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THE
CANADA

TEMPERANCE ADVOCATE.



DEVOTED TO TEMPERANCE, AGRICULTURE AND EDUCATION.

OFFICE,
SAINT FRANCOIS XAVIER STREET,
MONTREAL.

JOHN C. BECKET, PRINTER.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.
Montreal, June 20, 1842.

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DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

June 20, 1842.

{ GOVERNMENT EMIGRANT OFFICE,
Montreal.



THE Undersigned Government Agent at this Port for forwarding the views and intentions of EMIGRANTS from Great Britain and Ireland, takes this opportunity of advising all such persons as may require FARM SERVANTS, MECHANICS, LABORERS, ARTIFICERS, and others, to forward to his Office, (situated in the upper part of the St. Ann's Market) a concise statement of the number required, the rates of Wages to be paid, probable period for which they may be wanted, with prices of provisions, and usual Terms of Boarding and Lodging in their vicinity;—and at the same time, to furnish other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON, Agent.
Montreal, May 28, 1842.

W. M. MUIR,

(Late of the Firm of E. Muir & Son)

TAILOR AND CLOTHIER,

NEARLY OPPOSITE THE POST-OFFICE,

WOULD Respectfully call the attention of the Public to his superior assortment of SUMMER STUFFS, consisting of Doe-skins, Tweeds, Waterproof Tweed, Cashmerette, Parmatta, Gambroons, Summer Cloths, and a splendid article of Drap d'Ete. Also, a large variety of VESTINGS, Figured and Plain Satins, Embroidered Cashmeres, Valenciennes, &c.

Mackintosh Coats made to order.
June 11.

W. H. RICHMOND,

WHOLESALE and RETAIL dealer in Fancy and Staple DRY GOODS, at low prices for CASH, in the premises formerly occupied by Messrs. HALL & TILTON, opposite the City Bank, St. Paul Street.

Montreal, July 19, 1842.

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 favorable conditions to Sabbath Schools.

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

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

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, June 20, 1842.

DOCTOR SHERMAN'S

MEDICATED LOZENGES.

COUGH LOZENGES, the most effectual remedy for coughs, colds, consumption, &c. WORM LOZENGES, have been proved to be an infallible remedy, in more than 100,000 cases.

CAMPHOR LOZENGES gives immediate relief to nervous or sick head-ache, lowness of spirits, fainting, &c.

CATHARTIC LOZENGES.—Physicians recommend them to their patients when they have an abhorrence to common articles.

— ALSO —

Soda Lozenges—Magnesia Lozenges—Dinner Lozenges—Cayenne Lozenges—and Sulphur Lozenges.

SHERMAN'S ORRIS TOOTH PASTE,

Warranted the best preparation for cleaning the teeth and sweetening the breath.

SHERMAN'S PAPILARY OIL,

For curing sore Nipples.

SHERMAN'S POOR MAN'S PLASTER,

A sovereign remedy for pains or weakness in the back, loins, breast, neck, limbs joints, rheumatism, lumbago, &c. &c.

Hundreds of testimonials as to the efficacy of the above medicines may be seen by application to

JOHN HOLLAND & Co.

AGENTS, St. Paul street.

May, 31, 1842.

M. WHITE & Co. have for Sale a large assortment of JAPANNED, BLOCK, and Common Tinware. Also, Hardware, Paints &c., and a variety of Cooking, Parlour and Bed-room Stoves, Slipper, Shower and Open Baths, Improved Coffee Steamers, &c.
Montreal, June 20, 1842.

WILLIAM G.

HAS JUST RECEIVED "eter" and "Coolock," a Choice of Sheffield and Wolhampton Wares, which, as "times are hard," will be Sold considerably under the usual advance.

Mappin's Pen, Pocket and Desk Knives; Razors, Nail and Corn Files; Patent Pen Makers, Lancets; Ivory and Horn Forks; Handles, Table and Desert Knives and Forks; Carvers, Patent Knife Sharpners, Children's Knives and Forks, &c., of superior quality and finish.

Mr. M. warrants his Cutlery to be equal in quality to Joseph Roger's & Sons, except his Razors, which he warrants Superior.

— ALSO —

Scissors, Gellot's Steel Pens, at reduced prices, Pearl, Bone, and Ivory Hooks for Umbrellas and Parasols; Fine Pearl Buttons; Dressing Combs, of Horn and Shell; Ladies' Side Combs, Horn and Shell, in great variety; Gent's Pocket Combs; Cloth, Hair, Curl, Flesh, Hat, Plate, Crum, Nail, and Tooth Brushes; Ivory Combs; Chesterman's Patent Yard Measures, in Brass, Ivory, Pearl, Shell, and German Silver Cases, new; Polishing Paste; Dressing Case, and Work Box Fittings, &c.; Tea Trays, Common Gothic, and Queen's Shapes, in most novel and elegant designs, singly, or in sets, very cheap; Bread Baskets; Fruit Baskets; Cash Boxes; Almanac Cases; Toast Racks; Spice Boxes; Cruet-Frames, with Cut Bottles; Letter Cages; Note Racks; Ink Stands; Dressing Cases; Nursery Lamps; Water Candlesticks; Inhalers; Candle and Oil Lamps, &c. &c.

The above are direct from the Makers, and are finished in a style seldom seen in this market, and Low in Price. July 20.

MAPPIN'S RAZORS.

W. GREIG has just received from Sheffield (per Chronometer,) and direct from the Maker, a fine assortment of MAPPIN'S CELEBRATED RAZORS which W. G. is authorised to warrant Superior in quality to those of Joseph Rogers & Sons, and it is well known that theirs are excellent.

For Sale SINGLY or in neat Boxes of TWO or SEVEN, at from 1s. 3d. each to 36s. 3d. per Set.

N.B.—To prevent spurious articles being palmed on the Public, please observe "MAPPIN'S" name on the BLADE, and on the cases as follows:—"IMPORTED BY WM. GREIG, MONTREAL."

— ALSO —

RAZOR STROPS in great variety, and of superior finish—Mechi's Razor Strop Paste—Piper's, Guerlain's, Ede's, Pearl, Winter & Thompson's, Real Naples and other Shaving Creams, Cakes, Squares, &c.—Shaving Boxes, Brushes, &c.

GENTLEMEN'S TRAVELLING DRESSING CASES FITTED, in Mahogany, Russia Leather, and Japanned, Tin, &c.—16 varieties.

All the above, from the "hardness of the times," will be sold UNDER the Usual Advance.

July 15.

PAPER HANGINGS.

A SUPPLY of the above article, of French, English, and American manufacture, constantly on hand and for Sale by

JOHN HOLLAND & Co.

Montreal, May 1, 1841.

Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

No. 9.

MONTREAL, SEPTEMBER 1, 1842.

Vol. VIII.

CONNECTION BETWEEN TEMPERANCE AND RELIGION.

AN ADDRESS,

Delivered before the Howard Temperance Society of Philadelphia.

BY ALBERT BARNES.

In the remarks which I may be permitted to make on the present occasion, I shall endeavor to exhibit the connection between temperance and religion. My object is not to prove that christianity requires and produces temperance; nor is it to attempt to show that temperance is the same thing or will answer the same purposes as religion; but that the friends of temperance and religion should make common cause in the promotion of this object, and that there should be no alienation or discord between them. I propose

1st. To inquire into the causes which tend in any manner to produce a separation between the friends of temperance and the friends of religion; and

2d. To consider the reasons why they should be united in the temperance cause.

Religion is the patron of every virtue, and calls to its aid every pure and generous feeling in the bosom of man. There is nothing large, liberal, generous, free, and independent in the human soul which religion is not designed to promote, and of which it does not become the patron and friend. If there is ever an apparent separation between religion and those things; or if religion ever seems to array itself against them, or to look on them with coldness or indifference, it is where its nature is perverted or misunderstood, or where narrow-minded bigotry has usurped the place of the large-hearted and generous principles of the New Testament. Something of this kind *may* sometimes exist by the want of a proper spirit among the professed friends of religion; and it is possible, that the friends of what may be generous, liberal, and valuable in a community *may* mistake the nature of christianity, and may cherish feelings towards it and towards the church, alike injurious to the cause of religion and to the ultimate success of the cause which they have at heart. Our inquiry relates now to the question whether any of these things are operating in reference to the great and noble cause of temperance; and the first object which I have in view is to suggest some causes which *may* have had this effect. The question is whether there are any causes at work in the community to make the friends of the temperance reformation alienated in any degree from the christian church, or leading any of the professed friends of Christ to be alienated from the temperance cause. I shall state some reasons which may have a tendency to such an effect, leaving it for others to judge how far that effect may have in fact been produced.

They are the following:

1. The state of things in the christian church, which prevented it from coming up cordially and harmoniously to the temperance reformation. I refer to the fact that when that reformation commenced there were many in the christian churches engaged in the manufacture and sale of intoxicating drinks; that a large amount of capital was invested in the business; that the members of the churches extensively were indulging in habits quite at variance with what is now regarded as the proper rules of temperance; and that to a great extent the ministers of the gospel were indulging in those habits, and partook of the common feeling. The prevalent feeling was, that the manufacture and sale of ardent spirits was as legitimate and as honest as any other form of manufacture or merchandize, and that the custom of moderate drinking was not inimical to the welfare of man, and was connec-

ted with just views of generous hospitality. The consequences of such a state of things were inevitable, and were such as could have been easily anticipated. The churches came up slow to the work. It was a work not of a day, but of time, to change the usages of society, and to convince men that what had been practiced constantly without any doubt of its propriety, was wrong. It was no easy matter to withdraw capital from a lucrative business, or to convince men that an employment was morally wrong in which they had been trained, and which had been followed without suspicion of impropriety by their fathers. It was not found easy for the ministers of the gospel to speak out on the subject in clear and unambiguous language; and when it was done, it was often attended with alienation and a removal from their charges. Changes in society are not soon made; and reformation is always especially difficult when that which is to be corrected and removed has a connection with religion. Evils are always ramified in society and interlocked with each other, and often interlocked with good. Sin winds its way along by many a serpentine and subterranean passage into the church, and entwines its roots around the altar, and assumes new vigor of growth, and a kind of sacredness by its connection there. It was so with the cause of intemperance in the community, and the consequences to which I now refer of this state of things could not be well avoided. One was the necessity of forming an organization *out* of the church to do what should have been done *in it*; to get up an independent society, having for its object not only to remove the evil, but also the design of influencing the ministers and members of the church to do what they would not otherwise do; of spurring on its lagging ministers by reproaches, and scourging the church into her duty by an indignant public sentiment. The other consequence was in like manner inevitable from the relation which these two organizations held to each other. It was that of producing to some extent alienation. The friends of temperance were in danger of being harsh and severe in their denunciations of members and deacons, and ministers of the church; and many a minister of the gospel, and many a church member who was engaged in the manufacture and sale of intoxicating drinks, felt sore and chafed as the temperance societies went on one year after another demonstrating, with the utmost coolness, and with array of argument which nothing could withstand, and backed by the concurrent voice of physicians, and by an appeal to courts and almshouses, that ardent spirit was needless; was injurious to the morals, the bodies and the souls of men; was the source of nine-tenths of our pauperism, and three-fourths of crimes; and that as a consequence the whole business of the traffic was immoral and ought to be abandoned.

2. The customs still practised in the church, and the opinions advocated by some of the friends of religion, have in like manner tended to alienate the friends of temperance. After all the advances which have been made in the cause, it cannot be denied that sentiments are sometimes advanced, and that practices are continued in some portions of the church, which are fitted greatly to try the feelings of the friends of temperance. There are not a few, it is undeniable, among the ministers of the gospel and the members of the churches, who do not come up as fully and heartily to the work as the friends of temperance desire or think to be proper. There are not a few who are reluctant to sign the pledge; there are those who continue the traffic in ardent spirits; there are those who strenuously advocate the *right* to drink wine, and occasionally some distinguished minister of the gospel, or professor in a college or seminary comes forth with a learned and labored argument to prove that its use is sanctioned by the Bible, and to array himself against what most of the friends of temperance re-

gard now as settled axioms about the use of all that can intoxicate. The effect of this on the minds of many of the advocates for temperance is almost inevitable. It is to produce a coldness against all such churches, church ministers, and ministers of the gospel; and to make them feel that their cause must be advocated by themselves, in a great measure, if not altogether, independent of religion. The friends of this cause cannot but regard themselves as far in advance of such churches, or at least as having arrived at a certainty where many of the churches seem to linger still in doubt. They have taken strong ground, from which they are not to recede against all which intoxicates, and they in some instances, look with little patience on those who they feel ought to be, if not in advance of them, at least harmonious with them in an enterprise affecting so much the welfare of society.

3. There has been a tendency, on the other hand, to alienation arising from the views of some of the advocates of temperance. Not a few of the friends of religion, and among them undoubtedly many warm friends of temperance, have regarded the tendency in that cause to be to push matters to extremes. There has been sometimes a spirit of harsh judging or denunciation; a want of kindness towards those who have been trained up in the traffic, and who have found it difficult to extricate themselves from it, and particularly an apprehension that the temperance reformation was carrying matters to extremes in regard to one of the ordinances of christianity which has alienated some, and which has at times alarmed more. For instance:

One of the most sacred of all things, in the view of the friends of religion, is the institution of the Lord's supper. Everything in relation to it, in their apprehension, is holy, and it is an unchangeable position in their view, that that ordinance is to be observed just as it was instituted by the saviour to the end of time. Yet they have observed occasionally a disposition to doubt the propriety of the use of wine in that ordinance, and many have felt serious apprehensions that an attempt would be made, and insisted on, to substitute something else than the "fruit of the vine," in its observance. There is almost nothing that would more directly tend to alienate the friends of religion from the cause than such an attempt. It would not be, or need not be, regarded in the least, as arising from the love which christians may be supposed to have for the "fruit of the vine," or from any unwillingness that an attempt should be honestly made to substitute the pure juice of the grape for the miserable compound which under the name of wine, is now often served up at the Lord's table—for there is an obvious propriety that the pure juice of the grape only should be used, but from a fear that an invasion was to be made on a sacred ordinance of religion, and that an attempt was to be made to set aside the authority of the Saviour in a matter of express command, by human reasoning or the plea of expediency. Against such an attempt the christian churches would, without impropriety, remonstrate, nor would it be unnatural that where this apprehension was entertained, they would look coldly on the cause which advocated it.

