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VOL. VIII.

A GLANCE,

AT SOME OF THE EFFECTS THAT HAVE RESULTED FROM THE
TEMPERANCE MOVEMENT.

"As when the shadows fly from the field of spring; the blue stream is rolling in brightness, and the green bush bends over its course!"—*Ossian*.

"These (temperance societies) worked exceedingly well, especially at Parapara, the station occupied by our venerable and indefatigable brother, Mr. Davies. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement; most of the people of the other districts, observing their prosperity, followed their example"—*Rev. John Williams*.

Our country has had a fair trial of Abstinence Societies, and it is now time that the results of their operations should manifest themselves. In the dissemination of their principles the seed has been scattered, and already our hopes have been, in part, realized in reaping, from many a field, the first-fruits of what the present aspect of affairs seems to promise, an abundant harvest. In soliciting the attention of our readers to some of the beneficial results of our movement, our object is not to indulge a feeling of pride, but to suggest matters for encouragement amid the difficulties with which we have to contend, and to furnish motives for augmented zeal in our efforts of benevolence. It cannot be doubted that our principles have been instrumental, in numerous instances, in producing domestic felicity, of which the verdure of summer,—"when the blue stream is rolling in brightness, and the green bush bends over its course," is fit an imperfect emblem. Nor can it be questioned that in addition to its special and more obvious effects, our movement has excited an influence of a more general character, which has extended much beyond the circle of those who have identified themselves with it. It is acknowledged that of all movements for the promotion of temperance, which have at any time occupied the platform of popular discussion, and have sought to rectify the errors and wrongs of human society, and to spread their shield over the vitiated morals of our juvenile population, that which is at present in operation is unquestionably the greatest. In the present paper we shall contemplate its influence in *augmenting the measure of attention devoted to the evil it seeks to remove; in lessening the sway of tyrannical customs; and in the reformation of the intemperate.*

I. By its influence the attention of the community has been directed to the fearful prevalence of a most destructive vice. In consideration is a great drawback benevolent exertion, perhaps the greatest by which it is impeded. If we form no correct estimate of the amount of the evil to be removed, how shall we put into operation a system of means adequate to its removal? The judicious promoter of any benevolent scheme will, therefore, be careful in its advocacy, to communicate information, first of all, regarding the need of the operation of some such plan of benevolence, and if he fails to produce an impression of its necessity or utility, he may abandon his attempt to enlist the sympathies of others on his side. The truth of these observations has often been exemplified in connection with the evil of intemperance. Surely the community have not formed a proper estimate of this evil, else they would have despatched a system of means for its removal. There has long existed an unaccountable apathy regarding it, which is as ruinous as its dishonourable. The prevalence of this vice is a sad feature in the history of our times, but it is aggravated a thousand fold by the general insensibility and unconcern with which it is contemplated. In this we perceive a

verification of the prediction: "Because iniquity shall abound, the love of many shall wax cold." Fortunately for the interests of morality, this subject is beginning to receive that share of public attention which its importance so peremptorily demands. True, indeed, it has seldom received more than a passing notice in the public instructions of our religious teachers, but even here it is now acquiring that prominence to which it is so justly entitled. Hence we sometimes hear of a sermon on the evils of intemperance from a preacher who has not identified himself with the Abstinence Society. The press, in all its departments, is beginning to deal with the subject, and by this means information is being conveyed to many who occasionally betray their ignorance of the subject by their expression of profound astonishment at the appalling facts with which, by this means, they become acquainted. But by far the most important source of information and excitement is connected with the societies which have been established for the removal of this evil. Had there been no temperance societies, it is probable that we would have had no such works as those of Baker, Dunlop, Parsons, and Grindrod. The high respectability of these writers has caused information on the subject of which they treat to find its way to many whom it might not otherwise have reached. These works are greatly valuable to those also who have identified themselves with the temperance movement. He is not likely to be a very intelligent promoter of this movement who has not made himself acquainted, we say, not with all of these publications, but at least with some one of them. Indeed it seems absolutely unpardonable for any member of our Society to be without a copy of the incomparable essay of Grindrod. Surely no teetotaler can speak of inability to purchase it now when a new edition is published in a form so cheap. I would rather live for a time on coarser fare than want a work so valuable. I had almost said, let him that is without a copy of it "sell his garment and buy one." Nor are these the only sources of information on this subject. Our advocates, in travelling from place to place, are busily engaged in collecting facts, and rousing attention by their impressive statement of them in their public addresses. It is not, therefore, on account of the want of means of information if the public are not informed on this subject. There can be little doubt that the want of vigorous effort to stem this torrent of iniquity, in the case of very many, results not so much from ignorance of the existence of the evil as from the influence of prejudice, and the bondage of the social drinking customs. It is so far well, however, that the attention of the public has been aroused to this subject, and we may safely predict that unless a speedy amelioration visit our dissipated countrymen, the time is not distant when indifference to this subject will be counted sin.

II. Another important result of our movement is, that by its influence the system of what has been called the artificial and compulsory drinking usages is gradually losing its hold of the public mind. It will not be questioned that the drinking customs so generally patronized by our countrymen, have originated the intemperance by which it is now degraded, and it were well if it were also acknowledged that until these customs are abandoned the redemption of our country from this vice is utterly hopeless. These customs, however, have, by their prevalence, come to be regarded as an essential part of the ordinary courtesies of life; they have as it were entwined themselves around the very framework of society, and many who bewail the prevalence of intemperance, and anxiously wish for its removal, seem to regard the sacrifice as too great if they must abandon these customs ere they get quit of drunkenness. Alas, for our country! if this crouching, shrinking policy is allowed to prevail. But present indications justify us in anticipating that it will speedily be supplanted by a

better feeling, whose beneficial influence it requires no gift of prophecy to predict. Intoxicating beverages are not now so frequently presented as formerly, as an article of courtesy or refreshment, and this remark of course extends in its application to those who are unconnected with the Abstinence Society. It is now discovered that births and marriages can be celebrated joyously without their aid, and that the social felicity connected with these festive occasions was only deteriorated by their presence, and the obsequies of deceased friends suffer no diminution of their solemnity and impressiveness when separated from these absurd and pernicious accompaniments. This growing disregard of the drinking customs, which cannot have escaped the notice of any accurate observer of the practices of the society with which he mingles, I regard as one of the most important results of our movement, as they have hitherto been the chief obstacles by which it has been impeded, and the most serious stumbling-block to the members of our society. And I feel assured that when these usages have been extirpated, the remaining sources of intemperance will be found to be absolutely trifling, and we shall appear in a bulwark whose foundations are too deep to be undermined, and whose walls are too high to be scaled by the boldest of the foe, and our society shall stand confessed the pride and security of a ransomed nation.

III. As another result of the temperance movement, it may be stated that the number of actual instances of reformation from a life of inebriety, produced through its instrumentality, are by no means inconsiderable. Whilst this is a cheering result of our movement it is an argument in its favour which may be wielded by the least gifted of its friends. This statement is well illustrated by the following anecdote, which was given in a letter from a divinity student in Edinburgh, to a friend in Glasgow: "A few days ago five of our students were walking on the Calton hill, in the outskirts of this city, three of whom were total abstainers. Getting into a hot debate on the Abstinence question, two of them in order to escape from the painful collision of sentiment, stepped forward in advance of the other three, and in the latter party there was one who denounced the abstinence scheme loudly and violently as likely to affect with dangerous prejudices the rising generation. Strange as it may seem, he was of opinion that abstinence was a cure for drunkards only, and ought not to be recommended to the sober, and that it was especially injudicious to recommend it to the young, as our influence might affect their minds with prejudices which would be attended with the most ruinous consequences. A well-dressed tradesman, with a neatly attired little girl in his hand, coming up behind, heard the argumentation, and after apologising for intruding himself on the company, begged permission to propose a question to the gentleman above referred to, whose statements, he said, he had listened to with the greatest pain. Permission being granted, he asked whether the drinking customs of our countrymen had produced more of evil or of good. Evading the question he replied that drunkenness had produced more evil than good. 'We are so far at one,' was the reply, 'for nobody doubts that drunkenness is productive of evil alone, but I insist on an answer to my question.' 'Oh! I don't wish to enter into a debate with you,' was the cautious though somewhat cowardly reply. 'Very well,' continued the artisan, 'but you need entertain no fears about the influence of tee-totalism on the rising generation, for while I must confess that I neglected my family, and made them miserable by intemperance, it is otherwise since I became a tee-totaller; I now attend to their education and comfort, and my little daughter who now accompanies me is an evidence of the beneficial influence of the abstinence system on the rising generation.' The student was silenced and walked off, but he afterwards suffered much from his companions for evading the question of the artisan. Instances of personal reformation, and the restoration of domestic comfort, resulting from our movement, are so common that there is, perhaps, no member of our society who is not acquainted with several cases. But going beyond the range of personal observation, we may mention an important fact, that there are two hundred and thirty members of an Independent church at Edinburgh, who were once degraded by intemperance. I don't doubt that the zealous and persevering labours of the Rev. Mr. Wight, their pastor, have been chiefly instrumental in effecting this cheering result. I deem this fact of great importance, for various

reasons, among others, because it is often asserted that many, if not most, of our celebrated cases of reformation are succeeded by a worse relapse, of which we often remain ignorant, from a want of a regular system of discipline in our societies. Without saying anything of the unreasonableness of this general assertion, we have excellent ground for believing that there can be no deception in the case now referred to, in consequence of the purity of communion, which is well known to exist in the churches of our Independent brethren. From the second annual Report of the Western Scottish Temperance Union, which will be acknowledged to be a respectable authority, we learn that 4301 drunkards have been reclaimed within the bounds of the Union during the past year. Similar statements might be made regarding other localities, but our numbers would be immensely increased could we give an accurate statement regarding Scotland generally. Nothing surpasses our opponents, or professed but inefficient friends, more than our cases of reformation, and it is sometimes sincerely said, that it is remarkable that the Gospel should fail, and this modern doctrine of tee-totalism thus succeed. Our members would really require a large amount of meekness to withstand the irritating influence of the insults they receive. The Gospel does not fail in the reformation of the very worst characters, but it is often injudiciously applied to them. I regard the entire scheme of abstinence as a development of Christian principle in the judicious arrangement of a system of means to effect the removal of an overwhelming evil. In the adoption of these means we compromise no Christian principle, and we exemplify that feeling of Christian charity which ought to actuate us in the discharge of all our relative duties. Far be it from me to derogate from the glory of the Gospel. I will not, I cannot, and dare not act so impiously. And, knowing, as I do, that our society is promoted chiefly by the instrumentality of Christian men, I cannot doubt that in contemplating the beneficial influence of its operations they with sincerity exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory."

After the observation we have now made we are prepared to adopt the language which follows, conscious that, by the aid of the temperance movement we have advanced a step towards realizing the predicted reign of temperance:—

"Dash down you bowl of Samian wine,
Its golden bubbles tinge no more,
No longer beil 'neath Bacchus' shrine,
His long and leafy reign is o'er;
The vine leaf withers on his brow,
A fairer banne is unfur'd,
Mortals beneath its shadow bow,
And Temperance once more rules the world."

Animated by past success, et the promoters of our movement persevere in their efforts of benevolence, till the galling yoke shall fall from every neck around which it now clings, and the banner of temperance shall have triumphantly over a ransomed world.

A SKETCH.

BY A WIDOW LADY.

"Father," said a little boy who stood leaning upon his parent's knee, "father, why do you look so lately? Why do you gaze upon me so steadily, and then turn away your eyes and weep?" "I have heard you say, 'poor, motherless child'—What do you mean by that? Who is that poor child that has no mother?" "What have I done father, that my mother does not love me so well as she used to? When I kiss her cheek she never now talks to me as she once used to converse with kisses! She never talks to me as she once used to, and how much I look like you!" "Say, what is the reason? Is she sick? or may be she is now dead, and that is why you weep! Is it so, dear father, tell me, and was it me you meant when you said 'poor, motherless child?'" Then did the beautiful child look up to his father, his eyes filled with tears, as if fondly entreating him to answer his question, and his sire drew him, hazy, his pride, to his heart, and whispered "she is not dead," and then he added in tones not meant for him to hear, "but it were better, better far, that she had died, than have brought all this misery and degradation upon herself and offspring." Unhappy father unhappy child! Thy wife,

thy mother, even now while you weep for her—even now does she raise the poisoned chalice to her lips—now does she quaff the ruby wine—now does she seek to drown in the cursed bowl the memory of her past happiness and purity, and also the memory of her present duties.

"God shield my child," was the last prayer of a broken-spirited man, as he laid down the life he had received from his Creator. There was that tender father, that heart-smitten husband, a lifeless corpse, and that fair-haired boy was all the friend he had to stand beside his death-bed—none else save mercenary slaves were there to watch him as he drew his last breath, to count his fleeting pulse to wipe the death-damps from his brow; and where was she, his wife, the mother of his child; she, who should have been as a ministering angel to his soul; who should have held his cold hand in hers, and whispered in his ear sweet words of peace and consolation—words that would have cheered him in his passage through "the dark valley of the shadow of death." Where is she? There stretched upon her couch, unconscious of her husband's state, and of all around her. She hears not the sobs which burst from the bosom of her only child; she sees not the tears which flow from those eyes she once loved to gaze upon. Her's is a sleep of wine; her senses are dulled and stupefied by her oft repeated draughts of this liquid. But soon, alas, to soon for her own peace of mind, she will awake to the full reality of her situation; soon will she know that her conduct has sent him, whom she, (when not under demonic influence,) still fondly loves, to an early grave; she will know too that even when feeling the agonies of death, those agonies were increased by the thorns she had strewn upon his pillow. Poor widow! truly thou art to be pitied; more too, because thy sorrows are the result of thy own courses; because thou wilt bear to the end of thy existence the stings of a reproaching conscience.

