

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments /
Commentaires supplémentaires

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
						<input checked="" type="checkbox"/>					

THE CANADA TEMPERANCE ADVOCATE.

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

No. 5.

MONTREAL, SEPTEMBER, 1836.

VOL. II.

Selected Articles.

Seed-Time and Harvest; or, Bob Jenkin's account of his own self.

One evening, my mother and sister had been busily engaged, as usual, in such house-wifery as might best contribute to keep our poor wreck of a domicile together as long as possible. I had learned to write a fair hand, and was engaged in copying some papers for our squire, who paid me by the sheet. It had gotten to be nearly ten o'clock. My mother put on her spectacles, and, opening the Bible, began to read. Rachal and I sat by the fire, listening to the words of truth and soberness. My poor mother had fallen upon a portion of Scripture, which, from its applicability to her own situation, and that of her children, had affected her feelings, and the tears were in her eyes, when the loud tramp upon the door-step announced the return of my father. His whole appearance was unusually ominous of evil. My mother stirred the fire, and I placed him a chair, which he kicked over, and threw himself down upon the bed and called for supper. Mother told him in a gentle manner that there was nothing in the house but some bread.—He told her she lied, and swore terribly. She sat silently by the fire: I looked up in her face: she wept, but said nothing. “Don't cry so, dear mother,” said Rachal. “Wife,” said my father, sitting upon the edge of the bed, “when will you leave off crying?” “Whenever you leave off drinking, husband,” replied my mother, in the kindest manner. My father sprung up in a hurricane of wrath, and with a dreadful oath, hurled a chair at my mother's head. I sprang forward, and received its full force upon my shoulder. Rachal and my mother fled to a neighbor's house—and my father struck me several blows with his feet and fists: and, as I made my escape, I left him dashing the furniture to pieces, with the fury of a madman. I rushed forth to seek shelter amid the driving storm, from the tempest of a drunken father's wrath. I went as speedily as possible, to the squire's house, and begged him to take compassion on my poor mother and sister.

Having received his promise that he would go to my father's cottage, and passed a com-

fortless night in the farmer's barn, I fled in the morning to a neighbouring city, and entered the life of a sailor, in which I continued, in foreign ports, five years, saving all my hard earnings, and occasionally transmitting relief to my honored mother. The first intelligence I received of home, was from Tom Johnson, an old acquaintance, whom I accidentally met in London.

“Why, Bob,” said Tom, “I'm heartily glad to see you, my lad; so you've taken leg bail 'of the old folks, and turned rover in good earnest, ey?” I told him, I hoped he didn't think I'd left my old mother to shirk for herself, in her old age. “Not a jot,” replied the old sailor; “Squire Seeley has told me the whole story, and says he has put the sweat of your brow, more than once or twice aither, into the old lady's hand, and made her old weather-beaten heart leap for joy, to hear you was so riotful a lad. I saw your mother about a year ago, and your sister Rachal.” I shook old Tom Johnson by the hand.—I could not retain my feelings, for this was the first news I had heard from home, for more than five years. “Come, Bob,” said the old fellow, “don't be for opening your scuppers and making crooked faces; though it blows hard enough now, it may get to be calm weather after all.” “How is my father doing now?” I enquired. “Why, as to that,” answered Tom Johnson, “it's about a twelve month since I was there. I told the old lady I might cross your hawser in some part of the world. She has a rough time of it, my boy. The old man holds on to mischief, like a heavy keedge in a clay bottom. The cold-water folks began, about a year ago, to scatter their seed in the village, in the shape of tracts, and newspapers. Some of them were thrown at your father's door, and at the door of old Deacon Flint, the distiller. There, as you may suppose, the seed fell in stony places. Your father was in a great rage, and swore he'd shoot the first person that left another of their rascally publications before the door. I'm afraid it will be a long while, my lad, before the temperance folks get the weather-gage of the rum-sellers and rum-drinkers in our village. They had a miserable seed-time, and the devil and Deacon Flint, I am afraid, will have the best of the harvest.”

Soon after this, at the end of five years.

I directed my course towards home. I arrived on the shores of my native country, and with feelings of a painful and perplexing character, sought the dwelling of my parents. When I had reached the village adjoining my own, I saw at the door of a grocery the individual at whose shop my father had purchased his rum. Although I regarded him as the destroyer of my father, I could not repress my desire to obtain from him some knowledge of my family.

His manners were those of a surly and dissatisfied man. In reply to my inquiries, he informed me that my parents and my sister were alive, and added with a sneer, that my father had set up for a cold-water man, “but,” continued he with a forced and spiteful laugh, “it will take him all his days, I guess, to put off the old man: they that have got the relish of my rum, are not so very apt to change it for cold water.” Upon farther inquiry, I ascertained that there had been a temperance movement in our village; and that the seed, as poor Tom Johnson said, had been scattered there with an unsparing hand. I also gathered the information from this rum-seller, that the selectmen had refused to appropriate any applicant for a license to sell ardent spirit in our village; and that he, himself, had therefore been obliged to quit his old stand, and take this new one, which he now occupied.

I turned from the dram-seller, and proceeded to the old cottage, which I reached late in the evening.

A light was still gleaming forth from the window. I drew slowly and silently near to the door.—I thought I heard a voice. I listened attentively. It was my father's.—My mother appeared not to reply: such was her constant habit, whenever, under the influence of liquor, he gave a loose rein to his tongue, and indulged in unkind and abusive language. I drew still nearer, and, passing softly into the entry, I listened more attentively at the inner door. Can it be possible! thought I. He was engaged in prayer! in fervent and pious prayer! He prayed, with a trembling voice, for the restoration of an absent son! There was a pause. From the movement within, it was evident that they had risen from their knees. I gently raised the latch, and opened the door. The father, the mother, the brother, the sister,

were all locked in the arms of one another! My regenerated old father fell once more upon his knees; we all followed his example; and before a word of congratulation had passed from one to the other, he poured forth such a touching strain of thanksgiving and praise to the Giver of every good and perfect gift, for my safe return, as would have melted the heart of the most obdurate offender. It came directly from the heart of a truly penitent sinner, and it went straightway to the God of mercy. I gazed upon my poor old father. It seemed like the moral resurrection of one, already dead and buried, in trespasses and sins. I glanced rapidly about me: all was peace, all was order; where all had been strife and confusion before. The rum-jug no longer occupied its accustomed place upon the table—the expanded volume of eternal life was there in its stead!

