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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. IX.

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No. 9.

EFFECTS OF RUMSELLING.

Rev. John Wesley, who died long before the temperance reformation commenced, in one of his sermons, incidentally alluding to the traffic in ardent spirits, denounces it in the following strong language:—"All those who deal in spirituous liquors in the ordinary way, selling to whoever will buy, are poisoners-general; they murder his majesty's subjects by wholesale, and drive them to hell like sheep; neither does their eye pity nor spare. And what is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their walks, their groves; a fire that will burn to the nethermost hell! Blood, blood is there! the foundation, the walls, the roof is stained with blood. And canst thou hope, O man of blood, to deliver down the fields of blood to the third generation? Not so—there is a God in heaven; Like those whom thou hast destroyed body and soul, thy memorial shall perish with thee."

Now I would willingly believe that the good old man was quite too severe; that there is really no such fearful guilt connected with a business in which so many respectable persons have been and are still engaged. The following occurrence, however, well known at the time to a number of persons, must be allowed some weight in confirmation of Mr. Wesley's sentiments. I could fill a volume with details of similar events, were I not confined to the effects of liquor sold by myself.

Near the close of rather a disagreeable day in the winter of 18—, a man and his wife came to our store, on their way home from Kentville. Both were intoxicated. They had with them a small quantity of rum, but not enough, as they said, to make them comfortable through the coming night. At their urgent and united request we sold them a quart; after receiving their money I advised them to proceed on their way as fast as possible, and by no means to taste the rum till they got home, lest they should become too drunk to walk. The man seemed inclined to follow my advice, but his wife obstinately refused to go till her husband should give her a good drink of grog. Much altercation ensued between them; abusive epithets and curses were banded in the most disgusting manner, and it was with much difficulty that we at length got our disagreeable customers under way for their humble dwelling, which was between one and two miles distant. They had proceeded but a short distance, when the woman turned to come back, the man insisted on her going on and finally struck her several times with an axe helve that he was carrying in his hand. I followed them, and told him not to strike her, and entreated her to go quietly home with her husband. After they had gone, I thought no more about it, not doubting but they would reach their wretched home in a short time. Next morning the man met me in the road near my house, and enquired "Have you heard any news this morning?" No. "Well I've got some news." What news? "My wife is dead." Dead? Then I presume you have murdered her. "No," said he, looking wildly at me, "I did not kill her, you killed her with your rum." It would be vain for me to attempt a description of my feelings, as I heard these awful words; I had never before been charged with the guilt of a flagrant crime; I believe that the villain who accused me was himself the murderer, but that was no

consolation: if the rum I sold them had made the wife a corpse, it was no extenuation of the evil that it had also made the husband a murderer. I told him that he would be suspected of murder, and that his best plan would be to go to Mr. Moore, the Coroner, and inform him of what had happened. His reply was "I shall not go after the Coroner; but now my good man, give me one glass of grog, and I will blame you no more about it." Feeling somewhat indignant I told him he should have none, and that I would never give or sell another drop of liquor to an Indian. I also told him that an inquest would certainly be held on view of the dead body, and that he would probably be arrested; whereupon he withdrew, and I do not remember to have seen him since; but I shall never forget his words "you killed her with your rum."

The inquest did not decide that the poor woman had been murdered, although circumstances were very much against her unnatural husband. After leaving our shop, they stopped at the next house to warm themselves, the woman begged for more rum, her husband told her that if she would dance, she should have some; the witnesses said she did dance "as spry as a girl." Having taken their dram, they left the house; in the morning her body was found on the road, about 100 rods from the house, and he was found in the barn close by, with the blanket worn by her in the evening wrapped about him. If he did not kill her, certainly he did not even try to save her life.

Comment is unnecessary. The sufferers in this case were Micmac Indians: they were nevertheless creatures of the same God who made us children too, as I believe, of the same original parents. For them, as well as for the fairest and richest of Adam's race, the compassionate Saviour suffered, wept, and bled. There can be no excuse for the man who, for the sake of gain, deals out to them, or to human beings of any other tribe, an article that must in every case do the consumer an injury, and may produce effects like those now detailed. The rumseller's only hope is in doing as I have long since done; let him forsake his wretched way, and return unto the Lord, and he will find by happy experience that "our God will abundantly pardon." For the truly penitent, the blood of Christ speaketh better things than that of Abel.

I cannot conclude without entering my protest against a common error relative to the traffic in ardent spirits; the opinion that there is no iniquity in selling to sober, temperate persons, is grossly and fatally false. The truth is, it is far worse to sell to temperate than to intemperate persons; common sense teaches that there is more harm in injuring a good, than a bad article. Would the venders of strong drink sell to none but drunkards, their business would soon come to an end. Surely tremendous guilt will fasten on the man who plants the first germ of intemperance in the unpolluted mind of a temperate youth! He kindles a fire in the breast of his victim, that will eventually consume every thing within him that is good, virtuous, or lovely. He transforms a useful character into an intolerable nuisance.

A. T.

NO PLEDGE—NO MARRIAGE.

By a Father.

I have been for some time an interested observer of the Temperance movements, and when one day my wife held

up to me a number of the *Olive Plant*, I exclaimed, "wonders will never cease—what on earth have the Ladies to do with Temperance Societies?"

My wife told me they were vitally interested in the matter, and could exercise a great influence. "For instance," says she, "here's our daughter Betsey who is nearly engaged to Bob Jones. If she should resolve not to have him until he left off drinking gin-slugs and smoking segars, it would make a better man of him."

"I hope," said I, "she will not run the risk of making herself a sigma-solitary by trying the experiment, for Bob, with all his petty vices and indulgences, is in the main a good fellow and worth a handsome property. So I hope Betsey will not break her heart or spoil her market for any Temperance fanaticism."

Now my Betsey is a very good girl—goes to church, teaches Sunday School, and became greatly engaged in the Ladies' Temperance Society. She knew the habits of Robert Fairlow, and wished him to amend; but for a long time had too much delicacy to utter a word of admonition or reproof. One night, however, the young man came intoxicated into her presence. She seemed to take but slight notice of it at the time, but sent him the next day the total abstinence pledge, with her written resolution never to see him again unless he signed it.

The results were as I had feared. Bob was too proud to yield to dictation, and drank more than ever. My daughter too suffered extremely, and I did not know what might be the result of the matter.

One evening, however, it was two months after the lovers' quarrel, I went to a Washingtonian meeting to hear B—— and W—— declaim. There I met with poor Bob, but so wretched and woe-begone did he look that I scarcely knew him. He concealed himself in a dark corner till one of the speakers remarked, that "any young lady might better run the risk of breaking her heart by rejecting a drunkard, than be certain to break it by marrying a wretch who would consign her and a helpless family to poverty, disgrace, and wretchedness!" He then called upon every man who had a sweetheart who was nearer to his heart than pride, and whom he loved better than rum, to come forward and sign the pledge. I saw Bob step forward, a flood of tears rolled down his cheeks, I aided him to the table when he signed the covenant, and a change like sunlight out of darkness came over his whole demeanour.

"Betsey was right," said he, "and I love her ten times more than ever, and I am convinced that she will love me ten times more than ever after this. Here, father-in-law, carry her home that love-letter," handing us the certificate of F—— H——, President of the Washingtonians.

Now this calling me father-in-law, was a little bit in advance, and a slight bit either for the young people were married but one week afterwards, and a better couple never blessed a parent's hopes of old age.—*Olive Plant*.

Ministerial Faithfulness

To Church Members who sell Strong Drink.

We have never yet met a man under the influence of religious principle, and unconnected with the spirit-traffic, who was quite satisfied that the keepers of spirit-cellars and of such places where intoxicating drink alone is sold, are engaged in a calling which Christianity sanctions. There is a something in this business which, even to the mind of the mere moralist, presents an aspect of wrong doing, and it is no wonder that the conscience of every Christian should condemn it. We have often wondered how the pastors of those churches, in whose fellowship such persons are found, can justify themselves for receiving and retaining them in their communion in the full knowledge of the nefarious traffic in which they are engaged. The minister of Christ is

bound by the law of His Master to watch over his flock, and to see that the calling and conduct of every one of them are such as becometh saints. It will not do to plead ignorance of the precise nature of those doings to which these persons are daily and hourly accessory in ministering to the depraved appetite of the intemperate, or, what is equally bad, corrupting the morals of the young by creating in them this appetite. We have our eye on some mammoth spirit-dealers, besides a host of smaller fry, who take their seat regularly in the house of God, and at the table of Christ who live, and feast, and fatten on the carnage caused by the prosperity of their circumstances; and, in case any of these good men who stand in the relation of pastors to them, should plead ignorance of the kind of business they follow, they have only to pay them a visit on a Saturday evening—observe their actions—the appearance and character of their customers—the effect of their commodity on the minds and hearts of those infatuated men and women who seek happiness from the gill-stoup; and should farther inquiry be necessary, a visit to the fireless hearth, unfurnished house, and starving family of these devotees of drink will convince them of the inhuman and unchristian vocation of the dramseller. In visiting the poor, but pious artisan, the minister of Christ may sit down, and with pleasure see him ply his useful trade; but the business of the whisky-dealer will not bear to be scanned by a religious man—his moral sense would sicken at the sight—the Devil and the drink would appear so obviously conjoined, that he could not fail to observe the hand of the one in the doings of the other; and the idea of a child of God and joint-heir with Christ being employed as the agent in this black business, would be to him so revolting that no process of persuasion would be necessary to convince him that the traffic was not only unchristian, but superlatively inhuman. If such be the case and, if in point of fact, it be found that in many churches, who profess to maintain discipline, there are those in fellowship who, "by this craft have their wealth," upon whom lies the sin of this dereliction of religious duty and desecration of religious privilege? This is an important question, both as it affects the well-being of the church, and the eternal welfare of these erring men. No church can enjoy the Divine blessing in which such Achans are permitted to nestle, and those, who not only suffer sin upon their brother, but bind him more closely to his sin by the sacred bonds of Christian fellowship, must answer to God for this fatal abuse of religious privilege. His blood—the blood of his soul—will be required at their hands, for they saw him drawn unto death, and forbore to deliver him. It will not do to cast all the blame on the office-bearers of the church. They are doubtless blameworthy; but in the present state of public opinion and general practice, to keep out, or cast out such men is more than they dare. The churches would not, and could not, with consistency, concur in any such attempt. As long as Christians, buy and use these liquors there will be found professing Christians who will sell them; and with whatever degree of loathing the former may look on the occupation of the latter, and wish the church freed of their fellowship, they must not move in the matter—they are art and part in the iniquity of these men, and must submit to see those laying hold of the cup of the Lord who handle the cup of devils, day after day, knowing well that their most frequent customers are fast hastening to damnation. We illustrate this part of our subject by an actual occurrence. A Secession church in Ayrshire was called to receive a member by certificate from a sister church, and when the minister and his session were about to enrol his name, the question was put,—What is he going to do? It was answered—He is about to open a public-house or spirit-cellar. On hearing this one of the session said,—I do not think that a person who gains his livelihood by selling drink ought to be received into the fellowship of the church. This startling opinion caused a momentary silence, after which one of the elders rejoined,—If we are to keep spirit-dealers

out, I do not see how we can keep spirit-drinkers in. The good man was right, and because the majority of the church used drink the man got in, and so will as many more as make application in the same circumstances. *The drinking ministers and members of churches, however moderate they may be in the use of drink, are therefore the patrons and protectors of religious dramsellers.* Were the poor men deprived of their countenance and sanction, there is every probability that they would give up their infamous occupation, and cast themselves on the providence of Him who hath said,—“Trust in the Lord, and do good, so shalt thou dwell in the land and verily thou shalt be fed.”

If there be any truth in what we have advanced, it will appear obvious that the duty of every minister of the Gospel, who has any misgivings about the Christian propriety of selling strong drink, is first to cease from buying it himself, and then to advise all his members to do the same. By doing this he may manage to clear his church of this plague spot, or should he fail in the attempt, he will, at all events clear his own conscience of all participation in the sin of these men, and free himself from the charge of canonising the servants of Satan, by giving them a place among the people of God. It is a wretched substitute for this fidelity to threaten such men with the discipline of the church if they open their shops, or sell their drink on the Sabbath, or keep untruly houses—all this, it is well known, goes for nothing. Every house is disorderly where men lose their money, their time, their character, their reason, their souls, and from its very nature cannot be conducted on principles in accordance either with religion or morality. Such evils cannot be regulated—they must be extirpated.

