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# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

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## AN AFFECTIONATE APPEAL

To all who love the Lord Jesus Christ in Sincerity.

BY ARCHDEACON JEFFREYS, OF BOMBAY.

[The author earnestly entreats all Christians, into whose hands this paper may fall, by their love to Christ, not to decide upon the subject-matter of it, till they have first given it their Christian and prayerful attention; and not to lay it aside without coming to a decision, for they cannot possibly know how important the subject herein contained may be, how near and dear to the interests of Christ's kingdom, or how great the sin of ignorance, till they have read it with Christian candour and humility, and prayed to be directed aright concerning it.]

*"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me."  
"Ye are my friends, if ye do whatsoever I command you."  
"The love of Christ constraineth us."*

**BROTHERS AND FELLOW CHRISTIANS,—**

I earnestly beseech your Christian and prayerful attention to the subject I have now to bring before you, I am especially anxious to win your affections, and, by God's blessing upon my endeavours, to point out to you what I believe, as in the presence of God and of his Christ, to be your line of duty on the present occasion; because, when once the true follower of Christ is convinced of his duty in any particular case, he will earnestly pursue it. Though he may at first be mistaken; yet, if it should please God to let him see the path of duty, and to show him, that any cause set before him is the cause of Christ and of his Gospel, and will advance the interests of his kingdom, he will take it up with all his heart and soul, and carry it forward with all his energies. For who are they who are the chief supporters of every charity? Who are they who are foremost in every good and holy work? Are they not the followers of Christ? And this is the reason why I am so anxious to convince you, my brethren in Christ Jesus, because I am sure, that the cause I have now to recommend to your support, is for the glory of God and the promotion of Christ's kingdom; it is the cause of the Gospel, against one of the very strongest holds of the kingdom of Satan. If you be indeed Christians, your creed is the Gospel—the whole Gospel, and nothing but the Gospel; you abhor that system that would mar and mutilate the Gospel, and separate faith and obedience. On the one hand you place all your hope, and trust, and joy, in the blessed doctrine of salvation by faith—and faith alone. You well know that "other foundation can no man lay than that is laid, which is Christ Jesus and him crucified," and that "there is none other name under heaven given among men whereby we may be saved." But on the other hand, you long to adorn the Gospel you profess by your holy walk and conversation, and to show by your good works, by your zeal for the glory of God, and your practical love to man, that you have indeed that faith which worketh by love and overcometh the world.

Look back then, fellow Christians, to the history of our own church, and see how miserably and wickedly these two things have been separated, and set your faces like a flint against this wicked separation.

Thirty years ago, and for many years preceding that period, the great and glorious doctrines of the Gospel were fallen into neglect; and, in place of them, moral essays occupied the greater part of our pulpits; as if it were possible to build genuine sterling morality, and real purity of heart and life, upon any other foundation than the doctrines of salvation by faith in Christ, sanctification by his Holy Spirit, and by the mighty energy of that Spirit a death unto sin, and a new birth unto righteousness. But of latter

years a great change has taken place in the public sentiment. The doctrines of the Gospel have become popular, the multitude of professors has increased, and a soft, smooth, easy religion, styled evangelical, has become fashionable, and taken the place of the moral disquisitions of the last century. The doctrinal parts of the Gospel are taught; the privileges of believers are enlarged upon: while it is to be feared, that the struggles of the Christian race, the toils of the Christian warfare, the hardy virtues of the Christian soldier, are far too feebly and too seldom insisted upon, if not altogether unheeded and forgotten. These smooth religionists seem to have forgotten that the Saviour has said, the Lord Jesus Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." "Strive to enter in at the strait gate, for many shall seek to enter in, and shall not be able." They seem to have forgotten that the very same Apostle who teaches the comfortable doctrine of salvation by faith only, and the assured safety and final perseverance of the believer in Christ, still says, "I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." "Be not conformed to this world. Avoid even the appearance of evil. Follow not a multitude to do evil. Neither be partaker of other men's sins; keep thyself pure." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

It is my intention, in the present discourse, to bring forward a number of these practical commands of our Lord and his Apostles, in order to see how far we are heartily willing to obey them. It is not a soft religious sentimentalism, but sterling obedience to his commands, that Christ requires of us. He says, "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." "Ye are my friends if ye do whatsoever I command you." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

I shall then, in the present discourse, consider several of the practical commands of our Lord and Saviour Jesus Christ, and of Paul the inspired Apostle of the Gentiles, in order to see how far you are really willing to obey them. And I shall this day put your sincerity to the test by proposing to you a specific manner in which you may obey them; by setting before you some positive and practical thing which you may do in order to show your willing obedience. This is by far the most useful mode of handling the subject: 1st, Because general principles are best illustrated by particular examples—and 2nd, Because this mode of treating the subject is absolutely necessary to detect the deceitfulness of our own hearts. For it is quite common for men to admire these commands in the abstract; but as soon as they are brought to bear upon any specific action of their lives, and something is proposed for them to do in order to show their love to Christ, and their willingness to obey him; this they do not like at all; they are willing enough to deal in generalities, but cannot endure to come to specifics. Something similar to this is seen in men's confession of sin. Some men will delight to talk in evangelical language, and confess themselves to be miserable sinners; but if a friend should point out a single fault that they have, they would be immediately offended. So it is here; they admire these commands in the abstract, but as soon as the preacher proposes a specific opportunity of obeying them, and presses it home to their consciences, this, I say, they do not like at all, and they try to

shelter themselves behind doctrines, and to melt away into abstractions again. But this is not the Gospel: this is turning the grace of God into licentiousness, and making Christ the minister of sin. This is no better than *evangelical sentimentalism*, which sanctions selfishness, and self indulgence, and barren unfruitfulness in practice, under the cloak of a sentimental admiration of the theory of the Gospel, and thus corrupts and dishonours the very doctrines of grace which it professes to revere.

Let us then, like honest men, and faithful servants who really desire to obey the commandments of their Lord and Master Jesus Christ, bring forward the great body of the rules of conduct and practical commands of Christ and his Apostles, and see what specific duty there is in the present day that seems, in an especial manner, to bear upon them all.

But, before we begin, I have two earnest entreaties to make.

1st, In examining all these commands of Christ and his Apostles, which I intend to bring forward, and in applying them to the duty I have now to propose, I entreat you to take each commandment in its whole length and breadth, in its real scope and spirit; and not to look for exact coincidence in minute circumstantialities. For, at this distant age and nation of the world, and in these different circumstances of the times, such exact circumstantial coincidence is utterly impossible, and all those practical commands of our Lord and his Apostles, which arose out of the occasion on which they were delivered, might as well have been lost or buried under the earth, for any use they could be to us as rules of conduct now, if such minute coincidence is demanded, before they are made applicable to the particular cases of duty which occur in the present day. To endeavour in this way to escape conviction, by saying that the "cases are not parallel," because there is not an exact coincidence in all minute circumstantialities, is a mere evasion, of which all who love the Lord Jesus Christ in sincerity, and really desire to show their love by their obedience to his commandments, would scorn to be guilty. 2nd, If, by the present appeal, you should be convinced, that the duty I have now to recommend, is agreeable to the scope and spirit of the many Scriptures I have now to bring forward, and in harmony with the whole spirit of the Gospel; then I charge you, as in the presence of the Lord Jesus Christ, not to go away and seek for objections drawn from isolated texts of Scripture. The "flesh" is very skilful in finding out objections against a duty it has no mind to perform; but in the meantime, conscience declares that it is wicked to set up one part of God's Holy Word to bear down the testimony of another; and still more is it wicked to pervert and oppose the general bearing and spirit of the *whole* Word of God by means of isolated texts. If two Scriptures seem to contradict each other, it is our duty humbly to search for such a meaning as shall be agreeable to both, and to the whole spirit of the Gospel scheme.

If, then, you will agree with me to interpret Scripture according to the *loving Spirit* of the Gospel, and the essence and spirit of the commandment, I think I can this day set before you a duty of such universal bearing upon the whole spirit of the Bible, especially upon all the commands of Christ and his Apostles, that the whole Scripture seems as if it were with one voice to cry out to us to perform it. And if I can show you that such a duty as this, my brethren and fellow Christians, let us be up and doing, let us bear ourselves in our Master's work. Let us be *doers* of the word, and not *hearers* only, deceiving our own souls.

Let us begin, then, with the exhortation of the Apostle Paul in the 6th chapter of 2d Corinthians, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now, are you sincerely desirous of an opportunity of obeying this command? and, if so, let the Christian lay his hand upon his heart, and, as in the presence of God, ask himself this question, What is uncleanly and especially the unclean thing of the present day? Can he call to mind anything in the present day (if he honestly tries to do so) which more than all others especially deserves this name? The particular occasion which may call for this command of the Apostle, to come out and be separate, and not to touch the unclean thing, must be different in every different age of the world; but the spirit of the command itself is always the same. As times and circumstances vary, that which more especially constitutes the unclean thing of one age, may be different from that which constitutes the unclean thing of another. But the duty of abhorring and protesting against the unclean thing in every age, whatever it may be, is eternally the same:

Now, what does conscience suggest as eminently the unclean thing of the present day? Surely, when it is considered that **INTEMPERANCE** is the foul blot of England, the foulest stain in our national escutcheon, more particularly of Protestant Europe; how it is the parent of crime; how it hardens the heart, scars the conscience, blights the affections, and stirs up the secret lusts of the soul; it may emphatically be called the "unclean thing." There is no other unclean thing in the present day at all to be mentioned with it. Also the expression, "come out from among them and be ye separate," means something more than a mere negative position. To every honest mind it conveys the idea of doing something positive, of coming out and departing from the tents of these wicked men, and protesting against their soul-murdering customs. Now, the question is, are you willing to obey this command, or are you not? And above all, are you willing to assist others in obeying it? What is the length and breadth of your sterling Christianity? You are called upon to make a stand on the side of Christian temperance, and to take up a ground on which your poorer Christian brethren, down to the very lowest orders of society, can stand safely and securely, and, by your protest, to make all slippery and doubtful ground, all dangerous customs and courtesies, shameful and disgraceful. It is your duty to pull, drag, persuade your brother off this ground, by every possible motive that you can bring to bear upon him. It is not the question, whether it be unclean and dangerous to *you*: you must protest against that which you know to be pregnant with danger to *him*. Now, here is an opportunity of obedience: will you come out and be separate, and let it be seen who is on the Lord's side, or will you not?

Again, the Apostle says,—"The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." If ever any thing on earth deserved the name of worldly lust, it is the lust of intemperance, for it stirs up every lust of the heart, and is the father of all lust. And it is no argument at all to say that it does not happen to be a lust to you, for it is a soul-murdering lust to millions. In Britain alone six hundred weekly die the death of the drunkard (and if we are to believe the Word of God) go down to the lake of everlasting fire. It is not pretended that you can convert these men to Christ and save their souls. That is in the power of God alone, and he may or he may not give grace unto repentance. But if these six hundred souls die this week, their time of trial is cut off, and they go to the region where there is no more hope! Now, are you Christians indeed? Hath the grace of God which bringeth salvation appeared unto you, and are you really looking for the glorious appearing of the great God and your Saviour Jesus Christ, who hath given himself for you that he might redeem you from all iniquity, and purify you to himself, a peculiar people zealous of good works? And will you do nothing for your brother when Christ has given himself for you? If so, where is your Christian peculiarity? Where is your zeal for good works, when you can calmly see the very worst of Satan's engines filling your country with crime, and will not so much as lift up a finger to oppose it?

Again the Apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Follow not a multitude to do evil!" And does not the principle I am now contending for (call it the temperance society, or call it by any other name you please); does not the principles, I say, speak the very same language as St. Paul? For it protests against conforming to the foolish maxims and customs of the world, which, whether it be intended or not, are productive of so much evil. And it is a direct refusal to follow the multitude in this respect to do evil. For these customs undeniably are the school in which every drunkard, that ever lived, first learnt that habit which has ruined his soul, and blasted his hope and happiness both for time and for eternity. Now, in the name of honesty and candour, in the name of Christian sincerity, what is the meaning of this command, "Be not conformed to this world?" Does it mean that we are forbidden to conform to the customs of the world as long as they are only silly, and foolish, and unprofitable; but that as soon as they become the parent of lust and murder and crime, and miseries, more than can be numbered, then we are at liberty to conform to them as much as we please? Will any man mock this command

of the Holy Spirit of God, by asserting that it was intended to teach us thus to strain at a gnat and swallow a camel? Here, then, is a plain command, easily intelligible to a plain man, and here is a specific opportunity proposed for you to obey it. Here are no abstractions, or barren generalities, but a plain test of Christian obedience, to prove the sincerity of your faith and love.

Again the Apostle says, "Have no fellowship with the unfruitful works of darkness; but rather reprove them." Now the blackest deeds of darkness that ever were done on earth, are done by intoxicating drinks. Almost all the robberies and murders that are committed, are planned under the inspiration, and executed under the excitement, of intoxicating drinks. "They raise the courage of the burglar to the point of action, and sharpen the steel of the midnight assassin." And he who by buying, selling, or using them, or admitting them to his table, keeps up their respectability, and encourages others to use them, has a kind of fellowship with the unfruitful works of darkness, unfruitful in all good, and fruitful in every evil, mischief, crime, and misery, that ever cursed mankind. There is no avoiding this conclusion, by all the quibbling in the world, for it is the plain strait-forward meaning of the passage. If the Apostle had written this passage in the spirit of prophecy for the express purpose of enforcing the fundamental principle of temperance societies (I do not say the societies themselves, but the principle on which they are founded), he could not have chosen words more directly appropriate to the subject.