Six years have now gone by, since a merciful God softened the stubborn soil in my father's heart. The seed did not fall altogether, as Tom Johnson supposed, upon stony places. Some of them have sprung up, as in our highly favoured heritage, and borne fruit a hundred fold. Let us thank God then who hath enabled us abundantly to gather the *Harvest*; for peace is once more at our fireside; the wife has regained her husband, and the orphans have found their father.

The Elder's Twelve Prayers

Elder L. — was a distiller, earned on the business largely and supplied his neighbours with the good creature. At length one, and another, and another, became drunkards, squandered away their property, and reduced their families to beggary and wretchedness. Nevertheless, the Elder continued to supply them, "for the public good" and being a sober man, did it "very regularly." By and by one of his customers came to settle with him, and on settlement owed him \$20; and yet had nothing to pay, and nothing with which to supply his family with a rag of clothing or a morsel of bread. — He and they were literally destitute. "What has made this man a drunkard, and brought his family to poverty and wretchedness?" Conscience answered, "your whiskey." — "And who must answer in the day of judgment?" said the Elder. Conscience replied "You;" and spoke in a voice which the Elder could not but hear. He went away heavy-hearted; and sorely pressed, as conscience continued to echo, "You must answer at the day of judgment for making that man a drunkard." He retired to bed, but not to rest or to sleep. He got up, kneeled down and prayed, and went again to bed; but obtained no relief. He got up, kneeled down and prayed again, and

retired, and so again, till he had gotten up, prayed, confessed his sins, implored mercy; prayed for the man and his family whom he had ruined, and laid down, no less than eleven times. And his distress grew greater and greater. Not only that man, but one and another, and another, great numbers whom he had made drunkards, and for whose ruin he must answer at the day of judgment, rose up to his view, and he was well nigh overwhelmed with the conviction of his guilt. He rose and kneeled down the *twelfth* time before God, and not only confessed his sins, but new for the first time resolved, *without delay*, to forsake it. He promised before the Lord, that no portion of his time or property should ever again be employed in making that which tends to destroy the bodies and souls of men. And he meant what he said. He then laid down and slept till morning; he rose, cleared out his distillery, and said that no whiskey should ever be made there again. He made known his determination to his children, and his neighbours. One of them thought he had become too superstitious, and offered him for the use of his distillery \$500 a year.

But he utterly refused and said that none of his property should ever again be employed by any body in that way. He held to his resolution till his death, and tried to induce all to follow his example. With his children he was successful, and numbers of them, before his death, were hopefully made partakers of divine grace, and heirs of the kingdom of God. The Elder appeared to live the life and die the death of a penitent, and has lately gone to give an account to the Judge of the quick and dead. There he expected to meet with numbers whom his business had ruined, but as, during the time of divine forbearance, he trusted that he had confessed and forsaken his sins, he died hoping for pardon, through the boundless mercy of God in the Redeemer. — *Boston Recorder*.

Interest Sacrificed to Principle.

General Harrison's farm, at the North Bend of the Ohio river, contains some hundreds of acres of as fine *corn ground* as any in the world, and it is not suitable for wheat, or small grain of any kind. Many years ago, when corn could not be sold for more than eight or ten cents per bushel, the General established a distillery, in order to convert his surplus corn into a more portable and profitable article for the New Orleans market, then the only outlet for Western produce. In a short time he saw the evils resulting to society from such manufactories, and, however injurious to his pecuniary interest, he set the noble example of sacrificing gain to principle, and abolished his dis-

tiltery. In his address to the Hamilton County Agricultural Society, delivered five years ago, he beautifully and feelingly alludes to this subject in the following extract:—

"The exports of Ohio are generally the substantial comforts of life, which are every where acceptable, their arrival hailed as a blessing as well in the mansions of the rich as in the cottage of the poor—by the luxurious inhabitant of the tropics, cloyed with the luscious product of his burning climate, as by the poor negro who ministers to his wants. Alas! that there should be an exception; that a soil so prolific of that which is good, should, by a perversion of the intentions of the Creator, be made to yield that which is evil—to scatter life and death with an equal hand. To the heart-cheering prospects of flocks and herds feeding on unrivalled pastures of grain, exhibiting the scriptural proof that the seed has been cast on good ground—how often is the eye of the philanthropic traveller disgusted with the dark unsightly manufactories of a certain poison—poison to the body and the soul. A modern *Aeneas* or *Ulysses* might mistake them for entrances into the Infernal Regions, nor would they greatly err. But unlike those passages which conducted the Grecian and Trojan heroes on their pious errands, the scenes to which all these conduct the unhappy wretch who shall enter them are those, exclusively, of misery and woe. No relief to the sad picture; no Tartarus there, no Elysium here. It is all Tartaric darkness, and not unfrequently Tartaric crime. I speak more freely of the practice of converting the material of the "staff of life" (and for which so many human beings yearly perish) into an article which is so destructive of health and happiness, because in that way I have sinned myself; BUT THAT WAY I SHALL SIN NO MORE." — *Ohio Free Press*.

Power well Employed.

Mr. Spaulding, from the Sandwich Islands, under date of Nov. 1835, thus writes: "At the Society Islands rigid and wholesome laws are now enacted against the manufacture, sale and use of ardent spirits. After having almost been irrecoverably ruined from its effects, the nation have at length awakened to their danger and fled to the law for protection."

What people on earth are making a better use of their reason than these islanders? And yet it is scarcely twenty years since they began to learn that they had any such faculty. They were sunk into the most degraded and loathsome sensuality. The most disgusting and revolting vices were carrying terrific ruin in every direction among these islands.

