woe.

We must still in charity hope, that of you who oppose us, or who will not assist us in the temperance cause, or who will not abstain, nor persuade others to abstain from the use or encouragement in any other way of intoxicating drink, there are some who stand out upon conscientious, or what you consider scriptural grounds; and while we verily believe that you are in the wrong,—most grievously in the wrong,—we still wish to reason with you with all meekness and forbearance, but with earnestness of soul, and we ask you this simple question, and we beg you to ask yourselves in all simplicity and sincerity, even as if your answer was to be given at the

judgment seat of Christ, do you seriously think that it would injure yourselves, or others, in soul or in body, were you now to abstain from the use of ardent spirits?

The fact of so many now living in health without them, is sufficient to prove that abstinence would not be productive of injury. Did you ever hear of any being injured in this way? Never. And is there any thing in scripture which pronounces it unlawful to abstain from what we feel to be productive of no good? Much less would scripture forbid us to abstain from that which is hurtful to ourselves, or whose use we know to have been ruinous and fatal to multitudes in time and through eternity? and even though you love it, dearly love it, and think that it does you good, O be not so selfish as live only to the pleasing of yourselves; try if you can make this little sacrifice for the good of your fellow men. Do you call yourselves followers of Christ? Did not he deny himself for you? Did he not make many sacrifices, and at last that mighty sacrifice of himself upon the cross in behalf of guilty men? And will you who profess to be his servants, and call yourselves by his name, refuse to follow his example? Will you refuse to give up what you can well do without, even when you know how much it must tend to the welfare of others? He left you an example to follow his steps, and one of his apostles says, "Look not every man on his own things, but every man also on the things of others, let this mind be in you, which was also in Christ Jesus."

In conclusion, we call upon you who now see it to be your duty to abstain from and otherwise to discountenance the use of ardent spirits, to consider, also, the further step of declaring this your opinion and consequent resolution to the world, by adding your names to the list of those who are associated together for the promotion of this end. A temperance society is just an association of those who think it their duty to abstain from the use of and otherwise discountenance intoxicating drink; it is the medium through which such principles and opinions are more permanently held forth, than could otherwise be done. By this associated example and declaration of sentiments, the evils which the use of ardent spirits has caused are held up to the view and execration of the world, and a rallying point is fixed, and a banner unfurled, around which the friends of temperance may muster, and more powerfully direct their united efforts to deliver the world from one of the greatest barriers to the temporal and spiritual prosperity of man. Let your conduct now shew that your minds are made up to make war against this foe, and abstaining from all in-

toxicating drink, to rally round the banner which now waves so triumphantly in many a land.

## ON THE TRAFFIC IN ARDENT SPIRITS.

NO. II.

In the last number of the Temperance Advocate, I took the ground that *the traffic in ardent spirits, except for manufacturing, chemical and medical purposes, was immoral*. This position, though resting on the clearest proof, may seem not only untenable, but in the highest degree absurd. I shall therefore, in this paper, instead of continuing the statement of evidence, lay before the reader the opinions of other men on this subject.

The following extract from Wesley's Sermons, will shew the world in what light that venerable man viewed the sale of spirituous liquors:—

"Neither may we gain by hurting our neighbour in his body. Therefore, we may not sell any thing which tends to impair health. Such is eminently all that liquid fire commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioners.) Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? They excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell, like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there: the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day;" canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee."—Wesley's Works, Vol. 6.—Sermon 56, page 128, third edition, with the last corrections of the Author.—London, 1829.

Extract from the Rules of "The Society of the People called Methodists," to be read in each class, once in every three months.

"It is therefore expected of all who continue therein," (the Societies of Methodists) "that they should continue to evidence their Desire of Salvation, . . . . . by avoiding evil in every kind, especially such as" . . . . . "Drunkenness: buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

It is a singular fact that the followers of

Wesley, with all their regard for his character and opinions, have on this point entirely forsaken him. The dealers in ardent spirits are now members of Wesleyan churches and classes, in direct violation of his solemn annunciation and their own explicit rules.