Again the Apostle says, "Neither be partaker of other men's sins; keep thyself pure." Now he who by his countenance, and custom, keeps up the respectability, and maintains the existence of a spirit-shop, whereby another finds his sin and his ruin, is certainly partaker of that man's sin. He who, by his example in the use, encourages another to use that which makes him sin, is certainly partaker in his sin. But it is the special object of Temperance Societies to prevent men from thus partaking in other men's sins. Therefore, the principle of temperance societies is in the very spirit and essence of Gospel morality. I do not here mean to assert that this text makes it our duty to form a society, but I do say that it makes it our duty to resolve, by the grace of God, that we will never, even indirectly, become partakers of another's sin. And if it be our duty to resolve, it is hard to say why we may not tell that resolution to others. It seems very natural that fellow pilgrims, travelling the same road to the same heavenly city, should consult each other in love, and tell each other their plans and purposes for the journey. And if a few Christians declare to each other their resolution, and agree together not to partake of the sin of their country, in this particular instance, by touching the instrument of intemperance, pray what is this but the embryo frame-work of a Temperance Society?

But here it will be said, that this is not the particular instance which the Apostle had in view, when he said to Timothy, "Neither be partaker of other men's sins." Be it so, the particular mode in which one man may be more in danger of partaking of another's sin, may be different from the particular mode in which another may incur the same danger. Moreover, the prevailing sin of the day in which men in general most extensively aid, abet, assist, and encourage each other in sin, and thus become partakers of each other's sins, depends upon circumstances, and these must necessarily be different in different countries and ages of the world. But the plain duty of not contributing directly or remotely to another's sin is binding upon every age, and extends to the end of time. It is the peculiar glory of the Scriptures that they are not like many of the ephemeral productions of man, matters of mere local interest, but that they are written for our instruction, and are of an interest wide as the world itself and coeval with eternity. He miserably cramps the meaning of Scripture, and fritters away these beautiful directions of the Holy Spirit down to nothing, who limits their meaning to the peculiar occasions which called them forth in the days of the Apostles. This is only another ingenious way of admiring the command in the abstract, and getting rid of any obligation to personal obedience to it.

Again the Apostle says, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The world perhaps cannot fully understand the meaning of this command; but the believer understands it well. He knows that it means that his religion is not to be a thing set apart only for the Sabbath, but that it is to enter into all he does, and give a tinge or colour to every thought and action of his life. Will the believer understand what is meant by doing all things to the glory of God. And let me ask him—can he lay his hand upon his heart, and say that

in the present day, it is possible for him to take intoxicating drink, or give it to others to drink, to the glory of God. When he beholds the effects that it produces, the oaths, curses, blasphemies, and crimes that it produces, he must perceive that it can only be drunk to the glory of him who is the enemy of God and man. "Whatsoever you do, do all to the glory of God!" Christians! are you willing to obey this command in the spirit of it, and to carry it through all the actions of your lives?

Again the Apostle says, "Avoid even the appearance of evil; let not your good be evil spoken of," that is, let it not be of that doubtful character which affords a handle for speaking evil of it. If, in the present day, the Christian uses ever so little of that which is the known cause of almost all the evil in the world, it will have the appearance of evil, and will be evil spoken of. Those who seek a cloak for their own intemperance, or a salvo to lull their consciences asleep, will be delighted to see him drink it, and, however small the quantity he drinks, they will claim a kind of fellowship with such a Christian, and will not give him credit for the purity of temperance.

Again the Apostle calls upon Christians to "present their bodies a living sacrifice, holy, acceptable, to God." He thus appeals to the Roman Christians, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Now let any man contemplate the vast mass of the populace of our cities that frequent the gin-shops; let him contemplate the disgusting effect upon their bodies, and the debasing, corrupting, effect upon their minds, and ask himself whether it is possible that they should present their bodies a living sacrifice, holy, acceptable to God, so long as they frequent such places as these. Is it not evident that they are presenting body, and soul, and all filthy and unholy sacrifices to the devil, to crime, and pollution, and everlasting fire? And it is reasonably to be doubted, concerning even the most respectable member of society, who carelessly gives his countenance to the most accursed traffic that Satan ever set up in the world, whether by so doing he is presenting his own body a living sacrifice, holy, acceptable to God, and whether it is possible, that the Holy Spirit should consent to dwell

his own heart, while he is encouraging the use of that which drives him from the hearts of others.

Again the Apostle says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Now can any man read the testimony given before the British House of Commons, by the judges of the land, the practitioners at the bar, and the keepers of our penitentiaries and jails, all concurring in the fact that intemperance is the cause of three-fourths of the idleness, poverty, prostitution, and crime, of England—can he make use of his own eyes, and behold the filthy, polluted, degraded, and utterly demoralized state of those who frequent the places where spirits are sold—can he hear these things and see them with his own eyes, and doubt whether spirit-drinking grieves the Holy Spirit of God, and drives him from the heart? Can he read the same testimony from America, declaring that the united experience of the nation has proved that "it scars the conscience, hardens the heart, pollutes the affections, excites all the bad passions, weakens all the motives to do right, and strengthens all the motives to do wrong, is the cause of nine-tenths of all the crime of America; and lastly, that it closes men's ears against the preaching of the Gospel, and prevents their conversion to Christ,"—can he seriously consider these things, and doubt whether spirit-drinking grieves the Holy Spirit of the Lord? Is it possible for a man to imagine a more likely way of grieving the Holy Spirit, and driving him from his own heart, and opposing the spread of Christ's kingdom in the hearts of others, than by using, or by example encouraging others to use this instrument of Satan? Time was when these consequences of the use of intoxicating drink were not known; but now that they are so well known and thoroughly understood, if a man still persists in the use of it, is it at all likely that the Holy Spirit will seal his soul unto the day of redemption? Is it not far more probable, unless he repent of this wickedness, that Satan will set upon him the mark of the beast, and seal him unto the day of damnation?

"Know ye not, says the Apostle, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Man's soul is the temple of the living God, which must not be defiled. Now what cause on earth is there in the present day, that has done one-thousandth part as much to defile this temple of the living God as the lust of intemperance? And if you have any tenderness for the honour of God, or any love for the souls of men, will

you not set your face like a flint, and enter your protest against the cause of this defilement?

Again the Apostle directs Christians to "mortify the flesh," to "keep the body under," to "crucify the flesh with its affections and lusts." Is there nothing, in the self-denying principle we are considering, in unison with these directions? But the man who will not give up the smallest indulgence, or put himself to the least inconvenience, for the good of his brother, can he be said to deny the flesh, or to love his neighbour as himself? "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself," is given by our Lord as the sum and substance of the tables of the law, and Paul says, "If there be any other commandment it is briefly contained in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Now can that man be said to love his neighbour as himself, or can it be said that he worketh no ill to his neighbour, who is willing to spread abroad upon the face of society a poison which in thousands of instances has brought ruin upon his property, disease upon his body, and damnation upon his soul; which has withered and blasted the hopes and prospects of millions, both for time and for eternity, rather than deny himself a worthless indulgence? Or can he be said to love his neighbour as himself, who will not so much as lift up his finger to suppress the use of this poison, when it is already abroad on the face of society, who will even clog and impede the efforts of those who are striving to suppress the use of it, by either using it himself, or at least refusing to protest against the use of it? The Apostle Paul, in his own example, taught a very different Christianity from this. He was willing to give up any enjoyment, however innocent in itself, rather than injure his brother, and he unto him an occasion of falling. He declares, "If meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my Brother to offend." "But, if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat for whom Christ died?" "It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or is made weak."

It has been a hundred times objected to this text, that the "cases are not parallel," that St. Paul is here speaking of wounding the conscience of a weak brother, by doing, or by leading him to do, something which is indifferent in its own nature, but which he believes to be wrong. To this I reply, 1st, That we have already entered our protest against all objections of this kind, because such an objection as this, if ever admitted at all, is sufficient to set aside, so far as we are concerned in it, every practical command of our Lord and his Apostles which could possibly arise out of the particular occasion at the time. For it is impossible that the circumstance of the present day can exactly resemble, in all particulars, the occasion which gave birth to the commands of our Lord and his Apostles. But 2d, In the present case, the points in which this command of the Apostle differs from the case we are now considering, so far from detracting from the argument, add immensely to its force and power. For, if I may not eat or drink certain meats and drinks where there is danger of leading my brother to do that which he thinks wrong, much less may I eat or drink where there is danger of leading him to do that which is wrong. And his not "being grieved" makes the matter no better, but infinitely worse. For, if by my example I led him into sin, it is better that he should be grieved, and his not being grieved is only a proof that I have scared his conscience as well as corrupted his practice!—Now here is a traffic which is destroying millions of souls for whom Christ died. For it is solemnly declared that drunkards shall not inherit the kingdom of God. Have you any of the self-denying love of Paul? Are you thankful for this opportunity of showing your willing obedience to God, and your love to your brother? Or does your religion all evaporate in barren generalities, in taste and sentiment, while you hate to come to particulars?

The Apostle James says, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now if it be the Christian's duty, to visit the fatherless and widows in their affliction, surely it is his duty, if possible, to prevent these afflictions, and to put an end to that which has caused almost all the sorrows of the widow and the fatherless, and to arrest the husband in that dreadful course, which makes his wife worse than a

widow, and children more than orphans. And if it be the Christian's duty to keep himself unspotted from the world, shall he not keep his garment clean from the foules' blot that has ever yet stained the world with crime of every die?

But we have yet higher authority than either the Apostle Paul or James. For Christ himself says, "Woe unto the world, because of offences; for it must needs be that offences come; but woe to the man by whom the offence cometh!" Why, almost all the offences of the Newgate Calendar come through intoxication; unless we are to believe that thousands of competent witnesses have conspired to deceive the world with a lie. But if the world offence be taken in the other sense, to put a trap in a brother's way, and to cause him to fall; he who uses intoxicating drink aids and abets the fall of thousands. Does not then the principle of temperance societies accord with the voice of Christ himself? Again, is it not a peculiarity that marks the Gospel, that it teaches men, not only not to meddle with evil, but to keep far away from it? On this point does not Christ say that an angry thought is murder, and a wanton look adultery? And does not this mean, that we are to keep at the utmost possible distance from what is evil, that we are not to dally with the snare, or taste the bait, or parley with the tempter—that we are not merely not to trespass on forbidden ground, but we are not to venture near the boundary line?—that we are to flee from evil with abhorrence, and to make a covenant with our eyes that we will not even look at it? And does not the abstinence principle, for which I am contending, speak the same evangelical morality? And hence the more nearly any society is formed upon the principle of total abstinence, the more nearly (under the peculiar sin and danger of the present day) does it conform to the morality of the Gospel. But some man will say—"These things are neither a snare, nor bait, nor a temptation to me; therefore, why should I refrain?" But are they not a fatal snare, a poisonous bait, a temptation ruinous to thousands? And does not your use of them sanction their use in others, and thus multiply them abroad on the face of society? Thus, then, is a sufficient reason why you should abstain, unless you mean deliberately to slay your brother! Has not Christ taught you to pray—"Lead us not into temptation?" can you, consistently with this prayer, do that which leads others into temptation? Temperance societies propose to sweep away the whole of those customs which lead men into temptation. Do you not pray to your heavenly Father, saying, "Hallowed be thy name?" Now, the use of intoxicating drink, perhaps more than all other things, causes men to curse and swear, and take the holy name of God in vain! Do you not pray? "Thy kingdom come, Thy will be done?" And can you, as Christians, sanction the use of that which especially teaches men to despise God's holy will, which is the great engine of Satan's kingdom, assimilates men to devils, and peoples hell! But there is no end to quoting Scripture: the whole Bible supports my case, and every practical command it contains seems to bear upon the subject. Now, do you long to obey all these commands of your heavenly Father? Do you love the Lord Jesus Christ, and the souls for whom Christ died? And do you long to show your love by your obedience to Christ and your tender care of souls? Or do you wish to quiet your conscience by general professions, having definite and practical tests of your obedience, and loving your own indulgence more than the welfare of your brother's soul?

Strange to say, there are Christian professors (and those not a few) who, in answer to these appeals, by the mercies of Christ, by a bleeding Saviour's love, not to destroy the souls for whom Christ died, will plead their CHRISTIAN LIBERTY! What! the liberty of sanctioning the use of that accursed instrument of Satan, through the means of which, it has been proved, from the best returns the nation can obtain, that more than five hundred (nearly six hundred) die weekly the death of the drunkard, and if we are to believe the Word of God, that drunkards shall not inherit the kingdom of heaven, perish in the flames of everlasting fire! I will here borrow an illustration, which may perhaps at first sight seem overstrained and inapplicable to the case in hand, but I entreat you to follow it patiently to the end, and see how it applies. Suppose the providence of God had so ordered it that six hundred souls must be wrecked every passing week on the coast of England, and that this could not possibly cease so long as the Christian continued to use intoxicating drink; suppose the providence of God, which can do all things, had established such a connexion between these things, that they could not be separated; that so long as the professed follower of Christ countenanced the use of the drunkard's drink, these wrecks must needs continue,

and these six hundred souls must go down every week to a watery grave;—suppose the experience of nearly two centuries had proved this,—would he cant and whine about his *Christian liberty* then? Could he calmly look on from the shore, and see the stranded vessel in the breakers, with six hundred of his fellow-creatures clinging to the rigging;—would he hear their shrieks and cries for help, and see them, one after another, washed out by the shrouds by the foaming surge, and sink to rise no more?—could he see this scene every week, and still plead his *Christian liberty*, knowing that it was the cause of this destruction, and the means of drowning his fellow-creatures, six hundred weekly, or more than thirty thousand every year, and that this destruction could not possibly cease so long as he persevered? But what is this supposed case in comparison with the real one now before us, in which the connexion between cause and effect is as certain as any proposition in mathematical science? For it is no more possible for any man who takes the least trouble to inform himself of the facts of the case, to doubt whether the drinking customs of the age (especially the countenance given to the use of intoxicating drink by the sober, and, above all, by the religious) are the cause of all the desolations of intemperance, than it is possible to doubt whether the sun be the source of light and heat; and it is certain that unless all who are respected for piety and virtue in the country will enter their protest against the cause, and shame it out of the Christian caste, it is not possible that the effect should cease! What, then, I say, is the supposed case in comparison with the real one before us? Or what is the drowned mariner's compared with the drunkard's grave? It is a mere trifle in comparison; for the six hundred sinners, who would on this supposition go down to a watery grave, need not on that account go down to the lake of everlasting fire.