An eye witness of their condition when the gospel first arrived there, declares, "that there was the fairest prospect of a total extermination of the population, if something was not done to stay the destructive influence of vice." But it has been stayed. And one among the thousand pleasing testimonies of this, may be found in the quotation at the head of this article. These islanders have perceived that there was not a more deadly foe to their welfare, than the

use of ardent spirits. And instead of giving a soft appeal to their enemy, commending certain excellencies he was supposed to possess, and the propriety and perhaps profit of a moderate intercourse with him, instead of all this, they have just shut the door in his face. The fact is, these islanders are not guilty of such folly as to let a venomous serpent creep about their dwelling, while they amuse themselves and their children with admiring his bright scales and sparkling eyes, in the soothing assurance that if they did not make too free with him he would do them no injury. They leave this kind of wisdom to the enlightened of other parts of the earth, while, like beings of reason and common sense, they forbid the serpent all access to their dwellings. They have found out their foe, and in the true use of the judgment with which they are endowed, treat the foe according to his character. —*Boston Recorder.*

We cannot help remarking on the above extract, that the example of these Islanders, who are just emerging from a state of barbarism, is one which more enlightened nations would do well to follow. They found that the intoxicating drinks with which they were so liberally supplied by the merchants of England and America, were producing the most deplorable consequences in their once happy island. They remembered the time when they lived without rum; they could, therefore, judge whether it would be better to use it, or to live without it still; and, finding that it had produced nothing but evil, they unanimously resolved to banish it for ever from their shores; why does not Lower Canada come to the same determination? It is not because rum is doing less mischief in the Province, but because the minds of its inhabitants are more prejudiced in its favour, and having been so long accustomed to use it, they cannot judge impartially respecting the consequences of abstinence, nor conceive the happiness they would enjoy if they would exclude it totally from the country.

Original Articles.

Abstinence, a Scriptural means of doing good.

(Concluded from our last.)

In our last paper on this subject we showed the abstinence enjoined by the Apostle Paul, upon the churches of Rome and Corinth, had for its object the prevention of

sin; and we thence argued that, as Temperance Societies practise abstinence with the same view, they can plead apostolical authority in vindication of the soundness of their principles. As we conceive this point is of great importance in the question, we beg leave to offer the following remarks, to show how fully the abstinence which is practised by Temperance Societies, corresponds in principle with that enjoined by the Apostle:—

First, The use of those things from which the Apostle abstained, was lawful in itself. The Apostle admits that these Christians had a "liberty" to use them, but exhorts them to give it up, lest it should prove a stumbling-block to others. Indeed, the language of the Apostle, "It is good neither to eat flesh, &c." would be reduced to an absurdity on the opposite opinion. Temperance Societies admit the same thing respecting the use of intoxicating liquors. This furnishes an answer to an objection which we sometimes hear—if the use of intoxicating drinks is lawful in itself, why am I required to abstain? The same objection might have been made against the Apostle.

Second, The Apostle and those whom he more immediately addresses in the verses under consideration, could use those things without sin, so far as they themselves were concerned. They "had knowledge," and could, therefore, avoid the errors which some of their more ignorant brethren committed in the indiscriminate use of food; their abstinence was not practised with the view of obtaining any personal benefit. We admit the same thing, substantially respecting the moderate, who constitute the great majority of the members of our Associations. It is true, that even the moderate will derive great personal benefit by returning to what Dr. Gregory called "the sole primitive and main natural drink" of man, but as this benefit is not moral, but physical, we consider this, therefore, another point of coincidence.—This furnishes an answer to another objection which is frequently made; I can use these drinks moderately, why then should I abstain? The same objection might have been made against the Apostle.

Third, The conduct of the primitive Christians in using those things referred to, became sinful only so far as it operated as an example upon others, which, from a deficiency in knowledge, they were not able to follow with safety. A "weak brother was emboldened" to use the same things, but as his conscience scrupled about the propriety of doing so, he thereby became guilty of sin—he was acting in opposition to his conscience. This is another point of coincidence between the principles of Temperance Societies and the abstinence enjoined by the

Apostle. Though many are able to use intoxicating drinks with perfect moderation, and therefore commit no evil, so far as they themselves are concerned, yet others, in attempting to follow their example, *do commit sin*, and that of a very aggravated nature. We consider it the duty of all to give no *occasion* to this sin; but, so long as they countenance the drinking usages that produced it, they give *direct occasion* to it, and act in direct opposition to this rule of the Apostle.

Should any person object, that there is not a coincidence or parallelism in this case, because the sin in the one case arose from scruples of conscience respecting the propriety of using the prohibited diet, but that no person can have such scruples of conscience respecting the use of intoxicating drink, we admit in reply the truth of the objection, respecting all the prohibited articles except "wine." There is no evidence that any person had scruples of conscience respecting the propriety of using it—the thing seems impossible. It could cause another to stumble *only by its intoxicating qualities*. This was the cause of its prohibition, and the rule must apply to all drinks which possess the same qualities, and produce the same effects. Moreover, though wine had not been mentioned it would be wrong to limit the rule of the Apostle to "things sacrificed to idols," or meats forbidden by the law of Moses; the only things respecting which scruples of conscience could exist—it is expressly extended to "*any thing*" which, however, harmless in itself, might yet produce sin in other men. Besides, in laying down this rule, the Apostle seems to lay little stress on the particular way in which the sin in question was brought about; it was sufficient for him to know that sin was committed, and that it could be prevented by abstinence. We contend, therefore, that there is a complete coincidence between the abstinence practised by Temperance Societies, and that which was enjoined by the Apostle, in their motives, nature, and ends.

Fourth, It deserves particular notice that the sin committed by the use of those things prohibited by the Apostle, arose from the *ignorance* of those who sinned. This furnishes us with a very satisfactory answer to an objection which some shallow opponents of Temperance Societies have presented. Affecting superior attachment to the gospel, and a sort of ludicrous fear that the interests of Evangelical religion should be injured by the "Infidel" measures of Temperance Societies, they have declaimed as follows: "Put down sin by abstinence! that is not the Scriptural way—preach the gospel—illuminate men's minds, and convince them

consciences by the doctrines of Revelation; this is the means which God hath appointed for suppressing the sins of the world." Had these declaimers lived in the days of the Apostle they would have made, at least their principles would have led them to make, the same objections against him, when he enjoined abstinence as a means of preventing sin. And as that sin arose from ignorance, they might have rendered their objections more plausible—"does not the very nature of the sin tell you that instruction is the weapon with which you ought to combat it, and not abstinence; does not abstinence apply only to the body, while the evil which you wish to remedy by it lies in the soul—preach the gospel—illuminate their minds, &c.; that is the means which God hath appointed, and let us not hear of such a novel expedient as abstinence." But the Apostle, under the guidance of the Holy Spirit, employed both these means, and as members of Temperance Societies we humbly attempt to *imitate his example*.

