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THE PATRIARCH AND THE VINE.

BY MRS. SIGOURNEY.

This earth doth yield

More than enough that temperance may be tried.—MILTON.

In the days of old, a patriarch dwelt among the mountains of the East. Many sore troubles and wondrous changes had been, and stood faithful when all around had sinned, and were punished.

He was a peaceful tiller of the earth, and when he cast seeds into her bosom, they sprang up abundantly, each after its kind. So he, and his wife, and children, fed upon their fruits, and blessed the Lord.

And, behold, among the plants, there came up one, very green, and of a tender green. The rain watered it, and it grew, and put forth leaves, and its tendrils were like the hands of a young child reaching after some pleasant thing.

When he set up a prop, and guided it therunto; for he said, "I will venture its heart is feeble, and it needeth that some one should train it in the right way." So it towered upward, and became a vine, with interlacing boughs, and making a deep shadow.

Upon these appeared, here and there, among its branches, swelling clusters. The master of the vine smelled a sweet odour, and called his household to admire their beauty. Every day as the sun looked earnestly upon them, they ripened more deeply. Rich moisture trickled from them, and when they were fully ripe, and bursting, fell to the ground.

Then the patriarch pressed some of the grapes, and their sweet blood flowed, and fermented, and he drank thereof. But his wisdom departed from him, and he lay uncovered upon his tent.

His sons were amazed, and spake one to another with sorrowful faces. But the youngest derided, saying, "Lo! he that reproveth folly, hath himself become altogether vain. He loveth it not them, who warn others, to take heed unto their own ways?"

His brethren admonished him, and said, "Hold thy peace! Him that revileth his father, God shall judge." Then they took a garment, and covered the patriarch,—walking backward, lest they should look upon his infirmity.

And they sat down mournfully near the door of the tent, and spake unto each other, saying, "Behold, how great is our father, and how honoured of God—inasmuch as he hid not from him his own counsels, and the flood that was to drown the ungodly.

"Yea! when all flesh had corrupted itself, he alone was found pleasing to the Most High, and with eloquent words warned a world lying in wickedness.

"Through his faith were we saved, when the fountains of the great deep were broken up, and destruction overwhelmed a world lying in wickedness. Yet behold! now lieth he powerless, as the babe that is newly born. Who knoweth whether he is not now about to die?" And they lifted up their voices and wept.

Then it seemed as if some good angel spake unto them, and their hearts were comforted: "Hearken, sons of the patriarch! Behold he shall not die. The glory of his reason shall return, and he will repent himself: and as the bow breaketh forth from the cloud, so shall his righteousness be renewed."

And it came to pass, when he awoke from his trance, and knew what had been done unto him, he called for his elder sons and blessed them in the name of the Lord. But on the youngest he uttered a malediction, because he had mocked at his father in the time of his infirmity.

This knew the patriarch the evil in the fruit of the vine, which his own hand had planted. But he learned, in bitterness and shame, and by the cost of his own experience, what was tenderly taught us in our early years, that a curse lieth hid in the cluster that doth seem so fair.

Moreover, a Holy Book, which his eyes never beheld, doth warn us, and our children, saying, "Look not on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; for at the last it biteth like a serpent, and stingeth like an adder."

OBJECTIONS TO TOTAL ABSTINENCE.

We think all objections started by individuals who decline to become identified with the total abstinence movement, have respect either to the principle itself, or to the constitution and character of the societies by which that principle is maintained and propagated.

Some object to it on the ground that it receives no countenance in the divine record.

We hesitate not to admit, at the outset, that there is no specific command in the Bible to abstain from intoxicating drinks. But whilst we frankly make this admission, we are fully prepared to prove, that in the Bible the principle receives the stamp of divine approbation. Take, for instance, the case of John the Baptist, than whom, according to the very highest authority, there never was a greater prophet,—he was enjoined to drink neither wine nor strong drink. We do not infer from this, that we are morally bound to ab-

stain also ; but we may surely infer from it this much—that God could never have enjoined John to act on a principle that in itself included any objectionable element, that did not, in all respects, accord with every attribute of His character. It is indeed true, that we are not warranted in regarding ourselves as bound to obey all the commandments which, for special purposes, were considered binding on the individuals to whom they were first addressed ; but of this we may rest assured, that if there be any principle mentioned in the Bible with commendation, that principle may by us be embraced with safety, in the perfect assurance, that if we are not obeying a specific command, we are at least doing that which cannot be productive of any evil consequences.

Let it, moreover, be borne in mind, that we have not, as some have been bold enough to insinuate, become total abstainers because the Rechabites and Nazarites were total abstainers. If that were our ground, then we might be asked the pertinent question—Why do you not conform to all the rules and laws by which these orders were respectively regulated? All that we contend for is this—that the fact of these societies being sanctioned by God, proves that the principle of total abstinence, viewed abstractly, and although not inculcated by direct and special precept, has eminent biblical examples in its favour ; and that these examples could not be set forth as they were, did its adoption involve the infraction of any moral precept.

