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Canada Temperance Advocate.

Temperance is the moderate use of things beneficial, and abstinence from things hurtful.

No. 8.

MONTREAL, DECEMBER, 1839.

VOL. V.

GREAT SUCCESS!!

SCOTLAND.

Glasgow.—At no former period has the cause been in a more flourishing state, or exhibited more trophies of its beneficial effects than at the present time; the meetings are crowded, and great numbers are signing the pledge. The Committees are indefatigable in forwarding the organization for the support of an efficient system of visitation, and the cause is extending more than ever. The vast machinery of demoralization, concentrated in 2700 fruitful sources of poverty, crime, disease, and death, are however, still in active operation; and the great work to be done is, comparatively speaking, only commenced in right earnest.—“Onward,” is our motto.

Camelachie.—During the last month this village has been the scene of a tee-total revival, in consequence of a series of meetings held during the week commencing on the 24th June. These meetings were all held in the open air, and lasted for six nights. The interest excited was very great, increasing as the week advanced, and by its conclusion scarcely a single individual residing in the neighbourhood was ignorant of the principles of our society. The meetings were attended, on an average, by five or six hundred people, whose countenances responded to the statements of truth made by the several speakers, and told how clearly they beheld the folly and absurdity, of wasting their money, strength, and character for that which, in the end, “bites like a serpent and stings like an adder.” The regular attendance of some of the publicans in the place, and their attention while present, indicated that Tee-total was an antagonist not to be trifled with, having placed their craft in the most imminent danger. The means resorted to since the meetings, in order to entrap their victims, prove that their system has got a shock which it will not likely get the better of. Indeed were it not for the “custom” which they get upon Sabbath from the “Glasgow tipplers,” who feel themselves at more liberty to drink and riot beyond the bounds of the police, they might shut up their drinkeries, and, like honest men, earn their bread by the sweat of their brow, and not by the destruction of immortal souls. At the celebration of this “jubilee” nearly two hundred have burst the fetters of alcoholic bondage, and declared “they shall never get drunk again.” It is right to state, that the interest excited, and the good effected, is the result of the animated addresses of Mr. James Teare of Preston, Mr. Colbert of Liverpool, Dr. Keimman of Belfast, Mr. Mucfie of Shettleston, Messrs Orr, Morrison, Ferguson, Hoey, Winton, Mearns, and Reid, of Glasgow. On Monday evening, the 15th of July, about 30 of the members held a soiree in Mr. Reid’s place of meeting. The evening was spent in the most delightful interchange of social feeling and hearty congratulations in having escaped the enemy’s snare. The reformed were the most joyful, and Camelachie can boast of not a few.

Paisley.—Our Society continues to prosper, and I cannot omit alluding to the operations of the *Christian Temperance Mission*, an independent institution conducted by members of our society. The formation was noticed in your columns, and its objects are the drunken and the vicious, who are regularly visited in their abodes on Sabbath mornings, and occasionally at other times, when the Scriptures are read to them, and they are kindly admonished and prayed with. Prayer-meetings are also stately held, to which they are invited, and many attend. The result of these labours are of the most gratifying descriptions. The glad tidings of salvation have been carried to many a miserable dwelling where the joyful sound was unknown: the scripture and useful tracts have been distributed, and have always been thankfully received and read with avidity; not a few have been reclaimed from wicked and degrading habits,

and are now walking “the ways of Zion,”—upheld and directed, we trust, by its King. Peace and comfort have been restored to families long desolated by intemperance; and nearly a thousand members added to our Total Abstinence Society. The Christian Temperance Mission has upwards of twenty agents, whose services, I need scarcely add, are gratuitous and voluntary. J. A. Sec.

Vale of Leven.—This society still continues in a flourishing condition. Mr. James Teare addressed large audiences upon the evenings of Tuesday and Wednesday, the 9th and 10th of July. Great interest has been excited by the eloquent advocacy of this good man. On the following Friday evening, the Rev. Mr. Kirk, together with Mr. William Reid of Glasgow, addressed upwards of a thousand people in the open air at Alexandria. Upwards of fifty signed the pledge at the close of the meeting. A number of villages in the vale, including Renton, Alexandria, &c. have united together as one society. Mr. Law addressed a crowded meeting at Alexandria on the 11th August, and a very deep impression appeared to be produced in favour of the abstinence principles, and several who have long been opposed are now beginning to come in; a great number of drunkards have been reformed, many of whom are now decidedly pious. The members here are all uncommonly active and zealous. The committee is organizing the operations with the greatest activity and best judgment; in particular, they are exerting themselves to extend the circulation of the *Journal*. A Congregational Church has lately been established in this place; it now consists of about eighty members, and we rejoice to state that nearly the whole of them are likewise members of the Total Abstinence Society. Let other churches act upon this principle, and then less precious time will be occupied in administering discipline to those whom this enemy has betrayed, and more time and energy at command in assailing the bulwark of Satan’s kingdom, and in bringing the hearts of men into subjection to the cross of Christ. Mr. Law has just visited the place a second time, and had an excellent meeting on the 19th in Bonnel. On the 20th a large out-door meeting at Renton. The cause, in all the different villages in the Vale, is in a highly prosperous condition, and the various committees are uncommonly active.

Sanquhar.—This Society is in a very healthy condition, and can point to many proofs of the efficiency of total abstinence principles. Upon the evening of Monday the 3rd August, Mr. William Reid from Glasgow addressed at considerable length a very large out-door meeting in the square. It was a very interesting meeting. On the following day, at 12 o’clock, the members of the society assembled at the same place, for the purpose of walking in procession. Having formed themselves into the following order:—Sanquhar instrumental band—juvenile members, three a-breast;—office-bearers, together with delegates from various societies—male and female adult members, three a-breast;—they proceeded to the Castle Gate—then to Crawick Mill, where a large meeting was assembled, when Mr. Reid addressed them upon the absurdity of the moderation system. They again formed themselves into walking order, and proceeded back to the Square, where another large meeting was held, which was again addressed by Mr. Reid, and Mr. Johnstone from Dumfries. At five o’clock, nearly four hundred persons sat down to tea in the Rev. Messrs. Reid and Crow’s church, which had been kindly granted for the occasion. Addresses were delivered by Mr. Osborne, the Chairman, Messrs. Dickson and Johnstone from Dumfries, and Mr. Reid of Glasgow. After spending three hours in a very pleasant and profitable manner, the company broke up about eight o’clock, many of them having to go a considerable distance. Altogether, we have seldom spent a happier day in the teetotal cause. The day was most delightful; indeed all were smiling, if we except the publicans. A good many of them being

in the magistracy, they took the precaution to swear in twenty special constables, lest the tee-totillers should burn the town. All, however, was peace, harmony, and joy; not a single bloody nose or black eye to spoil the scene. It was a regular holiday in the town; many of the houses were decorated with flowers and evergreens; nor were the cold water friends backward in testifying their approbation. Since that time 58 persons have signed the pledge; and they have every prospect of their number increasing.