CANTEENS.—It is proved beyond dispute that almost all the instances of insubordination, and breaches of discipline which occur in the British Army, and which render punishment necessary, originate in intemperance. It is a fact, that intoxicating drink is causing greater destruction amongst the troops of Great Britain than any enemy they have ever met in the field. Yet the British Government directs that each soldier shall receive a quantity of intoxicating drink daily, and as this is likely to beget a thirst for more, a *canteen* or house for the sale of spirits, is also to be opened for the especial use of the soldiers, that they may have no difficulty in procuring the means of intoxication. Is not this to spread the cause of insubordination in the Army? Is it not to be expected, that many offences will take place, when Government offers to them and invites them to use, the maddening drink, from which almost all offences in the Army proceed? If the British Government considers drunkenness a punishable offence in a soldier, it surely ought to have no hand in furnishing the means of it; where is the justice of punishing a man for being asleep on guard, when a soporific draught was given him before he went to his station. We know that the legislature intends all these things for the comfort of the soldiers, but when facts are showing so clearly that they destroy their comfort, to a greater degree than

any thing else, it is time the legislature adopted another method of showing its kindness. We are induced to hope this time is not far distant, from the strong impressions which the Duke of Wellington seems to have received on this point, and the countenance he has given to Temperance Societies. It is evidently in the power of those who command the Army to procure the repeal of any regulation which is found to be injurious. With them therefore rests the responsibility.

Go thou and do likewise

Mrs. B. an Irish Catholic, residing in this town, became a total abstinence member of the Society in November last. Since that time her efforts to convince others, particularly her poor country folks, of the impropriety of drinking, and the injurious nature of drink, have been unwearying; and she has succeeded in a remarkable manner.—The Society owes twenty-two members to her individual exertions, of which twenty are tee-totalers, and all consistent ones, as far as the writer has an opportunity of knowing. Many of her converts opposed and ridiculed the Society for a long time, and some of them even said that the Priest was against their joining any Temperance Society; but, as she is a pious Catholic, and had consulted the Priest before joining the Society, she was able to refute this objection triumphantly. A hard-working waterman who used to think that spirits were necessary to counteract the wet and cold to which he was exposed, is one of her converts, and his testimony is, now after six months experience, that he is better and happier and stronger and richer without a drop of any intoxicating drink, than he was before when he used them.

Here is a work of which more eminent individuals might justly be proud, achieved by a poor Irish widow. Thirteen families saved from the curse of alcohol, and restored to peace and comfort! Twenty individuals, some of whom were on the brink of intemperance, placed on the vantage ground of total abstinence! There may be more splendid achievements, and deeds that will attract more of the world's applause, but few, we suspect, that will rank higher in the estimation of the All Seeing; or, be reviewed with greater satisfaction on a death bed.

Dialogue.

B.—You may say what you like about your Temperance Reformation, but a great re-action has taken place in the United States.

D.—I doubt that. Or, rather, I believe that the cause is advancing more rapidly there than ever. But why do you think a re-action has taken place?

B.—I see the American gentlemen who visit Canada this year drink much more freely than they have done for many years past; and, boarding in one of our principal hotels, I have a good opportunity of observing.

D.—What you say may be all true, and yet no evidence of a re-action. The Temperance Reformation is in the hands of the American people, not of the American gentlemen. True, the gentlemen favored it as long as it only opposed the labourer's glass of whiskey, but the moment it interfered with their own customs and habits they became its bitterest enemies. You may consider it an axiom, that no useful or beneficial reform was ever begun and carried through by what is commonly called *gentlemen*. It is the people, and the people only, who have the stability and the self-denial to originate and perfect great reforms.

B.—You are then of Bulwer's opinion, that all reforms work upwards.

D.—I am; and though I should anxiously wish the co-operation of gentlemen, yet I cannot say that I expect any thing from them; till they are obliged to comply with a state of public opinion, which shall have been established independently, and almost in spite of them.

TEMPERATE CANADIANS.—In talking to a Canadian gentleman the other day, I was surprised to hear, that almost without exception, all the sons of Seigniors and country gentlemen were ruined by intemperance. Yet my informant, whilst he spoke forcibly against drunkenness, avowed that he followed the universal custom of taking a glass of spirits to every meal, and declared he had not the slightest reason for joining a Temperance Society, as he never exceeded, except at public dinners, weddings, or pleasure parties; and he verily believed he had not been drunk more than ten times in the course of his life. The Canadians, he added, are too liberal, and love freedom too well, to join Temperance Societies. This man gained the applause of all the Canadians, and not a few of the English who heard him. What a field is here open!

WHAT THE LADIES CAN DO.—On the morning of the 4th ultimo, an address was delivered before the New Hampton Female Temperance Society, by Dr. Muzzey,

of Dartmouth College. This society consists of upwards of one hundred young Ladies, who pledge themselves not only to abstain from all intoxicating drinks, and use their influence against them, but *never to connect themselves for life with any person who uses them.*—*N. H. Baptist Register.*

Quotations.

WATER THE BEST DRINK.

Human science has demonstrated, that no drink is so pure and well prepared to enter into all parts of the system where liquor is demanded, as water. Other drinks must be digested, or separated in the stomach, before they can be made fit for the calls of the system. Water, in its natural state, is precisely the only thing wanted when we feel what is called thirst. If we take any thing else, it is for the sake of the water which it contains. Water being a component part of all animal bodies, it is that which we need in thirst. To take cider, or beer, or rum, when thirsty, would be as philosophical as to water thirsty plants with them. Our lives may indeed be preserved by these liquors, because they contain portions of water.

But if authorities will establish the position that no drink preserves health and life so well as water, the position may be established by the following quotations and remarks:—

It is said of the celebrated Pliny, "That he considered it a great absurdity that mankind should bestow so much labor and expense in making artificially such a variety of liquors, when nature has supplied to their hands a drink of so superior a quality as water."

The celebrated Boerhaave, a medical writer of great note, places water as superior to all drinks, saying, "If drink be required merely for allaying thirst or dryness, and diminishing the acrimony of the fluids, then is pure water, obtained from a clear running stream, the best drink for robust man." Again he says, "Plain food, and water for drink, render our bodies the most firm and strong."