In speaking thus of the spirit-traffic let it not be supposed that we are the enemies of those engaged in it—we are their best and truest friends. We love and compassionate the men, but we hate their calling. Instead of railing at them, we would counsel them with all kindness to reflect on the scenes of sin and folly that they daily witness—to open their eyes to the immense aggregate of misery caused by intoxicating drink—to go to their knees and seek direction and strength from God, and immediately give up an employment so repugnant to the spirit of religion, and so hurtful to the interests of morality.

We again remind the members who use drink that, but for them, the discipline of the church might have a highly beneficial influence in awakening these deluded men to a scriptural estimate of the moral character of their vocation, prevent many from entering it, and rid the church of what must ever prove a deadweight on its spirituality and enlargement. As long as they continue to drink these liquors, it is but right and reasonable that they should have associated with them in bonds of the gospel the very men whose conduct they condemn, and whose calling they regard with such decided aversion, and consider unworthy of a place among honest occupations.—*Scottish Temperance Journal.*

PROGRESS OF THE CAUSE.

Great Northern Temperance Demonstration at York.

(Abridged from the *Leeds Mercury.*)

The Ninth Annual Conference of the British Association for the promotion of Temperance, has been held during the week at York, and in connection therewith has also been held the anniversary of the York Temperance Society. The greatest interest has been felt in the proceedings, in consequence of the presence of Father Mathew.

From an early hour to dawn, on Wednesday, the streets of the ancient city were one continued scene of animation. A very large number of strangers, especially during the forenoon, arrived from various parts of the country.

At eleven o'clock in the forenoon, the procession, which was one distinguished for its display, formed in the Cattle-market, and having moved through the principal streets of the city, to its destination in St. George's Fold, it was then broken up, and those

composing it joined an immense crowd of at least 10,000 persons, who had there assembled for the purpose of hearing an address from Father Mathew, who, it was also understood, would administer the pledge in the open air. The necessary arrangements having been made for his carriage to enter the field,

Father Mathew then addressed the vast assemblage at considerable length, in the course of which he announced that the number of tee-totalers in Ireland now amounted to nearly 6,000,000. At the conclusion of his address, he administered the pledge to a large concourse of people.

At five o'clock in the afternoon, about 1,210 of the friends of the temperance cause took tea together in the Festival Concert Room. The tea was succeeded by a meeting, which was also in commemoration of the anniversary of the York New Temperance Society, and the ninth conference of the British Association. The number of admissions by ticket to the meeting increased the audience to about 2000, who formed an assembly of great respectability. The greater proportion of the attendants were ladies. Thomas Beaumont, Esq., of Bradford, was unanimously called to preside. On taking the chair, Mr. Beaumont delivered an able and effective speech, and was succeeded by the Rev. T. J. Messer of Hull, and Mr. Teare of Preston, all of whom spoke in terms highly eulogistic of Father Mathew. The Rev. Mr. Messer, in the course of his observations, made a reference to the repeal agitation in Ireland, and to a printed paper he held in his hand, which had been circulated in York, containing a series of interrogatories, one of which implied that Father Mathew was promoting the temperance cause in Ireland as a mere pretext, while, in reality, he was seeking the severance of the two countries. This received the most prompt and decided denial by Mr. Messer, who defended the conduct of the great apostle of temperance, and explicitly declared that Father Mathew, on whose authority he spoke, had no connection with any political movement whatever in Ireland. At the close of Mr. Messer's address, Mr. John Wade, one of the vice-presidents of the British Association, undertook the ceremony of presenting a memorial from the Association to Father Mathew, expressive of the cordial welcome with which they received him in this country, and of the regard and esteem in which he was held by them as the moral regenerator of Ireland.

On receiving the memorial, the Rev. Theobald Mathew, evidently much affected, presented himself at the front of the platform, amidst the deafening plaudits of the audience, which continued for some time. After some general observations, he said—Mr. Chairman, and ladies, and gentlemen, to the vindication of me by my reverend and esteemed friend Mr. Messer, I shall only add, that never in my whole life, before or since the commencement of this great temperance movement, have I attended a political meeting. (Tremendous applause.) I never—though I was qualified to do so—gave a vote at an election for a member of Parliament. (Reiterated applause.) I have confined myself to the discharge of my duties as a minister of the gospel, and since Providence has placed me at the head of the great temperance movement in Ireland, I have devoted all my energies to the great and blessed work. (Loud applause.) One of the fundamental rules of our society is, that at none of our temperance halls shall religious or political controversy be ever introduced; and in the midst of all the excitement and agitation that at present disturb Ireland from sea to sea, I can say with truth, here this night, in the presence of this vast assemblage, that in no one room or temperance hall, throughout the whole length or breadth of Ireland, has this rule been violated. (Immense applause.) There is not a single instance in which a political question or religious controversy has been introduced into any temperance hall in Ireland. (Applause.) I have received several anonymous letters this evening, accusing me of leading the people astray—of leading them into superstition—(Shame.)—and of substituting tee-totalism for the gospel. I have never done so. I consider tee-totalism the foundation of every gospel virtue, for there can be no virtue without temperance. (Applause.) By tee-totalism I have brought down in Ireland the wall that separates the people from the ordinances of religion and the services of God, banished vice and crime, emptied our jails and bridewells, and raised the people to a height of moral elevation to which no one ever expected to see them raised. (Loud applause.) I have not, as I said lately to a gentleman who made the same charge against me in London, substituted tee-totalism for the gospel, but, on the contrary, from my own resources, I have distributed in Ireland thousands of copies of the sacred Scriptures. (Immense applause.) We have now in the press in Dublin a cheap edition

of the Holy Bible, which will be printed and sold in numbers at 6d each, to be only 6s for the entire twelve numbers, and which places the sacred Scriptures within the reach of every tee-total head of a family in Ireland. (Loud applause.) I consider tee-totalism as the harbinger of happiness, not only for Ireland, but for the entire empire; it has not only broken down the wall of separation that kept the people of Ireland from the discharge of their religious duties, and also that which kept them so long from their fellow men; for tee-totalism will enable us all to see in the face of every human being a brother. (Loud applause.) I have always advocated tee-totalism on these principles, and I shall always, with the Divine assistance, continue to do so. (Applause.) I take no credit to myself for the marvellous result, for it is not he that planteth nor he that watereth, but God that giveth the increase, to whose name be praise, glory, and honour, for ever, Amen. The only credit that I can take to myself is for untiring energy in the great and sacred cause. (Hear.) I was charged myself this evening and to-day, with what to me, being a minister of the gospel, may be attended with serious consequences—I was charged with being a Manichean, condemning wine as created by the evil principle and as being bad in itself. Now, I never uttered a word on that subject. I never went farther than to say, that those who were moderate in strong drink did well, but those who abstained from it altogether did better. I acknowledge many poisons are good creatures of God, but they may be abused, or taken for our destruction. (Hear, hear.) I would admonish all tee-totalers to follow the plan I have done, which God Almighty has so marvellously blessed, to abstain themselves from all intoxicating liquors, and obtain as many converts to our cause as they can by argument; but at the same time to exercise charity to those who will not join them. (Hear, hear.) The reverend gentleman resumed his seat amidst loud and long continued cheering. The Rev. Dr. Briggs, Roman Catholic Bishop, and other speakers, followed; and the proceedings terminated about ten o'clock. Father Mathew's success in Manchester, Liverpool, London, &c., has been most encouraging.

ROUND PLAINS, Aug. 16.—A total abstinence society was organized in this place, on the 20th of April last, called the Round Plains Total Abstinence Society, Jacob Lange, Esq., was elected President, Mr. Lawrence Sovereign and Mr. Ahisa Lorce, Vice-Presidents, a Committee of six, and the undersigned Secretary: our Society, at the present time, numbers 103 members. This place, where drunkenness and immorality, but a short time since, was exhibited on every side, I am happy to say, has undergone a radical change.—BENJ. S. HOLMES, Sec.

GLoucester, Aug. 18.—Temperance Festival in Gloucester, August 15, 1843. The meeting was opened with singing and prayer, by your humble servant, and Mr. John Carson, Vice-President was called to the chair. We marched from the school-house to Mr. Carson's, when all were well entertained with tea, and the usual accompaniments, after which addresses were given by Mr. Carson and the writer, and the ladies sung some interesting hymns.—Wm. GLASFORD, Sec.

Extract from Report of the Massachusetts Temperance Union:—"The license system has prevailed in the Commonwealth two hundred years. To adopt practical prohibition in the place of it, has required no small effort. The change affected the habits, the supposed courtesies, and the business of men, and it might well have been anticipated that at least one generation of men must pass away in accomplishing it. With gratitude to God, and good will to man, be it recorded, that it is now only ten years since the first county, Plymouth, proclaimed upon all her borders that the public good did not require licenses, and she would no longer suffer a legal sale to prey upon her peace or her interests. Ten years have accomplished it—from Plymouth the first, to Franklin the last. *Outlawry* has been proclaimed against it, upon our islands and along our coast, upon our hills and in our valleys, in our villages and around our factories, in the Tremont, the Oyster Saloon, and the Ann street cellar, save only in Franklin; and as far as public law and public sentiment can concentrate the responsibilities of the traffic, the evil and the guilt now rests upon those who persist in conducting it. In view of such a change, while the sanctions of law protected the sale, what may we not expect when those sanctions are removed, and our constantly accumulating temperance power is pressed, with all the fervor of anticipated victory, upon this point?"—*American Paper*.

Extract from Report of a recent Temperance meeting in Brooklyn:—

Mr. Tappan spoke at length of the state of the Temperance reformation in England, and of a very gratifying interview with Father Mathew. He met him at Liverpool, and saw him administer the pledge, in a small open space, to from 50 to 100 at a time. In three days he administered it to 40,000 persons. To him he administered it in private, presenting him with a medal and a certificate—Number 5,281,921. Mr. T. asked him when he was born; he replied, In 1789. What portion of the Irish had taken the pledge? He said, About three fourths. But is it true, as reported, that you administer it to many drunk? Yes, said he the Irish are a queer people. They will take adieu of their whiskey by a generous drink, and then receive the pledge—but they keep it as well as others. Not one to 500 have broken it, and these would not, had it not been for the doctor and the priest—the one prescribing it as a medicine, the other giving absolute to drink beer. When will you come to America, sir? Please God, said he if God spares my life, next summer. Did you ever administer the pledge to Daniel O'Connell, sir? No, never. What, in your opinion, will be the result of his movements? They will get equal laws for Ireland. Mr. T. exhibited a fine likeness of him which he had obtained in England. He had been to the great Temperance meeting at York; had administered the pledge to 6000 at Leeds, 7000 at Bradford, and was on his way to London. Mr. T. concluded at a late hour, with a good Temperance anecdote. In the steamer Acadia, a large number refused the wine, or even to treat. But some drank lustily. In entering Boston bay, they were in a fog, and in much danger. Guns were fired, and soon a small boat, with a single individual, was under the stern. All thought it a pilot. But no, it was a fisherman who had heard the guns, and come to tell us where we were. We all thanked him heartily, and the Captain offered him a bottle of brandy. "I don't use that article, sir," said he, and rowed off. A rich Liverpool merchant, who had drank more than any other person, said, "That is a sight you never see in England." It was the first word he heard spoken by an American, and a noble testimony to the cause of Temperance—"I don't use that article!"—*Evangelist*.

MISCELLANEOUS.

TEMPERANCE IN CHINA.—A society has been formed at Hong Kong, called the "Hong Kong Temperance Union." Rev. Dr. Bridgman is president.

COMMENDABLE EXAMPLE.—It is said that Governor Bouck, in the tour which he has lately made through the eastern counties of the State, has uniformly abstained from partaking of any intoxicating drinks, wherever or by whomsoever offered. This is a noble example—pity there are no more of them.—*N. Y. Evangelist*.

In consequence of the fact being fully ascertained, and generally believed, that most of the liquors sold in Great Britain under the name of wine, are a gross and vile fabrication, made up from distilled liquors and drugs, various denominations of Christians are making great efforts to procure the fruit of the vine for the communion as free from adulteration and alcoholic poison as possible.—*English Paper*.

A trial has recently taken place in Birmingham, which caused great commotion among the wine drinkers. A gentleman having purchased a cask of port wine of a large wine dealer, suspected fraud, and refused to pay; the consequence was a prosecution. The defendant called in the servants of the prosecutor—when it appeared in evidence that the dealer had for years been extensively engaged in the manufacture of spurious wine, and had agents travelling the country, selling it as pure imported, while in fact it did not contain a drop of the juice of the grape, but was entirely made up from distilled liquors and poisonous drugs.—*1b*.

The Right Honorable Viscount Dungannon, and John Bright, Esq., prevented their agents and friends from giving intoxicating drinks to the inhabitants of Durham, before, during, and after the late contested election, whereby much quarrelling, destruction of property and domestic misery have been avoided. A public vote of thanks has been awarded to the two candidates for breaking through a long standing but most pernicious custom.—*1b*.