The Wesleyans in the United States, however, are beginning to return to the original principles of their founder on this subject. The general conference of the Methodist church, in the United States, in an address to that church, speaking at length of the evils resulting from the use of ardent spirits, proceed in the following strain:—"And can those be innocent who contribute to *secure* such a result, as it is called, or the still more criminal means of *furnishing the poisonous preparation by manufacture and traffic* for the ruin and degradation of others? The man who drinks intemperately ruins himself, and is the cause of much discomfort, injustice, and perhaps, actual misery in the social circle in which he moves, but *manufacturers* and those who are engaged in the *traffic* in ardent spirits and other intoxicating liquors, *do the work of death by wholesale*. They are devoted by misguided enterprise to the ruin of human kind, and become directly accessory, though not intended by them, to the present shame and final destruction of hundreds and thousands; and we gravely ask, with no common solicitude, can God, who is just as well as good, hold that innocent which is found cherishing in her bosom so awful and universal an evil?"

The father and founder of Methodism says, "It is amazing that the preparation and selling of this poison should be permitted, I will not say in any christian country, but in any civilized state." He denounces the gain of the trafficker as "the price of blood," and says, "Let not any lover of truth and virtue say one word in favour of this monster. Let no lover of mankind open his mouth to extenuate the guilt of it. *Oppose it as you would oppose the devil, whose offspring and likeness it is*. None can gain in this way, by swallowing up his neighbour's substance without gaining the damnation of hell."

A national convention was held in Philadelphia, May 24, 1832, composed of more than four hundred delegates from twenty-one states, embracing in its members many eminent physicians, jurists, statesmen and divines. After full discussion, they passed a resolution declaring their opinion, that the traffic in ardent spirits, to be used as a drink, is *morally wrong*, and ought to be universally abandoned.

The general assembly of the Presbyterian church in the United States, at their meeting in Philadelphia, June 2, 1834,

passed the following resolution:—"Resolved—That the traffic in ardent spirits, to be used as a drink by any people, is in our judgment *morally wrong*, and ought to be viewed as such by the churches of Jesus Christ universally."

Thus has this sentiment been expressed by bodies embracing more than five thousand ministers of the gospel, and six thousand christian churches.

And when we consider that these bodies were composed of men of all professions and employments, of all christian denominations and political parties; many of them venerable for age, for wisdom and experience, as well as for humane and benevolent efforts, and who had held, or were then holding some of the highest and most responsible offices; and that after full deliberation the sentiment was expressed with great unanimity, and in many cases without a dissenting voice, that the publication of it has been hailed with gladness, been echoed extensively through the press, and met the cordial response of the friends of humanity, we cannot but conclude that the public mind will settle down upon the truth that the traffic in ardent spirit, to be used as a drink, is *immoral*, a violation of the law of God; and as such, ought to be, and so far as men obey Him, will be universally abandoned.

G.

THE

## Canada Temperance Advocate

MONTREAL, FEBRUARY, 1836.

TEMPERANCE CONVENTION.

It will be again well to remind the different Temperance Societies in the Lower Province, that a Temperance Convention will be held at Montreal, on Tuesday, the 23d inst., at Ten o'clock, A.M., when it is hoped a full attendance of delegates will take place.

It is expected that some talented speaker from the United States will be present.

DELIVERY OF THE TEMPERANCE ADVOCATE

Should mistakes or omissions take place in this respect, it is requested that notice be sent to the office of the Secretary, St. Joseph Street.

PUBLIC TEMPERANCE MEETING.

A public temperance meeting will be held in the British and Canadian School, St. Lawrence Suburbs, on Tuesday first, the 2d February. This meeting has been called at the request of an individual, for

the purpose of bringing forward his objections to temperance societies, and we earnestly hope that all may avail themselves of the opportunity to hear both sides of the question.

The Executive Committee of the Montreal Society for the promotion of temperance, increasingly convinced of the connection between the spread of the principles of temperance and the happiness of society, the prosperity of the country, and the promotion of man's highest interest, advertise that on the 1st of May next, when the present volume of the Canada Temperance Advocate ends, should they meet with sufficient encouragement, its price will be lowered to the following rates, being less than one half the present terms:

To Town subscribers, single copy, 2s 6d per annum; ten copies and over, 2s per annum; forty copies and over, 1s 8d per annum. To subscribers in the country, including postage, single copy, 3s 4d per annum; ten copies and over, to one address, 3s per annum; forty copies and over, to one address, 2s 6d per annum.—Subscriptions payable in advance, and to be remitted free of postage.