But, if we are still pressed by our opponents to put our finger on a distinct and positive command, we simply answer—that if such passages are often quoted are to be unequivocally regarded as being irrelevant to the point in dispute, then we turn upon our opponents, and declare, if you reject total abstinence on the ground that it is not expressly sanctioned, then, if you act consistently, if you carry your principle out, the axe by which you prostrate the stately tree of abstinence, must, with equally destructive effect, be brought to bear on the entire array of our benevolent institutions.

But others object to the principle, on the ground that extremes are dangerous, and that temperance, if acted upon, will accomplish the same purpose.

Now, we will not insinuate that temperance, in contradistinction to abstinence, is, in the abstract, objectionable. Had men continued to partake moderately ; had they acted rationally in regard to drink, as they had in regard to other articles of consumption ; were there no greater temptation to partake immoderately of wine, than there is to partake of milk, then total abstinence societies would never have been instituted. *Already* has the adaptation of the temperance pledge been put to the test. *Already* has experience, the best of all instructors, taught the decided superiority of abstinence to temperance, whether viewed as a cure or as a preventative.

But if we are to have a discussion respecting the comparative merits of the two systems, we must come to a distinct understanding with regard to the meaning of terms. When we use the term abstinence in regard to drink, no one can misapprehend our meaning. When our opponents use the term temperance, it is with a degree of latitude which they themselves never venture to determine. Dr. Alexander, of Edinburgh, in a recent number of the *Congregational Magazine*, justifies the temperate use of wine, on the ground that it produces 'innocent hilarity.' But if the doctor were asked the question—How much wine is necessary to produce a given degree of hilarity? being a learned man, he would probably reply that the quantity of wine would require to be regulated by the constitutional temperament of the person partaking of it. Thus a nervous lady, or one who, like Mrs. Mantalini, was all soul, would require one glass. This for a short time would, according to an acknowledged law of her constitution, cause pleasing hilarity. By and by, however, one glass would lose its effect, and the lady would, of course,

be justified, in order to restore the 'hilarity' which the doctor so much admires, in taking two glasses, instead of one. The man of phlegmatic temperament—that jolly gentleman with the round head, and short neck, and large lustrous eyes, whose diameter is equal to his circumference, discards his bottle of port or madeira after dinner, without causing the mercury of his hilarity to rise to Dr. Alexander's favourite point ; but the jolly gentleman must not by any means despair. He may persevere ; for drink is intended to produce innocent hilarity!

So much, then, regarding a few of the objections offered to the principle. A word, now, respecting their constitution and character.

If abstinence be sanctioned by Bible example ; if abstinence be the best, the most effectual preventive against intemperance ; if it be the most effectual cure—and we judge of its remedial character by the number of cures it has already effected—then, who is prepared to prove that combination for the purpose of diffusing it is not justifiable? In banding ourselves together for this purpose, we are not only acting on the universally admitted axiom, that 'union ut strength ;' not only acting in accordance with the dictates of enlightened reason ; but we are also discharging an important duty, as well as obeying the very promptings of instinct. The same beautiful law by which the lower animals become gregarious ; by which men constitute themselves into communities ; to the active operation of which we owe this populous city ; that principle to which Wallace and his co-patriots conformed, when, for the purpose of expelling the common enemy, they welded themselves together, is the one upon which we act when we unite for the expulsion of a tyrant, who triumphantly sways his iron sceptre ; a tyrant by whom millions of the human family are enslaved ; and to propitiate whom, millions of the public money are expended.

But our constitution has been objected to, on the ground that a solemn vow lies at the very foundation of it. We deny, however, that we necessarily come under a vow in signing the pledge. A vow, considered in reference to a pledge, supposes the calling of the Deity to witness ; but in signing the pledge we do no such thing. We come under a solemn promise, or obligation, but not under a vow. The pledge is just as unexceptionable, in that respect, as any bank-note can be. In the one case, John Gray promises to pay ; in the other David Robertson promises to abstain ; and as John Gray is morally, and in honour, bound to pay, so is David Robertson morally and in honour bound to abstain. If an individual can, with a clear conscience, promise to partake of a good dinner on a given day, he may, without doing violence to the inward monitor, promise to abstain from alcoholic drinks for ever.

The charge of a desire to supplant the gospel itself, has been brought against us. This is a very serious charge, and it ought, in all instances in which it is preferred, to be substantiated by satisfactory evidence. That unguarded expressions have been occasionally used, we do not deny. That much damage has been done to our cause by injudicious advocates, we readily grant ; but the men who keep aloof from us on that account, should, if they would maintain consistency, refrain from making a profession of Christianity for a similar reason. When we succeed in making men temperate, we do not profess to have succeeded in making them Christians. Temperance of itself can never produce a change of heart—does not even necessarily lead to it. A temperate man may be below zero in point of moral character. But whilst all this is true, who can deny that intemperance is one of the greatest barriers to the reception of the gospel? In a report on the state of religion, submitted to the Assembly of the Free Church, on the 28th May, by Dr. McFarlane of Renfrew, due prominence is given to intemperance, which, in the language of the report, 'stands in the