Again, I saw that woman, now pale in death—her countenance bore witness to the bitter struggles she had endured. Her face, that had once been handsome, seemed as if some scores of years had passed over her head, so ill had an unbridled career dealt with her. That morning she had not appeared at the breakfast table; but so often had this been the case, that no one noticed it until some hours had passed, when one of the servants entered her room and found her dead. Upon her dressing table was a note, addressed to her son, which he hastily opened and read—

"I can no longer live to bring a disgrace upon all who are connected with me. I have been drawn by cords stronger than I can break to the brink of the drunkard's grave, and now will I plunge therein, that I may be the speedier forgotten. Farewell, my child, may God bless thee; and may you soon lose all remembrance of your mother, save her love to thee. Shun, as you would the deadly serpent, that which has brought her to her untimely end.

YOUR MOTHER."

She had taken poison.

Now, would you know the history of such a being as her from whose life you have read such scenes? Her's is a tale that we fear, though not often made public, is true of many others. She was young, beautiful, talented; loving and loved, she married at an early age; her parents and friends consenting to, and approving her choice. Upon the day of her wedding; before she descended to the parlor, one of her bridesmaids remarked to her that she looked pale and nervous; that she had better take a glass of wine to give a bloom to her cheeks, and strengthen her nerves; she took it, and alas, for her, the influence it exerted pleased her; afterward, whenever she was dejected, she would have recourse to her cordial to give elasticity to her spirits, and add new brilliancy to her wit, until, finally, what she had commenced as a medicine she continued as a constant beverage, until she broke her husband's heart, made herself the degraded being we have seen, and rendered her child an orphan. I will not attempt to moralize, any simple tale must carry its own moral with it. I have related it without embellishment, as it is, and may the blessing of God accompany it.

CHINA.

Extract of a letter from an American Missionary in China to the Sec. Am. Temp. Union:

"The term used for wine is *sen*, which expresses all kinds of intoxicating liquor. Fermentation was early known. The honor

of first making wine is awarded to *E-teih*, who lived in the time of Yu, the third Emperor of China, B. C. 2205. The history of it is thus laconic and prophetic. "In the time of Yu, E-teih invented wine. Yu drank it. He had no sooner tasted it than he banished E-teih, and prohibited the use of wine, saying, 'After ages will make use of it to ruin the country.'" Never was prophecy more true, nor more strikingly fulfilled. Almost every page of the history of China, is a commentary on this prediction of the celebrated Yu. Every one knows how true this saying is in relation to nations far more enlightened than the Chinese.

As the American Temperance Union is labouring for the whole world, it cannot be unmindful of the vast family of the Chinese. Myriads of eyes are now turned towards China. The statesman is watching with deep concern the turn of political events. The commercial community is agitated with alternate hopes and fears in reference to "trade" or "no trade." But the Christian looks upon the drama for higher purposes and nobler ends. He sees here a train of events which is to eventuate in pouring the light of gospel day upon that great portion of the human race. But before this happy period arrives, all obstacles must be removed. The greatest of these obstacles will no doubt be found to arise from the use of Opium, Arrack, Wine, &c.—Whether there is more intemperance from opium or from liquors of various kinds, it is difficult to ascertain. The disastrous effects of intemperance in a country so thickly peopled as China, must be great beyond all calculation. Doubtless nearly all the pauperism, crime, disease and death, may be traced to this prolific source.

Will you not try, dear Sir, to enlist the sympathies and prayers of the friends of the cause in America, in behalf of their antipodal brethren? We must all act the part of intercessors now, and as soon as the Empire is open, those who can, must attack the strong-holds of the enemy, and labour first of all to banish every particle of "black mud," and every drop of intoxicating liquor from the celestial dominions. Not till then can we expect to erect the standard of the Cross. Only then can we entertain the hope of seeing this wonderful nation at no distant day, becoming a trophy in the Redeemer's crown." Very respectfully,

Your co-worker in the best of causes,—Wm. J. FOULMAN.

A THOUGHT FOR PASTORS OF CHURCHES.

It is well known that there are pastors of churches, who have never signed the total abstinence pledge. Such would resent the idea that they are not temperate men, or that they need at all the pledge for themselves, and they have now lived so long without signing the pledge, that they would feel strange to do it, and the inquiry would arise—why they should do it at this late hour? Indeed, it has such a look of compulsion against all their past conviction and determination; that their heart revolts from it. The consequences, however, are bad upon their churches. These have no leader or head in this business. Such of the church as have signed, feel that they have taken one step in advance of their leader and that he, perhaps, feels unpleasantly toward them for doing it; and they perhaps think ill of him for not doing it, wonder that he hesitates and even conjecture that there may be some secret reason for his course, of no very commendable character. Others of the Church have not signed the pledge and feel greatly comforted in the reflection that their pastor has not; he is on their side; and hence, they become almost utterly inaccessible; the temperance cause makes no advance. It has occurred to us that to such pastors the language of the king of the Sandwich Island must speak powerfully. When he signed the pledge, he said,

"I am one who wishes to sign this pledge. Not, however, on account of the address we have just heard, but I thought of it before, and the evil of rum-drinking was clear to me. Here is the reason why I thought it an evil, I am constituted a Father to the people and the kingdom, and it belongs to me to regulate all the chiefs. I have therefore become really ashamed, and I can no longer persist in rum-drinking. This is the reason why I subscribe my name to the pledge."

Is not every pastor the head of his people; their leader, their guide? Should he not for their sake if for nothing else, put his name to the pledge, and give security and impulse to the cause both among his church and all who are within the circle of his influence? We believe it is worthy of the serious consideration of

any who are holding back at the present time, when such great interests are at stake. We think we know of some pastors whose signatures to the pledge would be like the breaking down of a dam, followed by a mighty rush of waters. Church and people would press to the support of the temperance enterprise. We hope we shall not be accused of a spirit of dictation to any of these gentlemen for whom we have the highest respect.—*Journal Am. Temp. Union.*

PROGRESS OF THE CAUSE.

CANADA EAST.

PHILLIPSBURGH, Nov. 27.—On the 16th day of August last a man returning home to his family when in a state of *beastly intoxication*, drove his horses into Pike River, instead of taking the float, and both were drowned; the man himself laying upon his flood of boards afloat entirely unconscious of what happened, until some time had elapsed, when he was rescued from a watery grave; so much for the degrading habit of human brutes; and this is not all, on the night of the ninth of the present month, another man drove a pair of horses from the same cause into the river, at the same place, and both horses were drowned, the man very narrowly escaping himself. This is the third pair of horses that has been lost from the sole cause of *intemperance* within a short time. The Phillipsburgh Society is in a healthy active state at present, and have resolved to do all in their power to advance the cause of Temperance in this quarter this winter; they have been the means of forming a society in Noyan, seven miles from this place, with the following officers—D. Carr, president; H. Jamieson, vice president; and W. Snow, secretary.—this society numbers 25, and bids fair to do well; constant accessions are made to our society, we have meetings once a month, and intend to continue them throughout the winter, our annual meeting will be on the 1st January, 1843.—W. HICKOK, Sec.

CANADA WEST.

MR. M'DONALD'S JOURNAL.—BROCK DISTRICT.

Sept. 30.—Commenced my last tour in the township of *Burford*—the meeting, which was held in the Congregational chapel, was not large, owing to a want of notice; we had an interesting time, however, and 14 joined the society, which is in a flourishing state, comprising over 150 members.

Oct. 1.—*Governor's Road*—Found no notice given; a few were called out, and some beer analyzed; there are 100 members in this neighbourhood.

31.—*Woodstock*—In this village, which is the place where the district business is transacted, there was a very large meeting; but I was prevented by ill-health from improving the occasion; and, unfortunately, there was no other person present, who seemed inclined to address the people; this was the more to be regretted as the friends scarcely number 100; and the state of society is such that great exertions are necessary, and fearless advocates needed.

4th.—*Embora, in Zorra*—I was unable to make but a feeble effort here, and that amidst some disturbance created by one or two Bacchanalians present; a few signed—the meeting was composed mostly of members, of which there is a large association in this new township, numbering 275. Mr. J. Cameron, teacher, has been a firm friend and able advocate of the cause. I was assisted by Mr. Neysmith, another local advocate of tee-totalism.

5th.—*Beachville*—A full meeting, who seemed to be influenced in favor of our principles, as at the close 55 signed the pledge, and a society partially organized; this appeared to be an unpromising spot when Mr. Saul visited it, and held a meeting here for the first time a few months ago, yet the seed has taken root, and the fruit begins to be manifest, and, I trust, will be more and more.

6th.—*Ingersollville*—A large meeting, which went off well, 16 names obtained; this is the centre of the most numerous society in the district, numbering near 500 members.

LONDON DISTRICT.

7th.—*Dorchester*—Although a wet night, a small audience was in attendance, and 13 names were added to the society; through some mistake, another meeting was appointed on the same evening, in another neighbourhood in the same township.

10th.—*London*—This is one of the head quarters of the temperance cause; although the society is not yet of three years standing, it embraces over 900 of the population. I need not say this has been the result of the labours of a few active and intelligent public advocates. Our meeting was not so large as was expected, and was composed mostly of members, 7 new signatures. Among the gratifying results of the temperance movement, is the opening of a temperance house in London, besides two others in the vicinity; and the erection of a mechanics' institute, where an opportunity will be soon afforded to the rising generation to spend those leisure hours, which were formerly devoted to Bacchus. It would be wise if all the towns and villages in our country would imitate the example of London in this respect.

11th and 12th.—Held two meetings in the township of London, at which I was ably assisted by the Rev. Messrs. Clarke and Holtby; these meetings were thinly attended, and but slight additions realized; much prejudice appears to exist, and few, as yet, pledged members, say 130 in the township.

13th.—*Lobo*—Meeting in the Baptist chapel, which was well attended; Elder Eastman, in the chair; after a well-received address 15 signed; there are about 260 members in this township, and the cause is in a progressive state.

14th.—*Half's Mills*—The magistrate, who is the proprietor of the mills, and with whom I stopt, is also the owner of a distillery, but the members of his family, I found, were all tee-totalers, and are checking, as far as possible, the natural effects of the father's business. Dr. Hall, the nephew, is the president of the society lately started here, and which numbers 76. At the meeting, held in a small room, he spoke well, so did a son, who had been long absent, but who was now home on a visit; he, as also the former, it was said, had been free drinkers, but, in view of their danger, had been induced to become total abstainers; and the son has since been made a happy partaker of the salvation of the gospel! and is now spreading his new principles among the seamen of Lake Erie, over whose broad waters he is occasionally sailing; he affectionately appealed to his former associates, and also decidedly denounced those engaged in the manufacture! a goodly number joined.

15th.—*Delaware*—There had been a meeting formerly held here and a few names collected by the friends in London; we had a good interesting meeting, and at the close we succeeded in getting a society organized embracing 53 members—D. Ladd, president, and E. Preston, secretary, this is a fine beginning.

17th.—*North Street*—Notwithstanding the unfavorable state of the weather, there was a fair attendance in the Methodist Chapel; the cause does not appear to have engaged public attention sufficiently heretofore, but I think a favorable impression was left; 22 signed the pledge.

18th.—*Back Street*—The meeting was nearly a failure on account of the rain; a few, however, assembled at the school-house, and as they were mostly professors, their duty as such was enforced.

19th.—*Talbot Street*—A thin attendance in Teetsell's school-house; I exerted myself to as little apparent effect here as in any place I have visited; 5 only could be induced to sign the pledge, hopes, however, were entertained that something more energetic would be done.

20th.—*St. Thomas*—There is a flourishing society here of about 200 members; we had a full meeting at the Methodist chapel; one of the most respectable physicians examined the plates, and corroborated Dr. Sewall's statement; the operations of the still evidently excited deep interest, as well as disturbed the equanimity of the brewers who were present; at the close of the lecture 23 persons gave in their names.

21st.—At one o'clock the meeting was at, what is called, 'Springfield Seminary,' there was in former times a society here, but it had been suffered to languish and die; the friends now re-organised, and about 30 signed the total abstinence pledge. In the evening, we held a meeting at *Port Stanley*; some influential persons have taken up the cause here, and gathered nearly all that could be expected, it has been rather a dissipated place; there was only a few attended and some 4 or 5 joined.

22d.—*Jamestown*—No notice of the meeting had reached this

bye-place, a few of the neighbours collected together, and some liquor was analyzed, a few signed.