4. Among the friends of temperance there has been observed a slight tendency to separate themselves from religion, by a dread entertained by some of them that Christians meant to make the temperance reformation a sectarian thing. There has been, perhaps, an apprehension that 'Father Mathew' would make it the handmaid of popery, and that each of the Protestant sects would be willing to make it tributary to their advancement of that particular sect. The reasons of this have been, that Christians, when they have advocated the cause, have endeavoured strongly to do it on religious principles; that they have appealed largely to the Bible; that they have dwelt much on the fact that intemperance endangered the souls of men; that they have felt that there was a propriety that the meetings for temperance should be opened with prayer; and they have sought, as it is undeniable that they have, to make the progress of temperance tributary to the furtherance of the gospel. If there has ever been or thought to be a tendency among the friends of religion to carry these views farther than was proper in the promotion of this cause, it seems to have been forgotten on the other hand, how much religion enters into all the views and plans of the Christian, and how essential he feels it to be that every thing should be done in the fear of the Lord, and with reference to his glory. It is a fact, that they regard the Bible as the great code of laws on this and

on all other subjects, and they are accustomed to appeal to it as authority; that they regard intemperance as opposing the most formidable resistance to that religion which they believe to be identical with the best interests of man here and hereafter; and it is not unnatural that they should express views which so deeply affect their own minds when they speak of this widespread evil. It remains yet, however, to be proved that any denunciation of Christians has sought to promote its peculiar views, or to advance its own sectarian interests by means of this cause, or that any distinguished agent in this country or abroad has had this in view as a motive for his labours. Yet any one can see that while the apprehension exists there may be so far a tendency to alienate many of the friends of temperance from those of religion.

5. I mention one other cause which may have operated to some extent, and which I desire to do with as much delicacy as possible. I may be wrong in supposing that it has ever produced the effect supposed, and perhaps it should be thrown out rather as having a tendency to what may be, than as affirming what is. It relates to the large numbers of those who have been recently reformed from intemperance, and who have been organized into societies for the reformation of members. The tendency to which I refer as possible is that of supposing that this is about all which they need. So great and surprising has been the change in their feelings and lives; so invaluable are the blessings which temperance has conferred on them, that they may fall into the belief that this will do every thing for them, and that they need nothing further to promote their salvation here and hereafter. To them the change is as life from the dead. It has reinvigorated their health; saved them from deep degradation, poverty, and misery; restored the husband and father in his right mind to his wife and children; created anew for him the comforts of a virtuous home; given him respectability in the view of the community; opened before him the prospect of wealth and honour in his profession; made him, in short, a renovated being with new powers, new faculties, new hopes, new prospects in reference to this life; and how natural it may be that the dangerous feeling should silently insinuate itself into the soul that that wonderful power which has done so much for the present life will also carry its influence forward beyond the grave, and do every thing needful for the renovated man in the world to come.

I have thus suggested some causes which may have operated to produce a separation between the friends of temperance and religion. I do not mean to be understood as saying that those causes have all operated on the same minds, or to doubt that there are multitudes of the friends of religion and of temperance who are wholly exempt from those influences. Still, it is believed that no careful observer of the course of events, and no one having the slightest acquaintance with human nature, can doubt that these causes may have had existence, and may have been producing a silent influence in the community. Nor can any one doubt, if it be so, that it is desirable in a high degree to counteract them. I proceed, therefore,

II. In the second place, to show why the friends of temperance and of religion should be united in this cause, or why there should be no alienation.

My object is not to show that there should be union in every thing; or that every temperance society should be a church; or that there should be no diversity of opinion as to the reasons why intemperance should be opposed; or that in no respect the friends of these two causes should pursue distinct objects, but there is common ground on which they may act, and that in the promotion of temperance on the strictest principles there should be no alienation of feeling, and no discord of views. I do not design to make apologies for mistakes and errors on either side; nor for many of the views entertained by ministers and members of the churches. Such an apology is not necessary to the object which I have in view, and were it regarded by any as necessary, this is not the place where it would be made. Nor do I mean to be understood as setting up a defence, on the other hand, for any of the 'radical' or 'ultra' views which may have been advanced by any of the friends of temperance at any time. My simple object is to show, that in the effort now before the community to produce entire abstinence as a beverage from all that is intoxicating there should be no separation between the friends of religion and of temperance. This one point should be pursued with entire harmony; with per-

fect union. In support of this proposition, I urge the following considerations.

1. The first is, that there is *common ground* on which the friends of temperance and of religion may act, and act without any collision. It is of necessity that Christians *must* act in many things in connection with those who do not profess to be governed by religious principles. The church is *in* the world. Its members are not to be required to become hermits or monks, or to seclude themselves in cloisters and in caves; nor is the world in its important interests to be deprived of the co-operation and the counsel of the friends of the Redeemer. There is a vast field in regard to education, to public improvements, to commerce, to government, to the execution of the laws, to the amelioration of human misery, and to the preservation of liberty, in which they have a common interest with their fellow-men, and where they must act in connection and concert with them. They may have, and should have, their own motives in doing this, and by whatever views others may be actuated, *they* should be influenced by a desire to honour their Maker, and to promote the glory of their great Saviour, and the good of man. Valuable as is the organization of the church, and vital as it is to the best interests of man, yet it is not organized for *every thing*, nor are we to suppose that it is to be unconcerned, *as such*, in the promotion of every important object. It would be a wide departure from its design for the church, as such, to engage in constructing rail-roads and canals; it is no less a departure when it attempts to control civil government; it is not less leaving the purpose of its organization, when it attempts to control the education of a people; and it is no less departing from its design, when it proposes that all the efforts to promote temperance and pure morals, shall be in connection with this organization. That the churches, as such, should be the warm friends of these things, I assuredly believe and maintain; but its original organization did not require it to claim to be the only associated body for furthering the interests of society.

Now there is no other subject that affords so wide a field where the friends of temperance and religion can act together, as the cause of temperance. The *real* interest in this cause is common. Its promotion is vital to the welfare of the Church, and to the preservation of every good object in the land. It is a field, too, where the Church cannot accomplish all that is needful to be done, and where there is need of the combined effort of all the friends of virtue, to secure the great and noble object. It is a field where, if she chooses, the Church may employ all the *peculiar* power of appeal entrusted to her—drawn from the worth of the soul, the commands of God, the character and work of the Redeemer, and the retributions of the world to come; where, at the same time, the patriot may urge all the considerations derived from the love of country, which occur to his mind; the physician, all the considerations which result from health; the defender of the laws, all those derived from the importance of observing the statutes of the land; and the philosopher, and the moralist, all the considerations which result from the healthful action of the soul, and the importance of pure morality in any community. So far spread are the evils of intemperance, that there is no well-wisher of his country who may not appropriately be an advocate for the cause of temperance; and each may come with the arguments which most affect his own mind. Nor should there be any collision. The clergyman should deem it no act of impropriety if the physician urges the bearing of temperance on the health of the body—nor the statesman, if the clergyman urges his plea because intemperance will ruin the soul—nor any one, if all the considerations drawn, by their respective advocates, from health, happiness, a clear intellect, pure morals, and the hope of heaven, are urged as reasons why men should be temperate. It is common ground; and all these considerations bear, *in fact*, appropriately on the cause, and are all needed to secure its triumph.

2. The second consideration which I urge is, that the Church has no reason to dread the influence of the sternest principles of temperance, and should be their warm and decided advocate. Its members should, by the fact of membership, be known as the friends of abstinence from all that intoxicates; and the ministry should lift up an unambiguous voice, in regard to the manufacture and the traffic in all intoxicating drinks, and in regard to all that sanctions the custom of using them as a beverage in the community. It is true, that from causes which have been suggested,

this state of things has never yet occurred in this land; and true, also, and I admit it with pain, that the wheels of the cause of temperance are stayed and clogged by prevalent customs and opinions among the ministers and members of the churches. But why should it be so? Why should not every friend of the Redeemer be the warm and steady advocate of this cause? Why should he not be willing to put his name down as boldly as John Hancock did to the instrument of freedom, and to lift up his voice as clearly as Patrick Henry and Samuel Adams did in defence of the great principles of liberty? Permit me to suggest a few reasons why every minister and member of the Church should be thus decided and firm—decided in opinion, and firm in example—in regard to all that can intoxicate.

The first is, that the Church should be the patron and example of all that tends to purify and elevate man. Her appropriate province relates to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report" (Phil. iv. 8;) and in whatever tends to promote these things, she should claim the privilege to bear her part.

The second reason is, that the great thing which has opposed religion in the world, has been intemperance. Probably all other causes put together have not offered so decided and so effectual a resistance to the gospel of Jesus, as intoxicating drinks. Nothing from within has so much operated to bring the Church and its members into contempt and disgrace, and nothing from without has created so many barriers against the progress of religion. Not all other vices combined have robbed the Church of so many talented and learned ministers of the gospel as intemperance; every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully. Neither war, nor pestilence, nor famine, have cut down so many sons of the Church, baptized in the name of Jesus, and consecrated by prayer to the service of the Lord; nor has any thing else caused so many hearts of Christian wives to bleed, or so many Christian fathers and mothers to weep over their ruined hopes in regard to their sons. The history of the pulpit in this land in days that are past, and the history of the members of the churches, would be, if it were written, a most melancholy history. The most deadly foe to religion in the Church, has been connected with this habit of indulgence in strong drink; and from without, where do we meet more enemies? What is the foe that has met us everywhere? It is found in this insidious and fascinating poison—in the state of mind which it produces, and the habits of idleness and vice which it engenders—in its power in excluding men from the sanctuary, and consigning them to the grave, and throwing them forever beyond the reach of mercy. And can a friend of the holy Saviour be otherwise than a steady patron of that which will destroy this mighty foe of all that we hold good? The Egyptians, from a sense of gratitude, worshipped the Ibis, on account of its influence in destroying the crocodile; and if there is anything under heaven that a Christian should regard with more gratitude and veneration than anything else, next to his religion, it is the cause of temperance, for its agency in destroying a monster that was desolating the Church—whose poison "outvenoms all the worms of Nile."

Thirdly, God has made the temperance cause an auxiliary to religion, and the Christian should be its friend. It has been called, with great force, and without impropriety, the "John the Baptist," as if it were again to introduce the gospel to the world. Everything in its movements may be made tributary, and there is no good reason why it should not be, to all that is dear to the heart of the Christian. Temperance makes no infidels, no atheists, no sceptics, no profane men, no Sabbath breakers, no deriders of the Bible. It lays no sacrilegious hands on the altars of God, breaks up no assemblies for worship, and disorbes none of the ministers of religion. It makes war on no Sabbath schools, and no Bible Societies, and no effort to send the gospel around the globe. Why then should any professing Christian ever stand aloof from the cause, or regard it with coldness and suspicion? But farther, the cause has not merely those *negative* virtues in regard to religion. It takes away from the human soul that which was most decidedly opposed to the gospel. It leaves the intellect clear to perceive the truth, and restores the conscience to its power of speaking out in favour of God. It puts the mind into

a state where it will feel the obligations of gratitude and of duty, and where it may rise to the contemplation of the eternal realities that affect the soul.

When the Saviour was upon the earth, there met him a man that dwelt among the tombs, whom no one could bind, and who, possessed of a legion of devils, wandered in the mountains—a miserable, infuriated maniac. By a word, Jesus restored him to the possession of reason, and he that was possessed was seen sitting, clothed and in his right mind, near to the Saviour. Mark v. 1—17. The same thing, to some extent, temperance has done for multitudes. It has restored them to their right mind. It has clothed them, and disposed them to sit down to receive instruction. Did the man restored by the Saviour wander away from the paths of instruction? And are these men, restored, and clothed, and made industrious, and moral, the men to wander away from the fountains of salvation? Not they. You may look for your infidels and scoffers elsewhere, and you will find the enemies of the cross elsewhere; but unless everything about human nature is greatly belied, this great reform has not been to make enemies of the gospel and scoffers of religion—and the Christian, therefore, should not stand aloof from it, *nor look on it coldly*.

A fourth consideration why the friends of religion should be the warm and decided friends of the temperance cause is, that that cause has done much to purify the ranks of the Church itself, and is destined yet to do much more. No one can be ignorant of the fact that, in this respect, the churches in this land are in quite a different state from what they were twenty-five years ago, and that in regard to the habits of members and ministers there have been great and salutary changes. In our own age nothing has occurred that has contributed more to the purity of the Church than the temperance reformation; and were no other results to follow from it, it would be worth all the effort which has been made, and all the money which has been expended, to have secured this result alone.

One other remark on this point only. It is, that there need be no strife in the Church about this cause, and should be no difference of practice among its members. Professing Christians, with great and almost entire unanimity in this land, are agreed in regard to the effects of ardent spirits, and few indeed among the ministers or members of the churches are there, who will advocate even their moderate use. The only difference of opinion has arisen on what has been called "the wine question." And yet may there not be practical union here? Although we may differ in some points in regard to that question, yet cannot all who are professing Christians agree on that which is essential and vital? There may be difference of opinion on the question whether the use of wine is forbidden in the Sacred Scriptures—whether the wines of Palestine were or were not fermented—whether as a common beverage they were or were not attended with danger—and whether the wine which the Saviour made at Cana, and that of which he commonly partook, had the common properties of the fermented juice of the grape—and whether to abstain from the use of wine be a mere matter of expediency, or be a matter of moral obligation. Let these continue to be topics of friendly discussion. Let travelers make further reports. Let the language of the Scriptures be further investigated. Let books be written, and speeches made, and sermons preached, and ancient customs be more fully investigated. But in the meantime, assuredly Christians may agree on such points as the following; and such agreement would practically settle the question. I mean,—that the use of wine as a beverage is nowhere enjoined in the Scripture, or made a test of discipleship, or a part of the duty of religion; that no injury will occur by total abstinence; that the wines of Palestine, whether fermented or unfermented, were materially unlike the manufactured wines of this country; that these wines are in general a miserable compound of delinquent articles, sustaining no more relation to the vine than any other of the drinks that intoxicate; that they possess the intoxicating quality in a high degree, and that the intoxicating quality is the same as in any other liquor that produces this effect, and is, like that, Alcohol; that the use of wine by professing Christians, and by ministers of the gospel, is highly injurious by example, and is that to which men constantly appeal to keep themselves in countenance; that in fact, the principal danger among the young men of our

cities and towns, and especially among those who claim to be of the higher classes, is from the use of what is called *wine*—and that as a consequence of that use, sustained as they are to some extent by the example of professing Christians, multitudes of them are on their way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate their use, or to patronize it by their example? Let them have their own views about the reasons for abstaining—whether from expediency or from the conviction of right and of conscience—yet in the *thing itself* may there not be, and should there not be harmony of action? and are not those who love the Saviour bound to set their faces against any form of an evil which, in days that are past, has robbed the Church of many who might have lived to bless it by their talents and piety—which, every year, has consigned its tens of thousands to the grave—which has filled our prisons and almshouses with convicts and paupers—and which more than anything else has spread poverty, and woe, and mourning over the land? What should a Christian have to do with customs which by any possibility can lead to such results? And have not those who have deeply felt these evils in their own persons or families, and who have taken hold of this reformation with a strong hand—have they not a right to expect the concurrence and co-operation of every professed friend of God and man, in the promotion of so good a cause?