of every attempt which can be made to reclaim the ignorant and irreligious; and it is further stated, in language as strong as any sensible teetotaler has ever used in reference to the same subject, 'that something *must be done* to cast out the demon of drunkenness, before the drunkard is in a condition to hear even of Christ;' and it is further affirmed, that there are many, and even general classes of society, who are in a great measure inaccessible, through this very cause, to all the evangelistic efforts which have hitherto been attempted.' And let us listen to this home-thrust—a truth which abstainers have always proclaimed on the house-top, and for the proclamation of which they have been severely censured—'and yet,' continues the report, nevertheless of this fearful condition of things, churches, as such, can scarcely be said to have taken the subject very fully into their consideration, and still less to have provided, to any very noticeable extent, remedial means.' Thanks to the committee for their able report. But had the sentences we have quoted been uttered in the hearing of many rev. gentlemen by a total abstinence lecturer, they would probably have left under the impression that he was for supplementing the gospel, and doing all in his power to stigmatise the churches of Christ.—*Scottish Review.*

INTOXICATING DRINKS,

THEIR NATURE AND ADAPTATION TO MAN'S CONSTITUTION.

(From the *Scottish Temperance Review.*)

Adaptation is the order of nature; fitness and propriety reign throughout the universe; the beneficent spirit of Deity inter-penetrates and pervades all things; man alone, as he at present exists, forms an anomaly in the works of creation. The intelligent observer of nature finds nothing in all the objects that surround him but harmony and design; when, however, the same philosophic eye would study human nature, it meets with contrarieties and inconsistencies which it cannot account for. It finds man the creature of noble intellect, exalted high above the other tribes of sentient being which surround him, placed in the midst of a world teeming with blessings fitted to satisfy his every want, and yet, possessed as he is of such capacities, and supplied as he is with all the means of physical comfort, still crime and misery are inseparably associated with his character and history. And when the mental philosopher would attempt to explain, or account for such incongruities, according to those laws which regulate the phenomena of mind, it only becomes the more manifest that something has occurred to disturb that harmonious relation betwixt the moral and intellectual, which must have originally existed in man's constitution; for while he finds man capable of judging and generalizing from past experience, and so constituted that he cannot but approve of, and desire, the good thus perceived, yet, in working out the details of his character, he often finds him acting as if he possessed neither the one nor the other; and to no part of man's conduct do these remarks apply with greater force, than to the use of intoxicating drinks.

No doubt the drinking system has been originated and perpetuated in popular delusion; yet strange it is, that beings capable of reasoning and reflection from the past, should have so long mingled with the fearful consequences of intemperance, without perceiving that intoxicating drinks are neither adapted to man's organization, nor designed for this use, by the Author of nature. What we propose, then, in the following paper, is briefly to inquire into the nature of these drinks, and their adaptation to man's constitution.

The popular impression regarding the beneficial qualities of strong drink, could only have originated in mistaken views regarding the nature and properties of these drinks themselves. It was known that such drinks were extracted from wholesome and nutritious substances (such as barley), and hence, by a mistaken method of reasoning, it was briefly

concluded that the wholesome and nutritious properties of the barley were, just as it were, transmuted into intoxicating drink, and thus presented to the consumer in a more compendious form. Such an impression could only have arisen out of an entire ignorance of the first principles of chemical combination. The science of chemistry resolves all substances into what are termed simple elements, every substance being a simple element which resists further decomposition, and these simple elements forming the components of the whole of the physical creation. And it ought to be borne in mind, that the different qualities of different substances, depend not merely upon the different elements which enter into their combination, but also upon the different proportions and relations in which these elements are combined. Thus the atmosphere as it exists is beautifully adapted to man's organs of respiration; but let a portion of that atmosphere be subjected to chemical process, whereby its original constitution is destroyed, and a new combination formed, and that which was formerly the means of life, may thus be converted into the means of immediate and instantaneous death. Just so in the case before us; barley, as it comes from the hands of its Creator, is beautifully fitted to subserve the end of its being as an article of food; but let that barley be subjected to a wicked process of malting, mashing, brewing, and distilling, and the good creature of God is actually mangled and tortured out of itself. The original substance is destroyed, and a new combination formed, possessing not one quality in common with that from which it was extracted.

One of the most important features in this new-formed substance, termed alcohol, or spirits of wine, is its being an indigestible substance. This is a fact admitted both by chemists and physiologists, and it is a fact which, in our further consideration of alcohol, and its adaptation to our physical system, we would do well to carry along with us, as it will enable us to perceive the only uses to which such drinks can possibly be applied in the animal economy.

Digestion is that process by which the elements are dissolved, and the nutritive parts separated for the support and sustenance of our bodies. Thus food, when taken into the stomach, undergoes a variety of changes, and by every change is assimilated more and more to our bodies themselves, until it becomes incorporated with, and forms a part of, our physical constitution. Hence it is evident, that any substance which resists this action of the stomach, whatever may be its uses in the animal economy, cannot of itself add any real or permanent support to the system. Thus, when alcohol is taken into the stomach, the alarm is immediately sounded that an enemy has entered, and nature summons up all her powers in order to expel the intruder. Every faculty is thus strung up to its highest pitch. All the latent energies are brought into full and lively exercise: The heart beats higher, and the blood flows quicker, while strange thoughts flash through the mind, like lightning in a storm; and amid this wild play of physical and mental energy, the individual may imagine himself better and stronger than ever; but no sooner is the cause of this unnatural excitement expended, than he finds himself in a weak, emaciated, miserable condition—the natural result of thus outraging the laws of his being.