North of Scotland.—The cause is making great progress in the north. During the last month, Mr. Law visited many of the towns and villages, and in reference to which, he observes,—“My late tour has been one of the most interesting, happy, and successful that could be imagined, the work that I laid upon myself has been sometimes more than I was able to bear; however God has graciously strengthened me in all my labours and given me strength in proportion to my day. I have lectured twice in the most of the following places, Lochce, Forfar, Brechin, Luthermuir, Laurencekirk, Funtain, Kenniemuir, Arbroath, Carnoustie, Colliestin, Fettercairn, Logie Mill, Auchentblae, Drumbythie, Stonehaven, Bervie, Findon, Johnshaven, St. Cyrus, Slatford, at all these places, I had, with one exception, large meetings and great success, 20, 30, and 40, were the general number of new members obtained.”

Inverness.—Tuesday, the 30th ultimo, was the first anniversary of the Total Abstinence Society, which is rapidly on the increase, and it was resolved to commemorate the event by one of those sober festivals now common in the South, and known by the naturalized French term of a soiree. Mr. Low's Hall was tastefully fitted up for the occasion. Tea, coffee, and bread of all sorts were provided. Mr. Sim's band was in attendance, and appropriate speeches filled up the intervals. The Rev. Mr. Macpherson of the High Church here, presided on the occasion; and he was supported by the Rev. Mr. Munro of the Secession Church, and the Rev. Mr. Wood, Evanton. One hundred and fifty persons sat down to tea, and the company seemed all perfectly happy and delighted. The Rev. chairman, in the course of the evening, adverted to the injurious tendency of the drinking customs of the country, and regretted that men should think it necessary to cast their reason to the winds, in order to obtain the proper enjoyments of social pleasures. He had been, he said, in some respects obliged to act on the abstinence principle. At marriages and baptisms, the people here would consider a clergyman deficient in kindness of feeling, if he refused to partake with them of the intoxicating liquors generally provided on such occasions, but he (Mr. M.P.) had found that when he was obliged to attend several of these in a day, this practice became seriously objectionable; he had, therefore, for some time past, abandoned it altogether. Mr. Munro also addressed the meeting, and some excellent remarks were made by Mr. P. Macintosh, a compositor in the *Herald Office*.

ENGLAND.

LETTER FROM MR. JAMES TEARE.

To the Editor of the *Scottish Temperance Journal*.

DEAR SIR,—It affords me great pleasure to inform you, that we had a glorious Tee-total demonstration in Liverpool last month, commencing on Monday evening with a large and splendid meeting in the Music Hall, which went off most delightfully. On Thursday and Friday two other great meetings were held in the Amphitheatre; indeed meetings were held every night in the week in different parts of the town.

On Tuesday and the two following days, between thirty and forty delegates, from different parts of England, Ireland, and Scotland, met together for the purpose of consulting on the best means of carrying out the principles of genuine sobriety, and, being a delegate myself, I had an opportunity of hearing and knowing all that was going on during the conference; and I can truly say, that I do not know that I ever was among such a lot of staunch out-and-out thorough-going tee-totallers in all my life; and that being the case, we had no jarring nor falling out amongst ourselves; every thing was done decently and in order: indeed we had scarcely any discussion, for we were nearly all of one heart and one mind. The principal thing that was considered was that of uniting the *British Association* with the *New British and Foreign Temperance Society*

of London, but, after due deliberation, it was thought that a Union of the two Societies, under present circumstances, would not at all be beneficial to the tee-total cause; the conference therefore recommended the formation of *district associations*: and I am thoroughly satisfied in my own mind that these will work much better than large unions.

I told the Conference that Scotland was divided into two unions, and that I hoped the time was not far distant when associations would be found in every county in England, Ireland, and Scotland.

The procession which took place in Liverpool last Wednesday was the largest and the most splendid I ever beheld; I should think it was nearly two miles long. But I need not say any thing more about Liverpool, as you will see all the particulars elsewhere.

Allow me to state, that in Preston the cause is going on better than ever it was: eight or ten meetings are held in the town every week, besides meetings in the country. I hope you are still keeping the steam up in Scotland: go on. May the Lord God of your Fathers bless you! I am, &c.

JAMES TEARE.

Preston, Aug. 24, 1839.

Liverpool.—The annual Festival was held here, as usual, in the Race-week, and during the sittings of the Conference of the British Association, in July last, which enabled the Societies in Liverpool to enjoy the valuable assistance of many of the Delegates. The tea parties and meetings were far too many for us to enumerate, but from what we could hear they were all exceedingly well attended. Meetings were held by different societies in various parts of the town. The Howard society had a tea party and meeting in the Templars' Hall, which was addressed by Mr. Spence, the chairman, Mr. Corkran from Dublin, Mr. Hodgson from Bolton, and Mr. Grubb, the agent of the British Association. On Wednesday, the grand procession took place, when some thousands of the members, with banners almost without number, and a great many bands of music, paraded the principal streets of the town, from ten o'clock till after three. It is impossible to give a sufficient description of the procession, and the effect which it appeared to produce upon the countless thousands who thronged the streets, as it passed along. It was pleasing to remark that here no expressions of contempt or ridicule were uttered; the lookers on appeared to acknowledge the goodness of the institution, and to hail its progress with wonder and delight. Tea parties were held in the Music Hall, Bold-street; in Edmund-street chapel; by the Church of England society, and others; and public meetings were held in the various places afterwards. On Thursday, the first grand concentrated meeting was held in the Amphitheatre, when one of those splendid gatherings took place which manifest so evidently the effect which Temperance Societies have produced on public opinion. Several thousands were then assembled in one spacious, commodious, and magnificently illuminated building, who remained for four hours listening to the addresses of L. Heyworth, Esq., the chairman, the Rev. J. Bowes, and Mr. Garrett, of Liverpool; Mr. Lomas, surgeon, of Belper, Mr. Grubb, and Mr. Greig of Leeds. Occasional performances of vocal and instrumental music were interspersed, and the immense meeting separated, evidently highly gratified, about 11 o'clock. On Friday, many of the gentlemen belonging to the Parent Committee in Liverpool invited the delegates of the British Association to a dinner which was prepared on the stage of the Amphitheatre. About fifty sat down to a most excellent repast, after which a rich dessert was served, and several addresses were delivered. In the evening another concentrated meeting took place in the Amphitheatre, which was, if possible, more numerously attended than the previous one. James Spence, Esq. in the chair. Addresses were delivered by Mr. Corkran of Dublin, Messrs Greig and Joseph Andrew of Leeds, and Mr. Blacombe of Halifax. The crowded auditory were indeed rivetted to their places, and appeared most unwilling to retire, although it was considerably after 11 o'clock. We seldom remember being at a meeting where greater attention was paid, or a more palpable effect produced. On the whole, the Liverpool friends have much reason to congratulate themselves upon the various proceedings, and we trust their results will be seen and felt after many days.—*British Advocate*.

