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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

AUGUST 16, 1844.

No. 16.

Read This.

The snow is falling fast, and I have just returned from a walk half a mile distant, where in a building formerly occupied as a district school-house, lives the family of——. As the shades of evening began to appear, it occurred to me that a few quarts of milk would be acceptable to this poor family, knowing that the times were such that the father could get but little employment. Putting on my cloak and hood, I was presently at the door of this family. Having an errand a few rods below, I did not enter, but said to the mother that I would call in a few moments and take my pail. On my return I went in. A little one, perhaps a year old, was in her arms, and another bright little boy whose intelligent countenance denoted the high destinies for which the soul within was designed, three or four years of age was crying at her side.

"Well, Mrs.——, how do you get along?" I asked. With a downcast look, and heaving bosom, such as is borne only by the wife of a drunkard, she replied, "Oh, I don't know, pretty much as usual." Seeing her table as if fresh and for supper, and a teapot on the stove, I inquired, "Is your husband at home?"—"No; he is somewhere about the corner," a place a few rods distant, universally designated by that name, and a general resort for a certain class of the community, as the two merchants and two landlords who are all in a cluster, on or near the four corners of two roads which cross each other (and, I would add, under the eaves of the sanctuary, where officiates in this day of light and effort, a *brandy making deacon*,) are each of them drunkard-makers; "Men of property and standing," "who speak great swelling swords, devour widows houses, and say, 'Am I not innocent?'"

Upon a second survey of the table, I perceived a few scanty dishes neatly arranged, with perhaps a dozen small potatoes, a very small bone of meat, and a bowl or two of the milk I had just brought in, without bread or butter, or a particle of any other kind of food.

I resumed my inquiries, and asked, "How does your husband do now-a-days? Does he drink as much as ever?"—"When he can get any money he does. He has been quite steady for a few days, but—he has been at the corner to day." She stopped suddenly. "Do you have the necessaries of life at all times?" I asked. "Some times I do, and some times I do not," was her reluctant answer. "Where are your other children?"—"Two are in——, and one in——, you know. I have but these two at home." In the mean time the little boy had dried his tears, and brought his book to let me hear how well he could read. After some little conversation with him, I turned to the mother, directed her to go to Christ with all her trials, and yield herself up to him as her only source of consolation in this world of sorrow, as it emphatically is to her. Upon rising to depart, with a countenance full of gratitude, she thanked me for the milk, saying she had had none for a week or more, and the last she had she bought by her own labor of one of her neighbors.

Upon leaving the house, with some difficulty in consequence of the depth and nearness of the snow, I found my way into the street, when an unearthly sound as of moaning or groaning, fell upon my ears. By this time it was quite dark, but in consequence of the contrast which the snow afforded, I discovered before me, about two thirds the

distance between these charnel houses and the habitation I had just left, a dark object, from which the sound seemed to proceed. An involuntary shudder seized my whole frame. I turned to retreat as fast as possible, when, upon a second thought, I resolved to stop and see if the object moved, and if so, how fast; for, as it did not present the form of a human being, I was utterly at a loss what it could be. I halted, stepped forward, then back, listened to the moanings, which I thought must resemble those of the pit, and at first could not perceive that it moved at all. To go forward and encounter it I had not the courage. I stood hesitating, when I noticed that it advanced towards me. At that moment the reply of Mrs.——, "My husband is at the corner," flashed upon my mind. I returned and told her there was something in the street which I believed might be her husband. She caught the light, and hastily left the house to meet him: and such a spectacle! I literally shudder as I write. A being, made a little lower than the angels, crowned with glory and honor, bearing the image of his Maker, and the impress of immortality, purchased by the blood of the Son of God, reduced, yes, reduced to a level with creeping things, as he was actually drawing himself at full length upon his stomach, by the aid of his arms, upon the snow. My thoughts flew first to the poor wife, (must I, can I say, wife,) and then to these reservoirs of death and damnation, at one of which he had been transformed from a man erect into a thing, I ought to say, *fiend*, for he spoke the language of the bottomless pit in imprecations and curses upon me, in answer to the question, where and which of these four individuals was it that thus rewarded your wife, your little ones, for your faithful toils through the day? For I felt that I could go, and upon my knees entreat that individual to accompany me to that house of woe, and see what his own hands had done. His wife, for fear of her life upon returning reason, spoke to him in the tenderest tones, kindly offering to raise him from the snow. With oaths and curses he refused her assistance, and in that condition sometimes upon his stomach and sometimes upon his knees, drew himself into his house, there to act the fiend, both in language and conduct, until a full restoration of reason shall bring with it shame and silence. As I left and turned the corner, I exclaimed audibly, "How long, O! Lord, how long must and will these fountains of misery and death, temporal and eternal, be tolerated? How long will men for 'covetousness,' make havoc of the bodies and souls of their fellowmen?" I felt that language was inadequate to describe the guilt and abomination of this business. Alone on the way, I exclaimed, "I wonder not that Thomas P. Hunt should affirm, that the drunkard-maker is the worst man out of hell, and the worst that will get into it."

Notes on Texts of Scripture.

MARK II. 22, & xiv. 12, 22-25.

The interpretation of Scripture is a solemn work, and ought to be conducted with great caution. We shall endeavour to bear this in mind while we lay before our readers in a series of articles, an illustration of passages of Sacred Writ, which bear, or have been supposed to bear, on points connected with the temperance question. As many of these points are controverted, we deem it proper to cite the opin-

ions of others as well as to give our own. We urge on no one the adoption of sentiments which may be thought peculiar to us, but we crave the candid consideration of the reader to the arguments by which we endeavour to support them. Much of the matter we have to present will be new to many of our readers though familiar to those who are acquainted with what has been written in illustration of the Sacred Writings.

The Gospel by Matthew is generally allowed to have been the first written of all the books of the New Testament, though the time when it was written is uncertain, different dates having been assigned it, from A. D. 37 to 64. The Evangelist Mark is supposed to have written his Gospel about the year of our Lord 64. It might be later, but could not be much earlier. Mark furnishes several particulars that are not to be found in any other Gospel, but there is a striking resemblance between his Gospel and that by Matthew, so that an examination of passages in the one necessarily elucidates the corresponding ones in the other. The first text we shall examine is,—

“No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled and the bottles will be marred; but new wine must be put into new bottles.”—Mark ii. 22.

We deem it proper here to explain the kind of bottles referred to in this text, as they were different from those now in use among us. The Rev. Albert Barnes, in his Notes on the Gospels (Matt. ix. 17), gives the following explanation of them:—“Bottles, in eastern nations, were made, and are still, of skins of beasts. Generally the skin was taken entire from a sheep or a goat, and, properly prepared, was filled with wine or water. They are still used, because, in crossing deserts of sand, they have no other conveyances but camels, or other beasts of burden. It would be difficult for them to carry glass bottles or kegs on them. They, therefore, fill two skins, and fasten them together, and lay them across the back of a camel, and thus carry wine or water to a great distance. They were of course, of different sizes, as the skins of kids, goats, or oxen might be used. Bruce describes particularly a bottle which he saw in Arabia made in this manner, of an ox-skin, which would hold sixty gallons, and two of which were a load for a camel.” This explanation shows the propriety of putting new wine into new bottles rather than those which had been previously used. Barnes supposes that “new skins or bottles would yield to the fermenting wine, and be strong enough to hold it from bursting.” Others, however, with more propriety, contend that the new skins were employed to prevent fermentation. Tr. Lee (in his *Sacred Writings rescued from Impious Perversions*, p. 14.) says, “that were the grape juice once fairly to begin fermenting, it would burst the strongest green skin with the utmost ease; no skin could so expand as to make room for the enormous quantity of carbonic acid gas which would be developed. Its incipient tendency to ferment must be checked at first, or it will otherwise go on and burst the strongest bottle, and even iron-bound casks have been known to give way. The object was not to allow the new wine to ferment, but to preserve its natural qualities, by preventing its fermentation. All art is but an imitation of nature, and the orientals, in this respect, were imitators. They saw the rich bunches of grapes—what our translators call “new wine in the cluster,”—as they hung on the verdant vines in natural skin bottles, for the skin of the grape is a bottle to hold the juice, and to exclude the air. And these beautiful little bottles are divided into compartments or cells, the yeast or gluten being separated from the saccharine matter, in order to avoid fermentation as the fruit hangs upon the tree. It is because of this simple provision that grapes can be preserved, either in their ripe, fresh condition, by carefully preventing them being bruised, and keeping them in cool dry cellars, or in the form of raisins, by allowing the sun to evaporate the water, when they actually become that “in-

spissated wine,” at which a moderation minister sneers as “sweet thick stuff!” Now, in the old skin bottles, deposits of tartar and gluten would have taken place on their sides giving the new wine a disposition to ferment, and this would be aided perhaps by dryness and cracks in the skin admitting the oxygen of the atmosphere. To prevent this, therefore, new skins were selected, into which the new wine was placed, and the air then excluded. Upon the same plan, earthen vessels were used, into which the pure wine was put, which was then sealed up, and buried under ground or placed in cold cellars.”

So much regarding the new bottles. We proceed to notice the new wine which was put into them. The new wine here referred to is that which is newly expressed from the grape—the unfermented juice. “The juice of the grape, when newly expressed, and before it has begun to ferment, is called *must*, and in common language *sweet wine*” (*Popular Encyclopedia*, Article Wine). This doubtless was the kind alluded to in the text under discussion. The expression new wine, in our authorised version of the Scriptures, has not uniformly the same term corresponding to it in the original. In the Old Testament the corresponding Hebrew term (*tirosk*) has usually been understood to designate unfermented juice. For instance, Dr. J. Pye Smith (*Scripture Testimony to the Messiah*, vol. i. p. 428) thus renders Zechariah ix. 17:—

“For how great is their enjoyment, and how great their comeliness!
Corn and fresh grape-juice (*tirosk*) shall make the youths and the virgins to grow.”

This term, however, is explained by some as a general term for the produce of the vineyard, and it is probable that this will soon become the prevailing sentiment. The Greek term (*gleukos*) rendered *new wine* in Acts ii. 13 ought to be translated *sweet wine*. In the text under discussion there are two Greek terms (*oinos neos*) corresponding precisely to our version *new wine*. For a fuller illustration of this subject we refer our readers to *Anti-Bacchus* (pp. 106, 107.)

The comparison or illustration employed by our Saviour was intended to intimate that there was an obvious impropriety in putting new wine into old skin bottles, which would cause fermentation, and cause the bottles to be spoiled and the wine to be lost, so it was also improper to require his disciples to fast, they being not yet able to bear it. This was one of three illustrations employed by him to show the impropriety of imposing fasting on his disciples in present circumstances. This text refers not to the drinking of wine, but to the method of preserving it. It is acknowledged that it was unfermented when put into the bottles, and we have shown reason for supposing that this method of preservation was designed to keep it such.

We now proceed to notice the account given by Mark of the institution of the Lord's Supper. This took place immediately after the observance of the Passover, “the feast of unfermented things”—Mark xiv. 12. In the English version it is called the feast of *unleavened bread*, but there is no word for bread in the original, and the term employed (*azuma*) is in the plural, and refers to unfermented articles, being applicable to wine as well as bread. This term is employed in the Septuagint translation of the Old Testament in reference to the Passover (see Ex. xiii. 7), and we think it has been satisfactorily shown that fermented wine was excluded from that ordinance. We may refer to Professor Stuart's remarks on this point in our *Journal* for March, and although we cannot express our entire concurrence in the statements of this learned writer there given, yet we agree with him in the main, and his vast acquirements as a biblical scholar entitle his opinion on such a point as this to the very highest respect. Many think that the wine used was made from the dried grape. It may be said, “if the Jews had any unfermented wines among them they might have used them without having any

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PICKERING.—Some by joining the Society, have left off gambling; nothing that I am aware of to the prosperity of the churches.

