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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

APRIL 15, 1844.

No. 8.

ANNIVERSARY MEETING OF THE MONTREAL TEMPERANCE SOCIETY.

The Anniversary Meeting of the Montreal Temperance Society was held according to appointment on the 2d instant, on which occasion the President, occupied the Chair. After prayer, the Ninth Annual Report was read by the Secretary, and the first seven of the following resolutions were adopted. The meeting was then adjourned to the 4th instant, when the Rev. H. O. CROFTS, Vice President, acted as Chairman. After the usual preliminary business the remaining resolutions were adopted. The collections amounted to £10 9s. 6d.

Moved by Mr. J. R. ORR, and seconded by Mr. A. SAVAGE,

1. *Resolved*,—That the Report now read be adopted, and printed under the superintendance of the Committee.

Moved by Rev. C. STRONG, and seconded by Mr. JAMES COURT,

2. *Resolved*,—That Christians, or Christian bodies, who sanction the drinking usages of society, and thereby place themselves in opposition to the Temperance Reformation, are inflicting a deeper injury on the cause than any or all other classes of opponents.

Moved by Rev. W. TAYLOR, and seconded by Mr. C. M'KAY,

3. *Resolved*,—That those who admit, that the principle of total abstinence from intoxicating liquors is one which Christians ought to practice on the ground of moral expediency, and who do not come openly forward, and give their active support to the Temperance Reformation, are, in the opinion of this meeting, chargeable with a dereliction of duty.

Moved by Rev. H. WILKES, and seconded by Rev. F. BOSWORTH,

4. *Resolved*,—That the chief strength of the Temperance cause must necessarily lie in the amount of religious principle enlisted in its favor, and, therefore, it is to the churches that we should mainly look for countenance and aid.

Moved by Rev. T. T. HOWARD, and seconded by Mr. J. C. BEERS,

5. *Resolved*,—That whilst it is our duty to do all in our power to procure wholesome and well administered laws from the rulers of the earth it is only to the Ruler of the Universe that we can look for any real good, and, therefore, whilst we recognize the duty of thanking him for all past success, we, in like manner, recognize the duty of earnest prayer for future blessings.

Moved by Rev. J. FISK, and seconded by Mr. J. KELLER,

6. *Resolved*,—That whilst God alone can add the blessing, yet the duty of using the means rests with us, and, therefore, the two great instruments for the enlightenment of the world, viz: the living voice and the press should be diligently employed, until the strongholds of intemperance shall be utterly overthrown.

Moved by Rev. R. COONEY, and seconded by Mr. ALEX. GEMMIL,

7. *Resolved*,—That the rapidly augmenting population, and more especially the increased influence and responsibility of Montreal as the Seat of Government, call for much more strenuous and persevering efforts to purify the city from intemperance than have ever yet been put forth.

Moved by Mr. A. GEMMIL, seconded by Mr. JOHN HOLLAND,

8. *Resolved*,—That although the recent effort to diminish the Tavern Licenses has been rendered abortive, we highly approve of that effort, and strongly recommend a simultaneous movement on the part of this society, and all kindred societies, to diminish as far as possible the traffic in intoxicating drinks.

Moved by Mr. JOHN DOUGALL, seconded by Rev. W. THURSTON and supported by Rev. W. M'KILLICAN.

9. *Resolved*,—That the constituted authorities being appointed for the welfare of society—and the traffic in intoxicating drinks being proved to be opposed to that welfare—therefore they are unfaithful to their trust in as far as they license that traffic, and ought to be considered responsible for its disastrous effects.

AMENDMENT.—Moved by Mr. R. COOK, seconded by Dr. BERNARD, and carried unanimously,

That this resolution be postponed for decision at a future meeting to be called for the purpose; and that all persons who may choose to do so, be permitted to take part in the discussion, as this meeting being small, is not a fair criterion of the views of the inhabitants of the city of Montreal.

Moved by Rev. Mr. FIFE, and seconded by Rev. W. M'KILLICAN,

10. *Resolved*,—That the Gratuitous Distribution of the *Canada Temperance Advocate* be discontinued, in consequence of the present embarrassed state of the funds, and in accordance with the generally expressed wishes of the various societies throughout the Province.

Moved by Mr. R. D. WADSWORTH, seconded by Mr. C. M'KAY, and supported by Mr. H. LYMAN.

11. *Resolved*,—That efforts to organize Juvenile Temperance Societies, have our cordial approbation, and we rejoice that a strong reinforcement of totalitarians are coming forward to take our places, and bear our responsibilities, when we have finished our course.

Moved by Mr. WM. GREIG, and seconded by Mr. SAMUEL MATHEWSON,

12. *Resolved*,—That the Committee for the ensuing year be composed of the following gentlemen, with power to add to their number:—

JOHN DOUGALL, *President*.

Vice-Presidents.

*REV. W. TAYLOR,	REV. H. O. CROFTS,
C. STRONG,	M. LANG,
H. WILKES,	F. BOSWORTH.

JAMES R. ORR, *Treasurer*.

JAY'S COURT, *Corresponding Secretary*,
R. D. WADSWORTH, *Recording Secretary*.

Committee.

D. P. JONES,	John Holland,
Joseph Fraser,	S. H. May,
John M'Watters,	Samuel Hedge,
Robert Morton,	Charles M'Kay,
John C. Becket,	A. Gemmil,
Henry Lyman,	Joseph Mackay,
Robert Campbell,	William M'Intosh.

* The Rev. W. Taylor has since requested his name to be withdrawn.

NINTH ANNUAL REPORT

OF THE MONTREAL TEMPERANCE SOCIETY, APRIL 2, 1844.

Since the last Anniversary Meeting of this Society, a period of thirteen months has elapsed, marked by little of unusual interest either at home or abroad.

AGENCIES.

Although recognizing to the full extent the importance of employing the living voice in disseminating Temperance principles; the Committee have been unable from pecuniary embarrassments to keep even a single labourer permanently in the field, although that field be the extensive and important Province of Canada. But this great deficiency has been in part remedied by the employment of Agents by several of the District Unions. The Niagara District Union has for instance the high honour of having employed an Agent (Mr. De Bois) for the whole year; the Toronto Society has employed Mr. Bungay to visit the Home District; the Newcastle District has engaged the labours of Mr. Cleghorn; the Gora District has been visited by Mr. McKay, and various other Districts have employed labourers for some part of the year. In addition to which efforts, this Society sent forth their Recording Secretary and Agent Mr. R. D. Wadsworth, to traverse the whole Western Province on a lecturing and collecting tour which occupied three months, and in which he delivered 151 addresses and lectures, travelled 2235 miles, often in very bad roads, visited 170 societies, obtained 1627 subscribers to the pledge, and 633 for the *Advocate*. To the friends who forwarded him, and entertained him free of expense, we desire to return our warmest thanks, as well as to those who have kindly aided our funds.

Through a liberal donation for a special purpose from a gentleman in Glasgow, the Committee were enabled to employ an Agent, (Mr. Bungay) for one month in the Talbot District alone, and with great success—he travelled 300 miles—addressed 600 persons—delivered 34 lectures—received 624 names to the pledge—organized 19 societies—and circulated a large number of temperance publications. This same district has been favoured with the labours of other Agents at different times, and now it can be said, that all the clergy in Talbot District are teetotallers—there are 21 teetotal Magistrates and 32 societies, and it is confidently expected that next year not a single License will be granted in the whole district.

THE ADVOCATE AND TRACTS.

Next to the living voice, or perhaps equal with it, the press is the most potent agent under providence for the advancement of the Temperance Reformation. The Committee have therefore used strenuous efforts to extend the circulation of the *Advocate*, Tracts, &c., and although much apathy and prejudice prevails, their efforts have been crowned with a good measure of success. The low price of the *Advocate*, so low that it scarcely covers the actual cost, has doubtless tended much to promote its circulation, but at the same time it forces the Committee to require payment in advance, and is a strong argument against continuing the gratuitous distribution to Ministers, School Teachers, and others. This last named effort has been continued through the year as heretofore, and we hope on the whole has been productive of much good, but as the all but unanimous voice of the Societies in Canada advises its discontinuance, it will be given up, with the hope that local societies will take care to see the Ministers and Teachers within their bounds supplied.

It is cause of regret to the Committee that the *Advocate* is not sufficiently circulated in the largest cities and towns in the Province. In Quebec, Toronto, and Kingston for instance, the circulation is in no way commensurate with the importance of the cause and the low price of the paper. The contrast however is very pleasing when we turn to back townships and new settlements where in many cases it is almost the only medium of communication with the rest of the world, and where its arrival semi-monthly is watched with an interest that the inhabitants of towns would find it difficult to realize. There it is carefully read and lent from one to another, and it is in view of its influence on thousands of such readers, that the Publishing Committee feel a deep responsibility resting upon them to conduct it in the manner which shall most redound to the glory of God, and the welfare of man.

The efforts of societies throughout the country to procure

Tracts or Publications from the Depot have during the past year been very partial and limited.

PUBLIC MEETINGS.

We regret to say that few have been held during the past year, by the Montreal Society, and those few have not been well attended. During the summer season there was for a considerable time a Temperance meeting every Saturday evening on the wharf, at which Dr. Sewall's representations of the human Stomach as affected by Alcohol were occasionally exhibited with much effect. These meetings were sometimes well attended by seamen and others, and it is believed, exerted a happy influence. During a considerable part of the winter a series of excellent lectures were delivered by the Ministerial Association for the Suppression of Intemperance, which have excited much more interest abroad, than we regret to say was manifested at home. The Victoria Society has also held a series of eminently successful meetings.

JUVENILE CELEBRATION.

A very interesting Pic Nic was held last summer at which a Cold Water Army about 2000 strong partook of refreshments in the orchard of John E. Mills, Esq., and walked in procession through the city. These efforts of the young excite much sympathy in favour of the Temperance cause. The arrangements reflected much credit on all concerned.

TAVERN LICENSES.

A strong effort has been made to promote a strict construction of the laws as they now stand respecting licenses, i. e. that no latitude of interpretation should be allowed on the side of intemperance, a principle which, though evidently commending itself to the common sense and good feeling of all men, is we regret to say, seldom or never acted upon. Success at first seemed to smile upon our efforts, and about half of the applications for Tavern Licenses were refused by the Magistrates. But a vast array of private interests consisting of the tavern keepers, the owners of tavern stands, some of them Magistrates, and the sellers of intoxicating drinks, with their numerous friends and supporters was brought to bear upon the question, and caused it to be reconsidered, and as usual decided against the public good, so that our city still lies like a victim bleeding at innumerable wounds inflicted by four hundred or more licensed and unlicensed retailers of intoxicating drinks. The latter class we are sorry to say carry on their nefarious traffic with impunity, it being exceedingly difficult to obtain evidence against them—and when that evidence is obtained the most trifling and frivolous objections are allowed by the Magistrates to quash the proceedings.

PROGRESS.

The number of names added to the Montreal Society through the past year is about 560, but in such a large association it has been found impossible to preserve surveillance or maintain discipline, it is therefore out of our power to say what proportion have fallen back. Total abstinence principles are however gradually, we may almost say rapidly leaving the mass of Society, and this salutary progress is we think peculiarly apparent in the churches and amongst the religious and respectable portion of the community generally. The tone of our opponents of all classes also is very much softened and subdued.

The state of our city above described, may as far as we know, be taken for an epitome of that of the Province, and of the world with respect to the Temperance reformation. We hear of no extraordinary efforts, no remarkable enthusiasm, no vast numerical accessions any where, and yet perhaps the real progress of the cause is quite as great, when the still small voice of reason and conscience speaks, as it is in the whirlwind of the earthquake of excited feelings and passions.

FUTURE OPERATIONS.

There being a general feeling in favour of the formation of a Canada Temperance Union, it is likely that the Montreal Society will soon lose its somewhat provincial character and be enabled to devote its energies to the purification and improvement of the city, a change which will come in a good time, seeing that the city is becoming of very much greater importance than heretofore, both with regard to the number of its inhabitants, and to the extended moral influence which as the Seat of Government it is likely to exert on the Province.

We would therefore recommend the adoption of an efficient plan of operation for the city, suburbs, and neighbouring villages—such as the employment of an Agent,—the distribution of tracts,—the holding of meetings in the different wards in rotation,

and various other plans which it is unnecessary more particularly to specify.

As the *Advocate* however is a provincial effort, and has always been a heavy burden to the Montreal Society, we would recommend that the Committee for the ensuing year be requested to transfer it either to the Provincial Union or to private individuals, in whom confidence may be reposed to conduct it for the advancement of the Temperance cause.