At a great meeting held in London, (Earl Stanhope presiding,) the most astounding disclosures took place relative to the use of various poisonous drugs in the manufacture of wine and malt

liquor. It was ascertained that one druggist alone sold 2500 bags of *coculus indicus* in a single year to the brewers, while not a bag of that pernicious drug, during several years, had passed through the custom house under that name.—*Id.*

With a view of promoting the abolition of intemperance throughout the world, a general convention is to be held in London, in June 1844.—*Evangelist.*

TWO RED CENTS.—A grocer in Clinton county sold a drunkard a pint of new rum, according to law, and made two red cents clear profit. The drunkard shot his son-in-law while intoxicated; and his apprehension, confinement in jail, execution, &c., cost the county more than one thousand dollars, which temperate men had to earn by the sweat of their brows! What say tax-payers? Are you willing to pay a thousand dollars to enable the grog shops to make two red cents?

But the Larabee case is comparatively nothing when contrasted with a recent transaction about the 1st of July, 1843. An Indian, one of those half-civilized, rum-loving creatures who abound in the West, stepped out of Cattaraugus county into the State of Pennsylvania, where, it seems, men are sold indulgences to sin, as well as in the Empire State, and then filled his pocket-bottle with real "red-eye," and the seller of the poison made two red cents clear profit again. While under its maddening influence, he went into a farmer's house near by, with whom he was totally unacquainted, and murdered a mother and five children—all that comprised the little family, except the husband and father, who was from home.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, SEPTEMBER 1, 1843.

AN ADDRESS TO PROFESSING CHRISTIANS, IN REFERENCE TO THE USE OF INTOXICATING LIQUORS.

By the Rev. T. C. Wilson, Perth.

"Take heed, lest, by any means, this liberty of yours become a stumbling block to them that are weak."—1 Corinthians, viii. 9.

The above admonition of God contains a most important principle, or rule for our guidance in many different circumstances in which we may be placed, and I do not know of any subject to which, at the present day, it more pointedly and forcibly applies, than to the duty of professing Christians in regard to the ordinary use of intoxicating drink.

The principle on which the admonition is founded, is one to which a very prominent place is given in the word of God, viz:—that in all our conduct we ought to consult the interests and happiness of others, as well as our own; that we should love our neighbour as ourselves; that we should even practice self-denial, and, it may be, submit to privation itself, rather than do injury to our brethren, or lose an opportunity of doing them good. In this we are taught to imitate the conduct of Christ, "who pleased not himself," "who, though he was rich, for our sakes became poor;" who denied himself the comforts, and even the necessities of life for the good of mankind. "Let that mind," says the apostle, "be in you which was also in Christ Jesus." It is upon this disinterested principle of seeking the good of others—a principle which is called in Scripture, the "bond of perfectness," and without which all other gifts and attainments are vain, that the Apostle founds his admonition, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." The

liberty to which the Apostle here refers, was, as we learn from the context, liberty to eat flesh which had been offered in sacrifice to idols. The flesh which had thus been offered was nothing the worse in itself; it was still as full of nourishment to the body, and as much a good creature of God as if it never had been in an idol's temple, or on an idol's altar, and, therefore, it was lawful for those who had been enlightened by the Gospel, and who know that "an idol was nothing in the world," and that "there was none other God but one," to eat those things that were offered in sacrifice to idols, provided they could do so without offence to others, particularly to their brethren who were weaker in faith, feebler in principle, or less enlightened than themselves; in this case they were not by any means to eat things sacrificed to idols, for fear that their example should lead their weaker brethren to defile their consciences by eating flesh, "as a thing offered to an idol;" that is, with the ignorant superstitious belief that an idol was something in the world, and that there were more Gods than one. Thus the conscience of the weak would, by the example of the strong, be emboldened to eat those things which were offered to idols, and through the knowledge of the latter, the weak brother might be made to perish, for whom Christ died. Through selfishness, and self-indulgence, and the uncharitable and inexpedient exercise of Christian liberty, he would thus be guilty of sinning against the brethren, wounding their weak consciences, sinning against Christ himself, and putting a stumbling block, and an occasion to fall, in his brother's way; "wherefore," says the Apostle, so strong was his feeling on the subject, and his conviction of its importance, "wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Now observe, if the apostle could thus, by inspiration, speak so strongly in regard to wholesome, nourishing food; if he could say to those who were disposed to use it without regard to the welfare or consciences of others, "Take heed then, lest this liberty of yours become a stumbling block to them that are weak," with how much force and propriety may the same admonition be addressed now to those, who are disposed or determined to exercise their liberty in regard to the use of intoxicating drink, which for the most part is neither nourishing, necessary, nor safe to be used; and the common use of which, proves to vast numbers, both within the church and out of it, an occasion to fall. "It must needs be," saith the Saviour, "that offences will come, but woe to that man by whom the offence cometh; it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The greater part of those who will not give up the use of intoxicating liquors, ground their refusal to do so, upon the lawfulness of using them, and upon the supposition or idea, that it would be an uncalled for surrender of their liberty to pledge themselves to total abstinence. Now, granting that the use of intoxicating liquor is not in itself unlawful, and that liberty to use it, is allowed in the word of God, yet, if the common use of it can be shown to be operating as a ground of offence, and an occasion to fall to many, wherever it is used, will not this prove it to be our duty to take heed lest this liberty become a stumbling block to the weak, and even to resolve, in reference to this, as the Apostle did in reference to flesh, and to say, "If drink make my brother to offend, I will drink no intoxicating liquor while the world standeth, lest I make my brother to offend?"

Is it the case then, that the use of intoxicating liquor, by those who claim this liberty, becomes a stumbling block to them that are weak? A stumbling block, in the literal meaning of the word, signifies anything which lying or being put in one's way, causes him to stumble or fall; used figuratively, it means any thing which occasions men's falling into sin and danger. In

his Epistles to the churches in Rome and Corinth, the Apostle Paul teaches us that we lay a stumbling block before others, when by the selfish, imprudent, and inexpedient exercise of Christian liberty, in regard to things indifferent, we encourage them to do what their consciences disapprove of, or what occasions their falling into sin. Such is evidently the meaning of the word *stumbling-block* in the passage of Scripture, at the head of this address; and can there be a doubt, in any mind open to conviction, that there is at present no way in which a stumbling block, and an occasion to fall, is more frequently or effectually put before the weak, than by the sentiments and conduct of those, particularly if they profess to be Christians, who exercise what they call or consider their Christian liberty, in using intoxicating drinks.

The fact that intoxicating liquor is to thousands and tens of thousands a stumbling block, and an occasion to fall, is one which none will deny. The history of the world—of the church—of every country—of every church—of every family—the personal history or experience of almost every individual, contains undeniable evidence of the lamentable extent to which the use of intoxicating liquor is operating as a temptation, a snare, a stumbling-block, an occasion to fall. This being the case, we put this question to those who, on the ground of Christian liberty, or on any other ground, continue to use, or plead for, or countenance the use of intoxicating drink:—is it right for you, in the present circumstances of Society, to use this liberty? By using it, are you complying with, or disregarding the inspired admonition, "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak?" To enable you to answer correctly questions of this kind, you have only to consider, with a very little attention, the common drinking customs of the day, the influence which the example or opinion of one person has over another in regard to these things, and particularly the common excuse of many who say they drink because this good man and the other set them the example; this and that minister, or elder, or church member, drinks, and they may do so too; and they do so, and they stumble, and fall into sin, and many of them become drunkards, even while pleading the example or sentiments of those who persuade themselves that they are under no obligation to surrender the liberty of drinking whenever they please.

Are those who exercise this liberty justifiable in doing so? Knowing the effect which this example has upon the weak, and upon the young, and upon those who in consequence of their love for strong drink, are even watching for excuses to continue its use, is it expedient that they should thus act? Are they taking heed, lest that liberty of which they boast, and which they seem determined, without regard to consequences, to exercise, become a stumbling-block to them that are weak? Alas, for human nature! how hard to root out this earthly principle of selfishness, even from the hearts of those who know the grace of the Lord Jesus, and who profess to have the mind of him "who pleased not himself," who taught his Apostle to say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "It is good not to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak." "All things are lawful for me, but all things are not expedient, all things are lawful for me, but all things edify not." And, "Take heed, lest by any means this liberty of yours become a stumbling block to them that are weak."

But who are the weak, it may be asked, referred to in this admonition? It may include, first, those who are weak through the love of strong drink. So weak are such in principle, and so strong in their appetite for intoxicating liquors, that the feeblest temptations will often overcome their strongest resolutions; the

very smell of alcohol is too powerful for them to withstand, so that almost the only hope of reclaiming a drunkard, is to have him removed from every temptation to drink. What a stumbling-block then to such must the conduct of many professing Christians be! To say nothing of the fiendish wickedness of those who purposely and deliberately set about tempting the drunkard, or him who has been a drunkard, to taste again the intoxicating cup, what must we think even of those, who knowing that their examples of drinking, or advocating the use of intoxicating drink, or opposing temperance societies, or refusing to support them, is encouraging the drunkard in his sin, or putting a great hindrance in the way of his reformation, will still persist in doing so? What must we think of their Christian self-denial? Ah! "take heed," we say to such, "lest this liberty of yours become a stumbling to them that are weak," weak through the love of intoxicating drink.

Secondly, the admonition of the Apostle may refer to those who are weak in principle, destitute of moral power to resist the force of example, or persuasion to do what they feel to be wrong, or what they have promised or resolved not to do. There are many answering to this description, who are easily made to stumble or fall, and how many such do actually fall into sin, breaking their own resolutions, doing what their consciences testify against, and dishonouring themselves, by yielding to the opinions, or example, or it may be the ridicule, of those who exercise the liberty of using or advocating the use of intoxicating drink. O what a prostitution of the name of liberty! Christian liberty! to make it a stumbling-block to them that are weak. Have those who profess to be followers of Christ, yet to learn the very first principle of Christian virtue,—the principle of self-denial for the sake of them that are weak? Ah brethren! we say to you again, "Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak."

Thirdly, the young may be also understood as particularly included among such as are weak. They are weak in principle, weak in moral resolution, inexperienced and unsuspecting, easily influenced and guided by the conduct or opinions of others. How are the young taught to drink, but by the example of those who are older, through the common drinking customs of Society? How many parents will find, at the Judgment Day, that they, by their example in using or countenancing the use of intoxicating liquor in their families, have been the instruments of leading their children into the drunkard's path—of training them for the drunkard's doom! How can it be otherwise? If we accustom our children to the use of intoxicating liquor—if we use it ourselves before them—if we keep it in our houses for common use—if we advocate its use, or rail at those who seek to put it away, what else can we expect, but that our children, some of them at least, will learn to love the intoxicating cup, and at last die the death of the drunkard. And why should heads of families, why should professing Christian parents, why should any, thus put a stumbling-block in the way of the young? Parents, "take heed lest by any means this liberty of yours become a stumbling-block" even to your own children, and prove at last their eternal ruin.

Thus we have seen how the use of intoxicating liquor by some becomes a stumbling block to others—to those who are weak through the love of strong drink—to those who are weak in moral principle and resolution—to those who are weak by reason of youth and inexperience—to all, in short, who are liable to be led into sin and danger, through the use of strong drink by the example or opinions of those who use it or advocate its use, or stand aloof from, or oppose the efforts which are making to banish intoxicating liquors from ordinary use.

But here it may be asked, by way of objection to what we have advanced, are we bound to abstain, in our conduct, from every

thing that can be shown to be a stumbling-block to others? Is it not said of our Saviour himself, that he became a stumbling-block to the Jews, and an occasion to fall, "as it is written, they stumbled at that stumbling-stone?"

To this we answer, that inasmuch as our faithful performance of duty may prove a stumbling-block to some, we are not by any means, on this account, to abstain from doing that which is right. No consideration should deter us from following the path of duty as pointed out by God. It was in this very way that Christ became a stumbling-block to the Jews. It was his humility, his self-denial, his submission to suffering, and an ignominious death, that made them stumble at this stumbling-stone: so that if we imitate our Saviour in these heavenly dispositions of self-denial and humility, and willingness to bear hatred or opposition for the good of mankind, we may expect that in doing so, our conduct will be a stone of stumbling and ground of offence to some; nevertheless we must not be deterred from that which is right, but persevere in the ways of well-doing, willing to take up the cross for Christ's sake. On the other hand, in regard to things indifferent, that is, things which are not commanded duties, which in ordinary circumstances we may do, or not do, without committing sin; such, for example, as eating, or abstaining from flesh, as the question was agitated among the Corinthians; or using, or abstaining from intoxicating liquors, as the question is now discussed among ourselves; no principle is more plainly laid down for our guidance in the sacred volume, particularly in the writings of St. Paul, than that in reference to such things, we are bound by the heavenly law of Christian love to abstain from every thing which may prove a stumbling-block to others, or a ground of offence, or an occasion to fall to such as are weak. Such is the principle upon which the Apostle rests his own resolution in regard to the eating of flesh—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" and such is the principle laid down in the admonition which is the subject of this address, "Take heed, lest by any means this liberty of yours become (by the selfish or inexpedient exercise of it) a stumbling-block to them that are weak."