The Committee are still determined to follow the course proposed in the prospectus.

Arrangements are making to increase the number of exchange papers from Great Britain and the United States, as well as obtain more extensive and recent local intelligence.

It is earnestly hoped that members of temperance societies, in the Upper and Lower Provinces, collectively and individually, will use every effort to increase the circulation of the Canada Temperance Advocate, by the extension of which alone the proposed reduction can be effected, & will communicate (letters post paid) to the Secretary of this Society, as soon as possible the number of copies each society or individual will subscribe for.

Newspapers in the two provinces, favourable to the diffusion of information on the subject of temperance, will confer a favour by the occasional insertion of this notice till the 1st of May next.

By order of the Executive Committee,  
JAMES COURT, Secy.  
Montreal, Feb. 1836.

THE PRESENCE OF MINISTERS AT PUBLIC DINNERS.

Among the selected articles will be found an extract from the Toronto Christian Guardian, with the above title, with the sentiments of which we cordially agree. Were it not that, as public advocates of temperance, we feel it incumbent on us,

the following remarks would not be made; but as opposed to customs and practices tending to promote intemperance, among whatever class found, it becomes a matter even of consistency, to express an opinion on this subject.

It is to be regretted, that occasions are afforded to call forth remarks on the conduct of ministers, and these, we trust, will soon cease. No one of ordinary feeling, can lightly take a step so serious as that of holding up as blameable, the actions of those in the sacred office; it is therefore with much repugnance that we feel obliged to condemn the conduct of ministers who are to be found at such occasions as public dinners, and the more so as we must do it in the strongest terms.

But if a minister's mere presence on such occasions appears improper, his taking a prominent part in them is assuredly to be reprobated.

By the newspaper accounts, toasts are sometimes given by ministers themselves, and that even when the proceedings have been long begun, and many toasts already drunk. Now, what are the legitimate consequences to be dreaded from such example? As a minister of the gospel professes to be an "ensample to the flock," the lesson he thus inculcates is, that his people may drink a large quantity of wine and be not in any way wrong. We do not believe that these toasts are accompanied, by the sober part of the company, with a succession of emptying their glasses; but such behaviour is the exception, and is not likely, to be followed by the young or dissipated portion, when their hearts and feelings partake of the excitement of the occasion. The example of their ministers will further confirm those just commencing a course of intemperance—for such is human nature, that in endeavouring to obtain a cloak for their irregularities, they will avail themselves of their minister's example, even if it extend no further than a mere appearance with an early withdrawal on these occasions, to justify themselves in plunging into the very depth of dissipation. It may be said, the minister cannot help this; but will not a faithful pastor sacrifice even what enjoyment he might receive there, if he could hinder this abuse of his example, so detrimental to them. It will be impossible at present to enlarge further on this subject, so important in its bearing upon society. We are sure if the reverend gentlemen saw the encouragement their example gives to young men who are wasting their best days and energies in a course of dissipation, and to those fast sinking to the grave with constitutions broken by such courses, they would not only avoid appearing at public

dinners, but strenuously discountenance them.

#### INTEMPERANCE AMONG TRADESMEN.

It is almost impossible for some kinds of tradesmen to be temperate, especially those who are often called out to do small turns of work in private houses, as they are generally offered a glass of spirits when their work is done, and this mistaken kindness frequently repeated, makes them intemperate whether they will or not.

Often times a bashful lad, who detests alike the taste and smell of liquor returns the glass scarcely touched to the mistress of the house where he happens to be working, but he is not allowed to escape thus—a foolish custom and a mistaken hospitality agree to make him their victim—the good woman insists upon him to take it off, assuring him it will do him no harm, it will keep out the cold, &c., till after two or three vain attempts to escape, he is forced to drink it down. Of course a few repetitions of such a scene habituate him to intoxicating drinks, and he soon becomes as fond of them as his comrades who trod the same course before him. And the very individuals who forced them into drunken habits, wonder there are so few sober tradesmen. Truly may it be said, that almost all the intemperance which is so loudly complained of, is caused by the respectable and temperate drinkers, who partly lead and partly drive their neighbours into intemperate habits.