23d.—Sparta—By request I held a meeting in a private house, Mr. McConnell's, and not thinking it advisable to form a society on the Sabbath, another meeting was appointed for the next day, the 24th at 10 o'clock, A.M., which was held in a tavern! a pretty full attendance; the still was run, and plates exhibited, when a society was organized and constitution adopted, to which 43 appended their names, among whom were several of the inn-keeper's family, who seemed well pleased with the meeting, and entirely satisfied that his children should join and not drink a drop—assuring me he did not himself. After the meeting drove through the rain to *Aylmer* where I expected to hold a meeting in the evening, but was disappointed; the storm preventing the people from coming out; there is a flourishing society in this place, numbering about 200. On the 25th before starting for the next appointment, we met a few friends who were anxious to see the still in operation, which when they had seen they seemed more fully established, and several additional names were enrolled. In the evening held a meeting in the Methodist chapel, *Grovesend*, from the state of the roads many were prevented from attending; those present were mostly male members; 6 names were added to the society which is doing well.

26th.—Port Burwell, 1 o'clock—Here, as in most of the ports along the Lake, drinking has prevailed to an alarming extent; no liquor could be procured for the still; and in the middle of our remarks we were disturbed by one of the principle men of the place, apparently labouring under the effects of liquor, which occasioned the meeting to break up in some disorder—we can hardly forbear doing the gentleman the honor of mentioning his name.

In the evening we held a meeting at *Vienna*, where there is a spirited society, the interest manifested was such that the small place of meeting was completely full, and some standing without who could not crowd in; 22 names were added to the large society here, and the cause given a fresh impetus.

TALBOT DISTRICT.

27th.—After riding about 40 miles we arrived at *Normandale*, iron-works, about the hour of meeting, found little information of the meeting given; the workmen were collected, to whom a short address was given; only four names were added to the society's list.

28th.—Port Dover—We held a meeting at 1 o'clock, in the house of Mr. Nickerson, a firm friend of the cause. J. W. Powell, Esquire, M. P. P., for the county presided, he is one of the few members of the legislature who seem to take a proper interest in the subject. The inn-keeper refused to sell us any beer, fearing the iniquity of the traffic would be too clearly exposed; a small quantity of wine was procured of a friend, who had purchased some of the best for sickness, and the audience were astonished at the result of the experiment made upon it; the society, which numbers 230, has been instrumental in effecting quite a change in the drinking customs; 13 more signed at the meeting.

Simcoe—In the evening held a meeting in this village, which is the district town, one of the largest meetings we have ever attended, the large place of worship being completely filled. Rev. Mr. Rees, Baptist, in the chair; much interest appeared to be excited, and 50 signed the pledge of the society, which numbers over 300; The Colborne society in the immediate vicinity also counts 300.

29th.—Oakland—At this place, formerly called Malcolm's Mills, a meeting had been held, not long since, by Mr. Bungay, the Niagara District Agent, and a small society established—from all accounts it was much needed—we found the school-room full; and so much curiosity was excited by the apparatus, that it was with difficulty the assembly was kept within the bounds of order; 20 new adherents to the cause were enrolled; and the society bids fair to prosper.

30th.—Waterford—Here an extra meeting had been appointed for me; there was a society in existence, and although there was but one day's notice, a large audience assembled at the time appointed. After the discourse was ended, liberty was given, as usual, for any one to speak; a stranger, who appeared to have been a public speaker, embraced the opportunity, and in a very plausible manner pleaded for "Moderation," another, with less ability, but with more hostility, followed suit; we replied; and a discussion ensued

which fully woke up the congregation: after it was protracted to a sufficient length, the pledge was circulated; one of our opponents was the first to sign, saying he had only offered a sham opposition in order to elicit a more full defence, and exposition of the principle; about thirty-six followed the example, and a society was forthwith organized, with some of the leading men of the place as officers.

31st Windham—The meeting was held in Edmond's school-house, into which there were so many people crowded, that much noise and disorder prevailed; 6 signatures to the pledge obtained; the society has been lately established.

Nov. 1.—Brantford—In consequence of the difficulty of obtaining a congregation in any of the churches, the present meeting was held in a school-house—it was said there was a fair attendance for Brantford, and an interesting and good meeting; the best of which was that 24 additional members were added to the society, which now numbers over 200. Although the friends seem not discouraged, yet very much remains to be done before the place can be entitled to a better cognomen than that given to it by the Presdt. of the Mont. Society; there are near fifty places of vending, great and small, legal and illicit, and it must be heart-sickening to every well regulated mind, to see, daily, numbers, who no doubt esteem themselves respectable, moral men and christians, as well as loyal subjects, and magistrates, violating the laws of the land, every holy principle of christianity, and even those of honour and decency, by selling to the Indians on the Grand River, and in fact to every thirsty and miserable drunkard that has means to purchase.

The following meetings I attended on my journey homeward—

21.—Ancaster—Bowman's chap. 1; here we had another tumultuous meeting: a society of about 70 had been lately organized, and 20 this evening were convinced of the propriety of acting on the principle, and attached their names; we trust more will yet imitate their example.

3d.—Palermo—Here there had been no meeting, nor society; the apparatus drew out a full attendance; amidst some interruption from the lovers of the bottle, we explained the principle of the association, and urged the necessity of exertion and self-denial, 40 signed the pledge; and a meeting was appointed at which to elect officers. Societies are springing up in the vicinity. I ought to have mentioned formerly, that I received assistance from the Rev. Mr. Whiting, Wesleyan Minister, who is a firm friend of the cause, and who accompanied me several days through this section, and also from Mr. Murray, a member of the church of England, who has been successful in raising up societies, and is continually advocating the good cause.

4th.—Toronto—A large meeting in the Congregational chapel; Rev. Mr. Roaf, in the chair, who, as well as the Rev. Mr. Lamb, made some interesting remarks; a trick was attempted to be played upon us by the brewer, to whom application was made for beer, by his sending, as such, some unfermented wort; an experiment was first made upon this, and then some real beer from the same brewery analyzed; the result showed conclusively that alcohol was the product of fermentation; the cause in Toronto is steadily onward, 10 signed at the close of the meeting; and there are now 1800 names on the books.

5th.—Duffin's Creek—I found the friends had not been inactive since my last visit here, having increased their numbers more than 100; we had a good meeting in the school-house, and after the address 18 signed, including the only magistrate in the township, who had hitherto stood aloof. The Cold Water men in most parts of the Home District, are making preparations to open the winter campaign against Alcohol with vigor; so are several townships in Newcastle—success to them.

7th.—Bowmanville—No meeting had been held since I was here in June; it is said, however, that the cause is progressing in the township, the meeting was rather thinly attended; after remarks by several of us, 12 took the pledge; and, through the suggestion of Rev. Mr. Machin, a subscription was opened for the assistance of the Montreal Society.

8th.—Cobourg—The day was so stormy that few were expected to attend the meeting, a considerable number, however, found their way out, and 10 took the pledge; the cause is gaining here also.

9th.—Consecon—Storm unabated; meeting nearly a failure, a

few ventured through the rain to witness the analization of some wine, among the number a rumseller; this man had formerly been a preacher of the Gospel, and possessed of fine natural abilities, but piety, abilities, character, all are gone, and he is now a bloated inebriate; he could not keep quiet, but repeatedly interrupted me, and began to talk about the wines of Palestine, and to quote Scripture! His case, I mention, as a fair sample of the results of engaging in the traffic, so far as it has come to my knowledge throughout the province, as also the quarter from whence arguments are drawn, by such characters, against abstinence from intoxicating liquor—five or six signed the pledge.

Having now completed my tour, permit me in reviewing the ground, to make a few general remarks. The Brock District contains near 1600 enrolled members; the Talbot District about the same number—a great share of the magistrates and physicians are tee-totalers, particularly in the former; the ministers of different denominations, also, are generally taking an interest in the subject, which augurs well for the cause. In Brock an effort was lately made to establish a District Association, but the final consideration of it was postponed to obtain a more general attendance. Talbot is the only District, besides Prince Edward, that had a clean calendar at the last assizes. Brock had but one or two criminal cases, which speaks well for the sobriety and good conduct of the inhabitants of these Districts. The London District contains more than 3,600 members, and from the spirited conduct of the friends heretofore, I should judge that their numbers and influence would be rapidly augmented. There is, however, a lamentable deficiency in the circulation of the *Temperance Advocate* through the western section of Canada; the astonishing lukewarmness in this respect is manifest from the fact, that I was not able to add over a dozen to the subscription list in the three Districts—although about 670 signatures to the pledge were obtained.

JAMES McDONALD.

December 1, 1842.

AGENT.

CORNWALL CELEBRATION.

The town of Cornwall presented an unusually animated scene on the 23th ultimo, being the day appointed for a Tee-total Festival. The company assembled at the Court House at 1 o'clock P. M., when John E. Dixon, Esquire, president, took the chair, and after prayer and praise, appropriate addresses were delivered by several gentlemen. A procession with banners and music was then formed, in which about 100 non-commissioned officers, and privates of the 4th batt. In. Militia, led the van. Some of the inscriptions on the banners were peculiarly appropriate; such as the "Temperance Tree, may its branches overshadow the world." "Juvenile Tee-totalers—as the twig is bent the tree is inclined," &c. &c. After the process on the society and their friends to the number of about 150 dined together, the president in the chair, supported on the right by Rev. Mr. McDonell, R. C. C. and on the left by G. McDowell, Esquire, Judge of the Ottawa District. Many ladies were also present, showing the great advantage of tee-total dinners over others. The Rev. Mr. McDonell delivered an appropriate address and 20 individuals joined the society on the occasion; since that time the pledge has been administered by that gentleman to upwards of 300 in this place.

I am, &c,

THOS. PELAN,

Cornwall, Nov. 25, 1842.

Sec. Pro. Tem.

NEWBURN, Dec. 8.—The Newburgh Temperance Association held its third anniversary on the first Monday evening in November. The Report states that the number of its members has increased 50, during the past year; the circulation of the *Advocate* has increased considerably; a temperance house opened and now in operation in the village, at which two soirées have been held; a Victoria society, formed of fifteen members—the monthly meetings have been kept up. The cause not only prospers in this village, but throughout the township; union and cordiality has prevailed. The report finally recommends union, firmness and activity, and an humble dependence upon the aid of Providence. The meeting was addressed by several speakers, a quart of beer was put to the test, with the small still, yielding abundance of alcohol to the surprise of most of those present. The following are the office-bearers for the ensuing year: John Black, Esquire, Presdt.;

George Eakins, V.P., and a committee of ten. Nine delegates were chosen to attend the District Convention the ensuing winter; and 20 names were added to the pledge, making 300 in all.—ISAAC B. AYLESWORTH, Secy.

COLBORNE, Nov. 26.—Since the formation of our society in this village, in February 1841, we have procured the signatures of about 600 persons to the pledge up to May, last, since which time the efforts of Temperance men seems to have relaxed in a great degree; but our winter campaign is now commencing, and we hope to see many more added. There were three taverns, one distillery, and three stores in this village, which sold spirituous liquors, when the society went first into operation, and now two taverns are closed, and two stores quit the traffic; and all that are remaining is one tavern, a distillery, and store, owned by the same persons.—J. P. SCOTT.

In Ireland the great are imitating the humble, by joining the Temperance Society. We remark that Sir Richard Musgrave took the pledge in the presence of thousands; likewise the Earl of Erie. It would seem that the ladies also are animated by the same noble ambition of doing good. The Countess of Clanricarde, and six hundred other ladies, joined the ranks of the Tee-totalers. It must not be imagined that these ladies were spirit-drinkers. They took the pledge to afford a good example to others. It is a strange circumstance that the nobility and gentry of Great Britain are following the example set them by the humble. It is not often they have done so. We should be glad that "our nobility and gentry," (as advertisements occasionally say) would imitate the example set them in Ireland.—*Montreal Messenger*.

LETTER FROM MR. BAIRD—PUBLICATION AND DISTRIBUTION OF TEMPERANCE DOCUMENTS—CHEERING NEWS FROM NORWAY.

A letter has been addressed to the Rev. Mr. Hallock of the American Tract Society, by the Rev. Mr. Baird and published in the *New York Observer*, which communicates some interesting intelligence from the North of Europe. Mr. Baird had been no farther than into Western Germany. At Bavaria he found a good temperance society existing. There is one also at Elberfeld, and one at Osnabruck in Hanover. In Hamburg the work has made good progress—2000 copies of the Temperance History have been sent to Denmark and Norway. Its continuance is in contemplation by Mr. Baird when he returns to America, so as to include the operations of Father Mathew and of the Washingtonians in America. The work has not yet been published in Russia, but may be soon. As the results of placing a copy of the History in the hands of every member of the Norway Storting, or Parliament, the lower house have adopted a bill by which all distilleries are to be closed in ten years. They suppose ten years to be quite enough for all who have distilleries, and the number is immense, to find some other and honest calling. Mr. Baird expects to return again soon to this country. He is confident that the temperance cause suffers greatly for the want of some one permanently stationed in the North of Europe to attend to it.—*Journal Am. Temp. Union*.

ECCLES. STREET, DUBLIN, November 11.—I am happy to tell you that tee-totalism is spreading more and more rapidly here, the good Father Mathew's journeyings through our land are one continued triumph, thousands continue to join his peaceful standard, and although we hear of some pledge-breaking, I expect it is but to a very limited extent, drunkenness is rarely seen, and our whole country presents a delightful appearance to the lovers of peace and harmony. The gentry too are beginning to take an interest in our movement, but only a few of them have yet had the courage to join our ranks. I made an attempt to get our only Irish shipping Insurance company to take up the cause you have so much at heart. They did not even reply to my letter on the subject. I apprehend they were unwilling to have the matter publicly agitated, which they knew would be the case if they wrote to me. The agent objected that it would be impossible to ascertain what were temperance ships, how do you obviate that difficulty? Here we have very few vessels, I believe, navigated on that principle, but I know very little of shipping.—JAMES H. LIGHTON.—[I will reply to the above question in next No. J. D.]