Is it possible for language to express more clearly our duty in regard to the use of intoxicating drink? It is surprising that there should be any difficulty in getting men, especially professedly Christian men, to understand and to practice what is taught us in these words. It is strange to think how custom, or appetite, or prejudice can exercise such an influence upon the mind, as that any can fail to be convinced of the duty of abstinence from intoxicating liquor, were it for no other reason than to remove such a stumbling-block from the path of the weak.

O what can we say to you who profess to be followers of Christ? What can we say to convince you of the mischief you are doing, by continuing to use, or advocate the use of intoxicating drink? Is it not a fact, that many, emboldened by your example, swayed by your influence, or persuaded by your words, are rapidly advancing on the path of intoxication—some learning, others already taught to drink to excess, while you, knowing that your example or avowed sentiments on the subject, are producing this effect—encouraging some to go on in a course which evidently will soon prove their ruin, persist in putting this stumbling-block in their way, and while calling yourselves disciples of him, the first and fundamental precept of whose religion is *self-denial*, will not deny yourselves the carnal indulgence of using intoxicating drink, though the temporal and eternal interests of thousands and tens of thousands of your brethren are at stake? O brethren! this is not the spirit of Christ, nor the Spirit of his religion—that

religion which teaches you not to put a stumbling-block before them that are weak.

Take heed lest this liberty become a stumbling-block to yourselves as well as to them. If you will not, for the good of others, practice self-denial when the duty of doing so is plain, you are in danger of falling into greater sin. "Let him, therefore, that thinketh he standeth take heed lest he fall."

REVIEW OF A COURSE OF LECTURES AGAINST TOTAL ABSTINENCE,
DELIVERED BY THE REV. ROBERT MURRAY, OF OAKVILLE,
(Now Superintendent of Education in Canada West.)
By a Clergyman.

Many parts of this book, which I have only recently seen, fill me with surprise, especially, that a man, and that too a minister, should have taken his position as an antagonist to the temperance cause, and tried to take his weapon of assault from the "armoury of the Lord"—but it is evident, that in this contest, like David in Saul's armour, he had not proved it and tried it, and it would perhaps have been better had he, like David, laid it aside, and tried some other method—if he had any other.

The limits of the *Advocate* will not permit me to go over and refute all his refutations; nor might such a thing be generally serviceable, although it might be particularly so, to the locality around Oakville; but there are one or two parts which I shall select, not because they suit my purpose better, but because they may be said to contain the important or fundamental statements on which he lays great stress, and on which many of his arguments are grounded. The first part to which I shall refer, is in page forty-one, of the Toronto edition, (I am not aware of any other edition) where he actually attempts to prove, to the destruction of all Temperance Societies, that

ARDENT SPIRITS ARE A GOSPEL BLESSING!

Start not at the announcement, at the singular association—such is the inference which the Reverend author would have us to draw from the Old Testament. Wine, it is allowed, was well known; but he shews that while wines were in use in the ancient economy, a greater blessing, and one peculiar to gospel-times, was looked forward to by the Prophet Zechariah, and that was, *Ardent Spirits*—strong drink, whisky, ale, beer, gin, &c. But let us recite the extract—it is as follows, we have italicised parts:

"In Zechariah ix. 15, 16, 17, it is said, 'The Lord of Hosts shall defend them (that is the Sons of Zion) and they shall devour and subdue with sling-stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people, for they shall be as the stones of a crown, lifted up as an ensign upon his land—for how great is his goodness, and how great is his beauty. Corn shall make the young men cheerful, and new wine the maids.' No one can read the chapter from which this quotation is made, without being convinced that this prediction was not to be realized under the law, but under the gospel. For it was to be after the Saviour had ridden in triumph into Jerusalem; after he should have spoken peace unto the heathen, and after his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Here we find that the Lord's people are to make a noise, as through wine, when they drink, but still *it is not to be with wine*. Yet even then the Lord shall defend them, and make them victorious, and save them as the flock of his people. But what is it that calls forth from the prophet the exclamation of gratitude contained in the 17th verse, 'How great is his goodness and how great is his beauty? Corn shall make the young men cheerful, and new wine the maids.' It will not, I presume, be doubted by any Christian, that the spirit of prophecy, to whom the end was known from the beginning, knew perfectly, that during gospel ages alcoholic drink would be prepared from corn. It is perfectly evident that it was a *drink* made from grain which the prophet here alludes to, and not eating of bread, made of corn, for it was to prove a similar stimulus to the young men, and to pro-

duce the very self-same effect, as new wine did upon the maids, that is, it was to make them cheerful, or, as the original might be rendered, *it was to make them speak*. Many of you, I am persuaded, have witnessed this prophecy fulfilled to the very letter. Have you never seen young men making themselves cheerful with MALT LIQUORS, while the young maids were producing the same effect with the blood of the grape? Nor is there the slightest doubt on my mind, that the prophet hailed this event as a special manifestation of the great goodness of God. And for this very reason, that when the kingdom of Christ was extended from the river to the ends of the earth, many countries, disqualified by their local situation, from yielding wine to cheer his people, would then be supplied with a drink from corn possessing the same stimulating qualities which has been long known in wine. 'his prophecy also, teaches us that the corn would yield a more stimulating drink than wine, inasmuch as young men generally require a more powerful stimulus than maids do, to produce the same degree of hilarity or cheerfulness. After this quotation, will you believe, with the absolutes, that not a word is said in the Bible regarding ardent spirits?'

Who can read the above extract without being amazed at the manner in which Scripture language is employed? As if the prophet, looking through the long vista of future ages, should see, in the far distant perspective, young men drinking malt liquors, whisky, &c., and the sight should be so delightful as to fill his holy soul with joy. If Scripture be interpreted in so careless and prejudiced a manner, because there seems a kind of superficial something in the language, that might, by sad twisting, be wrested into such a meaning, would not the inference deduced, at once lead us to see, to say the least, its doubtfulness and suspiciousness. Yet Mr. M. asserts, that there is not the slightest doubt on his mind. I have looked several commentaries on the passage, and no one has even hinted at such a meaning. It has remained for Mr. M. to make the discovery. It is well known to Bible Expositors, that we must not merely take words or sentences in an isolated manner, but we must regard the context and the general tenor of Scripture. Now corn is no where, in Scripture, used as he interprets it here. The best interpreters render it, "How great is his goodness—how great is his beauty—the corn, that is the harvest, gladdeneth the young men, and the vintage, the maidens." Young women were commonly employed in gathering the grapes during the time of vintage, as young men were in reaping during harvest. The idea in the passage is, that the victory mentioned in the chapter shall be accompanied with universal prosperity, resembling that enjoyed by a nation secure from external foes, and amply supplied with the means of subsistence (corn), and even luxuries, of which the usual representations in Scripture are "corn and wine." The Psalmist says, in Ps. iv. 7, "Thou has put gladness in my heart, more than in the time that their corn and their wine increased." Does the Psalmist refer to the gladness of those who are merry with malt liquors, made of corn, and also wine? No, malt liquors were not known, and it is evident he refers not to gospel times, but to a gladness arising from great abundance of temporal mercies, it is exactly similar to that in Isaiah, ix. 3, "They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." Is it not a most flagrant perversion of meaning, to make the passage then mean, that they were to make a noise as through wine, but not with wine, but with corn, that is, drink made of it, or, in other words, ardent spirits. Corn, there, no more means whisky, or any malt liquor, than does dew, in the following passages, mean, "mountain dew"—(Song of Solomon) "My head is filled with dew;" and in the same prophet Zechariah, who uses the word corn, viii. 12, "The earth shall give her increase, and the heavens shall give their dew."

This passage (Zech. ix. 17,) is referred to again, and the argument discovered and derived from it, is employed as a fundamental

one—it is Mr. MURRAY'S principle weapon against total abstinence. Oh! it is making God's word speak in a mysterious and uncertain manner—the trumpet is giving a most uncertain sound—it is mistaking the "trump of Jubilee" for the note of alarm and the sound of warfare. In page 93, he says:—"It has been shewn, that the prophet Zechariah, ix. 17, after looking forward in the visions of the Lord, to the ages of the Christian church, was led by the spirit of God, to hail with holy rapture the introduction of that very drink, which is here (in the Temperance volume) represented as poisonous, and hurtful, and forbidden in the word of God; for he says, "corn shall, &c." Again, page 95, he says, "We remark, that the use of ardent spirits is not an awfully pernicious practice. The bare supposition of the contrary, is an insult to the Spirit of the Lord, who, speaking by the prophet Zechariah, hailed the introduction of ardent spirits, as a proof of the great goodness and great beauty of the Lord God of Israel." Again, page 114, he says, "We know that God foretold, by his prophet, the use of distilled liquors, as a great blessing to his church and people." Again, page 122, we have the remarkable statement, by way of retort against the "absolutes," who say that ardent spirits are a device or suggestion of Satan,—“Although the father of evil did not suggest ardent spirits till 600 years after the Bible was completed, we find, from Zech. ix. 17, that the father of mercies did suggest them, nearly 700 years before the Bible was completed; but he suggested them, not as an evil, but a blessing to man, and consequently we shall look in vain in the Bible for any law against the traffic in them.”

The Reverend author thus proceeds on the ground of his own interpretation, fanciful and weak as it is, to answer all arguments; but the foundation is most unsound, and the reasoning superinduced upon it, requires not to be demolished piece-meal, but must totter and fall as a whole. Oh; there is such a thing as "handling the word of God deceitfully"—we do not say that he has done so intentionally—the idea is too abhorrent to be for one moment entertained, but we think he treats the sacred word with great superficialness and inadvertency, and that he is so strongly biased towards his own views, as to attempt making Scripture square with them, instead of squaring them with Scripture. At all events, we can scarcely think that he can hold the same interpretation now, as he did then, and if he do not, then we say, that since he has made such frequent use of it, since he has laid such emphasis on it, since he has grounded arguments and appeals upon it, that it is a duty he owes to his God, to his fellow Christians, to moderate drinkers, to the distiller, the trafficker and the poor drunkard, (who fancies himself a moderation man) honestly to come forward, and let the light of truth become as wide and extensive as this darkness of error. We do not speak of his views of the temperance question in general, but of this passage in particular. If, however, he still conscientiously views the passage in the same light, we of course ask no such retraction.

I fear I have dwelt too long on this part, there are many other portions of the book, which are very, very shallow, and the arguments it would be easy to confute, but I have occupied too much room already. I shall conclude with one short extract, which must be like "a sweet song" to the moderate drinker, and a kindly opiate to the perturbed conscience of the trafficker in ardent spirits; it is taken from pages 106-7, and is another "piece of the stone" as an additional sample of the "nature of the building."

"It is generally admitted, that there is much more difficulty in obtaining wine free from adulteration, than ardent spirits, and this difficulty always increases in the direct ratio of the price of the wine above the price of ardent spirits. Still every one knows that it is the alcohol, and not the watery part of the wine which gives it the quality of exhilarating the animal spirits. Now, if the

stimulant can be obtained purer in ardent spirits than in wine, wherein lies the wickedness of using it? And wherein lies the filthiness of the practice? Is it not easier for every individual to mix his alcohol with what quantity of water, and sugar, he thinks best, than to take into his stomach a mixture, of which he neither knows the ingredients nor the consequences?"

Why do not the opponents of Temperance Societies, try to give this book more extensive circulation? Is it because they are not satisfied to see the subject handled in so superficial a way? If so, we give them credit for their judgment; for we are almost inclined to think, that were those lectures perused by a judicious and candid enquirer, while his face was kept towards moderation, and his back turned against total abstinence, yet his situation would resemble that of a person in a row-boat, while he looked one way, he would very probably advance just in the opposite direction.

P.

GRATUITOUS DISTRIBUTION.

"In reference to the gratuitous distribution of the *Advocate*, I may mention a case. On the Friday preceeding the Communion Sabbath in this place, a day set apart among Presbyterians for "fasting, humiliation, and prayer," a teacher from this neighbourhood named B———, was present, and in the afternoon he became so intoxicated, that his life was despaired of. On the following morning, he called at the post office for *Advocates*, there being two numbers there for him, which he received. About an hour afterwards he was seen stopping on the street, scarcely able to walk, and two numbers of the *Advocate* in his pocket. Now such cases as this give the enemies of the cause much room to speak against it."