#### LIQUOR DRINKING AT FUNERALS.

We are informed this custom exists here to some extent among the working classes. They will no doubt, on a little serious reflection, come to the conclusion, that drinking is especially unbecoming on these occasions. One of our ministers, called lately to preside at a funeral, told us, he felt so struck by the unseamliness of liquors standing on the table where the company had met, that a sense of duty had constrained him to make a few remarks on the practice. These made in a christian spirit, had the effect of inducing the people of the house to withdraw the liquor. We beg to express our respect for such a procedure, and would respectfully suggest to every minister of the gospel to act in like manner. Perhaps some correspondent would favour us with some remarks on this custom.

#### WORKING TEMPERANCE MEMBERS REQUIRED.

It is a common practice to leave the work of temperance societies to be done by the office-bearers. This operates most unfavorably on their efficiency and success. Each member has engaged to further the object of the society, as much as he or she can, and should therefore feel themselves called

upon to take a share in its operations. If any one having time to spare, will call upon the secretary of this society, or any of the committee, his services will be gladly accepted. It is desirable to spread an universal knowledge of the subject, and much may be done by the circulation of tracts, by discussion, & other methods. The Executive committee therefore, are desirous of obtaining the names of such as are willing to co-operate with them in these measures, so that the power of the society may be enlarged.

#### PROGRESS OF

### The Temperance Reform.

#### LOWER CANADA.

**MONTREAL.**—The temperance society in this city has not been idle during the last month; Since the former notice of its operations, two public meetings have been held, the last of which was particularly interesting from the excellency of the speeches delivered; 27 names were obtained on the occasion.

Two thousand Temperance Almanacs for 1836 have been received, according to order, from the New York State Temperance Society, from whom, also, a liberal donation of 5000 Temperance Almanacs for Seamen have come to hand.

The total abstinence pledge has received an addition of 40 names, making with the former number a total of 220 deducting 1 member withdrawn. The other numbers 178 being an increase of 54, less also 1 name taken off: the society, therefore, containing in all 398 members.

**GRANBY.**—A correspondent writes:—"You wish information about temperance, I do not know that I can give much. In Granby, that cause, as a society is low, but the principle of it through former exertion, and especially by the labours of the Rev. Mr. Dickerson, now a missionary among the heathen, who laboured one year on this station; its principle, I say, is still in vigorous and effective operation generally through the town, and in many characters particularly who were once slaves to the use of ardent spirits. In Shefford, the society is much more energetic. We have some meetings coming on soon, and I will try to send you some particulars. Two lives were sacrificed last year through rum, sold in that town, and two nearly so."

**SHERBROOKE COUNTY.**—Extract of a letter from P. Hubbard, Esq., Secretary of this society, dated 7th Jan. 1836.—"Our meeting was held yesterday. I cannot give you a full and regular report, for there was so imperfect a representation from our different local societies that it was impossible to prepare a sufficiently accurate report to deserve publishing."

I would mention, however, that we received reports from five temperance societies, viz., Melbourne and Durham Society, Melbourne second Society, Brompton and Windsor Society, Lennoxville Society and Eaton & Newport Society. The aggregate of members in these five associations inclusive is 747. These reports show a gradual increase of numbers and a firmness in the progress of the principles of the temperance reformation. As might be expected, a few cases of violated pledge have been reported, which were treated with discipline and expulsion. With these few exceptions our members may be confidently said to be consistent with the pledge.

A delegate was chosen to attend your Convention on the 23d of next month.

The following officers were chosen for the ensuing year.

Samuel Brooks, Esq. *President*,  
Rev. Lucius Doolittle, *Vice Presdt.*  
Mr. Charles Towle, *Treasurer*,  
" P. Hubbard, *Secretary*.

*Extract of a letter from a much respected friend in the Ottawa District:—*

CLARENCE, Dec. 25, 1835.

MY DEAR FRIEND,—On leaving Montreal, you committed to my charge a quantity of temperance papers. I have distributed some of them in the Townships of Hull, Osgood, Buckingham, Papineau's Seigniory, and the French land. I have still some on hand, which I purpose distributing as occasion offers.