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—*Matnight'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 DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, DECEMBER 16, 1842.

The Committee of the Montreal Temperance Society, believe it to be their duty, to use all lawful means to extricate themselves from a load of debt amounting to about £600, contracted for the advancement of the Temperance Reformation throughout the Province. They have therefore resolved not only to take up a subscription in Montreal, but to make a general appeal to their friends throughout the country. Their state has been laid before the friends of the cause in Quebec by their President, and we believe the Quebec Young Men's Temperance Society, intend to have the subscription lists in that important city, ruled with a column for the Montreal Society, as well as one for their own, so that they may take up both subscriptions at once.

As their representative to many important places in Canada West, the Committee have deputed their Recording Secretary and Agent, Mr. R. D. WADSWORTH, who will lay their wants before the friends of the cause, and receive whatsoever they may be pleased to give. His business will be to collect arrears for the *Advocate*, and other debts due the Society; to receive any subscriptions that may have been raised either by societies, by the ladies or others, as well as donations from individuals; and it is hoped he will be favoured with a collection at each meeting he addresses. All sums received, with the names of the donors, and the purposes to which they are to be applied, will be published in the *Advocate*. We may add that Mr. WADSWORTH will labour as devotedly in the Temperance cause as if that were the sole object of his journey; and we hope therefore our friends will diminish his expenses as much as possible by their hospitality, and by providing conveyances for him where practicable.

His appointments, which we hope will be well advertised by the respective societies, and numerously attended, are as follows:

Grenville, Evening.....	Jan. 2.	Port Credit, Day.....	Jan. 29.
Bytown, ".....	" 3.	Oakville, Evening.....	" "
Ramsay, Afternoon.....	" 4.	Wellington Square, Day.....	" 21.
Carlton Place, Evening..	" 4.	Hamilton, Evening.....	" "
Lanark, Day.....	" 5.	Dundas, Forenoon.....	" 23.
Perth, Evening.....	" 5.	Brantford, Evening.....	" "
Kitley, Evening.....	" 6.	Townsend, Day.....	" 24.
Farmersville, Day.....	" 7.	Simcoe, Evening.....	" "
Brockville, Evening.....	" "	Appointments between	} 25, 26.
Mallory Town, Day.....	" 9.	Simcoe and Chippewa	
Gananoque, Evening....	" "	to be arranged by the	
Kingston, Evening.....	" 10.	Niagara B. Society.	
Napanee, ".....	" 11.	Queenstown, Day.....	" 27.
Belleville, ".....	" 12.	Niagara, Evening.....	" "
River Trent, Day.....	" 13.	St. Davids, Day.....	" 23.
Brighton, Evening.....	" "	St. Catharines, Evening	" "
Colborne, Day.....	" 14.	Grimsby, Day.....	" 39.
Cobourg, Evening.....	" "	Hamilton, Evening.....	" "
Port Hope, Day.....	" 16.	Nelson, Day.....	" 31.
Clark, Evening.....	" "	Streetsville, Evening.....	" "
Bowmanville, Day.....	" 17.	Credit, Day.....	Feb. 1.
Whitby, Evening.....	" "	Toronto, Evening.....	" "
Toronto.....	18, 19.	Thornhill, Day.....	" 2.

Newmarket, Evening... Feb. 2.	Brockville.....	Feb. 15.
Markham, Day..... " 3.	Maitland, Day.....	" 16.
Pickering, Evening..... " "	Prescott, Evening.....	" "
Whitby, Day..... " 4.	Ogdensburg.....	" 17.
Port Hope, Evening..... " "	Johnstown, Day.....	" 18.
Cavan..... " 6.	Williamsburg, Evening.	" "
Peterboro'..... " 7.	Osnabruck, Day.....	" 20.
Cobourg..... " 8.	Cornwall, Evening.....	" "
Haldimand, Day..... " 9.	Lancaster, Evening.....	" 21.
Murray, Evening..... " "	Williamstown, Day.....	" 22.
Consecon, Day..... " 10.	Martintown, Evening...	" "
Wellington, Evening... " "	Lochiel, Day.....	" 23.
Pieton..... " 11.	L'Orignal, Evening.....	" "
Adolphustown, Day..... " 13.	Hawkebury, Day.....	" 24.
Bath, Evening..... " "	St. Andrews, Evening...	" "
Kingston..... " 14.	Petit Brulé, Morning....	" 25.

Wherever a day meeting may be brought in, without deranging the evening meetings, the friends will please make arrangements for it. The day meetings should be appointed in each case, at the hour most suitable for the distances to be travelled before and after them.

The Committee have requested the Rev. RICHARD SAUL and Mr. JAMES McDONALD, to undertake Lecturing and Collecting Agencies, for the winter months. Should they accept the invitation, their duties will be the same as those of Mr. WADSWORTH, more particularly described already; and they will be pleased to arrange their tours and appointments in the way which will bring them in contact, with the greatest possible number of societies not otherwise visited.

GRATUITOUS DISTRIBUTION FUND.

The Committee of the Montreal Temperance Society have resolved to raise a special fund for the gratuitous distribution of the *Advocate* to ministers of religion of all denominations, and teachers of youth throughout Canada. They consider this to be one of the wisest, best, most effectual, and least expensive modes of diffusing the leaven of Temperance principles throughout the community; because if they gain a minister to the cause, they go far to gain his church and congregation, besides the influence of his example and exertions; and if they gain a school teacher, they are almost sure of gaining the youth of his or her school district.

For four or five years the Committee of the Montreal Society have sustained this great effort single-handed, distributing gratuitously about 2000 copies of each issue of the *Advocate*, to ministers and teachers, and often times many more to Immigrants, Lecturers, &c. at an actual cost (including paper, printing, postage, &c.) of fully £750 currency; and gladly would they continue this work, without asking for assistance, if they were able. It is true they have been sometimes advised to discontinue it, and leave the business to the local societies or to ministers and teachers themselves. But have the esteemed friends who gave this advice, reflected how very partially the work would in either of these ways be done? We are fully convinced that the number distributed would upon either plan, diminish at once from upwards of 2000 to less than 200. Two thousand copies of the *Advocate* at the present rate of subscription, (and we believe it is by far the cheapest paper in Canada) is £500. Will our philanthropic friends throughout the country raise as much as they can of this sum, and pay it to our collecting Agents, or remit to the Committee on account of the "Gratuitous Distribution Fund?"

HOW WOULD THE APOSTLE PAUL ACT.

It would satisfy many doubts and cast much light on the Temperance question, if we could ascertain, how Paul, were he

earth, would act in regard to it; surely in the view of all good men, his opinion and example would decide it. His taking a little intoxicating drink would prove the *lawfulness* of taking it by such (if there were any such) as could take it without any injury to their health; but it would be just as lawful to abstain from it, for it would not be more binding on men to drink what he would drink than it would be to eat what he might eat. But if he opposed the custom of using such drink altogether, as morally evil, or even as in the highest degree inexpedient—as ruinous above all other customs to body and soul; as contrary to the design of God in all that he created for and bestowed on man, and therefore contrary to his own glory: then it would be binding on all men, especially all ministers of the gospel, to imitate his example. “Be ye followers of me,” &c., is as much a divine command, and therefore as binding as “Believe on the Lord Jesus Christ.” But how shall we know what side Paul would take? Only by carefully judging from what he said and did when he was on earth; and as he was a very decided man and not for half measures, it is not hard to come to the knowledge of this. He taught “Let every man please his neighbour for his good, &c., and of him we may say more justly, than the poet says of Socrates “And what he taught, he did.” In Rom. xiv. 21. 1 Cor. viii. 13., he taught that it is not good to eat flesh &c., or do any thing that stumbles or weakens a brother, and that rather than cause a brother to stumble he would all his days abstain from flesh. In order then to know how he would now act if he were on earth, we are to notice two things. 1st It would be far easier for Paul to abstain from alcohol in every form, than from flesh. 2d. His example if he drank any intoxicating drink would be much more dangerous to others, than it would be in eating flesh, even allowing the same prejudice to exist respecting flesh as formerly. These two things I think no reasonable man can deny, and if they be admitted they will prove that Paul would for the sake of God’s glory and man’s good, abstain from all that can intoxicate. In 1 Cor. ix. we learn that he conformed in some things in a certain degree to all men. And the same mind would lead him in the same circumstances to do so again, some may think that this plan would lead him to drink with those who drink and abstain among those who abstain, because they do so themselves. Whether he would do so or not must be decided by the motives which govern his conduct. It was to gain men, *i. e.* to Christ that he conformed in some things to Jews and Gentiles. Now if any will venture to say that Paul by joining in their drinking habits would gain more, then they may, on the same ground, venture to assert that Paul would join them. But who will commit themselves by venturing to make such an assertion. People alas! do not need the example of Paul to induce them to drink, but greatly need it to induce them to abstain. Nothing can be more certain than that such an one as Paul countenancing the present habits, would be followed with most ruinous effects: men by far his inferiors exert a bad influence over others. Wherever you find drinking ministers you find a drinking people as of old—like priest like people. The more a minister is, and in other respects, deserves to be respected, the more dangerous his example is in this matter. How dreadful then the effects of Paul’s example if he were in opposition to the principles of temperance, properly so called. The fair and necessary conclusion I think is this, that it is no more certain that Paul’s example in the supposed case would do much mischief, than it is, that he on that very account would give the benefit of it to the opposite cause. “He would please his neighbour for good to edification,” to build him up and not to prostrate soul and body; I

should wish to know by what process of reasoning, any man would try to come to a different conclusion. I very much wish to see this question discussed, and the subject set forth in a much clearer and stronger light than I can do. I am very much confirmed in my view of the manner in which Paul would act and I may say the same of his divine Master, (the objection from his making wine &c. is not worth a straw, unless it can be proved that it was intoxicating wine,) by the following reflection with which I shall conclude. So kind is God, and so much does he regard the real good of his rational creatures, that he suspended or set aside, for a time, his positive law, when it came in competition with the good of man, as in the case of David eating the Shew bread, which Christ in the New Testament vindicates, because David and they who were with him were hungry. And shall the absurd and ruinous customs of man be held more sacred? be maintained, at the expense of human purity and happiness in time and eternity—and at the expense of the divine glory? Shall all be sacrificed to maintain conformity to the world, in one of its most wicked customs! What a small thing would it have been, though David and they who were with him had perished of hunger, compared with the fruits of drinking Alcohol!

[The above excellent article is from our esteemed friend the Rev. W. M’KILLICAN.—ED.]

SHORT CATECHISM FOR THE USE OF SCHOOLS AND PRIVATE FAMILIES IN CANADA.

QUESTION.—How many persons were condemned to be hanged at the recent assizes in Canada West?

ANSWER.—Three.

QUES.—What were their offences?

ANS.—In all the three instances, wilful murder.

QUES.—What caused them to commit these murders?

ANS.—Intoxicating drinks, in two cases directly, and in the third indirectly.

QUES.—Who manufactured these drinks?

ANS.—Some highly respectable members of society—probably Magistrates or members of Christian churches.

QUES.—Were the manufacturers of these drinks aware of the effects they were calculated to produce?

ANS.—Surely, seeing that many murders have heretofore been caused by intoxicating drinks, and all admit that they produce directly or indirectly three-fourths or nine-tenths of the crimes committed.

QUES.—Have these facts ever been so stated, that they might be brought to the notice of the parties concerned?

ANS.—For fourteen years they have been faithfully and zealously proclaimed in public and private, by means of public meetings and the press; so that if any one be ignorant of them, he must be wilfully and designedly so.

QUES.—Who supplied the criminals with the liquor that led to the commission of their crimes?

ANS.—Tavern-keepers, or Retailers.

QUES.—Do the laws permit men to sell an article which produces such fearful consequences?

ANS.—Men are not only permitted, but actually licensed to do it.

QUES.—Who grant these licenses?

ANS.—The Magistrates or conservators of the public peace.

QUES.—Will the tavern-keepers or retailers whose business has produced such fatal effects be licensed again?

ANS.—There is hardly a doubt of it.

QUES.—What is the use of the present laws as at present ad-

ministered, for the prevention of crime and preservation of the public peace?

Ans.—It is hard to say.

CHRISTIAN MINISTERS AND CHRISTIAN MEN PRAY READ THIS!

An able and zealous Minister of Christ recently told a teetotal friend, that he was exceedingly pained at the alarming prevalence of intemperance among the people whom he visited; that in one house, he had found three mothers of families drunk at one time, and that he had a list of thirty-five victims of intemperance, whom he wished the teetotalter to visit, with a view to their reformation. The latter suggested the propriety of the Minister undertaking this duty himself. The Minister replied that his views were not the same as the teetotalter's respecting abstinence from intoxicating drinks, and again urged the teetotalter to go, or to send some other member of the society to these thirty-five inebriates, and endeavour to reclaim them.

Let us reflect on this statement.

In the first place, it is a confession that a zealous, sincere and able Minister of the Gospel is not so fit as others, perhaps mere men of the world, to reform these drunkards.