CONCLUSION.

In conclusion we desire to ascribe thanks and glory to Almighty God for all the success which has hitherto attended the blessed and holy cause of Temperance, whether by our instrumentality or that of others; and to look to him in prayer and faith for future and still greater blessings of the same kind.

R. D. WADSWORTH, *Rec. Sec.*

TREASURER'S ACCOUNT.

Montreal Temperance Society and Canada Temperance Advocate in Account with J. R. Orr, Treasurer.

1843.		Dr.
March 2.	To balance.....	£ 0 13 8
1844.		
March 30.	— Cash received on account of <i>Canada Temperance Advocate</i> throughout the year.....	730 8 9
	— Cash received at Depot for sundries..	94 18 2
	— Cash in free gifts, being Donations, Subscriptions, and Collections at meetings.....	204 1 3
		£1020 1 10

1844.		Cr.
March 30.	By Cash paid on account of <i>Canada Temperance Advocate</i> , during the past year.....	£735 8 11
	— Cash paid for Agencies, Tracts, Meetings, and general expenses..	270 9 10
	— Balance.....	14 3 1
		£1020 1 10

JAMES R. ORR,
Treasurer.

Montreal, March 30, 1844.

N. B.—The debts owing by the Society, amount to £418 12 9, to this may be added the amount necessary to carry on the tenth volume of the *Advocate* £400. To meet the above, we have stock £332 6 4, Debts and Cash £331 17 6, of which not more than half will ever, in all probability, be realized. Deficiency to be made up £500.

Dr. Bacon's Sermon on Responsibility.

In this sermon, preached at New Haven, from the text, *Woe to that man by whom the offence cometh*, Dr. B. illustrates the responsibility of men for each others characters and acts before God, and says some things so instructive to men who sell, use, and give the intoxicating cup, and to all who stand aloof from temperance societies, that it deserves a place in every temperance journal. We can make only the following extract from the close:—

A young man of one of our own families,* a young man, the brightness of whose promise in respect to talent and learning and virtue, was equal to the venerableness of the name which he inherited—a young man who had just entered upon an honourable and responsible office—was struck, while in the discharge of an official duty—was struck once, twice, thrice, with a deadly weapon, and has

since been carried to his grave. Public justice, aroused at last by the death of the sufferer, seizes on the unhappy boy whose hand is supposed to have held that deadly weapon, and whose frenzied purpose is supposed to have impelled it. Of his crime—what name should be given to it—what penalties it ought to bring upon the offender, that society may be guarded against the repetition of such acts, I have nothing to say. All that is to be argued according to the law, and as the facts may appear in evidence, before the constituted tribunal of public justice. All those questions let public justice decide as well as it can, in its own high and calm sanctuary, uninvaded by the breath of popular excitement. Here is the scope and utmost reach of human jurisprudence. This is its province.

But God's justice book does not stop here. Neither his law, nor the administration of his law, is bounded by such limits. Christ says, "Woe to that man by whom the offence cometh." By whom then came this offence? Who were partakers beforehand in the sin? Whose responsible agency went before, in the series of moral causes leading to that frenzied volition which drove the cold steel into the living flesh? When God maketh inquiry for blood, these questions must be answered.

We have been told—and for the sake of illustration, we will suppose it to be true—that one—one, we know not who, a few moments before the commission of the fatal deed, put that deadly weapon into the hand of the desperate stripling. God, before whom the darkness shineth as the day saw it; and who does not see that, in His eye, the offence came by that man who carried the deadly weapon to the scene of riot, and placed it in the hands of a wild boy whom drink had maddened?

Yes, we are told it was even so. The perpetrator of the outrage was beside himself. He knew not distinctly what he did. Drink had maddened him. Drink? Then that madness takes nothing from his responsibility. It was not through any defect of maddening quality in the drink—it was not through any defect of a volition to strike, in the boy whom that drink had maddened—that the weapon, wielded in frenzy, did not pierce the victim's heart, or spill his life-blood on the spot, from a dissevered artery. That the volition which drove the two-edged blade within less than an inch of a main artery, did not divide that artery, was not owing to any want of force in volition, or madness in the drink. That the wounded man survived the strokes awhile—that hope of recovery was fair till disease supervened upon his enfeebled frame—that we are permitted to assuage our horror somewhat by the doubt which science confesses respecting the cause of his death—all this is not through any defect of maddening quality in the drink, nor through want of purpose to strike, in him whom that drink had maddened. Who gave him that drink? It is known who gave it to him. It is known by whom that offence came. In the name of Christ I say, "Woe to that man." It is known who ministered to that poor boy the maddening draught. The finger of indignation, anticipating the judgment of God, points to the new dram-shop, with its enticing appearances of respectability, where the drink was administered. From that dram-shop—from the corruptor of morals who stood there that night, dispensing drunkenness—came the madness which produced the riotous outbreak. Upon that threshold is the stain of blood, to be removed, not by the mere profession of a change, but by repentance, and by "works meet for repentance!" "Woe to that man by whom the offence cometh."

Who gave that young man the maddening drink? Who tempted him? Who led him along, hand joined in hand, to the carousal, to the putting on of disguises, to the scene of mischief, to the mean, cowardly crime of breaking, at the dead of night, with heavy and dangerous missiles, the windows of an unoffending fellow student? In him has come to pass, in part, that which is written, "A

* Tutor Dwight, stabbed by a student in College.

companion of fools shall be destroyed." Who are they that have been his companions, and that have led him thus far towards utter destruction? Who are they in whose company he encouraged himself in disregarding the necessary regulations, and in resisting the constituted authorities of the institution whose privileges he was permitted to enjoy? Who are they in whose company he was encouraged to practice that language of hell, which broke from his lips as the dagger went to its aim? Who are they in whose company these low-lived sins—these base forfeitures of the honour which they plighted at their matriculation—these drunken follies—these dastardly midnight outrages—seemed like marks of spirit and of gentlemanly breeding? Some of them may be here to-night. Let me then say to them, you are partakers in his sins, as he is in yours; on you rests a dread responsibility in regard to his moral character before God, as on him in regard to yours; you partake in the responsibility even of that horrid act; the offence came by you; the stain of that blood reaches even to your souls.

And does not the responsibility reach farther still? Who gave the guilty boy the drink that maddened him? Tell me whose influence goes to form that state of public opinion, which tolerates and keeps up those bloody dens of intoxication at which the morals of our youth are corrupted? How does it happen that a man dares to come to such a place as this, and open a shop for the purpose of training men to outrage and to crime? Who are responsible in this respect? I can tell you who are not. Those who in their own practice conscientiously abstain from all intoxicating drinks. Those who are known to be pledged, uncompromising enemies of all that leads to drunkenness. Those whose influence is continually crying aloud, "Beware!—look not on the wine when it is red." Whatever these men's infirmities may be—whatever extravagancies and errors may be justly imputed to them—whatever sins they may have to confess before God—this offence comes not by them.

Can you say that this offence comes not by you? If the examples which you give to the community tend to uphold the habitual or the festival use of those drinks which madden the brain, can you lift up your hand, untravelling, to God, and ask, "Lord, is it I?" If you, in your elegant exclusiveness, stand aloof from the great movement of the temperance reformation—if you make light of this kind of philanthropy—if you condemn the vulgarity of "Washingtonianism,"—if the "red wine" "moveth itself aright" at your table, and passes round at your festive entertainments—can you say before God that this offence comes not by you? The young man who, by the use of wine for excitement and for revelry, has been led to the commission of so blasting a crime, has shared perhaps in the hospitality of some of our families. Perhaps he has been admitted to the civilities of acquaintanceship in your family, and to the enjoyments of fashionable society in your dwelling. If so, what was the lesson you gave him there? If he had been invited to your entertainments, tell me, what would have been to him the language of your wine glasses? God's wisdom says to the young man, "Look not thou upon the wine when it is red." You reverse that lesson. You say, in effect, to your own son, if you have one, and to all who share the fashionable hospitalities of your dwelling—nay, to all who know your position in respect to this matter, you say in effect, "Look thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright." Tell me—tell me, by whom cometh the offence? Tell me, have not you somewhat to repent of, somewhat for which to cry, "Deliver me from blood guiltiness, oh, God, thou God of my salvation?"

Let that serious lesson which has been thus feebly illustrated, be deeply engraven on every mind. "Woe to the world because of offences!" "Woe to that man by whom

the offence cometh!" He who influences men to sin, whether by teaching and maintaining false principles of action, or by the fatal power of a pernicious example, or by spreading temptations like snares and pitfalls in the path of the unwary, or simply by encouraging the transgressor in his way to death—he brings a woe upon the world, and the justice of God will bring a woe upon his soul. Let him repent, then, while there is yet "space for repentance," and call upon a forgiving God while there is a "day of salvation." Let every man look with careful, trembling circumspection into the tendencies of that influence by which he is contributing to mould the character and destiny of those around him. It will be a fearful thing, in that day, to encounter the upbraiding gaze of souls whom the light of eternity has awakened to know, too late, the influences that blinded their minds, and hardened their hearts, and seared their consciences, and led them to their ruin. Let every man whose conscience stirs at the thought of such an encounter, bow in repentance at God's mercy-seat, and thus commit himself, with trembling yet confiding hope, to the power of Christ's atonement.

Depriving Him of his Bread.—The Taverner's Complaint.

The *Hampden Washingtonian* gives an account of a tavern keeper who bitterly complained of his neighbours for robbing his wife and children of their bread, in attempting to withhold his license and break up his business. Wearied of his whinings, one of those neighbours invited him to take a walk with him, and, without unfolding his object, took him into a log cabin, where they saw stretched upon a poor bed, a sick mother, with a little child by her side. She was pale and feeble, and sorrow had woven a dark wreath about her brow, and spread its shadows over her countenance. In another part of the same room lay another victim of disease, a little girl, about eight or ten years old, stretched upon a couch of languishing. After a moment's pause, the temperance man commenced a conversation about their circumstances.

Temperance man to the sick woman:—"Are you comfortably provided for in your illness?"

Woman:—"I had rather make no remarks concerning our circumstances"—much excited, and her bosom heaved, as though untold sorrows lodged within.

Temperance man:—"I have called out of kind motives, and feel that you ought not to conceal your circumstances. If you are in want, I should be glad to know it, and insist that you answer me."

Her bosom again heaved, and the tears gushed from her eyes, and she answered, "We are destitute; we have nothing in the house to eat."

The temperance man inquired again, "Where is the pail of flour I sent you yesterday, and where is the tea my wife and some other ladies in the neighbourhood sent you?"

Again the poor woman sobbed, and requested that she might not be pressed for an answer, but the gentleman kindly yet earnestly insisted on knowing the whole truth, when she with great excitement and grief replied,

"My husband took the flour and the tea, and sold them at the tavern for liquor."

The temperance man then turned to the tavern keeper and said, "You now have a reply to your speech; you can now see who robs mothers and children of bread."

The confounded man of the bar said, "I will send the flour and the tea back."

"You can do that," said the temperance man, "but you cannot heal that broken heart; you cannot send back the blasted hopes, the departed joys, the ruined health and the blighted character. All these you have taken away, but you cannot return them."

But the tavern keeper's cup of confusion was not yet full. They left the miserable abode and retraced their steps homeward. When on their way, they came upon the husband of the sick wife, who lay drunk by the side of the road, with his jug by his side, cork out. This was the finishing touch; the tavern keeper became in a great hurry, and could spend no more time in conversation; but he was cured of talking about robbing wives and children of their bread.

Meeting of Ministers at Cincinnati.

On the 1st Feb., a large and respectable meeting of Ministers was held at Cincinnati, to take into consideration the present aspects of the temperance cause, and the duty of ministers and Christians in relation to it. Of their report we give the following abstract. We rejoice that the ministry at the West are thus engaging in this great and extraordinary work. May the spirit spread throughout the land.

The claims which the cause of Temperance seems to have upon Ministers of the Gospel.—Temperance is certainly one very important part of the minister's message. Since Paul discoursed of it to Felix, there has been no time when it was not needed. Vain are all claims to the Christian character without it. While we do not by any means blend mere abstinence from intoxicating drinks with that temperance which is the "fruit of the Spirit," the former is certainly a most valuable auxiliary in promoting the latter. And there are certain seasons and circumstances in which a particular part of the Evangelic doctrine is more especially called for. The present we believe is such a season. Who can look around him and mark the vice and misery, which intoxicating drinks have spread all over the land, and the efforts of Total Abstinence Societies to stay the flood, without feeling that now is the time for the preacher of Temperance to lift up his voice? That ministry, we fear, has but slender pretensions to the character of "the ministry of reconciliation," that can in these days fail to make temperance a prominent topic of pulpit instruction, warning and entreaty.