The injury done through the use of ardent spirits is affectingly obvious in many parts of this country, and in many places they are used to an extent of which I had no idea. One place which I visited, there is seldom a funeral in which spirits are not carried into the church yard, and drank to intoxication there; and the first thing presented to you at the breakfast table is a glass of brandy. A temperance society, numbering 20 on the list, has been formed at Clarence, and I hope it will be preserved. One of its steady friends had urged upon a younger brother the propriety of joining the society, the young lad is a discreet, sober, moderate drinker at present, said he would join if 8 other respectable men would, at this time there were but 6, I believe. This brother, anxious to get his younger brother in a state of safety, went to an old respectable man and urged on him the propriety of signing, that his brother might—the old man refused; he then said, should my brother become a drunkard I think you will not be free from blame, the old man felt the weight of this argument to a certain extent, but had not signed when I left. This fact should weigh

much with respectable persons. I am sorry to say many of the societies are languishing for want of being stirred up. I said to a person lately, I have brought you some temperance tracts, he replied the tracts are good, but there is nothing like having a person to speak on the subject; the society in Montreal should try to do something by way of supporting an agent. I am glad to see that the cause is gaining ground with you, I do sincerely wish it prevailed throughout all Canada; but something more than wishes is necessary to effect its prevalence. Intemperance is a deeply rooted vice in this country. I am requested to attend a temperance meeting week after next at Bytown, the cause is low in that place.

#### UPPER CANADA.

PERTH.—The fourth anniversary meeting of the Perth Temperance Society, was held in the Court House, on the first day of the year, the Rev. William Bell, President of the Society in the chair.

An appropriate and impressive sermon was delivered on the occasion, by the Rev. James Brock, from the words (Psalms 94, c. 16 v.) "Who will rise up for me, against the evil doers? or who will stand up for me, against the workers of iniquity?"

After the sermon the names of 32 new members were added to the list.

During the course of the past year, an addition has been made to the society of 212 members.

Since the formation of the society in January, 1832, the whole number who have joined is 533, of these 15 have been expelled for transgressing the rules, 4 have withdrawn, and 3 have died, leaving the present number on the list 511, of whom a considerable number have already added T. A. to their names.

The principal office bearers chosen were,  
Rev. Thomas C. Wilson, *Presdt.*  
Rev. William Bell & Rev. James Brock, *V. Presdts.*  
Mr. John Robinson, *Secretary*.

The resolutions passed at the meeting we are obliged to omit for want of space.

GLENGARY—A correspondent from this district writes:—"The number of meetings held since I got your's, was three, in different places. The list of names I sent to you in May was 85, including both sexes; the number at present is 27 males and 25 females, making in all 52, besides 2 that were expelled for violating their pledge. From this you see, Sir, that our little society is gaining on, though slow.—In one of the meetings a Justice of the Peace joined us; he kept for many years

a store where the poison was sold. He gave it over a while before he became a member, from scruples of conscience; he is a professor who, by continuing his former trade in alcohol, would do more harm than many, and since he joined the temperance Society he does more good than many.

In visiting his friends lately, in another part of the county, he was the means of forming a temperance society in it, the number is 30 at present. At our last meeting the Secretary gave us an information of the number of persons in other three societies in Glengary, i.e., one at Breadalbane, in Lochiel Township, of 150 members; one in the Indian land of 50, & the other at Martintown of 100 members; another was organized at Lancaster Village, but their number exactly I heard not; but through Glengary there are upwards of 400, at the lowest calculation, for which there is a cause to rejoice and a cause to regret;—to rejoice, that where once spiritual darkness overshadowed our place, that light is now dawn, nearly all professors of religion having become members; and in our district here, where our society operates, none of the religious are without the abstinence camp,—to regret, that out of the population of Glengary so few have separated themselves from touching, tasting and handling the poisonous cup.