Dr. Hoffman, a Prussian physician of great fame, considered water as a preventive of many diseases, as well as an absolute cure of them. His positions are: "First. That pure waters are agreeable to the different natures of all men.—Secondly. That no remedy can more effectually secure health and prevent diseases, than water." He also observes, "that drinkers of pure water are more healthy and longer-lived than drinkers of wines or malt liquors. It gives them a better appetite, and renders them plump and fleshy. It also preserves their teeth much sounder and whiter." He adds that "drinkers of water are more alert and active in body and mind than beer-bibbers." And we find in the writings of this man, an idea which has been often expressed, respecting mineral springs, viz: "The major part of their efficacy is, beyond all dispute, owing to the quantity of pure elementary water which they contain."

Zimmerman, author of "Solitude Sweetened," declares, "that water is the most

suitable drink for man; and does not chill the ardor of genius." He tells us that "Demosthenes' sole drink was water."

Sir John Floyer says, "the water drinkers are temperate in their actions, prudent and ingenious; they live safe from the diseases which affect the head, such as apoplexy, palsies, pains, blindness, deafness, convulsions and madness." "Water resists putrefaction, cools burning heats and thirsts, and promotes digestion."

Another writer says, "all drinks supply the wants of nature, only by the quantity of elementary water which they contain." This sentiment should be remembered.

Dr. Gregory says, "the sole primitive and man natural drink is water; which when pure, is suitable to all sick persons and all stomachs however delicate." Again: "Pure spring water is the most wholesome drink, and the most grateful to those that are thirsty, whether sick or well: It quenches thirst, cools the body, dilutes and thereby obtunds acrimony, and in various ways strengthens the stomach. And those who cannot drink common well water, can drink it after it has been boiled and cooled; and all that needs changing is the temperature and not the liquor."

Dr. Cheyne says, "Without all peradventure, water was the primitive, original beverage; and happy had it been for the race of man, if other mixed and artificial liquors had never been invented. Water alone is sufficient and effectual for all the purposes of human wants and drinks."

On the "art of prolonging life," Dr. Hufeman says, "the best drink is water; a liquor commonly despised and deemed prejudicial. I will not hesitate, however, to declare it to be one of the greatest means of prolonging life." He then mentions a surgeon, who, at the age of forty, was a miserable hypochondriac; but who was afterwards cured by the use of water, and who lived to the age of eighty; his last years being most healthy." Again he says, "Water is the greatest promoter of digestion: it assists all the secretions of the body."

The celebrated Doctor Jackson, of the British West Indies, says, "I have wandered a good deal about the world; my health has been tried all ways; and by the aids of temperance and hard work, I have worn out two armies in two wars; and probably could wear out another before my period of old age shall arrive. I eat no animal food, drink no wines or malt liquors, or spirits of any kind. I regard neither wind nor rain, heat nor cold, when business is in the way."

Doctor Moreley says, "I aver from my own knowledge and custom, as well as from that of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

Navigators from northern regions testify, that the greater part of those who die under the severity of the cold, are those who use other drinks than water; while the water drinkers survive."

Dr. Beardsley says, respecting the water drinkers in Asia, near the Himalaya mountains, "that they were able to carry a bur-

den of four cwt; and that one of them had more strength than three British soldiers, as one of their officers affirmed."

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.—*Mur-Knight's Translation.*

MONTREAL, SEPTEMBER, 1836.

We would direct the attention of our readers, to the report of the Temperance Convention at Saratoga. It affords gratifying evidence of the triumphant progress which the cause is making amongst our brethren, in the United States. We are especially delighted with the noble stand which Bishop Stewart, of Quebec, has taken. The example of this venerable prelate, enforced as it is by the weight which it derives from his high station, his high character, and his years, cannot fail to have a great influence in this province. He has got the true way of answering Bishop Hopkins, and all those who attempt to oppose Temperance on scriptural grounds.

On another column will be found a notice of a meeting which was held in the Free Church in this city, and of four reformed drunkards who addressed the meeting. The happy reformation which has taken place on these men, furnishes, in our opinion, a complete answer to the calumnies of our opponents. Bishop Hopkins has declared that the triumph of Temperance measures would be the triumph of Infidelity, but we would ask, are these men nearer Infidelity now than when they were drunkards? Infidelity has evidently lost its triumph by their reformation. What can the advocates of the vaunted system of pretended moderation show to balance this? Abstinence can point to the cures which have been performed by its means, and vindicate itself by an appeal to facts. Can moderation exhibit any such cures? Lay the two systems in the balances—judge them by their respective fruits—and which of them stands approved, as the most conducive to the temporal and eternal interests of man? We say to an impartial public, look to these things and judge between us and our opponents. You

would certainly rejoice in the reformation of the intemperate—in seeing them restored to reason, to religion, and usefulness. These are the very ends which our association is fitted to secure, and if *you would give us more of your assistance* we would show more instances of such reformation. We *claim your assistance*, therefore, on this ground; and on the same ground we venture to ask you to give no credit to the slanderous representations of our assailants, and suffer them to give us no annoyance in our labours of benevolence. What are they doing, but railing against us, and instead of saving, contributing to ruin the drunkard. We bear their railing, and at the same time *save the drunkard*.

We are happy to be able to show such evidence of the advance of the cause in this city, as is to be found, under "Progress of Temperance Reformation." But what are our friends in the country doing? Have they entirely forgot the request we presented to them a short time ago, soliciting an account of such cases of reformation, as have occurred within their bounds? The life of a society depends much upon its *secretary*.

Our opponents seem to be struck dumb, by the rapid progress which the cause has been making of late in this city.—They have not a single objection.—We pity them—and in evidence of our sincerity, we shall kindly furnish them with the four following objections, which we recommend to them as containing more *truth*, and being therefore far better, than any they have yet presented. They are taken from the Rev. Dr. Kirk's address:—

After delivering a Temperance Address in Duchess County, an individual known by the *soubriquet* of "Uncle John," got up, and said he had four objections to bring against Temperance Societies. The first was—the use of ardent spirits promotes religion, for there are many who show no symptoms of it till they are half drunk; the second—it promotes business, for were it not for the drinking of Rum, the Doctor and the Lawyer would be almost idle; the third—it strengthens family government, for when a man comes home drunk, he is sure to make himself obeyed; and the fourth—it

promotes humility, for who is so low as the prostrate drunkard.