The cause of Temperance demands the pen of ministers now wielding the power of the press. It is the mightiest engine of modern invention, and it cannot be neutral. If not wielded for good, it certainly will be for evil. The press has advantages which the speaker has not. It can whisper in the secret chamber, and send out its voice to the ends of the earth. What an instrumentality for temperance teaching, exhortation, and reproof! No minister of the Gospel should neglect it. In addition to his ordinary efforts in this cause, he can do that for it through the press, which he cannot do in any other way. He can thus visit the tens of thousands of degraded fathers, and broken-hearted wives, and beggared children, all over the land; he can go into the very haunts of dissipation, and cells of imprisoned depravity, and thus discourse in tones of thunder, or accents of love to these victims of intemperance.

Let us now notice some two or three of the objections that have been thrown out against the Temperance cause.

The first is that the Temperance cause is something put in the place of the Gospel. To this we reply that it ought not to be,—and yet who will deny that Temperance is a most important part of the Gospel?

We do not put Temperance Societies, or schools, or wholesome legislation, or any similar means which God in his holy Providence may see fit to employ for man's benefit—we do not put these things in the place of the Gospel, or exalt them above the preaching of it; still we do maintain, that all these are most valuable auxiliaries in the great work of bringing back a revolted world to its rightful allegiance.

Some have objected to the Temperance cause on the ground that the arguments frequently held out for abstinence from intoxicating liquors are merely such as appeal to pride of character, or regard to health, or to worldly interests generally—thus, as they say, "casting out Satan by Satan." To this we answer,—ought not every one to have so much consideration for his character, his health, and his worldly interests as to refrain from the intoxicating cup? If he ought, is it wrong to tell him so? And even should the reformed man show himself to have become somewhat too careful of his reputation, his health, or his worldly welfare, still would not such an evil leave his case, for the most part, far less hopeless than that of the victim of strong drink?

In conclusion we would present for co-operation in the temperance cause, one ground so plain, strong and broad, that we can all, however diverse our views in other respects, stand upon it and cordially labour together in this great work. We mean the ground of **CHRISTIAN CHARITY**—the true ground, we believe, of the temperance cause. If Paul would not eat meat while the world stood, lest he might make his brother to offend, surely that professor of religion can have but little of the spirit of Paul, or rather of Paul's master, who would not, in view of the humiliating, the disgusting, the heart-rending spectacles which intemperance crowds upon us at every turn, deny himself the drunkard's beverage. The responsibility of ministers and professing

Christians in this matter, your Committee must, then, regard as plain and inexpressibly solemn.—*Jour. Am. Temp. Union.*

Father Mathew Recommending the Bible

TO THE MEMBERS OF THE VARIOUS TOTAL ABSTINENCE SOCIETIES IN IRELAND, ENGLAND, AND SCOTLAND.

MY DEAR FRIENDS,—As the united Catholic Bishops of Ireland have especially recommended the faithful under their jurisdiction to "read with due reverence and proper disposition, the Holy Bible, published by C. Coyne," and as he now, in conjunction with W. J. Battersby, proposes to issue the Divine Volume under the same authority in twelve parts, at sixpence each, so as to suit the means and circumstances of all classes. In order to assist in carrying into practical effect the recommendation of the venerable prelates, I humbly, but most earnestly entreat all the members of the various total abstinence societies, who, I trust, by being members of societies, which have produced order, peace, and tranquility, are prepared to read the Holy Scriptures with "due reverence and proper dispositions,"—to avail themselves of such a treasure on such acceptable terms, and thus to join wisdom to temperance, as the Apostle Peter says, (2 Epistle i. 5—7) that "employing all care you minister in your faith virtue, and in virtue knowledge, and in knowledge abstinence, and in abstinence patience, and in patience godliness, and in godliness, love of brotherhood, and in love of brotherhood, charity."

Permit me, my dear friends, to express my most anxious and ardent desire that all of you, who shall thus read the sacred Scriptures with great faith, submission and respect, will follow the Divine lessons they inculcate.

In conclusion, being fully convinced of the great blessings to be derived from a careful perusal of the Sacred Volume, I shall, for my own part, adopt every means in my power to promote its circulation amongst you all, and all others over whom I can exercise any influence.

I am, dear friends, faithfully and sincerely yours,

T. THEOBALD MATHEW.

Cork, May 8, 1843.

The recommendation of the Bishops to which Mr. Mathew alludes is that which was issued in the year 1829. It was included in the placard which was posted up, and is as follows:—

"This new edition of the English version of the Bible, printed, with our permission, by Richard Coyne, 4, Capel-street, carefully collated, by our direction, with the Clementine Vulgate; likewise, with the Douay version of the Old Testament of 1599, and with the Rhemish Version of the New Testament of 1582, and with other approved English versions, We, by our authority, approve. And We declare, that the same may be used, with great spiritual profit, by all the faithful; provided it be read with due reverence and proper dispositions."

DANIEL MURRAY, D. D.

Given at Dublin, Sep. 2, 1829.

(Signed by twenty-four Bishops.)

We extract the following paragraph from a communication to the *Woodstock Herald*, emanating, we understand, from an esteemed clerical friend. It shows an awful state of society in that vicinity. Some of the cases referred to, are, we believe, almost too horrible for publication:—

SIR,—The painful event recorded in your last week's paper, has roused my attention afresh to the subject of intemperance, and its cure. To think of a fellow creature perishing in the flames, in broad day light, under the influence of intoxication, and obviously in consequence of it, is most shocking. Unhappily this is not a solitary instance, though some of the circumstances attending it may be peculiar. Several cases have recently oc-

curred in this neighbourhood, of persons suffering premature death, and some of them suddenly, as the lamentable result of this baneful habit. In another township in a neighbouring district, I have known six or seven instances to occur in the course of about a year, of death by intoxication. I was acquainted with some of the persons, and knew most of the circumstances connected with their melancholy end. If I were to describe them to you Mr. Editor, they would excite in your mind, and in the minds of your readers, emotions of the deepest sympathy and horror. Some of them left wives and families of young children behind them to lament their loss. Some of them were young men of promising talents, and otherwise of estimable character, before the love of liquor degraded and destroyed them. In almost every part of the colony, cases of a similar nature are frequently occurring; so frequently indeed, as to excite in the minds of the humane and philanthropic, an anxious enquiry how an evil of such magnitude may be checked and exterminated.

PROGRESS OF THE CAUSE.

EAST PICKERING, Feb. 11.—The Temperance reformation invariably revives in the wake of the *Advocate*, and declines sadly where the living voice is not heard or the printed page not circulated. In this part of the country, the Temperance paper and the lecturer are comparative strangers, consequently the cause is like a statue, cold to the embrace, and no spirit breathes from its lips. Last evening, at the appointed hour, I visited the school-house; it was a cold dark night, and the cheerless house was neither warmed nor lighted until nearly eight o'clock. Several professors of religion are like the night-mare to this society, for they have kindled a fire in their throats which the waters of Niagara cannot extinguish; and they regard with jealousy and suspicion all exertions made to discontinue the use of inebriating drinks. So violently are some of the professed friends and followers of Christ opposed to this cause, that common hospitality and every day courtesy is withheld from those who endeavour to promote the advancement of Temperance.—G. W. BUNGAU.

PORT DOVER, March 13.—We intend making a finish of the licensing of taverns in this district during the present year. Our plan is to obtain the consent of as many of the inn-keepers as we possibly can, to continue their business without license, and to procure as many signatures to a petition to the magistrates as possible, requesting them not to grant licenses to any for the sale of liquor; and there can be no doubt but we shall succeed, as a majority of the magistrates of this district are already with us. The good cause is still progressing in this quarter, and hundreds are rejoicing from its blessed effects.—H. C. NICKERSON.

CAVAN, March 15.—At a meeting of the society on the third Monday of January, 1844, for the purpose of appointing officers for the current year, the following persons were unanimously elected, viz. :—A. Dexter, President; J. Watson, Vice President; Mathew Knowlson, Treasurer; and a committee of eleven. A unanimous vote of thanks was given to our late President, John Knowlson, Esq., and to our late Vice-President, for their zeal and devotedness to the cause. At the Agent's visit on the 29th Feb. 10 signed the pledge, making our number 328.—J. HENRY SEC.

BEARIE, March 22.—The Temperance Society was organized about two years ago, and although we have been compelled to fight our way in the face of opposition, we have prospered in a most remarkable manner. Our society at present embraces nearly 400 members in good standing. Since our meeting-house was destroyed by fire, we have held our meetings in a barn during the summer months, and in the Quaker meeting-house during winter.—JACOB FULLMER.

RALEIGH, March 23.—The second annual meeting of the Middle Road Raleigh Total Abstinence Society, was held on the 21st of February, when the following were elected officers, viz. R. v. Edward White, President, Mr. William White, Vice-President, Mr. John Turner, Treasurer, and a committee of seven. The following is an extract from the Report:—The Committee regret to say that no less than nine persons have thought proper to leave the society. This secession we suppose has been caused chiefly by some designing persons who oppose the total scheme, and plead warmly for a little of the soul-deceiving stuff. Such persons as the Apostle says, as know no God, but their own belly, and by fair speeches deceive the hearts of the simple. The committee have been under the disagreeable necessity

of expelling seven persons from the society, for the violation of the pledge, and one has died; the Society numbers at present 74.—JOSHUA SHEPLEY, Sec.

LOCHABER, March 26.—The Lochaber Total Abstinence Society held their annual meeting on the 19th instant, Mr. Isaac Taylor in the chair. After prayer by the Rev. Mr. Greener, who also gave a very excellent address, several gentlemen addressed the meeting. Our present number is 67. I am happy to let you know that we are strongly backed and encouraged by our friends in Clarence.—W. KEIMAN, Sec.

The Montreal Victoria Society has held in the last 12 months, twenty-nine meetings in different parts of the city. These meetings have all been well attended and mostly crowded to excess. There has been 171 joined this society during the last year.—JAS. WILSON, Sec.

[This society's efforts during the past winter, have we believe done much good and we trust they will be continued with even greater vigour during the coming year.—Ed.]

[The following is from a leading underwriter at LLOYD'S London, who is at the same time the Vice President of one of the National Temperance Societies.—Ed.]

TOTTENHAM GREEN, Feb. 29.—I can give you but little information of a consulatory character, as to the progress of our principles amongst the insuring part of our mercantile population: they are blind and obturate as ever. I am happy however to say that habits of abstinence are decidedly increasing amongst our sailors, and it is not now an uncommon thing for vessels to sail without grog—some pleasing proofs of the benefits resulting have lately come under my own notice. Are you progressing, or are the depressing causes too strong for you? We have immense difficulties in England, fashion is so strong and the established church so little disposed to sanction anything that comes not *ex cathedra*—nevertheless, I think some progress is making, and the general effect that is produced by the advocacy of our principles more marked than it has ever been. Perhaps I am wrong, but I certainly would hope that it is not in vain that we have hoisted the Temperance standard and endeavoured to rally the spirit of our age to it.—W. JANSON, Jr.

MISCELLANEOUS.

A GOOD ONE.—The *Wilmington Standard* tells a good story of a meeting which took place in Lycoming county, Pa., a short time since. It appears the landlord (of course very much opposed to the meeting) had supplied a large number of his firm adherents with eggs, which were to be given to the speakers, "free gratis, and for nothing," even without as much as saying "by your leave." The meeting was opened, and the eggs men were all ready; but the speaker was so interesting, that no one could be found to throw the first egg. After speaking for about an hour, an invitation was given to sign the pledge, when forty-one persons stepped forward and signed; and among them, five of the landlord's brave soldiers, with the eggs in their pockets. Of course, he suddenly "couldn't be found," having taken himself off, cursing all fellows who would not stick to their friends.

A NOVEL SCENE.—A temperance meeting was recently held in the New-Hampshire State Prison. The entire number of prisoners were addressed by Mr. Gough, of Boston, who was listened to with the most eager attention. It is described to have been an intensely interesting sight, when towards the close of the address, the speaker requested all who felt determined upon leaving that prison, to live strictly temperate lives, to hold up their right hands—to see about ninety strong arms going up to their utmost stretch, instantly and together, as if moved by one will, the tears at the same time gushing from every eye, and the prisoners and the officers and attendants, and the citizens who had come in, all sobbing aloud. Never, apparently, did men more sincerely, and from the heart, determine to do right.