Our clergy here are very indifferent towards the cause, there are only two in this county that signed the pledge, a Baptist preacher and an Independent. Our four Presbyterian Ministers are, as yet, moderate drinkers, for which many are offended. The doctrine of St. Paul is, at this day, by many who think themselves preachers of the same gospel, utterly forgotten or unpractised. "It is good neither to eat flesh or drink wine, or any thing wherewith thy brother be offended." "Destroy not with thy meat him for whom Christ died." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" and as St. John says, "for we ought to lay down our lives for our brethren." Those who deny not themselves of ardent spirits are opposed to this doctrine, for if potatoes and herring (and I love it as well as any person) would bring the third part to Hell as ardent spirits do, I would see it my duty to eat neither of them in all my life time on earth.

At a meeting of the inhabitants of the village of Richmond, convened on the evening of the 16th December 1835, agreeably to public notice for the purpose of taking into consideration the propriety of forming



a Temperance Society, the Rev. James Currie was called to the chair, and Anthony Philips Esq. A constitution was drawn up and adopted, which we are sorry to be obliged to leave out of this notice.

The following office bearers were appointed for the year ending 31st December, 1836.

Rev. JAMES CURRIE, *President*,  
 Dr. JAMES STEWART, *V. President*,  
 Mr. JOSEPH HINTON, *Secretary*,  
 Mr. ANDREW JOYNT, *Treasurer*.

*Committee of Management.*—Mr. John Torney, Mr. James Thompson, Mr. Henry Mathers.

Members who are pledged to abstain from ardent spirits, 17  
 Do do do from every thing that will intoxicate, 25

Total, 42  
 JOSEPH HINTON.

UNITED STATES.

*From the Boston Temperance Journal.*

A CHECK TO INTEMPERANCE AMONG THE INDIANS.

We rejoice to find by a passage in the message of the President to Congress, that the Government has become awake to the ills which intoxicating spirits have originated among the Indians on our frontiers.—Alcohol, which has been so lavishly distributed among them by traders and unscrupulous agents, who felt no interest in their welfare, has been a poison to them in about every point of view. It has destroyed their health, excited their most violent passions, and prevented them from benefiting by the counsels of wisdom and virtue. Alcohol has been an exterminator to some of the tribes—and others it has degraded, until they have lost the semblance of human beings. It will be seen by the following that the government have at length wisely resolved to adopt efficient measures to put a stop to this odious, demoralizing and death dealing vice of intemperance, among the Indians:—

“Summary authority has been given, by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure. I consider the absolute and unconditional interdiction of the article, among these people, as the first and great step in their melioration. Half way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer. And the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.”

It may truly be said, that in civilized communities, intemperance is the parent of vice. If we examine the calendar of crimes, we shall find that intemperance is the grand instigator to evil deeds. If we question the inmates of the state prison, we shall learn that in almost every instance their deviation from the paths of rectitude, was coeval with their attendance in the haunts of dissipation. If we listen to the tale of a pauper, we shall learn that his misfortunes originated in tippling.

The following account of an horrible event is taken from the Miner's Journal, published in Pottsville, Pa. It is a striking illustration of the fearful evils of intemperance:—

*Dreadful accident and awful scene.*—On Sunday evening last a little girl, by the name of Langton, residing in the suburbs of this borough, aged 7 years, was burnt to death, it is supposed by her clothes taking fire. Her parents were absent at the time. On the following morning, a coroner's inquest was convened at the house, and the parents of the child were so beastly drunk that they could not give any information respecting its death. In the afternoon the corpse was conveyed through the borough for interment by five persons, among whom was the father, so much intoxicated that he staggered along the streets, and in one instance fell down. May our citizens never behold such another awful scene.

*Total Abstinence.*—We learn from the Newark Advertiser, that at a late meeting of the N. J. Baptist Association in Burlington, a conference being held on the subject of temperance, the following pledge was signed by fifty of the fifty-one clergymen present, together with the lay members:—

*Pledge.*—We the undersigned, convinced that the promotion of the temperance reform, requires that its friends should abstain entirely from every thing that can intoxicate, do hereby pledge ourselves to entire abstinence from all intoxicating liquors except for manufacturing or medicinal purposes, and Wine in the Lord's Supper.

