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Canada Temperance Advocate.

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

No. 6.

MONTREAL, OCTOBER, 1839.

VOL. V.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

At the conclusion of my last letter, I promised some account of my journey through England, and return voyage by the steamer *Liverpool*.

In the counties of Northumberland and Durham, and the north riding of Yorkshire, I did not find much in connection with the Temperance Reformation worthy of special remark. At Newcastle-upon-Tyne, the cause has made considerable progress; but the attention of the people is so much engrossed with politics, that temperance is thrown into the shade. At Sunderland, Stockton, Durham, Thirsk, Knaresborough and Harrogate, I could not learn that much had been done. In Leeds, the Society is strong. I was informed that the Journal, which is the organ of the New British and Foreign Temperance Society, is edited in this town, though published in the Isle of Man.

In Manchester, the cause has made great progress: it is said that there are upwards of 30,000 tee-totalers in the town and suburbs. A very good temperance hotel is maintained in it, and several of the resident clergy take an interest in the cause.

At Liverpool, which is called the Metropolis of Tee-totalism, there are said to be 60,000 members of the Society, and the number is still increasing. The business of the distillers, brewers, and landlords of public houses, has, as may be supposed, decreased greatly; so that many are giving up business, and those who continue are complaining dreadfully of the hardness of the times, and these fanatics, the tee-totalers. In Liverpool, I witnessed a very great procession which took place in July last, upon the occasion of a meeting of delegates from all parts of England. All the Tee-total Societies in and about Liverpool mustered, about ten o'clock, forenoon, at their respective stations, (there are five or six temperance houses in Liverpool); and the members being, generally, in uniform, with badges, ribbons, and medals, they made a very imposing appearance. Each Society proceeded with its music and banners to some church to hear divine service, after the conclusion of which all united in procession. I stood at a favourable place to see them; and I think the procession occupied about an hour in passing: as it proceeded slowly, however, it may not have been more than a mile and a half or two miles long. There were Juvenile Societies, Female Societies, Catholic Societies, Protestant Societies, Seamen's Societies, and a great many different orders of Rechabites. These are a sort of benefit Societies, upon temperance principles, which have adopted a great number of emblems, badges, and letters, similar to those in use amongst Free Masons, whether wisely or not, I was not sufficiently acquainted with them to judge. Of one thing, however, I am convinced, namely, that there is no need of any secret signs, or mysterious emblems amongst tee-totalers. Their principles are plain, simple, and easily comprehended; and the more public they are made, the sooner they will commend themselves to the good sense of mankind. There were five or six bands of music, and a very great number of banners, pennons, mottoes, and inscriptions. Some foreign gentlemen who stood near, appeared much interested, and asked some of the Liverpool merchants what the people marched in procession for. They were informed of the nature and object of tee-totalism, and told how quickly it had advanced from the smallest beginning. Indeed, something like pride in the success of the cause was generally manifested by the merchants of Liverpool with whom I conversed, although far from being tee-totalers themselves. There were meetings of Delegates through the day, and public meetings and soirees in the evenings, for a week. At some of these meetings, I had the pleasure of hearing, for the first time, several celebrated temperance advocates, such as the Rev. Mr. Berdsoil, Mr. Grubb, and Mr. Holkar. As there were representatives from almost every place of im-

portance in the middle and northern counties of England, I had an opportunity of learning that temperance operations were carried on briskly in a great many places, and that there was generally a good demand for temperance publications. A proposal to form a General Union, and place the power in the hands of a Committee in London, was not carried into effect. There seems to be an antipathy in the English character to the centralization of power, and perhaps it is well founded. Where each Society is acting for itself, it will probably be more vigorous, and depend less upon others, than if it looked to a Central Board for aid.

In London, I found very lamentable dissensions existing in the temperance ranks, and a great deal of uncharitableness. The old Temperance Society, with the Bishops at its head (who wished the poor man to give up his gin-drinking, without sacrificing a single glass of wine themselves), became a bye-word as might have been expected. The new Society was established upon the tee-total principles, in so far as drinking was concerned; but, to accommodate its titled President (the Earl of Stanhope), and others, whose inclinations or interests led them to side with him, it allowed its members to give and sell the drunkard's drink. This was considered by many to be glaringly inconsistent; and Mr. Dunlop, Mr. Baker, and several other leading men, powerfully assisted by Mr. Delavan, and Drs. Beeman and Patton, from America, moved and carried the adoption of the pledge of the American Temperance Union at a great meeting held at Exeter Hall in May last. They who are in favour of the American pledge are called long-pledge men: they who are in favour of the other (against drinking merely) are called short-pledge men, and the controversy between them rages fiercely. The head-quarters of the long pledge is in Token House Court, where they are careful to announce no connexion with the half and half concern over the way. The short pledge issues its monthly paper from Bartholomew's Close, for the sole purpose, if I may judge from the matter with which it is filled, of abusing and bespattering the adherents of the long pledge, and attributing to them the most unworthy motives and disgraceful actions. Surely all this, which tends to any thing but edification, will have an end.

There were two pleasure parties got up by the Society whilst I was in London, and very rational and agreeable affairs they were. A steamboat was hired to convey the members of the Society to Haines Bay, or some other pleasant place on the sea coast, where they landed, partook of a pic-nic dinner, and heard addresses from distinguished advocates of the cause, some of whom came from a distance upon special invitation. In this manner many families, as well as young people, enjoyed a day of pleasure and profit. Yet even on an excursion such as this, the two parties were careful to go on different days, so that neither might be contaminated by the other.

It will be very difficult to make an impression upon the drinking usages of London. Porter, ale, and stout, or "entire," as they call it, are so universally used, and considered as a necessary article of diet, that it will be very hard to get the people to listen to any thing against them. At the dinner hour, men, women, and small children are seen hurrying to and fro in every street, lane, corner, and alley in London, with pots of porter—as necessary a part of the repast, in their estimation, as the beef, bread, or potatoes. Public opinion may be and is aroused, to some extent, against the gin palaces; but scarcely any one will listen to a word against ale or porter.

The gin palaces are most loathsome sights, especially upon Sundays. The contrast between the house and its customers is so great, as to strike one with the most painful emotions. If any man wish to see vice, depravity, and wretchedness so indelibly stamped upon the human countenance as effectually to obliterate all trace of that glorious image in which man was originally created, let him stand for a short time by the door of a London gin palace on the morning

of the Lord's-day. I there saw faces that I never saw the like of before, and hope I may never see again.

The most extraordinary progress which the cause has made lately, has been in Cornwall and Wales, neither of which districts I visited. James Teare, who had been mainly instrumental in reforming these districts, informed me that not only the people, but, in a great number of instances, the clergymen were staunch teetotallers. This promises speedy success and great stability to the cause.