The above is part of a letter from a valued correspondent in Glengarry, which, with other reasons set forth by him, such as the apathy or hostility of ministers; induces him strongly to recommend that the numbers sent gratuitously be discontinued; but this very opposition or apathy of ministers, and intemperance of teachers, are, we think, strong reasons for continuing the gratuitous distribution, if by any means we may win some. If all were thorough teetotallers, there would either be no need of a temperance paper, or they would gladly pay for it.

We cannot see why teacher B———'s open drunkenness, and the fact that he is supplied with the *Advocate*, should hurt the cause, unless it be considered that every man who receives our paper is a pledged teetotaller, which, however desirable, is certainly not the case. If no effort were made to reclaim such a man, who, if recovered would probably be a valuable member of society, we think the enemies of the cause would have still more room to speak against it. The amazing progress of the temperance reformation in the United States, is mainly under providence owing to the distribution of temperance documents by millions; and the backwardness of the same cause in England and Scotland, may be, in a great measure, attributed to the niggardliness of temperance societies in this matter. Which example shall we imitate?

POLICE COURT.

The police reports in our daily papers continue to be little more than a mere catalogue of drunkenness. We give a single day, taken by random, as a specimen, and that by no means the worst, Monday being usually the day which affords the greatest harvest of police cases, growing out of drinking. All are, however, very similar, and corroborate the astounding evidence given by Police Magistrates generally, that nine-tenths of the offences against the peace grow out of drinking.

The wisdom of licensing the traffic which reduces these offences, and keeping up costly police establishments, to punish them, and partially to protect the public against them, is not very apparent.

WEDNESDAY, Aug. 9, 1843.

W. ERMATINGER, ESC., COMMISSIONER.—J. B. Turcotte, found lying drunk in St. Paul Street; William McGregor, found lying

drunk in the street; James White, found drunk, and looking for shelter; Joseph Bouchett, found lying drunk on the wharf; Eugene Labarge, found lying drunk under the market; Thomas Lamouric, found drunk; John Ennis, found drunk; James Anderson, for loitering on the streets at night; Donald McDuffie, found drunk and noisy on Commissioner Street; were discharged. Thomas ——, for suspicion of theft, discharged for want of evidence. Thomas Beattie, 71st Regiment, found drunk in a yard, sent to Barracks. James Bronnan, and John Mahar, for making a noise and using bad language to a carter in great St. James Street, at half-past 10 o'clock, last night, held to bail for trial to-morrow.—*Herald*.

THE LAST OF THE NANTICOTES.—"Murder.—Two Indians who had been drinking at a tavern in the Township of Gosfield, C. W., on the evening of May 8th, quarrelled, while returning to their wigwams, and a scuffle ensued, in which one of them plunged his hunting knife into the abdomen of his antagonist. The wound inflicted was mortal, the bowels protruding through the incision; the man lingered until the morning of the tenth, when he expired. The unfortunate victim was known as Bill Bell, and was the last of the Nanticotes tribe, and generally of quiet habits. The murderer has been arrested and committed to prison"—*London Enquirer*.

The above paragraph, intended for insertion at the time, had fallen aside. Where is the murderer now? Where is the murdered? How do the distillers and tavern-keepers feel on the subject? Are they prepared for the time when inquisition shall be made for blood?

EFFECTS OF INTemperance.—A woman residing in the Main Street, St. Lawrence Suburbs, was found dead in her bed on Saturday evening from the effects, it is supposed, of drink. Scarcely a week passes that we have not to record some startling event of this kind.—*Transcript*.

[This is one of four or five cases (two of them women) which have happened in Montreal lately, and we could count up a long list of those who bid fair to fall victims in a very short time.—Ed.]

HORRIBLE DEATH.—On Thursday last, a labouring man named Hughes, whilst under the effects of drink, laid himself down in a lime-kiln in the Quebec Suburbs, and fell asleep. Whilst in this situation, a quantity of lime fell down upon him, and, horrible to say, consumed him, or at least, burnt him in such a dreadful manner as to render it difficult to recognize the being, man, in the loathsome remains left behind. This is another instance of the awful results of intemperance—and we trust it may be a warning to all drunkards.—*Id.*

[And we may add moderate drinkers, from which class Hughes came.—Ed.]

EDUCATION.

WAR.

Men's sensibility to the evil of war has been very much blunted by the deceptive show, the costume, the splendour in which war is arrayed. Its horrors are hidden under its dazzling dress. To the multitude, the senses are more convincing reasoners than the conscience. In youth, the period which so often received impressions for life, we cannot detect, in the heart-stirring fife and drums, the true music of war, the shriek of the newly wounded, or the faint moan of the dying. Arms glittering in the sunbeam do not remind us of bayonets dripping with blood. To one who reflects there is something shocking in these decorations of war. If men must fight, let them wear the badges which become their craft. It would shock us to see a hangman dressed out in scarf and epaulette, and marching with merry music to the place of punishment. The soldier has a sadder work than the hangman. His office is not to dispatch occasionally a single criminal; he goes to the slaughter of thousands as free from crime as himself. The sword is worn as an ornament; and yet its use is to pierce the heart of a fellow-creature. As well

might the butcher parade before us his knife, or the executioner his axe or halber. Allow war to be necessary, still it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men's brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the hoof of the war-horse, to destroy husbands and fathers, to make widows and orphans—all this may be necessary; but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gaiety and pomp, seems as barbarous, as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold. I conceive that the military dress was not open to as much reproach in former times as now. It was then less dazzling, and acted less on the imagination, because it formed less an exception to the habits of the times. The dress of Europe, not many centuries ago, was fashioned very much after what may be called the harlequin style. That is, it affected strong colours and strong contrasts. This taste belongs to rude ages, and has passed away very much with the progress of civilization. The military dress alone has escaped the reform.—The military man is the only harlequin left us from ancient times. It is time that his dazzling finery were gone—that it no longer corrupted the young—that it no longer threw a pernicious glare over his terrible vocation.—*Channing's Lecture on War.*

The Father a Monarch.

The master of a family is a monarch, whose power and responsibility are immense. He not only has the peace and happiness of those committed to him, almost entirely at his disposal for the time being, but the effects of his influence over them run on through all the years of this life, and often through the ages of the life to come. It is too much power and responsibility for any man to bear alone. If we could really see its extent, we should all feel that it is too much. God does not intend, that we should exercise it alone. We ought to be in our families vicegerents, not sovereigns. God is the sovereign. We ought to rule under him.

This idea then, that the master of a family is God's vicegerent, and that in his household, he has to administer the government of God, and not his own, lies at the foundation of his duty. If he feels this, and acts on this principle, he is safe.

He will be humble. Feeling under a law himself, he will set an example of submission, which will be readily followed. The captain, who obeys his general best, will in turn be best obeyed by his soldiers. If, however, you the master, rebel against your own sovereign, how can you expect your own children will be submissive to you.

His authority will be sustained. Weak, frail and ignorant as man is, if he rules his house in the name of God, and not in his own, he will have authority. But he must do it really in the name of God. He must feel, that he acts as the representative, the lieutenant of his master in heaven, and if he feels this, really, he will be clothed in the eyes of those under him, with power from above.

He will have a guide. Should he act for himself alone, in his own name, and guided by his own wisdom, he will be almost continually in difficulty, if he feels any sense of responsibility at all. Emergencies will often arise, when he will be beset with difficulties, and scarcely know what to do. If, however, he will undertake to administer God's government in his family, instead of his own, there is One above him to give him full direction, and to take all the responsibility of consequences.

But, if the master of a family concludes to come and surrender himself and his family to God's care, making himself the vicegerent, not the sovereign, he must do it in earnest, and while he performs his duties in the name and under the authority of God, he must feel, that his children and friends, and all his possessions, and all his hopes, are really in the hands of God, to be disposed of according to his good pleasure. If such a surrender is really and honestly made, and the master after it, exercises his power over his household, not as principal but as the steward of God, he may feel safe and happy, whatever may be the circumstances in which he is placed. And yet some fathers and mothers strangely prefer to live in open irreligion, to commence their union without committing themselves to God; to receive their children—trusts so

invaluable—without recognizing the hand which bestows them? to bring them up in idleness; to give up their families to discord and sorrow, knowing too that the time is approaching, when they must part for ever. And how miserable must these partings be. A father bending over the dying bed of a child, whom he has never even attempted to prepare for eternity, and now he sees that he is going before his Judge, and his wretched parent dares not even inform him of his danger—a child, bidding adieu, a final adieu to a parental roof, where no prayer has been offered; the blessing of heaven never invoked, and God never acknowledged; parents going down to the grave in old age, with children scattered over the earth, confirmed in sin; and some perhaps, already gone to their final home of sorrow, where the miserable father and mother must soon join them—these are bitter cups. But they must be drunk by those, who incur such responsibilities as come upon parents, and yet do not acknowledge God, and seek his guidance and care.

"I must, I will acknowledge God in my house; I must commit my family to his care, and act under him in the management of it. I must have his guidance, his protection; I must have him to fly to, as a shelter, when trials and afflictions come upon me in future." Who can refrain from saying this, and acting accordingly?—*N. Y. Evangelist.*

MOTHER'S DEPARTMENT.

The Mother's Difficulties.

BY THE REV. J. S. C. ABBOTT.

(Continued from page 123.)

A parent is much more prone to be fatally indulgent, if a child is of a feeble and sickly constitution. Such children are very generally spoiled. How strange, when God, in his mysterious providence, lays his hand upon some little one, and causes it to languish in weakness and in suffering, that the parent on that very account should neglect that child's welfare, and allow its passions to grow unchecked, its will to be stubborn and unsubdued! The mother perhaps is willing to do her duty with her more robust son. She will do all in her power to control his passions, and make him a good and happy boy. But the poor little sufferer she will indulge in all its caprices, till passion is strong and irritability is unconquerable, and the deeper sorrows of the mind are thus added to the pains and weakness of the body. O how much cruelty there is in the world, which goes by the false name of tenderness or love! Mother, have you a sick and suffering child? You are to that child a guardian angel, if with mild and affectionate decision you enforce your authority. Punish that child if it be necessary to teach him habitually and promptly to obey. If you do not do this, you are the bitterest enemy your child can have. You are doing that which has the most direct tendency to perpetuate its feebleness and to promote its misery. And yet I know that some mothers will still say, "What, speak authoritatively, and even punish a poor little child when sick! How unfeeling!" There, there is the difficulty. Unkind to do all in my power to make your child patient and happy! A little girl we will suppose cuts deeply her hand. Her mother is so kind that she will not let a physician be called, for fear he should hurt her daughter in probing and dressing the wound. Day after day this kind mother beholds the increasing and extending inflammation. She strives in her ignorance to assuage the agony of the wound, till, after many days of excruciating suffering, the physician is called to save her daughter's life by amputating the limb. When the accident first occurred, a few moments of attention and trifling pain would have prevented all these dreadful consequences.

But the conduct of that mother is far more cruel, who will allow the *mind's inflammation* to increase and extend unchecked; who rather than inflict the momentary pain which is necessary to subdue the stubborn will, and all irritation, will allow the moral disorder to gain such strength as to be incurable. The consequences thus resulting are far more disastrous. They affect man's immortal nature, and go on through eternity. There is no cruelty so destructive as this.

Yet, let it not be supposed that austerity is recommended. This is unnecessary, and is always to be avoided. Let the tones of the voice be affectionate and soothing. Let the mother sympathize with her whole heart in the trials and sufferings of her child.

Let her be ingenious in devices for its amusement. But let her not ruin her precious treasure by indulging it in peevishness or disobedience. Your child cannot possibly be happy, unless taught to subdue his passions and to be obedient to your will. We would have kindness, and gentleness, and love, ever diffusing joy through the family circle. But if you would see your children happy, and be happy yourself, you must, when your children are in sickness, as well as when they are in health, summon sufficient resolution to ensure propriety of behavior and obedience to your commands.

Be firm then in doing your duty invariably. Never refrain from governing your child because it is painful to maternal feelings. It is certainly wisely ordered by Providence that it should be painful to a parent's heart to inflict suffering upon a child. He who can punish without sympathy, without emotions of sorrow, cannot punish with a right spirit. Even our Father in heaven does not willingly afflict his children. But does he on that account withhold his discipline, and allow us to go on in sin unpunished? We must, in earnest prayer, look to him for strength and wisdom, and religiously do our duty. We must be willing to have our own hearts bleed, if we can thus save our children from the ravages of those passions which, unchecked, will ruin their usefulness and peace.

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Earthquakes.

(Continued from page 124.)