Here, then, we have the first result of using intoxicating drinks, viz., unnatural excitement; this excitement invariably followed by collapse or depression; while the uneasy sensations, consequent upon this latter condition, naturally induces a strong desire for fresh stimulants, which, if supplied, cannot fail to exhaust the excitability of the system—thus requiring both a repetition and an increase of the dose. Here, then, in the natural tendency of these drinks, is contained the whole philosophy of the drinking system—the grand rationale of that connection which exists between the moderate use of intoxicating drinks, and the formation of the drunken appetite.

That there is a natural tendency in the use of intoxicating drinks to lead to intemperance, is a fact established by the world's experience. No doubt this natural tendency may be modified by other influences. There may be physical or mental peculiarities of constitution, or there may be the exercise of strong moral and religious motives, which will enable some, more effectually than others, to resist this natural tendency. Still the general principle remains unaffected; just as insurance societies may not be able to ascertain the exact length of individual life, yet, from general statistics, can strike with wonderful accuracy the average of human existence: so, while we cannot take into account the various causes which may modify the influence of these drinks in every individual case, yet we may lay it down as a general principle, that just in proportion to the quantity and quality of intoxicating drink consumed by a community, in the very same proportion will be the intemperance of that community. Let them cease to use these drinks, and intemperance is a physical impossibility. Let them continue their use, and drunkenness is a moral certainty. Are they not, then, (we ask the disciples of Bacon) connected together as cause and effect?

It may indeed be an easy matter for ingenious men to start a thousand conjectural uses for such drinks in the animal economy, and thus perplex common sense with their hypothesis. But there is one page of facts in the book of the world's history, and these they dare not grapple with. The strong man has drank; and that stately form which stood erect in the pride of manhood, has been forced to do obeisance before the outraged laws of his own being. The wise man has drank; and instead of occupying that prominence which nature designed him, has degenerated into a miserable outcast, devoid of conscience, God, or heart. Society has indeed deplored their loss: the legislator in the senate-house, the judge on the bench, the minister in the sanctuary—all have deplored, all have denounced, yet all have continued to drink; and the consequence is, that intemperance still rages with unabated fury. Is it not a fact, then,—we appeal to the world's experience—that there is a connection, natural and necessary, between intemperance, and the use of intoxicating drinks? and is it not another fact, established by the same authority, that all attempts to put down this evil upon principles of moderate drinking, have been utterly futile and hopeless? Surely, then, it is high time that this second curse of humanity had its true cause laid bare, and its only remedy applied.

TO PROFESSING CHRISTIANS.

The following address to professing Christians, on total abstinence from intoxicating drinks, appeared in the British and Foreign Temperance Intelligencer. It is as applicable to the Christians of America as to those of England.

DEAR BRETHREN.—Allow me affectionately to entreat your attention to the following truisms and frequent inferences:

- Drunkenness is a sin against Almighty God!
- It is a sin against a man's own soul!
- It ensures destruction to his body!
- It beggars his wife and children!
- It destroys his reputation!
- It leads to crime and enormity of every description!
- It militates against national prosperity!
- It offers the greatest opposition to the spread of the gospel!
- It robs the church annually of hundreds of its members!
- Moderate drinking is the stepping-stone to drunkenness, inasmuch as all drunkards commenced their career by moderation!

Moderate drinkers are ALL in danger of becoming drunkards, and a large number of them are daily filling up the vacancies occasioned by the deaths of drunkards!

Total abstinence from all alcoholic drinks is a simple but certain remedy for those who have become drunkards!

Total abstinence is an infallible preventive to all drunkenness, and if ALL abstain, this vice will cease to exist!

Professing Christians, if the above propositions be correct, what is your DUTY?

Shall drunkenness continue? It rests with you to say, Yes or No!

If you abstain, you secure yourselves! and your influence will decide the point at once!

"Ye are the salt of the earth."—Matt. v. 13.

"Ye are the light of the world."—Matt. v. 14.

Shall the world be better for your existence? for your example? for your influence? Will you season it? will you shine? Then abstain! abstain! abstain! and with your united voice cry, Abstain! abstain! abstain!

O, beware! lest in the great day of accounts your brother's blood be found in your skirts. It is your duty to assist in putting down all sin by every legitimate and proper means.

Remember, DUTY NEGLECTED IS SIN!

Remember, further, that Duty is Duty, and its character is in no degree affected by our opinion of it: all our prejudices, for or against, cannot alter our Duty!

My conscience tells me, that unless I use every exertion to put an end to drunkenness, I neglect my duty, and, so far as I am individually concerned, for me to adopt any other course than total abstinence from all intoxicating drinks, would be to live in direct opposition to the will of my Heavenly Father; and, as a necessary consequence, to entail destruction on myself.