I learned that much was doing in various parts of Ireland. Hocking, the Birmingham blacksmith, was eminently successful as an advocate wherever he went.

On my return voyage, I found myself on board the *Liverpool* steamer with 112 fellow-passengers, besides about 70 persons, of all ranks, belonging to the vessel. This number of human beings, with a full cargo of goods, provisions, live stock, &c. &c. made the vessel very crowded. However, by the kind and obliging disposition which prevailed among the passengers, and the politeness and attention of the captain and servants, the voyage was rendered very pleasant. The only tee-totalers on board were the Rev. Dr. Patton, of New York, and myself; and, as may be supposed, our principles were very frequently attacked with all the argument, ridicule, and badinage which the wine-drinkers could muster. Our fellow-passengers were not guilty of what is commonly called excess, as there only occurred one or two instances of partial inebriation during the whole passage. There was, however, a great deal of drinking with toasts, cheers, &c.; and one night when we had a storm, the steward had many calls. Many also, who were not in the habit of drinking at home, thought as the liquor was paid for at any rate, they ought to take the value of their money, and acquired habits of drinking after dinner, and before going to bed, which they may find it hard to abandon. So much for the custom of including liquors in the passage money.

Some of the passengers having learned that my birth day occurred whilst we were on board, thought it an excellent joke to drink my health. I was informed of the fact, and told that a speech was expected from me. I accordingly went down, and knowing that it was the only opportunity that I should have for giving them a temperance address, I vindicated, to the best of my ability, the practice of tee-totalism, and pointed out the grievous evils inflicted upon individuals and society by the use of intoxicating drinks. The incongruity of addressing, in this manner, a large assembly of gentlemen after dinner struck me so forcibly, that I was once or twice going to sit down, had not Dr. Patton, who was behind me, urged me to go on. I had the happiness to find afterwards, that my remarks were far from being ill received, or considered inappropriate, in the circumstances in which I was placed. On the occasion of Dr. Patton's health being drunk, he also announced himself to be an uncompromising tee-totaler, and invited them all to join a business which conferred such benefits, and which only required an apprenticeship of a moment.

Vessels carrying so many passengers as the *Liverpool*, ought to provide a sufficient supply of ice and lemons to make the water palatable to those who do not drink their wines and ale. For a considerable part of the passage these articles were not to be had, and the water was quite tepid; yet there was no substitute whatever. Surely they who put the vessel to no expense for any sort of liquor should be supplied with good water, seeing they pay as much as the rest.

At New York, I boarded at the Astor House, the largest hotel in the world, I suppose. The drinking at table appeared to me very trifling in quantity, though the multitude was great.

At the temperance office I learned much information of a very cheering nature, respecting the progress of the cause in the United States, especially that four of the States have now annulled the iniquitous system of licensing drunkeries; and several others are likely soon to follow their example. At Albany, I staid at Mr. Safford's Temperance Hotel, I presume the best establishment of the kind in the world; indeed I never saw a better table than that which is set before his boarders. Mr. Delavan and Mr. Taylor were both absent from their homes.

On coming into Canada again, the necessity of doing something, and that quickly, for our own poor, suffering country, struck me most forcibly. Between the military spirit, and the craving for strong drink, every thing that is good is likely to be neglected and

lost. I have been informed of a great many deaths that have occurred, both amongst the soldiers and civilians, through the effects of intoxicating drinks; some of them of the most awful and heart-rending description. I have heard of many who, a few years ago, were healthy and happy, and looking forward to a long career of usefulness and respectability; yet, being overcome by the influence of the accursed drinking usages, which demand more victims than Moloch, have been swept into unhonoured graves. I have heard of clergymen celebrating the funeral service over such—over those who had formerly sat with them at the "festive board," though latterly they had become open and notorious drunkards; yet lifting up no warning voice to the living, nor alluding in the remotest manner to the destroyer of the poor victims before them. I have heard of people in respectable stations of life, of both sexes, publicly exposing and disgracing themselves and families through sheer drunkenness; and I have seen indications that cannot be mistaken in the public streets, that the rum trade is, and is likely to continue a flourishing one. Truly the work of death goes bravely on. The Magistrates and Councillors, who are engaged in the business of supplying the drunkard's drink, may expect a profitable year. Whether the country may do so or not, is a very different question. The heart sickens at the prospect before us. May the Allwise God, in his infinite mercy, provide a remedy ere it be too late.

I am, Dear Sir, your obdt. Servant,

JOHN DOUGALL.

Montreal, September 30, 1839.

For the *Canada Temperance Advocate*.

NO. I.

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

If all those who have perished directly or indirectly by the use of intoxicating drink, were gathered together, they would form "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." They will be gathered together when the day of judgment comes. Then the son of man, seated as judge on the throne of his glory, and, rendering unto every man according to his works, will not, we may reasonably suppose, overlook their case; and when they take their stand, a ghastly multitude, before the judgment seat to answer for themselves, will, with a voice and look of wrath which will pierce to the hearts of many beside them, with irresistible authority demand, "Who slew all these?"

In considering this question, now, it is hardly necessary to take up time in proving the guilt of those who make or sell intoxicating drinks. Their sin is written as with a sun-beam, in characters so plain, that he who runs may read. It is indeed a horrid business in which they are engaged. It is worse than murderous in the common signification of the word, inasmuch as it involves in death and eternal ruin, the immortal spirits as well as the bodies of its miserable victims; and while it adds a hundredfold to the miseries of this life, it multiplies and embitters, beyond what language can describe, or imagination conceive, the torments and woes of unquenchable fire. Most solemnly and earnestly would we implore those who are in any way employed in this traffic, to pause and consider what they are about, and what are the results—the common and every day consequences of such an occupation. We would gladly, were it possible, clear their characters of all guilt or suspicion, but we cannot do it. Year after year we see them, notwithstanding repeated warnings, deliberately carrying on their work of death. From time to time we see one victim after another, carried away to the drunkard's grave; but no cessation of the traffic. Let every other business be at a stand, the fire of the distillery is still unquenched, the bar-room as much frequented as ever, and the rum-selling merchant never lacks custom for his water of death. All this we see going on constantly, and every day producing new sorrows and crimes. How, then, can we defend, or conceal, or doubt, or deny the actual, deliberate, mercenary wickedness of those connected with the traffic in intoxicating drink?

Let such persons, then, seriously consider, if it be not the case, that, in carrying on this business they are deliberately slaying their fellow-creatures for the sake of gain;—scattering around them fire-brands, arrows, and death;—sacrificing the peace and property, destroying the bodies, and ruining the souls of their fellow-men,

in order to make a living, or lay up wealth. Could we only withdraw for a moment the curtain which conceals from view the place of departed spirits, and shew them these victims of their deadly traffic, who have gone to receive their final doom, we think that such a sight, accompanied with the question issuing forth from the eternal throne, "Who slew all these?" would be enough to drive them mad at the very thought of what they had been doing, to send so many to a hopeless doom.