WALES.

Wales.—By a late account from the Rev. Mr. Hughes, of Beau-

maris, it appears that the island of Anglesea contains about 40,000 inhabitants, of whom 24,780 have signed the total abstinence pledge. Amongst them were at least 1000 drunkards, of whom a number are now members of Christian churches.

Cornwall.—The reports are still most cheering; there are 32,000 members in this country. The change that has come over the characters of the miners and fishermen is as astonishing as it is pleasing. They have established a printing press, and 8,000 copies are sold monthly of the publication which is the organ of the Cornwall Union. This is the secret of their great prosperity, and accounts for the rapid progress and thriving condition of the cause in that country. St. Ives, with a population of 5,000, numbers *three thousand tea-totallers!* In the village of Ludyvan every drunkard is reformed—*there is not one left.*

IRELAND.

Ireland.—The Irish Temperance Union are prosecuting their labours with a measure of wisdom and zeal worthy the highest praise. The columns of their able organ, the *Dublin Weekly Herald*, continue to be filled with the most gratifying accounts from all parts of the country.

The work of emancipation, says the *British Advocate*, is begun, under bright and cheering prospects. The Catholic priests have displayed a readiness to take the lead in the Temperance Reformation, which shames many of their Protestant brethren. In Cork, the Rev. Theobald Mathew has been the principal means of collecting a society of 12,000 members; and the good effect of his exertions are seen in empty public houses and crowded reading rooms. In Dublin there are several flourishing societies: the National Society has 2,400 members, *one-half of whom are reformed characters*—an awful index to the moral condition of that city, and at the same time a convincing evidence of the worth and efficiency of Temperance Societies. The Dublin Mariners' Society numbers 30 sea-captains and 130 seamen. In Drogheda, there are about 1,200 members; in Wexford, Wicklow, Nenagh, &c., &c., are active and flourishing societies. Earl Fitzwilliam has given permission to hold temperance meetings in all the school-rooms on his extensive estates. To show the awful extent of spirit-drinking in Ireland, it may be mentioned that at Newton Barrs there are 40 shopkeepers, 32 of whom sell ardent spirits. Out of 60 prisoners confined in Maryborough gaol, 57 were intemperate.

CHINA.

We rejoice to learn, that the abominable trade in opium which of late years has been producing the most indescribable scenes of intemperance, and wide spread mental and physical ruin, in the Chinese Empire, and carried on by the East India Company, and other British subjects, in defiance of the Chinese government, has at last been suppressed by the authorities of that country. The British Superintendent at Canton was obliged to deliver up, upwards of 20,000 chests of this vile drug, valued at two millions, awaiting to be destroyed, and a renewal of the traffic forbidden, under the severest penalties. Can we wonder at the non-success of Christian missionary enterprise in China? having some regard for the best interests of their people, the heathen government of China at vast pecuniary sacrifice, have put down a "vile traffic" that at the same time produces extensive degradation and ruin, while, for the sake of money, the Christian government of France, licenses prostitution, and the Christian government of Britain, licenses houses without number, to disseminate poverty, crime, disease, degradation, and death,—well may they stigmatize us as a nation of "barbarians," hypocrites, and cunning deceivers.

For the Canada Temperance Advocate.

NO. III.

"Who slew all these?" 2 Kings x. 9.

Those who supply the makers of intoxicating liquors, directly or indirectly, with grain or other materials required for their manufacture, share a portion of the guilt incurred by the death, and misery, or final ruin of those who are the victims of that murderous traffic which they thus help to carry on.

On this point I need not say much. The guilt of the persons

now referred to, is too evident to be denied by any who will allow themselves to think upon the subject without prejudice.

Those who furnish the means for making intoxicating drink, have it wholly in their power, if they choose, to stop these engines of destruction, breweries and distilleries, which are all the time, and by their assistance, employed in ruining the souls and bodies of men; and if they do not use the power which they have to check these infernal instruments of death, they must be regarded as accessory to the murder or ruin of those who are in any way the victims of these intoxicating liquors, for the making of which they furnish the means. And let them see to it in time, let them wash their hands from the blood of souls, for assuredly the Lord will not hold them guiltless, if they persist in thus feeding these fires of hell.

And if they plead in excuse for what they do, that in order to make a living, or pay their debts, or otherwise do what is lawful, they are entitled to make the most they can of the produce of their land, we answer, you must not do evil that good may come, no! even though by acting otherwise you should be necessitated to beg your bread from door to door. But it is insulting to the word and providence of the Most High to suppose for a moment that any man is obliged, for the sake of a living, to do what is wrong, especially such wrong as this, of supplying the maker of intoxicating drink with the means of spreading around him firebrands, arrows, and death.

Take a look, a serious, prayerful look at your conduct in this matter. The precious grain which, by the blessing of God, your land produces for nourishing food to man and beast, you take and sell to those, who you know, when you sell it to them, are about to turn it into a deadly curse, than which you know not of any other which has every where produced so much wretchedness and crime. And while you ponder over the solemn question, Who slew all these? let your determination be, that you will be no longer "guilty concerning your brethren." T. C. W.

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." 1st Cor. xiv. 21.—*Macnight's Translation.*

MONTREAL, DECEMBER, 1839.

THE BISHOP IS NO PROPHET.—People say, there is a Bishop among our neighbors, the inhabitants of Vermont, who in delivering his views of the Temperance Reformation, foretold that *the triumph of Temperance would be the triumph of Infidelity.* That there is such a Bishop, and that he actually uttered his prophecy, neither we, nor our readers have any manner of doubt. That others, and these too prophets of the same order, have said and foretold just such things of the progress of Temperance, every body knows. That the influence of our principles and practice upon the spread of the gospel at home and abroad, is not fully understood by the great majority of professing Christians every where, we wish not to conceal. It is a veritable fact, which we labor to impress deeply on the minds of all who come within hearing of our sentiments. And such we confess to be our object, at the present moment. But in calling the attention of our readers to this important branch of the great subject of Temperance, we ought first to remark, that enough in all justice has already been written, *facts* in sufficient abundance have already been produced in the history and development of our principles, not only to make apparent for ever the falsehood of the aforesaid Bishop's prophecy, but to establish beyond the reach of controversy, the clear and decided position that in the triumph of Total Abstinence from intoxicating drink, Christianity and the world have every thing to gain, and Infidelity and the Devil every thing to loose.