*MARYLAND.*—*Licences for the sale of Liquor.*—The executive committee of the Maryland State Temperance Society have published a memorial, to be presented to the Legislature of that state, asking for the passage of a law which shall vest the granting of licences in the judges of the county Courts, (in the city of Baltimore in the judges of the city court,) subject to the condition that no license shall be issued to any person without a suitable re-

commendation from at least twenty respectable housekeepers residing in his immediate vicinity, who, in addition to certifying to the applicant's good character, shall also certify that he is prepared for the accommodation of travellers, having at least four spare feather beds and bedding, and stabling at least for four horses on the premises. The memorial further asks that the license fee be increased to not less than D.100 nor more than D.500, at the discretion of the judges. The number of licensed grog shops in the city of Baltimore is stated to be 664, being in the ratio of one to 13 families and a fraction, on an average. By actual examination of that part of the city, which lies south of Pratt street, and west of the basin, it was ascertained that there was a place for the retail of spirituous liquors, for every seven families. The executive committee announce their intention to explore every part of the city, to hold public meetings in all the churches that request it, and in every ward, wherever a suitable place can be obtained.—*Salem Landmark.*

*Good news from New Hampshire.*—Three distilleries, and only three, are now remaining of about thirty that were a few years since, in operation in this state. Many farmers who are not members of temperance societies have cut down their orchards, and the conviction generally prevails, that fermented cider must be given up. Mr. Darling, chairman of the executive committee of New Hampshire State Temperance Society, states, that after long and attentive observation in a cider growing country, he has never known an instance of permanent reformation from habits of intemperance, in a man who continued the use of cider. The whiskey drunkard sometimes becomes a cider drunkard, but never a temperate man while he drinks cider. The clergymen in New Hampshire are almost universally the advocates of total abstinence from all intoxicating liquors.—*Temperance Recorder.*

ENGLAND.

*Gin Drinking.*—It is impossible for the inhabitants of New England, to conceive of the vast amount of intemperance which exists among the lower classes in England. It is stated in the N. Y. Star, on the authority of an English newspaper, that at a Gin Palace, at Lambeth, where there are 15 hands employed, it is computed that a guinea a minute is taken during several hours on Saturday evening. Again,—From St. George's Church in the borough to the Elephant and Castle, a distance of 700 yards, there are no less than 23 gin shops.—*Temp. Journal.*



## Poetry.

## TAKE BACK THE BOWL.

BY J. G. WHITTIER.

Take back the bowl! take back the bowl!  
Reserve it for polluted lips;  
I will not bow a tawny soul  
Beneath its dark and foul eclipse,  
I know that life must henceforth be  
A weary and unblest thing;  
That hope can lend no ray to me,  
Nor flowers along my pathway spring.

Well, be it so—my strife hath been  
Beyond the low and vulgar aim—  
The deeds of base and heartless men  
Have never dimmed my honest name  
And I am proud—aye, even now,  
Amid the shades of deepening ill,  
The fearless tread—the open brow—  
The brideless hand, are left me still.

Take back the bowl! I will not steal  
The hallowed memoirs of the past—  
They add no pang to those I feel,  
Nor shadows on the future cast,  
Aye take it back; let others bring  
Oblivion o'er the haunted soul—  
My memory is a blessed thing—  
Away! away! take back the bowl!

An upright heart—a guiltless brow—  
A soul unbow'd, are left alone;  
I will not break in madness now,  
The only staff I lean upon.  
The keenest pangs that grief can send  
Shall never prompt to deeds accursed—  
Take back the bowl! I will not bend  
A towering spirit to the dust.

## Miscellaneous.

A SHORT SERMON FROM 2 PETER, 1: 5, 6.  
Add to your faith—Temperance.

Distilled spirit contains neither nourishment nor refreshment. This is demonstrated both by chemical science and actual experiment. It cannot therefore be a useful drink. But it *does contain* intoxicating properties. Now these are, in any degree injurious to a person in health. As temperance is not, cannot be injurious, if we add it to our faith, we must abstain entirely from that totally injurious article, distilled spirit.