T. C. W.

THE CLAIMS OF TOTAL ABSTINENCE SOCIETIES.

For the Canada Temperance Advocate.

We have before proved the accordance of our practice with medical testimony, and shall now briefly touch upon its *Scriptural character*. This is an additional reason why men should consider the subject, and lend their aid. With spirits and beer, the Scriptures have nothing to do. The writer does not say that the Bible forbids the use of wine. It no where *commands* its use; but allows it, as in other things, leaving it to circumstances to determine when, and how it should be used. It is treated as an indifferent thing, to be used or laid aside according to the dictates of reason, taste, advantage, and benevolence. If it was an enjoined duty to use wine, then those who abstain from it are guilty of great offence. But who will dare to say this? Whilst, then, the use of wine is not enjoined for ordinary purposes, and men are not laid under any necessity to take it, how can we be said to oppose the Scriptures by abstaining from alcoholic liquor? If abstinence is not positively enjoined to all, the principle is Scriptural, it is encouraged, and instances of its adoption are given. We read of total abstinence from strong drinks in the Bible, thus proving that the principle has the sanction of God. The Levites, the Nazarites, and the Rechabites were persons of this class. Samson, Daniel, John the Baptist, and Timothy were total abstainers. And if I, as a Christian, abstain for conscience's sake, towards the weak and falling, what Scripture principle do I violate? A regard to the interests of the mass around us is a Christian duty.—the denial of things lawful, is another duty of Scripture—and, active and persevering effort for the removal of evil, and the promotion of good, has also the sanction of Scripture. Here are holy principles, and the temperance enterprise affords an opportunity for their exercise. Herein is a proof of the divinity of the Scriptures, and their efficacy upon the human mind. They raise the saint above the grovelling world, exalt his views, and purify his heart. They produce love, and lead him to sacrifice and act for the good of others. If I abstain from intoxicating drinks from a conviction of their injurious properties, the danger attending their use, and the evil effects they have produced in the church and the world, what Scripture do I break? To effect good cannot be wrong; and to effect it by means so simple, benevolent, and practicable, cannot be unscriptural. The writer is aware that much has been said relative to the *occasional* use of that beverage is no ground for its *ordinary* and *daily* use; and that the words of Scripture, after all, afford but little support for the opinion of those who raise the objection. No discussion of this point is purposely moved at present, but will probably be taken up in a future paper. Instead of writing more on the Scriptural argument, the writer calls attention to the following passages of Holy Writ, among others, Phil. ii. 4, 21; Rom. xiv. 21; 1 Cor. vi. 12., x. 23, 24; 2 Cor. v. 14, 15.

3. *The power of example.*—This is proverbially great. All have influence. In various ways we affect those around us. The way in which the Sabbath is treated, our tempers, our conversation, and our general conduct, produce either good or bad effects upon our children, our friends, and our neighbours. And shall we not regard the consequences of our example in reference to drink? Oh! let it not be said that we are indifferent to the habits of men, and the prosperity of religion. Let us not sanction in any way evil customs. The Rev. James Sherman, of England, once remarked at a meeting at which the writer was present, "He held that any minister of the gospel, or any private Christian, if he found that his habit of taking wine, in moderation, stood in the way of the honour of his Lord, and the good of immortal souls, he ought in-

stantly to give it up: to give up the use of that which had been proved to be unnecessary, which injured, more or less, all who take it, and, and which depopulated the world more quickly than the wasting pestilence." The writer begs to call the attention of *parents*, especially to this subject. It is of great importance to instil early into the youthful mind the principle of abstinence, as adopted by our Societies. What is learned while young, is not easily forgotten; it is, on the reverse, generally retained. Young persons certainly do not require stimulating drinks. Let parents, relations, friends, and masters discountenance the use of alcoholic liquors, and intemperance will be considerably lessened. Youth is the best time to begin this quiet work. The best warriors, the hardiest sailors, and the most useful and successful mechanics, are generally those who have been trained when young. The best Christians are, for the most part, gained among those who are early religious. And who are the most temperate, but those who commenced in youth? The remark holds good to opposite characters. The most abandoned drunkards are those who formed the habit of drinking early. This is true also in reference to profane persons, gamblers, swearers, and others. Seize this important season, then, for the best purposes, and let us teach by *example* as well as by *precept*. For our offspring we have to give account to God: let us not in any way contribute to their ruin, by laying the drunkard's snare before them. Many are led to vice by the inattention of the parent. Many are now the slaves of intemperance who learnt to sip the first glass and to vitiate their taste under their parent's roof. Let *FEMALES* especially attend to this hint. Their influence is great, and may be exerted for bad or good purposes. "All the world is but the pupil and disciple of female influence."

I am, &c.

J. S. BYRNE.

THE END OF THE DRUNKARD.

A New York correspondent of the *United States Gazette*, describing an evening on the Battery, concludes his letter with this affecting incident:

A crowd had gathered near the gate at the southern extremity of the Battery, and several voices rose at the same moment upon the air, crying for vengeance upon a tattered form, that reeled into the enclosure, in a beastly state of intoxication. He was apparently about fifty years of age, and was followed by a young, beautiful, and interesting girl, not out of her teens. A moment before I saw him, he had raised his arm, and struck this lovely being to the earth. For this the crowd was pursuing him, and would doubtless have committed some summary act upon this inebriated wretch, had not the same delicate form interposed to prevent the consummation of the deed. She approached timidly, and fondly begged the monster to go home. He swore by the living God that he would never return. Little did he think, as he uttered the oath, that the vengeance of that God whom his sacrilegious lips profaned, was at that moment hanging over him, and that the angel of Death was waiting upon the waters to bear him, with all his sins upon his head into the presence of the Creator he had mocked.

He shook the fair girl from him with a curse, and staggered to the railing. A cluster of boats was at some distance from the shore, and a few voices were singing one of Russell's songs. The drunkard contrived to clamber on the uppermost rail, and having seated himself, called to the singers to perform something lively, or "d—n his eyes, he would come out there, and sing for himself!" These were the last words he uttered.—In endeavouring to change his position, his foot slipped, and he fell into the waters to rise no more. Great exertions were made by the boats to render him assistance, and more than one daring fellow plunged into the sea; but all in vain—his body has not yet been recovered. The tide was running strong at the time, and we may hear of his body being washed upon the opposite shore in a few days.

The poor girl was almost frantic—she rushed to the water's edge, crying "father! dear, dear father! For Heaven's sake, save my father!" It was indeed her father. He had once enjoyed a handsome property, but liquor ruined him. He sold his house for it, and at last his garments. His wife had died from want, and this daughter had supported him and three brothers by the labour of her hands. He swore he would never again enter her house, because she would not give him liquor—he cursed her, and died while a

curse against himself yet hung upon his lips. The daughter did not leave the spot before midnight, and her cries appalled the stoutest hearts around her.—Twenty dollars were raised among the spectators, but when handed to her, she exclaimed, "No! no! give me my father!"