We have given two Temperance songs in this number, which we recommend to the members of the Society in preference to the Bacchanalian rants which are so common. In our next we shall give some Temperance Hymns.

Two of the members of the Executive Committee have lately visited Sorel, Three Rivers, and Quebec. Addresses were delivered at each of these places, and many tracts distributed—and from the manner in which the subject was received, we would hope that some permanent result will follow.

PROGRESS OF The Temperance Reform.

Lower Canada

MONTREAL.—The Anniversary Meeting of the St. James' Street Total Abstinence Society took place at the American Church, on Wednesday evening, July 20th.

The assembly convened upon this occasion was very respectable, both as to numbers and appearance.

Jacob Dewitt, Esq. being called to the Chair, the business of the meeting was introduced by a few appropriate preliminary remarks by that gentleman. The Secretary's report was then read, by which it appears that the Society "has more than tripled its number during the past year;" though its means are limited, it has steadily circulated about 720 periodicals devoted to "the cause," during that period. And though all the good resulting from "their" exertions and influence, is probably by no means apparent, yet two at least, it is hoped, have been led to dash forever from their lips the poisonous draught, and give most pleasing practical evidence of the beneficial effect of *total abstinence*.

The Committee are extremely sorry to be compelled to state, that they have been under the necessity of erasing three names from their Constitution, two for commencing the traffic, and one for indulgence.

Dr. Henry, the Rev. W. Taylor, Mr. James Rumbold, and John Dougall, Jr. Esq., offered some appropriate Resolutions, which want of room compels us to omit.

Mr. J. Sheldrac having been introduced by the Secretary, related in a very brief, but interesting manner, his experience, as one who, during a part of his life, embracing a residence of some years in the East Indies, England, and latterly in Canada, had been addicted to habits of intemperance of the lowest and most degrading character, in the excess of which he had superinduced upon himself a most excruciating disease, which in consequence of his clinging to that indulgence, which was to a great degree the aggravating cause, had well nigh proved his ruin, both mental and physical. Being compelled, however, as a "dernier resort" to try the abstinence regimen, the effect was most wonderful, and as gratifying as unexpected; and he stood before them a reformed man, and a living monument of the happy fruits of Temperance principles.

The speeches of the gentlemen who spoke in support of the several resolutions, were received

in most cases, with marked favour, and listened to evidently with deep interest.

The relation of Mr. Sheldrac's story, though a simple one perhaps, and told with the utmost plainness, had a most thrilling effect upon the audience; which was plainly evinced by the applause which spontaneously burst forth as Mr. S. resumed his seat.

MONTREAL.—A very interesting meeting was held in the Free Church, on the 18th of last month. Mr. Rumbold opened the proceedings, and advocated very happily, and with much originality, the cause which he once opposed. He was followed by *four reformed drunkards*, who voluntarily came forward and exhibited to the audience, in their own experience, convincing proof of the blessings of *tee-totalum*. We regret that we have not been able to obtain copies of their addresses, but we hope to lay them before our readers next month. The respectability of their appearance, their dress, and the cheerfulness of their look, strongly contrasted in our mind with the spectacle which they must once have presented. They were all, according to their own acknowledgment, drunkards of a very degraded kind; but by adopting the total pledge, they have now been restored to plenty, to character, to contentment, and, which is of greater importance still—to God. Three of them are members of the Church, and we would suppose the fourth is connected with some Church also. How delightful to contemplate such a reformation! Such facts are worth a volume of arguments. We sincerely hope that others who have experienced the benefits of abstinence, will come forward and declare it, for the sake of those who are still "following strong drink."

Another meeting was held in the American Presbyterian Church, on the 23d. The Rev. Mr. Kirk, of Albany, being on a visit to this city, embraced the opportunity of addressing *young men* on the subject of Temperance. His address was listened to with deep interest by a large and respectable audience.

NEW GLASGOW, July 23, 1836.

To the Secretary of the Temperance Society, Montreal.

DEAR SIR,—On behalf of our Temperance Society here, I beg leave to acknowledge with thanks, the liberal supply of the *Advocate* sent us from time to time, which I have no doubt, is producing good effects.

You will receive herewith, inclosed, Five Dollars towards paying the *Advocate*. And so soon as we can collect more it will be punctually sent.

Your Committee very properly wishes to know how their auxiliaries in the virtuous cause of Temperance are making progress. As regards us here, we have to acknowledge our obligations to be thankful to Him who has the hearts of all men in his hands, who rules the passions and overcomes the prejudices of men.

Our Society is gradually increasing, and what is more, steady consistency with very little exception, decidedly marks the character of our Members. We give no quarter to half measures, knowing well that using even the more diluted kinds of intoxicating drinks, is at best, keeping alive an itch in the palate and stomach for an exciting stimulant, that necessarily demands repetition.

We lately united our good friends in Paisley with us, and we have a meeting every month alternately, in Paisley and in Glasgow, so that there is a meeting every fortnight, either in the one place or the other. We find frequent meetings very beneficial, as it is with mankind, as

with embers—solus, they are apt to cool, but associated, they are warmed into a glow, and even the cold and dead ignited.

Our present number is one hundred and fifty-one, and considering this place to be newly settled, the proportion which we number to the whole population is considerable; and the effects of the cause are so manifest, so productive of personal and domestic comfort, of peace and good feeling, of health and cheerful industry. And our sobriety acts as a salutary check on those who still cleave to the indulgence of their pernicious habits. If the clamorous opponents of Temperance Societies were to see the happy effects resulting from Temperance Association, which we could point out to them here, they would be convinced our cause is a good cause, it being productive of good.

I am, Sir, yours,

JOHN MURRAY, Secretary.

United States.

NATIONAL CONVENTION AT SARATOGA.

SARATOGA, August 6, 1836.

The sessions of the great Continental Temperance Convention having just closed, I wish through your paper to communicate to your readers a brief sketch of its proceedings. The Convention assembled on the 4th of August, in compliance with the request of the American Temperance Society, and was composed of delegates from all parts of the United States, and from Canada. Among its members, were a large number of gentlemen of high standing in the community, for intellectual power and moral worth.