Gilbert.—O do go on about the earthquakes, for though they are terrible things, it is a long while since what you have described took place, and the places you mention are a long way off.

Traveller.—That is true, but earthquakes have occurred in later times. I will, however, give some account of the one I have alluded to. It was on the morning of the first of November that a most violent shock was felt in Lisbon, which overthrew every church and convent in the city, together with the royal palace. About a fourth-part of the dwelling-houses were shaken down, and, at a moderate computation, thirty thousand individuals perished. This terrible event took place on a day of solemn festival, so that the churches were filled with people to witness the celebration of the mass; the destruction among them was dreadful.

Edmund.—No wonder that there were so many killed when the churches fell upon them.

Traveller.—The knowledge of such a fearful calamity ought to fill our hearts with thankfulness, every time we bend the knee, and offer up our prayers and praises in the house of God in safety.

The mighty Lord our breasts can fill
With peace, when troubles loudly call,
And guard our heads and hearts from ill,
Though tottering ruins round us fall.

Leonard.—I dare say that they were all very wicked people in Lisbon, or they would not have been killed by the earthquake.

Gilbert.—I should think so too; for I remember that Sodom and Gomorrah were destroyed for the wickedness of the people.

Traveller.—No doubt Lisbon was a wicked place. God is pleased, at times, to execute his judgments in a remarkable manner; but if he were to punish all wicked cities in the same way, we should indeed have reason to tremble. When our blessed Saviour speaks of the men upon whom the tower of Siloam fell, he asked, "Think ye that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay." My dear boys, we should think more of our own sins than those of others, and flee at once to the Lord Jesus Christ as our only refuge from the wrath of God, which our sins have deserved.

The first shock at Lisbon was followed by two others. About two or three hours after, fires broke out in three separate parts; a fresh gale sprung up, which occasioned the fire to rage with such fury, that in the space of three days almost all the city was laid in ashes.

Edmund.—The fire must have been as bad as the earthquake.

Traveller.—One calamity trod on the heels of another; for the tide suddenly rose at the entrance of the harbour, full fifty feet higher than it had ever been seen before, and if it had not subsided as suddenly as it rose, the whole city must have been inundated with water.

Gilbert.—There seems to be no end to the troubles of Lisbon.

Traveller.—Had not the fire consumed the dead bodies, a pestilence would no doubt have followed. As it was, a famine ensued.

Edmund.—Such an earthquake as that at Lisbon must be felt at a great distance.

Traveller.—O yes. It extended itself over a tract of several millions of square miles; Europe, Africa, and America were affected by it.

Gilbert.—Did it reach England?

Traveller.—Yes; in several parts of this country the shock was felt, but its extreme violence appeared to be exercised on the south-western parts of Europe. I recollect hearing my mother relate, that she then was a little girl, living in London, and she well remembered the day of the earthquake at Lisbon. It was a gloomy stormy day; and the thunder and lightning, unusual at that time of the year, were very strong. One flash in particular lighted every object around, in a manner she never forgot. Her mother said he was sure they should hear of some dreadful calamity taking place somewhere, and not long after came the news of the earthquake at Lisbon.

In the Isle of Java, a space of ground of fifteen miles in length comprising part of a volcano, was swallowed up by an earthquake. In the year 1783, earthquakes were felt in Sicily, from February to May, and great damage was done by them. Huge mountains were severed, the courses of rivers changed, and more than thirty thousand people destroyed.

Edmund.—Well, it has been fifty years since those earthquakes took place; that is one comfort.

Traveller.—We have reason to suppose that the same causes which produced them then, are in operation now, and if we rejoice in being free from them, we should rejoice with trembling. In the year 1812, Venezuela, in South America, was visited by a terrific earthquake. For a period of one or two minutes the earth rocked in all directions, and nearly twenty thousand persons lost their lives. Bear in mind that this is not half fifty years ago.

Gilbert.—How can a shaking of earth kill so many people?

Traveller.—You forget that the shock of an earthquake shakes down houses, and churches, and temples, on the heads of the people below; and then, when the earth opens and swallows up part of a city, very many must of necessity be destroyed.

Gilbert.—I understand it now.

Traveller.—The earthquake in Venezuela happened upon Good Friday; the people were thronging into the churches, and soldiers, according to the custom of the country, were collected on the outside, to follow the different processions which take place. When, therefore, the churches fell, no wonder that so many people perished.

The last earthquake which I shall mention is that which took place, in 1822, at Aleppo, in Syria, which is a province of the Turkish Empire. You see that I am now coming very near to our own times. Aleppo was the third city of the Ottoman Empire, in point of size and population, and was built entirely of stone; yet, in the space of a few seconds, it was overturned to its foundation. If you are at all weary of the account which I have already given you, I will speak of Aleppo at another opportunity.

Edmund.—O don't put it off, let us have it now, I am not in the least tired.

Gilbert.—Yes, let us hear about Aleppo; I shall not be tired these two hours.

Traveller.—Well, then, I will proceed. The narrative of this particular earthquake is very ably given, in a letter written by an English gentleman of respectability, who was an eye-witness to the dreadful scenes he describes, I will read you his remarks. His account is as follows:—

"I was, at that time, asleep on the terrace of a particular friend, who, by the help of the Almighty, was mercifully saved, with all his family. About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

"To remain in the house, or to take flight through the streets amidst falling houses, appeared equally dangerous. I recommended my soul to God, and embraced the latter resolution. In consequence I descended the back stairs of the house, by the Almighty's guidance, for the front staircase fell at the same time.

"The darkness of the night, and the clouds of dust, prevented

me from perceiving the stones and rubbish on the stairs, which had fallen from a part of the house; I stumbled, and was precipitated into the court-yard, and fell on a dead body. How can I express my feelings at the moment, ignorant on what body I had fallen? I afterwards learnt that it was a faithful servant, who an instant before had descended those stairs, when some stones of an adjoining house fell on him, and killed him.

"Like a man deprived of his senses, I ran amidst the falling walls to the gate of the town, which was at some distance. On my way among the narrow streets, I witnessed the most horrible scenes. The lights of the houses, whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their arms; mangled bodies lying under my feet; and piercing cries of half-buried people assailing my ears; Christians, Jews, and Turks, were imploring the Almighty's mercy in their respective tongues, who, a minute before, perhaps, did not even acknowledge him.

"After great exertions, I arrived at the gate of the city, the earthquake still continuing. Naked and cold, and dreadfully bruised and cut in my body and feet, I fell on my knees, among a crowd of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked; but the great iron bars, that went across the folding-doors, were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was thus engaged, four or five Turks came near me, and joined hands to pray, in their accustomed way, calling out, 'Alla! Alla!' I entreated them to help me to open the gate, in order to save our lives, and those of so many individuals who crowded around, and were in danger of perishing.

"The Lord inspired them with courage; and providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I passed it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

"A new and affecting scene was now exhibited. A great crowd of people rushed out, and with one accord fell on their knees to render thanks to the Almighty for their preservation; but, when the first transports of joy were over, the thought of having left their friends and relations buried in the city, made them pour forth such piercing lamentations, that the most hard-hearted person would have been penetrated with grief. I crept, as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their quitting the town; there I fell, half dead with cold, and with the pain from my sores.

"Two or three people, who recognized me in that miserable condition, immediately gave me a cloak, and brought me a little water. When I recovered my senses, I began to feel now sufferings, thinking of the affecting loss of my friends in the city, and the melancholy objects around me; people wounded, others lamenting the death of their relations; others having before them their dying children, taken from under the ruins; so that it is impossible to give an adequate idea of my feelings. I spent the whole night in prayer and anxiety. Early the next morning, I was conveyed to the nearest garden, to profit by the shade of the trees. I did not remain long before the French dragoon joined me, and gave me the agreeable news, that all the European Christians, excepting a little boy, had been saved, but many, like myself, were greatly bruised. Of the European Jews, the Austrian Consul, and a few others, were crushed to death; and many thousands of native Christians, Jews, and Turks, perished with them. Antioch has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Kullis, Scanderoon, and the rest of the towns and villages in the pachalic of Aleppo.

"I remained four days without being able to move, owing to my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I then began to walk again, but with great pain.

"My heart bleeds for the poor Europeans, who, without the least prospect of having, for some time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the

few effects they have been able to save must be sold for their sustenance."

Edmund—That is a most fearful account of an earthquake, indeed; and it was only a few years ago.

Gilbert.—I could almost fancy that I was at Aleppo, surrounded by the ruins, and the dead and the dying.

Traveller. How different must the narrative of an earthquake, years after it has happened, appear, to a sight of the destruction which such a calamity occasions? Here is a prosperous and wealthy city, strongly built, and crowded with inhabitants. The sun shines upon the busy throng, who thoughtlessly and exultingly, pursue their interests and their pleasures. The sun sets; the shadows of night prevail; and two hundred thousand human beings retire to slumber, not one of them the least apprehensive of danger. At the dead of the night, when all are wrapt in sleep, a crash is heard, louder than thunder, bursting the bands of sleep, and summoning the terrified population to meet their God. The destroying angel is abroad; the earth is smitten; every edifice totters to its foundation; the city is overthrown in one wide ruin; and vast numbers of its inhabitants are hurried into eternity!

Edmund—An earthquake is the most fearful thing in all the world.

Traveller.—It may be so in appearance; but sin is the most fearful in reality, for that separates us from Him who can arrest, the whirlwind in its fury, and the earthquake in its destruction, and bid us dwell in safety. If we have God for our enemy, we may we tremble at the terrors of an earthquake; but if the Friend of sinners be our friend.

Though storms and earthquakes rage around,
And earth be rudely riven,
Yet shall we every shock endure,
And feel as peaceful and secure,
As though we were in heaven.

I have spoken of mountains that raise their heads to the clouds, and of precipices that would make you giddy to approach them. I have described the caverns which lie deep in the ground, and dwelt on the earthquakes which have disfigured the world, because you wish to be informed about them; otherwise I might have chosen subjects more amusing, that would have lighted up your faces with a smile; but shade is sometimes as useful as sunshine even to the young; therefore, some good may arise from the narrative which you have heard, especially if, while you think on the amazing works of God's providence, you reflect on the greater wonders of his grace; and connect the passing shadows of time, with the enduring reality of eternity.

As the traveller concluded his remarks, the three brothers thanked him for the great entertainment and instruction he had afforded them. During the following day wherever they were, and however they were occupied, mountains, precipices, caverns, and earthquakes were the things which chiefly occupied their minds.

AGRICULTURE.

PRESERVING CHEESE.

For the benefit of the cheese-making sisterhood, please to insert in your valuable paper the following recipe, to prevent new made cheeses becoming fly-blown and maggoty. Take common garden peppers, let them be well dried and pulverized, then simmered in bacon-fat thirty or forty minutes. Strain the fat off through a thin cloth, and it will be fit for use.

When a cheese comes new from the press to the shelf, rub it all over with this preparation, and repeat it every time the cheese is turned, and 99 in 100 will be preserved free from skippers. Dark rooms and screens are useless appendages to the cheesery, if this preparation be constantly and faithfully applied. A cheese room should have a window partly open day and night, and if a fly attempts to deposit its eggs in a cheese that has been well prepared in this way, it will "surely die"—*Yankee Farmer*.

STIR THE EARTH.

Somebody has said, that "a rusty hoe in June was a sure sign of a poor farmer," and we are inclined to believe the remark correct. It is an indication that there are weeds in the garden, weeds and grass in the corn, and that the thistle, dock, johnswort,

bur-weed, and the thousand other pernicious things that require the application of the hoe, are flourishing unmolested. Farmers, we think are very apt to underrate the great advantages of clear fields, and frequent stirring of the surface of the earth. It requires as much room and nourishment to produce one stout weed, as it does to furnish the farmer a pint of corn; and though few are willing to admit their belief that weeds benefit a crop, yet there are thousands who act as if this were a proposition that could not be disputed. The most slovenly farmer in existence, is pleased with the sight of a house where the yards are all in order, the garden well planted and cultivated, the corn carefully hoed and wed, and the grain crops free from stem rot and the Canada thistle; yet by a singular species of insatiation, what he admires in others he is careless about in his own case, and his whole premises bear most abundant proof that his hoe is habitually rusty in June. There are many who suppose that to work in the garden, or hoe corn, or in short do any thing which requires the ground should be stirred, is injurious in dry weather, and that in such cases vegetables do better to remain undisturbed. This is a great mistake, and to convince one that it is so, let one spot be stirred every day with the hoe, and another remain untouched, and see, after a few days have elapsed, in which case the moist earth rises nearest the surface. The earth that has been moved will be light and moist, and consequently favorable to vegetation, while the untouched will be dry, hot, and hard, and unfit to be near plants. In hot dry weather to heap the burning earth round a hill of corn or cucumbers, would undoubtedly be injurious, if not fatal; but that does not necessarily follow frequently stirring the surface and keeping it light and loose. All hilling of plants, unless in extraordinary cases, is useless, but worst of all in hot dry weather. The earth heaped around corn or potatoes, as is generally practiced, must be taken from the vicinity of the plants, leaving many of the roots entirely exposed, and all more or less subjected to a new and unnatural state of heat. In hot weather then let the hoe be used liberally, but not in heaping up the earth, or hilling plants. Every merchant, mechanic, or professional man, should have some garden spot, in which he can spend an hour of every summer's morning. In that hour he may not gain as much money perhaps as he would at his desk, but he will find what is better, pure air, sweet flowers, gentle exercise, and in the result of the whole, good spirits and renewed health.—*Genesee Farmer*

DISPOSING OF SHEEP.