Poor girl, she called in vain. That father was in other presence. She was borne from the place by some friends, and when I left the spot, the lightness of heart which had drawn me to the scene had departed, and I felt it almost a sin to be happy amid the wretchedness man makes for himself.

AFFECTING TIDINGS FROM THE SOUTH SEA ISLANDS.

Appended to several of our Magazines for July, we find a letter, addressed to the directors and friends of Bible and Missionary institutions in Great Britain and America, by R. Ferguson, of the British and Foreign Sailor's Society. It is headed "Affecting intelligence from the South Sea Islands," and is intended to show that all which has been done by Christians in Britain and America, for the islanders of the Pacific during the last 40 or 50 years, is in danger of being lost in consequence of the vices of British and American seamen who visit the islands, and especially by the introduction of ardent spirits in British and American ships. We copy the letter below, in the hope that it will arrest the attention of those who are best able to devise and apply a remedy to the evil.

—N. Y. Observer.

From Tahiti, to which we have been accustomed to look with more than ordinary interest, he writes:—

"There are so many aggravating circumstances which contribute to lessen the desire of the people for religion, that the present prospect of things here is truly discouraging; added to which, the landing of spirituous liquors is permitted or winked at, from the English traders to the colonies of New South Wales, and ships in the whaling employ, with those from America, which are much more numerous than those of the British. Hopeless, indeed, (humanly speaking) appears every attempt to Christianize the natives of those islands, who are labouring under, and exposed to, these disadvantages, which must ever obstruct the free course of the gospel.

"Although great exertion is made and promoted by the missionaries here, to stop this overwhelming torrent of iniquity, yet their measures are often abortive, and can never be effective, unless co-operated with on the part of the masters of the shipping. Notwithstanding that the diuse of spirituous liquors is rigidly enforced at Tahiti, and no person is allowed to have it in their houses, or if the breath of any of the inhabitants smell of it, a severe fine is imposed; yet, this bane of the human race is still to be purchased on shore, and the supply is kept up by the *American ships*, clandestinely landed at times, amongst the supposed empty casks which are sent on shore for water.

"How dreadful and appalling the consideration, that the intercourse of distant nations should have entailed upon these poor, untutored islanders, a curse unprecedented and unheard of in the history of former times: that *one-fourth of the whole population is miserably affected with a disease brought amongst them, and kept up by the licentious crews of their shipping!* Will not, shall not the Lord rise for these things?"

On one occasion after Mr. Wheeler had finished his address, in the Missionary chapel at Eimeo, on the evils of intemperance, in which he warned the people of its certain consequences both here and hereafter, one of the principal chiefs made an effort to reply, "but was deterred through fear of giving offence;" yet he did not conceal either his feelings or his sentiments. For afterwards, he told the missionary, Mr. Simpson, what he wished to say to Mr. Wheeler, "on behalf of the natives of these islands and himself," and it may be denominated,

A MESSAGE TO GREAT BRITAIN AND AMERICA:

"I hope he will go to Britannia, and beg the people to have mercy on us; and then go to America, and beg the people there also to have mercy on us; because it was those countries that sent this poison amongst us!"

This must have entered Mr. W's conscience like an arrow.

England and America are the culprits. Before Heaven we stand condemned. Whatever may be the real amount of intemperance and vice which now prevails,—whatever the personal degradation or social misery,—whatever the civil discords and hostilities,—and above all, whatever the apostasy from the faith, all is to be laid to our account. Great God!—we acknowledge our sense of it, and desire to be humbled at thy feet!

But what is to be done? The evil exists; how is it to be remedied? It has been suggested, that every thing possible should be done "to put a stop to a traffic, which entails so much wretchedness and evil." But this would not reach the case. It might restrict the evil, but not remove it. The natives have most unhappily contracted a passion for strong drink and have been taught to "convert even their breadfruit into ardent spirit by distillation." Suppose then the traffic were to cease, and every merchant were to abandon the trade, the natives have now, to a great extent, the means of supply *within themselves*. Besides, there is another source from which this deadly liquid may be obtained. "Though the use of ardent spirits is forbidden in some islands, and though destroyed when found, yet there are too many who carry on the trade in an underhand manner." It is supplied also from the various ships that visit the islands, not excepting those who are denominated TEMPERANCE SHIPS! What a foul blot on the national character of the two countries! "Tell it not in Gath."

BOARD OF MISSIONS!—Constituted to represent and act for the church of Christ! You are most deeply involved in this subject. The darling object of your hearts is here at stake. Is it not in your power, to a very large extent, to prevent and ward off the calamity which threatens some of the most interesting and promising missionary stations abroad? Will you, then, longer suffer to leave your shores in thousands, men, whose influence must act like the most deadly agencies on every heathen settlement, and endanger missions on every shore?

MINISTERS OF CHRIST!—Captains of the army of the redeemed, who are leading them on to conquest and glory!—will you allow the laurels, for which the church has so nobly fought, and which she has so honourably won, to be torn from her brow with a rude hand, and trampled under foot?

CHURCHES OF CHRIST!—Conservators of the world! will you not interpose, and, by an enlightened and united effort, seek to bring seamen under the purifying influence of the gospel, that they may no longer be "the savour of death," among the heathen? The power is in your hands. Your labour in the Lord will not be in vain. The salvation of the seaman, will be not only the safest guard and protection to your missions, but the precursor of the world's salvation!

ENGLAND AND AMERICA!—The two first nations on earth in moral power!—Will you not combine and pledge this power, first to rescue the sailor from his own personal degradation and misery, and then, through his salvation, seek to save your missions, redeem the race, and bless the world.

R. FERGUSON.

*British and Foreign Sailor's Society's Rooms,
2, Jeffrey-square, St. Mary Axe.*

London, June, 1839.

REV. R. WHITEHEAD.—Through the kindness of a much esteemed friend we have before us a copy of the admirable Essay of this Author, entitled, *The Claims of Christian Philanthropy*. It is a prize essay; the prize having been awarded by the PHILANTHROPIC SOCIETY, ST. GEORGE'S FIELDS, LONDON, instituted in 1788, on behalf of the *offspring of convicts*. It bears so closely, in many parts, on the subject of temperance, and is so fully to our mind, that we feel disposed to quote from it largely. At page 159, the author says:—

"As habits of vice naturally lead to Intemperance, so, on the other hand, drunkenness fosters every other kind of vice. They reciprocally act upon and augment each other; so that the more depraved is the population of a neighbourhood, the more drunkenness is usually found to prevail, and vice *versu*. Thus, the amount of the consumption of intoxicating liquors, at any given time and place, will form a measure, not unjust or inapplicable, of the state of morals and religion. Allowance being made for other circumstances, it will be true in general, that as the morality of a people advances or retrogrades, so also will their addiction to intemperate

habits diminish or increase; and consequently, a gauge is afforded, of easy and useful application, by which the rise or fall of public morals may, with sufficient accuracy, be ascertained.