PICTON.—One perished on his way home from the tavern having in his pocket a bottle of Rum. An other died of delirium tremens. We cannot particularize the good results which the Temperance reformation has produced here, they are numerous; and many who were previously unconnected with any church, can date their conversion, to their being admitted members of the Temperance society. P. J. Roblin, our lecturer travelled over the greater part of the District, during the two months he was in our employ—he held 40 meetings, and gained upwards of 700 signatures to the pledge, many of whom were all topers, and were heretofore considered hopeless cases, so that the cause is evidently prospering.—**JOHN DOUGLASS, Sec.**

PINE GROVE.—A young man, otherwise of good character died of intemperance. Much good has been done in reclaiming drunkards, one with whom I am acquainted is now a member of a Christian church, who was before a terror to the neighbourhood.

PORT ROBINSON.—Five deaths have occurred within a year, one was burned to death by falling into the fire while dead drunk, two were drowned while intoxicated, and two died in consequence of a long course of intemperance. Six heads of families who were formerly noted for intemperance, and their families reduced to much misery and want, appear in particular to have been benefited by joining our Society, and we cannot but conclude, that others who were less intemperate have been proportionably benefited by the same means. With regard to the church, we cannot write positively, but we do know that an improved state morally, and a more general attendance upon the means of grace is the result.

PRESCOTT.—Two deaths are attributable to intemperance, one man of family drowned from a canoe on returning from Ogdensburgh, where he had been drinking 24 hours. He was attempting to arise from his seat in the stern, and fell overboard sinking immediately. One of his children of eight years of age was with him, and was the first to bear the intelligence to the bereaved family, giving the melancholy detail in the broken accents of childhood. A lawyer who after losing his business, gradually undermined his constitution by dram drinking, and died suddenly, confident to the last that he could not die then. The temperance cause has been of incalculable benefit in a religious as well as moral point of view. It is of importance to have eloquent Temperance lecturers at all times travelling through the country. Of equal importance, perhaps, to have the best tracts on the subject printed and industriously circulated. Of more importance that each member should engage anxiously in the work, and not give the unpledged an opportunity of supposing that our cause is not of sufficient importance to be worthy of attention; lukewarmness does probably more injury than would open opposition.—**WM. B. WELLS, Sec.**

QUEBEC.—The deaths from intemperance are known to be frequent and numerous, but the exact number cannot be ascertained. Many excellent results have arisen from the Temperance reform in Quebec, which have contributed to the general prosperity of the church.—**J. LE SUEUR, Sec.**

ROMNEY.—The Temperance reform has produced a general benefit in this neighbourhood.

St. ANDREWS.—Two deaths from intemperance have occurred at least, further particulars I know not. Since the above was written I have just heard of the death of an individual whose body was found in a small stream of water near Mr. Crosby's (tavern-keeper) Point Fortune, in about 6 inches deep, on Monday 27th inst. He was drunk all Sunday. If ministers of the Gospel in our locality would countenance the Temperance society, they then might expect to see additions to their churches, which they do not now see and likely never will see, until they deny themselves for the sake of others, and show an example to their hearers in this respect. We are happy to say that there are some in our vicinity who act as they ought, and help us when called upon to plead for the cause; some good has resulted to the churches of such men.—**JOHN BLACK, Sec.**

St. GEORGE.—Several drunkards have been reclaimed, four of whom are added to the church. We state for your information, that our society is nearly of two years standing. We have fought hard, and every inch of ground has been disputed with us, but we are still advancing, and the enemy's ranks are strong. The Baptist and Methodist connections are friendly, but the Church of

England and Presbyterians are hostile. We are doing what we can in forming township and district unions.—**GEORGE DEWAR.**

St. JOHNS, U. C.—The good results flowing from abstinence from intoxicating drinks have been so manifold, that it would be difficult to describe them; but perhaps the greatest good which tee-totalism confers is, that it cures the evils of drunkenness.—**FLETCHER HANNY, Sec.**

St. LAURENT.—A man who joined our society, and who kept the rules strictly for some time, left the neighbourhood, and while travelling, was induced to commence the usual practice of drinking something for refreshment, and becoming intoxicated, was found dead in a ditch. In families who keep the rules, the results are all that can be wished, and many families who yet refuse to join the society, have given up keeping intoxicating drinks in their houses, in order to show us that they can be as temperate as we are, and we believe that it diffuses its beneficial influence on the community—even while they drink and scoff at us, its influence in restraining is visible though not acknowledged.—**THOS. TURNBULL, President.**

St. SYLVESTER.—Many professing Christians having abandoned the use of intoxicating drinks, have grown in grace and in the knowledge of the Lord.

SIMCOE.—Six have died of intemperance, two of them of delirium tremens. In the late appointment of magistrates, we are happy to find the majority are temperate men, which we think a favorable omen.

SMITH, REAR OF COBourg.—The results are the best imaginable. If there be anything of good report, either in the church, charitable institutions, or agriculture, the temperate have a hand in it. It certainly is most favorable to the church. I believe that the right name of our township is Smith, and as there are two societies in it, ours is called Smithtown Total Abstinence Society; the other is called Smith Total Abstinence Society, which forbids the sale of grain to the distiller.

SMITH'S FALLS.—The Temperance reformation has been attended with much good to individuals, and to society generally.—**ANDREW THOMSON.**

STAMFORD.—The result of the Temperance reformation has not been so good in this place as in many others, owing in a great measure to the opposition from the different churches. Notwithstanding total abstinence has done much good.—**W. LEMON, Sec.**

TALBOT DISTRICT UNION.—The Temperance reformation has been a harbinger to the Gospel in many parts of the district, and contributed in a very great degree in promoting the stability and usefulness of the different churches. Among many important facts, it may be encouraging to mention, that the cause has a very strong hold on the sentiments of the people in the district, and particularly on the youthful part of the community. The society we think embraces a decided majority of the adult population; and furthermore, a large proportion of the magistrates, and all the clergymen with one exception, are members of the society. J. W. Powell, M. P. for the county, is a member and a strenuous advocate of the society. We think a large majority go against the license laws as they now exist.—**N. LAMSON, Sec.**

TEMP. REF. OF CITY OF TORONTO SOCIETY.—No register has been kept; but it may be said that generally many aggravated cases of death have occurred which may fairly be attributed to intemperance—two of these were suicides. One husband and father has been restored to his family after years of separation; many saved from a drunkard's grave. Some, cannot say how many, have been led to godliness by means of their temperance, begotting quiet, reflection, and a desire to do their duty. Several of the churches are largely imbued with total abstinence principles; others are indifferent or opposed to the Temperance movement. A good many mechanics, by their savings through temperance, have leased lots, and erected houses for themselves. A carpenter's shop containing fourteen or sixteen hands, is conducted on strict temperance principles; the result is, that the employers have no difficulty with their men, order and decorum prevails in the shop, work is done expeditiously and satisfactorily. Our magistrates are not favorable to the cause of temperance; they license nearly every one who applies, without exercising their own discretion as to the actual wants of the city.

WESTMINSTER.—This Society was organized in the fall of 1841, principally by reformed drunkards, who were young men of high standing, possessed good fortunes and with fair prospects in the world, but who, like many others became victims to this monster of the land, Alcohol, and were ruined both in property and character. It was however resolved among them to take pattern after the

veteran Washingtonians of Baltimore, and form a Temperance society which was accordingly done. They are now advocating the cause of Temperance, restored to the bosoms of their parents and friends who once denounced them. One of this number it may be well to state, who, in the days of his degradation, being not only an outcast from society, but awfully profane, has been made a happy partaker of the salvation of the Gospel, is now advocating the cause of Temperance, and establishing Sabbath schools in different parts of the country. This case may be, and is considered in this community somewhat extraordinary, too much cannot be said in behalf of this young man; at a time when all hope was gone, was it thought that he, who, but a few months ago was so frequently found in the gutter, would ever become thus reformed? The society held its annual meeting the 1st Dec. last, at which time J. M. Hall, P. M. was chosen President, C. V. Green, Jun. Secretary.—D. WINCHELL, *Foreigner of Committee*.

WESTON.—The Temperance reformation has accomplished a large amount of good in this neighbourhood, and persons who are not members acknowledge the utility of it. The prosperity of the cause in this place may be fairly attributed under God to the continuation of our public meetings, and the active endeavours of our worthy President, Mr. J. Pirrit, though it is seldom we have any lectures.—MICHAEL SAVELL, *Sec.*

WILLIAMSBURGH.—In this neighbourhood, in Canada, the good results of the Temperance reformation, have mainly shown themselves by causing the abandonment of many of the drinking customs of society. Ardent spirits being now comparatively seldom offered as an entertainment for strangers or friends, often not provided at bees and raisings, and a godly number of the rising generation are pledged tee-totalers. Have not heard of any direct accession to the churches, and do not know that their prosperity is in any way increased within our bounds. But in the adjoining village of Waddington, on the other side of the St. Lawrence, there has been a remarkable reformation, in individuals outcasts from society, their families curse have, at one step risen from their degradation to respectability, and there is now a religious revival in the village. The Williamsburgh society has been productive of some good but little compared with what is reported of other societies, nor does that proceed from want of zeal in many of its members, but there is a sameness in the addresses and reasonings of the same persons often repeated, which would be obviated by the employment of public lecturers. In addition to this there are local causes which retard the progress of our society.—WM. M'KENZIE, *Sec.*

WILLIAMSTOWN.—Several intemperate persons have been reclaimed, and intemperance is on the decline, and there are those who formerly did not attend divine worship, but who may now be found in God's house, through the influence of temperance.

WILTON.—Fifteen drunkards have been reformed, full 20 have become religious. Some of our respected Magistrates have withdrawn from the temperance society rather than be deprived of the privilege of signing certificates for grog-shops.—JOHN PARROTT, *Jr. Sec.*

WINDSOR.—Two deaths from intemperance have occurred, one drowned from a canoe, one fell over a window. There are no churches here. The Temperance reformation is doing good everywhere, not only positively but negatively, it is impossible to calculate the benefit.

WOGAN'S SCHOOL-HOUSE, CAMDEN EAST.—To state the grand results of a title of them which have emanated from the Temperance reformation in this place, would require at least the entire compass of my sheet, suffice it to say that through the blessing of God it has nearly put a stop to furnishing the accursed thing either at "bees," in harvest fields—or in the domestic circles: several of those who have not signed the pledge, act upon the principle generally. Of those who have joined several were the select tappers who, to use their own language, when they entered a tavern would call for a half pint to taste it, and if they liked the quality would purchase some to drink; but the reformation has been effected and the results such as might be anticipated peace, harmony, and prosperity have ensued, together with moral, social, and pecuniary improvement. I cannot say that the numerical prosperity of the churches has been advanced thereby; but I feel very confident that the stability of some who have joined the church will at all human probability be much influenced by their adhesion to our principles. In conclusion, on this matter we have never neglected our monthly meetings under any circumstances whatever. We have a flour-

ishing Juvenile society, and our action has been based on the principle that union is power, and above all our firm reliance has been on the arm of Omnipotence who has been pleased signally to bless our efforts.—ROBERT THOMPSON.