WORRY OF IMITATION.—The King of Bavaria has issued a decree, requiring all the Municipal magistrates to become members of a temperance Society, and to use their influence to engage the people in the same cause.—*Am. Paper.*—[What a blessing would it be for Canada were such the case here!—Ed.]

FRUITS OF MISSIONS.—The results of Christian missions in the South Seas has been again strikingly manifested in a recent occurrence, which shows a tone of moral feeling that other civilized nations cannot boast of. From Massachusetts, the venerable old

home of the Pilgrims, seventy hogheads of rum were sent to the Pacific, which arrived at Honolulu in December last, in the brig *Heber*. The ship visited Bahia, Madagascar, New Zealand, Sydney and Tahiti, and had been unable to sell a single barrel. At Honolulu the cargo was offered at auction, and only five casks were sold—those probably to foreigners. The *Heber* left for home with sixty-five casks still on board. What a cheering triumph; and what a rebuke to the cupidity of Christians!—*Even*.

PL NOT MINGLE WITH REFORMED DRUNKARDS.—Such was the declaration of a gentleman when invited to a Washingtonian meeting, who was yet known to sit daily in a hotel at a table with some notorious drunkards, — though gentlemanly ones. Had he been invited to dine there, and said, No, I'll not mingle with drunkards, he would have been accounted, to say the least, unwise; might have been considered as casting deep reproach upon the house; might have had a cancing when some of the gentlemen met him in the street. Probably he never thought that it was vulgar, or derogatory to his dignity, or in any way dangerous to his morals or good reputation. Had either of those gentlemen signed the pledge and advocated temperance, they would, with him, have lost caste. He would not mingle with the reformed drunkards.—Truly, it is instructive to see how "wine is a mocker," and all the right ways of men are turned up side down. Men of the first rank in society, priding themselves on their correctness, good taste, and unsullied reputation, daily associating with drunkards, and considering themselves polluted and defiled by coming in contact with one who has put off his drunkenness and become a sober man! If they make a party for their wives and daughters, such will invite twenty men who, if they will only give them wine and whisky punch enough, will get tolerably drunk before they leave their house; but would consider themselves disgraced, with all their households, should they invite a reformed drunkard. But times are changing. With the community generally, a man is getting to be a little more respectable after he has reformed, than he was before. It is worthy of consideration, that all the moderate drinkers and drunkards are on one side, (and the moderate drinkers cannot make it otherwise,) and all the reformed men and teetotallers are on the other; and men must choose (and our young women too, who are seeking partners) on which side they will go. Give us, we say, a place with the latter.—*Am. Paper*.

THE BISHOP RIGHT.—The following letter, addressed to a friend in Marblehead, from the Right Rev. Bishop Griswold, is a reply to a question whether there was a rule of the Church forbidding the reading of temperance notices from the pulpit, this having been given by the Episcopal clergyman in Marblehead as a reason for not noticing the meeting of the Washingtonian Society.

Boston, Jan. 7, 1843.

DEAR SIR:—"Your favour of the 12th ult. was, I believe, in due time received. Through a world of business it has been overlooked, and it is in much haste I now write to say, that I know not of any rule of our Church, or of propriety, or of morals, or of religion, which forbids a clergyman reading from his desk such a notice as you speak of. My prayer to God is, that he will continue more and more to bless the efforts of those who are engaged in the temperance cause. The good it has already done is indeed wonderful, and it seems strange to me that any pious Christian should be unfavourable to it. Respectfully yours, to serve,

ALEXANDER Y. GRISWOLD."

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—*Macneil's Translation*.

PLICE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, APRIL 15, 1844.

THE CHURCH AND THE TRAFFIC.

In a recent paper we attempted, and we think successfully, to shew that a distiller was unfitted by his business for being a

suitable representative of the people in Parliament. First, because his private interest was in direct opposition to the well-being of society, and secondly, because whilst he was making laws his business would be doing more than probably all other causes put together to break them.

It has, however, occurred to us that the article in question either failed to prove what was intended, or it proved a great deal more; for, certainly, if a distiller because of his business is not fit to be a member of Parliament, he is still less fit to be a member of Christ's body, the church. It surely requires at least as high a standard of moral excellence to admit to a seat at the communion of saints as to a seat in a Legislative Assembly—to represent the Lord Jesus Christ to the world as to represent a constituency in Parliament.

It is argued, however, that Scripture requires no test of admission to church membership but a profession of faith, and that to establish any other is to be wise above what is written, and righteous overmuch. And this argument has opened Christian churches, very generally, to slaveholders, as well as traffickers in intoxicating drinks, and might with equal propriety be used to admit gamblers, and play-actors, not to speak of forgers, counterfeiters, and a host of other classes, none of which are excluded by name, or particular description in the word of God. Such an argument proves too much, and therefore must contain a fallacy which would be remedied by the addition of the word "credible" to "profession." As God alone knows the heart, the church can rarely or never decide whether a man be truly a Christian or not, and, therefore, this is not the question, but it can decide in each case whether credible evidences of discipleship are furnished, and this is the only point with which it has to do. It would then be for the people of God to consider whether the profession of devotion to the Saviour, made by one whose business is most deeply damaging his cause were a credible profession. It will not do to oppose this argument by the somewhat stale exclamation, "Do you deny that a distiller, or a tavern-keeper may be a Christian?" We do not, neither do we deny that a slave-trader, or a gambler, may by possibility be a Christian, God alone can judge, but we deny that such as persist in these courses, against light and knowledge, warning and exhortation, furnish any credible evidences of the faith which worketh by love.

Again, Christians are commanded to withdraw themselves from such as walk disorderly, and a variety of instances of disorderly walking (drunkenness, &c.) are given in Scripture, which all Christian churches consider as requiring some kind of discipline. But it is urged that a man's business is quite distinct from himself and that though, as a distiller, he may be the means of sending hundreds of his fellow men to perdition, yet his private character may be moral and respectable, and, therefore, he should not be included amongst those that walk disorderly. Now every mind that is imbued with a love of justice must strongly suspect that there is some fallacy hid in this argument also, although it may be difficult to detect it. It is, in fact, so extremely repugnant to all notions of rectitude and consistency, to suppose that the drunkard is to be the object of discipline to the church on earth, and of everlasting exclusion from the church in heaven, whilst the drunkard maker is to be freely admitted to both—that few can hold such an opinion without stifling the voice of conscientious conviction.

If it be argued that the drunkard is condemned in Scripture, but not the seller of drink, it may in like manner be said that the fornicator is condemned, not the pander or procurer—but this would indeed be to narrow down the law of God, which is declared to be exceeding broad. The fact is, that when a

crime is condemned, every thing leading to it is included in its condemnation.

Who, without warping judgment, can separate a man from his occupation, and whilst admitting that the business to which he devotes his time and talents is doing incalculable mischief, yet declare that he is in no way responsible for that mischief? If it be possible, in this age of light and investigation, for a man to sustain the two-fold character of a Christian and a distiller, characters in direct opposition to each other, and wide as the poles asunder, it might be somewhat curious to enquire in which of the two he will appear at the day of Judgment, and if the Christian be admitted into heaven where the distiller will be—and on the other hand, if the distiller be sent to join his best customers in company with the worm that dieth not, where the Christian will be found.

It has been well said, that no business is lawful which is not useful, and, in this view, the traffic in intoxicating drinks is peculiarly unlawful, and those engaged in it are walking disorderly. The very destruction of such a quantity of food, which is grievously needed by the poor, is directly opposed to the spirit of Him who, when he saw the multitude hungry, had compassion on them, and directed his disciples to feed them, lest they should faint by the way. The Saviour commands his disciples to give the poor bread—the distilling disciple takes the bread from them, and gives them—not a stone, which, if it did no good would do no harm, but deadly poison in return.

We have hitherto treated of the principle involved in admitting rum-sellers to churches, let us now see the effects, and in order to do so let us premise the two-fold character of a church, first as a conservative association, to preserve and edify its members, and second, as an aggressive association, to convert the world by the united power of example and teaching.

As a conservative association, what can more tend to sap and undermine a church than to enter into fellowship with intoxicating drinks, the very stumbling-block which causes the greatest number of defections among professors!

As an aggressive association, as the host of the Lord, which should be "fair as the moon, clear as the sun, and terrible as an army with banners"—what is more likely to make the light that is in it darkness—what more calculated to paralyze its efforts, and render it contemptible in the eyes of the world, than the glaring inconsistency of having distillers and tavern-keepers in its ranks, of numbering the most active and successful agents of Satan amongst the soldiers of the cross! Ministers, and church members may indeed shut their eyes to this inconsistency, but the world does not. They do not fail to speak with scorn of the religion of such as serve the devil six days of the week in the distillery or dram-shop, and devote the seventh to the house of God. The world, in fact, judges of Christianity more by the conduct of professors of religion than by examining the Scriptures for themselves, and it appears that this was to a certain extent intended, for such are in one case called *living epistles*, known and read of all men. Let us then think of the fearful effects of holding up to the world the distiller or rum-seller as a living epistle, and representation of Christ, to be known and read of all men. What an epitome of the Christian religion! Let us think of the even more fearful effects upon himself, of lulling him into a deadly security, and quieting his conscience in the prosecution of his fatal business, by receiving him into a church, and thereby persuading him that he is of such as shall be saved. If he find out too late that he has been deceived into a wrong estimate of himself, and lulled asleep by a Christian church during the whole space that is allotted for

repentance, what fearful imprecations may he not pour forth on that church through all eternity!

Whatever churches may do in this matter, it behoves us, as temperance advocates, to tell them plainly, that in sanctioning the traffic in intoxicating drinks, by admitting the traffickers into the church, and thereby investing them with a respectability and standing, which they could in no other way attain, they are presenting by far the most formidable barrier that remains in the way of the temperance reformation. If we ask Parliament to discourage the traffic—if we ask Magistrates to refuse to license it—if we ask the public to stamp it with their disapprobation, the answer is still the same—the church, the Church of Christ sanctions it, and why should legislators, or magistrates, or the public set up a higher standard than the church?

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

DEAR SIR,—The meeting held last evening in the Congregational Church on the subject of temperance, brought forcibly to my mind an event which occurred in a recent journey which I made up the Ottawa, and which shows clearly the folly and wickedness of licensing places for the sale of intoxicating drinks.

On Thursday, the 21st of December, 1843, having travelled fifty miles, I arrived at Vankleek Hill,—being a stranger in the place I made enquiries for the Temperance Hotel, but was informed, to my sorrow, that the Temperance Hotel was given up; I, therefore, had no alternative but to go to a tavern, where intoxicating drinks are sold by license. I had no sooner taken tea, and was comfortably seated reading my Bible, than I was aroused by an awful crash in the bar; I ran to see what was the matter, and found that a respectable farmer and a retired Colonel of the British Army were engaged in fighting. They had sat down to drink in friendship, but drank glass after glass until reason was gone, and then they quarrelled and fought. The Colonel was no less than sixty-five years of age. I retired to my room when I saw what was going forward, but the uproar became so great that I could not rest contented, and again, therefore, I repaired to the scene of conflict, and fearing the consequence of such affrays, I went up to the old Colonel, took him by the arm, and led him into the room where I had formerly been sitting, and fastened the door. This put an end to the fracas. I thought then what a curse this licensing system is which brings men together to drink that which converts friends into deadly foes.

In passing up the Ottawa the next day, I saw a sign with this inscription—"Gray's Tavern, lawfully established according to Act of Parliament." The following is the entry in my journal of that day:—"What a pity! what a burning shame it is that in a professedly Christian country, and in the nineteenth century too, houses should be lawfully established according to Act of Parliament to sell articles which scatter fire brands, arrows, and death, through the land, and which prepare so many of the human race for damnation in body and soul throughout eternity. When will our law makers have common sense enough, to say nothing of Christianity, to cause them to seek the benefit of the people, by making it unlawful to establish such sinks of iniquity!

MR. EDITOR, I am the last man in the world to write or say any thing without cause against the constituted authorities of the land, but, Sir, is there not a cause, when we see that those whom God in his providence has raised up to be "ministers of God to us for good," ("for rulers are not a terror to good works, but to the evil," Rom. xiii. 3, 4.) are actually licensing one of the greatest evils which afflicts either this or any other country. Rulers who make laws, and magistrates who grant licenses to sell intoxicating drinks, are, in my judgment, awfully abusing the power which

God has put into their hands, for they, by such an act, to all intents and purposes, become a terror to good works, but not to the evil. They encourage the evil, and by the shield of law they protect the evil doer. I do, therefore, most earnestly hope that the Montreal Society, and all the temperance societies in the Province, will remonstrate with our rulers, and petition the Legislature, until the licensing system shall be utterly destroyed. Hoping that this desideratum will soon be gained, I am, dear Sir, yours affectionately,

H. O. CROFTS,

Methodist New Connexion Minister.