Take, for instance, the colony of New South Wales; where, from the character of the individuals who compose the mass of society, liberated convicts, bankrupt adventurers, and others of doubtful reputation, the scale of morality is necessarily very low. We find from the authority of one of its late Governors,* that the prevalence of Intemperance was so great a few years ago, that, in a population of 60,000 persons, no less than 245,000 gallons of spirits were consumed in a year, being an average of about four gallons for every individual. Now, comparing the above with that of two gallons, or thereabouts, which is the average in this country, we may form some idea of the habits of intemperance and vice, which commonly prevail in that unfortunate Colony. We are happy to add, that the formation of a Temperance Society, under the auspices of the gallant Officer above alluded to, and his lady, will, it is hoped, gradually effect an important change for the better, in the manners of the community.

Another instance of the degrading effects of intemperate and excessive use of strong drink, may be found in the sailors of this country, and particularly of the Royal Navy; where, under the influence of a mistaken policy, a ruinous system of allowances in drink, alike injurious to health, morals, and the public service, were long suffered to form habits of intemperance, which, however repressed on board ship, too often led to behaviour on shore, truly disgraceful to the boasted defenders of the nation. Captain Sir Edward Parry has lately stated his opinion and belief, that 'half the accidents which occur at sea, so often attended with loss of life, have originated in Intemperance.' He added, that a strong temptation to this practice existed under the old system, now happily in part abolished, of 'giving half a pint of strong spirit per day to every sailor on board a man-of-war; so that fifty gallons of ardent spirits were thus consumed on board a three-decker, every day in the year.' Surely, this was nothing else than a system of drunkard-making and demoralization, unadvisedly adopted by the Government, under the old prejudice, which has aptly been called 'the Great Delusion,' that the use of strong liquor was needful to animate the courage of the men, to stimulate them to exertion, and support them in the endurance of toil. Captain Parry exactly agrees with Captain Ross in the fact, that spirits are not useful for sailors; that 'they do not keep out cold, but let it in;' and he states, that 'when near the North Pole, he used to order the kettle to be heated, and tea made, for any of his men who were exhausted with cold and fatigue, which he found to be much better for them than grog.' What can be more shocking to a Christian mind, than the thought of whole crews excited by ardent spirits, and all their evil passions thus inflamed, and in this state engaged in close combat with the enemy, and hurried into eternity, without a moment's warning? By such means as these, the conduct and character of our sailors became dissolute and disorderly, in the extreme: we trust, a great change is now taking place, through the exertion of pious and enlightened officers; but the American seamen, who have given up the use of intoxicating liquors almost entirely, are still a painful and striking contrast to our own, in respect of orderly and correct behaviour.

Again, at page 165, he shews the opinion of the Christians of Tahiti, on the bearing of the New Testament on the use of intoxicating liquors.

"Respecting Tahiti, (where the Missionaries, without proposing the subject of Temperance Societies to their people, chose to adopt the principle of abstinence themselves, for the sake of setting an example, and to check the alarming growth of Intemperance,) says the Rev. J. WILLIAMS, in *Missionary Enterprises in the South Sea Islands*, 'The beneficial effects were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlements. Most of the people of the other districts, observing their prosperity, followed their example. At this time the Parliament met. On this occasion, and before the Members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying,

* Captain Sir Edward Parry, R. N.

'Let the principles contained in that book be the foundation of your proceedings;' and immediately they enacted a law, to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group where these are allowed.' How interesting, to observe an infant nation thus rescued from the thralldom of vice and sensuality, the habits and propensities of savage life, and not only acting with forethought and prudence, but setting an example of high regard to religious principle, in their public proceedings, which more civilized nations might do well to imitate! Happy would it be for Great Britain, whose youthful Queen is also a Patroness of the cause of Temperance, if her Parliament would act in the same noble manner as the Senate of Tahiti; and without fear or favour, boldly proclaim the truth, and require conformity to its mandates; and, taking the Bible as their standard, abide by its high and unerring decisions; and so model all their acts, as to promote the cause of truth and righteousness, and suppress every practice, which is not in agreement with Christian principle, and the religious and moral interests of the people."

CANADA TEMPERANCE ADVOCATE.

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

MONTREAL, OCTOBER, 1839.

SOUTH SEAS.—We would direct attention to an article, on another page, which gives an account of the pernicious effect of intoxicating drink on the Mission Stations in the South Seas. It is most afflictive to find that these dear fields of missionary labour have been so terribly scourged by such ardent drink; and that it has been supplied by some men amongst ourselves—some of them, perhaps, nominally members (but most unworthy) of the church at home, whose interests they destroy so effectually abroad; nor is it the least afflictive circumstance to find, that while the Mission Churches abroad are anxiously inquiring how they may exclude the soul-destroying liquors, and crying to the British churches to protect them, the ministers and members of the latter, are, in many places, crying out most lustily, *drink, drink, drink!* A voice comes over the seas, from a nation of young converts abroad, telling us that intoxicating drinks are doing the work of the devil among them; while many who stand high in the church in our own country, rise up in their places, and declare that we shall do the work of the devil here, if we do not use these drinks!

But while this fact is a most melancholy, it is also a most instructive one. It tells us what is the true effect of our *drinking customs*, on the interests of the Redeemer's kingdom; and consequently, what course every one ought to pursue, in reference to the customs in question who is desirous of advancing his kingdom. Let distillers, and retailers, and drinkers;—all who are instrumental, directly or indirectly, in keeping up the customs that make men intemperate, look at this fact, and ask themselves, can we be the friends of Christ,—we, who are the very agents of that destruction which has swept over so fair a spot of his heritage, and left it desolate! In this fact, they will find stronger arguments against their conduct, than the pens of all the Bishops in Christendom are able to produce in favour of it. It tells the church, most plainly, that, so long as she encourages the use of intoxicating liquors in her communion at home, it is to little purpose to engage in missionary work abroad—it is a miserable contradiction, to send out the devoted missionary one day and a cargo of damning liquors the next. Let all the friends of missions and temperance pray, that this event may be blessed by God, as a means of opening the eyes of British and American churches, and convincing them, that those dear churches abroad, the objects to them of such intense solicitude, can never be safe, so long as intoxicating drinks obtain a footing amongst themselves at home.