WOODSTOCK.—Two deaths have occurred from intemperance, one by drinking brought on a sickness which terminated in death: the second was a mother of six children, was burnt to death in the following manner: her husband got out of bed, and left her about ten o'clock one morning to get some grog. On his return he found her still in bed, he put the grog by her, while he went after some pies, when he returned the second time, he found that she had drunk the contents of the bottle. The bed was then set on fire, and she was burnt to death. The tavern where the liquor was got and the distillery are within sight of the house. We number three out of the four "Reverends" in our society.—T. S. STERSON, *Sec.*

YONGE ST.—Four have died of intemperance; one was an old pensioner died of delirium tremens—the second died of excessive drinking, I believe had been intoxicated several days, died drunk—the third was drowned whilst fishing on Sunday, in company with a brother, on their way obtained some liquor which caused the accident—and the fourth was a woman, died for want of proper care from her husband when sick; he went to obtain some necessaries for her at a store, and instead obtained liquor, and got drunk and remained so until his wife died. I have not space to enumerate all the good, but I may state that when our society was organized we scarcely dared to look for success; we were persecuted in every quarter, that has ceased, and instead of persecution we are now respected for our principles. A number of reformed drunkards may now be counted among us, who, at our commencement were wallowing in all the filth of not only inebriety but also of the streets; they are now good citizens. The morality of our vicinity is of a much higher order. The various Christian churches have been very much benefited by the change. In about one year after the commencement of the Temperance movement in this place, a revival of religion commenced, that was never before equalled in these parts, and I may add its effects were of a more than usual lasting character. We think that where a Temperance society is formed the *Canada Temperance Advocate* should be circulated as much as possible; for this purpose we employ a female committee to solicit subscriptions, they have been very successful; we also have a large part of our acting committee females, they are the best for obtaining signers to the pledge.—JOSEPH HARTMAN, *Sec.*

ZONE MILLS.—The Temperance reformation has done a great amount of good in this place, there are some who say that they never knew what it was to have peace in their own family, before they joined this society, and during the past year, a great many of our members have been added to the church.—WM. WEUSTER, *Sec.*

BERTIE, June 3, 1844.—The Temperance Societies of Bertie and Humberston, with a number from other societies, met at Point Abino, on the 21 of July, to hold their annual picnic, a few of the particulars of which I beg leave to communicate:—The place of resort, was at the extreme end of the point, situate between two small mills; the platform for the speakers on one side, and seats for the accommodation of the ladies &c. on the other, shaded by a beautiful grove. At a distance of about three hundred yards, under a beautiful shade, were a long line of tables prepared, ready to receive the almost endless variety of good things prepared by the ladies, and given gratuitously. The speakers' platform was taken at half-past eleven o'clock, by Mr. S. M'Acree as Chairman, Messrs. Atkins and Cullan, and the Rev. — Smith. Mr. Smith opened the meeting by prayer, after which the chairman made a few remarks, and introduced Mr. Atkins to break the ice, which he did in good style, being an old inebriate, advancing many truths. Mr. Cullan followed with an admirable address, touching every cord with interesting facts. Rev. Mr. Smith occupied the attention of the assembly for a length of time, after which they all repaired to the tables to partake of the collation, and did it ample justice. I should have stated that the District Agent, Mr. De Bois, who was expected at the commencement, did not make his appearance till after dinner, when he arrived in a boat, with eight or ten others from Buffalo; and after taking some refreshment, they all repaired to the stand, when Mr. De Bois gave a short but touching address, followed by Mr. Williams, of the Pollard Temperance Society, Buffalo, with an able address. A number of persons then came forward, and signed the

Edw
L. Lawrence (Linn)

pledge. A collection of £15.6d was made in aid of the district funds, and the proceedings of the day closed with harmony and good feeling.—JOHN MOORE.

ELORA, July 22.—The temperance cause in this model Township will prosper in spite of opposition; we had a temperance soiree on Monday the 15th inst. at the Irvine settlement, there was a numerous attendance, and we obtained several subscribers to the pledge; so the cause has received a fresh impetus.—S. BROWNELL.

DELAWARE, LONDON DISTRICT.—Delaware is but a small country-like village, yet no less than three taverns, licensed to retail the *agua mortis*, (waters of death) are to be found within its precincts; and a fourth place, where the living tide of active death pours forth a wholesale stream. Gin shops are there in every sense such, for in the very face of law and right, the unwary and unself-governing Indian is entrappe^d, overcome, and sent howling in frantic wildness through the streets, or laid a senseless mass along the road side, bleeding in mid-summer's noontide sun. Or perceiving, that but little more considerate and fortunate white man, is caused to reel along the high way, the sport of school boy vivacity, or else a subject of delirious tremens, untended and uncared for, in a corner of his host's bar-room. And, O, "tell it not in Gath, publish it not in the streets of Askelon!" lest the Philistine enemies triumph and rejoice: one of these places where travellers are "entertained," is kept by an individual, who had publicly vowed allegiance to the worthy, the philanthropic cause of tee-totalism. "How is truth fallen in the streets and equity cannot enter?" O, "consistency thou art a jewel!" And as though these were not enough, a beer-shop has recently been opened among us, to add its tributary stream in making up the stagnant pool, of a moral miasma. And the keeper thereof has unhesitatingly dealt out the bitter, bloating beverage to those he knew had signed the pledge. Can we wonder that the spirit of enterprise flags, and religion droops its head, resembling the ephemeral bird, which plumes its wing in the morning, and dies with the setting sun?

April 16, 1843, was an Easter Sabbath, there was nothing unusual save that the dilapidated bridge over the Thames had moved Chatham-ward, in consequence of a somewhat rapid freshet; an event which no one lamented. As many villagers, and others from the surrounding neighbourhood, as could well deny themselves the accustomed amusements of pleasure-riding, bird-shooting, and fish-catching, which alas, is too rife among us upon God's sacred day of rest, repaired to the place of worship. After which sixteen individuals, a portion of whom had appeared as worshippers, with the minister attempted to cross the river, already overflowing its banks and with a strong current, in a kind of flat boat prepared for the present exigency. They got about midway, when by some accident, they were all precipitated into the water, and four of their number sunk to rise no more! The remainder succeeded in gaining a reclining tree, from whence they were taken, by dint of tireless exertion on the part of the bystanders, almost in a lifeless state. The cause of the melancholy and heart-rending event was undoubtedly attributable to the influence of strong drink upon the managers of the unfortunate barge. And does that minister, who escaped as by "the skin of his teeth," favour tee-totalism? Yes says reason, and imagination. But no, cries sober fact, he had never yet "moved the wing, opened the mouth, or peeped" a note in approbation of our righteous cause. Not long since, one man had his leg badly broken, in consequence of having followed strong drink, till boyish foolishness had taken the place of sober manhood. Another had his ribs broken and his system racked, by reason of a fall, which happened in consequence of the noble daring, which the drunkard assumes, when in that state of mind in which, he can accomplish all things with the utmost possible ease, can wrestle, box, and run, as rich as Croesus, and when, if ever, he is "righteous overmuch." These ought to furnish us moral lessons, such as to convince the most incredulous of the expediency and excellency of total abstinence; and teach the vender, that he is retailing not a wholesome and necessary beverage, but a prolific source of broken limbs, broken fortunes, wasted health, and broken hearts; as well as dealing out the cup of livid death. A voice comes up from the rippling Thames, and the domestic altar, saying to him cease so ignoble a practice, and if he will not listen to these, neither would the ghostly spirits of the slumbering dead, startle him. And shall such callous hearts, who ought to be the conservators of the public welfare, go unrebuked among us? No. A voice of remonstrance from hill and dale, echoes along our fertile vales an impetuous No. Mercy as if stooping east-

ward gently whispers No. Angelic voices in sweet harmonic numbers utter forth a sympathetic No. O then ye fair sons of temperance awake and

"Oft ye have whispered truth, whisper no longer;
Speak as the tempest does, sterner and stronger."

Let the united Canadas roll a tide of remonstrance deep and loud into the ears of Parliament. O ye peace loving law abiding citizens, petition the legislature for a redress of grievances, such as have well nigh shorn us of our moral and political strength. And shall we Sampson-like, sleep on Delilah's lap at such a crisis? when England is rising, Ireland is in arms against her bitterest foe, all Europe is mustering for the moral conflict, America has carried the out-posts, and is nearing the citadel, about to carry the war into the enemy's camp, and beard the lion in his lair. Shall temperance men sleep in times like these? No! it would be moral treason.

"Ye have indulged in rather a plaintive strain in giving the above dark, but truthful picture, yet thanks to the cause of temperance, and its author God; we do not sorrow as those without hope. The enemy's ranks are gradually becoming thinner. Last winter they told us we could do nothing here, the truth of which is fairly tested, by the crabbed look of the vender, turning his sour eye upon us, as one after another of his profitable customers "settles up" and signs the pledge.

A TEE-TOTALFR.

WEST INDIES.

BOMBAY.—"Our tee-total reform," says the Venerable Archdeacon Jeffries in a letter to E. C. Delavan, Esq., "has wonderfully prospered within the last month. We have obtained more than 100 signatures within the last three weeks, which is a great thing for Bombay. At Poona and Canamore and all the stations where there are European Regiments, there are Regimental Temperance Societies, containing 150 to 200 members. The American frigate, *brandywine*, has just been in our harbour, and the chaplain and the Rev. Mr. Jones, attended one of our meetings, and gave us great assistance. I am informed that the Commodore and several of the officers are tee-totalers."

WEST INDIES.

The following highly interesting letter has just been received, with the *Berbee Gazette*, of the 1st and 8th February:—

New Amsterdam, Berbice, February 15th, 1844.

Sir—In few places, I believe, has tee-totalism achieved greater triumphs than in this hot and distant land. To know something of the rise and progress of the good cause amongst us, will, I doubt not, interest the friends at home.

You are probably aware that Berbice is a field of labor chiefly occupied by the Missions of the London Society, and that the mass of the population consists of recently emancipated negroes. The success of the gospel amongst these sons and daughters of Africa, both before and after emancipation, both astonished and delighted the friends of Missions. Many, however, rejoiced in this success with trembling; they were afraid it would be succeeded by a period of deception and apostasy. Two or three years after freedom passed away, and the dreaded apostasy did not come. The people continued remarkably steadfast, and religion amongst them was gradually and safely advancing.

Up to this period, though allowances of rum were given to the labourers on estates, still no taverns—no grog-shops existed in the land, and drunkenness was by no means a common crime. But in an evil hour, our wise and patriotic government determined to take the grog under their own patronage, and make it, as in the mother-country, a source of revenue. In 1841, licences for the retail of strong drinks were instituted, and grog-shops were set up on every hand. The sequel may be imagined. Conviviality was now added to drinking; and these shops became the sources and centres of untold evils.

"The evening came into our churches "like a flood;" and the fair prospects of the Mission were likely to be blasted. In the church in town, of which I am the Pastor, the evil prevailed to an alarming extent. Almost every male member was a sot. Not a month passed by without the expulsion of three or four, sometimes half a dozen men for drunkenness; whilst much of the ordinary time was taken up with trying to settle quarrels between husbands and wives; for here they have an idea that the minister who marries a couple, is in some way responsible for their future peace and harmony. What was to be done? How was the plague to be stayed? Tee-totalism was evidently the remedy.

But then I had hitherto been an anti-tee-totaler. I believed the old silly story that was whispered in my ear on every hand, "you may do without it at home; but in this hot country you *must* take a little." However, after a great conflict of feeling, I resolved to abstain, even if it cost me my life. I felt it my duty, if needs be, to sacrifice that life, rather than witness the destruction of my people. Accordingly, about two years ago, I called a public meeting in the chapel, and in the face of the congregation, and (as I then thought) in the spirit of a martyr, I signed the pledge of Total Abstinence. Several of my best people soon followed the example. The plague was stayed; and now I am the pastor of what may be called a tee-total church of upwards of 400 members! Yes, that church, which two years ago was nearly filled with sots and drunkards, is now almost entirely composed of total abstainers from all intoxicating drinks. Of course such a change as this could not take place without collateral benefits too numerous to be now described.