I dare not assert, because I do not believe, that to drink any alcoholic beverage is sinful, abstractly considered; but I dare assert, that to refuse my influence and example to a society which aims at so much good, and has been, and still is, blessed by Almighty God to such an amazing extent, would be to stultify my profession of Christianity.

Praying humbly and earnestly that God may bless these remarks to your minds, and influence your conduct by them, I remain, dear brethren,

Yours, most affectionately,

COURTENAY T. BARRY.

STATISTICS—CONSUMPTION OF INTOXICATING DRINKS.

Quantities of malt and spirits retained for home consumption in the six months ending 5th July, in the years 1845, 1846, and 1847, according to the official excise accounts; also, of foreign spirits and wine entered for home consumption in the same periods, according to the official accounts of the Board of Trade:—

		SIX MONTHS ENDING 5TH JULY.		
		1845.	1846.	1847.
Bushels	England, . . .	20,165,831	22,682,823	15,960,638
	Scotland, . . .	2,328,814	2,337,584	1,895,960
	Ireland, . . .	1,050,120	928,059	146,073
Malt. { United Kingdom,		23,544,765	25,948,466	18,002,671
Gallons	England, . . .	4,360,709	4,295,402	4,173,576
	Scotland, . . .	3,033,385	3,308,270	2,849,320
	Ireland, . . .	3,471,453	3,673,625	2,500,289
British Spirits. { United Kingdom,		10,865,547	11,277,297	9,528,185
Foreign Spirits, . . .		1,708,259	1,784,471	2,282,073
Total British & Foreign Spirits		12,573,806	13,061,768	11,810,258
Gallons Wine,		3,431,646	3,369,854	3,264,531

LETTERS TO LITTLE FOLKS.

(From *Scottish Temperance Review*.)

My Dear Young Friends,—In my former letters, I have been telling you that I wish you to be teetotalers, and trying to get you to be so. But I want you to be not only teetotalers, but members of a teetotal society. There are good reasons for my wishing this, and I am just going to tell you them; but before I do so, let me say a word or two, about what a teetotal society is. Well, it is just a number of persons who join together, declaring that they will be teetotalers, and do all they can to get others to become so too. When, then, a person joins the society, he says, by his doing so, that he will be a teetotaler himself, and try to make others teetotalers also. But, generally, every member signs, or puts his name to what is called a *pledge*. People have said a great deal of evil about the pledge; that it was this thing and the next, but always a very bad thing. Yet, after all they have said, they have not been able to make it worse than it really is, just a *promise to keep by teetotalism*, and if teetotalism be right, then it cannot be wrong to promise to keep by it. If you sign the pledge of any society, you become a member of it; and, as I said, there are good reasons for wishing you to be connected with a society. The *first* is, because it will be better for you selves. For instance, you will find teetotalism much easier the one way than the other. When you join a society, it is soon known, and you are saved a good deal of trouble telling you are teetotalers, as you would often have to do if you had just become so, without joining a society. Your little companions soon spread it, and it goes thick and fast. Here are two of your young friends, John and Tom. John is a pledged teetotaler, and it is known that he has joined the society. Tom is not pledged; he wishes to practise teetotalism, without signing or joining. They are both in the same party, and the wine or cordial goes round. It comes to one and he takes it, and to another, and he follows his example; and then it reaches John, but he gives a nod, as much as to say, I'm a teetotaler; and it is passed on. At last it comes to Tom. He says, 'I don't take any.' 'Oh! you are not a teetotaler; you may take.' Tom's face gets quite flushed, and he stammers out, 'I am a teetotaler.' 'When did you join?' 'I have not joined any society, but I am going to keep from drink without joining.' 'O, if you haven't joined, then you may take. If you were pledged like John, we wouldnt ask you to break your pledge.' And on they go urging. Tom refuses, but gets more uncomfortable the longer he is urged, or spoken about, till he would almost break his resolution, rather than endure it any longer. At all events, he finds it very hard, compared with John, to be a teetotaler. Now, I think it wrong in any one to ask, or press a person to take drink, when he does'nt wish to do it, though he be not a pledged teetotaler; but I am telling you what I have often seen. Your friend Oliver has often got off with no trouble, just by his being a member of a society, when others, who wished to be teetotalers without pledging themselves, or joining a society, were very uncomfortable. But, besides what I have noticed, a joined teetotaler has the advantage of the countenance and advice of all his fellow-members. Without a society, you could not have any of those nice meetings, and speeches, and excursions, that young teetotalers have; and so you would want all that these things do to make you love teetotalism more and more, and bind you more closely to it.