REV. MR. MURRAY OF OAKVILLE.—It is by no means an extraordinary thing to see ministers of the gospel taking the field against Temperance Societies. Miltred bishops and plain presbyters have laid aside their quarrels for a time, that they may unite

their efforts to stop the progress of an innovation that threatens to sweep the bottles from all the tables in the land. But never was opposition of a more extraordinary character manifested, than that to which we now allude. The Rev. Mr. Murray, a minister of the Kirk of Scotland, at Onkville, U. C., was in New York, 'in the end of 1834 and beginning of 1835;' and while there, his righteous soul seems to have been grieved by 'the mighty efforts which were made to push forward the temperance scheme, and the unchristian spirit' in which they originated. To use his own words, 'in the very capital of that boasted land of liberty, no man was allowed the exercise of his own conscience, or of his own judgment in this matter;' herein acknowledging very plainly, that the 'disciple's cup of cold water' was more frequently offered to him, than something else, which shall be nameless. He then determined to write 'these Lectures,' and after keeping them on the anvil for five years, he has now given them to the public, for the glory of God, and the advancement of—*distillation*. It has not been our fortune to see a copy of these lectures as yet, but from the copious extracts which are given in the two last numbers of the *Guardian*, and in the *British Colonist*, we can form a pretty shrewd guess as to their general nature and contents; and we have no hesitation in declaring that they will yet render their author ridiculous in the eyes of the whole community. If any person had written, on the side of 'temperance, a title of the gross and palpable nonsense that Mr. M. has written against it, he would have been universally judged to be fit only for *Bodlam*. All would have been ready to declare, that he was manifestly labouring under some *mania*, whether *mania a potu* or not, and demand that he should be put into confinement, as one unworthy to be intrusted with his own liberty. Some may think that this language is too strong, but we ask them to read the following extracts and judge:—

"It is the result of this study, my friends, which I now beg leave to submit to you, and I trust when you have heard me to the end of my intended course of Lectures, that your eyes will be opened to see the darkness which this Society is spreading like sackcloth over your religious atmosphere. That you will be emboldened, like so many Samsons, to bend all your strength against the pillars which support this temple of Dagon, until it tumble to ruins.

"But, if it is found that this Society have been teaching for doctrines the commandments of men, let them not hesitate to change their plan of attack against the common enemy. And if it is found that an extension of the principles of this Society would subvert all human society, and extirpate the human race, will it not be considered a dangerous measure, and unworthy of further support? And if it is discovered that its most zealous advocates have either ignorantly, or wilfully misrepresented the word of God to support the cause, will it still be considered necessary to uphold it at such an expense? And if it is found that many of the arguments by which it is supported, are a direct reflection against the character and conduct of the Saviour, and if some of these arguments come within the sphere of blasphemy, will you still believe that there is no reason to stop and reflect, before pushing farther your favourite scheme at such hazards? And since it appears to me to involve all these consequences, may I not hope that you will suspend your judgment on my non-conformance, till I have stated my objections fully, and until they have been removed satisfactorily.

"Is it really so that history must tell to generations yet unborn, that near the middle of the nineteenth century, a scheme was hatched and propagated, and extensively patronized by the Protestants in America, for promoting morality and virtue with sealed Bibles! Although many in the United States do look upon it as a national honour that such a scheme had its origin there; yet, as certainly as truth must finally triumph over falsehood, and the doctrines of the gospel over heresies, so certainly shall the time arrive, when the memory of this very scheme shall be retorted upon the Americans as a national disgrace. Oh, happy would it be for the honour of the United States, if they could, at any expense, collect all the books and tracts which have been published there on this subject, and burn them publicly, as the Ephesian converts did their books of magic.

"Since God created man upon the face of the earth, there never was a more downright absurdity imposed upon, and supported by any enlightened, and civilized people, than that of absolute abstinence from all intoxicating liquors."

In seeking an ancient origin for Temperance Societies, most persons would have thought at once of the Rechabites; what man of sane mind could have written what follows on this subject, except Mr. M.:—

"Although we do not envy them (the Americans) the honour of such an invention, yet we do by no means admit that they are any more than plagiarists even in this favourite scheme. We shall endeavour to trace this scheme from its origin, so that they themselves may know from what family stock they are sprung, and to what honour they are entitled from the Christian world. We read in the Acts of the Apostles, vi. 5, that Nicholas, a proselyte of Antioch, was one of the seven deacons chosen by the Apostles. This same Nicholas gave name to a sect of heretics, afterwards condemned by the great Head of the Church, as we find in Revelation ii. 6, 15, where it is said to the church of Ephesus,—“But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.” And to the church in Pergamos it is said: “So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.” Upon this declaration of the Holy Spirit, the name of this sect was soon laid aside, but their heresies were perpetuated by the Gnostics, as may be seen at full length in the writings of St. Irenæus. The Gnostics adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications.

"Again, the Manichean heresy, which is a branch of the Gnostic, prevailed towards the end of the third century. The elect of this sect were bound down to rigorous and entire abstinence from flesh, eggs, milk, fish, wine, *all intoxicating drink*, wedlock, and all *unoror gratifications*, and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of animal passions, and, also, from a variety of innocent and agreeable pursuits. Towards the fourth century, the Manicheans assumed various names, which they adopted as a cloak, and abandoned them whenever they were discovered under their new guise.

"The Manichean heresy was, in some measure, new modelled in the twelfth century by one Constantine, who then became their great apostle, and seduced vast multitudes to embrace his creed. Constantine was at last stoned to death for his vile and heretical doctrines. This sect prevailed in Bosnia and the neighbouring provinces about the close of the fifteenth century.

"The Marcionites, like the Gnostics, were another branch of the Nicolaitanes. The rule of manners observed by this sect of ancient heretics was also extremely severe. They were expressly prohibited *wedlock, wine, flesh, and all the external comforts and innocent enjoyments of life*. Yet, notwithstanding of these unnatural severities, the sect was, for a time, extremely popular.

"We also find the Sembiana, who were another branch of the same family, prohibiting all use of wine among their members, as being the production of Satan and the earth, and in its nature only evil, and that continually.

"The same heresy has been witnessed under a vast variety of names, and with some shades of difference, in almost every age, from the days of the apostles down to the present time. But no sooner has its origin and tendency been discovered, under any particular name, than it has assumed another designation, and thus continued, for a time, to play its foul game without being suspected, even by those who were supporting the cause."