Christian liberty! The soul of every good man must sicken at hearing this sacred, this venerable term, prostituted to an argument so utterly disgusting. Christian liberty has been beautifully defined to be—"the liberty of doing that which love makes delightful." Shall the Christian then plead for the liberty of doing that which is now known to be, directly or remotely, the cause of one-half of all the disease, two-thirds of all the poverty, and three-fourths of all the crime of England—the liberty of promoting the use of that which breaks the heart of the wife, starves her children, and, by the poisonous example of their father, corrupts their morals, and ruins at once both their bodies and their souls;—the liberty of promoting that which is the cause of by far the greater portion of the tears of the widow and the orphan;—the liberty of using that which keeps thousands away from the ministry of the Gospel, by causing them to absent themselves from the house of God, while they frequent those places where the sound of the Gospel is never heard! The true believer, the lover of Christ, would hate and abhor such a liberty; he would rather remain chained to the damp walls of a dungeon to the end of his life, than be such a traitor to his Lord as to sanction and encourage the use of that which is the foulest instrument of hell, the most destructive engine of mischief, that Satan has introduced into our world since the fall. The Apostle Paul says, "Take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak; and through thy knowledge shall the weak brother perish for whom Christ died: and again, "But judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." Shall the Christian, then, use that liberty by which he multiplies the occasions of temptation abroad upon the face of society, and, in thousands of instances, sets a trap for his brother's soul? When Paul says, "Take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak, and through thy knowledge shall the weak brother perish for whom Christ died," he takes for granted that the brother so falling is wrong in his judgment, and after all is only led to do that which he believes to be wrong. But what would the Apostle say in the present case, when the *Christian liberty*, now pleaded for, plunges brother into misery, disease, poverty, guilt, and crime, and destroys him, both body and soul, for time and for eternity? Would he not say—Such mercy as thou hast shown to thy poor neighbour's soul, such mercy will thy Lord show to thine. Take heed lest thy liberty of thine carry not thy selfish soul down to the lake of everlasting fire! Oh how different is the self-denying love of a crucified Saviour, who denied himself, even to the death, for us miserable sinners, that we might not perish, but have everlasting life! How different the test of love left us by St. John, the beloved apostle, when he tells us, "We know that we have passed from death unto life because we love the brethren;" "He that loveth his brother, abideth in death: hereby perceive we the love

of God, because he laid down his life for us; and we ought to lay down our lives for the brethren;" "He that loveth his brother, but that he loved us and sent his Son to be the propitiation for our sins?" "Beloved, if God so loved us, we ought also to love one another." And let us not here be guilty of the mean palfry attempt to escape conviction, and evade these commands by saying, that they apply exclusively to our brethren in Christ. It is admitted that this is their primary meaning; but our Lord commands us to love all mankind, to do them good, even our enemies themselves; even as our heavenly Father sendeth rain on the evil and on the good, on the just and on the unjust; and he has, in the parable of the good Samaritan, explained the term, neighbour, in so wide a sense as to include all who may in any way come within the sphere of our influence, or whom it may be in our power to benefit or to injure by anything we can do. Let us remember that "God commended his love towards us, in that while we were yet sinners, Christ died for us"—"that, when we were enemies, we were reconciled to God by the death of his Son." Oh! what would have become of us, if God had first waited till we became dutiful children, before he stretched out the arms of his mercy towards us? Are we, then, to wait to settle the question whether a fellow-creature be a brother in Christ, or only a brother of the human family, before we can determine that we owe him any love and mercy to his soul—before we can determine that it is our duty to deny ourselves, in a worthless indulgence, and to protest against those customs which are destroying the souls of thousands of our brethren, and consigning them to everlasting misery! The beloved Apostle says, "Let us not love in word, neither in tongue, but in deed and in truth." Surely, then, we are required to give some more substantial proof of our love than this!

Again the Apostle Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ." How beautiful would it be to see the Christian "bearing the burthen" of a weak brother, who had such an infirmity, that he could not taste one drop of intoxicating drink without extreme danger of kindling a fiery appetite that would consume his body and destroy his soul! How beautiful would it be to hear the Christian say to such a one, "My brother, I will abstain with thee; I can do without these things, which ruin thy prospects and destroy thy soul, and surely thou canst; we will try together. "It is not painful," my brother." Yes, how beautiful to see the Christian descend and share his burthen. This would indeed be conformity to the image of Christ, who himself bore our infirmities and carried our sorrows, and was in all respects such as we are, sin only excepted; who bore all the consequences of sin, though he sinned not. Here is the disciple, according to his poor measure and degree, imitating and following, at a humble distance, the pattern of his Lord.

It would seem to be a fundamental principle of Christ's kingdom, that he who would strive in earnest to "convert the sinner from the error of his way," and help to deliver a brother from the sorrows that sin has brought upon him, must himself share those sorrows, and in some degree experience, not the pollution, but the painful consequences of the sin. Christ himself could not save a lost and guilty world, till he had himself tasted the bitter consequences of sin. In this the "disciple is not greater than his Lord," and if he would imitate his Master, "who went about doing good," he must in this respect be conformed to his image. It is most true that the believer cannot atone for his brother's sin. In this respect he can never, never, imitate the Saviour; but there are other points of resemblance in which he may, and it is his duty to imitate his Lord, if he could lend a helping hand to a fallen brother he must as it were descend and take him by the hand, and be willing, so far as may be necessary to accomplish the object, to share the burden of his brother's sin and taste its consequences. The good Howard could not relieve the sorrows of the criminal in the dungeon without spending a large portion of his life within its noisome, dark, and dreary walls. But of all the miserable, wretched, pitiless beings upon earth, perhaps the drunkard is the most helpless and the most miserable, and he who would help him must set him the example, in his own person, of all the self-denial which it is necessary for the drunkard to practise, and submit to all the privations which are needful for the safety of his fellow-brother. Oh Christians! is not this Gospel charity? Is not this in unison with the self-denying love of Christ? You know that it is: your own consciences tell you that it is. I hear a voice within the bosom of every one of you pleading my cause?

But you are not here called to so hard a task as to reform the drunkard: you are merely invited to discourage that traffic, and to enter your protest against those customs, by which thousands

and tens of thousands of the temperate learn to become drunkards, every year. You are entreated, to "come out," and be separate from those soul-murdering customs, and to refuse to "touch the unclean thing," and thus to bring it to shame, and to close the door of the school-room of intemperance, where the temperate learn to drink, and from whence that vast army of half a million of felons, murderers, criminals, and drunkards, is recruited, to supply the places of the thousands that it sends down annually to the drunkard's grave.

Christians! will you, then, obey this command of Christ, and come out and be separate, and keep your garments "pure and undefiled" from the pollution of so foul a stain?

But here some of you will say, we admit that it is our duty to obey these commands, and to come out and be separate from the prevailing sin of the age. But what necessity is there for our joining together in a society and signing a covenant to that effect? Or what authority have you in Scripture to encourage any such measures? To this I reply, that this proceeding is both justified by the soundest reason, and also has the direct sanction of the Word of God.

1st. It is justified by reason. For a number of persons joining together in a resolution, by the blessing of God, to do that which is right, are a great encouragement and mutual support to each other: shall the wicked join hand in hand to do evil, and thus strengthen each others hands in iniquity, and shall not the servants of God join together to strengthen the cause of Christ and holiness? And, as we before observed, is it not natural for the travellers to Zion to consult each other as to their plans for the journey, and to enter into a covenant with each other, that they will avoid all that can possibly be the cause of sin?

But, 2dly, There is the sanction of the Word of God, commanding God's people to join together in a national covenant, to keep his commands, to avoid sin, and to cleave to all that is holy. In 2d Kings, 23d, we are told that, in the reign of the good king Josiah, the king and people made a covenant before the Lord to keep his commandments and his testimonies, and his statutes, with their whole heart—and that "all the people stood to the covenant." And the same thing appears in 15th chap. 2d Chronicles. And again we read in Jeremiah 50, that the people agreed together to "join themselves to the Lord in a perpetual covenant" to keep his commandments. And when either irreligion or immorality prevail, when they stalk abroad, and the wicked encourage one another in sin, are not Christians commanded to come out in a united body, and "be separate," and let it be seen "who is on the Lord's side?" But this conduct is, *ipso facto*, forming a Society; it is so in its very nature. What is a Church but a society; a body of people agreeing to join together to serve the Lord? It is calling in the aid of the social feelings, and the well-known power of the social feelings over the human heart, to assist the religious feelings, that men may "provoke one another" to worship God. And, if Christians are commanded to join together in a society to worship God, are they not equally commanded to join together in a society to keep his commandments and to protest against sin? And, if it be the duty of Christians as a body to protest against sin in general, is it not their duty to protest against a particular sin, which is overwhelming their country, a sin which has been proved by evidence, that it is impossible to controvert, to be the parent of almost all the other sins, and of three-fourths of the crime and misery of England? Again, if individual Christians are commanded to strive, especially against their individually besetting sin, ought not a Christian nation, in a national phalanx, to unite together to protest against a nationally besetting sin, and by the help of God to drive the accursed thing out of their country? This is what the nation of Israel actually did, in the days of good king Josiah; their besetting sin in that day was the sin of idolatry, and the whole nation, with their king at their head, made a covenant to serve the Lord, and united together in ONE GREAT SOCIETY to drive out the accursed thing, and every man subscribed his name unto the Lord, and surnamed himself with the name of Israel!

But this is not the whole strength of our cause: for we have not only God's many-times recorded approval, in his Holy Word, of his people uniting together in a society to serve him and keep his commandments, but it is very remarkable that we find in Scripture God's sanction and authority for the very society we are now pleading. Were not the societies of the Rechabites and the Nazarites, total abstinence societies? And God mentions these societies with his special favour and approbation. He even condescended to make laws and institutions to regulate the

Nazarites; and there is scarcely a warmer commendation to be found in the whole Bible than that which he bestows upon the Rechabites, while he holds up their self-denying constancy and obedience to the shame of his people Israel. It is true that these societies also held other observances, besides abstinence from all intoxicating drinks. But this does not in the least affect the argument; it is enough for us that they observed the great principle of total abstinence societies. And God himself selected this very thing as the test of their staunchness to their own principles. It was because they refused to drink of the pots of wine, which the prophet was commanded to set before them, that the Lord declared, that "Jonadab, the son of Rechab, should not want a man to stand before him for ever."

Thus we have given you, from the Word of God, express authority for these particular societies. But it was not at all necessary to our argument to do so. If there had not been one word in the Bible about these societies, still our argument, as drawn from Scripture, would have been unanswerable; for we stand upon the broad ground of Christian self-denial and Gospel charity! It is sufficient for our purpose, if we can show that the spirit of all these texts that we have brought forward, "Come out from among them and be separate, and touch not the unclean thing;" "Be not conformed to this world;" "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended or is made weak;" "It is evil for that man which eateth with offence;" "Woe unto the world because of offences," &c. &c.; it is sufficient, I say, if we can show that the spirit of love, and the spirit of charity, and the spirit of self-denial, which runs through all these commands of our Lord and his Apostles, is in unison and harmony with the fundamental principles of these societies. The Scripture can only lay down broad principles and general rules of conduct; but, as for the particular modes in which they are to be carried into practice, these are left for human reason to contrive, and conscience enlightened by the Word of God to approve. For if all possible modifications of human action in all their varieties, with all the ways in which they may be effective, either for good or for evil, were detailed in the Scriptures, not the world, not the universe itself, would contain the books that should be written.

It were enough, then, had we only shown that the self-denying principle of these societies is of the same nature with the self-denying love of Paul, who declared that he would deny himself in every earthly indulgence, rather than do any thing to cause a weak brother to fall. It were enough, then, had we only shown that the self-denying principle of these societies is in harmony with the general spirit and bearing of the Gospel, and the self-denying love of a crucified Saviour. But we have done more than this: we have shown, (though we were by no means bound to do so) that abstinence societies are even specified in Scripture, and marked with God's favour and approval. So that, if ever there was a principle of human action, since the world began, carrying with it the warrant of Scripture, it is the principle for which we are now pleading.

Let us now for a while close the book of God's revealed will, and open his book of providence, and see what we read there! If we look at God's providential appointments in human affairs, they will speak to us on this subject with an energy almost enough to compel the deaf to hear and the blind to see. For is it not a palpable fact that a combined union of men is an instrument mighty in operation to work a moral change in the opinions of mankind? Is it not known to be an engine systematically powerful by the diffusion of knowledge from city to city, from country to country, and from shore to shore? And is it not a fact that, in the present day, the spread of education, the power of the press, the unproved state of public intellect, are all instruments in the hands of a society, mighty for good or for evil? Now these things are all mere second causes of God's own appointment. The God and Father of our Lord Jesus Christ is the great First Cause of all, and these things are his appointments. They are agents which God has put into the hands of men, as rational and accountable beings, and as his servants and stewards. It is his will that they should be powerful engines of the face of human society, and that his own children should employ them in his service and to his glory, while Satan uses his servants to employ them for evil. The stupendous power of union is a talent which God has graciously given to his Church, and to every society of his own people. Should not then the power of union be tried, and the combined energies of all the



dedicated to the service of their Saviour and their God? Should Christians not come up in a united army "to the help of the Lord against the mighty?" Wicked men will know the power of union for wicked purposes, and they try it too! Why then should the servants of God bury their talent in the earth, and neglect to employ the power of union for good?