The Permanent Documents of the American Temperance Society, the various journals which advocate our principles in every quarter of the world, and the Reports of different Religious bodies respecting the progress of religion within their bounds, contain such a mass of evidence on the point before us, that if we rise from their perusal unconvinced, we must either possess a tolerable share of

uncandid dullness, or be like the Bishop of a certain Church, resolved to think well of rum and drink it, whatever be the consequence to ourselves, the world, or the Church. Indeed from the first dawn of the Temperance Reform, evidence to prove on the one hand, that the use of intoxicating liquors is a mighty barrier in the way of religion, and on the other, that total abstinence from these liquors is the morning star of revivals, the precursor of religious impressions, and the turning point in the destiny of immortal souls, has been accumulating incessantly. It has forced itself upon our attention. As unprejudiced and candid observers of facts, we have been obliged to admit that in thousands of instances total abstinence from intoxicating beverages, has been of immense benefit to individuals, inquiring what they must do to be saved; that many, having once embraced religion, have voluntarily poured out their stock of such beverages on the ground; torn down their sign-boards; emptied their bar-rooms of drinkards and decanters together, and for ever abandoned a trade which, neither conscience, nor the law of benevolence, could for a moment justify or uphold.

We are merely stating a fact, when we say, that as far as our knowledge goes, the connection between total abstinence principles and the progress of religion, is at present best understood among what are called the Evangelical Churches of the United States. But not by them solely. Truth speaks wherever she has an opportunity; at this moment, she is making herself heard in SCOTLAND, as our readers may perceive by the following interesting statement, and she will ultimately make herself heard throughout Christendom; for if it were possible that she should never again open her mouth, the echoes of what she has already spoken on this subject would never die—but reverberate and reverberate from every roof, and through the conscience of every member, of the Church of Christ, this one memorable sentence: *the triumph of total abstinence from intoxicating drink is one of the glorious triumphs of Christianity.*

The following statement of facts connected with a remarkable revival of religion in the parish of Kilsyth, near Glasgow, is condensed from a tolerably full report given by the Rev. Mr. BURNS, minister of the parish, at a meeting of the Presbytery, and published in the *Scottish Guardian* of the 6th September.

Mr. BURNS being called upon, in substance stated that for 18 years he had labored as a minister in Kilsyth: that when he began his ministry, intemperance, lawlessness, neglect of the Sabbath and other evils greatly abounded. That the visitation of the cholera in 1832 arrested them for a little; but, after its departure they again prevailed as before. Not despairing, however, in 1836 meetings for special prayer were held. A Missionary was employed in 1837, and by his labors good was effected. In July of this present year unusual seriousness attended the exercises on the Fast-day. It being intimated that Mr. BURNS' son was about to set out on a foreign mission, it was proposed that he should address his friends in the open air: the day was unfavorable, but the services were conducted in the Church. The preacher having referred to the remarkable revival of 1630, in the Kirk of Shotts, and with deep earnestness applied the truth to the conscience of his hearers—the effect was astonishing; the preacher's voice was drowned by the feelings of his auditors, and he could not proceed. Another meeting was held the same evening. From this time the religious aspect of the village and parish became completely changed. For several days no fewer than 3000 or 4000 people heard the gospel with gladness in the open fields. *Several infidels openly renounced their principles and embraced the gospel. One of them publicly burned his books.*

All denunciations joined in the work, and party spirit was forgotten.

After Mr. BURNS sat down, the Rev. Mr. ROSE said he could corroborate the statement of his brother. A wonderful change had come upon the whole face of society. The Sabbath was now respected, *the drinking of ardent spirits in a great measure relinquished, and party spirit entirely gone.*

The Presbytery then united in giving thanks for this great blessing; after which some conversation followed, in the course of which, Mr. BURNS stated, "that from his want of preparation in giving his report, he must have omitted many things in his address—and one of them was, *that the revival was considerably helped by the introduction of the temperance principle into the parish, a circumstance which he recommended to the attention of all his brethren.*"

The testimony of Mr. BURNS is nothing new, but it is fresh from his lips, and given under circumstances which defy scrutiny. It is the testimony, too, of a minister of the Church of Scotland, and ought to have its influence among the members of that numerous body. We can be guilty of no enthusiasm, when we devoutly pray that all his brethren may attend as he requests them, to the important fact which he has recorded. The statement of Mr. BURNS is no prophecy. We beg finally to remark: It is a solid, rational, well-known fact; which disproves out and out the aims, inconsistent, and unfounded assertion of the Bishop of Vermont; and gives us new vigor and assurance in the defence and propagation of our principles.

The following communication from the *Glasgow Chronicle* is testimony which corroborates strongly the statement of the Rev. Mr. BURNS, relative to the Temperance principle:

"REVIVALS AT KILSYTH.—I observe that a great deal has been said in the newspapers respecting the revivals that have recently taken place in this parish. At the first I must say that I considered we were in a hopeless state with the working population, great numbers of whom left their employments and went idle for days. Now, however, the case is altered; and I can assure you that the change is not only apparent, but highly gratifying. The weavers and others, who formerly spent a considerable portion of their earnings in public houses, have now given them up, and great numbers who were formerly worthless are now sober and industrious. Indeed one of the spirit-dealers in the village has taken down his sign, and refuses to sell spirits from conscientious motives. Two others have likewise made up their minds not to take out a licence, for a different reason—the want of business."

TO FRIENDS AND CORRESPONDENTS.—Of all such we have a particular favour to ask. The success of our principles, we hold, to be an object immediately desirable. We doubt not that our friends and correspondents throughout the Provinces, are of the same mind with us on that point; and it is to hasten on the triumph of total abstinence, that we now make the following request, of all whom it may concern: *Will you collect all the interesting facts, which occur within personal observation, illustrative of the mischief and misery of intoxicating drink; narrate them correctly, and briefly; and forward them to the Editor?* The publication of facts is better than logic. Men turn aside mere reasoning, as water from a duck's neck. Facts they do not so soon dismiss. Our opponents, both the hot and the lukewarm, have grown cold in the presence of facts. The distiller has crept behind the door of his distillery; the seller and the drinker have betaken themselves, one to gazing silently into his money chest, and the other to his cup of intoxication, to drown conscience and keep up their courage, for they cannot withstand the searching, penetrating eye of matter of fact. It confounds them. They tremble under its blaze. Give us well authenticated facts: plainly told. When the community becomes fully aware of the number, and the aggravation of the facts, which are constantly occurring, we may expect a fresh impulse and new triumphs in the Temperance Reformation.