After reading these extracts, we flatter ourselves no one will think any *stringencies* we have already made, severer than the subject warrants. To attempt to answer such deliberations, would be as great folly as to write them. If, when we have the fortune to see Mr. M.'s pamphlet, we discover any thing in it worthy of a reply, we may return to it again; but, judging from all the traits yet before us, we should think it contains much to pity, and to laugh at, but nothing to *refute*. It was a maxim with the gory persecutors of antiquity, that the man who refused to '*drink and swear*, &c. like other men,' was to be '*violently suspected*' of heresy; but who would have thought that the sentiment would be re-echoed by a professed minister of the gospel at the present day! Where is the Christian (we care not what side of this controversy he takes) who can witness, without shame and grief, a man who is bound by his sacred office, to oppose every thing that is hurtful to true religion, come forth and fight, as if to the very last gasp, for wine, rum,

gin, and brandy, not forgetting to give "good Canada whiskey" the honour of a special notice? New converts at distant mission stations, are beseeching us, by the most solemn arguments they can use, to strive if possible to keep intoxicating drink from their shores; but here is a minister at home, urging every man to drink away, on pain of God's displeasure; joining in full chorus with those 'kine of Bashan, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.' It is to be lamented that the state of public opinion can tolerate these things; but a change is coming about, which Mr. M. will yet feel, and to which his lectures will contribute, indirectly, in no small degree.

MAXIM.—The whole of our principles are contained in the following maxim, which we challenge any one to disprove:—Whenever the use of intoxicating liquors is common, intemperance will be common also. What, then, is our duty?

SPIRIT OF THE TRADE.—The Rev. W. Case, and lady, of the Canada Mission, have lately been visiting New England, to acquire information respecting the best plan for establishing and conducting schools amongst the Indians. The accounts which they have given of the state of things amongst the Indian tribes, have awakened much interest, as we perceive from *Zion's Herald*. We extract one of the items, as illustrating, on the one hand, the influence which the gospel exerts on the practice of using intoxicating liquors, amongst those whose minds have not been poisoned by our customs and prejudices: and, on the other, the wicked opposition which the dealers in these liquors do not scruple to offer to the Christian Missionary. It reminds us of the opposition which was made to the Apostle Paul in Philippi,—it springs from the same cause, and displays the same principle. Acts xvi. 19—"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place, unto the rulers," &c.

"There had been a desire for a new missionary establishment, and Miss Barnes, now Mrs. Case, offered her services. The Indians gathered round her, eager to receive instruction, and soon, a meeting-house, at the cost of three shillings and nine-pence, and a dwelling house upon which three shillings were expended, were erected, and every thing seemed to betoken prosperity to the new mission.

"Previous to this, the white traders had sold great quantities of whiskey to the Indians, reaping no small profits from their degrading traffic; but they soon discovered that the residence of the missionary among the Indians effected a very sensible diminution of their whiskey trade, the pure principles of Christianity opening their eyes to the evils of intemperance, and quenching their thirst for the murderous 'fire-water.' As may be supposed, the traders were unwilling to give up their gain without a struggle; and, as the most effectual way to accomplish their plans, they set fire to the forests around the station.

"The first intimation the missionaries had of danger, was, the woods were in a blaze around them, and they were compelled to make hasty preparations to escape. It was a most terrific scene. The fierce flames curling up among the dark clouds, and the noise of the tempest and of the crashing trees, all conspired to make their situation one of terror and imminent peril. But though the fire had approached so near, that the burning branches fell at their feet, and consequently their time was exceedingly precious, yet such was the trust of these children of the forest in the God they had but just learned to love, that they would not take a step for their own safety, until they had kneeled down and prayed."

Progress of the Temperance Reform.

UPPER CANADA.

TORONTO.—We perceive from the *Christian Guardian*, that a meeting of the *Temperance Reformation Society* of this place, was held on the 4th instant. The meeting was well attended, and the speakers were listened to with much apparent interest. One pleasing peculiarity we remark—the speakers were all laymen. We would recommend it to all Societies, to employ such advocates as

far as possible. A plain appeal from a *mechanic*, or a *farmer*, makes an impression, which clergymen, with all their learning and eloquence, are sometimes unable to produce; simply because there is an understanding amongst the people, that it is the clergyman's *business* to advocate matters of that kind.

ENGLAND.

No wonder that Total Abstinence makes such rapid progress in Liverpool; look at their meetings for *one week*.

MONDAY: Bold-street Society; Clarence Foundry, Great Howard-street; Church of England, Brougham Institute; New Room, Windsor; Catholic Society, 23, Scotland Place; Society formerly meeting in Roe-street, St. Andrew's Place, Renshaw-street. **TUESDAY:** Hanover Chapel School Room, Mill-street; Edmund Street Chapel; Ch. of England, Heath-street Chapel; St. Luke's School Room, Copper-street, half-past seven; Catholic Youths', 23, Scotland Place; Woolton Society; National School, Windsor; Female Society, St. Andrew's Place, Renshaw-street; Friendly Loan Fund Total Abstinence Society, at the Infant School Room, Circus-street; Independent, at Windsor. **WEDNESDAY:** Park Place Chapel Society; Ch. of England Youths, Lime-st. Academy; Female Society, Circus-street; Catholics, St. Patrick's School Room; Marine, Bethel Room, Watkinson-st.; Clarence Foundry, Primitive Methodist Chapel, Macquire-street; Society formerly meeting in Roe-street, St. Andrew's Place, Renshaw-street; Female Society School, Jordan-street. **THURSDAY:** Ch. of England, Brougham Institute; Catholic Youths, St. Patrick's School Room; Ch. of England, Moorfields; Wavertree Chapel; Liverpool Youths, Circus-street; Independent, Heath-street Chapel. **FRIDAY:** Richmond Fair Society; Circus-street School Room; Catholic Society, 23, Scotland Place; Marines, Bethel Room, Watkinson-street; Ch. of Eng. St. Andrew's Place, Renshaw-st.; Jordan-st. Society. **SATURDAY:** Clarence Foundry, New Jerusalem, Bevington Bush; Rimmer's Yard, Harper-street, Jerry Hill. **SUNDAY:** A Temperance Love-Feast at the Mariner's Chapel; at Watkin-street. The four Congregations of the *Welsh Calvinistic Methodists*, hold one general meeting *one week, two the alternate*, and a Female Meeting weekly, all in the Welsh language, which are given out at their various places of worship, each Sabbath day.—*Teetotal Times*.

HARBOROUGH TEMPERANCE FESTIVAL.

The second anniversary of the Harborough Temperance Society was held on Wednesday last. The proceedings of the day were considered the most interesting of any of the numerous meetings held in this place during the existence of the Society.

Mr. CUFFLIN, of Mountsorrel, said, "If called upon to speak in any other cause, before such an assembly, I should have refused, but I love the teetotal cause; it is the cause of God and truth. I feel that it has made me 10 per cent. a better man in every respect. I feel better as a father, now that I have ceased to set a pernicious example before my children. I feel better as a master, and my example has had a good effect on my labourers, who were induced to labour through the last hay time and harvest almost without any intoxicating drink. I always tell my men that they shall have nothing from me in the shape of remuneration except money. My health is also improved since I adopted the principles of the society. As a Christian, too, I feel that I am improved—I can now feel more for the souls of men. We have recently had a teetotal wedding at our house, where the strongest drink used was coffee—the guests were all happy, and went home sober.