Christians are the very last persons upon earth who ought to object to social union. Union bespeaks harmony, and love, and a Christian interest in each other's welfare. God is the author of union; disunion is the devil's work and his especial delight. Why did the Almighty make man a social being, and mankind mutually dependent upon each other? Why did he make man so weak and helpless when solitary, and so powerful in combined society? Was it in order that he should throw away this "talent," the strength of union, or bury it in the earth, that he might serve God only with the helplessness of solitude? On this principle we ought to dissolve the Church as a society, and resolve it into the individuals of which it is composed, never again to unite in social worship, leaving only each individual member to offer up his solitary prayer.

But no! we have seen that God is the author of the whole frame-work of human society. Society is His appointment, and essential to the very nature and condition of man. His Church is a society, and every society of Christians united for the purpose of doing good, has His blessing upon its head, and the Word of God for its sanction; and he who would break it up, or, in the self-same spirit, would break up the general frame-work of human society, is just doing the very thing which delights and pleases the enemy of God and man.

But though our arguments are unanswerable, as taken in the book of providence, yet our great business is with the book of God's revealed will, and we have given you abundant testimony from the Word of God; and we could easily prove to you that the whole Bible, taken in its vital spirit and essential character, supports our case.

And now, Christians! you say that you love the Lord Jesus Christ and that blessed doctrine, that comfortable doctrine of salvation by faith and not by works, what say you to all these practical commands of Christ and his Apostles? If you slight or undervalue them, if you do not long to obey them, your faith is no faith at all, and your Gospel is any thing but the Gospel of Christ; and you take the surest way to undermine the authority of that very Gospel you profess to revere. For if you have a right to cut out (or which is the same thing) to undervalue all these commands of Christ and his Apostles, I defy you to prove that all have not an equal right to cut out all those Scriptures which do not happen to suit their respective notions. For the same arguments which will justify the one, will equally justify the other, and he who claims a right to neglect any one part of Scripture, justifies a principle which undermines the whole.

In the present address, I have confined myself to the authority of Christ and his Apostles; but if time permitted, I could pour out a flood of testimony from the Old Testament, in support of the cause I am pleading, and the duty I am urging upon you. I could read you the warning of the prophet, "Woe to him that giveth his neighbour drink, that putteth his bottle to him and maketh him drunken." I could prove to you that the drinking customs of the times do actually put the bottle to the mouths of millions, and that hundreds of thousands of these are made drunken; that, by these means, their path is beset with snares on every side, and absolutely infested with temptation; that almost every tenth house in England, Christian England, is a snare, a trap, set for the sake of money, to catch a brother's soul—yes, to ruin his prospects, corrupt his morals, and destroy his soul! I could show you that this accursed traffic is aided, abetted, and countenanced by Christians,—because Christians will use the drunkard's drink;—and that, if it were not for the respectability given to the trade by the custom of the sober and respectable (and above all by Christians,) the whole system, and every thing connected with it, would be scouted out of England, with shame, and scorn, and execration!!!

Believers in Christ! you that indeed love the Lord Jesus Christ, O look at Paul the inspired Apostle of the Gentiles, look at Christ the self-denying suffering Saviour, and see, see what they say upon the subject. To you I need say no more. Once convinced of your duty, I am certain you would cut off the right hand, and pluck out the right eye, rather than be, ever so remotely, instrumental in the ruin of your brother, or "partakers" in your country's sin.

But if there be any that like profession better than practice, and whining *evangelical sentimentalism* better than Christian self-denial and sterling obedience; of you I would ask this question,—Can you produce, in the whole range of human action, one single duty, in the present day, more and better supported out of Scripture than the one I am now pleading? Can you produce one which is any thing like so well, so extensively, supported, which so exquisitely harmonizes with the whole genius, character, bearing, and tenor of the Gospel? If you cannot answer me this question, then I will ask you another. To what specific duty, in the present day, do you mean to apply all these commands of Christ and the Apostle Paul, if not to the present duty? The precise circumstances, which called for them in the days of the Apostle, will never return again. Do you mean, then, ever to apply them at all as practical rules of conduct in these latter times? Do you ever mean to practise them yourself, and to imitate in your own person the self-denying love of Paul? If not, you had better take a knife and cut them out of the Bible at once as useless. You start at this proposal; but this mode of proceeding is far more straight-forward and honourable and honest, than mean evasions and shabby pretensions. But I know that you will not agree to this proposal; go, then, if you please, and raise objections!!! I can supply you with plenty of seemingly plausible objections, even out of the Bible itself, if you think it right to suborn one passage of Scripture to bear down the testimony of another, and to bring isolated texts to contradict the general spirit and bearing of the whole Gospel scheme. And when you have found these objections, I shall only reply, that I had rather be a Deist or an Infidel than one of your number: for if there is an unnatural, ungrateful, monster upon earth, it is a selfish *evangelical SENTIMENTALIST*.

## PROGRESS OF THE CAUSE.

DEREHAM, April 15.—A Total Abstinence Society was organized in the Dereham Settlement on the 22d March last, when the following persons were chosen officers:—Abram Matthews, Pres.; William Deer, Vice Pres. The society now numbers fifty members, and is in a prosperous condition.—M. B. WILLARD, Sec.

GORROR TORONTO, April 30.—Extracts from Report: your Committee feel much pleasure in stating that the cause of Temperance is still progressing throughout the neighbourhood, that the society continues to flourish and grow strong in the great work of reformation, and that, comparatively speaking, few of its members have violated the pledge during the year. At our last Anniversary meeting the number of members of good standing in the society was 111. During the past year we have had an addition of forty-nine new members. In the same time the number of those who have withdrawn their names, or violated the pledge, is nineteen, leaving the present strength of the society 174 firm and uncompromising totalists. There are eighteen subscribers to that valuable little work, the *Temperance Advocate*. Your Committee would in a most special manner wish to draw the attention of the society generally to that very excellent periodical. It has, during the last year, much improved in matter, both of a Temperance nature, and also general information connected with Education, and news of the passing events of the day. They highly recommend it for the perusal of youth, and indeed of all, more particularly those who on account of their other occupations, have no time to read works of a more enlarged form. In conclusion, your Committee would earnestly entreat this society to begin their new year with renewed energies in the great and glorious work of Temperance reformation, which is alike blest of God, and most beneficial to man. To show by their perseverance and example that "Temperance in all things" is the safe and sure way of gaining peace, happiness, and plenty. The following officers were elected for the ensuing year, viz.:—Wm. Hewgill, sen., Pres.; John Roe, Vice Pres.; the writer Sec. and Treas., and a Committee of three ladies and five gentlemen.—H. McDONALD.

BLOOMFIELD, May 2.—The cause of temperance, I am happy to say, is flourishing in this part of the country. This society has gained an accession of upwards of sixty members during the past year, and though not yet of three years standing, numbers upwards of 300 members, "good men and true." All active opposition (of which we had in our infancy a fair share) has ceased, and though, in many minds, a vast amount of prejudice remains to be over-



come, yet we hope to see the day when the opponents of Temperance will be few and far between.—THOMAS DONNELLY, Sec.

WILTON, C. W., May 10.—I am happy to inform you and the friends of temperance, that our cause is rising, and gaining strength in this part of the Province. The late decision of the Montreal Committee is highly approved, and duly appreciated. Several efficient local Temperance societies have recently been formed in this District, which promise much good, especially one in a most beautiful wealthy Scotch settlement, called Glenburny, six miles North of Kingston, formed March 12th. John Patterson, Pres.; Emanuel Waggoner, Vice Pres.; John Campbell, Sec.; nine of a Committee, and about eighty members, &c.—GILBERT MILLER, Wesleyan Minister.

## IRELAND.

Dublin.—Father Mathew has visited this city, where, from the Saturday morning until lamp light on the Thursday evening following, he administered the pledge to about 50,000 persons. The new Temperance Hall in Halston Street, recently finished, was opened for the first time on Wednesday, when the Very Rev. Father Mathew attended.

Kilkenny.—Father Mathew arrived here on the Friday morning, from Dublin. After travelling all night without sleep, he commenced his blessed labors at the small convent in Walkin Street, where, during the day, he administered the pledge to about 3000. He resumes his labors this morning.—Kilkenny Journal.

Extract of a Letter from Father Mathew.—“You will be pleased to learn that the temperance cause was never so prosperous in Ireland as at the present moment. This is a cause of gratulation to every friend of morality and human happiness; especially as it was expected that the agitated state of the country would lead to the abandonment of the principle of total abstinence. On the contrary, it has only proved the sincerity and magnanimity of the people.”

Limerick Assizes.—On Saturday, March 2, Mr. Justice Jackson entered the County Criminal Court, and addressed the County Grand Jury: “The perusal of the Calendar gave him very great satisfaction. The present number of prisoners for trial were fewer, and the crime was lighter, than he ever remembered it.”

A Contrast.—“During the autumn of last year,” says Mr. F. Bishop, of Warrington, “I made a tour in the south of Ireland. I visited 12 counties, was at Donnybrook Fair, and at Roundwood on the evening of a Fair day. Wherever I went I tracked the footsteps of good Father Mathew. I only observed, during the whole of my journey, four drunken persons, one a woman. I reached here on a Saturday, and on the following Sunday evening, when walking from one street to another, I met, in less than so many minutes, five persons reeling drunk; and a little while before my journey, between the Liverpool railway station in Manchester and the Exchange, no less than seventeen drunken persons—but this was in enlightened, Protestant moderate-drinking England, whilst the other was in Roman Catholic, teetotal, sinking Ireland!”

## SWEDEN.

In this country there are upwards of fifty thousand pledged temperance members. A few years since there were 165,000 stills in the kingdom, deluging the land with an annual supply of more than 40,000,000 gallons of strong drink! The great work of reformation is carried on by clergymen, and is sweeping all before it.—Morning Star.

## NEW SOUTH WALES.

Sydney.—By a recent order in Council from the Colonial Office, all the stills in New South Wales have been suppressed, in consequence of the demoralising effect produced by ardent spirits on the peculiar population of that colony. Government have, it is said, in all instances, awarded compensation.—Sentinel.

[Why is New South Wales more favourably treated than Canada? Our peculiar population are similarly affected by ardent spirits, and would equally benefit by the suppression of distillation.—Ed.]

## SOUTH AFRICA.

Pieter Muratzburgh, Oct. 17, 1843.

DEAR AND RESPECTED FRIEND,—I shall endeavour to give you a brief sketch of my journey since I left Cork, on the 8th March.

We arrived off Gosport on the 12th, and on the 31st I addressed a congregation in the school-room adjoining the Baptist chapel at Forton, near Gosport, on total abstinence. Several soldiers of the 95th, and a few civilians, signed at the close. On 4th April embarked, and on 10th sailed, on board ship *Rodney*; touched at Madeira on the 10th, and Rio de Janeiro 3d June. Some of our blue jackets had their flesh lacerated in consequence of intemperance. How inconsistent is our Government, to issue baneful liquors to sailors, causing such sickness, trouble, and disgrace; hollowing out a pit for their subjects to fall into, and then punish them for stumbling into it! There is no necessity for seamen using these liquors, any more than for landsmen. Some on board had made the experiment, and found themselves far better without grog. After experiencing some rough weather, we cast anchor at the Cape on July 16, and on the following day marched to Cape Town. During the journey we halted for refreshment: the men got half a bottle of wine each, and bread and cheese; I and a few more got tea, mutton chops, and bread and butter. The teetotaler has too much regard for his stomach, to drink what the laws of his physical nature forbid. In Cape Town, where my stay was short, I was informed that several men had been flogged for drunkenness. Ardent spirits and wine are very cheap there;—a liquor called *Cape smoke* is sold for 9d per bottle, which quantity is sufficient to make two or three men drunk; so you must needs suppose what knock-down stuff it is! *Smoke* is too mild a name to call it by, so I was led to name it *Cape fire*. Brandy is sold at 1s. a bottle, and wine as low as 4d. a bottle. There is no organised society of teetotalers at the Cape, though there are a few stanch members, who have exerted themselves among the soldiers. On the 30th Aug. I, with a sergeant and eighteen privates sailed on board the *Thunderbolt*, steamer for Port Natal, to make up 200 to go against the Boorsch and arrived on the 10th. We are now at Pieter Muratzburghs, sixty miles from Port Natal, about 500 overland from Graham Town, and 1200 from Cape of Good Hope. *Cape smoke* is sold here at 4s. 6d. per bottle, and the sellers are not allowed in the places without a pass. Bottled beer is sold at 1s. 6d. to 2s. per bottle, and many are constrained to acknowledge that they are better now with some coffee at night, than when in the habit of spending their money on intoxicating drink.

No. 629, Corporal WILLIAM LEIGHTON,

1st Battalion 45th Regt., *Cape of Good Hope*, or elsewhere.

[We have read of a Temperance ship master who was able at all times to conduct his vessel on total abstinence principles throughout, except when he had Missionaries for passengers, and they insisted upon having their supplies of wines, &c. How beautiful is the contrast presented by the conduct of Corporal LEIGHTON!—Ed.]