Every man who purchases a flock of sheep, or even raises one himself, is sensible that there will be a great difference in form, disposition, and in the quality of the wool. A man who keeps an inferior sheep, when the fact is ascertained, is knowingly acting against his own interest; and still more so, when he finds that in his flock he has one or more that are unruly, and suffers them to remain with the others. The shearing time is the best time to ascertain the qualities of sheep, so far as regards form and fleece; and those that are defective in these respects should be marked and put aside for the drover and the butcher. To these should be added the decidedly unruly, as there is no animal that acquires uneasy or roving habits with more facility than the sheep, and one thorough bred climber will soon render it near as difficult to confine a flock of sheep by rails or walls as if they were a herd of goats. All these marked animals, the defective in form, those with inferior wool, and the unruly, should be put in good feed, kept together, and disposed of the first favorable opportunity. Far better to sell such at a diminished price, than to give a drover or butcher the privilege of culling your flocks, and leaving only the inferior and worthless animals on your hands; a practice which has been far too common in the country for the benefit of the farmer, and which should meet with a prompt correction.—*Id.*

ON THE MANAGEMENT OF LIVE STOCK.

By a Father.

In order to guard against the evils resulting from having more stock than the means of keeping are sufficient to sustain, much good judgment, and prudent forecast, should be exercised in apportioning the amount of stock to the means provided for keeping the animals. In the spring, the husbandman who keeps stock, should consider and inquire how many acres of grazing ground he has at his disposal, and what number, of such animals as he intends to keep, that will be likely to supply with pasture.

In the fall, he should make similar inquiries relative to the quantity of hay, and other fodder which he has provided for wintering his stock. How many tons of hay he has in store. If roots, straw, stalks, and other articles of coarse fodder are to be used, then let him inquire how great is the quantity of these articles, and to what quantity of hay may they be supposed to be equivalent. These should be the first inquiries, and then another should follow:—What amount of stock is it likely these provisions will be sufficient to keep through the winter? When these questions are settled, the rule always should be, to keep a smaller number of animals than it is supposed the means of keeping might, under favorable circumstances, be sufficient to sustain. The remark which I am now about to make is, in my view, of more than ordinary importance, and I desire you to regard it accordingly. The remark is, that from being under-stocked injuries rarely result; and if they do, they are generally small and trifling; but to be over-stocked is always disastrous. It is far better to be able to sell half a dozen tons of hay in the spring than to starve your stock through the winter, and after all, be obliged to buy even the smallest quantity. It should be considered too, that close grazing in the summer injures pasture, and scanty feeding, either in summer or winter, runs the stock.

In order to be able to make judicious appointments, according to the preceding suggestions, it is very necessary to know, as nearly as practicable, how much pasture, and what quantity of hay and other keeping, will be required to keep any given amount of stock through a year. Should it be inquired how much pasture, and what quantity of hay are usually required to keep a horse, or an ox, or a cow, through a year, it is believed very few farmers would be able to answer the question. It would be well for farmers to ascertain themselves, much more than they do, to make accurate observations, in regard to these and many other things. I do not claim to be master of the subject to which I am now calling your attention, nor can I suppose that the idea of infallibility should be attached to the estimates which I am now about to submit. From the best lights that have been spread before me, I am led to conclude, that when hay alone is depended on, it usually requires two tons of hay to winter a horse—for one ox, about as much—for a cow, one and a half tons—for twelve sheep the same as for a cow. It is believed, that for summering either a horse or an ox, at least three acres of good pasture, or an equivalent thereto, will be required. For summering a cow, two and a half acres may suffice—the same for summering twelve sheep.—*Id.*

NEWS.

The weather was unfavorable for an early harvest, and the stock of foreign wheat in bond unprecedentedly small, so that great uncertainty prevailed in the market with a strong upward tendency in prices.

The state of the Iron trade continues extremely depressed, and large numbers of workmen after being reduced to a starvation rate of wages for some time, are now thrown idle in Wales and Staffordshire, in consequence of which, the peace of the country is seriously endangered.

The revolution in Spain has been so far successful, the Regent Espartero, having abandoned power without a struggle. The country is in a miserably disorganized state.

A steamer, named the *Pegasus*, has been wrecked on the Fern Islands, near the place where the *Forfarshire* was lost some years ago; but in this case, no *Grace Darling* came to the rescue of the crew and passengers—about sixty in number—only six of whom were saved after floating several hours upon articles of the wreck. A number of the passengers were young ladies, going home to spend the holidays with their families.

FATAL DUEL.—Two Brothers-in-law who had not met for many years, had some high words about money matters on the evening of their meeting, and next morning, at five o'clock, fought a duel, in which the insulted killed the insulted on the spot, and became a fugitive from justice, charged by a coroner's jury with murder in the first degree. Both were military gentlemen of high character; the murdered, Lieut. Colonel Fawcett, and the murderer, Lieutenant Munro. The barbarous and absurd laws of honor have for some time ceased to find response or sympathy in the public mind of Britons, and from the indignant tone of the press and the very peculiar aggravations of this case, it appears not unlikely

that Lieut. Munro and both seconds, if apprehended and convicted, will be hanged as felons. Public indignation appears to be particularly strong against the seconds, who, instead of delaying the matter till the brothers had time for reflection, hurried it on to a fatal issue in eight or ten hours.

No obstruction was experienced in the negotiations with the Chinese Court; and, in the West of India, Sir Charles Napier had shown as much skill in diplomacy as in arms, and had come to a satisfactory, and it was believed final, arrangement with the Amicera, of Scinde, without further military conflict.

A parliamentary return just published shows that the sums paid, or to be paid on account of the war with China, amount to £2,879,872, of which sum £804,964 are required to be voted in 1843-44, as balance due to the East India Company.

The entire amount of specie of the world, is estimated by Jacobs at £1,900,000,000. In Europe, there is supposed to be \$1,000,000,000. According to the best authorities, it is supposed that the paper circulation in Europe is fourteen times the specie currency.

TURKISH MANUFACTURES.—The Turks are imitating the English and French with marked success. They already manufacture cloths and silks, and it is supposed that ere long they will supply their own market.

The *Courier de Lyons* states, that water pipes of thick glass, covered with a coating of bitumen, and made to insert into each other with bitumen joints, are being manufactured at Rive de Gier. These pipes will, it is asserted, bear a higher degree of pressure than those of the cast iron, and are 30 per cent. cheaper.

Father Mathew, the apostle of Temperance, who has, from his private resources, distributed, gratuitously, several thousand copies of the Douay (Catholic) Bible, has now in the press a new edition of the sacred volume, to be issued in twelve monthly six-penny numbers.

Mr. O'Connell had another great gathering at Enniscorthy on the 20th of July. Present, as usual, from 200,000 to 300,000. The remarkable feature was, that the soldiers of the 11th Regt. about one half of which is Irish, cheered the Repealers heartily as they passed. Nearly all the Catholic clergy of the diocese were present.

Another was held on the 23d at Galway, at which an occurrence took place which shows O'Connell's policy. The inhabitants of a village called Ahascragh had attacked some policemen, who had undertaken to pull down, not in the most amicable manner, some triumphal arches erected by the repealers. He rebuked them for breaking the peace, with great severity, and said he would blot Ahascragh from the map of Ireland. He seems to be determined to give the government no advantage, by committing any breach of the laws.

THE REBELLION IN WALES.—This singular outbreak continues its violence, and still eludes all detection or arrest. Quite an alarm was recently felt in Swansea by the discovery of a chest of arms, which had been sent for the use of the "Rebeccaites" from Sheffield. The destruction of turnpike gates is still carried on in Carmarthenshire, Cardiganshire, and other places, notwithstanding all attempts to stop it. The cause of this rebellion appears to be the oppressions under which the people are existing. They complain of an enormous turnpike tax, an unjust poor law, oppressive tithes, and exorbitant rents, occasioned by the prevalent absenteeism.

Father Mathew, after a triumphant effort at Liverpool, has gone to London. He will find work enough to do there. He describes the poor of the metropolis as in a more destitute and sunken condition than the same grade of people in Ireland. It is to be hoped that the magic influence which he has seemed to possess in the sister island will not desert him now.

The great iron steamer, *Great Britain*, has been launched at Bristol. She is a mammoth boat, will accommodate 300 first class passengers, besides carrying 1500 tons of goods. Her length is 320 feet, and tonnage 3500. She is to ply between Bristol and New York.

A contract has been entered into by two influential firms; one in London, the other at Liverpool; to convey out 5000 poor emigrants to Australia.

In the county of Cornwall there are 370,000 inhabitants, 10,000 of whom are miners, and 70,000 tea-totalers; and of this large body there were but five prisoners for trial at the last assizes! Thus abstinence lessens crime and abates misery.

PROSPECTS OF EMANCIPATION IN THE FRENCH ISLANDS.—It is said that more than a thousand slaves escaped from the island of

Guadaloupe to British islands, in the confusion which followed the great earthquake. A gentleman well acquainted with M. Guizot, (the French premier,) says that the latter is fully bent upon achieving the abolition of slavery in the French colonies, and he has no doubt it will soon be effected. The Portuguese Chambers are also contemplating its abolition in their colonies.

The colored population of Berbice, (W. I.) are said to have contributed in 1841, towards the support of the churches, schools, and missionaries of the London Missionary Society, \$30,797.

Negotiations for a uniform transmission of the post, through Prussia and Austria, have been opened by Great Britain, to prevent the pre-payment of postage and other inconveniences.

According to the minutes of the Royal Astronomical Society's Proceedings, it appears that on March the 5th the great comet which recently disappeared, was 8,000,000 German miles from the earth, having a tail 12,000,000 German miles long and 4,000,000 broad.

There are at this time constructing in Liverpool sixteen or seventeen vessels of iron, but not one new ship of wood is building on the stocks.

In one county in Indiana, there were, ten years since, sixty distilleries—now the whole country contains but two. In Lancaster, Pa., the great seat of distilleries, only two are now remaining.

The crimes included in the new treaty between Great Britain and the United States for the mutual surrender of fugitives from justice, are murder, attempts to murder, piracy, arson, robbery, forgery and uttering forged paper.

The Ohio Statesman estimates the surplus amount of wheat, raised in that State the present year, after supplying their wants, at 20,000,000 of bushels.

The new Steamer *Buffalo*, 96 feet long, was launched at Rochester on Saturday afternoon last. She is to be a temperance boat.

Another destructive fire has taken place in Toronto, which like most of its predecessors, resulted in a tavern. When Civic rulers consult the safety of the citizens, there will be few dram-shops licensed.

Monies Received on Account of

Advocate.—Dr. Holden, Belleville, 10s 6d; U. Basset, Chatham, 14s; J. Haun, Point Abino, 5s; J. Van Allen, Oakville, £2; J. C. Eaton, Chelsea, 5s; S. B. Shipman, Wellington, 8s; J. Jones, Gloucester, 3s 6d; J. P. Wells, Vankleek-hill, £2 2s; J. Folsmer, Canboro, 10s 6d; Rev. J. Brock, Stanstead, 3s 9d; Mr. Duccles, St. Laurent, 2s 6d; Dr. Aylesworth, Napanee, £1 4s 6d; R. Thompson, Camden, 4s 6d; R. Lunnigan, Three Rivers, 14s; W. L. Shaw, Paris, 17s 6d; R. Wills, R. C. R., Amherstburgh, 3s 6d; W. L. Copland, St. Catherine's, 5s; Sundries, Montreal, £1 7s 6d; Wm. Boyd, Paisley, £1 4s 4d; John Walker, do., £1 4s 4d.

Arrears.—Dr. Holden, Belleville, 5s; M. Willett, Chambly, £1 15s; S. B. Shipman, Wellington, 7s; J. Scott, Durham, 5s; C. C. Farren, jun., Osnabruck, 10s; G. E. Sills, Fredencksburgh, 2s; Newburgh Association, £1 13s; J. Archibald, Osnabruck, 5s; Sundries, Montreal, 10s.