Montreal, April 5, 1844.

GRATUITOUS DISTRIBUTION.

By a reference to the Report and resolutions passed at our Anniversary, it will be seen that the Montreal Society has resolved, in accordance with the generally expressed opinion of the country, and on account of pecuniary embarrassment, to discontinue the gratuitous distribution of the *Advocate* to ministers of religion and school-teachers. This effort was commenced about six years ago, and has continued since that time to supply an average of about 1500 copies of the *Advocate* regularly, not only free of charge for the paper, but until the 15th of January last, postage paid. At the subscription price, these papers would have amounted to upwards of £1000.

It may be a question whether this sum has been expended to the best advantage; but when the great influence of the class in question over society at large, and especially over the rising generation is considered, it appears to us doubtful whether the power of the press could in any other way have been better directed: and although unquestionably many individuals who received the paper gratuitously have made a bad use of it, and many more would have been otherwise supplied, yet we cannot but think that a great number of ministers and teachers, who would not otherwise have seen a temperance paper at all, have been, by it, induced to consider, adopt, and advocate the claims of our cause. Besides, many townships, which now take several copies, would probably never have seen the *Advocate* but for the copy sent to the minister or teacher. We do not, therefore, in any way regret the effort, but, on the contrary, believe that if the wilderness of Canada be ever made "to blossom as the rose," the gratuitous distribution of the *Advocate* will have had something to do in bringing about the glorious result.

To our respected friends, who have been supplied, we would suggest, that the price of the *Advocate* being so low, and money comparatively abundant, all who wish may obtain it, even though the local societies should not, as we hope they will, take measures to supply them. There may, however, be ministers or teachers in townships who no temperance society exists, and we would entreat such to obtain ten subscribers, and they will not only receive a copy gratuitously, but greatly promote the temperance reformation in their respective neighbourhoods.

TEMPERANCE CONVENTION.

By a notice in last number our readers would see, that in accordance with the wishes of several Societies and District Unions, a Temperance Convention has been called by the Committee of the Montreal Society, to meet on the first Tuesday of June next, in this city.

The objects of this Convention will, we presume, be twofold; first, to confer upon and establish principles, and stir each other up to action; and second, to produce a favorable effect upon the public mind, and especially on the legislature, by a demonstration of the strength of the Temperance cause.

This last object can only be attained by a full representation of Societies throughout the country; and therefore, we urge upon all the propriety of appointing delegates. And to render the Convention as effective as possible, the Committee of the Montreal Society will lose no time in sending a circular with a list of questions to the Secretary of every Society in the United Province, as far as they are known: from the answers to which may be compiled a most valuable statistical document, shewing the present state of the temperance reformation in Canada. It is earnestly hoped that no Society will omit to return this circular in question with the requisite answers.

TO SUBSCRIBERS.

A very large proportion of all the subscriptions to the *Advocate* terminate with this number, which, according to our former arrangement was to be the last of the volume, and we request all who have not remitted for the continuation of the present volume, up to 1st January next, to do so without delay, viz.: 1s. 8d. In cases, however, where parties had paid up to 1st May, including postage, and have since had to pay the postage on seven numbers, the amount to be remitted will be only 1s 4½d. Attention is respectfully requested to the above notice, as no *Advocates* will henceforth be dispatched without payment in advance, a measure forced upon us by the extremely low price of the paper, and the gross carelessness, not to say delinquency of many of those who have been indulged with delay.

HOME DISTRICT TEMPERANCE UNION.

We perceive with great satisfaction that a convention of delegates from all the societies in the Home District is to be held in Toronto on the 17th inst., to form a District Union. We hope that zeal, love, and unity may characterize their proceedings.

RESPONSIBILITIES OF MAGISTRATES.

It will be seen by the reported proceedings, that the 9th Resolution offered at the Anniversary of the Montreal Temperance Society, was postponed for discussion and decision at a public meeting, to be called on purpose. This meeting would be called immediately were it not that the question is one which most deeply interests the whole country, and upon which the delegates to the Convention should have an opportunity of expressing their views. It will therefore be held at some time and place to be hereafter specified, during the sittings of the Convention early in June next.

We have again to crave the indulgence of several highly valued correspondents, whose articles are unavoidably and very reluctantly deferred.

The Publishing Committee of the *Advocate* are in no way responsible for the nature and contents of Advertisements, further than that they do not conflict with the Temperance cause or good morals.

EDUCATION.

Old Humphrey's Observations. ON FLOWERS.

How many gratifications do we daily enjoy! and how disproportionate is our gratitude to the Father of mercies, when com-

pared with the number and magnitude of his favours! The skies above our heads, and the earth beneath our feet, are beautifully adorned by heavenly hands. The balmy gale breathes health around us; the brook and the crystal spring pour forth their refreshing and invigorating streams. By day the glorious sun gilds the creation with its beams; and by night the silvery moon and the glittering stars shed their grateful lustre.

There are many things which give pleasure to age, but impart no enjoyment to youth; and others which afford a gratification to the young, which the aged cannot share. The rich can procure pleasure which the poor cannot obtain; and the poor man enjoys advantages that the rich cannot purchase; but some things appear equally to delight the old and the young; the rich and the poor; and among these may be mentioned flowers. Yes, whether flowers flourish in the garden, or bloom in the green house; whether they are scattered on the pathway, sprinkled on the verdant banks, or widely strewn over the mountains and the valleys, they never fail to please; they impregnate the air with their sweetness, and delight the eye with their exquisite beauty.

Think of the flowers that you have gathered, smelt and gazed on, and then ask yourself if you have been sufficiently grateful for the pleasure they have afforded you.

Sweet it is to enter the green-house filled with elegant flowers, where the night-blowing ceres, the scarlet geranium, the effusia, the lobelia, the japonica, the arum, and the china rose, are mingled with a thousand other beautiful flowers? And sweeter still to walk in the garden, where in their appropriate seasons we may see the lovely rose, the gaudy tulip, the stately hollyhock, the magnificent tiger-flower, the gorgeous piony, the anemonics, dahlias, carnations, rockets, stocks, and marigolds!

And still sweeter than all to roam at liberty in the sun-lit fields and sequestered dells, where the modest primrose, the golden buttercup, the splendid foxglove, the dancing daffodil, and the sweet-scented violet, are profusely scattered! Did you ever lie at your length at mid-day, on the side of the broad-breasted mountain, peopled with heath flowers, entranced with silent ecstasy? or sit on a shady bank, gazing on the earliest primrose of the year, with admiring wonder? or bend in a retired nook, with intensity of interest, over the blue minute flower of the forget-me-not? If you have not done these things, you know not the pleasure, the joy, the delight, that may be excited by a flower.

Were the flowers of the world to be taken away, they would leave a blank in the creation. Imagination cannot suggest a substitute for them. Be grateful for the gift of flowers.

Look at the stately room in the stately mansion, see it decorated with carvings and gilding, with paintings and sculpture, with china vases, ornaments, and costly drapery; fair though they be, the flowers in the light wicker basket, on the stand, are fairer still.

Though all around be rich and rare,
The flowers are fairest of the fair:
And, voiceless as they are impart
Sweet music to the eye and heart.

The blushing maiden, elegantly dressed, who trips along yonder, with a light heart, and a sparkling eye, steals ever and anon a glance at the mess-rosebud, blooming at her breast. We will not inquire who gathered and placed it there; though, while his hand was employed, his heart breathed a prayer, that it might be the only thorn he should ever plant in her bosom. She could tell you if she would; nay, look at her happy face, and you may know without her telling you, how much of calm delight and peaceful pleasure may be crowded into the petals of a flower.

The poor aged widow in the almshouse must also have her flower. Old, and poor, and lonely as she is, she has not forgotten the time when she had a garden of her own; and now she sticks a bunch of gilli-flowers in her broken blue jug, and placing it in the window, looks upon it with satisfaction. And why should she not? May her flowers bloom, and her hopes of heaven brighten!

The aged labourer, too, who held the plough in his boyhood, and who now has near fourscore years on his forehead, when his blue Sunday coat, with the broad skirts and big buttons, is taken out of the oaken coffer, cannot wear it in peace to the house of God, unless it has a sprig of sweet william and old man in the button-hole. Gentle and simple both delight in flowers.

The new-made grave in the country churchyard, that is filled up in the morning, is in the afternoon stuck over with flowers, that manifest the respect and affection of the living for the dead.

there they bloom awhile, and there they wither. And now shall we try to dismiss the subject of flowers, with some new and striking application? No; for we all rather want old admotions to be revived in our hearts, than new notions to be imparted to our heads. The beauty of a flower ought to make us glad and grateful, and its frailty ought to excite reflection. We should never gaze on a withered rose, or fading lily, without the sad, yet salutary remembrance, that, "as for man, his days are as the grass, as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof knoweth it no more,"—Psa. ciii. 15. Yet though our bodies be frail as the frailest flower, though they perish, yet again shall they arise from the dust. The ransomed soul, triumphing in the grace of the Redeemer, will claim its earthly companion. This corruptible shall put on incorruption, this mortal shall put on immortality, this body shall rise from the grave, and death swallowed up in victory.

THE LETTER I BY ITSELF I.

If the letter *I* by itself *I* be not the tallest letter in the alphabet, sure I am that no letter lifts its head above it. It occupies the least space, *I* will admit, of all capital letters; but take it for its fair proportions, enlarged significations, and great pretensions altogether, and you will find it to be, by far, the most important of the whole six and twenty.

There is scarcely any other single letter that is clothed with the dignity of a word. We sometimes exclaim O! either when in pain, or affected with sudden surprise: but what are the poverty-stricken significations of the letter O, even when inflated into a word, when compared to those of *I* by itself *I*?

When it is considered how universally mankind allow this letter to take the lead of all others, both in writing and speaking, one almost wonders why it was not made a little bigger than the rest. It is unquestionably the proudest letter of the alphabet, and no marvel that it should be so, while we all treat the coxcomb with such deference and respect.

When an author takes up his pen, his dear darling, *I* by itself *I*, is directly introduced to the reader. "*I* have long thought such a work wanted;" "*I* felt determined to supply the deficiency;" "*I* trust that *I* have done my part in introducing this volume to the public." And when a speaker rises to address an assembly, it is very often *I* by myself *I*, from beginning to end. "*I* did thus;" "*I* agreed to that," and "*I* felt resolved to prevent the other."

It is not in the alphabet only, and printed books, and public and private speeches, that *I* by itself *I* is to be found. No; it is to be seen living and moving in all ranks and stations of life, from the monarch to the mountebank.

It is an every-day error, when speaking or thinking of vanity and pride, for us to look towards the great folks of the earth, as though pride and vanity had taken up their abode with them alone, while, in fact, they dwell with the low as well as with the high, and sometimes puff up the heart of a cobbler as much as that of a king.

A writer, I have said, is almost always an *I* by itself *I*. He plumes himself on giving information to his readers, and imagines that he has outdone those who have written on the same subject. Then, when his book comes out, with what vanity does he regard it! He persuades himself that it will be very popular, and that hundreds, and perhaps thousands, will admire the taste and the talent that he has displayed.

Oftentimes, too, the reader is as much an *I* by itself *I*, as the writer, for he sits in judgment on the book, points out its manifest defects, suggests numberless improvements, and thinks how much better the work would have been executed, had he taken the pen in hand, or benefited the writer with his valuable observations.

It was but yesterday, that I stopped to exchange a word with some bricklayers who were building a wall near some large house. In a short time, a good-looking, broad-shouldered man, whose bones were well covered with flesh, and whose flesh was well covered with a good suit of clothes, came up, and gave directions to the workmen. There was an elevation of the eye, and a consciousness of power, visibly stereotyped in his features. He pointed with his cane as he spoke, and raised his voice as he uttered authority; as one whose word was law and whose law was no more to be disputed than that of the Medes and Persians. Old Humphrey saw at a glance, that he was an *I* by itself *I*, and found, on inquiry, that he was the wealthy landlord of all the houses around.

It was not more than half an hour after, that I met a thin stripling of a young fellow, whom I knew to be a draper's apprentice. He had a ring on his finger, a chain across his breast, and a sparkling pin stuck in his bosom. The way in which he walked, with his hat a little on one side, amused me; for the springing up of his heel, and the lifting up of his elbow, told me that, whatever he might be in the opinion of others, he was an *I* by itself *I* in his own.