## MISCELLANEOUS.

THE SILVER PITCHER.—A few weeks since a beautiful silver pitcher was brought from Baltimore to Philadelphia, and, in the presence of two thousand people, was presented to a gentleman as a reward of merit. And what had he done? Fought a great battle and destroyed many lives? No. Had he proved himself a great financier, and gained millions for his country? No. Or constructed an Erie Canal, or a thousand miles of railroad? No. What then had he done? What heroic deed? He had turned many a poor drunkard from his downward path, and prevented, many a young man from entering the road to ruin; and in the city of Baltimore, he had persuaded the firemen to give up drinking rum and whisky at fires; and so pleased were they with it, that the fire insurance companies sent him a silver pitcher. And who was this man? Lewis C. Levin, once a most interesting youth, but ruined by drink, now reclaimed, and a benefactor to his race.

Two years ago, said he, in an obscure tavern, you might have seen an individual, enslaved and fettered, bound hand and foot by the power of alcohol. He, alone, who breathed upon man and from the dust created the living spirit, could measure the depths of that man's agony! Yet even there, faint whispermers reach his ear, and wanderings rays of light visit his eyes. See! he stirs! he begins to recollect where he is, and where he should be; he begins to feel his inherent strength; he will surely rise from his dungeon floor; he will surely break the bolt of his prison house, and make

good his way back to the hearts of men! Yes, thank God, he is free, he is here, he stands before you? He no longer bends his neck and hurls his gilded chain—he has cast off the damning yoke, and with his pledge against future bondage, he stands a freeman in the light of Heaven! O! temperance, what glorious victories art thou achieving!—*Advocate.*

TEMPERANCE A DUTY.—Under the same law (whatever that law may be) which makes suicide a crime, must the neglect of health be a crime. For thus stands the two accounts:—By suicide you have cut off a portion unknown from your life; days it may be, but also by possibility years. So the practical result may be the same in either case; or possibly, the least is suicide. "Yes," you reply, "the practical results, but not the purpose—not the intention—ergo, not the crime." Certainly not: in the one case the result arises from absolute premeditation, with the whole energies of the will; in the other it arises in spite of your will (meaning choice)—it arises out of human infirmity. But still the difference is as between choosing a crime for its own sake, and falling into it from strong temptation. \* \* \* Casuistry, therefore, justly, and without infringing any truth of Christianity, urges the care of health as the basis of all moral action, because, in fact, of all perfectly voluntary action. Every impulse of bad health jars or untunes some string in the fine harp of human volition: and because a man cannot be a moral being but in the proportion of his free action, therefore it is clear that no man can be in a high sense moral, except in so far as through health he commands his bodily powers, and is not command by them.—[Article *Casuistry* in *Blackwood's Magazine*.]

TEETOTALISM AN AID TO CHRISTIAN MISSIONS.—Extract from *The Chronicle of the London Missionary Society*, for January; (a letter to the directors, by the Rev. J. Dalgliesh, one of its Missionaries, at Lonsdale, West Indies, dated August 15, 1843.) "Intemperance, it was found, was at the root of the great existing evils, and being myself an observer of the rule of total abstinence, I was the better able to combat the evil. That it was an evil, it required not much argument to demonstrate, and that it must be put down, was the almost unanimous decision; but how to accomplish its eradication, was a different matter. There was great excitement among the people, and I believe nearly the whole of them would have promised to abstain. I thought, however, we would make a trial of three months, and this was done. You may imagine the delight I felt on going into the chapel one night after the service had commenced (for I had been preaching elsewhere), and after the expiration of the three months, to hear one black brother, from the abundance of his heart, exclaiming—'We give thee tanks and praise, O Lord, that the drunken no there no more.' There were two places in our neighbourhood where rum was sold, to our exceeding grief and annoyance. After the meetings of which I have spoken, one of them was closed, because no customers for rum could be found; and not long after, the keepers of the other place told me, that what they sold was not sufficient to pay their license; and though that shop is still open, no rum is now sold in it. A year has now elapsed, and we have still reason to give 'tanks' that 'drunken no there no more.' It was only last week that the manager of a neighbouring estate remarked to me, what a very great change had taken place in the district; and, as regarded his own estate, he only knew of two persons who had any great desire for drink; but that they were so closely watched and guarded as to render it almost impossible for them to get their craving satisfied. This manager, with some others, I am glad to say, give me their assistance. From the estate to which he belongs we have sixty church members, and more than that number of adherents. During the year they have erected a very neat meeting house, towards which they raised upwards of six hundred dollars; a large portion of which, I should say, is the fruit of their temperance."

## POETRY.

### THE TEMPERANCE LIFE BOAT.

Ply the oar, brother, and speed the boat,  
Swift over life's glittering waves we float;  
Then onward bound, and strive to save  
Brothers from filling a drunkard's grave.

CHORUS.

Then pull away, pull away, row, boys, row;  
A long pull, a strong pull, and off we go,  
A pull altogether, and off we go.

Loudly the heart-cheering temperance call,  
Sounds over the nations to welcome us all;  
It sweetly swells from hill and grove,  
Calling return unto all that rove.

Then pull away, &c.

Now o'er the ocean our good bark rides,  
And safely in harbor she smoothly glides;  
But should the cry of help be heard,  
Quickly to duty is our watchword.

Then pull away, &c.

## 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—*Macnigh's Translation.*

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, MAY 16, 1844.

ADDRESS TO THE FREE CHURCH OF SCOTLAND.

We are requested to publish the following document which was signed and presented to Dr. Burns on the 26th ult.; and we comply with the request on account of its important bearing on the Temperance cause. We have of course nothing to do with any portion of it but that which relates to Temperance; but we could not leave out any part without marring the sense and connection of the whole. The document was sent to Boston to be forwarded by Dr. CUNNINGHAM with a request that it should be brought under the notice of the General Assembly, and published in the organs of the Free Church, and Dr. Burns who is deeply impressed with the importance of the whole subject, has promised to use his best endeavours to induce his brethren in the Free Church to give it their most serious attention.

To the Ministers and Elders of the Free Protestant Church of Scotland, in General Assembly.

RESPECTED FATHERS AND BROTHERN.—The undersigned Ministers and Members of Churches, many of us natives of Scotland, desire to express deep sympathy in your trials, and thankfulness to God for the noble testimony which, through His grace, you have been enabled to bear, not only to Christ's supremacy, in His own Church, but to the reality and power of religion itself in the midst of an unbelieving world. At the same time, as an humble tribute to the great cause in which you are engaged, we have paid unto your esteemed representative, the Rev. Dr. Burns, the sum of £250, as a free-will offering to your funds, to be employed in the way you may judge best.

When we view the great plans in which the Free Church is engaged at home, her Missionary operations in India, her almost unaided efforts to restore God's ancient people, her distinguished testimony against Sabbath desecration, and the enlightened spirit in which every thing calculated to promote her spirituality and usefulness is considered, we are filled with respect, and impressed with a conviction, that God will make the Free Church a powerful instrument of good, not only to Scotland, but to every country to which her sons have gone forth. It is with this full persuasion of the mighty influence of the Free Church, and, at the same time of the kind regard with which her ministers and members will consider any subject connected with the advancement of Messiah's kingdom, that we are emboldened to solicit your attention to a subject which has attracted much notice on this Continent, but which does not appear as yet to have met with a similar regard in the parent country; we allude to the Temperance Reformation.

You must needs be acquainted with the prevalence of drinking customs and the ravages of intemperance in Scotland, where we believe, few families have escaped unscathed; but you cannot know the influence which Scotchmen very generally exert in this country, and, we presume, throughout the world, in sustaining drinking customs, and consequently in opposing the Temperance

Reformation. The proportion of Scotch immigrants, of all classes, who sink after a longer or shorter career of intemperance into the drunkard's grave is lamentably great, and their influence on society proportionately disastrous. Often have we seen the son of many hopes and prayers, blessed with a religious education, and endowed with rare abilities, descend to an early and dishonourable tomb, through the influence of the intoxicating cup; bringing down perhaps with sorrow to the grave the grey-haired mother, whose earthly hopes were entwined around him, and who had watched and toiled for his advancement.

We need not, however, dwell upon the evils occasioned by intoxicating drinks; they must, alas! be sufficiently familiar to you; we would rather allude to the manner in which they have been encountered, and to a great extent overcome on this Continent, where, about sixteen years ago, drunkenness, with all its awful consequences was so rapidly on the increase, that nothing less than universal intemperance and ruin seemed to threaten the American people, and this too in spite of all the warnings of the pulpit against excess. In these circumstances it occurred to some of the best and wisest of the community, who sighed and cried over the general devastation, that instead of attempting to diminish or regulate the stream, they should endeavour to dry up the fountain; and associations were raised up in the Providence of God, to discourage all the practices and cause that led to intemperance.

Around the standard thus raised the best portion of the community soon rallied; and, amongst others, Governors, Judges, Magistrates, and especially Ministers of the Gospel, combined their influence and example to put down drinking usages. The result shows that they have prosecuted the work in a way that God has deigned eminently to bless, for not only has the tide of intemperance been stemmed, but it has actually been driven back, till in many places the victory has been so complete, that there are no intoxicating drinks made, sold, or used. A much healthier tone of society also prevails, and powerful revivals of religion have in many places followed the triumphs of the Temperance Reformation.

It has been objected to these associations, that they are partly composed of irreligious men, and, in some instances, it must be confessed that the anomalous spectacle has presented itself, of worldly men, and even infidels, outstripping professing Christians in zeal for the Temperance cause; but the fair inference is, that the followers of Jesus have in this respect been strangely deficient in duty, and not, as has been most unwarrantably assumed, that the Temperance cause is Anti-Christian. Unbelievers and worldly men, however, are not the agents by whom moral reformations are usually accomplished, and accordingly it may be affirmed that nearly all the good effected in this department of Christian philanthropy has been done by Christian men; and that the only reason for forming organizations out of the church, for the attainment of an object which they saw to be incalculably important to the cause of Christ, was, that they could not prevail on the church herself to move in the matter, probably, because her members were very generally involved more or less in the evil. Oh! that such organizations had never been necessary, and that the necessity for them may soon cease, in consequence of the Church putting forth her full power to purify the world!

The principle of total abstinence from intoxicating drinks, as a means of doing good, has been called *unscriptural*; but we respectfully submit that it is directly sanctioned by the Apostle Paul in the following words:—"It is good neither to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth or is offended (made to offend), or is made weak." Rom. xiv. 21. Here the duty of removing stumbling blocks out of the way of others, and of denying ourselves for the good of others, is uncompromisingly laid down. In the Apostle's case the principle was carried out by abstaining from things sacrificed to idols, whereby a few were made weak. In the case of the church now, the great cause of stumbling, of weakness, and of offence, is the use of intoxicating drinks; and by parity of reasoning our duty to abstain from them is even more clear. What, it may be asked, leads to the greatest number of defections in churches, where intoxicating drinks are freely used? What most frequently causes the finger of scorn to be pointed at the soldiers of the cross? What is Satan's chief agent in blunting religious perceptions, quenching the Spirit, paralyzing prayer, and enfeebling the armies of the living God in their struggle with the kingdom of darkness? Is it not, next to the wickedness of the heart, intoxicating drink! And shall this Achan be tolerated for ever?

Does the common use of intoxicating drinks not surpass all

other causes in swallowing up the means which should be devoted to the conversion of the world? Do men, professedly religious, pay as much for all religious purposes put together, as for usages, or rather, pernicious stimulants? and if not, where should the reform begin, if not in churches which depend entirely on voluntary support for carrying forward the Lord's work?

We would also advert to the Missionary work in which you are so deeply interested, and ask if the Church can with clean hands send the Gospel to the heathen, whilst she sanctions the sending of intoxicating drinks to them? Would it be wise, for instance, to send a Missionary to China who used opium, and sanctioned the traffic in that baneful drug? But wherein does the case differ, of sending a Missionary who uses intoxicating drinks to heathen tribes, which are being swept by their agency from the face of the earth. Few there are who do not deplore and condemn the heartless and desolating opium trade; but how can a consistent testimony be borne against it, whilst an evil, the same in kind, and even more wide spread in its effects remains not only unrebuked, but even in intimate connexion with the Church at home.

There is one other view of this subject, to which we would with much deference and delicacy allude, namely its bearings on Ministerial usefulness. It will, on all hands, be admitted that the man of God should be thoroughly furnished to every good work, the reformation of drunkards not excepted. But experience proves that no means short of total abstinence will save drunkards; and how can the minister recommend this, if he uses intoxicating drinks himself? If drunkards alone abstain, then is abstinence branded with infamy, and the load sufficiently heavy in itself to those whose energies of mind and body have been impaired by indulgence, becomes intolerable when associated with the scorn and derision of society. If we would save drunkards, and prevent multitudes from becoming such, the wisest, best, and most esteemed persons in the community, instead of joining in the world's dread laugh against the abstinence which is absolutely necessary for them, should be the first to stand forth and encounter it, in order to render the practice popular. The reformation of drunkards, however, though incalculably momentous, is not the most important result of abstinence from intoxicating drinks. The prevention of all the evils which would attend the former practices, had they been allowed to continue and contaminate the rising and future generations, is a far more extensive and nobler achievement of Christian benevolence. What a privilege, may we exclaim, to labor for such results! So long, however, as ministers and good men continue to use intoxicating drinks as a beverage, it is vain to expect either of these results; for in so doing they sanction the drinking usages of society, which are the fruitful source of intemperance. Their practice is triumphantly referred to in justification of drinking, by multitudes who imitate them in nothing else; and so long as this practice exists, the temperance cause must languish, and drinking customs continue to increase;—so long must a frightful amount of disease, insanity, pauperism, and crime, grow out of them; and so long, as a natural consequence, must Satan continue to reap a rich harvest of drunkards, some of them dragged from the church itself, nay, even, perhaps, from the very pulpit.