But does the unfitness lie in the Gospel of which he is a minister? Is the truth as it is in Jesus impotent to save? Surely not. The Gospel of Christ is the power of God to salvation, and will convert sinners from the error of their ways, drunkards not excepted. The unfitness must therefore be in the minister; and in what does it consist but in using intoxicating drinks. In all other respects, and to all other classes of sinners, he can bring home his appeals to the conscience, but with drunkards, as long as a minister drinks himself, he is utterly powerless.

If it be admitted that a man of God should be thoroughly furnished unto all good works, that he should be able to address all classes of sinners with effect, then must it follow that he should not use intoxicating drinks as a beverage, as long as there are drunkards in the world.

Would the Apostles have called in the services of teetotalters to reform drunkards, that they might afterwards preach the Gospel to them? or would they not rather have thrown aside, without a moment's hesitation, any habit or indulgence which stood in the way of saving an immortal soul, or otherwise hindered their usefulness.

Christian ministers, we beseech you to think of these things, and not act towards the poor drunkard the part of the Priest and Levite; for of this you may rest assured, that any mode of conducting the christian ministry which leaves out the principle of abstinence from intoxicating drinks as a beverage, is powerless for the salvation of drunkards. If you will not give up your glass—they, as far as you are concerned, must inevitably be left to perish.

Christian churches of Montreal, are you willing to rest satisfied with plans for the conversion of the world which leave out of view at least two thousand of your fellow citizens—of your own neighbours, who are now wounded and dying, soul and body, through intoxicating drinks? Will you not rather abstain for the love of God—abstain for the love of Christ—abstain for the love of your fellow men—abstain for the love of your own souls, abstain for the love of these poor drunkards. Oh abstain, for their sake, from intoxicating drinks. Go to them bind up their wounds, heal their awful disease, and point them to a Saviour who is waiting to be gracious, and who will in no wise withhold your reward.

MR. DOUGALL'S TOUR CONTINUED.

From Liverpool I crossed to Dublin, where, upon landing, I mounted a car and told the driver to take me to the best Temperance Hotel; thinking that as I was in the Capital of Ireland, the country of tee-totalters, the only difficulty would be which one to choose. And certainly there did appear to be some difficulty, for after driving a long way through different streets, the carman asked where I wished to go. I reiterated my instructions. He did not exactly know what one I would like. I told him to take me to any Hotel or Coffee-house that was conducted on teetotal principles. He said he would take me to a fine one, where he was sure there was not more than a glass of liquor taken in a week. Conceiving that he did not understand what I wanted, I enquired at a policeman, and then at several stationers shops, and received the same answer from all—that they did not know of such an establishment, there had been one but it was given up—at last my carman seeing my perplexity, by way of relieving my mind said "you need not mind going to any one you like, sure they wont make you drink." At last I was obliged to go "to any one" after losing three hours in a fruitless search, and seeing a variety of cook shops and boarding houses of the lower description, which my carman, anxious to please, assured me were Temperance Houses.

In conversation afterwards with some distinguished friends of the cause, the fact, which I could not believe at first, was confirmed, that there was not a temperance hotel in the capital of Ireland. Five millions of the Irish people have for their own and their country's good, become tee-totalters; yet amongst all the nobility, gentry, traders, and professional men of Ireland, the classes for whose accommodation inns and hotels are established, there are not a sufficient number of tee-totalters to support one Temperance Public House in Dublin. Ireland has long struggled with a deadly enemy, the people have joined hand and heart to subdue it; but they who should have been their leaders in the contest, will not put their little finger to the work.

The same fact was apparent every where, whisky shops were very rare in Dublin, but extensive and elegant wine and spirit establishments were abundant. I must say, however, for the honor of Ireland, that I did not see an individual in Dublin or the vicinity, the only parts I had an opportunity of visiting, in any way exhibiting the influence of liquor, and I learned that the cause was gradually winning favor amongst the upper classes. Indeed, this can scarcely fail to be the case, when the first man in rank and the two first in influence in the country are tee-totalters. I allude to the Duke of LEINSTER, DANIEL O'CONNELL, and FATHER MATHEW.

The Committee of the Irish Temperance Union, consisting of a few accomplished, benevolent, and zealous gentlemen, in Dublin, are ever ready to improve opportunities as they occur to forward the Temperance Reformation, and, although differing in faith, to strengthen FATHER MATHEW's hands. Their publications and letters have exerted an excellent influence both at home and abroad.

(To be continued.)

The following letters are cheering indications of sympathy, we especially thank the ladies of Cavan:

CAPAN, Nov. 25.—In order to assist in relieving the Committee of the Montreal Temperance Society, from their present pecuniary embarrassments, I beg to enclose the sum of five shillings as my own individual subscription; and as I intend convening a meeting of our society on the 5th proximo, with a view to take up a collection for the same object, I hope to have the gratification of

making you a further remittance shortly. With all the obstacles which the good cause of Temperance has to contend with, I am still convinced that there is sufficient patriotism and philanthropy in the country to sustain it and permit its advancement. What a pity that so many professing Christians should be indifferent about its welfare; many more there are who are willing to acknowledge the benefits that have been conferred upon society through its instrumentality, yet are very backward in lending it any other support, therefore, our principal reliance must be on a higher power, whose protecting arm will not desert us if we are faithful in the discharge of what we know to be our duty. I am happy to inform you that some of the ladies of this neighbourhood have determined upon immediately forming themselves into an association for collecting a penny subscription, in aid of the funds of your society.—J. KNOWLSON, *Pres. C. T. S.*

ROUVILLE MOUNTAIN, Nov. 28.—Last evening a meeting of our temperance society was called to ascertain what could be raised to help to relieve the Committee of the Montreal Temperance Society from debt—believing it the duty of every temperance man, woman, and child, to do what they can in support of a cause so intimately connected with the best interests of society. A resolution was adopted that every juvenile member should pay 1d. and each adult 3d. May I suggest the propriety of every temperance society in the province following our example, or of adopting a better plan, and that immediately. The amount raised 8s. 4d. I herewith remit. Our society is composed of only four families, 16 are juvenile members.—H. W. HITCHCOCK, *Sec.*

MEETINGS.

A Prayer meeting in behalf of the Temperance cause was held on the 1st instant, in the Baptist Chapel of this city. The Rev. Wm. TAYLOR presided, and although, owing to a heavy fall of snow, the meeting was thinly attended, yet a very gracious influence prevailed. Five ministers of different denominations, and two city missionaries were present. We had this event as a new era in the Temperance Reformation, and are inclined to think that Satan will fear it more than any previous effort.

The Committee of the Montreal Temperance Society having resolved to hold a Public Temperance Meeting on the first Tuesday of every month, and a Public Prayer Meeting for the success of the Temperance Reformation on the Thursday following; the first Public Meeting took place in the Methodist New Connection Chapel, on the 6th instant, Mr. SAMUEL MATHEWSON in the chair, when after several addresses eight names were added to the pledge. The prayer meeting on Thursday the 8th, was held in the Lecture Room of the Congregational Chapel. The more we see of this latter class of meetings, the more important we deem them, and therefore take the liberty of drawing the attention of our friends throughout the country to prayer, as the most efficient means of promoting the Temperance cause.

A Temperance meeting will be held in the United Secession Church, St. Lawrence Suburbs, on Tuesday Evening the 3d January; and a Prayer meeting in behalf of the Temperance cause, in the same place, on Thursday evening, the 5th January, both meetings to begin at half-past Seven o'clock. The public are respectfully invited to attend. Collections will be taken up in aid of the Montreal Society.

Christmas and New Year's Day are at hand. We pray that the festivities usual on these occasions may not as heretofore prove a snare to many; and we affectionately warn tee-totallers, especially reformed inebriates, to keep as much as possible out of temptation, and to pray for strength to resist what they cannot avoid. Instead of spending our time in foolish, and often times fatal drinking usages, let us think what we have done for the

Temperance cause and all other good causes for the past year, and what we intend, with God's blessing, to do for the year to come.

CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA, To which we especially invite the attention of the Makers, Venders, and Users of Intoxicating Drinks.

165.—COLBORNE, Nov. 26.—An inquest was held in this village on the 3d instant, on the body of a man named Elisha A. who died in a fit while in his waggon near the village on his way home from the carrying place. Deceased was an intemperate habit, and from the evidence, it appeared that the cause of his death was to be attributed to that; and the verdict returned accordingly was—That the deceased came to his death by fits caused by intemperance. The Coroner, who by the way, is *no tee-totaller*, publicly declared that, in his opinion, the jury had no right to go back to indirect means, and strenuously urged the propriety of taking an occasional dram; said, he had used it for a great number of years, and made an effort to defend the drinking usages of society; but as he had rather a dull assemblage of people to lecture to, the jury and spectators being mostly Temperance men, and men of sound sense—he, I think, made no converts.

CHILDREN AND YOUTH'S DEPARTMENT.

ADDRESS TO THE YOUTH OF THE STATE,

By the Committee appointed at the last annual meeting of the New York State Youth's Temperance Society.

Among the means which Infinite Wisdom has devised for the amelioration of the condition of man, and the restoration of him to that rank which of right belongs to him, as a rational and intelligent creature, the Temperance Cause stands pre-eminent. It needs no commendation. The beneficial results which have uniformly attended its progress throughout our own and also in foreign lands, the happiness it has every where imparted, and the blessings, it has scattered with a liberal hand, render it almost unnecessary to say anything in its defence. It sends peace and plenty where want and misery prevailed. It gladdens the heart of the wife and mother, and dries up the tears of the child of sorrow. Its influence is second only to religion, for it delivers man from a bondage which has no equal, except that of sin. It is often the precursor of the religion of our Saviour, and many who have sought for pleasure amidst the intoxicating cup, and found it not, have, by embracing this cause, been led to seek for those pleasures which are enduring. It will also doubtless be one of the means which our Heavenly Father will use to bring about that day when "the knowledge of the Lord shall cover the earth as the waters cover the sea, and all shall know Him from the least to the greatest." But while it has already done much, and while God has been pleased in an especial manner to crown it with his richest blessing, there yet remains much to be done. Although thousands and thousands of the victims of intemperance have within the past year been taken from the gall of bitterness in which they had fallen, and placed in that station for which they were originally intended, though Temperance periodicals and Temperance Societies have increased, almost without number, in our own land, and are exerting a mighty influence, our warfare is not yet accomplished. And it becomes us therefore, not only to hold what we have already attained, but with vigorous exertions to press forward in this noble cause, until there shall not be a village or family, throughout our land, which has not experienced the blessings which always attend its introduction.

The Committee, in the discharge of their duty would impress upon you the importance of early adopting Temperance principles. There is perhaps no season in life where the formation of correct principles is so essential as in youth, and the earlier these are settled, the firmer, more mature and more influential our character will be,—and what principles are more desirable than those of Temperance? These will enable us to resist many of the temptations which will meet us in our journey through life, and fit us when the present generation shall have passed away, to fill their places, with credit to ourselves and for the benefit of mankind; it is important also that we should form ourselves into So

oictics, as it will consequently bring greater pleasure to ourselves and enable us to exert a more powerful influence.

Up then, fellow Youth, up and gird on the armour of Temperance, enlist under its banner and let all our powers be devoted to it!

"Bright and glorious is the day before us, girded and strong are the companions that will go with us," and though clouds and darkness may for a while obstruct our path, yet the Cause is the Cause of God, and it will prosper.—Maurice E. Viele, Charles N. Waldron, George A. Haynes—Committee.

[Where are our Canadian Youths Temperance Societies? Ed.]

DECLAMATION FOR A LITTLE BOY.—I'm a little fellow, but I'm going to talk upon a big subject.—'Tis not too big for such as we are either. Some men laugh about little boys and girls forming Cold Water Armies and say, what good can they do? I will tell you.

You have read about a little mouse that a lion helped out of a little trouble and laughed at him because he said something about returning the favour; well, this great lion got caught in a hunter's net, and he roared and growled and bit, and that was all he could do. By-and-bye the little mouse came along and gnawed off one by one, all the cords of the great net and let the lion go. That is what we mean to do; we may be little mice, but are going to gnaw off every thread of the great net that has bound down our country for so many years.—The net is intemperance, and our cold water pledge cuts off all the deceiving threads that look so pretty and delicate, as wine, beer, cordial, cider, as well as the stouter cords, rum, gin, brandy. Now don't you think we can do something? we know we can. Intemperance shan't catch us, at any rate.—C. W. Army.

Poetry.

THE DRUNKARD'S DENOUNCEMENT OF HIS ENEMY,

FATHER MATHEW,

An Irish Song: By Colonel Blacker.

Away with Father Mathew, away with sober thought,
Away with silly notions of doing as we ought:
We'll drain the overflowing bowl, a fig for life and time,
Hurrah! hurrah for whisky, the source of every crime,

Away with Father Mathew, away with good advice,
About our comfort, cleanliness, and cottage trim and nice;
Sobriety and Temperance on life are heavy drags,
Hurrah, hurrah for drinking, or poverty and rags.

Away with Father Mathew, and his efforts for our good,
The change from squalid penury, to raiment and to food;
Let him talk of starving children and the sadden'd mother's wail,
Hurrah, Hurrah for whisky, the treadmill and the jail,

Away with Father Mathew, and his eloquence so fine,
What reck we of commandments, whether human or divine;
Who bend before our idol glass in adoration low!
Hurrah, Hurrah for drinking, come future weal or woe.