There is a neighbour of mine who is the leader of a concert, and I am told that when he presides, he has an air of as much importance as though the welfare of the four quarters of the world depended, solely, on the sounds that he produces from his fiddle-strings. Next door to him lives one skilled in the mathematics, who utterly despises the musician, and laments that a man having a head on his shoulders, should be content with fiddling his way through the world. Nothing like mathematical knowledge in his estimation. I overheard him the other day say to a friend of his, "Some people take our neighbour Old Humphrey to be a wise man; but, poor creature, he knows no more of mathematics than I do of astrology." The musician undervalues the mathematician in his turn, and says, "If there be a proof of a man's being a simpleton, it is when he has no ear for music; but when he bo hars his brains in useless calculations, there is no hope for him." Each of these is an *I* by itself *I*.

Vanity assumes strange shapes, and wears strange disguises, but is pretty sure to manifest itself at last. It is bad enough to see any man in any place influenced by it; but there is one place where the shadow of it should never appear. An *I* by itself *I* in the pulpit is terrible. When a minister forgets God, and remembers himself; when he indulges in exhibitions of his own talents, planing his brilliant parts before their eyes, whose souls are hungering for the bread of life, it is sad indeed! Oh, the blessing of a simple-minded, faithful, and affectionate minister of the gospel! one who considers himself a round O, rather than an *I* by itself *I*; one who is mainly anxious to watch over and gain the souls of men, and willing to be nothing, that his heavenly Master may be all in all.

In looking abroad, I sometimes fancy that there are many more *I* by itself *I*'s than there are other letters among mankind: for vanity, more or less, at particular seasons, seems to lift up every head, and to puff up every heart. Some are vain always, some generally, and others only occasionally; but to find one person perfectly free from vanity and selfishness would be a hard day's work.

If you wish to see an *I* by itself *I* in common life, you may soon have your desire. A girl is an *I* by itself *I*, when her first waxen doll is given her; a boy, when first put into buttoned clothes; an apprentice, the day he is out of his time; a servant-girl, in her new bonnet and blue ribands; and a churchwarden, the first time he enters his great pew.

I might give you a score more illustrations; but, to tell you an honest truth, I hardly know a more confirmed *I* by itself *I* than Old Humphrey. Oh, what pride and vanity, at times, gather round an old man's heart! He is shrewd enough in observing others' failings, but it costs him much to keep under his own; he values himself on the very wisdom he has gained from others, and feels proud even of his humility, when acknowledging his own infirmities. Surely it becomes him, if it becomes any man on earth, to exercise charity and forbearance!—

To gaze with pity on the throng,

To fallings somewhat blind;

To praise the right, forgive the wrong,

And feel for all mankind.

HOW TO WRITE CLEARLY AND FORCEBLY.—A man fully possessed of his subject, and confident of his cause, may almost always write with vigour and effect if he can get over the temptation of writing finely, and really confine himself to the strong and clear exposition of the matter he has to bring forward. Half of the affectation and offensive pretension we meet with in authors, arises from a want of matter, and the other half from paltry ambition of being eloquent and ingenious out place.—*Lord Jeffrey.*

IT TAKES TWO TO MAKE A SLANDER.—"My dear friend, that woman has been talking about you so, again! She has been telling the awfulest lies you ever heard; why, she railed away at you for a whole hour!" "And you heard it all did you?" "Yes." "Well, after this, just bear in mind that it takes two to make a slander—one to tell it and one to listen to it."

MOTHER'S DEPARTMENT.

Parental Care.

Children should be trained up in the way of life, by the general order and appearance of their parents' house. Mr. Cecil observes, "The spirit and tone of your house will have great influence on your children. If it is what it ought to be, it will often fasten convictions on their minds, however wicked they may become. I have felt the truth of this in my own case. I said, 'My father is right, and I am wrong; Oh let me die the death of the righteous, and let my last end be like his!' The bye conversations in a family are in this view of unspeakable importance."

Family worship forms a most important part of domestic order; and, besides drawing down Divine blessings, is adapted to exert a powerful influence on the infant and youthful mind. On family worship, Dwight observes:—"All the members of a family are connected by the strong ties of natural affection; bonds which unite human beings together, with a power and intimacy found in no other circumstances of life. In the devotions of this little assembly, parents pray for their children, and children for their parents; the husband for his wife, and the wife for her husband; while brothers and sisters send up their requests to the throne of infinite mercy, to call down blessings upon each other. Who that wears the name of man can be indifferent here? Must not the venerable character of the parents, the peculiar tenderness of the conjugal union, the affectionate intimacy of the filial and fraternal relations; must not the nearness of relations long existing, the interchange of kindness long continued, and the oneness of interests long cemented, all warm the heart, heighten the importance of every petition, and increase the fervour of every devotional effort." "The world, perhaps, does not furnish a single prospect so beautiful, so lovely to the eye of virtuous contemplation, as a family thus assembled in the morning for their affectionate devotions; combining the two most charming among all the exercises of the human heart, piety to God their common parent, and tenderness to each other; and living through the day in that course of evangelical conduct, which is pre-eminently suited to so delightful a beginning."—"The habitual piety thus exhibited will persuade the children, that the authors of their being are sincere in all their religious profession, and in their instructions to them."

A sacred regard to truth, and the heinousness of falsehood, should be inculcated upon children, from their earliest years. Before they can well speak, little ones that can but lisp, will begin to lie. The Scriptures declare this fact, and mention this proneness to falsehood, as one of the early proofs of human depravity. Their painful testimony on this subject is, that the "wicked go astray as soon as they be born, speaking lies," *Psa. lviii. 3.* Early impress upon children the great wickedness of this sin. Teach them that the devil is the father of lies, and of liars, *John viii. 44*; that God hates a lying tongue, *Prov. vi 17*; that for a lie Ananias and Sapphira were struck suddenly dead, *Acts v.*; that all liars will be shut out of heaven; and will have their portion in the lake that burneth with fire and brimstone, *Rev. xxi. 8. 27.* Let them know that a lie is a great aggravation of the sin it is uttered to hide. Some pious parents have made it an invariable rule, never to allow a wilful lie to go unpunished. When this rule is adopted, it is important that a child should know, that the reason for it is, that lying is so great a sin; and should also know, that however severely lying may be punished here, it will unless forgiven, be much more severely punished hereafter. Parents should make a wide difference between the wilful sin of children and those minor faults which spring from the thoughtlessness of childhood. In the latter case it is wise to be lenient; in the former, strict and inflexible. An offence may be forgiven, without injury to the child, that is freely confessed, that should by no means be forgiven, when to it the guilt of a lie has been added. As children should be taught to shun direct lying, so they ought that kind of equivocation which borders on a lie, and which evidently meant to deceive as a lie itself. Let them understand that this also is a flagrant sin, and highly offensive to the great God, who loves sincerity and truth.

Children should be taught the strictest regard to integrity; that justice is approved, and injustice abhorred, by God. They should learn that the principle of dishonesty is as much developed in the smallest act of injustice, as in the greatest, and perhaps more so, as in the former case the temptation is less. It should be impressed upon them, that he who steals a farthing, would, if he had the opportunity, more freely steal many pounds, and is as truly a thief; that "he that is faithful in that which is least is faithful

also in much: and he that is unjust in the least is unjust also in much." Luke xvi. 10. Teach them, therefore, to shun every approach to dishonesty, by pilfering the smallest article. In their dealings with each other, children should be required to be scrupulously just; and in all their transactions to maintain strict integrity. A simple fact, that formerly came under the writer's observation, may furnish an illustration of the proneness of children to violate the rules of integrity, and of that regard to its dictates, which should be impressed upon them. The circumstance referred to, was a transaction between two school-fellows. One of them had a little boat, or some such article, that he proposed to dispose of by a lottery: the tickets were a halfpenny each, and there were to be about twelve. Previously to the drawing of the tickets, a companion went to him, and offered him halfpenny or penny additional, to secure him the prize, by putting privately the ticket, that should carry it, into his hand. This offer was instantly and indignantly rejected. Here, in a child, was a disposition literally to rob his playmates. In this childish transaction, there was the same spirit of fraud as is indulged and acted upon, on a larger scale, by swindlers, gamblers, and cheats, in a variety of ways. Children should therefore be taught to be scrupulously just; and whatsoever things are honest, to think on those things, that they may instantly spurn, as the boy did in this case, every thing that would lead to a violation of the rules of integrity and honour.

CHILDREN AND YOUTH'S DEPARTMENT.

(Continued from page 109.)

Gilbert.—I have seen a fire balloon, but not an air-balloon that will carry a man up into the clouds.

Traveller.—A fire balloon rises in the air because the fire beneath it fills it with heated air, which, being lighter than common air, takes up the balloon. An air-balloon rises because it is filled or inflated with gas. Gas is inflammable air, and amazingly light.

Edmund.—I would not go up in a balloon for the world.

Gilbert.—Nor I, unless I was sure of coming safe down again.

Traveller.—Of that you could never be sure; it is an undertaking wherein the danger seems great, and the advantage very small.

Fast bound to earth, the light balloon is bent
With eager haste amid the clouds to rise;
A while it lingers till its cords are rent,
Then springs triumphantly towards the skies.
So may we soar when the last bolt is hur'd
All earthly joys and earthly woes to sever;
Rise o'er the scenes of this revolving world,
And hast to joys which shall abide for ever.

Leonard.—You said that the air-balloon was filled with gas; what is that?

Traveller.—Gas is, as I told you, inflammable air; but I will now tell you how it is made. Coals are shut up closely, in an apparatus like a large pot. This apparatus is put into a furnace or oven, where it is surrounded with fire. The coals are heated red hot, and the gas or air which comes from them is purified from the tar, which also is extracted from the coal, and conducted by tubes through lime-water. It is then kept for use in a large iron vessel called a gasometer. If you will fill the bowl of a pipe with small bits of coal, and push it into the middle of the fire, leaving the handle of the pipe out, in a short time you will see gas escape from the end of the handle: put a lighted bit of paper to this, and it will instantly burst into a bright, clear flame.

Leonard.—I will make some gas this very night.

Traveller.—Gas is not only a scientific, but a very useful invention. A few years ago, the streets of large towns and cities were only lighted up with lamps, wherein oil was burned; and these lights, in most cases, were so bad that they seemed only to make the gloom more apparent; but now, large manufactories, public establishments, towns, and cities are illuminated with gas, which gives a clear, bright, beautiful light to all around. Gas is one of the latest, as well as one of the most brilliant inventions of mankind. But now to my last subject, that of mining.

You must be aware, if you reflect at all, that before man was able to till the ground, dig it, hoe it, or plough it, he required the assistance of something harder than the ground itself. He stood in need of metals; he wanted iron, for without iron he was at a loss for a spade, a mattock, a hoe, a plough, a scythe, and a sickle. It is true, that he might scratch up the ground with wood and stone, but these would not enable him to cultivate the ground properly.

Edmund.—But iron is found deep in the earth; how could men get at it without spades and pickaxes?

Traveller.—That is a very proper question; but though, as you say, iron is found deep in the earth, it is also found in sides of mountains; and perhaps there, or in caves and fissures of the ground, it was first obtained, and when once possessed, it enabled miners to prosecute their labours. As the metals of the earth are many, and as they are found in different situations, so different methods are adopted to obtain them.

Edmund.—How many kinds of metal are there known?

Traveller.—I believe there are about twenty-two, but the principal of them are gold, platinum, silver, mercury or quicksilver, copper, iron, tin, lead, nickel, zinc, and antimony. Modern chemists are, however, of opinion, that the earth is all composed of metals, and that the substances that do not appear to be metals are nothing more than the rust of the rest, produced by the action of air and water. Those whose business it is to descend mines, see that the wonders of God are not confined to the more visible parts of the creation. They abound every where, so that we may well say, "O magnify the Lord with me, and let us exalt his name together." Besides metals, commonly so called, there are many other valuable substances found in the ground—salt, coal, and precious stones. To tell you fully how all these are procured, would occupy a week, and I have not more than half an hour to devote to the purpose, therefore keep your ears open, as my remarks must be short.

Gilbert.—Make them as long as ever you can.

Traveller.—The salt-mines of Cracow, in Poland, are some of them very deep. I went down one of these in a hammock fastened to a great rope, to the depth of five hundred feet, and then began to descend a slope, which was so well lighted, that it had the appearance of a staircase in a grand palace. There was one cavern or chamber, wherein a thousand persons might have dined without inconvenience. There were also elegant chapels, altar-pieces, ornaments, crucifixes, and statues of the saints, cut out in salt. This mine was worked with pickaxes. Sixty million pounds of salt have been raised annually from the mines for many years.