3. It remains only to notice one other consideration, to show that there should be no alienation or discord between the friends of religion and of the temperance reformation. It is this: that the friends of the temperance cause have no reason to draw off from the friends of religion, or to distrust them, or to doubt their cordial co-operation. It may have been, and may be still, that the Churches have come up more slowly to the work than they have desired. It may be that the Church has embosomed apologists for habits of moderate drinking, and that the ministry have not all spoken out as decidedly as was to have been wished. It may be true that much capital has been employed by professing Christians in the importation and the manufacture of alcoholic drinks, and that many professing Christians have been engaged in vending them. I have said, in the former part of this essay, that such were the habits and opinions prevailing in the churches, that it became necessary to form an organization out of the Church to accomplish what should have been done in it. Yet I would not have this remark misunderstood; nor would I convey the impression, that the Churches are disposed to stand aloof from this great and noble cause. Even at that time, a large portion of the most efficient and decided advocates of the cause of temperance, were members of the Christian churches; and from the beginning, this cause has owed more to the ministers of the gospel, than to any other class of men. The considerations which I wish now to suggest to the friends of temperance, to show that there should be no alienation between them and the friends of religion, nor any distrust of the churches in the matter are such as these.

First, the great body of the churches are with them in this cause—with them heart and soul—and they will be more and more so. If there are a few whole churches that stand aloof—if there are some members that are engaged still in the traffic—if there are some ministers that do not come heartily to the work or ministers and members that still indulge to some extent in the use of intoxicating drinks—yet this is not the case with the mass of the churches in this land, and these customs are fast dying away. If there is anything in the future that may be calculated on with safety, it is, that the evangelical churches in this land, will be the warm and decided friends of the temperance reformation.

The next consideration is one that has already been adverted to—that the temperance reformation in this country, and abroad too, has been indebted more to Christian ministers than to any other class of men. Who have been the men who have called the attention of the community most to the evils of intemperance? Who has lifted up a voice that has been heard to the greatest distance, and with the profoundest attention in this land? The voice that roused the nation, and that sent forth an influence at first to the ends of the land, and to other lands, was the voice of a clergyman—and the name of *Beecher* is never to be forgotten

In connexion with the history of this enterprise. The mind that has collected most of the facts in regard to the evils of intemperance, and that has arranged and demonstrated the principles of the cause for a permanent influence on mankind, was that of a clergyman; and the "Permanent Temperance Documents," by Edwards, is one of the most valuable productions that has been issued by the press in this age, and has had as lasting and wide an influence on mankind as any other. The man who at present is exciting a greater influence in this cause than any other in continental Europe—who has been honoured with a wider acquaintance with crowned heads—and whose views have influenced them more, perhaps, than those of any other American citizen, is a humble and most unobtrusive clergyman of this country. The man who seems alone, under God, to have moved Ireland, is a clergyman; and while no disparagement is done, or to be done, to those in other professions who have lifted up their voice in this cause, still every friend of temperance must feel, that the leading agents in this great reformation have been the professed friends of religion.

I add only one other consideration to the friends of temperance. It is, that the God of Providence and of the Bible, is the advocate and the friend of this cause. He who rules the world by his power, and who has given laws for the government of mankind in his word, frowns on intemperance, alike in the poverty, and woe, and sorrow which he sends as his messengers of vengeance here, and in his denunciations of wrath in the world to come. The most stern and uncompromising friend of temperance may take shelter under the protection of the God of the Bible, and of Providence, and may feel assured that while he presses his principles to the extent of entire abstinence from all that intoxicates, he is counteracting none of the precepts of the Bible, but is carrying them out, and illustrating them in his life. On this common field, then—this vast, this glorious field—let the friends of religion and of temperance act in concert. The friend of religion has the deepest interest in the triumphs of this cause, and has nothing to dread from it. The friend of temperance has had the most firm and eloquent advocates of his principles among the friends of religion, and will find them efficient coadjutors still. Both, when they act in this cause, are acting in accordance with the great laws of the God of nature and of grace, and may feel that in doing this, they are doing that which tends to the honour of God, and the welfare of men; and both may feel that so far from being discordant, in any way, the friends of temperance and religion should be united in the promotion of this common cause—this great and glorious enterprise.

THE DRUNKARD'S BIBLE.

"Mr. President," said a short, stout man, with a good-humored countenance, and a florid complexion, rising as the last speaker took his seat,—“I have been a tavern keeper.”

At this announcement there was a movement through the whole room, and an expression of increased interest.

“Yes, Mr. President,” he went on, “I have been a tavern keeper, and many a glass I have sold to you, and to the Secretary there, and to dozens of others that I see here”—glancing around upon the company.

“That’s a fact,” broke in the President, “many a gin-toddy and brady punch have I taken at your bar. But times are changed now, and we have begun to carry the war into the enemy’s camp. And our war has not been altogether unsuccessful, for we have taken prisoner one of the rum-sellers’ bravest Generals! But go on friend W——, let us have your experience.”

“As to my experience, Mr. President,” the ex-tavern keeper resumed, “in rum-selling and rum-drinking, for I have done a good deal of both in my time, that would be rather too long to tell to-night—and one that I had much rather forget than relate. It makes me tremble and sick at heart, whenever I look back upon the evil I have done. I, therefore, usually look ahead with the hope of doing some good to my fellow men.

But there is one incident that I will relate. For the last five years, a hard working mechanic, with a wife and seven small children, came regularly, almost every night, to my tavern, and spent the evening in my bar-room. He came to drink, of course, and many and many a dollar of his hard earnings went into my

till. At last he became a perfect sot—working scarcely one-fourth of his time, and spending all he earned in liquor. His poor wife had to take in washing to support herself and children, while he spent his time and the little he could make at my bar. But his appetite for liquor was so strong, that his week’s earnings were usually all gone by Tuesday or Wednesday, and then I had to chalk up a score against him, to be paid off when Saturday night came. This score gradually increased, until it amounted to three or four dollars over his Saturday night’s pay, when I refused to sell him any more liquor until it was settled. On the day after I had thus refused him, he came in with a neat mourning breast-pin, enclosing some hair—no doubt, I thought, of a deceased relative. This he offered in payment of what he owed. I accepted it, for the pin I saw at once was worth double the amount of my bill. I did not think, nor indeed care about the question, whether he was the owner or not; I wanted my own, and in my selfish eagerness to get it, I hesitated not to take a little more than my own.

I laid the breast-pin away, and all things went on smoothly for a while. But he gradually got behind hand again, and again I cut off his supply of liquor. This time he brought me a pair of brass andirons, and a pair of brass candle-sticks, and I took them and wiped off the score against him. At last he brought a large family Bible, and I took that too—thinking no doubt I could sell it for something.

On the Sunday afterwards, having nothing to do,—for I used to shut my bar on Sundays, thinking it was not *respectable* to sell liquor on that day—I opened this poor drunkard’s family Bible, scarcely thinking of what I was doing. The first place I turned to was the family record. There it was stated, that, upon a certain day, he had been married to Emily—. I had known Emily—, when I was a young man, very well, and had once thought seriously of offering myself to her in marriage. I remembered her happy young face, and seemed suddenly to hear a tone of her merry laughter.

“Poor creature!” I sighed involuntarily as a thought of her present condition crossed my mind—and then with no very pleasant feelings I turned over another leaf. There was the record of the birth of her four children; the last had been made recently, and was in the mother’s hand.

I never had such strange feelings as now came over me. I felt that I had no business with this book; but I tried to stifle my feelings, and turned over several leaves quickly. As I suffered my eyes to rest upon an open page these words arrested my attention.

“Wine is a mocker, strong drink is raging; whoso is deceived thereby is not wise.”

This was just the subject, that, under the feelings I then had, I wished to avoid, and so I referred to another place. There I read—

“Who hath woe? Who hath sorrow? Who hath wounds? Who hath babbling? Who hath redness of eyes? They that tarry long at the wine. At last it biteth like a serpent, it stingeth like an adder.”

I felt like throwing the book from me; but once more I turned the leaves, and my eyes rested upon these words—

“Woe unto him that giveth his neighbour drink; that putteth thy bottle to him and maketh him drunk.”

I closed the book suddenly, and threw it down. Then, for half an hour, I paced the room backwards and forwards in a state of mind I never before experienced. I had become painfully conscious of the direful evils resulting from intemperance, and still more painfully conscious, that I had been a willing instrument in the spread of these evils. I cannot tell you how much I suffered during that day and night, nor describe the fearful conflict that took place in my mind, between a selfish love of the gains of my calling, and the plain dictates of truth and humanity. It was about nine o’clock, I think, on that evening, that I opened the Drunkard’s Bible again, with a kind of despairing hope that I should meet there with something to direct me. I opened at the Psalms and read two or three chapters. As I read on, without finding any thing directly to my case, I felt an increasing desire to abandon my calling, because it was injurious to my fellow men. After I had read the Bible, I retired to bed, but could not sleep. I am sure that during that night I thought of

every drunken man to whom I had sold liquor, and of all their boggled families. In the brief sleep that I obtained, I dreamed that I saw a long line of tottering drunkards, with their wives and children in rags. And a loud voice said.

"Who hath done this?"

The answer, in a still louder voice, directed I felt, to me, smote upon my ear like a peal of thunder—

"Thou art the man!"

From this troubled slumber I awoke to sleep no more that night. In the morning the last and the most powerful conflict came. The question to be decided, was—

"Shall I open my tavern, or at once abandon the dreadful traffic in liquid poison?"

Happily, I decided never to put to any man's lips the cup of confusion. My next step was, to turn the spicket of every keg or barrel of spirits, wine, beer, or cider, and let the contents escape on the floor. My bottles and decanters were likewise emptied. Then I came and signed your 'Total Abstinence Pledge'; and what is better, never rested until I had persuaded the man whose Bible had been of so much use to me to sign the Pledge likewise.

And now, Mr. President, I am keeping a Temperance Grocery, and am making restitution as fast as possible. There are at least half a dozen families, that my tavern helped to make poor and wretched, to whom I furnish a small quantity of groceries every week, in many cases equal to the amount that used to be spent at my bar for liquor. Four of my oldest and best customers have already signed the pledge by my persuasion, and I am not going to rest, until every man that I helped to ruin, is restored to himself, his family, and society."

A round of hearty applause followed this address, and then another of the reformed drinkers took the floor.—*American paper.*

THE COMMON BEVERAGE OF SCRIPTURE CHARACTERS.

The common beverage of scripture characters was water. This was the drink provided by a God of love for our first parents in Eden. When Abraham sent away Hagar, he gave her a bottle of water. When Rebecca received the offer of marriage, she gave to Abraham's servant water. The angel that came to Hagar, in the wilderness, pointed her to a place of water. To the constant use of this element as the common beverage of Egypt, we believe, may be mainly ascribed, the perfect health of the three millions who came out of the house of bondage. And we know they had nothing else in the wilderness; though the miracles wrought could have obtained strong liquors with equal facility. Gideon's three hundred valiant soldiers drank water. Samson and his mother drank water. King Saul in the cave had water. David and his adherents drank water. At Nabal's feast of sheep shearing, the beverage provided was water. Elijah, when fed by ravens, drank water; and when he came to the widow of Sidon, asked only for water. When an angel brought him his provision for the journey to Horeb, the liquid in the cruse was water. Good Obadiah fed the one hundred prophets on bread and water. When the king of Israel made "great provisions" for the Syrian army, the drink was water. At the well of Samaria, both Jacob and Jesus drank water. When Isaiah threatens, it is a failure of the stay of water; and when he promises, it is that "water shall be sure." Job's traveller went to the stream for water. The king of Assyria promised the Jews, that on submission, they should eat their own vine, and drink the water of their own cisterns. The Israelites proposed to the Edomites, to purchase water. Daniel, and his pious comrades, asked permission to live on water. Timothy's usual drink was water; the "little wine" being prescribed medicinally. John the Baptist took water. And when God would use a choice metaphor to intimate the precious blessings of gospel days, he says, "with joy shall ye draw water out of the wells of salvation;" receiving an earthly illustration at Beer, when all Israel sang, as the princes and nobles digged the well; and receiving a literal fulfilment when the Jews went at their feasts to the pool of Siloam, singing those words.

But what need have we of further witness? It is evident, from these and many other cases, that the usual beverage of scripture characters was water; and this is the element chosen by God to typify the choicest blessings of the heavenly world. The very last promise of inspiration employs it. Must it not have

stood high in the estimation of the Holy Spirit!—*Pastor's Pledge by the Rev. W. Roof.*

REASONS FOR THE USE OF UNFERMENTED WINE AT THE LORD'S TABLE.

Oh! how I wish the saints of the Most High would, both in their separate and collective characters, follow in the glorious train of the eminent departed ones; and especially at the holy communion of the body and blood of Christ, I wish they would use unfermented wine.

1st. Because in the case of reclaimed drunkards, of which, blessed be God, many have given themselves to his church, the mere taste is dangerous: on this head "I could a tale unfold."

2d. Because the use of fermented wine offends many who think it wrong; and for others to renounce it could not injure their consciences.

3d. Because the respectability of the use of fermented wine will never be destroyed while it is enshrined in the sacred usages of the Lord's Table.

4th. Because as an emblem of Christ's blood, fermented wine seems very unsuitable; his blood purifying and fitting us for heaven, while fermented wine, alas! has the very opposite tendency: to which may be added, that his blood could not see corruption and death; both which are essential circumstances in the production of fermented wine.

5th. Because the testimony of the church from month to month would powerfully influence the congregation and the world lying in wickedness. Were we to allow all the virtues of fermented wines, which a literal reading of the Scriptures seem to supply, we think that the church of Christ ought to abandon them, inasmuch as they have been abused to God's dishonor. Their ancient use was, if at all, by permission, not by command; and consequently, cannot be morally binding on us. When the brazen serpent was abused, Hezekiah nobly destroyed it. Centuries have proved that fermented liquors will be abused: let them then be destroyed. Blessed must be the results, and marked must be that mind which needs any inducement further than the expediency of the case affords. Such is the wine used in my family.