PERSECUTION.—Mr. PIERPONT, a distinguished advocate of total abstinence, and minister of a Unitarian Congregation in Boston, has been dismissed by the rum-sellers and their friends from his charge. Among other reasons—and if report may be depended upon, the chief reason—they assigned was—the part he took in advocating temperance. To this reason for his dismissal he replies as follows:

No. 5. "Temperance." *Guilty, guilty, guilty.* On this point, gentlemen, I shall make no defence. *Nolo Contendere*; "I will not contend with my adversaries." I would gladly make full confession of all my offences, in this behalf, but that "how great is the sum of them!" Sundays and week days, by day light and candle light, by lamp light and moon light; "at sundry times, and in divers manners," in sermon and in song, in prose and in poetry, in rhyme and in blank verse; in conventicles and conventions, in city and country, on both sides of the Alleghanies and both sides of the Atlantic; in pulpits heterodox, and in pulpits orthodox; in stage coach and steamer; in winter and summer; by petition and persuasion—chiefly by "moral suasion," have I

laboured on this "exciting topic." My trespasses on this score should be hid with a "*continuando*;" for I have continued, and hope to continue them. In the language of the Psalmist, "I acknowledge my transgression, and, this, my sin, is ever before me."

The conduct of Mr. PIERPONT's opponents is a new feature in this warfare. If their example were followed—we should suppose, they would exhort all other congregations whose ministers speak out on intemperance, to do as they have done—what a day of sorrow would dawn on the world! But we fear no such catastrophe. That portion of the pulpit which does honour to christianity will never be silenced while the conduct of the rum-protecting church in Boston, will cover themselves only with disgrace.

The latest intelligence says, that they have been out-voted, and that Mr. PIERPONT is again in his pulpit, fresh for the battle as ever.

GO THOU AND DO LIKEWISE.—We are happy to learn by the following extracts from the third Annual Report of the Colonial Missionary Society, that a staunch friend to our principles and once a fellow-laborer in the good cause in this city, is still pursuing his labors with success. Many of our readers know Mr. CAMERON, and they will rejoice to hear of what he is doing. The writer of these paragraphs is the Rev. H. WILKES, Agent of the Colonial Missionary Society for Lower Canada:—

"Mr. Cameron has established an interesting Sunday-school. The above-mentioned pious man superintends it. Our friend holds a prayer meeting in this settlement nearly every week, which is well attended. Intemperance is banished from it! In fact, the Lord has eminently smiled on his diligent but unostentatious labours. I am persuaded that such kind of agency is precisely what is wanted for the people in their present state. On our return, we overtook little groups, who, as they turned along the winding paths to their houses in the forest, made me a respectful but affectionate farewell. The man and his wife, who had followed us out, spoke to me, when returning, of the comfort they enjoyed in Mr. C's labours, and of the great blessing he had been to the township. On my arrival at our lodgings in the tavern, I found the inmates *seriously engaged* in reading the Scriptures or otherwise. They seemed impressed by the morning's discourse. The landlord took me aside, and spoke very highly of Mr. Cameron's usefulness and devotedness. He has persuaded this man entirely to abandon the sale of intoxicating drinks. He has persuaded others to do the same. So extensively has his influence been felt, that opportunities to get drunk are rare, and the amount of intemperance has been diminished astonishingly.

"Our accounts from Mr. Cameron continue cheering. He mentions one man who was a drunkard and a profane man, but who was led to attend on the Sabbath. I preached there in January, when there was reason to hope he received saving good. He now endeavours to build what he formerly destroyed. These are sweet encouragements as we pass through the wilderness. Mr. Fraser, the commissioner of the company in this province, and who is a pious man, mentioned to me this week the gratification he felt in beholding the excellent results of Mr. Cameron's labours."

THE WESLEYANS COMING TO THE RESCUE.—The Ohio Conference commenced its annual session at Cincinnati, Sept. 18th, and closed on the 27th. Bishop SOULE presided. The Conference voted, 155 to 4, in favour of restoring Mr. WESLEY's rule in relation to buying, selling, and drinking spirituous liquors.—*New York Evangelist*.

To the friends of the renowned WESLEY in these Provinces, we would say, in view of the above movement among their brethren in Cincinnati—*Why should you not follow their example?* Are you afraid to follow the indefatigable man who, during his lifetime carried on a glorious and successful warfare against iniquity in all its forms, and laid, amid prayers, and toils, and tears, the foundations of your ecclesiastical policy; the wonderful man, who with a perseverance almost supernatural, attacked the enemies of God and man in all their refuges, and exposed with an eloquence which nothing but uncandid dullness, or blind obstinacy could resist, the iniquitous traffic, and the ruinous effects of intoxicating drinks!

Would the great philanthropist, whom you love to honour, spare you, should he rise from his quiet grave and witness the prevailing disrespect to his sentiments, with respect to the buying, selling, and using of inebriating liquors? We think not. While alive, he was not the man to spare this sin in any of its fashionable modes; and it is not likely he would do it now.

FOR THE SPECIAL BENEFIT OF THOSE WHO DRINK WINE.—It is none of our business to advertise sales of wines, or of any other intoxicating drink; but the following advertisement, from the *Liverpool Mercury* of September 6th, is like a two-edged sword; it cuts both at the vender and the drinker, and contains irrefragable proof of a fact which Temperance men have unceasingly held up to public view. It is testimony from those opposed to our principles; and, on a contested point, the testimony of an *enemy* is better than that of a friend. The disclosures of imposition and fraud, so notorious among wine merchants, are made by a respectable and extensive house engaged in the trade; they are therefore pictures from the life; they are by men *within the camp*. True; it is Great Britain and not Canada, where these things are done, which are mentioned in this advertisement: but, the wine merchants of this Province are not a whit behind any of their fraternity, in any quarter of the world; and who does not know, that ships bring wine ready made to our shores, just as readily, as any thing else, for which freight is paid. We therefore heartily commend this advertisement to such as drink wine; as well as to those who drink it not.