The object of these Conventions, as you are aware, is, to ascertain by the personal intercourse of individuals from various parts of the country, the state of the public mind, on the subject of Temperance, the progress of public opinion, the degree of practical influence exerted by Temperance principles, the obstacles to their influence, and the best modes of accelerating their progress. This design is best answered by the proposal and discussion of resolutions containing statements of facts and principles. Accordingly the business of the meeting was commenced by the appointment of a Committee to prepare and report resolutions for the consideration of the Convention. The propositions were soon brought forward, and the discussion commenced. To convey to you an idea of those discussions, of the reasoning and objections, the frequent developments of talent and noble feeling, elicited in the course of these debates, is rather the business of the reporter than the visitor. I can only state that the deliberations were conducted with great harmony, that when apparent discrepancies did exist in the opinions of the various members, and were urged with warmth, yet these differences were all removed by subsequent explanation; on every topic of interest connected with the Temperance Reformation there existed the most entire agreement. Leaving the report of the debates to the appropriate department, I will merely sketch a few incidents which were peculiarly interesting to myself, and will be so probably, to this community. In the course of one of the meetings, the Secretary of the American Temperance Society, in narrating the progress of the cause, stated the following facts: The Committee have prepared a volume of about five hundred pages, containing the substance of all the facts and reasonings collected by the Society, in the course of its ten years operation; a copy of that volume they intend to place in the hands of every Clergyman, Lawyer, Legislator, Physician, and Teacher of youth, who is willing to receive it, throughout

the world; they have already in accordance with this plan, circulated a large number in the United States. The work has been translated into the French, and is now to be circulated through the immense population speaking that language. Another translation of these documents into the German language, has been commenced, and it is hoped, the other European languages will soon possess this invaluable work.

The constant attendance of the Right Rev. Bishop Stewart, on all the sessions of the convention, was a source of considerable surprise, but of unfeigned gratification to myself; though evidently in feeble health, he was not deterred by the fatigue nor the heat of our protracted sittings, from giving the most assiduous attention to the debates. On the last day of the meeting he was requested to address the Convention. I felt somewhat fearful that his influence would not be such as the most judicious friends of the Temperance cause desired; for he had once declined acting with a committee appointed by a Canada Temperance Convention, through unwillingness to adopt their views on the topic, technically termed "The Wine Question." These fears were quickly dispelled by the bold and decided announcement of his sentiments. After alluding in respectful terms to the character and talents of Bishop Hopkins, of Vermont, he declared his entire dissent from the opinions of that Prelate, on the subject of Temperance Societies; his deep regret that a Christian minister, and especially one of his rank and influence, should have opposed and denounced a system of benevolent operations so eminently calculated to promote the best good of the community, as that adopted by these associations—He added, that the work of the Bishop of Vermont was a most evident attempt to be wise above what is written, and that his Right Reverend friend had strained at a gnat, and swallowed a camel.

This severe and well merited rebuke of the arrogance and bitter denunciation contained in Bishop Hopkins' lecture on Temperance Societies, was most cordially greeted by the crowded audience to whom it was addressed.

Bishop Stuart added, that for a considerable time he had abandoned the use of distilled liquors, in accordance with the old pledge, but had still continued the use of Wine; that the publications of the Temperance Society sent to him from Albany, however, had of late given him much information respecting the deleterious qualities of all alcoholic drinks; that so thoroughly had his mind been convinced by the facts and arguments advanced, during the sessions of the Convention, that he was now prepared to adopt the new pledge, and had already formed the resolution to abstain entirely from all intoxicating drinks as a beverage.

It was truly gratifying, while so many of high rank are clinging tenaciously to the Wine cup, and the indulgence of appetite, to behold this aged and venerable man yielding to truth and espousing the cause of self-denial and benevolence. It is to be hoped that certain declaimers in our Province, so profuse in charges of ultraism, profanity, infidelity, and phrenicid superstition against the friends of Temperance, will pause. It certainly is not becoming in a good churchman, nor in an inferior priest to call his Bishop a blasphemer, an Infidel, and a Pharisee.

It was evident from the debates that all the true friends of Temperance in the United States were united in what is termed, in rather vulgar phrase, the "total" pledge; or, the pledge of entire abstinence from all intoxicating drinks. For a few years past there has existed great difference of opinion on this subject; in several Conventions it was debated with warmth, wheth-

er the friends of Temperance should be urged to unite in such total abstinence, or remain satisfied with the old pledge of abstinence from distilled liquors. The point is now settled; extensive observation and sad experience has taught them, that while immense crowds united in the old pledge, and the use of distilled liquors had very much decreased, yet, the actual amount of drunkenness was slightly, if at all diminished, and nearly all who had been considered reformed, were again drawn into the gulf of intemperance, by the use of fermented and alcoholic drinks. It was evident, therefore, that the Temperance Reformation must be abandoned, or its friends must go one step farther. If all intoxicating drinks were abandoned there could be no intoxication. This step has been taken. In the Convention representing the Temperance Societies of seventeen of the United States of America, and the Province of Lower Canada, not one dissenting voice was heard in adopting the Resolution, which recommended entire abstinence from all intoxicating drinks.

This letter might be extended to a much greater length, but the limits of your paper forbid. Yours, respectfully, W. T.

Varieties.

TEMPERANCE AND STRENGTH.—Among the Arabs, the Persians, and the Turks, you do not meet with those under-sized, rickety, consumptive beings which are so common in Europe—you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid, they are strong and vigorous, able to ride a hundred miles a day, and capable of performing feats which our professed athletes would not be able to do. I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting feats of strength, and they were indeed perfect Samsons. Their size struck me with admiration; I know nothing that I can compare to them; but perhaps some of you have seen the statue at the bottom of the stairs at Somerset House—it is Hercules leaning on his club, it is about seven feet high, and looking like a being capable of executing the most difficult task—and such men were these athletes. We selected five men on board the Glasgow frigate, a similar number from one of the regiments, and likewise from an Indiaman, all fine picked men, and yet upon a trial of strength, it was found that the Himalaya mountaineers were equal to two and three-quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced they could have crushed him to death. I felt them, and I never felt such flesh in my life—it appeared like rolls of muscle; and yet neither of these men had ever tasted spirit. I do not say that drinking water was the cause of this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

DRINKING CUSTOMS.—At a meeting of the Glasgow Associate Presbytery of Burgher Seceders on Tuesday last, the Rev. Mr. Anderson, Helensburgh, gave notice of a motion

which he intended making at next meeting, to the following effect:—"That the Presbytery recommend to the various ministers under its inspection to take an early opportunity of directing the attention of their congregations to the sin of drunkenness, now so widely prevalent; to point out to them its licentious nature, and its dreadful issues; and for as much as the custom of drinking healths, and toasts, and other drinking customs, tend to increase and to perpetuate the evil; that they recommend them to give up customs in themselves so foolish, and in their consequences so fatal."