The other missionaries, with the exception of one, are all tee-totalers full of zeal and activity in the good cause. In our own persons we have demonstrated that the European constitution can stand better in this deadly climate without any intoxicating drinks whatever. There are now in Barbice about 2,000 staunch tee-totalers, and every day is adding to the number. We have already shut up several grog-shops, and many more will ere long be closed. But, in our warfare, we labor under great disadvantage for want of ammunition. Tracts and other publications we have scarcely any. We have to diffuse our information entirely by the living voice. The friends at home would render the cause a most important service, if they could, now and then, send us a package of papers on the subject. We should also be very happy to connect ourselves with your Society, or with any other Kindred Society, as to derive all the advantages of union. You perceive that we have been driven to tee-totalism in this distant land; consequently, we are for the most part novices, destitute of the practical skill acquired by friends at home. Counsels and directions we should be very happy to receive. Anything for us that could not be sent by post, might be sent, directed to me, through the Mission-house, Bloomfield-street, London.

Pray think of us, and send us whatever you suppose would be desirable. We are so ignorant of the operations of tee-totalers at home that we know not what you have. Information about medals, clubs, insurances—anything and everything connected with tee-totalism, we should be glad to get. Are there not transparencies and magic lanterns used?—Yours, &c. E. DAVIES.

VAN DIKMAN'S LAND.

HOBART TOWN.—Mr. J. B. Mather, a member of the Society of Friends, writes as follows:—"Total Abstinence principles are gaining ground here very much; and the Society is increasing rapidly. A building has lately been purchased and converted into a Hall, which is capable of holding a large company! it was opened recently with a Tea Meeting, which was well attended, also the meeting afterward; numbers were obliged to go away, there not being sufficient room. After the meeting 21 signed the pledge; 14 signed at a meeting held last night. About 300 female prisoners have signed the pledge, and a Female Committee is now established"

Letter from Hamburg, April 13th 1844, to the Sec. of the A. T. U.

REV. AND DEAR SIR,—I thank you heartily for your letter of Nov. 20, 1843, for the Journals of the American Temperance Union, which bring so many good tidings; and for Dr Sewall's drawings of the human stomach, showing the effects, upon that organ, of intoxicating drinks. In return I send you a parcel of our German Temperance literature, and some copies of the Journal conducted by me. Our literature has much increased, and we have every reason to thank God for the success he has given our cause and to be encouraged. The number of our society is daily increasing, and the great work is gaining more reputation and esteem; political newspapers are beginning to support our cause; kings and princes favor it, many clergymen aid us, and we have the best hope to succeed and win the victory by perseverance and good faith in Him who blesses every good cause and undertaking. Hamburg has done a great deal for the Temperance Reform. Our paper is circulated far and wide, our pamphlets are sent to every part of Germany; many societies in Holstein, Prussia, and Hanover, have been formed by our counsel and assistance. In Hamburg there has been held the first General Convention of delegates of the Temperance Societies in Germany.

Hamburg has had the first public fair (in the State house), in order to support the temperance cause. We have just now republished the "Osnabrucker Aufruf an alle Menschenfreunde," in 10,000 copies; and intend to publish "Den Narrensechser, the Fool's Sixpence," in about 15,000 copies with engravings. Our society has contracted a heavy debt, but still we work on, looking to our great Helper and Supporter, hoping that He will move the hearts of our fellow men by His Spirit, and turn them in favor toward us. All that is done by us is done to His glory and to the welfare of His creatures. To him be all the glory for ever.

THE TEE-TOTAL MOVEMENT IN SCOTLAND.

A copy of the following petition was last week sent to each of the ministers, elders, and magistrates of Paisley. The society from which it emanated is composed (with the exception of a few honorary members, of individuals who have been reclaimed from intemperate habits, and who have been greatly successful in promoting Total Abstinence principles in the town:—

The Petition of the "Good Samaritan" Branch of the Paisley Total Abstinence Society, to the Ministers, Elders, and Magistrates of Paisley,

HUMBLY SHewETH,

That your Petitioners are deeply convinced of the prevailing and destructive sin of intemperance and Sabbath desecration, which exist throughout our town and neighbourhood, in spite of all the efforts which have been made and are still making by a number of philanthropic individuals, to arrest its fearful and destructive progress.

They are also convinced that Intemperance is the source from whence flows the great amount of Sabbath Desecration; that it is the fruitful source of Cursing, Swearing, Prostitution, Stealing and a thousand other evils; and therefore becomes the imperative duty of every man and woman to do all that in them lies for the suppression of this wide-spread evil.

They are also convinced that the drinking of Intoxicating Liquors has been the means of thinning the pews, and causing many heart-burnings in our Churches, and that many, very many have strayed from the path of rectitude in consequence of these drinks, while many, by adopting the principle of Total Abstinence, have been restored to their Churches, and regained their respectability and status in society.

But apart from the horrid misery and crime produced by these drinks, we would also deplore the tremendous amount of one of the best blessings of Providence which is destroyed in the manufacture of Intoxicating Drinks. Can it be credited that as much Grain is destroyed every year in Great Britain alone as would give every family in Scotland six pounds of Bread every week in the year, and that 40,000 individuals are employed every Sabbath day in manufacturing these drinks.

We, your Petitioners, would therefore, in order to promote Sobriety, and its numerous consequent blessings, crave your aid in this benevolent work, believing you cannot be ignorant of the fearful ravages committed in every department of society, by the drinking of these drinks. Your standing in society, whether as a Minister of the Gospel, an Elder, or a Magistrate, would, without doubt, have a most salutary influence upon all around you; and we believe that no class of men have more frequent opportunities of observing the deep delinquency and numerous evils which arise from the drinking of Intoxicating Liquors than you have.

After calm consideration, and thinking over every scheme which has been tried to banish Drunkenness from among us, we are now completely satisfied that there is no likely method whereby this mighty evil may be removed but by totally abstaining from these drinks.

The prayer of our petition then is that you would take this subject into your serious consideration, and see the propriety of adopting our principles, and aid us in this benevolent work, by giving both your precept and example. It is very generally acknowledged that our Society has been the happy means, in the hand of Divine Providence, of effecting much good, by preventing and curing this destroying evil. Do look among your congregations and neighbourhood, and see if it has done any good, and if you see it has done any, ever remember that "To him that knoweth to do good, and doeth it not, to him it is sin."

That you may come forward and unite with us in this humane, this glorious, and this noble enterprise, is the earnest desire and prayer of your Petitioners.

JOHN JAAP, President.
JOHN McQUEEN, Secretary.

ST. JOHNS, NEWFOUNDLAND.

The anticipations raised in the public mind, in expectation of the anniversary temperance demonstration of Saturday, have been more than realized, and the town of St. Johns, on that day, witnessed one of the most interesting pageants imaginable. It was not that the scene was enlivened by the display of flags and banners of the richest silk, and embellished with elegantly executed emblems and appropriate legends; it was not that the spirit was cheered by the harmonies of several well-appointed bands of music—

“On no! it was nothing more exquisite still.”

‘Twas the disinterested devotion of a whole people to virtue; ‘twas the homage paid by thousands to that virtue so calculated to raise the manly character of the people, and give them that elevation in the social scale to which they are entitled—the virtue of temperance: ‘twas the unanimous pulsation of ten thousand hearts in one great and good cause; ‘twas the reflection of the countless children comfortably clothed, and of the silent but wasting tear of the fond wife, now dried; ‘twas the thought of the blighted hopes redeemed, the ruined fortunes restored, the cheerless hearts enlivened; ‘twas the multitudinous rush of thoughts that bring joy and happiness and exultation, which threw around the whole a charm the most impressive. The procession passed along, enlivened by the bands of the Royal Artillery, the Royal Newfoundland Companies, and the amateur band of St. Johns. As the vast line defiled before Government House, his Excellency the Governor, accompanied by his staff, received them, politely acknowledged the cheers with which he was greeted, and complimented the Rev. President and Vice-President upon the happy and interesting proceedings of the day. The procession then passed on to the spacious parade ground near Fort Townsend, where they formed, and were addressed by the President in a cheering and instructive speech, closing with an expression of regret that their exposure to inclement weather compelled him to be more brief than he could have desired. Upon this Mr. Nugent addressed briefly upon the utility of a Temperance Hall, the readiness with which so immense a body could erect it, the elegance with which they could support it, and the great mental, moral, and social advantages that must flow from such an institution; concluding by moving a resolution to the effect that His Excellency be requested to grant a piece of ground suitable for the purpose. The meeting then separated. In compliance with this latter proceeding, a communication has been had before his Excellency, whose feelings are strongly favourable to the society, and the subject is now under the consideration of government. We hope we shall live to see an institution established by this body for the promotion of the intellectual advancement of the whole people, that will vie with the proudest in British America. *Such are the fitting fruits of temperance.—Newfoundland Indicator.*

NEW BRUNSWICK.

Within the last fortnight, we have received letters from various parts of the Province, all of them furnishing the most gratifying accounts of the prosperous state of the good cause, which it is our pride and duty to advocate. From Saint Stephen we learn, that there has been an active revolution in public opinion. The “old salts” are at last dropping off and entering the ranks of the Temperance Army. In Fredericton, many who formerly set an example of intemperance, are now recognized as the most useful persons amongst the host of abstinence friends. We have equally gratifying news from Bathurst, Westmoreland, and Queen’s County—and two letters from different sections of King’s County apprise us in most glowing terms, of the noble exertions “of several burnt men, who dread the fire,” who entitle themselves to the gratitude and respect of every true friend of humanity.

Such intelligence will stimulate us to renewed exertions, to perform our part of the work faithfully and efficiently; we are cheered and animated in our labors, when we thus behold the great success and triumphant progress of the principles of total abstinence, and our only regret now is, that we sadly lack the means and ability, of keeping pace with the onward progress of a cause which is becoming as general throughout the length and breadth of the land, as it is truly moral, humane, beneficial, and praiseworthy.—*Telegraph.*

MISCELLANEOUS.

TRAFFIC ABANDONED: ANOTHER INSTANCE.—In the last *Herald*

we recorded a gratifying instance of a member of the Society of Friends giving up his share in the bottled porter business at considerable pecuniary sacrifice; we have now the satisfaction of laying before our readers another instance in which a member of that religious body has also made a similar sacrifice. These cases are exceedingly gratifying; they show that sound views of our principles and of the immorality of the traffic are making steady progress.

On the 12th of April a lecture on Tee-totalism was delivered by the Rev. J. Caughy, (from America,) in the Town Hall, Hull, kindly granted for the occasion by the worshipful the Mayor. Wm. Morley Esq. Vice-President of the Society in the chair. At the close of the lecture the thanks of the meeting were voted to Mr. C. and the chairman. Mr. Leonard West seconded the vote of thanks to the chairman, and in doing so, stated that he felt some explanation for doing so necessary. He had not hitherto joined the tee-total Society, and for this reason—he sold *British Wines*. He had, however, stated to the parties with whom he did business, some objections to the traffic, but they had been overruled, on the ground that British Wines contained but little alcohol. He had, however, ascertained from what he had heard that night that it was his duty, as a citizen and a Christian, to abandon that portion of his business, at whatever sacrifice he might, in consequence be called upon to make; and turning to the chairman said, he might at any time, send his horse and cart and take away all the stock he had on hand. This announcement was followed by enthusiastic cheers, clapping of hands, etc. Upwards of sixty persons signed the pledge at the close.—*Temperance Intelligencer.*

TEE-TOTALISM AND MISSIONS.—The following extract from a letter signed “*Charles Rattary, Missionary,*” dated at “Demarara, February 2nd, 1844;” which appeared in the *Nonconformist* of the 10th of April, is worthy of the serious attention of all that are connected with Missionary Societies, whether as officers, candidates, or supporters.

“My own opinion is, that no man who will not abstain from the use of all intoxicating liquors should be sent out as a missionary; and I know that most of my brethren in this part of the world are of the same mind. Our convictions are so strong, on this view of the subject, that the arrival of a drinker, however moderate, to become one of our number, would be deemed a curse rather than a blessing, unless he at once and for ever abandon the use of strong drink. And if there be in this colony, one missionary who does ‘conform to the drinking usages of society,’ there are at least ten non-conformists to whom only the conversion of such a one to total abstinence would be greater cause of joy than his departure from the country, never to return. At each of our stations there are hundreds of staunch tee-totalers. At the one with which I am most intimate, there is not, so far as I am aware, a single member of the church who uses any kind of intoxicating drink unless it be strictly for medical purposes.”