HOUSE OF LORDS. A. 1628, 4 Car., die Lune, 23d Februarii.—Whereas complaint was, this day, made to the House, that merchant strangers have brought into this kingdom divers Wines of the growth of France, which they have sophisticated with unwholesome roots and other unwholesome things, and do utter the same for French and Rhenish Wines: it is this day ordered, by the Lords Spiritual and Temporal, in the High Court of Parliament assembled, that the Lord Mayor and Aldermen of London shall, by virtue of this order, have authority (and they are hereby required) to make diligent search and inquiry after all sophisticated, artificial, and falsified Wines within the city of London; and that they shall break in pieces all such vessels which, either now or hereafter, they shall find containing such artificial, sophisticated, or falsified Wines, and shall let out the said Wines into the streets, to the end that none of his Majesty's loving subjects may receive any prejudice at all by them hereafter." Such was the wise and energetic mandate issued, upwards of 200 years ago, by that illustrious branch of the Legislature, which has, for ages, stood prominently forward as the bulwark of the British constitution; and the decree amply attests the summary punishment then dealt out to panderers in dishonest traffic, who catered their guins by infamy or injustice. It would be well, indeed, were such a procedure to be acted upon in the present day, when the Parliamentary returns abound with the convictions of persons detected mixing Cape with other Wines, Spirits with Wines, Drugs with Wines, bribing Excise-officers, mixing Port with Cape, and other adulterations; and amongst the various stratagems resorted to for the sale of spurious Ports and other Wines the most rife and extensive is through the medium of fictitious auctions; fictitious because, at almost every sale of this kind, there are persons in attendance hired by the auctioneer to bid for the lots put up; and will it be credited that the Excise are suffered by law to tolerate this disgraceful practice?—for the auctioneer has only to give notice that he intends to have either one, ten, or fifty minions in the sale-room, as pretended buyers, and whatever goods they make mock purchases of are exempted from auction duty. It is full time that this system of entrapping the unsuspecting, and deluding the public should be made known; and since it is notorious that private dwelling-houses are often hired for the purpose of hatching these auctions, and that auctioneers inveigle attention to them by professing them to be collections of noblemen going abroad, deceased gentlemen, or officers of rank, surely no one of common sense ought to risk his health or that of his family, by encouraging such specious and deep-laid impositions. British Wines are sold at auction as foreign, and samples of good Wines are produced, although the real parcels are trash, which the unfortunate buyer cannot drink, nor even use for kitchen

purposes; but he has no redress. The cognizance of these and many other flagrant abuses imperatively demanded some remedy, and that devised by Messrs. Wye and Co., approved and sanctioned as it has been by the unanimous voice of the phalanx of rank and consequence throughout the kingdom, namely, the bottling of Port Wines at Oporto, is admitted to be the only one which could lawfully secure the unsullied Port Wines of the Alto Douro. The Delme, the Anne, and the Red Port, have just arrived in the port of London, from Oporto, with the 39th, 40th, and 41st consignments of WYE'S PORT WINES, bottled at Oporto, to the sole consignees, W. S. WALSH and CO., 56, Berwick-street, adjoining Oxford-street, London.

By this singular document the following things are clear :

1. That fraud is a distinguishing feature of the wine-trade. It was practised in 1628, as appears by the act of Parliament against it; and it is practised still, as appears by the disclosures of Messrs. Wye and Co.

2. That no individual who drinks wine can be sure that he is not drinking a vile and abominable compound. The oath of an Excise-man, or of a Custom House officer is no guarantee, that the wine is genuine.

3. That Parliament considers its powers competent to put an entire stop to the whole business of vending intoxicating liquors.

4. That if genuine wines produce the same results as false wines, they are both to be avoided. To use either as a daily beverage, is equally injurious.

5. That opposition to the use of wine is well founded and imperiously called for; if for no other reason, than the wicked frauds perpetrated by the vendors.

6. That teetotallers may expect opposition from wine merchants and others who sell intoxicating drink. Expose a rogue, and you lose his good will.

7. That it is better to propagate the principles of total abstinence, than to sell wine.

ANOTHER VICTIM!—On Saturday 16th November, G.——— breathed his last. He died a drunkard, in the house of a stranger. We saw no tears shed over him. He lay on a thinly clad cot, with a rough garment thrown carelessly upon his feet. When we entered this chamber of death, he had just breathed his last. He had been speechless all day. Delirium tremens attacked him at three o'clock that morning; and for several hours his sufferings were extreme; but he died without a struggle in the very position in which we saw him. Pale; unearthly; horrible! He was a husband—but drunkenness severs every tie. His wife, wearied out with his wicked conduct, left him. In a spirit of deepest sympathy, she for several years allowed him sufficient to keep him from starvation; but saw him never as a husband. From this time he wandered in the street, and obtained employment now and then; but his love of drink unfitted him for industry, as it had done for the company of an amiable wife, for an honorable profession, and for a respectable standing in society. He was an educated man: practised in an Hospital, and might at this day have stood high as a man of usefulness and science. How all these prospects have perished! what a miserable end of talent, education, and influence! what a miserable end of all he possessed! How dreary was his deathbed. Not a friend was nigh to console his troubled mind. No kind voice cheered his descent to the tomb. He went down into night, forsaken of God and man! He was nominally connected with a Christian congregation; the minister of that congregation followed him to his grave: and what was said at his funeral? Was his death urged upon the bystanders as an example of the danger connected with the use of intoxicating liquor? Did the holy man say: *taste not, touch not, handle not the deadly poison which destroyed the soul of this fellow-immortal?* Did he plant his foot on the sides of the grave, and lift up his voice and warn his hearers against intoxicating liquor? *No! he did not.* The example of that minister and his avowed sentiments, bade them *drink on*, nothing daunted by what they saw before them. If ever conduct was irrational, surely such conduct is irrational. If ever the world witnessed *deliberate folly, or intelligent madness*, it is here displayed. If ever delusion from beneath led astray wretched mortals, it is when having destruction before their eyes, men rush intelligently into its open jaws. If ever ministers of religion said, *peace, peace*, to such as are at enmity with

God, it is when they cease to declare that "no drunkard shall inherit the kingdom of God."

INCONSISTENCY AND ABSURDITY.

In contemplating the intemperance of our country, we have often been struck at the numberless absurdities and inconsistencies associated with it, and wondered how such a system could receive the countenance and support of thinking men. From beginning to end it is absurdly, inconsistently, and delusively. Is it not? Then answer the following queries:—

Is it not very inconsistent for a Government, instituted for the purpose of promoting the *prosperity and good order* of the whole commonwealth, to legalize a system, the only fruits of which are disease, crime, and national degradation. Magistrates tell us that nine-tenths of the crime committed in the country result from intemperance.

Is it not very inconsistent to condemn, imprison, and hang a man for buying and drinking *Government liquor*, and stabbing his fellow-man under its influence; while the laws of the very same Government protect the man that made the liquor, that he may make more drink—that we may be cursed with more murderers, and have our feelings outraged in witnessing the dying struggles of a fellow being, hung up like a dog, unworthy of either heaven or earth; while the man that made the drink that inflamed the drunkard may be at home, clothed in purple and fine linen, faring sumptuously every day, shielded by the law, and considered a most respectable member of society, and, in all probability, an office-bearer in the Church of Christ?

Is it not very inconsistent for a magistrate to grant a license for the sale of intoxicating liquors, and then have dragged before him the poor dupes who bought the liquor, that he may punish them for doing what he appointed to be done?