—16.

PROGRESS OF THE CAUSE.

CANADA EAST.

STANBRIDGE EAST, August 23.—Our cause is still onward; the society here numbers 360 teetotallers; we had a crowded meeting on the 18th instant, which was ably addressed by Carnell Gibb, a reformed inebriate—he has resided in different parts of the country for several years, during which time he has been very intemperate; but a short time ago he threw off the shackles, and now will probably be an able and successful supporter of the cause.—J. C. BAER.

CANADA WEST.

GLOUCESTER, August 9.—A public meeting was held on Monday evening, the 4th July. We also held a soiré or tea party, on the 6th instant, which was numerously attended, not only by members of our own society, but others; we met at the school-house, at 5 o'clock, P.M., in number about thirty—some of the juvenile society were present—and then marched down to the house of our worthy friend, Mr. J. Garson, where a rich repast was served up, and about eighteen couple sat down to tea, and enjoyed themselves beyond measure, being rejoiced to have overcome the monster alcohol, so far in our neighbourhood; after tea the youth enjoyed themselves with all kinds of amusements suitable to the occasion; and after it was proposed to choose a chairman and hold a debate—one side to defend teetotalism, and the other to oppose it. The chairman decided in favor of the teetotallers.—We all remained until a late hour and then retired to our respective homes in the highest bond of friendship, and in the hope, with the help of the Lord, to meet again.—Wm. GLASSFORD, Sec.

ORFORD, August 2.—Agreeably to public notice, a temperance meeting was held in the school house No. 3, on the 28th October last; when after the delivery of an impressive address, by the Rev. C. Flummerfelt, a constitution was adopted, embracing the teetotal and moderate pledges; to the former of which seven persons subscribed, and to the latter six. A society was then organized, denominated, The Orford Temperance Society, and

the following officers were chosen, viz:—Alexander Weldon, President; John Hadden, Thomas Dewitt, and John Mills, Vice Presidents; Wm. Davis, Secretary; Benjamin Loux, Treasurer; and a committee of four. Since then we have had several highly interesting meetings, at each of which our number has been increased; and we have been kindly assisted in sustaining the good cause, by the Rev. Messrs. C. Plummerfelt, H. Harris, R. Saul, and L. Smith—whose zealous and efficient addresses have, we trust, under God, laid the foundation of temperance principles in this place, which shall never be shaken. The success hitherto attending our society, has far exceeded our most sanguine expectations, and our prospects for the future are encouraging. The public mind is becoming disabused of its formerly erroneous opinions relative to the objects and practicability of these institutions—by witnessing the good effects which the temperance reformation is producing. We number now 73; 41 of whom are firm teetotallers.—W. DAVIS, Sec.

SOUTH CROSBY, August 16.—It is now two years since our society was organized, and our present number is 124. There are societies all around us, and some whose numbers exceed ours. Teetotalism has made rapid strides amongst us during the past year; but much remains to be done, although most of our leading store-keepers no longer sell the drunkard's drink. Several not far from us during the past year have fallen victims to the destroyer. The particulars of their awful end I have not as yet fully learned; you will probably hear them from another quarter.—W. BROWN.

THE REV. RICHARD SAUL'S THIRD TEMPERANCE TOUR, THROUGH THE BROCK DISTRICT.

June 21—I commenced my third Temperance Tour; but, on account of heavy rains, was detained, so that I did not reach the Brock District until the 25th instant. On Monday, 27th, I held a meeting at Ingersoll, at which 14 gave in their names.

28.—Held a meeting on Harris Street, when Elder Elliot took the chair, and signed the pledge; at this meeting much interest was excited, and 25 signed.

29.—Woodstock—The evening was unfavorable the audience small, and the signatures to the pledge 3.

30.—East Oxford—There was a small congregation of whom 12 signed.

July 1.—Middle-town line, Burford—The first of the kind held in this place; the company was small, and 8 took the pledge. The seed is sown, may the Almighty grant that it may bring forth a plentiful harvest.

2.—Meeting in the Methodist Church, not many present; 7 signed; and those present seemed determined to make greater exertions.

4.—Burford, Town-line—This was a new place, no temperance society in existence; this meeting was held in a large barn, about 200 present, Elder Fitch, Baptist Minister, was voted to the chair, who also took the pledge; the meeting was one of much interest, the Rev. Messrs. Wolverton and Cartwright spoke a little, after which I addressed the meeting and 56 names were obtained; a committee was appointed to organize a society.

5.—At Beamer's School-house; 10 joined and only two went away without signing the pledge.

6.—Held a second meeting at Harris Street; some who came determined not to join, did so nevertheless, and 17 names were obtained, in all at these two meetings 42; the cause in this place has received a fresh impetus, which I hope will not soon die away.

7.—Beachville—Things went on much better than I expected, about 40 were present, 12 of whom gave in their names; I had, previous to the meeting, been told, that in this place I should meet with great opposition, and many predicted that no good would be effected. I was requested to hold another meeting, to which I consented, a society is then to be organized and go into full operation; Rev. S. C. Phillips, Wesleyan Minister, kindly assisted.—One distiller was present who drinks none himself, though he sells it to others; he is tired of the business, and wishes he was done with it.

8.—Woodstock—Ten took the pledge, and ten subscribed for Advocate. There are many in Woodstock who look upon the temperance cause with a jealous eye; the society is only small.—The officers will have to make greater exertions.

9.—This meeting at Centerville was well attended, 17 took the

advice given and joined the society; the Rev. E. Toppin, President, is very active.

11.—Held a meeting at Piper's school-house; a good number present, and 11 signed. This is a fine settlement, but there is great need of more teetotallers.

12.—At Dunn's school-house; I was kindly entertained by Deacon Troop, who takes good hold of the cause; the meeting was thinly attended, on account of a rousing being in the neighborhood. One man professing himself a minister, belonging to the "Christian denomination," warmly opposed, and made two or three speeches against us, but it would not do, 12 signed, and strongly requested another meeting. I found that by opposing us he had only injured himself, and lost the little influence he had previously possessed.

13.—Swartwout's Settlement—9 names were obtained, and the next morning I found several others turning in our favor. The subject only wants bringing before the public.

14.—Norwichville—Many ladies present but few men, as they were doing road duty; 9 took the pledge, and the meeting was attended with good.

15.—Through wrong information I missed my way and was too late for the meeting, but promised to hold one the next day.

16.—Held the promised meeting; the attendance was good, 14 joined, and much enquiry excited.

18.—Held a meeting in a house, in the settlement, of Elder Tree, 25 present, when 16 joined. The sons of Bacchus were rather troublesome, one drunken man had to be put out; one distiller was present but refused to sign—he said he had no other way to make money; he, however, created no opposition, though I understood that this was intended.

19.—Embro—A crowded house, mostly members; 3 joined, general satisfaction prevailed, and fresh exertions determined on. A subscription was commenced for Agency, which when completed, will be sent.

20.—Held a meeting at Eastwood, the first of the kind held in this place; the meeting was held in a barn, and over one hundred were present; opposition had been previously determined on, but those who were to oppose joined; 11 gave in their names as a beginning, and I promised them another meeting. Great excitement was produced by this meeting, and the next morning many came to converse with me on the subject; one man told me that in the last six years he had spent £600 by drinking.

21.—At the school-house, in Blenheim, I was unwell, but was able to speak about two hours to a crowded audience, who paid the most marked attention, 28 names were obtained, Elder Fitch, Baptist, was in the chair, who ably conducted the business of the evening. A brewer who was making preparation to carry on the business on a larger scale, joined the society; for this I feel truly glad.

22.—Attended a second or rather an adjourned meeting on the town-line Blenheim, when 22 more names were obtained, which, together with 56 received at the first meeting, and 32 between the two, makes in all 110 names obtained; thus the good cause is still progressing. Praise the Lord! This is a good beginning; a society was organized and put into full operation. Elder Fitch, President.

25.—At Moss' school-house, Dumfries, a large audience was present; the meeting went off well; the interest was kept up to the last, when 13 additional names were added to the society, already in existence.

26.—Paris—Nearly 200 were present, and 13 names obtained; one professional gentleman expressed his approbation of the cause, and pledged his honor that he would abstain till the next meeting, when he intended to join the society.

27.—Burford—I was kindly entertained at the house of the Rev. J. Nall, President of the society. The meeting was a small one, and only 5 names were obtained.

28.—Scotland—Held a meeting in the school-house, and though harvest and haying were going on, the place was crowded at the time appointed. One tavern-keeper was present and provided lights for the meeting, and was very active in keeping order; the place was reported to be one of the strong holds of Alcohol. One drunken man attempted to disturb the meeting, when the tavern-keeper called him a drunken rascal, and said if he did not hold his noise he would put him out. Great interest was excited at

this meeting which was the first of the kind held here, and much good done; 31 names were obtained as a good beginning, and I promised to hold a second meeting.

29.—*Big Creek*—A full house, mostly members, 2 signed.

30.—Heavy rain; I could not get to this day's appointment.

August 1.—In leaving for Norwich I was thrown from my horse and so badly hurt, that I had to remain where I was two days.

3.—I attended a meeting at Snider's, school-house, a good number were present, and 24 names obtained; a second meeting was appointed at which a society was to be organized.

4.—Attended the second meeting at *Scotland*; a larger congregation present than was at the former meeting, 39 additional names were obtained, making at the two meetings, 70. The society was organized and put into full operation, and I hope will do well. One man a little before this had been affected with the *delirium tremens*, and ran about the village like a maniac. A tavern-keeper promised to quit the business as soon as possible.

6.—The last meeting I held in this district, in this tour, was at *Eastwood*. Much opposition was expected, but little was experienced, an attempt was made but did not succeed; 11 new names were obtained, and a society is to be organized at the next appointed meeting.

In conclusion, I would remark, that in this district, Brock, things have gone on well, much excitement has been produced, and the public mind turned to this important subject. In many places where no temperance exertions had been made the cause is introduced, and in many places may be considered as established. I met with very little opposition—few enemies, and many friends. Many ministers of different denominations, who previously stood aloof, have now united with the different societies, and some of them are very zealous advocates; on the whole, this tour, to me, has been a very interesting one, and I believe the district generally has been roused to greater exertions—though on account of the hurt I received by falling from my horse, I was obliged to leave a few places unattended, yet, in numbers, this district has done well. In this tour, I have rode 500 miles—obtained 503 names to the pledge—addressed 2,290 persons on the subject of temperance—obtained 24 subscribers for *Advocate*—delivered 31 addresses and lectures—preached 6 sermons—and originated 13 new societies.

RICHARD SAUL.

Appleby-House, August 13, 1842.

SCOTLAND.

TOTAL ABSTINENCE—KILMARNOCK.—A very eloquent and able lecture was delivered on total-abstinence, as also an interesting account of the workings and progress of tee-totalism in America, on Tuesday evening, in the Rev. Mr. McIndoe's Church, Mill Lane, by John Dougall, Esquire, President of the Montreal Total Abstinence Society, in the presence of a very respectable meeting *Ayr Advertiser*.

On the 7th July, a meeting of merchants, shippers, and underwriters, was held in the Royal Exchange Sale Room, when John Dougall, Esq., of Montreal, brought forward some facts and arguments to show the pernicious and fatal effects of intoxicating drinks on our mercantile navy, with a view to induce Underwriters and Insurance Brokers to adopt a discriminating rate of Insurance on those vessels and cargoes that are managed on the temperance principle. Mr. D. did great justice to his subject—delivered a clear and convincing address full of sound reasoning and well-arranged facts, with the modest but dignified bearing of a man, who, in propounding truth, pleads the cause of justice and humanity. He related several cases of mis-management and misadventure from intoxication, without giving the names, and pointed to the flourishing state of the American Marine Insurance Co's., as a proof of the profitableness of insuring temperance ships, even at a reduced rate, in preference to the other. The Lord Provost presided, and entered warmly into the matter, as did the meeting generally. Resolutions favourable to the measure were proposed and adopted, and a Committee appointed to endeavour to carry them into effect. We were gratified and delighted by the highly creditable manner in which this transatlantic philanthropist acquitted himself on the occasion. He has all the shrewd sagacity of a Scotsman, combined with the indomitable perseverance, and resolute firmness of a Yankee. He evidently commanded the respect

of the meeting even in advocating an unpopular cause, and we believe made a favorable impression on the minds of all present with regard to its object. We congratulate our brethren in Canada in having such a man to represent them, and to lead them on in the moral emancipation of their country.—*Scottish Temperance Journal*.

PORT-GLASGOW.—Our annual sermon was preached in the Rev. Mr. Morrison's church, by the Rev. A. Smith of the Seaman's Chapel, on Sabbath, June 26. The congregation was pretty large. On the following evening our annual meeting was held, and after the report was read, John Dongall Esq., of Montreal, gave a very interesting address. On the 18th July we held a soiree in the town-hall, Mr. J. R. Cleghorn in the chair. The company was numerous and respectable. Eloquent addresses were delivered by the chairman, the Rev. A. Smith, and others. The arrangements of the Committee did them much credit. We cannot boast of many new members, but we have 700 good old ones, and the Catholic society has got 800.—*Scott. Tem. Jour.*

EAST INDIES.

The following letter has been addressed by a soldier in the 94th regiment, to a relative in this country:—

“CANNANORE, Feb. 16, 1842.