Away with Father Mathew, and his wishes for our peace,
That quarrelling should be no more, and discord ever cease;
Give me the joy of fisty-cuffs and rolling in the mud,
Hurrah, Hurrah for whisky, the bludgeon and the blood.

Away with Father Mathew and his energies to win,
Our minds from dissipation the flowing source of sin;
Another and another cup, give revelry full scope,
Hurrah, Hurrah for whisky, the gibbet and the rope—

Ho Tapsters to the rescue, ye Publicans come on,
Let Vintners sound the War-hoop, for your occupations gone
Shout every advocate of vice, who in a word can edge,
Away with Father Mathew, the Medal and the Pledge.

MISCELLANEOUS.

TEMPERANCE AND MISSIONS.—At the late meeting of the American Board of Commissioners for Foreign Missions, the president, in speaking of the hopes excited of the speedy conversion of the world, remarked:—"These hopes derive a powerful encouragement in view of the triumphs of the temperance cause. Hitherto intemperance has been a mighty obstacle to the conversion of the world. In every place where it has held its sway, deliverance seemed to be hopeless, while thousands were sealed over to perdition. But a glorious light has broken through the gloom. Europe has felt the quickening influence; and Ireland, degraded, misled, abused, noble Ireland, has completely thrown off the shackles of her wretched bondage, and her recovered millions may now bless God, while they look back with shame at their folly, and rejoice at the opening of the prison door to them that were bound. Over the whole world there have been triumphs achieved which give the brightest promise, and speak of still more magnificent and blessed results. No serious mind can mistake all these indications. God is preparing the way of a glorious progress. The predicted day draws nigh, and the church is about to receive the fulfilment of her desires in answer to the prayer, "thy kingdom come."—*Journal American Temperance Union.*

CIDER.—Reader, don't startle at the word Cider; as small as you think this cider matter to be, it is of vast importance to us. Who would believe that Cider is one of the greatest obstacles in the way of the complete triumph of our principles? It is so—and is the humble means of holding back the wheels of the car of temperance. Many of those that have fallen, and we regret to say there are too many tell us that they were induced to drink Cider, thinking they could do so with safety; but alas! the Alcohol, the demon that destroys was there; and with a force irresistible carried the poor victim back to the gutter again. What horror must seize the once reformed man, when he finds himself again in the gutter; and how must he curse in his heart the simple beverage Cider—for it is this that slays, and is now blasting the best hopes of many a wife. Oh ye cider men! remember, 'tis your privilege, and your duty to throw away, what to you cannot be a great sacrifice, for the good of those that are tumbling over you into a drunkard's grave. Think of these things.—*Portsmouth Washingtonian.*

A SCORCHWOMAN.—A respectable gentleman at Edinburgh related, a few years ago, a most affecting fact:—A religious lady at Edinburgh was sent to visit a woman who was dying, in consequence of disease brought on by habits of intemperance. The woman had formerly been in the habit of washing in this lady's family, and when she came to the dying woman, she remonstrated with her on the folly and wickedness of her conduct, in giving way to so dreadful a sin as that of intemperance. The dying woman said, "you have been the author of my intemperance." "What did you say?" with pious horror, exclaimed the lady; "I the author of your intemperance?" "Yes ma'am, I never drank whisky till I came to wash in your family; you gave me some, and said it would do me good. I felt invigorated, and you gave it me again. When I was at other houses not so hospitable as yours I purchased a little, and by and by I found my way to the spirit shop, and thought it was necessary to carry me through my hard work, and by little and little I became what you now see me." Conceive what this lady felt.

DR. BEDDOES AND THE ANCHOR-SMITHS.—Dr. Beddoes, an eminent physician of Bristol, and a most humane man, satisfactorily solved the question—"whether ale was beneficial in hard labour?"—near half a century ago. He went to the hard-working men employed in forging ship anchors in the royal yards at Portsmouth—men who were exposed to great alternations of heat and cold, subject to the greatest muscular exertion, and in a constant state of perspiration and excitement. Under the prevalent delusion of its necessity, they were allowed a free use of "strong beer," as it is erroneously termed. He selected a dozen of these anchor-smiths, and proposed that six of them should drink only water for one week, and the other take the usual allowance of beer. The men looked at the doctor in amazement at his strange proposal, and replied—"Why, you want to kill us! Do you think that we can do such work as ours, and drink water only? You must mean to kill us." No—said Dr. Beddoes—"I have no such desire or design. I am a physician, and will carefully watch

the process, so that no injury shall ensue to you. I will put down £50. Try water for one week; if you succeed, the £50 is yours; if not, I shall put it back into my own pocket." The men were thus induced to try the experiment. On the first day, the two sets of men were very much alike; the second day, the water-drinkers complained less of fatigue than the others; the third day, the advantage was more obviously in favour of the teetotallers; the fourth and fifth days, it became still more so; and on the Saturday night, the water-drinkers declared that they never felt so fresh in all their lives, as they had felt through that week.

A MATCH FOR A DISTILLER.—A distiller in a neighboring State went to hear a reformed drunkard, thinking to brow beat him by his presence. The reformed man with much eloquence compared Alcohol to Jugernaut, and said he had a temple in that place, pointing to the distillery, whose floor was strewn with human bones, and if he had a chance he should like to preach a sermon there. On coming out the distiller said, "So old fellow, you would like to preach a sermon in my temple, would you, when will you come?" "Soon as you get a congregation together," said the reformed man. "And what will be your text," was asked. "Out of the belly of hell, cried I, and thou hearest my voice!" The distiller was posed.

CURE FOR DRINKING SPIRITUOUS LIQUORS.—Take two ounces of the flour of consideration, dissolve it in a pint of the spirit of self-denial, then add one quart of the juice of resolution to it; shake it well together, then put it into the golden bowl—If the golden bowl (memory) be not broken; then sweeten it with the sugar of high reputation. A dram of these bitters may be taken as often as the appetite craves liquor. A large portion of juice may be added if necessary, and if one bowl full should not perfect a cure, it must be filled up again with the same kind; the longer one takes these bitters, the less bitter will the taste.

RAISIN WINE.—A medical friend informs us that, about 40 years ago, an fermented wine made from raisins was constantly used in Glasgow Infirmary, which went by the name of *Vinum Domesticum*—Domestic Wine. It was made by cutting large blue raisins, and infusing them in water. Dr. Balmanno remembers the cause why the use of it was discontinued. The directors, in those days, were a stingy set, and went about the grocer's shops taking estimates for the raisins, and as was to be expected, the quality furnished full off so much that the surgeons were obliged to give over making this wholesome and delicious beverage, and thenceforth they prescribed the more easily procured, but pernicious wines of commerce.—*Glasgow paper.*

"I used to drink and my wife used to jaw me about it.—'What do you get drunk for?' said she. 'What do you jaw me for?' said I. So we agreed and made a firm bargain that I would not drink and she should not scold. For three long days we held on firm—no drinking or scolding. But on the third evening, being in company with some good fellows, I took a horn, and when that was down, I right off wanted another. And in a very short time I found myself about how fare ye, with twenty horns safe and snugly in my bread-basket. By and bye, it got to be time to go home, but as you may suppose, I dreaded to meet my wife like the toothache. However, go I must, and so I staggered along, hoping to find my wife in bed. When I reached the house, I found it still lighted, and through the window I saw my wife up and waiting for me. Thinks I, can't go in yet, but I must wait till she gets to bed. So there I stood half freezing in the cold rain two hours. At last she went to bed. I crept in at the back door, stumbling over pails and chairs, but finally succeeded in getting to bed without disturbing her. But after dozing a while, I awoke and found myself dry as a fish. You know, brethren, how dry we used all to be in the night, after we had a spree. My wife always knew what was the matter with me, when I got up in the night to drink cold water. I hardly dared to get up for fear of my wife, but my thirst was greater than I could bear. So out I crawled, and groped very softly after the water pail. But no water was there. I then felt round in the dark, on the table and shelves, for something to cool my burning throat. Soon I found a tin pan, full of liquid something. I seized and put it to my mouth, and took a long a hearty draught, the liquor at the same time running out at each side of my mouth and down my cheeks. I thought the liquor tasted odd, and at

that instant it flashed on my recollection that I had fixed some poison a few days before to kill rats with. Horror-struck I stood, my hair standing on end! It was death to scream out, for my wife would jaw me if she waked. And surely it would be death to hold still. But scream I must, and scream I did. 'What was in this pan?' 'You are dry, are you?' said she. 'What was in this pan?' yelled I, in a perfect agony of fear. 'What pan?' Why the pan on the shelf.' 'Oh, you brute, you've drunk up all my Starch!' Next morning, my shirt collar was pasted fast to my neck and cheeks, and it took half an hour to cleave it off."—*Speech of a Reformed Drunkard.*

MORE FRUITS OF THE WHISKY TRADE ON THE WELLAND CANAL. CANADIAN OUTRAGE.—The American schooner Frontier, Capt. McIntosh, while passing through the Welland canal at the place which is now rebuilding, was boarded by about 200 labourers, mostly Irish, who broke open the hatches, and drove the crew from the vessel. Capt. M. was badly injured by blows received from the clubs of the assailants, and one of the crew had several large gashes cut in his head, and three fingers broken by cudgels of the mob. A detachment of soldiers from St. Catharines, on hearing of the riot, were immediately despatched to their assistance, who conveyed the Captain and his scattered crew on board, and kept at bay their blood-thirsty assailants.—*Amer. in Paper.*

The Richmond Teetotaler has the following good'un.—"A Mr Haddock went to a place in the state of New York to lecture on temperance. A rum-seller hired fifteen men to drag Mr. Haddock out of the meeting and duck him. He gave them as much as they could drink, and off they went to the meeting. They listened to the address, became interest'd, and instead of fulfilling their promise to duck the speaker; fourteen of them came forward and signed the pledge.

A rum-seller on Long Island has put his liquor in the cellar, and is patiently waiting till the present Washingtonian excitement is over. As liquor improves by age, we are inclined to think that by the time this excitement is over his will be first rate.

AGRICULTURE.

CULTURE OF TURNIPS.

FROM JACKSON'S AGRICULTURE AND DAIRY HUSBANDRY.

A correct system of husbandry, as already noticed, depends much upon the cultivation of turnips, potatoes, and clover, for without them the live stock must decrease, and the supply of manure be consequently much circumscribed. Turnips yield a most profitable crop for the maintenance of live-stock, and they are also useful as a fallow crop, in cleansing the soil from weeds. The leaves being large and spreading, they afford a shade which retains the moisture, and tends to decompose any vegetable matter in the ground.

Turnips are supposed to have been first cultivated as a field-crop in this country in the county of Norfolk; and, except in some remote parts, they are now very generally raised for feeding sheep and oxen. Lands which were formerly worthless have been rendered fertile by their judicious culture, and the application of the manure which they are the means of producing. The soil formerly considered as best adapted for their successful growth was of a dry free nature, of some depth and fertility; but the modern system of farming has rendered all soils fit for their cultivation, from the strongest clay to the poorest sand.

Turnips may be divided into three general classes; the round or globe-shape, the depressed or Norfolk, and the fusiform or oblong, which latter is best known by the name of the Swedish. They are also sometimes distinguished by their colour, as the white, the yellow (including the Swedish), and the purple-topped. These classes have many intermediate varieties, obtained by crossing the sorts. The white, with the green and purple-topped, is early, particularly suited to those light soils where sheep are fed, requires less manure and yields a larger crop than any of the other kinds. It must be consumed, however, as soon as possible, or it is apt to run to seed, or be injured by frost, and thus rendered unfit for food. The purple-topped, will afford food till the end of February, after which it becomes fibrous, and unfit for feeding stock.

The Aberdeen yellow is a variety between the globe and Swedish. It is much harder than the globe, later of coming to ma-

turity, and better able to resist frosts. It yields an excellent crop; but some have objected to this variety that it is not relished by cattle. On this, however, there is a difference of opinion; and Sir John Sinclair relates an instance where Swedish, yellow, and Norfolk, were sown indiscriminately over a field, and it was observed that the stock selected the yellow after being used to them. The preference which cattle show for particular kinds may depend very much upon the season of the year, for some sorts being later in growth than others, may not have attained that sweetness and nourishment which the cattle relish. There are many kinds of the yellow Aberdeen, some being nearly red in colour, or approaching to purple, others assume a greenish shade and others again verge to white. The Swedish, which was comparatively late of being introduced into this country, has stood the severest scrutiny as to its merits, and it is acknowledged that no other turnip so well resists the frosts of winter, or retains its juices in the spring. The only objection which some farmers have to them is, that they are so hard a nature as to be hurtful to the teeth of stock, particularly the very young, when shading their teeth or the very old. They are best adapted for a low situation and good soil, and on this account few farmers, in the more exposed districts, attempt their cultivation, preferring rather one or other of the yellow Aberdeen sorts. They require more manure than any of the other sorts, but this is amply compensated by a weightier crop, and the length of time they may be eaten by cattle, they being in good condition till nearly the end of May. On being weighed, the difference between a Winchester bushel of Swedish, and another of the Norfolk turnip, was found to be 28 lbs. in favour of the Swedish. This turnip also possesses the great advantage of bearing transplanting, by which means any blank space in a field can be easily filled up. The operation may be performed any time in the month of June, the earlier the better; and the roots which have been transplanted ought to be consumed first, as it is found that they have a tendency to shoot early in spring.