Edmund.—I should think that would be enough for the whole world.

Traveller.—The diamond mines of Golconda, in the East Indies, are very celebrated, and sixty thousand people are at times employed in them. The famous diamond belonging to the great Mogul was found in the neighbourhood of Gani or Conlour, seven days' journey from Golconda. It is not usually the case, that diamonds are found weighing more than forty carats: a carat, I believe, equal to four grains; but the great Mogul diamond weighed, before it was cut, almost eight hundred carats.

Edmund.—I should like to pick up one or two such diamonds vastly.

Traveller.—Oh, one would answer your purpose very well; but I would rather that you should find "the Pearl of great price," than all the diamonds in the world. The fear and the favour of the Lord are worth more than the mines of Golconda. The Bible abounds in England, and the word of the Lord is freely preached; therefore,

"I would not change my native land
For rich Peru with all her gold,
A nobler prize lies in my hand,
Than east or western Indies hold."

Leonard.—Do they dig very deep in the earth for the diamonds?

Traveller.—No; for usually the violent rains bring down these precious gems with the earth from the mountains. A cistern or pool is made, into which the women and children bring the earth which is supposed to contain diamonds, whether it has been dug from the ground or washed down from the mountains. The earth is softened by the water, and the stony substances that remain, after the earth has been washed away, are carefully examined in the bright light of noonday; by these means diamonds are found.

Edmund.—But are all the diamonds in the world found in the East Indies?

Traveller.—No; diamonds are now procured in the Brazils, in South America; for some negroes, who were employed in searching for gold, often found little bright stones which they threw away. Some of these stones were shown to the governor, who afterwards found that they were diamonds.

Gilbert.—Poor negroes! I wish they had been a little wiser, and then they might have kept the diamonds for themselves.

Traveller.—When a negro finds a diamond which weighs seventeen carats and a half, (a carat is four grains,) he is well clothed and made free.

Gilbert.—Ay, that is to make the negroes more diligent in searching for diamonds, I dare say. If I were a negro, I would keep my eyes pretty well open.

Traveller.—You would scarcely believe me were I to tell you, that a diamond, the brightest thing in the world, is formed of the same substance as charcoal, which is one of the blackest things in creation, and yet I assure you that it is the case.

Edmund.—Never did I hear of a stranger thing than that, however! I wish that we had diamond-mines in this country.

Traveller.—Our mines of tin, copper, lead, iron, and coal, are more valuable, and I wish that I had time minutely to describe them. The mines in Hungary are the deepest in the world, for some are three quarters of a mile below the surface of the earth. The want of fresh air and the springing up of the water, prevent miners from going deeper than they do. Our mines are quite deep enough, as I believe you would think, if you were to descend them.

Gilbert.—No doubt our mines are of great value; but only think what it must be to find, at once, great lumps of gold and silver, or a glittering diamond!

Traveller.—But you forget that our iron, when manufactured, enables us to get gold and diamonds from other countries; we do better, therefore, in attending to our own mines, than in wasting our time in wishing for those of other people. The most ancient gold-mines that I ever heard of were situated in Spain, where the Phenicians went for gold; but the discovery of America enabled the Spaniards to procure this precious metal in more abundance. It is said, that, in gold and silver, America sent twenty-four millions sterling in value, every year, to Europe, before the revolutions in those countries.

Leonard.—I should like to go there and fill my pockets, and then come back again.

Traveller.—Many, anxious to do the same thing, have tried the experiment, but have come back poorer than they went. Honest industry at home, is better than gold-seeking abroad. "Labour not to be rich," says the wise man, "for riches certainly make themselves wings; they fly away as an eagle toward heaven;" and again, "Better is little with the fear of the Lord than great treasure and trouble therewith." In their thirst after gold, the Spaniards were tempted to commit the most inhuman cruelties, and the most unjust oppression. Gold is sometimes found in veins in the rock, and sometimes in grains in the sands of rivers. It is broken in pieces when mingled with other substances, and purified by means of quicksilver; the quicksilver is then removed. The greatest supply of gold, at the present day, comes from Brazil. When Pizarro seized Atahualpa, king of Peru, after murdering thousands of the Peruvians, he confined him in a room twenty two feet long, and sixteen broad. This room Atahualpa offered to fill with vessels of gold as high as a man could reach, if Pizarro would set him at liberty. Pizarro accepted the proposal, but when he had got the gold, he still kept the unfortunate king in captivity.

Edmund.—He was a hard-hearted, cruel tyrant for his pains, and I would not be a Pizarro for all the gold that he got by his treachery.

Traveller.—Silver mines are worked in both North and South America. Hualpa, an Indian, in chasing some wild animal at Potosi, scrambled up the side of a mountain, when a shrub, which he had taken hold of to assist him, was torn up by the roots. Poor Hualpa no doubt got a fall, but he was repaid for it in finding that some silver stuck to the roots of the shrub. On examining the hole where the shrub grew, he found plenty of the same metal, but as he could not keep his secret to himself, he soon lost his silver-mine.

Leonard.—Why could he not hold his tongue?

Traveller.—There are few that can do so effectually. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Quicksilver, or what mineralogists call mercury, is also found in

America, and in some parts of Europe. Without quicksilver, it would be difficult to separate gold and silver from the dross around them. But we must not let our hearts be absorbed by the land of gold and silver;

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

while, in the countries which abound with gold and silver mines there is more wretchedness and ignorance, and poverty too, than in almost any other lands.

The tin mines in Cornwall are of great value: the one I went down was a hundred fathom, or six hundred feet, deep. The ore is sometimes found in the form of stones, very heavy and full of metal, at others it is mingled with earthly matter. When brought to the surface, it is broken with hammers, then pounded in a mill, frequently washed, and then melted and run into large oblong moulds, ready for sale. It is said that the Phenicians traded here for tin five hundred years before the birth of our Saviour: that is, about the reign of Zedekiah, before the Jews were carried captive into Babylon, two thousand three hundred years ago.

Edmund.—What a quantity of tin there must have been in the mines, for it to have lasted till now.

Traveller.—Copper mines are also frequent in Cornwall, so that it is a rich country. Copper ore is procured, too, in Wales. It is dug up and purified by fire, which latter process is called smelting; but a purer kind of copper is got from water pumped up into pits, into which pieces of iron are thrown. The water contains a quantity of blue copperas, called sulphate of copper. This attaches itself to the iron, and is afterwards scraped from it, in the form of pure copper.

Gilbert.—But why does the copper stick to the iron?

Traveller.—I am afraid that I shall hardly make this clear to you, but I will try to do so. The different materials of the earth have the property of clinging to some substances more than others. It is a common practice, with men who catch leeches, to go into the water with bare legs, when the leeches immediately cling to them. Now the leech, in clinging to the men's legs, obeys its inclination to suck blood, and the blue copperas, in clinging to the iron, obeys a law of nature, which, though not plain to you, is perfectly clear to men of science.

Gilbert.—Well, if I should forget about the blue copperas, I shall be sure to remember about the leeches.

Traveller.—Swedish copper is of excellent quality, though the country where it is procured is barren and desolate. It is said, that you cannot get a fine crop of vegetables above, and a rich treasure of minerals below, at the same place. Some people have applied this to men's heads; for, frequently, fine crops of hair flourish over thoughtless brains, while many heads which are filled with knowledge and wisdom have little or no hair upon them.

Edmund.—That saying is rather hard upon young folks; for old people, who have bald heads, ought to know more than those who have had less experience.

Traveller.—Very true, Edmund; but, as you cannot alter the saying, try to make your head an exception to it, by filling it with knowledge while your hair is in its prime.

Edmund.—Please tell us about iron?

Traveller.—Iron is, in many respects, the most valuable of all metals, for without it the cultivation of the ground, as well as many processes in arts and sciences, could not be carried on. In most places where it is found, coal is found too, and this renders it doubly useful, as it can be purified on the spot. Iron ore appears like rusty brown stones; it is roasted in order that it may afterwards melt the easier.

Though not difficult to heat iron red hot, it is difficult to melt it; to effect this purpose, a much greater heat is necessary, and the blast furnace is resorted to by which a stream of air, like the blowing of a vast pair of bellows, is incessantly kept up. The roaring of the blast furnaces, and the fire and smoke thrown out by them, are truly terrible to the stranger when he approaches the mining districts at nightfall. Sweden is said to yield the purest iron in the world; this metal is brought to England to be manufactured into fine steel goods. The ore is not dug out of the earth, but blown up with gunpowder, and the explosions are truly tremendous, reverberating amid the rocky caverns whence the ore is procured.

The produce of the coal mines in England is said to be of greater value than that of the silver mines of Potosi, or the gold-mines of

Mexico I have often been down very deep mines, but to tell you the truth, I always wanted them to be still deeper. On such occasions an excitement takes place, and one's courage is screwed up more than on common occasions. Miners have been at work for four hundred years at Newcastle; and, to supply London alone, they have now to raise up from the bowels of the earth, one million eight hundred thousand chaldrons every year.

Gilbert.—You may depend upon it that very little coal is left in the mines, and that London will soon be without coal.

Traveller.—So far from that, I have good authority for believing that the mines already known, will not be exhausted in many hundred years more. As coal is usually found very deep in the earth, it is necessary to know where it lies, without going to the expense of sinking a pit at a venture.

Edmund.—But how can they know any thing about it, till they get down deep in the ground.

Traveller.—I dare say that you have often seen at the cheesemonger's a little scoop or borer, called a cheese-taster, with which a cheese is bored, so that any one may judge of its quality.

Gilbert.—Oh, yes; and it brings out a nice piece from the very middle of the cheese.

Traveller.—Well, just as the cheesemonger bores his cheese, the miner bores the ground with iron rods, having a chisel at the bottom of them. He is thus able to judge, by the earth he draws up whether he is likely to succeed in getting coal; for from long observation, he knows what sort of earth lies near to coal.

Leonard.—A very capital plan; but I should never have thought of it.

Traveller.—When coal is found, the first thing to be done is to draw off the water, for while that remains, the miners cannot get at the coal. The water is pumped out of the mine, and the coal is brought up the pit, or shaft, by the power of the steam-engine, while large pillars of coal are left standing under ground, to prevent the earth from falling in.

Edmund.—It must be a dangerous trade, and I dare say many accidents take place.

Traveller.—Oh, yes; few men run greater hazards than those who labour underground; and none have more reason to be prepared for eternity. A pious miner of the name of Stephen Karkoet, was, not long ago, buried alive by the falling in of the shaft where he was at work; when in that dreadful situation, he contrived to make himself heard by a companion above. He knew that no earthly power could save him; but he expressed his thankfulness in having been brought up in the fear of the Lord, so that he had not then, in that terrible hour, to begin to seek for mercy. His confidence in God was unshaken; he sent a message to his father and mother, that they should not mourn with ungodly sorrow; for that he trusted in his Redeemer, and was at peace, being satisfied that "all was well." You should remember this though not exposed to the perils of the miner.

There are many dangers to be feared beside that of the earth falling in: there is the danger of the rope or chain breaking, which lets men down into the pit and draws them up again; the danger of damp, foul air, of fire, and of water. I will relate to you a remarkable occurrence, as given in a respectable newspaper a short time ago.

"On Thursday, the 20th of June, about eleven o'clock forenoon, while Mr. Montgomerie, banker in Irvine, and another gentlemen were engaged in fishing on the river Garnock, nearly opposite to where they were standing a slight eruption took place in the current of the river, which they at first supposed to be occasioned by the leap of a salmon, but the gurgling motion which succeeded led them to suppose that something serious had occurred, and that the river had broken into the coal mines which surrounded the place on which they stood.

They immediately hastened forward to the nearest pit-mouth, and stated their suspicions, which the pit head-man at first was slow to believe; and it was only after Mr. Montgomerie had strongly remonstrated with him that he prepared to avert the danger.

"By this time, however, the men below had heard the rushing forward of the water, and were making the best of their way to the bottom of the shank; but before they reached it, several of them were up to their necks, in water, and in two minutes more every one of them would have been drowned. Immediately on the whole of the men being got out of the pits, Mr. Dodds, the active manager of the works assembled all his men at the cavity in the

bed of the river, over which they placed a coal-lighter laden with such things as they thought calculated to stop the rush of the water, such as straw, whins clay, &c. All their efforts, however proved unavailing; for the water continued to pour into the mines without obstruction, producing comparatively very little agitation on the surface of the river until the following day, about three o'clock, when a tremendous large space broke down, which, in a short time, engulfed the whole body of the stream, leaving the bed of the river quite dry for more than a mile on each side of the aperture, where there had previously been a depth of fully six feet.