ALCOHOL AS A MEDICINE.—The following letter, dated Nov. 13, 1835, was received by one of the Agents of the British and Foreign Temperance Society, from the master of one of the most extensive workhouses in the vicinity of the metropolis:—

"That the value of ardent spirits as a medicine is greatly over-rated there can be no question. The following statement furnishes one among the many proofs that might be adduced.

"In this establishment it was customary to use gin medicinally; last year it was discontinued. For the sake of fair argument, I have chosen to contrast it with the year corresponding the most nearly in other respects.

	1827	1834
Number of inmates, average	229	232
Consumption of gin	39	1
Number of deaths	31	26
Average age at death	53	54

"I believe this statement, concise as it is, will be sufficient to enable you fully to understand what I wish to convey, viz: that in circumstances where (if anywhere) it might be useful, it has proved worse than useless."

The French Minister has applied to the American Temperance Society for copies of all the documents they have published, to be laid before the King. Some of the States of South America and Mexico have made similar applications.

TEMPERANCE.—The following notice was circulated in Boston and brought together upwards of five hundred seamen in the Seamen's Chapel. Dr. Beecher, their "old Commodore," as they term him, delivered a most powerful address. After which a subscription paper was handed round, and between sixty and seventy sailors, including some masters and mates of vessels, affixed their signature to a declaration of independence, against King Alcohol.

A GRAND TEMPERANCE MEETING.—Brother Sailors! A real windward anchor Temperance Meeting will be held at the Mariner's Church on Fort Hill, Purchase-street, this evening, at a quarter before 8 o'clock. Dr. Beecher will be there and address the meeting. He will fire a gun worth hearing. So bear a hand and be at the church in time, for the landmen will be there in shoals."

INTEMPERANCE STATISTICS.—A letter from Mr. Delavan to the Mayor of Albany, gives the following facts, to show the connexion between intemperance on one side, and crime and poverty on the other:—Of 114 commitments in the jail of the city for one month, 15 were temperate persons, 18 doubtful, and 81 intemperate. Of 636 received into the poor house in one year, 616 were from intemperance, 17 doubtful, 1 not

from intemperance. Whole number received into the orphan asylum in one year, 99—the parents of 72 of which (one or both) had been intemperate—And yet, with such facts written upon the walls of every prison and poor house in the land, there are many men who boast of being temperate themselves, who will not make the small sacrifice of renouncing the use of alcohol, that their example may go to relieve the country from the curse!—What men—philanthropists—Christians, are such!

MODERATION.—A drunken man was staggering down Lord-street, when a gentleman coming behind him cried, "Too-total!" "No, no," replied the man, "moderation!"

DOCTRY.

From "The Kendal Songs."

Tune.—"THERE'S NAE LUCK ABOUT THE HOUSE."

"And are you sure the news is true,
And are you sure he's sign'd?
I can't believe the joyful tale,
And have my fears behind.
If John has sign'd and drinks no more,
The happiest wife am I
That ever swept a cottage hearth,
Or sung a lullaby."

For there's nae luck about the house,
There's nae luck at e',
And ganes the comfort o' the house,
Since he to drink did fa'!

Whose eye so kind, whose hand so strong,
Whose love so true will shine,
If he has bent his heart and hand
The total pledge to sign.

But what puts breaking in my head?
I trust he'll taste no more;
Be still, be still, my beating heart!
Hark! hark! he's at the door!
For there's nae luck about the house,
There's been nae luck at a',
And ganes the comfort o' the house,
Since he to drink did fa'!

And blessings on the helping hand
That sends him back to me,
Haste, haste, ye little ones, and run,
Your father's face to see.
And are you sure, my John you've sign'd?
And are you sure 'tis past?
Then mine's the happiest, brightest home
On England's shores at last!

There's been nae luck about the house,
But now 'tis comfort a'!
And heaven preserve my ain gudeman,
That he may never fa'!

The Lovers of Rum.

I've mused on the mis'ries of life,
To find from what quarter they come,

Whence most of contention and strife,
Alas! from the lovers of Rum.

I met with a fair one distress'd,
I ask'd whence her sorrows could come,
She replied "I am sorely distress'd,
My husband's a lover of Rum."

I found a poor child in the street
Whose limbs with the cold were all numb,
No stockings nor shoes on his foot
His father's a lover of Rum.

I went to collect a small debt,
The master was absent from home;
The sequel I need not relate—
The man was a lover of Rum.

I met with a pauper in rags,
Who ask'd for a trifling sum;
I'll tell you the cause why he begs—
He was once a lover of Rum.

I've seen men from health, wealth and ease,
Untimely descend to the tomb;
I need not describe their disease—
Because they were lovers of Rum.

Ask prisons and gallowsses all
Whence most of their customers come;
From whom they have most of their call—
They'll tell you the lovers of Rum

THE CANADA TEMPERANCE ADVOCATE is published Monthly, under the superintendence of the Executive Committee of the Montreal Society for the promotion of Temperance. Communications and Subscriptions to be left with Mr. WM. GREGG, No. 197, St. Paul Street, or addressed to (post-paid) the Secretary, Mr. JAMES COURT.

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

Subscribers in Town are requested to leave notice at Mr. GREGG'S Book Depot, 197, St. Paul Street, if any irregularity should take place in the delivery of their copies.

Our Country Subscribers are assured that their Papers are regularly and promptly mailed—if they are detained, therefore, the blame must lie with the Post-Offices.

ROLLO CAMPBELL, PRINTER.