Mr. ROWORTH, of Wellinborough, came with his mind elevated at the thought of meeting the friends of this institution. As a father of a numerous family he felt a solemn obligation resting upon him to set before his children a good example. It was then two years since he became a total abstainer, and he never enjoyed more comfort than during that period. Formerly he enjoyed but middling health; now he felt himself sound. In common with his village labourers on the Lord's-day he preached temperance as a scriptural as well as a moral virtue. [Mr. R. here referred to many examples in the sacred writings.] A: Wellinborough the cause had but recently been established, but already the society amounted to forty members, seven of whom were formerly drunkards. One

of the latter had been known frequently to drink a gallon of ale before breakfast, but now steadfastly adhered to the principles of teetotalism. It was their duty to teach men "to do well," but they must first "cease to do evil!" "I hope," said Mr. R. in conclusion, "to live and die a staunch out-and-out teetotaler. I would not mind being branded with the teetotal mark!"

Mr. NAKRYTH, of London, founder of the City Mission, having accidentally entered the hall, made an interesting speech. He said, "My object for many years has been to do good to my fellow-creatures, in the highest sense. For this purpose I have visited Ireland, Scotland, Wales, America, Canada, and other countries. For two years I have drunk neither wine, spirits, porter nor beer. I have been often charged with a want of politeness; but my plan is to do what, in my conscience I believe to be right, and leave all events to God. I cannot, I dare not, act contrary to the voice of conscience. I believe every man is possessed of a certain amount of moral influence, and that he is not at liberty to waste any portion of it. The world requires that every fraction of this influence should be exerted to promote the good of all. On this principle, when I saw the evil of the 'little drop' system; when I saw how the 'little drop' led to the 'great drop,' I felt it to be my duty to come forward and assist to stem the torrent of intemperance, with all its attendant evils. We have to contend with every species of vice, but intemperance is the parent of all kinds of wickedness. I am opposed to the practice of pushing my principles to extremes; but on all suitable occasions I plead the merits of this good cause. My plan is, to say little, but always act, and it would be well, if we had less talking and more doing. In my travels to promote City Missions I have visited North Wales, where the most astonishing effects have been produced. I have attended meetings of from twelve to fourteen thousand persons; and I have seen that the people there will not hear anti-teetotal ministers; children will not be taught by drinking teachers; masters will not employ servants, nor servants work for masters, who are not teetotalers. In North Wales, there are one hundred thousand members; and in the Island of Anglesea alone there are twenty-five thousand, which is more than half the population. I have been in all kinds of company, and however singular it may appear, I always set a teetotal example." Mr. N. here related many interesting instances of the good effected by his system of silently promoting the cause. When required, however, he was always ready to give information and defend his practice. He carried with him a book to receive signatures, but never pressed any one to sign. What they wanted was efficiency, not vast numbers who inconsiderately enrolled their names. Mr. N. next adverted to the evils of intemperance amongst sailors, and related some striking instances of shipwrecks, &c. which might have been prevented but for the intemperance of the crews. He contrasted the state of many American vessels, in which he had travelled, with those of England. In the former he found sober marines in consequence of the entire abandonment of "grog." He also alluded to the danger of travelling by land, in consequence of the intemperate habits of some coachmen. He had suggested to a large meeting at Nottingham the propriety of forming a society for promoting the moral and spiritual welfare of coachmen. He concluded with a very affecting appeal to little boys and girls, and related a circumstance of a little boy who told him that if they were neglected, the work would want doing over again.

UNITED STATES.

LEGISLATIVE ACTION.—We have in our possession abundant and most gratifying evidence, that philanthropists in all parts of our country are at last fully awake to the importance of restraining, by legislative prohibition, that deadly traffic in ardent spirits, which is still carried on by the selfish and sordid, in defiance of all the appeals of humanity and all the dictates of conscience. Since this year commenced, State temperance conventions have been held, and have recommended legislative action, in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, Indiana, Illinois, Ohio and Michigan. Similar conventions have recommended similar measures in the District of Columbia, and in Wisconsin and Iowa, as also in Upper and Lower Canada,

New Brunswick, and the new Republic of Texas. We have never before witnessed a more remarkable coincidence, and consent of public sentiment. Many of the States above named, have actually legislated in the manner thus pointed out by the universal consent of the friends of temperance. Besides our own Commonwealth, there are Maine, New Hampshire, Rhode Island, Connecticut, Tennessee and Mississippi, with statutes fully enacted, and Kentucky, Indiana, and Illinois, more or less advanced in the adoption of similar laws.—*Boston Temperance Journal.*

COMMONWEALTH vs. CUMMINGS, Appellant.—*Breach of New Law.*—This case came on for trial on Monday, by assignment. Witnesses, Merriam, Hays, Lumus and Houghton, were examined. It appeared that three of the witnesses had purchased liquor of appellant, for the purpose of getting testimony against him. He kept a grog-shop, and was constantly selling. Hallett argued the case for appellant, and Parker for Commonwealth. Tuesday morning Judge Thatcher charged the jury in a manner which brought much credit to his well earned reputation as a lawyer, philanthropist, and independent, honest man. He argued fearlessly, the supremacy of the laws, the duty of obedience, and the value of the temperance cause. In two hours the jury returned into court with a verdict of *guilty*. Thus it appears that even in this city, where it has so often been said that this is an impossible law, in the midst of the manufacture and traffic, to a horrible extent, a jury has been found ready to obey the oath of office and render a verdict according to the law and the testimony. Our friends will take courage and see that the law is not violated with impunity in their neighborhoods. Let it be enforced, and the world will learn its value.—*Boston Temperance Journal.*

Poetry.

A TEMPERANCE SONG.

BY REV. E. F. HATFIELD.

Friends of Freedom! swell the song;
Young and old, the strain prolong,
Make the temperance army strong,
And on to victory.

Lift your banners, let them wave,
Onward march a world to save;
Who would fill a drunkard's grave,
And bear his infamy?

Shrink not when the foe appears;
Spurn the coward's guilty fears;
Hear the shrieks, behold the tears
Of ruin'd families!

Raise the cry in every spot—
"Touch not—Taste not—Handle not?"
Who would be a drunken sot,
The worst of inseries?

Give the aching bosom rest;
Carry joy to every breast;
Make the wretched drunkard blest,
By living soberly.

Raise the glorious watchword high—
"Touch not—taste not till you die!"
Let the echo reach the sky,
And earth keep jubilee.

God of mercy! hear us plead,
For thy help we intercede;
See how many bosoms bleed!
And heal them speedily.

Hasten, Lord, the happy day,
When, beneath thy gentle ray,
TEMPERANCE all the world shall sway,
And reign triumphantly.