Is it not very inconsistent for members of Christian Churches, upon the Saturday evenings, or rather upon the Sabbath mornings, to be engaged in taking the hard-earned money from the pockets of the poor tipplers, sending them home drunk to their broken-hearted wives and starving children, and then to dress their own wives and children with clothes purchased with the drunkard's earnings, go to church, and there profess to worship the God of heaven and earth, while their poor victims are lying at home, or in the police-office, experiencing wretchedness of mind akin to that experienced by the lost: and why? Because they drink the drink sold by those who are sitting in church, professing themselves the disciples of Christ. Oh! away with such monstrous inconsistency. Why should the name of the meek and holy Jesus ever be associated with a traffic so unholly?

Is it not very inconsistent for rulers in the Church of Christ to sell the drunkard's drink, and then sit in judgment upon their fellow members who bought their drink, drank it and got drunk? Such cases are by no means rare. Must not their counsels and rebukes be destitute of much of that point and consistency which they would possess were their hands entirely clean of their brother's guilt?

Is it not very inconsistent for a member of a Christian Church to pray and plead for the success of Messiah's cause, and devote of his substance for the same object, while he drinks, though moderately, of the drunkard's drink, and thereby countenances a system which has done more to retard the success of the Gospel, and crown with discomfiture almost all the exertions of the Redeemer's friends, than all other causes combined?

Is it not very inconsistent for members of a Christian congregation to press upon their minister intoxicating liquors, and then, when they have taught him to become a drunkard, turn him out upon the mercies of a heartless world?

These are some of the inconsistencies,—new for a few of the absurdities. Is it not very absurd for men claiming the character of philanthropists to busy themselves in building Jails, Bridewells, Houses of Refuge, Hospitals, and Magdalene Asylums, for the reception and accommodation of the victims of intemperance, while they leave the cause of all the evil untouched,—standing, as it were, at the bottom of this River of Death, catching one poor victim here and another there, as they come down with the whirling current, dragging them to shore, and using means for the restoration of moral life. Would it not be more consistent with their character,

did they take their stand with us at the top, and prevent the poor wretches from ever getting into that river, which rolls them onward to the shoreless Ocean of Eternal Death?

Is it not very foolish to cry out about dear bread, and yet support a system by which fifty million bushels of the best grain the land produces is converted into an instrument of destruction?

Is it not very absurd for a master to give his men drink, to enable them, as he thinks, to do their work, and then, when he has made them drunkards, turn them out of his employment for being a set of drinking, tippling rascals?

Finally, is it not very absurd for a man to marry, expecting much domestic blessedness, and then beat his wife, and declare his wish that he had never seen her, because she has just done what he taught her to do? Many a tippler has, in the course of his courtship, done those things which he has lamented his whole life after.

In short, we never knew a system so associated with absurdities and inconsistencies, so utterly destitute of every thing like common sense for its support. The duelling system is not to be compared with it: a man may quarrel with his fellow man, and in the heat of passion go out to a field, shoot each other, and, in dying, declare themselves "perfectly satisfied;" yet the evil extends not its influence beyond the families of the deceased, or the neighbourhood in which they reside: while intemperance destroys every domestic blessing, and threatens the overthrow of the whole commonwealth. Let it therefore be the object of all those interested in their country's welfare to expose these absurdities. Go on in your benevolent career: the prayers of happy children shall ascend to heaven for your success; the smiles of grateful wives shall brighten your path; the blessing of the good shall accompany you through life, and the tears of the ransomed shall water your graves.—*Scottish Temperance Journal.*

HORRIBLE CRUELTY OF A DRUNKARD.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Your valuable paper and prospectus which were sent to me in February last, came duly to hand. And, although, I have neglected writing, I have not neglected to advocate temperance principles. I have, since the first establishment of temperance societies, felt a peculiar anxiety that the good cause might flourish, and fill the length and breadth of the land. I am far from thinking that there is any necessary connexion between temperance societies and infidelity. So far from promoting the cause of infidelity, I am persuaded that temperance societies based upon the principle of total abstinence from all intoxicating liquors, and urged forward by the excellent motives of expediency and philanthropy, are powerful auxiliaries to the Christian religion. They tend to reform the drunkard—to counteract the influence of corrupt example, and save the rising generation from many, very many fatal snares—to empty the dram shop of its degraded customers, and fill the school-house and the sanctuary, with students and worshippers. And in which of these places I would ask, are Infidel principles most likely to be inculcated and imbibed. A very small modicum of reflection would at once decide this point of controversy forever. But the charge which was brought against the Jews anciently, applies with but too much force to the anti-temperance populace, "Israel doth not know, my people doth not consider." "O that they were wise," said the Jewish legislator, "that they understood this, that they would consider their latter end!"

The latter end of man, death and its awful consequents, is often brought on prematurely by intemperance. Myriads shorten their term of earthly probation in this way, and enter the presence of Him, from whose kingdom, drunkenness causes eternal exclusion. And how frequently is the murderous arm of the assassin nerved for deeds of darkness, and caused to reek with human blood, in consequence of inebriation? An occurrence of this latter class took place only a few miles from where I now sit, on the 1st instant. As it may serve as a warning to others, I send you a brief sketch. The unfortunate victim was an old woman by the name of Moore, who was in the habit of drinking to excess, whenever liquor could be obtained. She was old, and having no other means of procuring a livelihood, she strolled about the country begging.

The day before her death she was seen loitering about the village of Stanbridge; and at night took up her abode at the house of one O'Grady, a tailor; who likewise was too fond of a glass, and had drunken too freely during the evening, as the awful sequel will show. As her husband became heated with liquor, the wife of O. made her escape to a neighbour's house, and he wreaked his Bacchanalian vengeance upon the old woman. Her cries of "Murder!" and "don't kill me," which were heard by the neighbours, excited little alarm; they thinking it only a drunken frolic, heeded it not. About 2 o'clock in the morning, O. went to a house contiguous to his own, and asking for a light, said that a man came to rob him, and he had killed him, and wished some person to go with him and see what he had done. A young man accompanied him, when awful to relate, instead of a robber he found an old decrepit woman, covered with wounds, in the agonies of death. They laid her on a bed where she soon breathed her last breath, and her spirit departed. On the next morning an inquest and post-mortem examination took place, when upwards of twenty wounds were found on different parts of the body, apparently inflicted with a tailor's shears; one of which was in the fleshy part of the thigh, and completely severed the femoral artery. And such is the brutalizing effect of hard drinking, that a daughter of the deceased, who was present during the inquest and funeral, manifested the most astonishing apathy and indifference, and seemed completely divested of all filial affection. And now, while the murderer is loaded with iron, and lodged in goal, to await the penalty of the law, is he the only guilty party? are those who furnished the means of intoxication guiltless? They may talk coolly of the fearful murder which has been committed; and while they deal out in measured quantities to their blowy customer, the *aqua mortis*, they may with them discuss the probable punishment which awaits the murderer; and thank their stars that they are innocent. But is there not a God? and will not he "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil?" And will the maker, and vender, of ardent spirits escape? *Alas, their blotted gains—the price of blood—will eat their flesh as it were fire!*

I am happy to find that the temperance cause is gaining ground in several parts of this province. We are not engaged in an uncertain contest. Our cause will ultimately prevail. And the gin-palace—the grog-shop—every kind of *drunkenery*, will I trust soon be reckoned among the things that were. I pray Almighty God to give us success in this and every good cause, for his sake "who gave himself for us, that He might redeem us from all iniquity."