You have all heard the proverb, 'Union is strength;' and it is a true one. If a person is alone in any thing, he has only, as it were, his own strength for that thing; but if he is joined with others, he gets the benefit of theirs. Let me give an old illustration of this. Look into this bed-room—there is an old man dying. He has a large family, they have many enemies, and he knows that their enemies will do what they can to hurt them; but he feels that so long as

his family keep together, they will be safe. He has called them to his bedside, to give them his dying advice, to live together, and love each other. He bids them bring to him a number of rods which he has bound together. There are just as many rods as there are members of his family. He gives the bundle to the oldest, and bids him to try to break it. He tries, with all his might, but fails. He gives it to the second, and to the third, and so on, till all have tried, but they cannot break it. He then unties the bundle, gives a rod to each, and bids them try now. At once, each snaps his rod in two, with ease. From this, he takes occasion to tell them, that so long as they are all together, their enemies will not be able to harm them, any more than they were able to break the bundle; but if they separate, they will be sure to be overcome. Now, I hope you see the lesson this teaches, about joining a teetotal society. What I wish you to learn by it is, that you are far more likely to keep to teetotalism, if you are members of a society, than if you are not. If any person wishes to turn you from it, they will not find it so easily done as if you were alone.

But again, I hope you will all have better motives for keeping to teetotalism, than a fear of others; but that may have a good effect, and it will not have nearly so much influence on you, if you are not members of a society. By your joining a society, your teetotalism, as I said, becomes more widely known, and you feeling this, are more careful to keep true to your pledge. The public know that you have joined, and they will be ready to notice if you act as teetotalers ought to do. Besides, by being members of a society, all your fellow-members become as it were your keepers, and have a watchful eye over you. Perhaps you would'nt like this. If you be right teetotalers, it will give you no trouble; and it has often been useful, not only in teetotalism, but in many other things, and not only to young persons, but to those who are grown up.

But I must tell you another reason why I wish you to join a teetotal society, rather than be merely teetotalers; and that is because it will be better for others. Now there are several ways in which this will happen: one is, that when there is a society, many more are made to think about the subject. You will see how joining together in a public society would do this, more than if persons were only private teetotalers; and it is a great matter to get people to think about a thing. When they do, they often see that it is quite different from what they had been led to believe it was. This has often been the case with teetotalism. Many a one has become a teetotaler, just from being led to think about it, by there being a society in the place. Besides, according to the number and character of the persons who join a society, so does the cause become respected, and the mouths of its enemies are shut, and it prospers.

I must not let you forget, my dear young friends, that in other ways you can do much more good when in a society than when alone. Each member of a society has, as it were, not only the influence that belongs to himself, but the influence of all the rest joined with it. Union is strength, as much in going forward as in standing our ground. When others are seeking the same end with us, it encourages us to be more active. And there is the advantage of the skill and wisdom of others in forming plans, and their help in carrying them out. You are all friends of missions I hope, and members of a missionary society. If you are, you will know, without my saying much more about it, how you can do more good in a society than you could alone. For example, when would what one child could do, have built the 'John Williams' missionary ship? Yet this was done by children uniting together. Much good has been already done by the children having bought that ship; and no one can tell how great the good shall be that shall flow from it. Now, this is just an illustration of what good may be done by joining with others, which you could never do alone; and it shows,

that you may do much more to make others teetotalers, by being yourselves members of a society, than if you were privately teetotalers. I hope you will not forget the lesson.

Let me just show you another way, in which you may have influence on others by being in a society, which you would not have by yourselves. It is by *encouraging the timid to become teetotalers*. There is Francis Fearful, he is a nice sort of a boy, and seems anxious to do his duty, but he is always afraid to go forward like other boys. He won't take the lead in anything, and it is always a while before he will even follow. There must be a good many doing anything before he will venture to do it. The only way you can get him to follow, is by getting a great many to go before. Now Frank is but one of a large family. There are some of them rather willing to be teetotalers; for they see it to be their duty; but they are afraid to be singular. They could not bear to be alone, and the only way you can get Frank and his friends to become teetotalers, is by getting a good large teetotal society; and that can be done only by members joining. Your society may not perhaps be very much better of those we have been speaking about, but you will do them good; and though they be fearful, they may be faithful, and may even by and by be useful.

I hope then, my young friends, for your own sakes, and the good of others, you will not be content with merely being teetotalers, but will join a teetotal society, and be active and wise members of it. In the meantime I beg again, my dear young friends, to subscribe myself,

Your affectionate well-wisher,

OLIVER LOVECHILD.

Progress of the Cause.

CANADA.

TEMPERANCE MEETINGS IN HAMILTON.—We had a conversation a few days since with the President of the Temperance Society of this City, and we regret to learn from him, that the reason why the meetings of this society are not more frequent, is because he finds it exceedingly hard to obtain the services of Ministers who are willing to address the congregations. There are a large number of Ministers in this City, and yet we are assured by the President of the Temperance Society, that it generally so happens, that on an evening that there is to be a meeting of the Temperance Society, they are engaged. Under such circumstances the President does not feel at liberty to call a meeting unless that he can secure some one beforehand who will pledge himself to attend and lecture. It must be a matter of grief to the temperate and pious portion of the inhabitants of this City, to witness the scenes of *unkenness* which are daily exhibited in our streets.—And the demoralizing evil is not confined in its ravages to the "lower classes" of society, but many who claim to be respectable are noted tipplers, or confirmed drunkards. Their very countenances establish this fact. Is it because that it is fashionable in this City among the "higher orders" to drink, that so few are found ready to oppose the evil? We trust not. We hope that the Pastors of the several congregations in this City will do all they can to redeem the City from the curse of intemperance.—*Canada Christian Advocate.*

LOWER PORTS.