The time of sowing varies in the different sorts, according as they are early or late in arriving at maturity; it also depends upon the climate, and the elevation or exposure of the ground.—Those which are most nutritive require the longest time to grow, and consequently they ought to be earliest in the ground. On this account, the Swedish are sown as early as possible, from the beginning of April to the end of May, but never later, or if the season is not very favourable, the crop will be decidedly inferior, both as regards bulk and weight. The yellow sorts are sown next in order, and then the white, which may be put into the ground any time from the middle of May to the end of June.

These periods of sowing, however, must depend upon the nature of the ground as well as its elevation. If the soil be of a moist clayey texture, or the season give indications of being wet, the seed must be early sown; and if the season should appear to be very dry, it is advantageous to have the seed early in the ground, in order that the plants may be sufficiently braided before the sun's rays attain strength enough to injure the crop.—May, or early in June, should, in this case, be considered as the best time of sowing, for if the plants do give way, there is still time for another braid. It is thought an advisable plan to sow portions at different periods, which will divide the labour when hoeing and thinning are necessary.

The quantity of seed sown should always be liberal, for by sowing too little the crops have frequently failed, and the attacks of the fly are uniformly found to be more severe upon a thin than upon a thick crop. Two pounds per acre is about the quantity generally sown, but Mr. Coke of Holkham, a celebrated cultivator of turnips, allows three pounds per acre, and his crops are uniformly good. If the plants are too thick, it is easy to take out the supernumerary ones, and this ensures a more equal crop throughout a field. When the plants are braiding, it will be found of great advantage if the leaves of the seedlings touch each other, for if too thin, the plants will be uniformly found to be tardy and stunted in their growth.

The quality of the seed is also a matter of the first importance, and as there are no rules for knowing the seeds of the different sorts, to ensure its being good and of the right sort, every farmer should grow his own. Care must be taken, however, when plants are cultivated for seed, that they do not grow in the vicinity of

cabbages, colewort, or even wild mustard and charlock, for these being of the same class with turnips, the pollen from their flowers is apt to spoil the turnip seed, being carried from the one plant to the other by the wind or bees. The best way of collecting seed is to select samples of such sorts as bear a good character, and sow them in different lots. The best roots can be chosen when they arrive at maturity, and planted out in good soil of considerable depth, at from fourteen to eighteen inches apart. The different varieties should be grown at considerable distances from each other, to prevent the possibility of their mixing, and thus producing hybrid sorts. In July or August following, the seeds will be ripe, and can be thrashed in any convenient method. The stalks should not be too ripe when cut, or a loss of seed will be sustained, both from shaking and the depredations of birds. The stems of the Swedish kind are sometimes so long that they require to be supported by stakes. This plan of procuring seed is very often neglected, although it is the only way of obtaining it really good.

Turnips are regarded as a complete fallow crop, and on this account are introduced into that part of the rotation which closes one course and commences another. When drill-sown, the land is ploughed with a deep furrow early in the autumn, when the grain crop is removed. Some farmers give the ground three ploughings, one in the direction of the former furrows, the next across, and the third as the furrows are wished to lie. This must depend upon the nature of the soil, however; heavy clay lands requiring more work than those of a lighter description. The harrow and roller are also used to pulverise the ground, and the use of the latter especially is thought to improve the crop. The weight of the roller must depend upon the nature of the soil and weather; care being taken that it is of sufficient weight to break any lumps that may occur. A heavy roller has been recommended to be used after the second ploughing, as it is said to prevent moisture from escaping too rapidly. If the land is rolled after the second ploughing, and allowed to stand for a week or more, numbers of annual weeds will spring up, which are destroyed by the third ploughing and other operations. All perennial roots should be carefully picked out, and, unless the land is very foul, these three ploughings will be found sufficient. The ground is next formed into ridgelets, and the manure applied between the rows.

If lime is used as a manure for turnips, it will be applied in either of the modes recommended when treating of that manure. Well-rotted dung is of the greatest importance, and is given in quantities varying from twelve to twenty tons per acre, as the state of the ground or variety of turnip may require. In carting the manure, single-horse carts should be used, as they do least damage to the ridges. The manure is laid down in small heaps, at equal distances. Care should be taken to spread the manure equally; and to ensure this, some farmers are in the habit of sending an experienced workman before the spreaders, whose duty it is to make the heaps as uniform in size as possible, and divide the manure equally between each row. The spreaders then lay it evenly at the bottom of the drills, and the plough immediately follows, reversing the ridgelets, and forming new ones over the dung, which effectually covers it.

When the soil is light, and the land is only to receive one ploughing for the grain crop which is to follow, it is sometimes the practice to make the drills for the turnips in a contrary direction to that in which the ridges for the grain are to lie. By this cross ploughing the manure is spread very equally; but it cannot be easily accomplished on soils of a wet, retentive nature. No crop which is raised is so well adapted for the application of any kind of manure as turnips. Ashes, rape-dust, bone-dust, oil-cake, sea-weeds, and numberless other manures, are all admirably calculated to produce large crops of this vegetable, which, when consumed upon the ground by sheep, must communicate a high degree of fertility to the soil.

The seed should be sown as soon after the manure is covered in as possible, and while the land is fresh and moist. Drill-sowing is almost uniformly practised, although the broadcast method is used, in spite of all experience. Turnip seed requires to be as near the manure as possible, and it is only by drilling that this can be accomplished. It is a matter of great importance that the working of the ground, the laying in of the manure, and

sowing the seed, should follow each other as closely as possible, that the seed may have all the moisture from both ground and manure. In dry seasons, the seed should be sown deeper than when the weather is wet; and when the land is very dry, it has been found of considerable benefit to moisten the manure before applying it to the land.

The plants will, in general, make their appearance about ten days or a fortnight after they are sown, according to the quality of the soil and the state of the weather. When the second or rough leaves are about two inches high, a horse-hoeing is given between the ridgelets, to cut up the weeds close to the turnip plants. The hand-hoe is then introduced, to thin the plants, leaving them at intervals of from eight to ten inches apart, the Swedish kind being somewhat wider. This distance is thought quite sufficient to ensure plants neither too large nor too small in size. The soft turnip, when allowed too great a distance, is apt to become very large, and its nutritive juices are found to be quite lost.—The Swedish and other hard turnips should be allowed sufficient room to become as large as possible, for their nature is such that there is no fear of their ever being over bulky. The hand-hoeing and thinning are generally performed by women and boys, and three expert hoers will go over an acre a-day. A few days after the hoeing, a small swing-plough is used to make small ridgelets between the rows; and when weeds are still in abundance, it will be necessary again to horse or hand hoe the ground, which levels the intermediate ridgelet. After all weeds are thoroughly destroyed, and the thinning is accomplished, the earth is sometimes gathered up about the plants by means of a small plough, with two mould-boards. This operation, however, is objected to, on the plea that the earth prevents the bulbs from growing, and also when the produce is to be consumed on the ground, the sheep may be injured by falling into the hollows between the rows. On wet soils, the earthing up is very beneficial, as it allows the free discharge of superabundant moisture; and when the weather is frosty, the earth is an excellent protection to the plants. Some farmers do not use the small plough between the rows, contenting themselves with hand and horse hoeing, which, when the soil is dry and well prepared, are thought quite sufficient. However, if couch-grass and other weeds infest the soil, the ploughing is the easiest way of getting rid of them. The expense of weeding and thinning turnips varies; but ten shillings an acre may be considered as about the sum.

The produce and quality of this must vary, like every other crop, according to the nature of the soil and season. A good crop of the white globe turnip will weigh twenty-five or thirty tons an acre, and even forty, if the season is favourable. The Swedish and yellow kinds weigh a few tons less. Of late, there have been instances of much heavier crops; and it is stated in the Farmer's Magazine, that above sixty tons have been raised on an English acre, the leaves not included. Such an extraordinary crop, however, must have been produced by larger applications of manure than usual, or from lime having been applied to the soil previously, and the fertility communicated in no way exhausted. It is stated by Sir John Sinclair, that on a farm belonging to the late Mr. Rennie of Phantassie, the produce per acre was thirty tons of Swedes, and forty tons of the common globe; the Swedes were manured at the rate of twelve, and the common turnips at ten tons per acre. The largeness of this crop was attributed to the circumstance that the land had been limed at the rate of 300 bushels per Scots acre, though so far back as sixteen years ago. It appears, from a paper published by the Kilsyth Farmer's Society, that, in a competition which took place in that parish, the produce per acre was—yellow, 40 tons 8 cwt.; Aberdeen, or green-top yellow, 40 tons 17 cwt.; Dale's hybrid, 35 tons 11 cwt.

Turnips may either be consumed on the fields where they grow, on grass fields, in fold-yards, or in feeding-houses; and in the vicinity of large towns they are sold to cowfeeders. The greater part are eaten by sheep, which sometimes belong to fleshers; and in this case the turnips are sold growing, at so much per acre. The price depends upon the weight of the crop, being greatest near large cities. It is stated that fields of turnips near London have been sold so high as eight or ten guineas an acre, which is considered an average price; but in the neighbourhood of Edinburgh, thirty pounds, and even a larger sum,

has been got for an acre of good turnips. Turnip crops, when intended to be consumed on the ground by sheep, are divided into lots, by means of hurdles or nets, in order to have them regularly consumed. When the first lot is nearly eaten, the shell, or parts which the sheep have left, are taken out of the ground, and a new portion lotted out for them. It is usual to leave the part of the field just cleaned open, for the sheep to lie in, and to consume any nutritive matter which may remain in the shells. Sometimes a part of the turnips are taken from the field before the sheep are turned in; but this must depend upon the nature of the soil. Cases will occur where the soil will be so much benefited by the sheep, that it is more profitable to consume the whole; and in very rare instances, the ground may be so rich, that the succeeding crop will be injured by eating any part of the turnips on the field. In wet weather, the turnips ought to be carted to an adjacent grass field, it being thought injurious to allow the sheep to lie on the turnip field during rain.

A cheap and expeditious mode of lifting turnips has been practised in Ireland. The tops are first shaved off with a scythe, and given to young cattle, and the bulbs are ploughed out of the soil, which being afterwards harrowed, they are left entirely free of the ground. The turnips are then gathered into carts, commencing at the top of the field and going regularly down, so that none may be bruised; and it is calculated that six labourers will lift an acre of turnips by this method in a day.

Young cattle and sheep, when shedding their teeth, are unable to break the hard whole turnips, and in this case it is necessary to cut the bulb into slices, which may be done either by a chopping knife, or a machine made for the purpose; or they may be bruised by a mallet. In England, this operation is now frequently performed by a slicing-cart. When the leaves are taken off, the bulbs are picked up and put into the cart, and when the horse moves forward, the turnips are cut into slices of any size. The pieces are scattered behind the cart, and not a vestige will be left uneaten by the flock. The teeth of the sheep are by this means preserved; and old ones may be fattened upon turnips so cut, which they could not otherwise eat. The practice of consuming turnips by sheep is of great advantage to light dry soils; but when the land is wet and tenacious, it is not so beneficial. Sandy soils are rendered more adhesive by the trampling of the sheep; and the refuse of the turnips and manure of the sheep both help to make the land more fertile.

When turnips are to be stored, the leaves and tap-roots should be cut off, to prevent overheating. They may then either be piled under a shed or in the open air, and covered with straw or turf. The juicy nature of turnips prevents them from keeping long, and indeed the common kinds are seldom stored at all. They are easily injured by the frosts of high and exposed districts; and it is probable that storing many of them, even in mild climates, would be attended with considerable loss. Where turnips are cultivated on a large scale, the trouble and expense of storing them all would be too great to be generally practised.

EDUCATION.

The following singularly interesting and important appeal has been recently made in one of the most celebrated works of the present day, the "*Martyr of Erromanga*" to the school teachers of Britain. We think it would be wrong to withhold it from the members of that important profession in Canada.

TO THE TEACHERS OF BRITISH AND OTHER DAY SCHOOLS.

On the cultivation of the Missionary Spirit as a branch of Education, and the preference due to Missionary Work.

Benefactors of your country and of mankind! to the Christian pastor, the true patriot, the statesman, and the philosopher, your system and labours present a spectacle of the deepest interest. The edifices in which you exercise your functions, are centres of influence of which it is difficult to describe the limits. The economy of our world supplies no standard by which to measure the importance of your services. Like the true ministers of religion, the utility of your labours is not to be estimated by their earthly reward. The rude millions of which society is composed, cannot yet appreciate them. Be not discouraged, however; but, with

the faithful missionaries of the cross, labour on for the good of mankind, in the hope of better times. The day is near in which your work will be its own witness, and will assert its own claims. Go on to awaken, enlighten, and elevate the spirit of man; and impart benefits which gold cannot compensate! Your work, happily, carries with it its own reward. How vast and abiding the satisfaction which results from calling forth the intellectual and moral resources of your specks; from giving the immortal mind of man a new consciousness of its powers and faculties; incorporating the judgment, regulating the will, and purifying the heart! Your vocation invests you with a power, which, wisely wielded, will shake and subvert all the despotic thrones and dominions of our world. Your position commands for you an awful and augmenting ascendancy in the sphere of human agency. You put forth your strength upon a nation's mind in the morning of its life, when all is young, and fresh, and tender. The lessons you teach, become part of the very instincts of opening life. The principles you implant, are permanently incorporated with the elements of thought and being. It is not for nothing that you are objects of hatred to the foes of freedom and of human advancement.