“MY DEAR COUSIN,—Before I proceed to any other subject, I will tell you how the total abstinence cause is progressing in this part of the world. On the 18th of December last, a wing of our regiment marched hence to Trinchinopoly, in numbers 274, officers and men. They accomplished their march in thirty-three days, a distance of nearly 250 miles, without any loss, either human or brute, which is rather a fortunate event, considering the host of native followers which accompany a European regiment marching in India, as well as elephants, camels and bullocks innumerable. In this body were a little band of tee-totalers, 13 in number; they marched as a branch of our society here. We furnished them with tea, sugar, ginger, and other comforts for the road before starting, and we have heard from them since their arrival to the effect, that they got on wonderfully well, and made use of nothing more stimulating than the articles I have named, and found *less thirst* during the excessive heat of the weather than they had at all calculated on. Indeed, one of them says that during the whole march he did not find occasion to make use of one pint of water. I should not omit to tell you, that they added three to their number, and are now, after going through their fatiguing march, perhaps as firmly established in, and more convinced from experience of the advantages of tee-totalism, than any other society existing. They have had given up to them the use of a room by their commanding officer, who, by the way, is no tee-totaller himself, and when here, refused this little band a separate tent for the road. Who can say but God may have opened his heart in this grant? Our society here, making a deduction of those 13, numbers at present 99, besides a number of names on the probationary list for admission, for we give them seven days to try our pledge before we enroll them as members. I told you in my previous letter, I think, of the change made in this society in September last, from (false) temperance (moderation) to tee-total (or true temperance) principles. The change was effected by permitting those then in the society to remain in it. Though the temperate numbered perhaps at that time one half of the whole, they have now dwindled down to the small number of seven, and those, virtually speaking, tee-totalers, though, from mistaken conscientious scruples, they object to the sweeping wholesome pledge of total abstinence. We have an able advocate of our cause in Madras, in a journal published monthly, from which we learn that we are far from being alone in the support of total abstinence. Societies, both civil and military, are formed at every place of any consequence in this presidency, and in a number of other stations in the Bengal and Bombay presidencies, and in the latter place stands the venerable Archdeacon Jeffries, a main prop of total abstinence principles. Oh! it would do your heart good to read some of the feeling addresses of this warmly interested and philanthropic individual in behalf of our cause. He is not a lukewarm member I assure you. He is seemingly in no way daunted by the scorns of the wealthy, and regardless of the sycophants in power. He goes forth to the task with a strong mind, and a conscience clear before God, and has done

much good that he has no conception of. He has visited New South Wales, and lectured there to thousands, and we may hope that, under God's help, the sound cause of tee-totalism is not dormant. In our regiment we have but one officer who takes any interest in the society, Captain McAlpin, (the pay-master). I cannot, by any expression of mine, convey to you the thankfulness we feel for the able help of this good man.—*Brit. Nat. Adv.*

CANADA TEMPERANCE ADVOCATE.

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

MONTREAL, SEPTEMBER 1, 1842.

ALCOHOL'S DOINGS IN MONTREAL. NO. II.

We continue an account of the visits made by the person referred to in our last, from which will be seen how much misery exists through the use of intoxicating liquors in this city. These plain, unvarnished statements demand the attention of our magistrates, ministers, and persons whose duty it is to attend to the temporal or spiritual well-being of the community. Those who are opposed to the means employed by temperance men, are bound at all events to do something, and to introduce *their* plan of remedying the evil.

August 8.—Visited the jail, and all the times I ever was there, I never found so many of both sexes in it as at present, there being about sixty women and one hundred men, all stout and well able to work, except a very few. Let the police say in what state the most of these prisoners were taken up, and what places they were taken from, and then let the magistrates strike at the root of the evil, and put down the taverns. Called upon a poor family; the father purchased six gills of whiskey on Saturday night, and all day Sunday was in a state of intoxication, while the person that sold him the liquor was attending church, sitting under the offers of salvation, and while a great many of his Saturday night's customers were spending the Sabbath in a state of drunkenness, from the liquor they purchased from him. Visited a poor family; the father seems to have given himself up altogether, for he will take no advice, but goes on from day to day, and from week to week, drunk all the time. But the rum-seller says "if I don't sell it to him, others will."

9th.—Three families that I have visited to-day are in a most awful state, the fathers and mothers of them given to the intoxicating cup; one of these houses is in the most disgusting state with filth. Both of the husbands are most awfully given to cursing swearing, and blasphemous language, and one of them, although a genteel and respectable man of business in this city, I found in the horrors after a night's spree, in which he had lost of jewels and money to the value of upwards of thirty pounds. Called upon a poor man that was once respectable in the city, and in a good way of doing for himself, but he is now a common drunkard about the streets, and his wife and children have left him. I found him in a groggery, and when he noticed me, he called out, "I know what you want, I know what you want, but it is too late, too late!" I prevailed upon him to take a walk, and when we were alone, he cried like a child, and the burden of his language was—"Oh, that I had resolution to give it up."

10th.—Called upon a single man, who this spring was cast out of employment on account of drunkenness, and is a man of excellent education and bright talents. His friends have done all they could with him, but in vain. He signed the pledge, and is determined with the assistance of the Almighty to stand firm.

11th.—Called upon a fine, genteel married woman, whose husband is in a respectable situation in this town, and who in a fit of drunkenness left her husband and family and had been away for two nights, her friends knowing nothing about her. She went to a respectable family, but the lady of that family was as bad as herself. I prevailed upon her to go home. She has been a hard drinker these twelve years. Called at a first-rate tradesman's house who is allowed to be the best of his trade in the city and who can earn seven and six-pence a day; but his employers have paid him off different times for his drunkenness. His wife and

children are in rags, and have no bed nor furniture, but are in the most wretched condition. If it were not for liquor, he might have his own shop and be carrying on a first-rate business.

12th.—Conversed with a fine steady young man who was one of those who would not sign the pledge, thinking he could stand without it, but he soon found his mistake, for he sees now that he must have something to back his resolutions. He says the drinking usages have a strong tendency to keep up intemperance, so we must have the pledge to strengthen us. He then signed the pledge. Called upon a man of excellent education and bright parts, who for the last two years had given himself up to the intoxicating cup. He has brought himself and family very low. He signed the pledge, and hopes with the assistance of the Almighty to become a better father and husband.

15th.—Visited a family that I had called upon last week, the father and mother of which are both given to the intoxicating cup. They both signed the pledge. Called upon a tradesman who has brought himself by his intemperance to be obliged to go about the streets working labouring work. He could never see until now that his intemperance brought him to that state. He signed the pledge.

16th.—Called upon a family whose father had been joined to the society for three years, until about five weeks ago, when he commenced drinking, and has been at it ever since; he is now laid upon his bed from the effects of it—himself, wife, and family signed the pledge.—Visited a family whose father had been in the *delirium tremens*; he had been what is called a moderate drinker for these two years past, but was again getting rather deep in his potations; he and his family signed the pledge.—Visited a young man who was styled a moderate drinker, but I found him very much intoxicated, although sensible of his situation; he signed the pledge and hopes, by the assistance of the Almighty, that it will be the last time he may ever be found in that state.—I called upon a family which is in a most deplorable state, on account of the father who is drunk every day; when I called he was cursing, swearing and blaspheming in a most awful manner.—Went to the west end of the bridge on the canal to notice the state of the people coming home from the races; I counted eighty-three that were drunk, and five of them were women.

17th.—Visited four families that I had no expectation the parents would have kept the pledge, but found them steady and doing well; the husband keeps constant at his work, and is determined not to go to the races, although they used to attend them regularly.—I called upon a family whose father is very much addicted to the intoxicating cup; after a long conversation with him on the evils created by intoxicating liquor, he at last signed the pledge. His mind and intellect are sorely ruined, although he is a well educated man.—Went to the west end of the canal bridge, to notice the state of the people coming home from the races. I counted one hundred and forty-eight that were drunk, seven of them women.

18th.—Visited a family whose father had been brought back again to the intoxicating cup by a physician, in this city, who advised him to take a little wine to strengthen him while he was poorly. He went on with his little until he sent himself to the hospital and his family suffered severely by it. They were nearly turned out of house and home, and the father into his grave.—As I was going along Notre Dame Street I beheld a humiliating sight; a genteel respectable looking woman had stolen from a tailor's shop a dress coat, the owner of the shop missing the coat ran out and fetched back the woman and coat; she told him for excuse that she had been drinking, and indeed she smelt strongly of it. How awful must that traffic be that has theft, murder, prostitution, and all the evils that are committed laid upon its back.—Called upon a young man who was once a bright ornament in the circle of his friends and acquaintances, but has now fallen from that state into one of drunkenness; he seems determined to pursue a downward course.—Visited three families who a short time ago were living in misery; they signed the pledge and are going on steady and well to all appearance.

19th.—Called upon a family whose father and mother had broken the pledge, the consequence was that they had to give up house keeping; they have now given up the intoxicating cup and are living together.—Conversed with a man who is fighting for his betty; he was a hard drinker, but has signed the pledge and is

still enabled to keep it.—Called upon a young man who has been three weeks on the spree, indeed he is hardly ever sober; he boards in a tavern, and is now drinking so I could not talk with him.—Saw a young man who has been drinking three or four weeks past, he is also boarding in a tavern; he was a steady member of the society for upwards of two years, but is now going on at a great rate. When I was talking with one of our members on the street, a young man in miserable clothing came over to us; after talking with him I asked what was the reason that he was so poorly clothed, for he was a tradesman, and had plenty of work, he told me that he drank all. I said to him "would you like to become a respectable man, sign the pledge, and come amongst us," he said he would be happy to have the opportunity; he then signed the pledge, and hopes to be enabled to keep it.—Repeated my visit to the bridge to notice the people coming from the races; I counted one hundred and twenty-three that were drunk, and eight of them were women. I must allow the soldiers set an example to the citizens of Montreal for sobriety.

THE RACES.

These *harmless* amusements, as they are designated by the sporting world, took place last month in Montreal, and what were their *harmless* results. One soldier killed, whose death is likely to wake up afresh the elements of political strife, as one of the persons accused of his murder, is related to a rebel leader killed at St. Eustache, so that we may look for a repetition, at the trial, of the rancour and party feeling which have been so baneful to the country. During the three days of the races, FOUR HUNDRED AND FIFTY-FOUR PERSONS, TWENTY OF THEM WOMEN, were seen coming home intoxicated, and indeed there were more persons seen intoxicated in our streets on the nights of the races, than during six months previously. Add to these consequences the drinking, the quarrelling and fighting which annually take place, although not always publicly witnessed—the loss of time and money—the gambling with its attendants, cheating and dishonesty—the evil habits confirmed and in many cases dated from the race course; and even the cold-hearted sportsman himself must blush to justify such occasions however his depraved taste may lead him to frequent them. But what shall we say of those who profess to be disciples of Christ, or who are members of the temperance society, that give their presence at the races? Is it not the grossest inconsistency on their part to do so, and must not their conduct be in the highest degree displeasing to Him whose interests they solemnly profess to advance? It is not so much by the gross wickedness of the evil-doer that religion and morality are outraged, as by the flagrant inconsistencies of their professed friends.

ADDRESS BY THE REV. MR. BALFOUR, OF WATERLOO, L. C.

We regret that it has not been in our power to comply sooner with the request of the society before which this address was delivered, to give it a place in the columns of the *Advocate*. The author, after making some pertinent observations respecting the propriety of abstaining from denunciatory language in advocating the cause, and introducing the subject to the audience in some general remarks, divides his discourse into three heads, viz: the moral, constitutional, and religious evil produced by the use of intoxicating drinks. Speaking of these beverages, he says:

"I readily grant that they may be medicinally beneficial, and so may any other poison; but I have yet to learn that anything which is naturally destructive to health can be otherwise taken in any proportion, as long as its nature remains unchanged. Poisons are medicinal, and so far beneficial; but this is not from their affinity to health, as their very name indicates; but by counteracting some other corroding principle, that cankers the fountain of life; and it requires no great discernment to see, that as soon as

the noxious matter is neutralized in the system, the very medicine which destroys that disturber of health, if taken in larger quantities than is *medicinally* useful, will turn its poisonous influence upon the system it was intended to relieve, and prove its natural tendency, as not only the destroyer of health, but of *life itself*.

If there be any injury arising from the use of distilled or fermented liquors, taken in any quantity, that injury arises from the nature of those liquids, and consequently is diminished only in degree by the diminution of the dose; and of consequence moderate drinkers are as surely entailing upon themselves and society at large all the evils, whatever they be, naturally produced by this deadly beverage, as the habitual drunkard, though with less rapidity. I hold it therefore as sufficiently proved, that whatever evils we may attribute to the use of these liquors, are as surely chargeable upon the tippler as upon the immoderate drinker.

The manners and customs of a nation or community affecting their duty to themselves or each other, constitutes what is called the public morals of that people. The moral sense of a nation will be found commendable or degraded in proportion to the cultivation of the public mind, and the purity of the religion they are taught to receive and practice. Any custom, therefore, which leads to the violation of this sacred duty of man to himself and to his fellows, is an *evil* custom, and properly termed a *moral evil*. You will see the extent of an evil custom, when you consider, that the great part of mankind are guided by what is familiar, rather than by what is reasonable. The moral sense will recoil with abhorrence from some degrading act, while it can quietly contemplate another perhaps not less iniquitous, because more familiar. Some expressions there are, at which the ear will tingle with disgust, while the desecrated name of the *adorable God* falls upon it almost without observation. Who is not shocked by the report of some barbarous murder, or the horrible spectacle of an assassin's victim? And yet we hear repeatedly of the fearful end of the poor drunkard, and see his own hand perpetrating the cruel deed, and stand unmoved! Nay, some will furnish him with the means of his own destruction, and as the recompense of reward, *honorably* carry off the spoil.

Were murders as frequent as drunkenness, the moral sense would stand as little affected by it. And on the other hand, were the moral evil of drunkenness not more frequent than the horrible crime of murder, the sight of a drunkard would shock the moral sense of the beholder with kindred horror.

Such is the manner whereby any evil custom produces its effects, and corrupts the public morals, by the frequency of its repetition, until from being at first disgusting, it becomes tolerable, and then agreeable, and finally *indispensable*. Apply this to intemperance, and you find it not only a moral evil, but the parent of most others. That which makes the distinction between the creature and the brute, is the gift of reason—this destroyed, the moral sense is destroyed, and the creature degenerates to the grade of animal instinct or natural passion. Hence, through the influence of these spirituous poisons, all order in society is outraged; and this moral evil not only entails its baneful *imitation*, but outrages reason itself, and every other sense of moral uprightness. My friend, do you not see your own individual benefit, and that of the community at large, in withstanding the prevalence of a custom fraught with such dangerous infection? Have you no care for yourself? no husband, no wife, no parent, no child, no dear relation who might be profited, both in body and soul."

The physical effects of alcohol are described in a manner suited to instruct and interest, as well as convince.

"I will now show you in what way this alcohol, or poison, destroys the constitution. It first enters the stomach; this is the store-house of man's food. It is supplied with a fluid called the gastric juice, which reduces the nutritious food into chyle, which is absorbed by a number of small "lacteal tubes," with which the coating of the stomach is closely lined. Now this gastric juice can operate only on solids, and is considerably weakened by fluids, so that no good digestion takes place until the absorbents remove the liquid by taking it up into the system. The effect of the alcohol upon these absorbents is decidedly injurious; it produces a morbid and inflammatory coating, which in process of time, becomes ulcerous to the manifest obstruction of the capillaries, and

the great hurt of the digestive organs; in addition to which, the food being preserved in spirits, becomes harder of digestion, and consequently affording little or no nutrition. In this state, it is evident there can be no appetite, no relish, no desire for food; and the poor victim is supported only by that artificial excitement which he vainly reckons on as his natural strength, until eventually the system has accumulated such a load of corruption, as must arrest the organs of life.