TEMPERANCE INFORMATION.—Mr. Richard Halls, who has lately appeared before audiences in this City with great satisfaction, as a lecturer—has been sent forth by the Halifax Temperance Society as a Lecturer and Agent to the Societies in the Western parts of Nova-Scotia. His labours commencing at Liverpool, will extend to Digby, and thence to St. John, N. B.; after which he will return to Halifax, through Annapolis, King's and Hants Counties, lecturing on the way. He is authorised to request and receive Donations for the Halifax Society, at whose charge he is until the end of the present year. The Rev. Mr. Buchanan, of the Free Church of Scotland, will lecture for the Halifax Society, at Mason Hall, on Tuesday evening next,

YOUNG MEN'S TEMPERANCE SOCIETY.—A monthly meeting of the members of this society was held on Tuesday evening at the Temperance Hall. Notwithstanding the disagreeable state of the weather, there was a large assembly. Energetic and eloquent addresses were delivered and a number of new members added to the list.—*Post.*

MINISTERS OF THE GOSPEL, AND THE TEMPERANCE SOCIETY.—The number of Ministers in Saint John and in the country who advocate from the pulpit the claims of the cause, is rapidly increasing; and it is *thus* that the temperance movement will rapidly accelerated. Engagements of an unavoidable nature prevented our attendance at the Portland Church last evening, when an eloquent sermon in behalf of total abstinence was preached by the Rev. W. Harrison, Rector of Portland. Wherever the clergy have zealously taken hold of the matter—and it is astonishing that this is not the case, without a single exception—the good which has been achieved by them is incalculable. The exertions of ministers will make an extensive impression; and, if we take note, they will always find that their *open advocacy* of temperance principles becomes subservient to the promotion of their ministerial usefulness and happiness. It is not enough that ministers tacitly acknowledge the goodness of the cause, they should, to a man, be foremost in the ranks of its supporters.—Season and, we had almost said, out of season; on all occasions to raise their voices in sounding the alarm to the unwary, and establishing the temperate in their path of duty. Ministers of the Gospel profess to "do good to all, as they have opportunity; let it not be said then that any one of them acts inconsistently in this matter. Could all the wallings of the thousands of thousands slain by intoxicating liquors, come up in one loud throb of remonstrance on the ears of lukewarm ministers, and lukewarm professors generally, they would then think it inconsistent to remain speechless on the subject, and thereby add to the great multitude of drunkards who shall swell the eternal wail! Let that Gospel Ministers would reflect, that *drunkards are dying* while they remain inactive in the cause of temperance; that who might, under the power, and the influence, of the Holy Ghost, bring thousands to a saving knowledge of religion, were they engaged in the Total Abstinence Society as *pioneers* to prepare the way.—*St. John Watchman.*

SCOTLAND.

MR. JAMES STIRLING.

During the last two months, this trophy and veteran of the temperance cause has been prosecuting his mission to the societies in the north, and the results of his labours have been of the most cheering description. Our last notice left him at Portsoy, from whence he proceeded to Cullen, and found that no meeting had been held since his visit to that place several years ago. A good meeting was held on the 19th July, which stirred up a number of the friends to renewed exertion in behalf of their principles. On the 20th Mr. S. proceeded to Elgin, where he found that no arrangements had been made for meetings. He applied for, and obtained the use of the Baptist chapel, where a small meeting was held on the 21st—a better one on the 22nd, and an excellent one on the 23rd. At the close of the last meeting, a committee was appointed and arrangements made to keep the abstinence life-boat afloat. At Forres, a meeting was announced for Sabbath, 25th, although only one minister would intimate it from the pulpit. The Independent chapel was nearly filled by a respectable audience. Nairn was the next place visited. A meeting was held in the United Presbyterian church, on the 26th, another in the Independent chapel, on the 27th, and a third in the Free church, on the 28th; all of which were respectably attended. None of the dry-gymen here have yet identified themselves with our movement, but two of them are considered to be on the verge of doing so. Three good meetings were held at Fort-Augustus, on the 30th and 31st July, and 1st August. The society in this place has its ground better than most others in the neighbourhood. On the 2nd of August a very small meeting was held at Fort-William, and a better one on the 4th. The cause has been nearly dormant here for some time, for want of active persons to take the lead, but there is much necessity for striking a blow at the drinking customs. It is no uncommon thing for religious and prayer meetings to be polluted with the steam of whiskey. Mr. S. went to Dingwall, on the 6th; but could not induce the friends to get