We will wait your reception of these respectful suggestions with much anxiety; for we cannot conceal from you that our hearts would sink within us, to see *Free Church Ministers coming to this country, to throw their great weight into the already far too powerful array of influence combined against the Temperance cause.* To see them, instead of warning their flocks against the customs which insidiously lead to intemperance, join with them in "looking upon the wine when it is red," and encourage by their presence, the public and private occasions of, so called, conviviality, by which intemperate habits are often originated, and confirmed. Over such ministers, in this country, at all events, we might, in the fulness of our hearts, cry "Ichabod, Ichabod!"

Finally, Reverend Fathers, and Brethren, should the considerations to which we have alluded,—and they are only a few of the multitude that might be adduced—commend themselves to your judgment, so as to induce you to take the subject of this respectful appeal into your prayerful consideration, we humbly hope and trust, that in the providence of God, you will be led to take an uncompromising stand against the influence of custom and fashion in the use of intoxicating drinks, as you have, through divine aid, taken against the tyranny of Civil courts; a result which would cause to us, and innumerable friends of the Free Church on this Continent, unspeakable joy; which would be a new era in the history of Scotland herself; and which, through her enterprising sons, and wide spread literature, would soon be fit

throughout the world, overthrowing every where one of the mightiest barriers that prevents the coming of Christ's kingdom, breaking the fetters that hold innumerable souls in bondage, and affording one of the most significant signs of the approach of Millennial glory.

Again, assuring you of our love, and sympathy, and prayer for the prosperity of the Free Church, we remain, respected Fathers and Brethren, yours in the Lord,

Signed by

One Minister and four Elders, United Secession Church; two Ministers and one Local preacher, Wesleyan; two Ministers and five Deacons, Congregationalist; three Ministers and three Deacons, Baptist; one Minister and two Elders, American Presbyterian; one Home and one City Missionary. Two Methodist New Connexion Ministers, and Rev. Mr. Osgood, who were out of town at the time, afterwards desired their names to be added, making a total of thirteen Ministers, and sixteen official members of Churches, besides a few private Christians holding office in religious Societies.

#### COMMUNION WINE.

In a recent number of the *Temperance Advocate* the fact was stated, that I, among others, had introduced unfermented wine in administering the Lord's Supper. To some persons this will appear a strange innovation upon long established custom, and many will look upon it as a species of sacrilege. But *why* and *wherefore* thus view this new procedure? As long as we use the *juice of the grape*, do we not adhere to the ancient institution of the ordinance? Is it essential to the validity and utility of the ordinance that we should employ *alcoholic* wines? If so, what *per centage* of alcohol is necessary? It is well known that for many years prior to the commencement of the Temperance reform, various kinds of wine were used in this ordinance, either *port*, or *lent*, or some other, varying in strength. Yet who ever thought of making these deviations a ground of warm and angry dispute? If, then, some in the present day go a little further and refuse every kind of wine that contains the stimulating principle, why should they be judged, denounced, and almost excommunicated from Christian society?

You are aware, Mr. Editor, that as an individual I have no scruples as to the *kind* of wine used, although I *prefer*, for many reasons, the simple juice of the grape in the most convenient form. I apprehend that many have erred in the ground they have taken, and the manner in which they have maintained their opinions. On both sides there has been error in sentiment, in spirit, and in discussion. For a considerable time I have looked on and wondered at the positiveness and presumption so often evinced in relation to the use of unfermented wine at the Communion Table. We do not find that the Scriptures prescribe the *kind of bread* to be used, no more than the *kind of wine*. Such being the case, it appears to me that we should approach as near as we can to what was customary at the original institution of the ordinance; and if we cannot learn this directly from the New Testament, we should appeal to the Old, and derive what information we can from the Jews, as we have reason to believe that the same elements were used by our Saviour as were employed at the Passover, the one ordinance succeeding the other. And as there is no intimation in the New Testament that we should rigidly adhere to the particular elements used in the first institution of the ordinance, so long as the great design of that institution is kept in view, and the communion is spiritual and edifying, we should be guided by such principles of benevolence and expediency in the secondary part as will *further*, rather than *impede*, the general interests of religion. I do not look upon the elements as a material part of the ordinance, and, therefore, can partake of

any kind of bread or wine; but as I feel assured that our Lord never employed the *branded* and *adulterated* wine used in the majority of Christian churches,—that such wine is not essential,—that it may safely and profitably be dispensed with,—that the adoption of a weaker wine, the literal juice of the grape when practicable, or that of dried grapes, cut, and steeped in water, answers the same purpose,—and that the latter is less objectionable, and possesses numerous advantages; I, for one, prefer to use it, and can do it with pleasure and profit. This I have done, Sir, in my station for more than three years. My people never objected to its introduction, nearly all of them being members of the Temperance Society, and manifesting a disposition to co-operate with their minister in promoting the general welfare of their fellow-men.

I will here add, that as I generally take the ground of expediency in advocating the Temperance enterprise, and view it as entitled to the cordial support of all benevolent and religious men, and as destined ultimately to prevail over all the opposition which selfish and interested men can raise against it, I regard it as my duty, even in relation to *Communion wine*, to do what I can to strengthen and sustain what God has so greatly honoured and blessed. On this ground, connected with the previous considerations, I was led to deviate from my previous course, and to introduce the juice of the dried grape, prepared as aforesaid. I thought that I had *liberty* to do this, and, therefore, did it, without even molestation from the people of my charge. Had objections been raised, I should have used my influence in the way of argument and persuasion, leaving it to the brethren to act as they felt disposed.

Perhaps, Sir, I have been too lengthy and desultory in my remarks, but as my name was introduced in your pages, I thought a few general observations on the subject of this article would not be out of place, but might rather disarm prejudice, and otherwise advance the Temperance reform. Let none suppose that I advocate the interruption of order in churches, for the sake of introducing *grape juice* in the place of a more objectionable liquid, or that I condemn and unchurch those who think and act differently from myself. Such is not the case. I am decidedly opposed to any thing rash and unchristian in a matter of this kind, and merely state my convictions without any disposition to quarrel. Although not wishing to dictate, I would add, let individuals and churches weigh the matter, and act in the fear of God, with all long-suffering and love. In all cases of a proposed change, "let all things be done decently, and in order." Let no unruly brethren dictate, find fault, and condemn. Let "the bishops and deacons," as well as "the members," have a voice, and if a change cannot be harmoniously effected, let all agree to forbear, and to use what has been previously employed. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

J. T. BYRNE.

L'Original, April 30, 1844.

The Tract by Archdeacon JEFFREYS, of Bombay, which occupies so large a portion of the present number, is perhaps the most masterly production on the subject of which it treats that has issued from the press. The Montreal Association for the Distribution of Religious Tracts, feeling the pressing want of such an addition to the publications of the British and Foreign Tract Society have caused it to be published here for circulation; and we earnestly hope that it may be read by every follower of Christ, who prefers his glass of wine or beer to the advancement of the Temperance Reformation.

A few friends of the Free Church of Scotland intend to send this number of the *Advocate* to every Minister and Student of Divinity connected with that Church, whose address they can

procure, with a respectful request that they will peruse and circulate it.

We entreat all societies to prepare for the Convention on the 1st Tuesday of next month; to send Delegates, if possible, and if not, by all means to return the Circulars with answers.

We request attention to the list, on the last page but one, of parcels sent to various consignees.

New subscribers will please observe that where a parcel of *Advocates* are ordered from 1st Jan., we send additional copies from the last number issued to make up the quantity necessary for the amount remitted, as files of back numbers are not kept on hand.

## EDUCATION.

### Letters to a Young Teacher.

MY DEAR FRIEND,

My last letter was written in such haste that some things I designed to say were not included therein—still, I will proceed now to a consideration of the subject I mentioned then as the point to which I should soon direct your attention, namely:—the studies which should be given to young children.

Before I commence, however, I wish solemnly to enter my protest against the custom of sending *very little* children to school (as the common phrase is with some mothers, "for the sake of getting them out of the way.") On one occasion, when a doatingly fond mother had left the Principal of a Seminary, after giving utterance to this sentiment, a young girl exclaimed,— "How strange. Mrs. B. does not love her children." "She does love them very much," was the reply of the teacher. "When I love a person," resumed the young lady, "I like to have them with me all the time, and if I wanted to get my little sister *out of the way*, I should suppose I hated her."

The mother *did love* her child, but not well enough to sacrifice her own ease to telling it stories—not well enough patiently to listen to the little prattler's questions—not well enough to impart herself the elements of knowledge to the intellect God had placed for a short period under her care. Shame on the mother who can voluntarily relinquish the pleasure of associating her smile with the remembrances of her child's first acquisitions in knowledge—who can give up the satisfaction of watching the infant mind in its first reachings after God! But to my subject.

Passing over the moral training of the young being—the first lesson at school is reading. To this art there is no royal road. The path may be smoothed, however, and in some cases strewed with flowers. If a child have cards, or blocks, upon which the letters are printed, the alphabet will be wholly mastered at home, without much toil. *First books* should be written in the most attractive style possible—should relate to incidents which the child can comprehend—and should occasionally examine and exemplify principle. Abbott's *Rollo Books* are models in this respect, and Uncle Philips Conversation on Natural History is not far behind them. Even before a child can read well he should be taught hymns and simple poetry—such as Hymns for Infant Minds, Original Poems, Watt's Hymns, &c, which should be carefully explained.

Short passages of Scripture may be taught orally, and B.B.L. History also. Geography should be learned exclusively by maps till the age of eight, perhaps later. As a reward for a good season, the child may be permitted to look out a place on the map

and becoming familiarized with the Atlas, *after-acquisitions* will be more easily made. Still, in Geography, a child's ideas must necessarily be vague and incorrect. Ask a school of young children under ten whether you can see the Equator when you sail over it, and unless uncommonly well taught, nine out of ten will say, *yes*.

A book on Grammar should never, in my opinion, be put into the hands of any one until after twelve years of age. Yet Grammar, *i. e.*, the art of speaking and writing a language correctly, can be taught so soon as the organs of speech are used. I am aware this view differs from that of many, and shall be very glad should a discussion on this subject be provoked. I maintain that those who commence the study of Murray or Lennie at twelve years old, advance rapidly, and in twelve months outstrip, in accurate parsing, those who having plodded on for three or four years, committing to memory definitions which they could not understand, now hate the sight of the book which has occasioned them so much trouble.

Arithmetic presents no such difficulty. Nothing acquired in that science needs to be unlearned, and at four years old, the little one can begin to count, and to "do sums on the slate," by counting straight marks, &c. He can also learn to make figures, can commit to memory the Multiplication Table, and can advance so steadily as to complete a course of Arithmetic at twelve years old. Furthermore, a pupil trained in this way always likes the study.

At six years old, perhaps earlier, commencement may be made in composition, by giving a word, such as door, strawberry, and the like, requiring it to be placed in a sentence. It is astonishing what facility in the use of language is acquired in this way.

I have said nothing of spelling; yet, if left untaught in early youth, accuracy in it is rarely attained. So soon as "joining hands" is mastered let words be written, so that the eye and the fingers may be trained to spell as well as the lips.

The *studies* to be pursued before the age of ten I have now mentioned, but if you confine yourself to these, you will be but a miserable teacher. You must be ever on the alert to impart instruction. Questions must be answered, and she is the most successful educator who succeeds in exciting the mind to inquiry. Every allusion in poetry, every example in history, must be a text above all, morality, religion must be imparted, "line upon line, precept upon precept, here a little and there a little."

In "*Rollo going to School*," there is an admirable chapter describing Miss Mary's mode of teaching the principle contained in the passage, "If I regard iniquity in my heart, &c." It is a model for moral instruction.\* Store the memory when young with the blessed Book of God. It may not be then comprehended, but the seed will never be lost. When the clouds of the valley have long covered your head, the Divine truth you have repressed may be encouraging the Missionary as he toils on the torrid clime of India, or on the barren sands of Africa; or, perchance, the hoary-headed saint, passing through the river of death, may recall the precious promises you taught him to keep, and comforted by the "rod and staff" of the Good Shepherd, may pass safely over. Therefore, my beloved sister, "be not weary in well doing, for in *due season* you shall reap if you faint not."

Montreal, May 11, 1841.

Z.

[\* The passage referred to, will be given in our next.—ED.]

## MOTHER'S DEPARTMENT.

### REFLECTION.

From the *Mother's Magazine*.

"*What is that thou hast done?*" Solomon thought! addressed

first to our Mother Eve, and through her, to all her daughters. To her, spoken but once, by the Eternal God himself: to me every day and hour by his living truth. Let me repeat it to myself; and, wherever I am, let me use it as the wisdom and power of God, to call myself to reflection and repentance.

"What is this that thou hast done?" Dr. Adam Clarke remarks that from three sources, all natural and moral evil sprung; "the desire of the flesh," "the tree was good for food;" "the desire of the eye," it was pleasant to the sight;" and "the pride of life;" "it was a tree to be desired to make one wise." These three lusts all laid their imperious demands upon the heart of Eve, and through them, she became the willing agent of Satan in tempting her husband. Have these desires led me astray; and have I, through any one of them, drawn my partner into sin? Has the desire of the flesh had an undue preponderance in my heart, or can I say, "whether I eat or drink, I do all to the glory of God?" In regard especially to my children, have I led them by precept and example to deny themselves, and to make it their meat and drink to do the will of their heavenly Father? Do they know and believe that there is meat to eat, which the world knows not of? Do they ever see me angry and cast down on account of sensual disappointment; the loss of some zest which my palate craved; or, however plain my fare, do I with cheerful countenance and thankful heart exclaim, "Thou preparest my table; my cup runneth over?" On the great and solemn subject of Temperance, have I boldly set my seal to the Bible, that it is true, and taught my dear children to "look not upon the vine when it is red;" to shun it as the serpent and the adder? How stand I, in regard to the "the desire of the eye! Have I remembered that the gold and the silver are the Lord's, and to him must we give account for them? And while fine clothes, fine furniture and costly equipage, are all pleasant to the eyes, have I in any of them caused my beloved ones to say, "The woman, she tempted me and I did eat?" Have I indulged myself, and under cover of kindness led them to indulge, until self-denial has become a burden? Then have I, indeed, laid a yoke upon them which will be hard to bear. Let me arise and shake off this bondage, and let me now teach my children to count all things but dress, that they may win Christ. Let me make a covenant with my eyes, as the tokens of iniquity, lest I should not only offend, myself, but become a tempter to others.