I am, Sir, your obedient servant,
E. S. INGALLS.

ALCOHOL NOT ESSENTIAL TO CHEERFULNESS AND SOCIAL COMFORT.

MR. EDITOR,—Some persons seem to regard alcoholic liquors as

"A sovereign balm for every wound,
A cordial for our fears."

And not only so, but as essential to cheerfulness and social comfort. In Old England I met with many persons who felt uncomfortable on account of my giving up *the spirit of many colours*. What they could offer in its stead was a consideration of some weight with them. Something was wanting, and they thought without a substitute, I could not be comfortable. There are many in this Province who are like-minded. Now I would ask, Mr. Editor, whether men cannot be cheerful and social by interesting conversation and the interchange of friendly feelings, as well without fiery liquids as with them? Now, are there not more arguments in favour of the former course than the latter? Let tee-totalers prove that they are socialists in a high and important sense, and that reason and revelation shall guide their social meetings. "Toasts" and "Healths" may appear very beautiful expressions in the estimation of the patrons of moderate and excessive, and I may add unnecessary drinking, but to one freed from such bondage, they savour of the ridiculous.

My object in writing now is to call attention to "the feast of reason." I have long thought that if all our Temperance Societies were annually, or oftener, to connect tea parties with their meetings,

It would have a happy effect, not only upon the members of our Societies, but upon those who are undecided or afar off. Such meetings are frequent in England, and I know not why they should not be frequently introduced in this colony. I need not tell you how joyfully hours are spent in this way at home; you know this by experience. I have recommended the trial of this measure in the approaching Annual Meeting of the Ottawa District Temperance Society, and I am glad to find that the friends have resolved to act upon it. If spared in mercy till January, a report of the meeting will doubtless be forwarded to you. Let me say one word in conclusion. Let prayer and Christian effort be connected with all our measures, and in all our meetings; then the blessing of God may be expected, without which all our efforts will be in vain.

I am, yours in Christian bonds,

JAMES. T. BYRNE

L'Original, Nov. 9. 1838.

Poetry.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—If you think the following any improvement on the old legend—"This is the House that Jack built"—perhaps you will give it to the children of your readers.

JAMES BULL.

"Behold the short road to perdition!"

See here is a man,
With bottle and can;
He's going the road to perdition.

Behold the tee-total physician,
Who warned the man, his bottle and can
Were leading him down to perdition.

But lo! a power, in evil hour,
Out-preached the tee-total physician,
Who warned the man, his bottle and can
Were leading him down to perdition.

This is the spirit, decoction, and swill,
That run from the tun, the vat, and the still;
That formed the power, that in evil hour,
Out-preached the tee-total physician,
Who warned the man, his bottle and can
Were leading him down to perdition.

This is the man, who for silver and gold
Filled up the can, and the black bottle sold,
That held the spirit, decoction, and swill,
That run from the tun, the vat, and the still;
That formed the power, that in evil hour,
Out-preached the tee-total physician,
Who warned the man, his bottle and can
Were leading him down to perdition.

And here is a beast, with hoof and horn,
That plotted and planned both night and morn,
To back the man,

Who for silver and gold
Fill'd up the can,
And the black bottle sold,
That held the spirit, decoction, and swill,
That run

From the tun,
The vat, and the still;
That formed the power,
That in evil hour,

Out-preached the tee-total physician,
Who warned the man,
His bottle and can

Were dragging him down to perdition.

And here is a Priest, with his brandied wine,
Who pleads for his bottle a right divine,

Who aided the beast with hoof and horn,
That plotted and plann'd both night and morn,
To back the man,
Who for silver and gold,
Filled up the can,
And the black bottle sold,
That held the spirit, decoction, and swill,
That run
From the tun,
The vat, and the still;
That formed the power,
Which in evil hour,
Out-preached the tee-total physician,
Who warned the man,
His bottle and can
Were dragging him down to perdition.

Miscellaneous.

A GOOD DEFENCE.—From a Speech of Nicholas Kelly, an operative, at a meeting of the Drogheda Total Abstinence Society.—"If we be interrogated as to the good we have accomplished, I answer—go and ask the magistrates who preside at petty sessions, have they as many cases to hear and decide on now, as they had previously to the formation of this body? (hear, hear). Go and ask the police, are they still obliged to patrol our streets with fixed bayonets to protect the sober man from the attacks of the drunkard? Go and ask the clergy, of all denominations, have they observed no increase in the attendance of their respective congregations? (hear, and cheers). These are my answers to the inquiry of—'What good are you doing?'—which is so often put to us by the friends of intemperance."

EXTRACT FROM A PRIVATE LETTER.—"A shocking occurrence took place in Belfast lately, by which a fine girl, the daughter of a carpenter, lost her life. She was sitting in the kitchen about ten o'clock at night, when, by accident, her clothes took fire; and before assistance could be procured she was so dreadfully burned that she survived but a few hours. What renders her death the more lamentable is the fact, that her father and mother were both in the house at the time, but in such a state of intoxication, as to be totally insensible to the cries of their little sufferer!"

SUNDAY SCHOOL LIBRARIES.

THE COMMITTEE of the CANADA SUNDAY SCHOOL UNION notify, that in addition to their ASSORTED STOCK OF BOOKS, adapted for Sunday Schools, a FRESH SUPPLY OF LIBRARIES has just arrived from London; and recommend Schools not already supplied to make early application. Each Library consists of 101 Vols. of the most Select Works, and cost £6 15s. Sterling. By the liberality of the Tract Society, London, this Society is enabled to give them for £3 10s. Currency. Applicants must forward that amount, and also the application signed by at least three responsible individuals, pledging themselves that proper instructions will be given in the Schools for which the Books are required;—that the Books will be carefully preserved;—that on the 1st of January of each year, a report of the School will be transmitted to the Recording Secretary of this Society, embracing the number of Teachers and Scholars enrolled, with their average attendance;—the state of the Library, and any interesting facts relative to the religious condition of the School.

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

Applications to be made (if by letter, post paid,) to Mr. J. C. BECKET, Recording Secretary and Depositary, at Messrs. CAMPBELL & BECKET'S, Place d'Armes.

Montreal, December 1, 1839.