DRUNKEN SOLDIERS.—A DREADFUL CASE.—The peaceable little village of Kilgenan, about two miles distant from this place, (Cardigan) was thrown into the greatest state of excitement a short time ago, in consequence of a party of Marines stationed there, in one of their accustomed scenes of riot and drunkenness, sallying into the street, with loaded muskets and fixed bayonets. Fortunately, it being a late hour, no one came in their way. They proceeded to a house where one of the party was billeted, in order (as they say) to call him to arms. Bowen the landlord came to the window, and informed them, that the Marine had left home and would not return that night. They, however, insisted on having the door opened, which Bowen refused. They then broke it open, and commenced an attack upon the poor man and his son. The former received several stabs in his body, and upon the son going to his assistance, one fellow made a thrust of his bayonet at him, which he luckily missed, and escaped out of the house. On his return with the police, he found his poor father weltering in his blood, (his mother standing over him,) from a gun-shot wound inflicted by one of the Marines. The ball, having passed through his right shoulder, was found upon the floor. It is hoped Bowen will recover. The Marines are in custody. Is not this a subject for enquiry?—*Leeds Times.*

A GREAT PROJECTED MOVEMENT.—A number of friends of Temperance in Glasgow have been busy of late in maturing an extensive organization for promoting the cause with tenfold energy. The plan embraces the whole of Scotland; and from what we know of it, we think it one of a decidedly efficient and practicable character. For many years we have felt that our

movement has been by far too slow, and too limited in its character. *In fact, we have not yet grappled with the enemy.* We understand that the subject is to be laid before the delegates at the meeting here in July; and for their information we are authorised to state that the proposal is to make 1845 a year of effort, and that active arrangements are to be entered into immediately after the meeting of delegates, to organize all the abstainers of Scotland. It is further proposed that a fund be commenced in 1844, to be named the Effort Fund; and that arrangements be made for ascertaining, before December, 1844, how much each abstainer in Scotland is prepared to contribute weekly during the whole of the Effort Year, subsequent operations to be regulated by the amount thus guaranteed. We anticipate that the great Temperance movement in Ireland will, ere long, find a rival in our native land.—*Scottish Temperance Journal.*

[The special Effort Fund is to be £1000, of which upwards of £600 are already subscribed.—Ed. C. T. A.]

CHINA AND ENGLAND.—The number of demoralized Opium smokers in China is estimated by Medhurst at three millions; or the one hundred and twentieth part of the inhabitants. The number of demoralized drunkards in England is at one sixtieth of the entire population, which is perhaps below the actual number! The annual aggregate of Alcohol contained in the Spirits, Liquors, Wines, and Beer consumed in Great Britain is estimated at 14,000,000 gallons; amounting to more than two cwts. of Alcohol daily, if meted out to the whole population.

SNUFF.—The Tribunal of Correctional Police, Paris, lately condemned a man named Cuny to pay a fine of 3,000 francs for manufacturing and a further fine of 1,000 francs for selling, a fictitious snuff, compounded of mahogany sawdust, ivory-black, sal-ammoniac, potass, and alum, with ground-glass to give it a pungency—a mixture which is not merely injurious to the health of the taker, but injurious to his life.

MEMORANDA FOR MATHEVITES.—A domestic economist has made the following calculation.—

| | | |
|--|----|------|
| Two glasses of whiskey per day, at 1½ l. per glass | | |
| cost in the year..... | £4 | 11 8 |
| A man's hat..... | £0 | 6 0 |
| Neckerchief..... | 0 | 1 4 |
| Pair of stockings..... | 0 | 1 9 |
| Pair of shoes..... | 0 | 8 6 |
| Cotton shirt..... | 0 | 4 0 |
| Quilting waiscoat..... | 0 | 4 0 |
| Fustian coat..... | 0 | 16 0 |
| Ditto trousers, lined..... | 0 | 7 6 |
| Pair woman's stockings..... | 0 | 1 6 |
| Printed cotton gown..... | 0 | 5 6 |
| Chemise and muslin cap..... | 0 | 3 8 |
| Pair woman's shoes..... | 0 | 4 0 |
| Flannel petticoat..... | 0 | 2 0 |
| Coarse cloth cloak..... | 0 | 7 0 |
| Pair large blankets..... | 0 | 12 0 |
| Pair large cotton sheets..... | 0 | 6 0 |
| Equivalent to the whiskey..... | 4 | 11 8 |

POETRY.

THE SORROWING WIFE.

A Temperance Song, initiated from "The Angel's Whisper."
 A baby was sleeping, its mother was weeping,
 For her husband, a drunkard, had left her forlorn;
 And the tempest was swelling round their woe-stricken dwelling;
 And she cried, oh! my Edward, from folly return.
 The hours while she numbered, her baby still slumbered,
 Unconscious its father was breaking those vows
 He made to its mother that he would protect her,
 And watch o'er their offspring when wild winter blows.

But while he is straying, God's law disobeying,
 And plunging still deeper, and deeper in woe,
 His wife is yet praying, that he would bethink him,
 And turn from those wild drinks that sink him so low.
 Ye husbands and fathers, a voice is now sounding,—
 'The "water of life" in the tee-total stream
 Is speaking to thousands, with blessing abounding;
 Then rise!—see the truth in its silvery beam.

Ye temperance leaders, ye cold water pleaders,
 Go on in this battle, and victory is yours;
 Bright angels are watching your footsteps, approving,
 And Heaven upon you its blessing still pours.
 The lands of the shamrock, the rose, and the thistle;
 These glorious islands shall yet, yet be free;
 Britannia's star shall rise in new splendour;
 Our children new tee-total beauties will see.

Oh! Glasgow, lead on; be thou brave in this contest!
 The drinks that afflict thee put thou far away;
 This cause is for mankind, all lands, and all parties,
 And virtue smiles in it, say foes what they may.
 My colleagues be stout; yea, young men and young maidens,
 Ye sires and ye matrons, your duty now see;
 Return not to folly, and angels will hail you,—
 O., on in the battle for true liberty!

E MORRIS.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, AUGUST 16, 1844.

SHALL THE TEMPERANCE CAUSE BE CONDUCTED RELIGIOUSLY OR NOT?

This is, without doubt, the gravest question that agitates temperance societies, and though not formally discussed at the late Convention, yet it came up incidentally, in such a variety of shapes, that it became manifest no union could be formed with advantage until it should be discussed and settled.

We shall endeavour briefly to state the arguments on both sides of the question.

Tee-totallers who object to religious exercises at temperance meetings, and frequent and lengthened appeals from Scripture in temperance addresses or publications, advance some or all of the following arguments:—

1st. There are multitudes who have no religion, and who object to attend meetings where religion is introduced, whom it is, nevertheless, exceedingly desirable to convince on the temperance question, and who may probably be induced to become tee-totallers, if we adhere solely and simply to the only legitimate object of temperance societies, and this is probably also the best way to prepare them for finally becoming religious also.

2. There are large portions of the community, Roman Catholics, for example, who positively object to participate in religious services conducted by any denomination other than their own, and who of course will not attend meetings, nor join societies when such services are introduced. But it is exceedingly desirable that the temperance platform should be broad enough to hold all temperance men, and this can only be when all efforts are strictly confined to the temperance question.

3. If religious exercises be observed they must be conducted by a member of some religious sect, and this gives a sectarian air to the proceedings, which ought above all things to be avoided. Besides, differences of opinion may, and do arise as to the exercises themselves, and the mode of conducting them.

4. It is better to attract the intemperate, and the public generally, to temperance meetings by songs, music, dialogues, jests,

&c. than to repel them by solemnity and religious exercises, and if we cannot take men by the hand as fellow-saints, let us by all means do so as fellow sinners.

5. That religion is too pure and exalted to be mixed up even with temperance, but ought to be urged by itself, after the incubation has been induced to become sober, &c. &c.

On the other hand, the advocates for conducting the temperance cause religiously, advance such arguments as the following :

1st. If we acknowledge God in all our ways, He will direct our steps, but we have no reason to expect that he will do so otherwise.

2d. The success of the cause is not of our own sufficiency, but of God, and therefore it would be incongruous in the extreme either to acknowledge our dependance on Him, nor to ask His blessing.

3d. If by banishing religion from temperance meetings, and publications, we gained the countenance of the world, being the profane and the infidel on one hand, we would on the other lose that of the religious part of the community, which would be somewhat like throwing away wheat trying to gather chaff.

4th. In order to carry out the specious plan of confining ourselves strictly to the temperance question, and avoiding all religious exercises or remarks by which any one might be offended, we would be obliged to omit all arguments drawn from Scripture, as some deny its authority, and to leave out all relating to a future state, or to the character and moral government of God, as hating and punishing iniquity, and loving and rewarding righteousness, for some deny a future state, and others the existence of God Himself. In a word, we would be obliged to conduct the temperance cause in accordance with the views and feelings of Atheists, and if they can be called a sect, then would it be most thoroughly sectarian and unsuitable for all others.

5th. The foregoing conclusions follow legitimately from the premises, and, therefore, as they are absurd and impracticable it must be wrong to enter on a path which conducts to such results.

6th. But even if we sacrificed our own views and convictions to obtain the co-operation of Roman Catholics, &c., on the one hand, or those who object to all religion on the other, we would by no means be certain of attaining our object, for such incongruous materials could not hold together, and therefore it is better to let all labour in the way they conscientiously deem best.

7th. That ministers of religion are unquestionably amongst the most potent agents for the advancement of the temperance cause, but how could a society which repudiates religion ask or obtain their assistance. Places of worship, also, are almost the only places in which temperance meetings can be held, but how can we expect to obtain them if we change our prayers and praises into comic songs, and theatrical dialogues, as has to a considerable extent been done in many parts of the United States and Britain.

That the custom of opening and closing temperance meetings with prayer or praise prevails generally in Canada, and ought not to be disturbed, unless for the most cogent reasons. Besides, it is somewhat extraordinary that they who are most anxious to disconnect temperance and religion are at the same time loudest in their praise of Roman Catholic temperance societies, which assume much more of a religious character than any others.

The foregoing, as far as we know, are the arguments which have been used on both sides of the question, and we lay them before the public in the hope that they will be carefully considered and discussed, and that the question may be settled in the public mind. We cannot, however, leave the subject without declaring our settled conviction, that in order to prove a blessing, the temperance reformation must be religiously conducted—and that if

there were any necessary antipathy between it and religion, it should at once be abandoned by all religious men, as there is no such antipathy between, but rather a strong affinity. It is religious men who are chiefly bound to support it, and we trust they will feel the obligation.

ANNIVERSARY JUVENILE TEMPERANCE PIC-NIC AND PROCESSION.

On the first instant the Cold Water Army assembled to enjoy their annual treat, provided by the voluntary contributions of a few zealous friends of the Temperance cause in this city. Owing to an unavoidable postponement the turn out was not as numerous as would otherwise have been, however there was a goodly company in attendance at the appointed hour 1 o'clock. We observed the children were clean and well dressed, each wearing a medal, and most of them bearing flags having very suitable inscriptions and mottoes. At two o'clock the Marshalls took up their positions and by the direction of the Grand Marshall, Mr. JOHN HOLLAND, formed companies averaging fifty each.

The band of the 93rd Regiment now performed some excellent pieces; their situation was judiciously selected being under two lofty trees between which was suspended a splendid flag with a Scotch thistle, thus happily blending together, the brave with the beautiful—national deeds with national honour.

Gentlemen waiters handed round cakes in great variety and abundance, while the cold spring ran more cheerily because of the frequent demands for the invigorating and healthful beverage.