"The pride of life," how has this ruined many a soul! Praise, limon, wealth have hung up their golden baits, and tempted to pluck and eat. Let me here practise self-examination. Do I love the world's applause, and am I training my sons and daughters for its altar? Or, have I warned them that the love of the world is enmity with God, and that they cannot serve God and Mammon? Have I practically shown them that "a day in his courts is better than a thousand" and that "there is none upon earth that I desire beside him?" That I have found his favour to be life, and his loving kindness better than life? Have I told them of the rewards which he has promised to them that love him here, and attracted them by the untold joys of an Eternal world? And have I been their helper to obtain these favors, not their tempter to be cast out? Lord thou knowest my heart; thou knowest my life! "Search me and try me, and see if there be any evil way in me, and lead me in the way everlasting."

A MOTHER.

## CHILDREN AND YOUTH'S DEPARTMENT.

### Our Dependence on each Other.

The young are very apt to be selfish. They seem neither to know nor to care for society, as such. They love their friends, and perhaps some of their neighbours. But it enters the heart of but few children and youth, at least till they have received particular information on the subject, how much they are indebted to their fellow creatures all around them, and frequently in the four quarters of the globe, for the most common and every day blessings.

Mrs. Kingsley was aware of the importance of teaching her children that they were members not only of a family of seven or eight persons whose welfare it was alike their interest and their duty to seek, but of the great human family, whose happiness should also be regarded. Thus she early endeavoured to keep their thoughts and feelings from settling down into that deep-rooted selfishness which is every where so common, and which leads us, or is apt to lead us to regard ourselves as in the

middle of the world; and as the pillar or hinge on which every thing else turns.

The following breakfast conversation was intended for the purpose of which I have been speaking. The family were, at this time, all very young, and at home, and the mother was sitting as usual at the head of the table.

Mrs. K. I remember to have heard an old gentleman with whom I was formerly acquainted, ask a young friend of his, if she knew how many things it took to make one happy. She did not at first fully understand him, and so he went into an explanation. She soon found that she was far more dependent on the world around her than she had before thought herself.

Julia. I do not think I fully understand you, mother. But I know you can easily make it all plain.

Mrs. K. Why, here we are around the breakfast table, with a few plain and simple articles of food on it, and a few plain and simple dishes. Perhaps there is no family in the town that sits at a plainer table than we do. Our breakfast consists as you know and see, of a loaf of brown bread, a bowl of milk, and some strawberries. What could be plainer? Then we have knives and forks and spoons, it is true, and a pitcher of water, and some tumblers. There is also the table, and the table cloth, and the chairs we sit on, and the house to shelter us. But that is all. We have nothing more. And yet we are greatly indebted to the world around us for these blessings. We are quite comfortable and happy with our plain fare; but there are hundreds of things, and hundreds of persons that contribute to our happiness.

M. It seems impossible there can be *hundreds*, mother. Are you not mistaken?

Mrs. K. Let us make an estimate, and see. Each of us has a chair to sit in. The chair is made of wood. Now in order to have these chairs, somebody must have cut a tree and conveyed it from the forest or field; a sawyer must have sawed it; a turner must have turned the posts and some of the other parts; the chair maker must have prepared the parts, and fitted them together; and the painter must have painted it. Think also of the great number of tools and implements employed in making it, all of which must in their turn have been made; and some of them were made by the best of European workmen. Some of the tools and implements I refer to are the axe, the cart, the saw, the lathe, the chisel, the adze, the jointer, the plane, the hammer, the materials and vessel for the paints, &c.

M. I never thought before, that there were so many persons concerned in furnishing me with a chair.

Mrs. K. But these are not all the things concerned in making us happy at our breakfast. We will, for the present, pass by the house, in which we are sheltered this damp morning—with all its timbers, boards, bricks, mortar, plaster, glass, hinges, nails, &c., all of which must have had many and various workmen from various countries—and speak of the table.

In order to have this, the wood cutter, as in the case of the chair, must cut the tree, the sawyer must saw it, the cabinet maker must form the boards into a table, and the painter must paint and varnish it. Here again there must have been numerous iron tools employed; and the making of these tools at various shops of England and America, required ores, and fuel, and smiths' shops and bellows and stokers and blowers, and casters and filers, and a whole host of men and boys, greater perhaps than you or I have any idea of.

But now for our plates. In order to have them, there must be clay and fire and workmen, and these workmen, too, must have instruments. The clay must be transported to the pottery, and the plates, when completed, must be transported to be sold. The same might be said of the pitcher, but it can hardly be necessary.

The tumblers require another set of workmen. There must be somebody to dig and convey sand, make the potash, &c. Then there is a glass house, with a great number of workmen who perform the various operations. You recollect, Frederick, that we visited the glass house at East Cambridge last year.

F. Yes; and I see, too, that you do not mention half the workmen that are concerned in making us happy. Why mother, there is scarcely any end to the number!

Mrs. K. Which have I omitted, my son?

F. Why, mother, I hardly know where to begin. The men who cart the sand to make glass must have carts, and these carts were made by somebody, and somebody again must have made the tools for the cartwright to work with; and all the men and horses or oxen employed must have been fed; and multitudes must have been employed in raising provisions for their support. And the same might be said about the glass house, mother; its

materials, the men there, how they are supported; their tools, &c. Indeed you must allow me to say again, that there is no end to the matter.

*Mrs. K.* You are more than half right, my son; and yet Martha thought me quite out of the way because I supposed hundreds of things and persons were more or less concerned in making us happy at a single breakfast.

Besides, we are not through yet. In order to have our water on the table, we are obliged to depend on the well. But wells cannot be dug and walled and covered, without workmen and tools and labour. The bucket requires a cooper, if not a blacksmith.

In order to have a loaf of bread, there must be wheat, and it must be raised. And then a great many persons and implements are concerned in raising it, and harvesting it; after which it must be threshed, winnowed, carried to mill, ground, &c.

And to have a spoon, how many workmen must have been employed first and last! And so of the knife and fork. Take the knife, for example. The iron must be dug, carted, melted, formed into steel, properly shaped and ground. It must have a handle; and this too, whether of horn or bone, requires workmen. And so we might go on.

*M.* I see I must give it up mother. I think you might have said thousands when you said hundreds—perhaps tens of thousands. I had no idea, till now, how society was tied together.

*Mrs. K.* I presume not. Many talk about wealthy people, and say they are independent. Now which do you think are most dependent on those around them, the poor or the wealthy?

*M.* The wealthy, I suppose.

*Mrs. K.* Will you tell me why they are so?

*E.* Because they have the most things at table and elsewhere: and the more they have, the more persons are concerned in making or furnishing them.

*Mrs. K.* You reason very correctly. We are all mutually dependent on each other, and to a surprising degree; but the rich, or at least those of the rich who are extravagant or luxurious, are the most so, by far. For you probably know that there are a few rich people who are as plain and simple in their habits and manners as the poor.

You may learn two things from these lessons, my children. First, you learn our dependence on each other, in the world, as I have already told you. Next, you learn how much there is that you have never thought of concerning things immediately about you.

*Julia.* I hope I have learned another thing by the lesson, mother; which is, how to value society. Like Martha I am sure I never saw before, half so clearly, how people are bound together, and are dependent on each other. But this conversation has made an impression upon my mind which I trust I shall never lose.

*Mrs. K.* I trust you will not. I trust moreover that it will teach you to think more than you have been accustomed to do; and especially on things immediately about you. It often surprises me to find how little people think, but more particularly the young, on things of every day's occurrence, and every day's observation. Many boys and girls, for example, who have been to school a few years, and studied geography—recited it rather, for they do not really study it much—can tell far more about Europe and Asia, or even the sun and moon, and stars, than they can about the things in the parlor, or bed-room, where they have spent a large portion of their lives.

Ask them what the stove was made of, where it was probably made, and how the iron was procured and formed into its present state; and could they tell you? Ask them where the Lehigh coal which is burnt in it daily is procured; and how few can tell whether it was brought from Canada, Pennsylvania, Georgia or Mexico.

Again; inquire about the chairs and tables; of what wood the various parts of them are made; how the paint and varnish with which they are coated over was prepared, and of what materials; and ask them if they know whether there are any chair factories in Massachusetts; and can they answer your inquiries?

Or suppose you ask them about the carpet;—where carpets are made, what they are made of, and how often, and in what manner wool is procured from sheep;—how wool is spun, how the carpet is coloured, wove, &c.; and can one boy in a dozen tell you?

Perhaps you ask about the looking glass. There is the mahogany, the gilding, the glass, and the quicksilver. How many

boys and girls in a hundred, who are under fourteen years—I might say sixteen years of age,—can tell where all these materials came from, how they are procured, and how they are formed into the shape of a looking glass? Are there not some who would be as likely to say that mahogany came from Switzerland, and quicksilver from Africa, as to say that either is found on any part of the continent of America?

But once more. You well know that whole loads of coal have been put into the stove in the course of the year, but the ashes that remain in the pile amount to only a few bushels. Do you know what has become of the rest? "Burnt up," you will say; and so people generally say. But do you mean that from being something, it has become nothing? If you do, you are greatly mistaken. Not a single particle of what we burn is ever reduced to nothing; it is only changed. It becomes smoke, and gas of various kinds, as the chemists call it; and they have names of all the gases thus formed, and can tell us all about them.

And yet is not all this truly valuable knowledge? Is it not the want of this knowledge which so often leads people who are accounted truly wise into very great blunders? Is there any thing in the whole compass of our education which is more universally overlooked than these very common things? I have known several men in the learned professions—ministers or lawyers perhaps—who had been all their lives at school, and yet were as ignorant as young children of these very things?

But where are they to be learned, if you do not teach them to yourselves? You will not learn them at school. No such subjects are studied and taught there, except by here and there a teacher; and he is usually considered an odd fellow. Nor have teachers time for conversation with their pupils in the manner in which we converse at home; at least they think they have not. No; you must learn to observe and think and inquire for yourselves.—*The Mother in Her Family.*

## NEWS.

The Ten Hours Factory Bill has aroused a vehement agitation. Leeds, Halifax, Huddersfield, Bradford, and other places, had had their meetings of operatives—and unanimous has been the voice of each in favor of Lord Ashley's proposal. Mr. Oastler, on this occasion, the missionary to the workmen, and it would be injustice to him to deny either his ability or his zeal.

The appointment of delegates to the great Anti-State Church Conference, to be held in London on the 30th of April, was progressing with much spirit.

The *liqueurs* of the late Duke of Sussex have been exposed to sale. The competition was most animated, and the sum realised was between £800 and £900. The first lot put up consisted of two pints of very extraordinary sherry, 100 years old, which, after much competition, were knocked down at £1 4s. per bottle. The whiskey, which his late Royal Highness preferred to wine, fetched remarkably high prices. Two dozen, presented by Mr. Fox Maule, sold for 10s. per bottle.—*Eng. Paper.*

[The Duke was president of, we know not how many, religious and benevolent societies! What can be expected from the people when the princes set such an example?—Ed.]

GREAT DINNER AT CORK.—The grand banquet to Mr. O'Connell, given by the inhabitants of Cork, took place on Monday, the 7th ult. Upwards of 800 persons were present. Speaking of the splendor of the demonstration, he said, "No man who ever stood upon the threshold of a prison, received such a compliment [Hear, hear, and cheers.] No man who ever stood on the steps of a throne was honored, as I have been honored, though on the threshold of a prison; but I would not change that prison, with the compliment, for the throne of any monarch in the universal world."

The weekly meeting of the Repeal Association was held at Conciliation Hall, on the 16th instant. The rent for the week amounted to £670.

SPAIN.—Hitherto the appearance of Christina in Madrid has had the effect of oil on the troubled waters. The Literary Society of Madrid propose to publish the life of the Queen Dowager, Christina of Bourbon.

Accounts from Madrid of the 8th inst. mention the occurrence of a frightful catastrophe at Felantix, in the Balearic Islands. On the 31st ult., a large crowd of people having assembled to hear a sermon in the old cemetery of the village, the wall which separated



the church yard from the Calle Mayor, sudden' fell down, and buried under its ruins upwards of 300 persons. The Alcade and six members of the Ayuntamiento and the preacher were among its victims. The Correspondent estimated at 500 the sufferers by the accident.

A general revolution is threatened in Italy, the danger seems to be greatest in the Papal states.

There has been much rioting between the native Americans and the Irish inhabitants of Philadelphia, producing most disastrous consequences, viz.:—the burning of two Roman Catholic Churches, a Nunnery, and a great number of houses belonging chiefly to the Irish inhabitants; and a large return of killed and wounded chiefly amongst the native Americans. At the latest accounts Martial Law was proclaimed and order restored.

The Whig Convention for the nomination of candidates for President and Vice President was recently held in Baltimore, and resulted in the unanimous nomination of Henry Clay for the first office, and Theodore Frelinghuysen for the second.

The Canadian Parliament is summoned to meet for the despatch of business in Montreal, on the 21th June next.

MONTREAL PRICES CURRENT.—MAY 16.