Alcohol is a subtle fluid as you may perceive by the rapidity of its evaporation. It is then perceptible, that, mix it as you may with water, it will speedily be absorbed and mingled with the blood. You are aware, that to carry on the process of life, a certain quantity of blood is propelled throughout the system, within a certain limited time. Thus to support life, the consumption and the restoration ought to balance; and if that balance is destroyed, health is injured. Now this is done by the too rapid excitement of the blood, and that poisonous fluid produces that excitement. Who has not felt the liquid fire running through his veins the instant it enters his stomach? And if he only puts his finger on his temple, or feels his pulse, he must be convinced of the impulse given to the vital fluid. Some suppose that every constitution can bear just so many pulsations. Be that as it may, we know that pulsations are increased, and fevers excited, by the application of alcoholic stimulants. You may form some idea of the process of self consumption, by reflecting that the pulsation of the heart, and the motion of blood, in a healthy person, takes place 100,000 times every day. What care should be taken that this main spring of life should not be oppressed by unnatural excitement! But alcohol is taken—the pulsations are increased—the excretion is too great for the secretion; and it requires no great strength of intellect to know, that in such cases, the system cannot long subsist.

From this stage of the disease, the frame work of the system is soon attacked; and the palsied knees and trembling hand prove the ravages of this subtle destroyer. The nerves are those fibres, which help to keep together and sustain the whole machinery of man; they all converge in the brain; and hence arises the relaxation of the nervous system. The rapid pulsation of the blood causes the tremulous motion of the nerves, hence the drunkard sees what a sober man cannot see; and in that dreadful state, called the delirium tremens, the sight of the victim himself is truly melancholy. And for what! for what is all this wasteful destruction of Heaven's best earthly gifts! what, my friends, but the momentary sense of a subtle poison curling through the veins; and the pleasure of becoming a voluntary idiot! Quench thirst it will not, it cannot—it must increase it—it gives a greater action to the fluid by rarifying the blood, and increasing the perspiration, which every rational man knows is the very cause of thirst."

We trust that the labors of the Rev. gentleman will abound more and more. Such addresses cannot fail to do good.

At a recent meeting of the Council of Montreal, a petition was presented from the tavern-keepers, claiming exemption from taxes, on account of the failure of their business, which they attributed to the operations of Temperance Societies. Their prayer was denied after some discussion, in the course of which, one of the Council, a large rum dealer stated that the wholesale merchants might with equal justice present such a petition, as their cellars were full, and no sales effecting. Such may be the fact; but how can these statements be reconciled with the enormous consumption of liquor and intemperance in this city? If the declarations of the tavern-keepers be true, in what a miserable position do they stand. Engaged in a traffic they know to be wrong, and which must draw down the vengeance of God as it does the disapproval of all good men—they yet meet with disappointment in realizing its soul-stained gains. Why not quit the business? "They have no other," it will be said. Has any one ever made a sincere and vigorous effort to obtain a livelihood in some other way and failed, we fearlessly ask? Oh no, on our fellow citizens

who are engaged in the liquor trade, brethren, however erring, we earnestly urge the attempt to change their business. Let them act in the fear of God in the matter, and in dependence on His direction, and that almighty power which controls all things, which fed the prophet Elijah—that God who has promised to those who serve Him that their bread and water will be sure, will assuredly bless the exertions made by them to gain a livelihood in accordance with right principles.

Mr. M'DONALD, Agent of the Montreal Temperance Society, proposes to hold meetings in the following order, viz:

From the 1st to the 5th September, in the vicinity of Guelph, in the Wellington District. Between that time and the 9th, in Dumfries, &c. The friends in the several places will please make arrangements.

Paris	Friday	Septem. 9
Mount Pleasant	Saturday	" 10
Brantford	Monday	" 12
Grand River Mission	Tuesday	" 13
Jersey Settlement	Wednesday	" 14
Cape Town	Thursday	" 15
Dundas	Friday	" 16
Waterdown	Saturday	" 17
Barton Church	Monday	" 19
Seneca, on Grand River	Tuesday	" 20
Glandford, Methodist Chapel	Wednesday	" 21
Benbrook, Hall's School-house	Thursday	" 22
Taplestown	Friday	" 23

Hamilton, or such other place as the friends may appoint	Saturday	" 24
Hamilton	Monday	" 26

The Agent will have with him a small still, with which to analyze wine or malt liquors; Dr. SEWALL's plates of the stomach; unfermented wine, &c. He is authorised to receive subscriptions for the *Temperance Advocate*, and orders for the publications published and sold by the Society. We trust that the friends of the cause will not forget our Agency Fund.

JUVENILE TEMPERANCE CELEBRATION.

On Tuesday evening the 23d ult., a public meeting was held in the Baptist Chapel, Montreal, to consider the subject of getting up a Juvenile Temperance Celebration, Mr. H. LYMAN in the Chair. The meeting was addressed from the Chair, and also by the Rev. C. STRONG, Messrs. WHITE, WADESWORTH, and others, to the effect that such a celebration was necessary and practicable. In the remarks offered, some interesting details were brought forward, from which it appeared that Juvenile Tee-totalers had been instrumental in numerous instances of reclaiming intemperate persons—that Juvenile Processions had exerted a beneficial influence in large communities—that the Temperance youth of Montreal, numbering about 3,500, were zealous in the cause, and anxious for the measure being carried; and one old tee-totaler went so far as to say *the girls should turn-out* as well as the boys, for he thought they had been as active if not more so. It was therefore unanimously agreed upon to get up a Juvenile Temperance Pic-Nic and Procession to come off early in this month. A sub-committee was nominated to take up subscriptions, and to make all necessary arrangements. This sub-committee have been to work and have collected a handsome sum, and we hope the children of all denominations and classes, who have joined the society, will ask leave from their parents to attend and come:

"With bib and tucker neat and clean,
And medal dangling bright."

It is a matter of much satisfaction that our President's services in Great Britain, in the cause of Temperance seem to be so much appreciated. Under the head "Progress of the Cause," in Scotland, some details of his proceedings will be seen. Mr. DOUGALL, it is expected, will leave in the *Great Western* on the 3d Sept.

The Rev. Mr. BARNES' address occupies so much space, that an apology would be due to our readers, were its importance not sufficient to over-balance all objections on that ground. We beg for it an earnest and careful reading by those of our christian brethren, who still stand opposed to joining themselves to the temperance cause.

We have been favored by the Rev. Mr. EDWARDS with an interesting account of a Temperance Festival, at East Hawkesbury, and as he deprecates in this instance the use of the powerful condenser, which we have to apply occasionally to communications, we have to postpone its insertion till next number.

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

148.—BELLEVILLE, August 20.—This week a man, by the name of _____, who kept himself intoxicated for a length of time, took a gun and blew out his brains.—W. H.

149.—DEATH BY DRUNKENNESS.—An Inquest was held on the 3rd of August, by Reuben Young, Esq., Coroner, on the body of William McLaughlin, of Ameliasburgh, a mason by trade; when a verdict was given of "Accidental Death by Drowning, when under the influence of Ardent Spirits."—*Guardian*.

MISCELLANEOUS.

STRIKING.—A convict ship took out three hundred culprits; they were allowed only water, while the crew had ardent liquors. On arriving at Sydney, every convict was in perfect health; no case of illness or death had occurred during the seven months voyage; but of the crew several died, and several were sick on landing.

DOST THOU WELL TO BE ANGRY?—A clergyman stopped at the house of a friend on a Saturday evening, in the village where he was to preach. The friend was a distiller and vender of ardent spirits, and was exceedingly bitter against the Temperance cause. He could not refrain, all the evening, from giving vent to his feelings against all the Temperance men and every Temperance movement. The next day the preacher took his text from John; "Dost thou well to be angry?" He showed what good was doing in the days in which we live, and especially in the Temperance cause; how that cause was drying up the founts of pauperism, crime, and brutality, saving hundreds and thousands from the Drunkard's path, and restoring many a lost man to society and his family, and removing the greatest obstruction to the reception and spread of the gospel. And as he enumerated one blessing after another, he would cast his eye down upon his friend, and ask, "Dost thou well to be angry?" It was more than the poor distiller could bear; shame and confusion were his. He hid his face from all the congregation, who were looking at him, and as soon as possible made his way home from Church, and is said never after to have talked against the temperance cause.—*Gleaner*.

MISTAKEN NOTIONS CORRECTED.—"An opinion handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is altogether erroneous.

Man, in ordinary health, like all other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small; nor will their use during his life-time increase the aggregate amount of his labour.

In whatever quantity they are employed, they will rather tend to diminish it.

When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other stimulant medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution, without any exceptions."

"It is our opinion, that the above statement is substantially correct."—SIGNED BY EIGHTY OF THE MOST EMINENT DOCTORS AND SURGEONS, IN ENGLAND.

Simple water is, without any addition, the proper drink of mankind. All drinks which supply the necessary liquid that is for the support of the functions of the animal economy, do it only by the quantity of elementary water they contain.—Dr. CULLEN.

It is my conviction that those who belong to such a society as this (meaning the Temperance Society,) will seldom have occasion for medical men. In fact, every year adds to my conviction that if the public would act with common sense, and relinquish those drinking habits which have so long domineered over society, they would enjoy such a portion of health as would starve almost all the physicians. That is my simple statement, contrary to my own personal interest and advantage. It costs you nothing, receive it and you shall find yourself both healthier and richer than you have hitherto been.—Dr. OPEN.

Water is the most suitable drink for man and does not chill the ardour of genius. Demosthenes' sole drink was water.—ZIMMERMAN.

Water is, of all drinks, that which by its constant use, is best fitted to aid in prolonging life.—LOND.

A WITNESS AGAINST INTemperance.—A distinguished lecturer against intemperance says: While lecturing in the eastern part of Massachusetts, I met a man on the road one day, who had been one of my audience the day before; and though an entire stranger, he accosted me with the question—"Did you say, sir, yesterday, that ardent spirits are injurious and poisonous to the human system?" I did say so, I replied. "Well! our doctor says, he thinks they are beneficial, when not taken to excess." But where was your doctor when he said so? "Why, sir, he was down at Coomb's." What and where is Coomb's? "It's our tavern down there, about half a mile." And what was your doctor doing when he said so? "He was talking, sir, in the bar-room." Had he nothing in his hand? "He had nothing, sir, but a glass of brandy sling!"—*Organ*.

CHILDREN'S DEPARTMENT.

AN IMPRESSIVE SCENE.—A pleasing incident occurred a few evenings since at one of our temperance meetings. After the meeting had adjourned, a well dressed intelligent looking lady stepped forward, leading a little boy by the hand, and addressing the President, said "my little boy will not suffer me to retire until I have signed the pledge, I do not feel altogether inclined to gratify his whim however; but he intreated me to speak to you before I left, saying he knew you would combat my objections." "Oh, sir," interrupted the child, "do convince my mother that she should sign to-night, do sir, pray do?"

"I would, willingly, my little friend, but I fear if your reasoning has failed, mine will also." The tears gathered in the child's eyes as he said, "mother thinks it is not fashionable among genteel people; that none but the lower class of people sign the pledge and attend temperance meetings; but I tell her I have seen rich and fashionable people here, and seen them sign too." The President took the hint, and adapted his conversation accordingly, and in a few moments the lady declared her intentions to become a member of the society. The boy stood in breathless suspense, while the Secretary was re-opening the book, and placing the pen in the hand of his mother, but the moment she had traced her name upon the page, his enthusiastic joy knew no bounds; he sprang forward, covered her hand with kisses, flung his arms around her and sobbed out, "my dear good mother;" while she, embarrassed by such a display of enthusiasm, drew him gently away from the gaze of those whose curiosity had detained them to see the result. Many a glistening eye followed them as they withdrew from the Hall, and many a heart sent up an aspiration for a blessing to follow the young apostle of temperance. Let us suppose that but one half

of the children associated in our Junior Temperance Societies, are imbued with the like spirit, and who can limit the influence they will exert as they rise to manhood.—*N. Y. Organ.*

A short time ago, a little girl but two years and three months old, the daughter of a Directress of a Martha Washington Society, saw a man staggering past the house, and with the kindest sympathy depicted on her infant countenance, she cried out,

"Poor man, do pledge (go pledge!) poor man, do pledge."

And ever since, when she sees any one intoxicated, she repeats the advice. She has begun early to act the woman's part of counsellor.

One of the R. D's. of New-York, relates the following incident: By his excessive drinking he had laid himself upon a bed of sickness, and one evening his wife had occasion to go out shopping, and of course had to go alone.

Her child, a boy of four years, was playing about, as he had been allowed to sit up for company for his father, while his mother should be away. The boy kept teasing to know what mother would buy for him, and laughingly his mother told him, she would buy him another father.

"Oh, mother, don't buy a drunken father!" said the child, with great earnestness. This expression set the inebriate to thinking, and resulted in his reformation.

I'M TOO YOUNG.

"I think, George, I'm too young to be a tee-totaller; it's a very good thing for you, but I'm too young," said Jane Wright to her cousin, who was spending the Christmas holidays at her parent's house.

"Are you too young to know right from wrong, Jane?"

"Why now I think you are laughing at me, George! Why I'm in the Bible class at school, I shall be nine next birth-day, and you ask me if I know right from wrong!"

"Well, Jane, don't be angry—you complained of being too young just now; but if you know right from wrong, why total abstinence from strong drinks is right, and drinking them is wrong. And if you are not too young to know, you can't be too young to do, what is right."

"I never do drink, George, only a glass of wine at our school breaking-up, and a little taste of punch with uncle John, when I go to see him—that's all."

"Are you in the habit of often seeing people drink these drinks?"

"Oh no, George! My parents are tee-totallers, you know.—We have no such drinks at home. I only see them at uncle John's, and at our breaking up."

"Why, Jane, in that case you take them as often as you can get them, and the drunkard does no more."

"Dear me! how harshly you speak—comparing me to a drunkard! Who ever heard of a little girl being a drunkard?"

"Little girls grow to be women; and women, Jane, are sometimes so lost, as to be drunkards. I have read in the works of a great poet these words, 'The child is father to the man;' meaning, that the habits we get in childhood, grow with us. Do you think the strip of muslin you are hemming would ever be done by you, if you never began it?"