By an excellent manœuvre of the Grand Marshall, the children were brought into close quarters, to hear an address from one of our Vice-Presidents, the Rev. H. O. CROFTS, to which they gave good heed; as also to some pertinent questions from the former Gentleman, who forthwith gave orders to form the procession. An animated scene now presented itself—the banners unfurling—pennants waving—a simultaneous movement of 1000 happy hearts and faces down the rugged side of the mountain, followed by the more cautious steps but not less joyous countenances of Parents and friends; at the base all is emulation of zeal, anxiety to appear well, and make a favourable impression upon a certain class of persons in yonder populous city. Band in front, girls to follow, and boys in the rear—all ready—the word is given and off they move down the beautiful Avenue, leading to the residence of JOHN REDPATH, Esq., the music is quickening their pace—but here our reverie must end.

The Procession proceeded from Mountain to St. Antoine Street, where it was met by His Excellency Sir C. T. METCALF, the word "halt" was given, and when they were informed who was passing, their enthusiastic cheering was so grateful to His Excellency that he recognized their loyal cheers with his accustomed politeness, frequently bowing, as his carriage passed along the line. Passing through McGill and Notre Dame Streets, we observed several of the elite of our city looking on with apparent pleasure—in Little St. James Street, the word "halt" was given again and His Honour the Mayor was announced—cheering commenced again, which was suitably acknowledged. On entering the Place D'Armes orders were given to form a semi-circle—girls in front to face the band,—boys in rear—here the sight was very imposing. A signal was now made, and instructions given for proper and orderly dismissal—three hearty cheers and one cheer more for Her Majesty the Queen, the band playing the National Anthem, this was done with good effect, and all departed without any accident having occurred, or any interruption to the universal harmony and good feeling which prevailed.

We are requested to convey the thanks of the juvenile tea-tallers, in this public manner, to Colonel SPARKS, commanding

the 93rd Regt. of Highlanders, for the use of the Band on this occasion; to JOHN REDPATH, Esq. for the use of the grounds; and to the Marshalls and friends who contributed towards this entertainment.

We are much distressed to hear frequent complaints of the tardy and irregular delivery of the *Advocate* through various Post-offices. We endeavour to do our duty, we trust the Post-office department will do theirs. Particular cases should be investigated.

TO CORRESPONDENTS.

"A TEE-TOTALLER" is informed, that ignorance of the parties prevents insertion. "A PRESBYTERIAN" would do well to be more explicit in his directions. "S." is advised to avoid vindicating our cause through the newspapers.

EDUCATION.

Old Humphrey's Observations.

ON RELIGIOUS AND BENEVOLENT PUBLIC MEETINGS.

I never remember an instance of a number of bad men meeting together with a bad intention, without their trying to do some mischief, and should as soon expect to see a red-hot iron thrust into a heap of gunpowder without an explosion, as for such a thing to take place. If you sow thistle-seed, thistles will spring up; if you plant thorns, thorns will grow; and evil intentions, just in the same way, will produce evil deeds.

But if this be true, and true it certainly is, then this reasoning may be applied to good as well as to evil. I never remember a number of godly men meeting together with a godly intention without some good effect following; and should as soon expect that a fruitful vine would bear poison-berries, as that Christian men would lay their heads together, willingly to dishonour God, or to afflict mankind.

It is a glorious thing for those who desire to make the world better, and happier, and holier than it is, by spreading wider the kingdom of the Redeemer, to refresh themselves with each other's presence, opening their hearts freely, and kindling a brighter flame on the altar of devotion than might otherwise burn there.

But do not suppose, by what has been said, that I am a speaker in public assemblies. No; Old Humphrey never mounts the platform, but glides into a back seat on such occasions; the fittest place for him. He cannot make his eye be "felt from afar" flashing with the energy of his soul: he cannot eloquently pour forth his warm wishes for the welfare of a sinful world. No; all that he can do is, to take up this stump of a pen, with which he is now noting down his poor thoughts, and, after supplication at the throne of grace, that his many infirmities may be so far subdued, as to be kept from dishonouring God, or wounding a fellow sinner without cause, to set forth, in the best way he is able, all things that in his opinion are true, and honest, and just, and pure, and lovely, and of good report. He highly values the public meetings of Christian people, and therefore it is that he speaks in their praise.

But do not imagine, that, after living so long in the world, I know so little of the human heart as to be blind to its errors on these occasions. Oh no! there is sufficient room in the heart of a public speaker, full as it may seem to be of heavenly and holy things for earthly infirmities to dwell there. There is danger of an eloquent man being too sensibly alive to the approbation of his fellow mortals; he may have too keen an appetite for human praise: and there is a danger of the assembled multitude forgetting that the object of their meeting is to praise God rather than man. These are dangers that speakers and hearers would do well to avoid; but on this point I will not be severe, for I love to honour good men for their works' sake, and often find myself thumping the floor with my cane by way of commendation, when I might be better employed in putting up a prayer that both speakers and hearers might be blessed of the Most High.

It sometimes occurs, that in meetings of a more serious character than ordinary, when high and holy things are entered into, and when the heart ought to be more solemnized than at other times

—it sometimes happens, I say, that the speaker makes a droll remark; very droll, but sadly out of place, so that, instead of the spirit of the hearer being absorbed with sacred reverence for the Most High, it is dancing with lighthearted gaiety and turbulent mirth. This is not as it should be. I have, before now, met with something of this kind in a place of Divine worship, when the preacher, and a Christian-hearted, godly, deeply-impressed preacher too in a moment of infirmity, has scattered abroad the solemn thoughts that he had for an hour been labouring to produce, by one unexpected, ill-tuned, comical observation. The preacher has smiled, the hearers have laughed, and Old Humphrey among them though he has reflected upon it afterwards with regret and shame.

Nor must it be denied that public speakers, especially such as are young, now and then aim their remarks above the heads, rather than at the hearts of the people they address, and use such lengthy words, and such high-flown illustrations, that a plain man wonders what they are after, and in what it will all end. I once heard a worthy young minister address a country congregation from the words, "And they all with one consent began to make excuse," Luke xiv. 18. One would not have thought that these plain words of Scripture could be made plainer, but the minister seemed to think differently: for he told us that "with one consent" meant "unanimously." Now, if the plain countrymen present could not comprehend the words of Scripture, it was not very likely they could comprehend the explanation of the preacher. The great object in addressing an assembly is to inform the understanding, to convince the judgment, and to affect the heart; but sometimes this is forgotten.

With all these disadvantages, public meetings are of great value: and often has my heart warmed within me while some zealous servant of the Redeemer, with a heart full of love, and a tongue touched with holy fire, has declared the mighty acts of the King of kings, and Lord of lords.

Oh, it does one good to see and to hear men, more gifted than ourselves, devote their time and their talents to God's glory and man's benefit; and if we feel a little humbled that we are not able to do as much as they do, we feel, at the same time, anxious to do more than we have done. Men's hearts are, in such seasons, just like the wood laid ready on the altar for a burnt sacrifice, and the hallowed zeal of the Christian-hearted speaker kindles the holy flame.

It is a pleasant thing to read the record, printed on paper, or written with the pen of a ready writer, of what is going forward in the Christian world; but how much more delightful is it to listen to the account poured forth by one whose eye sparkles with joy, whose heart runs over with gratitude to the Father of mercies, and whose tongue richly abounds with words fitly spoken; such as are, in Scripture language, likened to "apples of gold in pictures of silver!"

There are hundreds, yea, thousands, who return home from public meetings doubly interested to what they were before, in the spread of religion, and the increase of works of mercy; and though worldly cares or worldly pleasures may afterwards abate their zeal, yet are they, on the whole, more friendly to the Christian cause, and more abounding in deeds of charity.

Old Humphrey would not, willingly, say ill-natured things; but he verily believes, that if it were not for public meetings, one half of the supporters of religious and benevolent institutions would go to sleep with the Bible in their hands. He judges by his own heart, which is a sacred and charitable thing, and is often more like a lump of ice than a ball of fire. Let us, then, as far as we can, secure the advantages of public meetings, by encouraging in our own hearts humility, zeal, and Christian affection; and avoid their evils by waging war with vanity, selfishness, and a worldly spirit.

ON PRINCIPLE AND PRACTICE.

It is of no use talking, for if a man have not correct principle, and if his practice be not in agreement with it, all the advantages in the world will never make him what he should be.

A poor man came to me to ask my advice about companions. "Why," said I, "companions may be found as plentiful as thorns upon a gooseberry bush, and the one will prove as sharp to your bosom as the other will be to your fingers, if you are not careful; but let Principle and Practice be your companions; the first will direct you, in all cases, what is best to be done, and the last will enable you to do it in the best manner. So long as you and Prin-

Principle and Practice agree, so long will you prosper; but the moment you begin to differ, your prosperity and your peace will melt away like a snow-ball in a kettle of boiling water."

A rich man stopped to talk to me about a new carriage. "Never mind your carriage," said I, "but take especial care of your horses. Principle and Practice are a pair of the best coach-horses in the world; while they run neck and neck together, you and your carriage will bowl along safely, but hold them up tightly for if one trips, it will go hard with the other, and you may find yourself in the mire a day sooner than you expected."

Said a merchant to me, "I am about to send off a rich cargo, and must have a captain and a mate who are experienced pilots on board, but it is hardly in your way to assist me in this matter." "Yes, yes, it is," replied I, "and I shall recommend Principle and Practice to you, the best commanders you can have, and the safest pilots you can employ. The one possesses the best compass in the world, and the other is unrivalled at the helm. You may securely trust your ship to their care, even though she be laden with gold. Draw your night-cap over your ears, and sleep in peace, for Principle and Practice will serve you well and if they cannot ensure your prosperity, your hope is but a leaky vessel, and not sea worthy."

"I wish, Mr. Humphrey," said a neighbour of mine, "that you would recommend my son to some respectable house, for I want sadly to put him apprentice."

"That I will," said I, "and directly too; my best shall be done to get him a situation under the firm of Principle and Practice and a more respectable establishment is not to be found. So long as the parties in that firm hold together, they will be as secure and as prosperous as the Bank of England; but if a dissolution of partnership should ever take place, in a little time neither the one nor the other would be worth a single penny."

"I want a motto," simpered a beautiful young man, who was about to get a ring engraved for his finger.

"And I will give you one," was my reply, "Principle and Practice." You may wear that motto on your finger, and in your heart too, perhaps with advantage; but if you neglect it, though you wear rings on all the fingers you have, and bells on all your toes too, it is ten to one if ever you will meet with a better. He who adopts this motto may boldly appear without ornaments in the presence of a king; while he who despises it, though adorned with all the trinkets of a jeweller's shop, is not fit to associate with an honest cobler."

"I wish to take in half a dozen boarders," said a sharp, shrewd, over-reaching widow lady, "if I could meet with any that would be agreeable, and not give too much trouble, and pay regularly; but I am sadly afraid that it will be long enough before I shall be able to suit myself."

"Take my advice," said I, "be content with two boarders to begin with, Principle and Practice. You cannot do a better thing than to get them into your house, and to keep them there as long as you can; for they will pay you better, behave more peaceably, and do you more credit, than twenty boarders of a different character."

"If I had a proper plan," said a gentleman to his friend, "I should be half inclined to build me a house, and to lay out a garden on the ground which I have bought on the hill yonder." Happening to pass at the time, I laid hold of him by the button, and advised him in all his plans and his projects to consult Principle and Practice, as they were by far the most able architects, whether a man wanted to build a house for this world or the next.

The poor man and the rich man, the merchant and the father, the beau, the widow, and the gentleman, may, or may not follow my advice; but if, in adopting any other plan, they disregard correct principle and upright practice, they will prepare for themselves a meal of wormwood, and a bitter draught; a night-cap of thorns, and a bed of briars; a life of vexation, and a death of sorrow.