ASHES—Pot - - - 26s. to 26s 6d	BEEF—Prime Mess tierce \$12
Pearl - - - - - 26s 6d	Do do bbls - - \$7½
FLOUR—Fine 26s 6d a 27s	Prime - - - - - \$5½
WHEAT - - - - - 5s 7d to 5s 9d	TALLOW - - - - - 5d
PEASE - - - - - 2s 6d per <i>minot</i> .	BUTTER—Salt - - - 5d a 6d
OAT-MEAL - - - 7s 6d per <i>cwt</i> .	CHEESE - - - - - 2½ a 5½d
PORK—Mess - - - - - \$14	EXCHANGE—London 1 prem.
P. Mess - - - - - \$12	N. York - - - 3
Prime - - - - - \$10	Canada W. ¼ to ½
LARD - - - - - 4½d a 5d <i>p. lb</i>	

The latest commercial intelligence from Britain is to the following effect:—

The aspect of commercial affairs, at the present time, is in the highest degree satisfactory, and whether we look at the state of trade in the agricultural or manufacturing districts, the same applies generally to both.

The recent advices from the United States have had the effect of reducing the prices of cotton, notwithstanding the heavy orders that have been received by the Over-land Mail from India, and the demand for that staple at present is only limited, speculation having entirely ceased. Prices have declined since this day week fully ¼d. per lb. on American descriptions.

The demand for iron at the present time is more extensive than it has been known for the last five years, and there has been a considerable advance in prices, which there is not the slightest doubt will go very much higher. The main cause of the demand, is the extension of rail-ways on the Continent, whether a great deal is being shipped.

Money still continues very abundant, and discounts to rule low; indeed so abundant is money, and the desire to invest in Government securities so great, that the prices of English funds are now much higher than they have been for many years.

The Corn trade is less active, and prices of most descriptions of Grain are lower than at the issue of our last publication.

In Montreal sales of imported goods have scarcely commenced. The quantity of produce which has arrived from Canada West is great, but sales are dull, as only a few vessels are yet in port, and freights higher than formerly. Since the arrival of last Mail, Flour, which before might be quoted 27s. 6d. a 28s. 9d. has drooped fully 1s. per bbl. Pot ashes are in demand at 26s. a 26s. 6d. Pearls are neglected at the same rates.

Monies Received on Account of

*Advocate*.—L. Holden, Lachute, 2s 6d; J. Alexander, Mascouche, 1s 4½d; J. Lloyd, New Glasgow, 1s 4½d; J. Hinton, Richmond, 9s 7½d; J. Peters, Eramosa, 20s; J. Taylor and J. L. Gray, Lochaber, 2s 8d; J. Robertson, Williamstown, 1s 4½d; A. McLaren, Vankleek Hill, 1s 8d; T. Donnelly, Bloomfield, 5s; J. Allen, Perth, 5s 6d; Sergt. A. E. Grant, Royal Regt., Quebec, 16s; W. Holchouse, do, £3 1s 6d; J. Lewis, Grimsby, 1s 4½d; J. Morrison, Nelson, 2s 6d; M. Cody and J. Thornton, Embro, 2s 9d; R. McNie, St. Laurent, 2s 6d; J. Lamb, West Hawkesbury, 13s 9d; L. Campbell and J. Warkup, Laprairie, 3s 4d; Rev. G. Miller, Wilton, 10s; H. Hutchins, Kemptville, 2s 6d; A. Putnam,

Richmond, 2s. 6d; C. T. Shepherd, Trafalger, 5s; P. Hodgkinson, Aylmer, 17s 6d; Sundries, Montreal, £2 14s 2d.

*Donations*.—Perth Society, 20s; G. Miller, Perth, 7½d; Rev. J. Clugston, Quebec, 5s; W. S. Sewell, do, 5s; A Friend, do, 2s 6d.

*Penny Subscription Cards*.—Miss Ellen Purmoit, Kemptville, 5s; Erastus and Caroline Landon, Lansdown, 3s 9d.

*Arrears*.—P. V. Hibbard, L'Assomption, 10s; T. Kerr, Asphedel, £1 3s 5d; S. A. Secord, Aylmer, 2s 6d; W. Holchouse, Quebec, 10s; D. Mathoson, Embro', 17s 3d; Peter Campbell, per Mr. M'Killican, 5s.

Consignments of Temperance Books, Tracts, Medals, &c., have been sent off to the following parties, who are requested to act as Agents:—

W. Scholfeld, <i>Beverly</i> ,	T. Mcley, <i>Kemptville</i> ,
W. Edwards, <i>Clarence</i> ,	C. H. Peck, <i>Prescott</i> ,
J. N. M'Nain, <i>Dickenson's</i>	C. Pier, <i>Picton</i> ,
<i>Landing</i> ,	J. Allan, <i>Perth</i> ,
E. Webster, <i>Gananoque</i> ,	J. Cumming, <i>Williamstown</i> .

IN ONE PARCEL, TO J. DOUGALL, AMHERSTBURGH.

J. Dougall, <i>Amherstburgh</i> ,	A. Young, <i>Port Sarnia</i> ,
S. Fant, <i>Chatham</i> ,	Mrs. Van Allan, <i>Zona Mills</i> .

IN ONE PARCEL, TO DR. HOLDEN, BELLEVILLE.

Dr. Holden, <i>Belleville</i> ,	C. Biggar, <i>Carrying Place</i> ,
J. Curtis, <i>Percy</i> ,	A. Saries, <i>Wellington</i> .
U. Seymour, <i>Madoc</i> ,	

IN ONE PARCEL, TO G. EDGECUMB, COBOURG.

G. Edgecumb, <i>Cobourg</i> ,	S. M'Coy, <i>Darlington</i> .
Rev. J. Gilmour, <i>Peterboro'</i> ,	

IN ONE PARCEL, TO M. MAGILL, HAMILTON.

J. Spencer, <i>Dundas</i> ,	Mr. Turner, <i>Seneca</i> ,
M. Magill, <i>Hamilton</i> ,	Mr. Matthews, <i>Brantford</i> ,
Rev. G. Cheney, <i>Stoney Creek</i> ,	F. M'Ilroy, <i>Galt</i> ,
D. Skelley, <i>Beamsville</i> ,	J. Kyle, <i>St. George</i> .

IN ONE PARCEL TO J. D. BRYCE & CO., KINGSTON.

Dr. Spafford, <i>Newburgh</i> ,	E. Shibley, <i>Portland</i> .
E. D. Priest, <i>Bath</i> ,	

IN ONE PARCEL, TO A. R. CHRISTIE, NIAGARA.

L. Parsons, <i>St. Catharines</i> ,	L. Misner, <i>Marshville</i> ,
A. R. Christie, <i>Niagara</i> ,	J. Baxter, <i>Bertie</i> ,
W. E. Pointer, <i>Drummondville</i> ,	M. Hyatt, <i>Dunville</i> .

IN ONE PARCEL, TO J. CHRISTIE & SON, TORONTO.

J. Crosby, <i>Reesorville</i> ,	J. Botsford, <i>Meunmarket</i> ,
J. Sanderson, <i>Streetsville</i> ,	W. Pearson, <i>Maraposa</i> ,
J. Van Allan, <i>Oakville</i> ,	C. Wilson, <i>Bradford</i> .
J. Holmes, <i>Brampton</i> ,	

SMALL PARCELS, ALSO, FOR

E. A. Denham, <i>Napanee</i> ,	} care of J. D. Bryce & Co.,
Mr. Timmerman, <i>Mill Creek</i> ,	
Beamsville Society, care of G. Edgecumb, <i>Cobourg</i> ,	
Mr. Scott, <i>Niagara</i> , care of A. R. Christie, <i>Niagara</i> ,	
T. C. Lec, <i>Stoney Creek</i> , care of D. Skelley <i>Beamsville</i> .	

PARCELS READY TO GO OFF BY FIRST OPPORTUNITY.

J. L. Green, <i>Waterford</i> ,	W. Maynard, <i>Ingersollville</i> ,
H. Black, <i>St. Thomas</i> ,	Mr. Mickle, <i>Guelph</i> ,
D. M'Gugan, <i>Aldborough</i> ,	T. C. Stephens, <i>Balfinasad</i> ,
S. P. Girty, <i>Gosfield</i> ,	Mr. Nickerson, <i>Port Dover</i> ,
G. Tyas, <i>London</i> ,	C. Powers, <i>Newcastle</i> ,
Rev. W. Dignum, <i>Warwick</i>	A. G. M'Coy, <i>Oakville</i> .

N. B. The invoice at *cost price* is enclosed in each parcel, and our respected friends to whom the articles are consigned are earnestly requested to effect sales, and remit the proceeds as early as possible. The Montreal Society would wish returns at the invoice cost for all that may be sold, so that agents will need to charge a small advance to cover expenses of transportation and their own trouble; it is, however, hoped that for the good of the cause they will sell at as low a rate as possible. The friends of the Temperance reformation in each district are requested to call on the nearest consignee of a parcel and make their purchases.

THE business carried on in Montreal, for upwards of seventeen years, in the name of JOHN DOUGALL, will be continued under the firm of DOUGALL, REDPATH, & Co.  
JOHN DOUGALL,  
JAMES DOUGALL,  
PETER REDPATH.

Montreal, May 1, 1844.

THE RELIGIOUS AND COMMERCIAL NEWS ROOM St. François Xavier Street, will be found supplied with the principal Newspapers and Magazines of the LEADING RELIGIOUS DENOMINATIONS and the VARIOUS MISSIONARY and BENEVOLENT SOCIETIES; as well as some of the best COMMERCIAL, POLITICAL, and LITERARY PUBLICATIONS of Great Britain, the United States, and Canada.  
Annual Subscription, 20s, Semi-Annual, 12s 6d, Quarterly, 6s 3d, Monthly, 2s 6d.

Clerks and Mechanics, half the above rates,  
Clergymen and Schoolmasters, free.

Montreal, May 1, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TORIN & MURISON'S) St. Peter Street. By the first vessels, he expects a very general assortment of New Goods, selected with great care in the British markets.

Montreal, April 1, 1844.

#### CANADA SUNDAY SCHOOL UNION.

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

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

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

Applications to be made (if by letter, post paid,) to Mr. J. C. BECKET, Recording Secretary, or to Mr. J. MILNE, Depository McGill Street.

Montreal, January 1, 1844.

#### - DRY GOODS.

THE Subscribers are receiving by the first spring vessels, a general and very fine assortment of Dry Goods, selected with great care in the British markets.

#### GROCERIES.

They will also keep a choice assortment of Teas, Sugars, and Dry Groceries, Fish, Salt, Oils, &c.

#### PRODUCE.

They likewise offer their services for the sale of all articles of Country Produce, with the exception of intoxicating drinks.

DOUGALL, REDPATH, & Co.  
St. Joseph & Commissioner Streets, near Steamboat Wharf,  
Montreal.

Montreal, April 1, 1844.

#### TO ALL TEE-TOTALLERS AND FRIENDS OF TEMPERANCE IN THE GORE DISTRICT.

THE TIME IS COME, when Tee-totalers must upon their avowed principles support men in business who stand up for the Temperance cause, in preference to those who oppose it, and who strive to uphold the drinking practices of the day.

MATHEW MACILL, of Hamilton, begs to invite the attention of his Temperance friends to this advertisement, and to inform them that he has opened a DRY GOODS AND GROCERY STORE, in Stinson's Buildings, King Street, on strict tee-total principles, where his friends can obtain any article in his line, as cheap as at any house in town. His store is well supplied with Cloths, Casimeres, Tweeds, Moleskins, Sattinets, Factory Cotton, Flannel, Blankets, Prints, Muslins, &c. &c. Hats, Caps, Bonnets, Boots and Shoes, Leather and Crockery, all at very moderate prices. He sells 20 yds. factory for one dollar, Blue Pilot Cloth double fold at 1s 10<sup>1</sup>/<sub>2</sub>d per yard; fine broad cloth at 7s 6d per yard. TEAS AND SUGARS of the best quality, and at prices that must give satisfaction.

M. M. is a member of the Committee of the Hamilton Total Abstinence Society, and is well known in many parts of the District as an advocate of the good cause. He is happy in thanking those kind friends at Nelson, Trafalgar, Jersey Settlement, Stoney Creek, Waterdown, Glandford, Seneca, Benbrook, Grimsby, Fifty Mile Creek, and other places who have assured him of their continued support, so long as he abides by the Temperance Flag.

Tee-totalers will please to enquire for MATHEW MACILL'S Store, No. 4, Stinson's Buildings, King Street, next door to Mr. IRELAND'S Hardware Store.

March 1, 1844.

#### A SCHOOL-MASTER WANTED,

CAPABLE of teaching Arithmetic and Grammar. Liberal wages will be given. Application to be made, if by letter, post paid, on or before the 12th of May.

DANIEL McDUGALL, } Trustees.  
DAVID MURROE, }  
HUGH CHRISTIE, }

Glengarry, near Martintown, April 24, 1844.

#### TEMPERANCE HOTEL.

THE Subscriber begs to tender his sincere thanks to his customers for the support they have given him, and also to inform them, and the public in general, that he has removed to No. 228 South end of St. Paul Street, where he has excellent accommodations for several Boarders and Travellers, and where he hopes, as his house will be conducted on strict tee-total principles, to share the patronage of friends to the cause.

Montreal, May 1, 1844.

H. MEYER.

#### TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny on each number, payable by the Subscriber. To Britain it goes post free, and the rate of subscription is 2s. stg.

It is hoped the cheapness of the above publication (2s. 6d. for a volume of 384 pages) and the various and important objects to which it is devoted, will recommend it to general patronage, especially in a country so much in want of popular Literature as Canada.

Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis; and so on for every additional ten subscriptions.

All communications to be addressed (post paid) to Mr. K. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.  
Montreal, Dec. 25, 1843.