"At this time, the fishes in the channel were seen leaping about in all directions. On the flowing of the tide, the depth of water between the chasm and the sea increased to about nine feet, then the desolation was awful. The long sweep, and prodigious quantity of water rushing into the chasm at this time, made the sight impressive beyond description. Three men, who were in a boat near the spot had a very narrow escape from being sucked into the vortex; for no sooner had the men got out, than the boat was drawn down with fearful rapidity. The great body of water continued to pour down the chasm until the whole workings of the pit, which extended for many miles, were completely filled. After which, the river gradually assumed its natural appearance, and the water attained its ordinary level.

"At this time the pressure in the pits became so great, from the immense weight of water impelled into them, that the confined air, which had been forced back into the high workings, burst through the surface of the earth in a thousand places, and many acres of ground were to be seen all at once bubbling up like the boiling of a cauldron. In some places, the current was so impetuous, as to form cavities four or five feet in diameter, and producing a roaring noise like the escape of steam from an over-charged boiler. Immense quantities of sand and water were thrown up like showers of rain during five hours, and, in the course of a short time, the whole of Bartonholm, Longford, Snodgrass, and Nethermaims were laid under water; by which calamity from five to six hundred persons, men, women, and children, have been entirely deprived of employment. By this unfortunate occurrence these extensive works have been injured to an extent which almost precludes the hope of their ever being restored to their former state."

Edmund.—That is a most wonderful account, and it appears odd to me that men can be found who will run such fearful risks to get their livelihood.

Traveller.—It is not many years since a dreadful explosion took place at the Felling Colliery, near Newcastle, by which more than a hundred persons perished in an instant. The death of these persons, and the injuries sustained by others, plunged nearly five hundred widows and children into affliction and distress. Sir Humphry Davy invented a safety lamp to guard against such terrible calamities. It consists of a lamp having a cover made of very fine wire gauze, that is wires woven closely together. The light passes from the lamp between the wires to assist the miner in his operations, but the fire damp, or foul air, is too thick, or rosy, to get at the flame, and thus it cannot explode, as nothing but actual blaze will set it on fire.

Edmund.—Sir Humphry Davy must have been a very clever man.

Traveller.—He was indeed. Some improvements, I understand have latterly been made in the safety lamp,—but my watch reminds me that I have a little exceeded the time I intended to devote to you in completing my narrative. What I have said to you on the different subjects which have occupied our attention, may furnish thought for many a future hour. While I am journeying abroad, mind that you are not idle at home. I would have you take every opportunity of adding to your stock of useful knowledge, for it will increase your own and others' happiness; but do not stop here, but go forward adding to your knowledge, "temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" for if these things be in you, you will neither be backward in doing the will of God, nor "barren nor unfruitful in the knowledge of our Lord Jesus Christ." You will have grown in stature before I again see you, and I trust that you will have grown also in wisdom and grace; for without grace knowledge would be graven on your memory in vain. The wonders of creation, the achievements of art, and the varied inventions of mankind, are worthy of your thoughts; but as heaven is high above the earth, so is your eternal salvation above your temporal happiness: read then the word, and do the will of God. Humble yourselves under the

the mighty hand of your heavenly Father, and believe in his Son Jesus Christ; for there is none other name under heaven given among men, whereby we must be saved."

The traveller ceased, and at that instant Mr. Lovel came up to complain that the boys had taken up too much of his friend's company.

On the morrow, the traveller presented to each of the young people, a humming-top, a capital knife and a beautifully bound Bible. The first was intended to amuse them, the second to be useful, and last to impress on their youthful minds the fear of the Lord. As the traveller's chaise rattled along the lane leading from Elm-grove house, Edmund, watching at the great gate, heaved a sigh, Gilbert's heart beat in his bosom, and Leonard burst into a flood of tears.

NEWS.

The congregationalists of England have decided to increase their education fund from £100,000, the sum at first resolved upon to £250,000. Their voluntary efforts in connexion with those making by the Wesleyan body and the church of England, will open a new era in the educational annals of England.

The celebrated Income Tax of Sir Robert Peel bears just where it ought to bear—on those who are able to pay it. Out of the \$25,000,000 there has been collected \$16,000,000 from the nobility and gentry. The professional classes stand next in order, and the trading classes the last in order.

An interesting revival of religion has taken place in some parts of the Highlands of Scotland. It originated in the efforts of pious school teachers amongst the young.

The Duke of Sutherland has at last consented to grant sites for places of worship to his tenants, who, almost unanimously adhere to the Free Church, but upon conditions which they say they cannot accept.

The Church of Scotland still continues by process of Law to eject congregations from their places of worship, because though built by the contributions of these congregations, they were built "in connection with the Church of Scotland." These Churches are for the most part shut up, there being nobody to attend, and no funds from which to pay a minister. In one case, where there was a considerable debt on the building, the established Church has taken the building, and left the bereaved congregation to pay the debt.

ROSS-SHIRE RIOTS.—Five men and a boy were arrested in their respective dwellings in the night time, charged with riotously opposing the settlement of a minister of the Established Church of Scotland, and brought to a strong building in Invergordon, which had been used as a bank, and where they might with perfect safety have been kept in the inner room, the windows of which were secured by iron bars, whilst the soldiers and constables kept watch in the outer room, and outside the building. They were, however, thrust into the bank safe, and fastened by a close iron door, which almost wholly excluded the air from them. Here they cried and begged in the most piteous and earnest manner for fresh air, being in a very similar predicament to the prisoners in the memorable black hole of Calcutta, who almost all perished for want of breath; but their cries were unheeded, except in the case of one who vomited blood, and was taken out, and once or twice a drink of water was handed in. Thus, although not even convicted of the offence with which they were charged, these unhappy men were punished for seven hours, in a manner more horrible than the law inflicts upon the most atrocious criminals. In the morning the Lord Lieutenant of the county, finding the state they were in, had them taken out, and the doors and windows set open, when one of them was immediately dismissed, there being no evidence against him; the others were committed for trial, and taken to a jail at a distance, being kept without food for nearly two days. They were there confined for some time without being brought to trial, and they cannot yet learn that they are going to be tried at all. They have been liberated on bail, but it is thought their health is irreparably injured. The case has been brought before Parliament.

Great alarm is felt in Cuba, on the subject of Slave insurrections; yet the Slave trade is still carried on there with extraordinary vigour, and under the sanction of the authorities.

There are various insurrections in Portugal and Spain, with a good deal of bloodshed.

The war in China has been very disastrous to that nation. Late advices say it has cost them twenty thousand lives and one hundred millions of dollars.

The Spanish part of the population of St. Domingo has, it is said, revolted against the French part, so that the revolution in this coloured republic can scarcely yet be said to have terminated.

Dr. Kalley has been at last liberated from prison in Madaira, and is more popular and useful as a Scripture reader than ever.

The "World's Peace Convention," which was held in London, at the close of the anti-slavery convention, in June last, is evidently producing a salutary effect in England, as well as in the continent of Europe. Indeed, in England, the whole of the struggling mass which constitutes "the people," in the American sense, is essentially devoted to peace. So we found it every where in that country—the friends of liberty, the friends of temperance, the friends of equal suffrage, the friends of free trade, the friends of man, are the friends of peace. The people will not again recruit their armies, nor bear the taxes, nor endure the oppressions necessarily connected with a war. The state of Ireland is but a circumstance among the considerations which would prevent the British government from going to war, in any case whatever, unless, what is in fact un-supposable, a state of things should arise in which the government could satisfy the body of the people, that the war was not only just but necessary, not only necessary but unavoidable.—*Emancipator.*

FREE TRADE.—It is said in the London Times that a subscription was recently opened in England to raise funds to circulate free trade tracts in foreign countries. A very large sum had been subscribed. Some of these tracts are to be printed in this city for circulation in the U. S.—*N. Y. Express.*

Much excitement has been occasioned in New York and Philadelphia, by attempts, some of them successful, to exclude the Bible from the public schools. And such demonstrations of public opinion have been made on the subject, that the highest authorities in the Roman Catholic church, have disclaimed the intention of banishing the Bible from schools, only contending that the children of parents professing that faith, shall have their own version.

It is stated that Mr. Gough, since January, 1844, has obtained sixteen thousand seven hundred and sixty-three names on the temperance pledge.

The accommodations for the meeting of Parliament in Montreal, are to be completed by 1st July.

LOWER CANADA.—Great preparations are being made throughout the French country for wheat sowing this spring; and if the result be favorable this year, the next will see Lower Canada once more exporting her superfluous product.

The American anti slavery society have addressed an eloquent appeal to the deputation of the Scotch Free Church, setting forth the impropriety of visiting the Slave States to receive the gains of slave labour, and probably the price of human beings for that Church, whose chief glory it has been to sacrifice all pecuniary considerations in resisting oppression.

A disease called the black leprosy, afflicts the inhabitants of some parts of New Brunswick, and has attracted the attention of the Governor and Legislature.

MONTREAL PRICES CURRENT.—APRIL 15.

ASHES—Pot	26s 0d	LARD—	4½d a 5d p. lb
Pearl	26s 6d	BEEF—Prime Mess tierce	\$12
FLOUR—Fine	28s 9d	Do do bbis . . .	\$7½
U. States	28s 9d	Prims	\$5½
WHEAT—	5s 9d to 6s 0d	TALLOW	5d
PEASE—	2s 3d per minat.	BUTTER—Salt	5d a 6d½
OAT-MEAL	8s 6d per cwt.	CHEESE—	3d a 5½d
PORK—Mess	\$15	EXCHANGE—London 1½ prem.	
P. Mess	\$12	N. York	3
Prime	\$10	Canada W.	½

Monies Received on Account of

Advocate.—D. Wanan, Howard, 3s. 6d.; B. J. Kennedy, Phillipsburgh, 10s. 11d.; R. Hutchison, New Edinburgh, 1s. 4½d.; J. Cumming, River Trent, 9s.; K. McDonald, Gore of Toronto, 15s.; W. Schooley, Port Rowan, £1 0s. 0d.; Sundries, Montreal, 6s. 8d.

Donations.—Archibald Stewart, 89th Regt., Montreal, 1s. 3d. *Arrears.*—Sundries, Montreal, £3 2s. 6d.

A RELIGIOUS AND COMMERCIAL NEWS ROOM,

WILL be opened on the 1st of May next, in the premises now occupied as a Temperance Depot, in St. Francois Xavier Street; in which will be found the principal Newspapers and Magazines of the LEADING RELIGIOUS DENOMINATIONS and the VARIOUS MISSIONARY and BENEVOLENT SOCIETIES; as well as some of the best COMMERCIAL, POLITICAL, and LITERARY PUBLICATIONS of Great Britain, the United States, and Canada.

TERMS.

Annual Subscription, 20s, Semi-Annual, 12s 6d, Quarterly, 6s 3d, Monthly, 2s 6d.

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

COMMITTEE OF MANAGEMENT.

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Subscription lists may be found with R. D. WADSWORTH, Temperance Depot, or with any member of the Committee.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

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

Montreal, April 1, 1844.

CANADA SUNDAY SCHOOL UNION.

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

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

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

Applications to be made (in letter, post paid,) to Mr. J. C. BECKET, Recording Secretary, or to Mr. J. MILNE, Depository M-Gill Street.

Montreal, January 1, 1844.

FOR sale by the Subscriber, FREE CHURCH OF SCOTLAND Tract No. 3, "Farew to Egypt," by the Rev. James Hamilton, of London, to which is appended the Original Protest, read in General Assembly, in May, 1842.

Montreal, April 1, 1844.

J. C. BECKET.

FIVE Discourses on the MORAL OBLIGATION AND THE PARTICULAR DUTIES OF THE SABBATH, by Rev. A. O. HUBBARD. A. M. For sale at the Bible Depository, M-Gill Street: Price 1s 10d.

Montreal, Feb. 1, 1844.

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

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

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

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

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

March 1, 1844.

DRY GOODS.

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

GROCERIES.

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

PRODUCE.

He offers his services as usual for the sale of all articles of Country Produce, with the exception of intoxicating drinks.

JOHN DOUGALL,

St. Joseph & Commissioner Streets, near Steamboat Wharf, Montreal.

Montreal, April 1, 1844.

TERMS OF ADVOCATE,

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

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

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

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

All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.

Montreal, Dec. 25, 1843.