Open Accounts.—U. Basset, Chatham, 11s.

Donations and Subscriptions.—Chambly Society, 14s; Bathurst New Brunswick Society, 3s; Rev. G. McDonald, Bathurst, New Brunswick, 2s; James Playfair, Glasgow, £36 10s.

Penny Subscription Cards.—Luis Ann Williams, Bellamyville, 6s 9d; Ellen Palmer, Grimshy, 10s; J. Carson, Gloucester, 10s 7½d; W. Glassford, Gloucester, 1s 10½d; R. Thompson, Canden, 2s 3d.

MONTREAL PRICES CURRENT.—Sept. 1.

ASHES—Pot	25s 0d	LARD—	4½d a 5½d p. lb.
Pearl	26s 6d	BEEF—Mess	£12
FLOUR—Fine	28s 0d	Prime Mess	£9½
U. States	28s 0d	Prime	£7½
WHEAT—	6s 0d	TALLOW—	5½d
PEASE—	2s 3d per minot.	BUTTER—Salt	5d a 6d
OAT-MEAL—	8s per cwt.	CHEESE—	3d a 5½d
PORK—Mess	£14	EXCHANGE—London ½ prem.	
P. Mess—	£11½	N. York	¾
Prime	£10	Canada W. ½ a 1	

CURE FOR CONSUMPTION.

DR. FREEL would announce to the public that he has discovered among the Indians of the "far West," an infallible cure for CONSUMPTION. Those laboring under this disease should make application as soon as possible, as it is far more easily removed in its first stage. Patients, whose systems have been saturated with Mercury, need not apply, as no human aid can arrest the disease, while this destroyer of health is poisoning every function of the Constitution.

Those at a distance may satisfy themselves of the truth, as regards the remedy, by addressing (post paid) either of the following gentlemen, whose high standing in society will be a perfect security against imposition.

M. P. Empey, Esq., and James Pearson, Esq., District Counsellors; Samuel Pearson, Com. Newmarket, C. W.; Capt. Button, the Rev. George Jones, — Markham, George Lount, Esq., Holland Landing, S. Phillips, Esq., — King, Rev. Wm. Bird, — Whitchurch.
Newmarket, August 7, 1843.

THE SUBSCRIBER has received a fresh supply of Grey Domestics, Twilled Shirtings and Ticks, Cotton Yarn, Cotton Wick, Batting and Wadding, which he offers for sale by the package, or smaller quantity, at very low prices.
JOHN DOUGALL.

THE SUBSCRIBER will be happy to transact any business in the sale of Produce, or purchasing Goods in this Market, also in the entering of Goods, Shipping Produce, &c.

Terms moderate.

JAMES R. ORR.

Montreal, May 19, 1843.

THE SUBSCRIBER has just received, by the vessels in port, a select assortment of Fancy and Staple Goods, Straw Bonnets, &c., also a complete assortment of Writing Papers, which he offers at low prices.

JAMES R. ORR.

Montreal, May 19, 1843

TEMPERANCE DEPOT,

No. 31, Saint Francois Xavier Street.

THE Committee of the Montreal Temperance Society have placed their Stock in the hands of their Agent, who will at all times execute orders with promptitude: it consists of—

Anti-Bacchus, stitched, 1s single, or 10s per dozen; Do, cloth, 1s 3d do., or 13s do do; Do, half bound, 1s 6d do, or 16s do do; Canadian Minstrel, half bound, 10d single, or 9s per dozen; Canada Temperance Advocate, 7th vol., half bound, 2s 6d single; Do, 8th do, do, 7s 6d do; London Temperance Magazine, 6s single; London Tee-total Magazine, 6s do; Dunlop's Drinking Usages, 8s do; Crack Club, 4s do; Baker's Curse of Britain, 6s do; Baker's Idolatry of Britain, 2s 6d do; Garland of Water Flowers, 3s 6d do; Temperance Fables, 3s 6d do; Do Tales, 3s 9d do; Do Rhymes, 2s 6d do; Wooller on Temperance, 5s do; Sermons on do, ten in number, 2s do; Lectures on do, do do, 2s do; Pastor's Pledge, 7½d; Dunlop's Drinking Usages, 6d; Prize Essays, 7½d; Report of Aberdeen Presbytery, 7½d; Juvenile Certificates, a pack of 50 cards engraved, 7s 6d; Simple Stories for Young Tee-totalers, 1½d; Tracts, 4d per 100 pages, or assorted in parcels from 1d to 2s 6d each; Treatises on Swine and Cow, 4d; Tee-total Wafers, 1d per sheet, or 7½d per dozen; Stills for Lecturers, £1; £2; £3; Communion Wine, or Unfermented Grape Juice in 1½ pint bottles, 13s 4d each; in pints, 10s each.

R. D. WADSWORTH,

Agent Montreal Temperance Society.

Montreal, May 1, 1843.

CARPET AND SHAWL WAREHOUSE.

THE Subscriber having recently enlarged his Premises, and fitted up a NEW SHOW ROOM, would call the attention of the Public to his large and choice assortment of CARPETS, and SHAWLS, of the newest and most fashionable styles.

The above Goods being Consignments from the Manufacturers, will be sold at very low prices.

The Subscriber has also on hand a general assortment of DRY GOODS, which he will dispose of at the lowest rates.

JOHN DOUGALL,

St. Joseph Street, near the Steamboat Wharf.
Montreal, August 1, 1843.

FOR SALE BY

R. D. WADSWORTH.

TEMPERANCE Hymn Book. 6d, 7½d. & 9d
Roll Books for Temperance Societies 2s. 6d., 5s., 7s. 6d
Sewall's Drawings of the Human Stomach, 6s. 3d., 8s. 9d.
Cold Water Army Dialogues. 1s. 0d.
Temperance Almanacks for 1843. 0s. 4d.
Memoir of Father Mathew. 1s. 3d.
History of Tee-totalism 0s. 7½d.
Apology for the Disuse of Intoxicating Drink . . 0s. 7½d.
Parsons' Wine Question Settled 2s. 0d.
First Manual for Tee-totalers. 0s. 2d.
Bacchus 10s. 7½d.

Temperance Seals, Wafers, Letter Paper, &c., &c.

NEW BOOKS.

THE Subscriber has just received a select assortment of Publications, amongst which are the following:—

Moffatt's Africa, Duff's India, Martyr of Erromanga, Jethro, Mammon, Decapolis, Brown's Concordance, Sacred Lyre, Cowper's Poems, Thomson's Do., Grey's Do., Sandford and Merton, Pilgrim's Progress, Esop's Fables, Reed's Geography, Taylor's Ancient and Modern Histories, Gleig's England, Watt's on the Mind, Cobbett's French Grammar, Youat's Diseases of Cattle, &c. &c. &c.

—ALSO,—

Buckingham's, "Canada and Nova Scotia."

A Selection of Chamber's Publications, including information for the people, complete.

An assortment of Stationery.

—AND,—

A variety of Bibles, Testaments and Psalm Books.

JOHN DOUGALL.

GALL'S KEY TO THE SHORTER CATECHISM.

JUST PUBLISHED, and for sale at the Office of the Subscriber, the TEMPERANCE DEPOT, ARMOUR & RAMSAY, WM. GREIG, CAMPBELL RYSON, and JOHN BAIN, St Joseph Street, a republication of GALL'S KEY TO THE SHORTER CATECHISM, containing CATECHETICAL EXERCISES, and a new and REGULAR SERIES of PROOFS on each answer. Eighteenth Edition, 12mo. 196 pages. Price 10d. each, or 7s. 6d. per dozen.

This is a valuable assistant to all Presbyterian Sabbath School Teachers, and should be in every Presbyterian family.

Just published, on good Paper and clear Type, an Edition of the LONDON SUNDAY SCHOOL UNION HYMN-BOOK.

The Subscriber has also on hand the ASSEMBLY'S SHORTER CATECHISM, with or without PROOFS; BROWN'S FIRST CATECHISM; GALL'S INITIATORY CATECHISM; the SUNDAY SCHOOL TEACHER'S GUIDE &c. &c.

JOHN C. BECKET.

May 15, 1843.

204, St. Paul Street.

CANADA SUNDAY SCHOOL UNION.

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

FIFTY ADDITIONAL LIBRARIES have also been received, varied from former supplies, which will be furnished to Poor Schools on the usual Terms. As many of those just received are already promised, to prevent disappointment, an early application will be necessary.

The Canada Sunday School Union holds no supervision over any School, further than that a Report from such School is required annually. (See Circular.)

Application to be made (if by letter, post paid,) to Mr. J. C. BECKET, Recording Secretary, or to Mr. J. MILNE, Depository, M'Gill Street.

Montreal, May 1, 1843.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.

Montreal, May 1, 1843.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

BY

WILLIAM BROWNLEE.

THE above establishment is neatly fitted up, and every attention will be paid to those who may favour it with a call. Drummondville, May 16, 1843.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

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

Montreal, June 28, 1843.

CANADA TEMPERANCE ADVOCATE.

NINTH VOLUME.

DEVOTED to Temperance, Education, Agriculture, and News, is published semi-monthly on the following

TERMS:—

To Subscribers in Town, 2s. 6d. per ann.
To do. do. Gt. Britain & Ireland, . 2s. stg. do.
To do. in the Country, (including postage) 3s. 6d. do.
All strictly payable in advance.

TERMS FOR ADVERTISING.

Advertisements, not inconsistent with the object of the paper, will be inserted, and charged as follows:—

First insertion, not exceeding ten lines, 5s.
Subsequent insertions, do. do., 2s. 6d.
Above ten lines, first insertion 0s. 6d. per line
do. do. subsequent do. 0s. 3d. per do.

All Orders and Communications to be addressed (post paid) to R. D. WADSWORTH, Agent, Temperance Depôt, Montreal, and containing the necessary remittance.

R. D. WADSWORTH, Agent,
Temperance Depôt, No. 31, St. François Xavier Street.
Montreal, May 13, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

Montreal, May 1, 1843.

THE Subscribers offer for Sale:—

10 tons Fine Vermont Red Clover Seed
12 do White Dutch “ “
600 minots Timothy or Herds Grass “
100 lbs. Fine Yellow Onion “
250 do Cabbage (assorted kinds) “
1500 do Turnip “ “
1000 do Fine Red Onion “

Together with their usual assortment of GARDEN, FIELD, and FLOWER SEEDS. Assorted boxes for Country Merchants constantly on hand.

WILLIAM LYMAN & Co.
St. Paul Street.

Montreal, Jan. 10, 1843.

GOVERNMENT EMIGRANT OFFICE, MONTREAL.

THE undersigned GOVERNMENT AGENT at this Port, for forwarding the views and intentions of the EMIGRANTS from Great Britain and Ireland, takes this opportunity of advising all such persons as may require FARM SERVANTS, MECHANICS, LABOURERS, ARTIFICERS, and others, to forward to his office a concise statement of the number required, the rates of Wages to be paid, probable period for which they may be wanted, with prices of Provisions, and usual Terms of BOARDING and LODGING in their vicinity—and at the same time to furnish such other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON,
Agent.

Montreal, June 15, 1843.

JOHN SMITH,

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

133, Saint Paul Street and at 113, Nuns' Building, Notre Dame Street, Montreal, Wholesale and Retail: Chinney, Pier, Toilet and Common Looking Glasses in Great Variety, always on hand.

Intending Purchasers by calling at this Establishment will be enabled to make their selections from the most extensive Stock in the Province at lower Prices than similar goods can be imported for.

Montreal, May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT,
EXTREMELY LOW FOR CASH.

NO. 9, 11th concession, SOMBRA, 200 acres. No. 9, 12th concession south half 100 acres; (on the River Sydenham, well timbered with White Oak) No. 100, 9th concession, MALDEN, 195 acres; No. 3, 1st concession, MALDEN, (part about 40 acres) near the town of Amherstburgh; No. 22, 5th concession, GOSFIELD (part about ten acres) in the village of Colborne; No. 21, 6th concession, COLCHESTER, 200 acres. Apply to J. & J. DOUGALL, Amherstburgh, or to CHARLES BABY, Esq. Sandwich.

May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

10 Lots and parts of lots in the Township of SANDWICH, 4 lots in SOMBRA, viz: No. 23, 14th concession, east half; No. 18, 2d concession, south half; E, 6th concession, do.; D, 6th concession, west half; No. 10 and east half of No. 11, 6th concession, MOORE; No. 28 and 29, front of PLYMPTON, 200 acres; No. 11, 14th concession, COLCHESTER, 100 acres. Terms of payment easy. Particulars will be made known by

Amherstburgh, May 1, 1843. J. & J. DOUGALL.