"What a simple question! Why, to be sure it would not."

"Well, simple as it is, the case of poor lost drunkards is like that strip of muslin. Every drop they took from the very first beginning, helped on to the completion of their bad habit, as surely as every stitch you take helps on till the whole is completed.—Is not that plain?"

"Why yes, it seems so."

"Every thing, Jane, both good and evil must have a beginning—and the habits we get in childhood are often so strong, we can never throw them off. You mentioned, just now, uncle John, and his punch; and you know he learned to take strong drink in his youth in the navy, and now he is quite disabled with the gout. What is the reason he does not become a tee-totaller?"

"Oh, he says he is too old, and that he learned to drink in his youth."

"He was not too young, Jane, to learn to drink! You think yourself too young to learn to abstain."

"Oh, if ever I thought for a moment I should be a drunkard, I would not think myself too young."

"And do you suppose any one ever does think of becoming a drunkard?"

"Why, no; I dare say they get into a bad habit before they are at all aware of it. But, George, how could I refuse to take wine at the breaking up—I should be laughed at."

"And would you do wrong, for fear of being laughed at! Oh, that is not like a child who reads her Bible. You know you should do your duty, through good report and through evil report. Some wicked people laugh at religion, would you be ashamed of religion on that account?"

"Oh no! for our Lord has said, 'Whosoever is ashamed of me before men, of him will I be ashamed.'"

"Well, then, why be ashamed of tee-totalsm, which is a plain carrying out of our Lord's command, 'Do good, as ye have opportunity, to all men.'"

"Well, I think I have been wrong."

"I think you have, Jane. You are not too young to read your Bible, and to understand parts of it. Neither are you too young to be a Christian. How then can you be too young to understand this plain fact, that if you would for ever avoid the snare of intemperance yourself, and set a good example of perfect sobriety to others, you must abstain from those drinks that cause intemperance."

"Well, George, I thought it did not much matter about children being tee-totallers; but you have taught me better. I see that we are never too young to do that which is right."—*Morr. Star.*

A SKETCH.

Comes up to but goes not beyond the reality.

"Say, Doctor, may I not have rum,
To quench this burning thirst within?
Here, on this cursed bed I lie,
And cannot get one drop of gin;
I ask not health, nor even life—
Life! what a curse it's been to me!
I'd rather sink in deepest hell,
Than drink again its misery.

"But, Doctor, may I not have rum?
One drop alone is all I crave.
Grant this small boon—I ask no more—
Then I'll defy—yes, e'en the grave.
Then, without fear, I'll fold my arms,
And bid the monster strike his dart,
To haste me from this world of woe,
And claim his own—this ruined heart.

"A thousand curses on his head
Who gave me first the poisoned bowl.
Who taught me first this bane to drink—
Drink death and ruin to my soul.
My soul! oh, cruel, horrid thought!
Full well I know thy certain fate,
With what instinctive horror shrinks
The spirit from that awful state!

"Lost—lost—I know forever lost!
To me no ray of hope can come;
My fate is sealed, my doom is—
But give me rum; I will have rum.
But, Doctor, dont you see him there?
In that dark corner how he sits;
See how he sports his fiery tongue,
And at me burning brimstone spits!

"Go, chase him out. Look! here he comes;
Now on my bed he wants to stay;
He sha'n't be there. Oh God! oh God!
Go way, I say! go way! go way!
Quick! chain me fast, and tie me down;
There now—he clasps me in his arms:
Down—down the window—close it tight;
Say, don't you hear my wild alarms?
"Say, don't you see this demon fierce?
Does no one hear? will no one come?
Oh save me—save me—I will give—
But rum! I must have—will have rum.

Ah! now he's gone; once more I'm free:
He—the bossing knife and har—
He said that he would take me off
Down to—but there! my bed's on fire!

"Fire! water! help! come, haste—I'll die;
Come, take me from this burning bed;
The smoke—I'm choking—cannot cry;
There now—it's catching at my head!
But see! again that demon's come;
Look! there he peeps through yonder crack;
Mark how his burning eye-balls flash!
How fierce he grins! what brought him back?

"There stands his burning coach of fire,
He smiles, and beckons me to come.
What are those words he's written there?
'In hell, we never want for rum!'
One loud, one piercing shriek was heard;
One yell rang out upon the air;
One sound, and one alone, came forth—
The victim's cry of wild despair.

"Why longer wait; I'm ripe for hell;
A spirit's sent to bear me down.
There, in the regions of the lost,
I sure will wear a fiery crown,
Damned, I know, without a hope!
(One moment more, and then I'll come!)
And there I'll quench . . . awful thirst
With boiling, burning, fiery rum."

AGRICULTURAL.

CANADA THISTLES.

From the *New Genesee Farmer*.

MR. HENRY COLMAN—An allusion appears to be made in the May number of the *New Genesee Farmer*, to a conversation with you when you was in this place, some little time since, relative to the destruction of that pest, the Canada Thistle.

The way of doing it which is both sure and certain and attended with but little expense, would be profitably expended in any land infested with any foul weeds or worn down by shallow ploughings. All the foul seeds in the ground would sprout and be destroyed and the ground be left in first rate order for wheat, or almost any other crop; and if the ploughings could be made twelve inches deep, the wheat would not be much liable to get winter killed. And if the same amount of green vegetation could be ploughed under, that would be in the Thistle Datches, the good effects thereof would be lasting, as much so, or more, than a heavy coat of manure. In a visit to my brother Aaron, then living in South Le Roy, in 1811, but now Pavilion, I noticed that the wheat on a part of his field was twice as large as on other parts. I inquired of him how it happened that there was such a difference in his wheat. O! says he, that is where my old Thistle Bed was six years ago, that the wheat is so stout. I can feel the difference where the Thistles were the moment the plough strikes it; the land is more mellow, and the plough inclined to go deeper than in any other parts of the field. The way I took to destroy them, says he, I commenced ploughing them about the first of June, in the most careful and thorough manner, taking special care that not a single thistle root should escape the plough. A month from that time, I ploughed again in the same careful manner, and in another month I ploughed again, the fourth month I ploughed it again, making four ploughings, not harrowing it at all, that it should be left in the same order at each time as the plough left it, excepting the last time, when it was in high order for the sowing of wheat. Not a particle of any foul weed appeared upon it, and I got as fine a crop of wheat as I ever had on any lands, and not a single particle of a Thistle could be found among the wheat when I harvested it.

I have not the least doubt if any person troubled with Thistles or any other foul weeds, will follow the method here laid down, in as thorough a manner as my brother did, they would be utterly and completely destroyed.

Thus it may be seen that the entire destruction of the pest costs nothing; it is merely a superior method of preparing the land for a crop of wheat, and that the extra expense will be found to be

more than compensated by an extra crop of wheat and the finer tilth in which the land will be left, when the wheat is taken from it, over that managed in the common way.

Le Roy, June 9, 1812.

THOMAS TUTTS.

SUMMER DRINKS.

There are few things worse for laboring men than small beer; for we have never known a case, where it was furnished liberally, that men did not, as Cobbett says in his emphatical way, "make swili tubs of their bellies." It is very much so with molasses and water, modified as it often is by a profusion of ginger. Men, when they get their mouths to the mug, never know when to take them away, and it goes down their throats like water in a shower down the spout. Coffee, chocolate, milk and water, or nature's pure moonshine from the crystal spring, is never swallowed with the same inattentive greediness. We believe, likewise, that few things sooner disorder the stomach and impair its tone than this habit of excessive drinking of small beer, molasses and water &c., especially in hot weather. We know that success in attempting to persuade men to govern their appetites, is well nigh hopeless; but long observation and experience under hard labor has satisfied us, that if possible, it is best never to drink anything excepting at the regular meal times; but that especially it is best never to drink anything in the forenoon; that water, pure water, is the most safe, nutritious and invigorating of all liquids which can be taken into the stomach, and when drank in moderation, may be used with perfect confidence; and that more than three meals a day is hurtful instead of beneficial. If one is dry, a little piece of cracker chewed will produce a secretion of the saliva and the thirst will be quenched; or if any thing more is needed, let it be a draft of clear water. We advise for laboring people, and we do not speak without some experience on the subject, breakfast from six to seven, dinner at twelve, and tea between five and six. If something more is needed, let it be a bowl of milk in the evening when all work is done. But all ten o'clock's and four o'clock's are pernicious.

We have known an excellent drink prepared on a farm where a hundred acres were annually under the scythe, and other things in proportion. It was thus: from a pint to a quart of fine oat-meat was put in a two gallon jug, filled with water, and well shaken and kept in a cool place. It would very soon be fit for use, and very soon become agreeable, and always prove a good quencher of thirst as well as safe and nutritious. It is quite unnecessary to say before trying it, that we should not like it. All of us are the creatures of habit and we have few tastes, even among the strongest, which are not acquired, and oftentimes in spite of original aversions and disgusts.—*lb.*

BRIEF HINTS FOR SEPTEMBER.

Seed wheat should always be selected from the largest and finest part of the field; for as the product always partakes more or less of the nature of the seed, no pains should be spared to procure the best. In this way the variety may be constantly improved. Spare no pains to clean it effectually, so that not a grain of chaff or other weed can be found by close searching. There will be weeds enough in all cases, without sowing the seed upon the land.

One of the best modes of preventing the ravages of the Hessian fly, and perhaps the only one of much value, is to sow wheat so late that it may come up after the first autumnal frost, where there is a reason to apprehend its attacks.

All wheat fields, in the least degree liable to surface flooding, should be well supplied with well cleaned furrow drains.

In harvesting corn, always cut it up at the surface of the ground in preference to topping it, as the latter method has been found to diminish materially the crop, in some cases several bushels to the acre, as was proved by measuring. At the same time cutting it up gives us a much greater amount of fodder.

When corn is nipped by a premature frost, the best method of securing the crop, is to set all hands at it with scythes before sunrise, so that it may be all prostrated before the heat of the day has melted the frost. The heat gradually emitted from the earth, then slowly thaws it, and as soon as convenient on the same day, it is gathered and properly secured. If the glazing process has commenced on the ear, the nourishment obtained from the slowly drying stalks, will ripen it sufficiently, and the fodder will be well preserved.

Seed corn should always be carefully selected; if the crop stands

long enough in the field, it should be taken from the stalks before they are cut, in order that the selection may be more perfect. Look for those stalks which support two or more ears, and take the upper one only. This method, practiced for successive years, has greatly improved the variety and increased its productiveness.

As straw is always valuable, either for fodder when cut, or for the manufacture of manure, it should be carefully preserved. When from the thrashing machine, it is most conveniently secured by binding it in large bundles by means of hay ropes, as fast as it is thrown out from the machine. A sufficient number of hay ropes for this purpose may be previously twisted from a stack and placed in readiness.

Farmers who have hogs to fatten, will find if they will but try it, that common apples are as good for the purpose as any thing they can obtain, and far cheaper. If the number of hogs be large, it may be advisable to cook them, as this process greatly improves their quality.

Whenever grain is fed to hogs it should always be ground, and not only ground but cooked. The advantage of these two processes combined is indeed great. An excellent way of preparing Indian meal, is to boil about one peck in a five pail kettle of water; this will furnish five pails of most excellent and nutritious feed.

Unlike fattening swine, very little advantage is derived from cooking food for cattle,—not sufficient to repay the labor and expense.

In all the experiments with feeding and fattening animals accurate accounts should be constantly kept, the animals should be frequently weighed and the best and cheapest food thus determined. The farmer will then know what he is about, instead of working in the dark.

IN THE GARDEN, early cabbages and cauliflowers for the next season, may be sown, to be protected by a frame and sash in the winter;—strawberries may be transplanted,—top onions set out,—hardy lettuces sown for spring use, to be covered during winter,—celery earthed up as its growth advances;—and the seeds of the pie plant put in the ground; but as these do not always vegetate freely, they should be planted in rich moist ground, which should be closely packed about them, and watered if necessary. This plant greatly improves the flavor of pies made from dried apples in spring, and is excellent for making tarts, &c. at a season when fresh fruit is hard to be obtained.—*Genesee Farmer.*

EDUCATION.

SOME OF THE ESSENTIAL PRE-REQUISITES TO SUCCESSFUL EFFORTS TO TRAIN UP CHILDREN IN THE WAY THEY SHOULD GO.

1. Let parents seek to become possessed of all suitable qualifications for the discharge of their duty. Mr. James has the following remarks, which I cordially adopt. "What man in his senses would undertake the office of a pilot on a dangerous coast without a knowledge of navigation? Or that of a general of an army, without a knowledge of military tactics? Or a physician, without a knowledge of medicine and diseases? And who would go on another hour in the office of a parent, without seeking to possess all suitable qualifications?" These are various. Personal piety, stands pre-eminent in the list. "For how can they bring up children in the nurture and admonition of the Lord, if they do not know the Lord for themselves? In order to teach religion with any probable effect, we must know it ourselves.—That parent will have little ability and less inclination to inculcate piety upon his children, who has none himself. A graceless parent is a most undesirable character. O! how painful to see the father and mother of a rising family, with a crowd of young immortals growing up around them, and teaching irreligion to their children, and leading them on to perdition, by the power of their own example. A sheep leading her trins into the cavern of a hungry tiger, would be a shocking sight; but to see parents by their own irreligion, or want of religion, conducting their family to the bottomless pit, is most horrible!! No one then can rightly discharge the duties of a parent, in the higher reference to the family compact, without that personal religion, which consists in repentance towards God, faith in our Lord Jesus Christ, and a life of habitual holiness. In the absence of this, the highest end of the domestic compact must be neglected, the sublimest part of education must be abandoned."

It is not enough that parents embrace a hope, and make a public profession of religion. There should be uniform consistency of character exhibited before children. To make a profession of attachment to Christ, and yet give the influence of example against him; to make pretensions to his service and yet serve the world; to profess to believe one thing, and yet practise another, must produce a most undesirable effect on the minds of children, those attentive observers of conduct. What good effect can be produced on the mind of a child, if taught, for example, the licentiousness of lying, when, perhaps, the next hour, he observes designed deception in the parent, who has instructed him in regard to the wickedness of this particular crime. Punish a child for a fault, and then commit the same fault before him! What judgment must the child form of your sincerity, or the correctness of your motives?