"The wicked is driven away in his wickedness, but the righteous hath hope in his death," Prov. 32. "Mark the perfect man, and behold the upright, for the end of that man is peace," Psa. lxxvii. 37.

MOTHER'S DEPARTMENT.

Parental Care.

Children should be taught to shun all sports and pleasures that are connected with sin. Pleasure fairs, as they are called, and

horse races, though sanctioned by some persons of decent character, are sources of numberless evils. Their true character is evidenced by the fact, that they draw together crowds of the drunken, the lewd, and the most profligate. A child should be taught to look upon these scenes as scenes of wickedness, with which it would pollute and disgrace him to intermingle. It should be inculcated upon him, that the playhouse is the nursery for vice, and is the place where "Satan's seat is." Whatever partakes of the nature of gambling should be forbidden. The child that covets his playmates' money, when gambling for half-pence, is displaying, and strengthening, a disposition, that, in after life, may lead him to the gaming table, and to those dwellings of wickedness, which are correctly denominated "hells," as they are places where many are allured to temporal and eternal perdition.

Parents should exercise watchfulness and care, in reference to the books their children read. A bad book may infuse principles into a youthful mind, that will be developed in future wickedness, and in eternal ruin. No wise parent would allow some profligate to be always at his child's elbow, counselling him to become a skilful practitioner in crime. But to permit a child to pore over the pages of an impious, or impure, or otherwise wicked book, is to allow him to imbue those principles with which a profligate would imbue his mind, not less surely, though more silently. Children should be taught to shun not only absolutely wicked books, but to despise frivolous and trifling books, that are calculated to impart little or no valuable information, but to deprave their taste, and to inflame their passions. To this class belongs the whole catalogue of novels; the writer excepts not those of Walter Scott.* Novels are the mental poison of multitudes. Many a sabbath breaker devotes his sabbath to novels, and wastes, on their deluding pages, those sacred hours, which in a little while, "worlds would want wealth to buy." For this profane purpose, in large towns, more of these poisonous books are taken out from circulating libraries on the Saturday than on any day of the week besides. Many a young woman has lost character, honour, and every thing through the depraving influence of novels. A more fatal prediction can scarcely be cherished, than the love of novel reading. And if some are not as foolish, as frivolous, and as baneful, as others they inspire and strengthen a taste for novels: and thus the novels of Scott, will prepare the way for the filth and obscenity of Sterne. A pious parent should teach his children to despise all novels, as a kind of reading that cannot benefit, but which will surely injure them. Children love what is interesting, and this taste may be gratified, by works on natural science, animals, birds, fishes, by history, biography, voyages and travels, &c. Whatever books they read, they should often be reminded that the Bible is the book, the only book, whose discoveries will long concern them, and whose instructions may be eternally beneficial to them.

Be careful what company your children keep. The inspired declarations about the mischiefs of evil company, will apply to children, as well as to persons in more mature years. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," Prov. xiii. 20. Children that are allowed to associate with bad company, will almost invariably acquire the vicious habits of their companions; and thus, the child, who, at home, witnesses only what is consistent with religion, will, at second hand, receive the worst influence of the worst families. This is a great and frequent evil. There are few, or none, against which parents, who desire the welfare of their children should more sedulously watch. A principal evil of poverty, is the difficulty that parents must find in preventing their offspring from mingling with the

* On the subject of Sir Walter Scott's novels, the following remarks from the "Christian Observer," are very worthy:—"As regards the knowledge of the annals of past days, the historical fictions of the Waverley novels, far from being beneficial, have done much prejudice to veracious history by giving the most false and delusive representations of persons and events. Of the author's incorrect exhibitions of history I need not adduce a more flagrant instance, than the irreligious and profane caricatures which he has given of men, of whom, with all their faults, the world was not worthy; men to whom religion was the first and dearest subject of thought and feeling; men of prayer; men, whose Bible was their constant study, and who learned their, those doctrines, and those very phrases, which Sir Walter Scott has held up to the laugh and scorn of an ungodly world.—They do harm; they profane the name of God; they expose religion to contempt, by mixing it up with cant, selfishness, weakness of mind, and hypocrisy. They burlesque Scripture, so that no person familiar with these novels can read the word of God, or hear it read in church or in the family without being constantly reminded of some ludicrous association." Another writer in the same work adds:—"We believe the spirit they evince towards evangelical doctrine and true piety, to be hostile as that of Lord Shaftesbury himself." Further remarks on this subject may be found in the "Christian Observer," for 1833, p. 60,478, and in the volume for 1834, p. 671.

abandoned children around them. In secluded country situations this may be effected with comparative ease, but amidst the crowded population of towns, it is often extremely difficult; yet, if such separation be possible, the poorest parent should deem it worth his utmost efforts. Children should never, if by any possibility it can be avoided, be suffered to play with other children in the streets. There they meet and mingle with the children of the most profligate, of swearers, blasphemers, sabbath breakers, and all others, that are training up their families for everlasting destruction. This may be prevented, in many cases, by a little contrivance, and care on the part of parents. Sometimes, for a trifle more rent, a house may be obtained having a private yard, or a small garden, in which children may play. When this advantage can be enjoyed, a thoughtful parent will esteem it worth some difference in the rent. When this accommodation cannot be obtained, parents should exercise a strict watch over their children, to see with whom they associate. While the father is pursuing his labours, the mother often has the opportunity of exercising this care. Numbers of parents are not exposed to the inconveniences and ills of poverty; and in such cases, there is no excuse for neglecting to prevent children from associating with the offspring of the wicked and the profligate. Guard your children from evil company, if you would protect them from destruction. This care should not extend merely to the period of childhood. As young persons advance towards maturer years, parental authority and effort should be employed, to prevent their forming intimacies with evil companions. Many a promising youth, for want of this care on the part of parents, has, by vices learned from wicked associates, brought down their gray hairs with sorrow to the grave. And many an interesting and hopeful girl, has found in some evil companion, her seducer, and the destroyer of her peace, her honour, her happiness, and perhaps her life. Watch then what company your children keep. Exert all your influence to keep them from the way of the ungodly, and to render them companions of those that fear the Lord.

Another important part of parental care is protecting children from the influence of wicked teachers. No parent should entrust his child, even as a day scholar, to an openly wicked master. But in the case of children placed at boarding school, especially is care needed, on the part of parents, to confide them to instructors who love and serve God. A child, who merely spends a few hours at school, in scholastic exercises, and then returns to the home of his parents, may receive no injury, though his instructor be destitute of real piety, if there is nothing in his conduct openly profane or immoral. Not so, when a child is, for months together, wholly removed from the parental dwelling, and confided to the care of a stranger. If that stranger be destitute of the grace of God, it is certain he will not be anxious to infuse religious principles and feelings into the heart of his pupil. The greater part of several of the most important years of life, may thus, as to what is essential to true happiness, be a merely barren period. In large schools also, there is a danger from improper companions, from wicked boys and youths, whose influence may infect and poison many. A pious master may, to a considerable extent, counteract this evil, but an irreligious one will make no strenuous efforts for such an object. Irreligion is his own element nor will he be anxious to prevent his pupils from being drawn into the same. Many children are, doubtless, thus exposed to spiritual ruin. Their parents entrust them, at a most critical period of life, to those, who, whatever concern they may cherish for their health and mental improvement, will feel no anxiety about their salvation. A pious parent, about to place a beloved child at a boarding school, besides other subjects of inquiry, should ascertain whether the instructor is a follower of Christ, and one who will be anxious, not only to train up his youthful charge for respectability and usefulness in science, or in commerce, but also for happiness and heaven.

CHILDREN AND YOUTH'S DEPARTMENT.

Goodness of God to Animals.

The clothing of the inferior animals is completely adapted to the climate which they inhabit, and to the different seasons of the year. In Kamtschatka, Lapland, and the higher latitudes of North America, they are clothed with thick and warm furs; but in tropical climates they are almost naked.

The musk-ox, a native of high latitudes, is provided in winter with a thick and fine wool, or fur, which grows at the root of the

long hair, and shelters him from the intense cold to which he is exposed in that season. But as the summer advances this fur is loosened from the skin, and by the animal's frequent rolling himself on the ground, it works out to the end of the hair, and in due time drops off, leaving little for summer clothing except the long hair. As the warm weather is of short duration in those high latitudes, the new fleece begins to appear almost as soon as the old one drops off so that he is again provided with a winter dress before the cold becomes intense. The clothing is suited to the season. Where are the animals found which furnish materials for the fur trade? Not within the tropics; but in countries bordering on the Arctic circle. The elephant is a native of hot climates, and he goes naked. Reindeer abound in Lapland and in the vicinity of Hudson's Bay and they have a coat of strong dense hair. The white bear is found on the coast of Greenland, and his shaggy covering is suited to that high latitude. In a word, if we pass from the equator to Spitzbergen and Nova Zembla, we shall find in all the intermediate degrees, that the clothing of quadrupeds is suited to their climate, and accommodates itself to the season of the year.

Man is the only naked animal, in all countries; and he is the only creature qualified to provide clothing for himself, and to accommodate that clothing to every climate, and to all the variety of the seasons. In this, as in every other respect, his condition is suited to his nature, as a being whose improvement and happiness are promoted by labor of body and exercise of mind.

BIRDS.—If we pass to the clothing of the birds, we still find benevolent contrivance, suited to the circumstances and providing for the welfare of the animal. This clothing consists of feathers, which are very bad conductors of heat, and which consequently permit the heat of the animal to pass off very slowly into the circumambient medium. The feathers are so inserted into the skin as naturally to lie backwards from the head, and to lap over each other, like tiles on a roof, allowing the rain to run off. When the head of the bird is turned towards the wind, the feathers are not discomposed by the most violent storm. The rump of birds terminates in a large gland, which secretes an oily substance; and when the feathers are too dry, or any way disordered, the bird squeezes the oil out of this gland, and dresses them with it. Thus the admission of water is prevented; and the bird, by means of its feathers, is sheltered both from cold and rain. Water-fowls have their breast covered with warm and soft clothing, suited to their circumstances. The eider-duck abounds on the coasts of Iceland; and the warmth of eider-down is well known. While the feathers of birds thus preserve them from cold, they are also sort of defensive armour, and excellent instruments of motion.

FISH.—The temperature of fish is not much above that of the medium in which they reside; and they have not, in general any great occasion for warm clothing. Nevertheless they are provided with a scaly coat of mail, and are covered with a slimy and glutinous matter, which not only defends their bodies from the immediate contact of the surrounding fluid, but probably facilitates their motion through the water also. Under the scales, and before we come to the muscular part of the body, we meet with an oily substance, which contributes to the preservation of the requisite warmth. The whale is a hot-blooded animal, and resides chiefly in polar regions; but he is wrapped up in a thick coat of blubber which defends him from the cold. Other inhabitants of the water in high latitudes, as the walrus, enjoy a similar security against the rigor of the element to which they are exposed. Can we seriously attend to the clothing of animals, without recognizing in it the hand of a wise and beneficent First Cause?

MEANS OF DEFENCE.—Every animal possesses, in a certain degree, the means of self preservation, either by resistance or flight. Some animals have formidable instruments of offense in their horns, teeth, claws, hoofs, or sting; others trust for safety to the swiftness of their course, or velocity of their flight; and some defend themselves by emitting a repulsive odor.

In gregarious animals, although the individual in some instances is weak and timid, yet the herd or flock can assume an imposing attitude, and make a vigorous defence. No creatures are more timid and defenseless than sheep, when under the protection of man. In the natural state, however, the rams, constituting half the flock, place themselves in battle array against the enemy, and dogs can make no impression on them. Even the lion or tiger is unable to resist their united impetuosity and force! A single goat can chase his position on the rock, and set the dog at defiance. Horses join heads together and fight with their heels; oxen join tails and fight with their horns; all place their young in the center, that they may be safe during the battle. In perilous cases elephants march

is troops; the oldest in front, the young and feeble in the center, those of middle age and mature vigor in the rear. When at a distance from danger they travel with less precaution, never however separating so far but that they can hear one another's cries, and afford timely assistance.—*New York Evangelist.*

AGRICULTURE.