Act as you will wish you had when you come to die.—The hour which finds us on our dying bed—the world receding and eternity opening, will be an hour of candor. That one hour will dispel more of our self-delusions, false reasonings, and untenable arguments, than all the logic which has been invented and used from the creation of the world up to this hour. Then, O how vain will all these apologies for spirit drinking and spirit selling appear! The mind will then look at things as they are,

and weigh them in an even balance. Many a man in that hour will find, that what he thought right was entirely wrong, and that he might have seen the same before, had not the god of this world blinded his eyes. Many a man will find in that hour, that he has a long account to balance for mischief done by his sales of ardent spirit—mischief which he might have prevented, or to which, at all events, he might not have been accessory.

Men may put off the thoughts of death and of judgment too, and lay a flatteringunction to their consciences, that they are justified in their peculiar situation for continuing the traffic, but it will not answer. Death will come, and when it does come, the illusion must vanish. The traffic in ardent spirit, whether by wholesale or retail, is wrong—all wrong, and no sophistry can make it right. If any sound argument could have been found, or invented to justify it, it would not have stood so long as it now stands, all alone and defenceless. Many refuse to join in the work of drying up the floods of intemperance, urging this and that and the other thing as a reason. But it will not do. A dying hour will dispel all such reasons, as chaff before the whirlwind; and the man will find that he has been entirely wrong. If any thing can plant thorns in a dying pillow, we think it must be the traffic in ardent spirit, and opposition to the temperance cause. We would not have our soul in their souls' stead, for a thousand worlds. We close as we commenced, by urging all to act in reference to this matter, as they wish they had when they come to die.—*Southern Temperance Star.*

*Moral Courage.*—Many men would rather face the cannon's mouth, than public ridicule. We doubt not there are many young men in all professions, who in their hearts are converts to the principle of entire abstinence, but who have not the moral courage to take the stand, especially in company to decline the invited pledge. We advise all such to make a single effort, and the agony is over. No young man at the present day, (or old one either for that matter) would lose ground in the opinion of any one, whose opinions are worth having, for declining to take wine. The example frequently is of vast importance.—We know a case, where a single individual taking that stand at a public table, in a short time drove every wine bottle off it.—We know another case, where a man of influence became an inmate in a boarding house where none had wine, but he calling for it, and offering it to those around him, in a short time brought a bottle before each boarder. Such is the power of example.

How important, then, that the example of the professed friends of temperance should be such as all can safely follow.—*Temp. Recorder.*

*London Porter.*—This celebrated beverage owes its unrivalled excellence to several causes. The "Town and Country Brewery Book," published at London, by "W. Brande, Malster and Brewer," thus describes one of these causes:—"The Thames water at London, is fattened by the washings of hills," (some sheep-skins probably.) "and the dirt or slavers, which give it a thick body and muddy taste, and therefore it fines well, and makes most drink with less malt."—*Page 74, London Ed. Am. Paper.*

*Clay's—I tell you.*—"Father, what makes Mr. — eat cloves," said Henry. "Mr. — had just left them." "Why I don't know," said the father. "I suppose he likes the taste of them." "I guess I know," cried Charles, who was a little older than Henry. "I guess he drinks rum, and eats cloves so that people may not smell it in his breath."

## Advertisements.

## TEMPERANCE TRACTS.

THE Subscriber has lately received from the Depository of the British and Foreign Temperance Society, London, a general assortment of their EXCELLENT PUBLICATIONS, which he offers for sale at FIVE SHILLINGS for One Thousand Pages.

—ALSO—

BUCKINGHAM'S EVIDENCES ON DRUNKENNESS, taken before the Committee of the House of Commons; And, the last Reports of the London, Edinburgh and Scottish Temperance Societies; Eighth Report of the American Temperance Society,

WILLIAM GREIG,

No. 197, St. Paul Street.

Feb. 1836.

THE Executive Committee of the Montreal Society for the promotion of Temperance has received a quantity of TEMPERANCE ALMANACS for 1836, which may be obtained at the Office of the undersigned for 8s 4d per hundred, and less quantities in proportion.

JAMES COURT, Secy.

Feb. 1836.

THE CANADA TEMPERANCE ADVOCATE is published monthly, under the superintendance of the Executive Committee of the Montreal Society for the promotion of Temperance, and issued from the Office of the Secretary, Mr. JAMES COURT, St. Joseph Street; to whom all communications are to be addressed, *post-paid.*

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