In proportion to the greatness of a power, are the necessity and importance of its right direction. The work of teaching well deserves the best talents; but moral consideration, are paramount to intellectual: for it is your high province to produce, not simply intellectual, but moral results; and the latter are incomparably more important. Hence, no degree of mental progress can compensate for deficiency in moral culture; and the utmost measures of both are essential to complete success in the exercise of your functions. The scale of your competency is one of many gradations; and he who approaches the highest point, is entitled to rank with the most distinguished of his race.

The plain and simple apparatus of your rooms is but the index to your powers. There is no limit to the richness and variety of your communications, but that which is set by your own capabilities; and there is scarcely any kind or degree of information which may not be brought to bear upon the interests of education. You may perform miracles in tuition, without book. Thus it was that Socrates and Plato taught the youth of Greece; but you may infinitely excel both Socrates and Plato, not only in the matter, but also in the manner, of your communication. Amidst the multitude of subjects which lie before you, especial attention is due to those which are discussed in this volume, War and Missions. What may you not do towards teaching mankind to think aright in these mighty themes! They come legitimately before you in two chief departments of History and Geography; and, in able hands, they will never fail to contribute a freshness and an interest to the business of instruction, which nothing else can impart. But, that you may teach, it is necessary that you should learn. Let your own minds, therefore, be thoroughly familiarized with these great subjects. Make an intense and patient study of them, till you have mastered them in all their principles and in all their details. What materials for moral instruction and pathetic exhortation! On these weighty topics, how much you may accomplish towards the reformation of the public taste and the creation of a public conscience! You may ultimately implant in the nation's heart an abhorrence of war which nothing can mitigate, and a zeal for missions which nothing can quench! Thus may you earn the gratitude of earth and the benediction of Heaven! In the furtherance of this grand object of Christian philanthropy, let me introduce to your attention the *Martyr of Erromanga*, whose glorious career and cruel end will supply abundance of striking illustration.

Early in the year 1814, John Williams was aroused by the Rev. Timothy East, of Birmingham, from spiritual slumber, in the Tabernacle, Moorfields, London. From that memorable night, he was deeply convinced of sin, of righteousness, and of judgment. He saw that he had incurred the penalty of death; and he was filled with a trembling anxiety to escape the wrath to come. He was soon enabled to understand, and led to believe and obey, the gospel of Christ; and became a member of the church assembling in the Tabernacle, under the care of the late Rev. Matthew Wilkes, the future Missionary, thus blessed with the hope of salvation, and filled with compassion for the souls of men still walking in the paths of perdition, offered himself as a teacher in the Sabbath

schools and was accepted. As he sat, amid his youthful class, on the free benches of the Tabernacle, initiating them in the elements of saving knowledge, his fellow-labourers little imagined how great a man he was one day to become, and how much he was destined to effect in diffusing the word of God among the heathen. The ways of the Lord are a great deep: he has work, high and glorious, marked out for many of you likewise, who are, at present, holy and zealous, though humble and obscure, teachers of British and other schools.

Young Williams, delighting much in the business of a teacher, was industrious and exemplary in the discharge of his duties. As he advanced in the knowledge and love of Christ, his compassion deepened for the souls of men; and he strongly desired to be entirely devoted to their instruction. He saw multitudes in England pressing on in the broad way that leads to destruction, and his heart bled at the sight; but, on reflection, he thought the state of the heathen still more lamentable, and such as more loudly called for commiseration. On this ground, therefore, after much prayer to God for direction, and asking counsel of wise men, he offered himself to the London Missionary Society, by whose Directors he was accepted, and sent to the South Seas. Such was the deliberate choice of Mr. Williams; and, although, alas! it issued in a violent death, it was a wise choice. His dreadful end was an event of predestined honour, not of casual misfortune. Paul, the father of Gentile Missions, spent the wicle of his laborious life in the spirit, if not even in the anticipation, of martyrdom. He was always "ready to die for the Lord Jesus." He cherished the most exalted conception of the apostolic office. He will knew that it was appointed inconceivably to enrich and bless the world. His estimate of its unparalleled importance was formed on this knowledge; and hence his noble-minded exclamation, "I magnify mine office!" He was at all times the subject of a deep, joyous, and exulting conviction, that his was incomparably the highest, the most beneficent, and the most honourable employment in the universe. That consideration formed a chief part of the moral means by which he was upheld under the pressure of overwhelming burdens, and emboldened to proceed amid appalling difficulties and impending dangers.

The question of missions, the question of the world's salvation, will be mainly discussed and carried at the Christian fireside, and in the bosom of religious circles. When the current of enlightened missionary feeling shall have set strongly in to churches, it will, at the same time, penetrate households. Godly parents will then come to consider it the choicest of all felicities, the loftiest of all distinctions, to have sons and daughters enrolled among the ranks of the servants of the Most High God, showing to men of foreign climes the way of salvation. The spirit of missions is simply the spirit of true piety existing in full power. With the spread of this piety, those views will increase and multiply; and, when this piety shall have attained a healthful maturity and a general prevalence, those views will impart a new aspect to the business of pecuniary contribution. The celestial fire of the spirit of missions will straightway subdue and melt the hearts of our monied men, and "loose the loins" of our merchant princes, to open before the world's Messiah "the two-leaved gates" of their golden stores; "and the gates will not be shut." The power of that fire will every where go before him, and make the "crooked places straight," and "break in pieces the gates of brass, and cut in sunder the bars of iron;" it will sweetly constrain converted men to "give him the treasures of darkness and hidden riches of secret places." The dissolving power of that celestial fire will at length release the hoarded millions of Christendom, and render them available to the cause of Christ. Men and money, missionaries and their support, like substance and shadow, will walk in company. Personal and relative fortunes will flow outwards, in torrents, for the sustenance of the armies of the cross, while the still-augmenting mites of the accumulating myriads of the industrious classes will go on to swell the tide of their grateful munificence.

Teachers of the Christian youth of England; in connexion with this glorious anticipation, we look most wistfully to you. Your charge is the hope of the church and of the world. Heaven bless their blooming hosts, guide their hearts into the love of Christ, and fill their generous bosoms with the pure and lofty spirit of peace, and of missions to the Gentiles! It is of the utmost moment that their minds should be early directed to that work, that

they should become thoroughly acquainted with the entire subject in all its amplitude and variety of bearing, and be led rightly to appreciate the missionary character. The lamented Williams, who had deeply drunk into the spirit of Paul, has left them a solemn testimony concerning it. Although himself clothed with humility, he understood well how to "magnify his office." In his view, the missionary was the first of mortal men, and his functions worthy of angelic agency. He has, in the closing paragraph of his "Enterprise," recorded his sentiments relative to the great theme, in words suited to the exalted subject. The passage is appropriately placed in that position, as now sustaining all the weight and solemnity of a testamentary declaration. Since its appearance, the churches of Britain have had time to pause and to ponder, till the unlooked-for and sorrowful event of his death has broken the silence. Should some generous hand ever erect a monument over the recovered portion of his mangled body, that passage would form the most appropriate inscription that could be devised for his tomb. It is as follows:—

"An enterprise beneficial in so many ways, presents a universal claim; and we hope the day is fast approaching, when the merchant will not only consecrate the gains of his merchandize to its promotion, but when he will also add the facilities which commercial intercourse affords, to further the great design; when the man of science will make his discoveries subservient to this godlike work; and when, not only the poor, but the rich and noble also, will feel honoured in identifying themselves with missionary operations, and in consecrating their influence, their wealth, and even their sons and their daughters, to this work. And why should not the son of a nobleman aspire to an office that an angelic spirit would deem an honour? Why should not such become active agents in an enterprise which is to regenerate and bless our world? They aspire after military and naval glory, but here they may obtain distinctions far higher than these: here, instead of inflicting death in the acquisition of their laurels, they would scatter life, and comfort, and peace, to unborn millions. And is there more glory in spreading misery than in conveying mercy? Is it more honourable to carry the sword of war than the gospel of peace? Is it a higher dignity to bear a commission from an earthly sovereign than from the King of kings? Oh! that the minds of the noble youth of our country could be directed to this field of labour and of love, and that the soldiers of the cross were as high in the estimation of our nobility as those who bear commissions from our king. It will be a blessed day for our world, when the first nobleman's son, influenced by a spirit of piety, and constrained by the love of Christ, shall devote himself to go among the heathen, to turn them from darkness to light. But whether such forward it or not, the work will go on; enlargement and deliverance will come, until the earth, instead of being a theatre on which men prepare themselves by crime for eternal condemnation, shall become one universal temple to the living God, in which the children of men shall learn the anthems of the blessed above, and be made meet to unite with the spirits of the redeemed, from every nation, and people, and tongue, in celebrating the jubilee of a ransomed world."

LATEST NEWS.

accounts from the seat of war in India, are very confused and unsatisfactory. Candahar was finally evacuated by General Nott, on the 8th of August, after the spare commissariat and arsenal stores were destroyed, and the powder magazine blown up. It is said that the General and the man who fired the train, were the only persons in the secret. A few British soldiers were blown up with the magazine.

The British forces are continuing to take cities and fortresses in China, where and when they choose, and yet it is said that much dissatisfaction prevails in Britain respecting the entire management of Eastern affairs.

The mercantile news brought by the Overland Mail is disheartening in every respect.

Considerable attention has been directed during the past few days to the particulars of several melancholy shipwrecks, ten of which have been attended with loss of life. The first of these was the *Waterloo*, with convicts from England bound to Sydney, which was stranded in Table Bay, Cape of Good Hope, on the

30th August, and the sacrifice of human life is estimated at upwards of 200 souls, the larger number being convicts. A doubt is expressed whether that speedy assistance was afforded to the sufferers which under the circumstances should have been rendered. The *Abercrombie*, Robinson, with British troops, was stranded on the same day within a few hundred yards from the *Waterloo*, but the whole of her crew and passengers were saved. The *Reliance*, from China to London, was wrecked at Estaples, near Boulogne. It appears that out of the crew and passengers, numbering 116 persons, only six succeeded in saving their lives.

Great distress still prevails in the manufacturing districts, especially the West of Scotland—the prices of all articles of food were, however, extremely low.

Incendiary fires are becoming common in some of the agricultural districts of England.

The President's message states that the finances of the United States are in a more flourishing condition.

The Governor General's health is very precarious.

MONTREAL PRICES CURRENT.—Dec. 14.

ASHES—Pot	24s 6d	BEER—Mess	\$104
Pearl	25s 0d	Prime Mess	88
FLOUR—Fine	22s 6d	Prime	86
U. States	23s 0d	TALLOW	54d
WHEAT	4s	BUTTER—Salt	6d a 7d
OAT MEAL	8s per cwt.	CHEESE	4d a 6d
PORK—Mess	\$10	EXCHANGE—London 8 a 9 p. ct.	
P. Mess	\$8	N. York	24
Prime	\$6	Canada W. 1 a 1 1/2	
LARD	4d a 4 1/2 p. lb.		

Statement of Lumber on hand in the Port of Quebec, 1st Dec. 1842—with statement of Stock, 1841 :

	Stock, 1841.	Stock, 1842.
Oak Timber	1,743,156	1,731,325
Elm do	1,768,315	1,416,523
Ash do	169,900	148,446
Birch do	9,559	57,877
W. Pine do	4,150,527	7,151,459
Red do do	1,292,350	4,392,131
Standard Staves	1311,1,3,24	1832,3,2,17
W. O. Pun. do	366,3,1,22	1921,0,3,13
R. O. do	286,1,3,6	1172,4,0,0
Barrel do	673,7,2,16	1841,7,0,27
Ash do	58,6,0,18	
Pine Deals, Sta	62,200	427,573
Spruce do do	47,776	103,343
Ash Oars	9,615	26,109
Handspikes	6,266	33,015
Lathwood, cords	276	
Masts, Pine	1,302	
Spars	940	2,650

—Q. Mercury.

MONIES RECEIVED ON ACCOUNT OF

Advocate.—V. Titus and Mr. Repley, St. Johns, 10s; J. Manning, Manningville, £1 10s; Sundries, Montreal, £3 5s.

Donations and Subscriptions.—J. Knowlson, Cavan, 5s; J. B. Way, Amherstburgh 5s; Brockville Society, £1 5s; Private Caldwell, 71st Regt. 3s; J. Wilson, 5s; J. Rough & E. Beeston, 5s; P. Reynolds, 5s; a Friend, £2 10s; J. Holland, £1 5s; R. Holland, 5s; W. Slack, 5s; J. Milne, 10s; Sundries, 7s 6d; Mr. Arthur, 10s; W. Murray, 5s; D. Milligan, 5s; Mr. Fleming, 5s; Dr. Holmes, £5 W. Stephens, 5s; S. Mathewson, £5; a Friend, £20; Collections at public meetings, £2 9s 3d.

Agency Fund.—Midland District Temperance Society, £3 10s.

Arrears.—J. P. Scott, Colborne, £1.

This paper is sent gratuitously to all Ministers of Religion and School Teachers in Canada, as also to many Ministers and other influential persons in Great Britain, Ireland, and the United States—all of whom are respectfully requested to read and circulate it.