Composition of Humus.

It may be asked—Is the quantity of carbonic acid in the atmosphere, which scarcely amounts to 1-10th per cent. sufficient for the wants of the whole vegetation on the surface of the earth.—Is it possible that the carbon of plants has its origin from the atmosphere? This question is very easily answered. It is known, that a column of air of 241 lbs. weight rests upon every square Hessian foot (=0,567 square foot English) of the surface of the earth; the diameter of the earth and its superficies are likewise known, so that the weight of the atmosphere can be calculated with the greatest exactness. The thousandth part of this is carbonic acid, which contains upwards of 27 per cent. carbon. By this calculation it can be shown, that the atmosphere contains 3306 million lbs. of carbon; a quantity which amounts to more than the weight of all the plants, and of all the strata of mineral and brown coal, which exist upon the earth. This carbon is, therefore more than adequate to all the purposes for which it is required. The quantity of carbon contained in sea-water is proportionally still greater.

If, for the sake of argument, we suppose the superficies of the leaves and other green parts of plants, by which the absorption of carbonic acid is effected, to be double that of the soil upon which they grow, a supposition which is much under the truth in the case of woods, meadows, and corn-fields; and if we further suppose that carbonic acid equal to 0.00067 of the volume of the air, or 1,000th of its weight is abstracted from it during every second of time, for eight hours daily, by a field of 53,814 square feet (=2 Hessian acres); then those leaves would receive 1102 lbs. of carbon in 200 days.

But it is conceivable, that the functions of the organs of a plant can cease for any one moment during its life. The roots and other parts of it, which possess the same power, absorb constantly water and carbonic acid. This power is independent of solar light. During the day, when the plants are in the shade, and during the night, carbonic acid is accumulated in all parts of their structure; and the assimilation of the carbon and the exhalation of oxygen commence from the instant that the rays of the sun strike them. As soon as a young plant breaks through the surface of the ground, it begins to acquire colour from the top downwards; and the true formation of woody tissue commences at the same time.

The proper, constant, and inexhaustible sources of oxygen gas are the tropics and warm climates, where a sky, seldom clouded, permits the glowing rays of the sun to shine upon an immeasurably luxuriant vegetation. The temperate and cold zones, where artificial warmth must replace deficient heat of the sun, produce, on the contrary, carbonic acid in superabundance, which is expended in the nutrition of the tropical plants. The same stream of air which moves by the revolution of the earth from the equator to the poles, brings to us, in its passage from the equator, the oxygen generated there, and carries away the carbonic acid formed during our winter.

The experiments of De Saussure have proved, that the upper strata of the air contain more carbonic acid than the lower, which are in contact with plants; and that the quantity is greater by night than by day, when it undergoes decomposition.

Plants thus improve the air, by the removal of carbonic acid, and by the renewal of oxygen, which is immediately applied to the use of man and animals. The horizontal currents of the atmosphere bring with them as much as they carry away and the interchange of air between the upper and lower strata, which their difference of temperature causes, is extremely trifling when compared with the horizontal movements of the winds. Thus vegetable culture heightens the healthy state of a country, and a previously healthy country would be rendered quite uninhabitable by the cessation of all cultivation.

Most vegetable physiologists have connected the emission of carbonic acid during the night with the absorption of oxygen from

the atmosphere, and have considered the emission as a true process of respiration in plants, similar to that of animals, and like it, having for its result the separation of carbon from some of their constituents. This opinion has a very weak and unstable foundation.

The carbonic acid, which has been absorbed by the leaves and by the roots, together with water, ceases to be decomposed on the departure of daylight; it is dissolved in the juices which pervade all parts of the plant, and escapes every moment through the leaves in quantity corresponding to that of the water which evaporates.

A soil in which plants vegetate vigorously, contains a certain quantity of moisture which is indispensably necessary to their existence. Carbonic acid, likewise, is always present in such a soil, whether it has been abstracted from the air or has been generated by the decay of vegetable matter. Rain and well water, and also that from other sources, invariably contains carbonic acid.—Plants during their life constantly possess the power of absorbing by their roots moisture, and, along with it, air and carbonic acid. Is it, therefore, surprising that the carbonic acid should be returned unchanged to the atmosphere, along with water, when light (the cause of the fixation of its carbon) is absent?

Neither this emission of carbonic acid nor the absorption of oxygen has any connexion with the process of assimilation; nor have they the slightest relation to one another; the one is a purely mechanical, the other a purely chemical process. A cotton wick, enclosed in a lamp, which contains a liquid saturated with carbonic acid, acts exactly in the same manner as a living plant in the night. Water and carbonic acid are sucked up by capillary attraction, and both evaporate from the exterior part of the wick.

Plants which live in a soil containing humus exhale much more carbonic acid during the night than those which grow in dry situations; they also yield more in rainy than in dry weather. These facts point out to us the cause of the numerous contradictory observations, which have been made with respect to the change impressed upon the air by living plants, both in darkness and in common daylight, but which are unworthy of consideration, as they do not assist in the solution of the main question.

There are other facts which prove in a decisive manner that plants yield more oxygen to the atmosphere than they extract from it; these proofs, however, are to be drawn with certainty only from plants which live under water.

When pools and ditches, the bottoms of which are covered with growing plants, freeze upon their surface in winter, so that the water is completely excluded from the atmosphere by a clear stratum of ice, small bubbles of gas are observed to escape, continually, during the day, from the points of the leaves and twigs. These bubbles are seen most distinctly when the rays of the sun fall upon the ice; they are very small at first, but collect under the ice and form large bubbles. They consist of pure oxygen gas. Neither during the night, nor during the day when the sun does not shine, are they observed to diminish in quantity. The source of this oxygen is the carbonic acid dissolved in the water, which is absorbed by the plants, but is again supplied to the water, by the decay of vegetable substances contained in the soil. If these plants absorb oxygen during the night, it can be in no greater quantity than that which the surrounding water holds in solution, for the gas, which has been exhaled, is not again absorbed. The action of water plants cannot be supposed to form an exception to a great law of nature, and the less so, as the different action of narial plants upon the atmosphere is very easily explained.

The opinion is not new that the carbonic acid of the air serves for the nutriment of plants, and that its carbon is assimilated by them; it has been admitted, defended, and argued for, by the soundest and most intelligent natural philosophers, namely, by Priestley, Sennebler, De Saussure, and even by Ingenhous himself. There scarcely exists a theory in natural science, in favour of which there are more clear and decisive arguments. How, then, are we to account for its not being received in its full extent by most other physiologists, for its being even disputed by many, and considered by a few as quite refuted?

LIME AND SALT.—I tried this mixture on two acres of old grass land, having mixed them in the proportions recommended by Mr. Cuthbert Johnson. A heap was made, and the lime and salt were laid in alternate beds, and then mixed up together, and well covered over with soil and sods. After three months this was applied to the meadow in question; it was in a state resembling

mortar, and was with difficulty spread; after brush harrowed. In many parts of the field, the grass appeared as if it was scorched. It did not grow luxuriantly, and the crop was the worst I ever had—in some parts not worth cutting—*Gard. Chronicle.*

NEWS.

The Royal Mail Steamer *Caledonia*, sailed from Liverpool, on 19th July, and arrived at Boston in 12½ days. The accounts by this mail are of a very cheering nature respecting the state of trade in Great Britain.

The manufacturing districts were actively employed, and the stocks on hand very light, and Mechanics were in better work than they have been for some time. Also, the Shipping were getting more remunerating freights, than they have had.

The weather was favourable for the crops, and the prospect for the harvest, all that could be desired.

In view of the promising crops, Canadian flour had declined in price, and to all appearance would go still lower, the imports of this year being very large.

In England there are 1075 cotton factories, employing 183,243 hands; in Scotland 159 factories and 32,580 hands; in Ireland 28 factories and 4011 hands.

The Duke of Norfolk will not permit a beer housekeeper to have employment on his estates. His eldest son, the Earl of Arundel, is a tea-totaller.

The customs' receipts at Liverpool for the month ending the 5th instant, have reached half a million sterling; and the receipts for the first half of the present year have exceeded £2,150,000, or nearly one fourth of the entire customs of the whole kingdom for the same period.

EDUCATE THE EDUCATORS.—Napoleon Bonapart once remarked, in a conversation with Madame Campan. The old systems of instruction seem to be worth nothing; what is wanting, in order that the people should be well educated? "Mothers," immediately answered Madame. The reply struck the Emperor. "Yes," said he, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children." The sum of a great Social Reformation is to be found in this short remark.—*Precursor of Unity.*

"**YOUNG ENGLAND.**" The policy of the new sect is declared to be "to effect its ends by the influence of public opinion, and yet by the means of existing forms." It recognises the authority of public opinion, contends for the abolition of class legislation, would do away with Parliament altogether, and vest the sole power of government in the monarch, who would "rule an educated people represented by a free and intellectual press." These features together with a tendency to Puseyism, and a desire to emancipate the Jews, make up the creed and character of "Young England."

Monies Received on Account of

Advocates.—W. Brown, S. Crosby, 5s; Rev. J. Anderson, Richmond, C. E. 5s; J. Scott and Rev. D. Dunckerly, Durham, 3s 4d; W. Wood, London, 1s 8d; H. Holmes, Kitley, 1s 4½d; J. N. Mc'Nairn, Dickenson's Landing, 5s; T. S. Shenstone, Woodstock, 5s; W. King, Bristol, 5s; J. Van Allan, Oakville, 5s; Mr. Smith, Brockville, 1s 8d; Lieut. Allwright, 81st Regt. St. Johns, C. E. 1s 7d; J. Peacock, Bradford, 2s 8d; Sundries, Montreal, £2 1s 8d.

Donations.—J. M'Alister, Picton, 5s.

Open Accounts.—Mr. Taber, Bedford, 10s; J. M'Alister, Picton, 7s; J. Peacock, Bradford, 16s.

Consignments.—J. N. Mc'Nairn, Dickenson's Landing, 15s; C. Wilson, Innisfil, £1 5s 0d.

MONTREAL PRICES CURRENT.—AUGUST 16.

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| ASHES—Pot 23s 6d to 23s 7½d | BEER—P. Mess tierce \$9 a \$10 |
| Pearl 24s 6d to 24s 9d | Do obls \$6 |
| FLOUR—Fine 24s to 24s 6d | Prime \$4½ |
| WHEAT 4s 9d to 5s | TALLOW 5d |
| PEASE 3s per minot. | BUTTER—Salt 5d a 6d |
| OAT-MEAL 8s 0d per. cwt. | CHEESE 3d a 5½d |
| FORK—Mess \$13 | EXCHANGE—London 2 prem. |
| P. Mess \$11 | N. York 2½ |
| Prime \$ 9 | Canada W. ¼ a par |
| LARD 4d a 5d p. lb | |

PARCELS WAITING OPPORTUNITY TO GO OFF.

M. Hay, Port Hope.

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THE Subscriber has constantly on hand a good assortment of Dry Groceries, for the supply of families;

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Flour, Salmon, Butter,
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Superfine Pastry Flour in Barrels and Half Barrels.

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Montreal, August 1, 1844.

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TEMPERANCE HOTEL.

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

Montreal, May 1, 1844.

H. MEYER.

DOUGALL, REDPATH, & CO., having at present a buyer in Britain, expect a very fine stock of Dry Goods for the Fall Trade. They also intend to have a large supply of Teas and Sugars on the best terms. Dry Groceries, Fish, Salt, &c., constantly on hand.

Montreal, August 1, 1844.

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BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN & 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, 844.

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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.