If parents do not constantly exhibit a uniform and consistent piety, they must either neglect to instruct their children in the ways of the Lord, or else must furnish painful evidence, that they are not themselves influenced by the principles they inculcate.—Now either of these must be a fatal barrier to success in the important work of christian education. If therefore you wish to have your children pious, be pious yourselves!—if you wish them to be under the influence of religious motives, be governed by them yourselves;—if you wish them to fear God, fear him yourselves. Piety is a qualification of the first importance, in the great work of training up your children in the nurture and admonition of the Lord.

2. After genuine piety, "parents should seek the entire government of their temper." "By this," says the judicious author before quoted, "is meant, a habit of self-control; a meekness not to be disturbed by the greatest provocation; a patience not to be wearied by long continued opposition. I would say to any father or mother, Are you irritable and petulant? If so, begin this moment the work of subjugating your temper. You are in imminent peril of ruining your family. A passionate mother or father, is like a fury, with a sceptre in one hand and a fire-brand in the other; and when the parent is a fury, the children are likely to be; for nothing is more contagious than a bad temper.—O how many parents have had to weep, with almost broken hearts, over the effects of their own irritability, as apparent in the ungovernable, headstrong passions of their children. It is against this evil that the admonition, "Forbear threatening," is directed. Passion blinds the judgment, leads to undue severity, fosters partialities, in short is the source of a thousand evils in domestic government. An irritable parent can never manage discipline with propriety; but is ever prone to correct, whereas discipline should never be administered in a rage. Parents, I beseech you control your temper, and acquire a calm undisturbed disposition, for this only can fit you to rule your household with impartiality, wisdom, justice, and love."

Every person excessively angry, is, in a degree, bereft of reason, or deranged. An angry person views subjects in a very different light, from that in which he views them while calm and self-composed. Just so far as any strong passion gains the entire ascendancy, reason is dethroned. And who would think a man without reason fit to be intrusted with the government of children? Who would wish a child placed under such a governor? But every parent does put his children under just such a governor, every time he becomes angry, either with them or before them. Punishment administered under the influence of passion, does no good; but often it does much harm. "I should beat you for this fault," said Franklin to his servant, "if I were not angry; but now I will forgive you."

It should be one object of the parent to teach his children self-government; this is one of the most important habits they can cultivate. But how is it possible for any person to teach this, who is himself under the control of unbridled passion? The child ought to cultivate a spirit of abhorrence against anger and violent passion. But can this be expected of any one, while the example of the parent is constantly leading him opposite? Let no parent dare to indulge in passion before his children, and yet hope to see them form habits of self-government.

STARTING CHILDREN IN THE WORLD.—The following extract from the works of a living writer is replete with sound philosophy and common sense. It is well worth the attention of parents:

"Many an unwise parent labours hard and lives sparingly all his life for the purpose of leaving enough to give his children a 'start in the world' as it is called. Setting a young man afloat with money left him by his relatives, is like putting bladders under the arm of one who cannot swim, ten chances to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his resources, the better."

MISCELLANEOUS ITEMS.

'TEN RULES OF LIFE.—The following rules for practical life, were given by Mr. Jefferson, in a letter of advice to his name-sake, Thomas Jefferson Smith, in 1817.

1. Never put off till to-morrow, what can be done to-day.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us much hunger, thirst and cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, always count ten before you speak.

INSTRUCTION.—What is it that guides the ox in selecting two hundred and seventy-six kinds of herbs, and at the same time teaches him to avoid two hundred and eighteen, as unfit for food?

A species of spider digs a hole in the earth, about two feet deep, and closes it with a curious trap-door—so as to deceive and keep out every intruder.

The tortoise, though hatched a mile from the water, no sooner leaves its shell, than it runs directly to the ocean, without a guide.

All animals, without instruction, move with perfect skill, from the time of their birth, from one place to another; and they use their limbs, and select their food at the proper time and place.

Mix salt and arsenic, and a sheep will select the former from the latter—a thing which you could not do.

LUXURY.—When I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambushcade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps but one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrecence of the earth, scarce a berry of a mushroom can escape him.—*Addison.*

There is nothing purer than honesty—nothing sweeter than charity—nothing warmer than love—nothing richer than wisdom—nothing brighter than virtue—and nothing more steadfast than faith. These united in one mind, form the purest, the sweetest, warmest, the richest, the brightest, and the most steadfast happiness.

LATEST NEWS.

By the arrival of the *Britannia* Mail Steamer dates from Liverpool to the 4th August have been received. The following is an abstract of the most important items of intelligence.

The accounts from most of our great seats of manufacture and commerce speak of improvement. This is particularly the case in London, Leeds, Bristol, and Manchester. In Scotland, too, there are marks of revival; while the harvest, every where, will be early and abundant. In the money market, such is the overflow of money, that lenders discount good paper with avidity at 2½ per cent.

The *Mail Lane Express*, says. The accounts we receive from those districts where the reaping of wheat has been pretty generally commenced, bear out our previous opinion as regards the probable result of the harvest—viz, that, notwithstanding the extraordinary fine weather experienced for many weeks past, and

the immense benefit accruing therefrom, the original cause—a deficiency of plant universally complained of early in the year—will prevent the yield being large; and we have no hesitation in repeating a remark made a fortnight ago, "that we still doubted whether, under the most auspicious circumstances, the produce of wheat, taking the entire kingdom, would amount to an usual 'average.'"

The accounts from the Potteries and the iron districts, speak of a return to order. The outbreak there had its origin in a desire to obtain an advance of wages ill suited to the circumstances of the times. It happens in this case as in most others of the sort, that the most turbulent are the least sufferers.

The commercial treaty between Great Britain and Portugal has been finally arranged, and upon terms highly advantageous to each.

Belgium has entered into a commercial treaty with France, to prohibit our linen thread and yarn. Thus, it is thought, will only throw an immense contraband trade into the hands of the Dutch.

It is understood that the Duke of Nemours will be the Regent of France. Great fears were entertained for the stability of the monarchy.

China news to the 12th of April, and Singapore journals to the 5th May have been received.

It was said that Yang, an imperial commissioner, was en route to offer 40,000,000 dollars as compensation to the British for the expenses of the war, and the surrendered opium; also the cession of Hong Kong as the price of peace.

The Chinese had already commenced removing the ruins and rubbish preparatory to re-building the Bogue forts.

Some fighting had taken place at Ningpo, in which 1,100 British routed 6,000 Chinese, with the loss of from 5 to 700 slain. We had 3 killed and 40 wounded.

There are news from Jellalabad to the 29th of May. The Khyber pass was being re-occupied by the Afreedes, and the whole road to Caboul stockaded and defended by all the obstructions the enemy could oppose.

The occupancy of the principal passes by the enemy is thought to augur ill for the success of the British forces this season, and that another year will elapse before the stain that has been placed on the British flag will be wiped out, and at a cost of, perhaps, millions of money.

MONTREAL PRICES CURRENT.—August 29.

ASHES—Pot 25s	FLAX SEED— . . 4s per bush.
Pearl 26s	TISSOTHY do . . 8s per bush.
FLOUR—Fine 27s 6d	CLOVER do . . 7½d per lb.
U. States . . 25s a 26s	CANDLES—Montreal . . . 7d
WHEAT 5s 6d	IRON—English, 10s a 12s 6d per
OAT-MEAL— 9s per cwt	Scotch Pig, 4s 9d a 5s "
Can. Am.	Castings. 18s 6d a 19s "
PORK—Mess. \$9, \$8½	NAILS—Cut . . . 22s 6d a 25s "
P Mess. . . . \$7½, \$7	LEATHER—Sole, 1s 2d a 1s 3d lb
Prime \$7½, \$7	LINSEED OIL— . . 3s 9d a 4s gal
Cargo \$7½, \$7	SOAP— 2½d a 3d lb
LARD— 4d per lb.	SUGAR—Musco 38s 9d a 44s 6d ct
BEEF—Mess. \$10½	Refined . . . 6½d a 7½d lb
Prime Mess . . . \$8	TEA—Y. Hyson 2s 6d a 3s 4d
Prime \$6 a \$8	Twankay 2s 8d a 3s 4d
Cargo \$5	Imperial . . . 4s a 4s 3d
TALLOW— 5½d	EXCHANGE—On London 9½ a 10½
BUTTER—Salt 6½ a 7d	New York . . . 2½
CHEESE— 4d a 6d	Canada West . . . 1

MONIES RECEIVED ON ACCOUNT OF

Advocate—H. S. Cook, Grenville, 5s; Sundries, Calt, 10s; E. W. Wright, Marysburgh, £1 10s 0d; A. Weldon, Clearville, £1 15s 0d; U. Seymour, Madoc, £5 15s 0d; H. Barnard, Danville, 5s; H. Brundage, Port Trent, £3 15s 0d; Serj. Harboure, 68th Rgt., Soré, 5s; A. Jakeway, Holland Landing, £2 0 0; W. Brown, South Crosby, £1 15s 0d; Sundries, per R. Saul, agent, £6; W. Haurs, Belleville, 5s; A. Melvin, Goderich, £1 10s 0d; J. C. Baker, Stanbridge East, 5s; M. Hay, Port Hope, £1 2s 6d.

Articles—T. C. Allis, Danville, £1; W. Brown, South Crosby, £1.

FOR SALE IN THE WESTERN DISTRICT OF CANADA, BY J. & J. DOUGALL.

NO. OF LOT.	CONCESSION.	TOWNSHIP.	QUANTITY.	PRICE.	REMARKS.				
East half No 119	3d Conces.	Sandwich.	400 acres.	15s. cy.	} Very desirably situated about 5 1/2 miles from Windsor, good land and well timbered, will be sold in one lot or separate, as required.				
Whole of " 120									
" " 121									
" " 122									
" " 123									
17	9th	"	200	10s.	} Only one lot between this and the above-mentioned lots.				
12	12th	"	113	11s. 3d.					
17	12th	"	100	12s. 6d.					
Broken Lot 1	8th	"	78	"	} Forms a block of 200 acres, will only be sold in one lot, 7 miles from Windsor, and 5 from Sandwich. A road runs through the lots.				
East parts 5 & 6	4th	"	122	12s. 6d.					
23	14th	Sombra.	200	10s.	} This is on the north branch of river Sydenham, which runs through one corner of it. Excellent land.				
North half No 18	2d	"	100	"	} Situated on the south branch of river Sydenham, a short distance above Wallaceburgh; the river is navigable for the largest vessels ten miles above it; it is the best quality of land, and well timbered with white oak.				
South half Lot E.	6th	"	100	"	} These lots are situated on the river St. Clair, and are excellent land, south half of lot E coming down to the river; they will be sold low; it is a good situation for a store.				
" " " D.	6th	"	200	"					
West half No. 10	6th	Moore.	200	15s.	} There is a log house and barn and a considerable clearance laid down in grass on the lot; a creek runs through it which falls into the north branch of river Sydenham.				
East " " 11									
28						front	Plympton.	200	"
29						"	"	"	"
11	14th	Colchester.	100	"	} Beautifully situated on Lake Huron, about 18 miles from Port Sarua, and a few miles from the post town of Errol; on the lots there are a new frame house, a log house and barn, and a large clearance, the greater part of which is laid down in grass.				
					} In a very desirable situation.				

TERMS OF PAYMENT—One third down, and the balance in two equal annual instalments. If the whole amount is paid down, some deduction will be made in prices. For further particulars, apply (if by letter, post paid,) to Amherstburgh, April 4, 1842.

J. & J. DOUGALL.

LANDS FOR SALE IN THE WESTERN DISTRICT OF CANADA.

NO. OF LOT.	CONCESSION.	TOWNSHIP.	QUANTITY.	REMARKS.
South half No. 9	11th Conces.	Sombra,	200 acres.	} These lands are of the first quality, situated on the north branch of the river Sydenham, which is navigable for large class vessels to that place; they are well timbered with the best white oak.
" " 9	12th	"	100 "	
100	9th	Malden,	175 "	} Good land, a small piece of marsh on it, on which hay is cut.
Part of lot 3	1st	"	about 40.	} This is a most valuable property, adjoining the town of Amherstburgh, and is suitable for selling as town or park lots; it rents at \$4 per acre as pasturage, and will be sold in one lot very low.
Part of lot 22	5th	Gosfield,	about 10.	} Being composed of lots 1, 2, 3, 6, 7, 8, 9, 10, 11, 12, 14, 15, 16, 18, 19, 22, 23, 24, 25 and 26, in the village of Colborne, will be sold in one lot or separately.
& south east qr. 21 } 20 }	6th	Colchester.	200 "	} An excellent and desirable lot.

The above lots will be sold extremely low for cash; those wishing great bargains in that line, had better call on the Subscribers, at Amherstburgh, or Charles Baby, Esq., Sandwich, when particulars will be made known. All applications made by mail to be post paid.

Amherstburgh, April 4, 1842.

J. & J. DOUGALL.

GARDEN AND OTHER SEEDS.

ALFRED SAVAGE & Co., Chemists and Druggists, next to the Court House, respectfully inform the Agricultural community of Canada, that they have formed connexions with some of the largest and most respectable Seed Merchants both in Britain and the United States, and that they will always have on hand a large and general assortment of **FRESH GARDEN, FIELD and FLOWER SEEDS**, of the best kinds.

A. Savage & Co. import, and have constantly on hand, a general supply of Genuine Drugs, English Chemicals, Patent Medicines, Perfumery, &c. &c.

Montreal, May 1, 1842.

JOHN BAIN, BOOKBINDER,

St. Joseph Street, 4 doors off McGill Street.

J. BAIN in advertising his removal to the above place, tenders his thanks to his Friends and the Public generally for their very liberal support, at the same time respectfully intimates, that he will endeavour to ensure a continuance of the same.
May 1, 1842.

WM. SHANKS has opened a **TEMPERANCE HOTEL**, at Lachine, near the Post-Office, where he can accommodate Boarders and Travellers. Tea, Coffee, and other Refreshments on the shortest notice.
Lachine, May 1, 1842.

CLOCKS, WATCHES, TIME-PIECES CUTLERY, PLATED WARE, &c.

JAMES A. DWIGHT & SON have just received per *Airey, Mary Ann, Benjamin Hart*, and other arrivals, 20 Packages of **GOODS**, comprising an extensive assortment of articles in their line, besides a large stock of **CLOCKS, WATCHES, TIME-PIECES, &c.** of all descriptions. They can now offer a great variety of fine Table Cutlery, Japanned Waiters and Trays, Astral Lamps, Bronzed Tea and Coffee Urns and fine Plated Goods; all of which will be sold low at their Store, corner of St. Francois Xavier and Notre Dame Streets.

Montreal, June 10, 1842.