a meeting, because the last they had was so much disturbed by publicans and drunkards, that a magistrate, who was president, could not subdue them. Only 8 members remain of a flourishing society of 306. Four meetings were held in Fraser Street chapel, Inverness, on the 9th, 10th, 11th, and 12th, some of which were rather thinly attended. The cause has long been in a declining state here, which some of the friends attribute to the apathy of the masses of the gospel; but some are now determined to do the best they can with their own talents, and in their own way. On the 16th and 17th two good meetings were held at Fortrose. The Rev. Mr. Shearer presided, and the audience, which was numerous and attentive, stood on the green beside the old cathedral. A good society once existed here, with the provost and magistrates at its head; but, with the exception of Bailie Munro, who still maintains a consistent position, nearly all the influential inhabitants have deserted their posts. The opponents of abstinence in this neighbourhood are much strengthened by the conduct of several clergymen who meet the claims of the perishing drunkard by saying that teetotalism is catholicism in the bud. At Campbellton, near Fort George, a very good meeting was held in the chapel, on the 18th. The society, though small, keeps up a bold front against the enemy. An excellent meeting was held in the Congregational church, Egm, on the 20th. Upwards of 20 persons took the pledge at the close. Reached Fochabers on the 21st. Through the kindness of His Grace the Duke of Richmond's factor, the use of the parish school was obtained, and a fair meeting was held on Saturday evening, followed by a much better one on Monday. A deep impression was produced; but none came forward to join. At Keith three first-rate meetings were held, in the Mason's hall, on the 24th, 25th, and 27th. A considerable number of new members was obtained at the close of each meeting; and the members of committee seemed determined to go fearlessly forward. On the 28th, and 29th two small meetings were held at Huntly, which were succeeded by two excellent ones on the 30th and 31st. Although the society here has been long extinct, a few had remained steadfast in the midst of all opposition; and at the close of the last meeting the society was re-organised, and a committee appointed, which have every prospect of success. At Inverchapel a good meeting was held, in the Town hall, on 1st Sept. A medical gentleman, and an officer of excise, with several other respectable individuals, joined our ranks. The Rev. Mr. Emslie is president of the society, and stands alone in this respect in the presbytery with which he is connected. On the 2nd proceeded to Bank, along with Mr. Emslie, where there was a good meeting of country people, in the school house, many of whom are steady members. Two small meetings were held in the Congregational church, Inverury, on the 3rd and 4th; and at Kintore, a small meeting was held on the 8th, which was succeeded by a large and respectable one on the 10th. Several ladies joined the society at the close of the meeting. This society has kept up well, notwithstanding considerable opposition from various quarters. A good meeting was held at Auchmill on Saturday, 11th, which was followed by another on Sabbath morning; and on the same evening, an address was delivered in Cotton chapel to a numerous audience, amongst whom were three publicans, who also attended a meeting held on the succeeding night, in the Free school, Woodside. This was a very encouraging meeting. The Rev. Robert Forbes of the Free Church, and well known as a devoted friend of the cause, occupied the chair. A respectable meeting was held in the Mariners' chapel, Aberdeen, on the 15th, at which the Rev. Mr. Longmuir presided. On the 16th the friends in Aberdeen held a soiree to congratulate Mr. Stirling on his return from the north, which was numerously attended. Mr. N. Marshall, president of the society, ably discharged the duties of the chair. The following ministers were present and took part in the proceedings:—Rev. Messrs Sedgewick, Ritchie, Munro, Scot, Nicol, Ferguson, Arthur, and Laing. Mr. Wilson, editor of the Aberdeen Gazette, and Mr. J. Hogg, were also present, and delivered appropriate addresses. A more enthusiastic and practical meeting has seldom been held in the capital of the north.

Harvest operations have tended much to diminish the attendance at some of these places last named; but, on the whole, there is abundant cause for encouragement. The friends of Mr. Stirling will rejoice to learn that he enjoys excellent health, and feels much happiness in the prosecution of his arduous labours.

THE CAUSE IN THE CHURCH.—Fifteen ministers, and several elders, joined the temperance society at the close of a meeting

consisting of ministers, elders, preachers, and students, connected with the United Presbyterian Church, recently held in Edinburgh.

BAILIE GRAY states, that out of 177 persons around him, in the flesh market of Edinburgh, there was only one who had not gone to a premature grave, or been ruined in business through the use of liquor.

The magistrates of Glasgow have granted licenses for the sale of drink, for the present term, on condition that the proprietors kept their places closed on the Sabbath, and did not open them before seven in the morning.

IRELAND.

BELFAST TOTAL ABSTINENCE ASSOCIATION.—We have just been favoured with the tenth annual report of this society, from which we learn that, during the past year, weekly meetings have been held,—lectures have been delivered by several talented and well-known friends of the cause,—a local agent has been employed, who has paid 4,000 visits to families,—19,000 tracts and periodicals have been circulated,—about £40 have been expended in promoting the objects of the association; and 300 new members have been added to the society, 25 of whom were formerly abandoned to gross intemperance. In addition to these operations, much exertion has been put forth, and much good has been accomplished by Father Spratt and his adherents. From an appendix to the report, we learn that there are nearly 800 licensed spirit-shops in Belfast and suburbs, which gives about one public house to every twenty-two families. This opens up a wide field of usefulness to the temperance reformers, which we trust will be faithfully occupied by our friends in Belfast.—*Scottish Temperance Review.*

UNITED STATES.

ECCLIESIASTICAL ACTION.

Resolutions of the New York and New Jersey Synod, at their Meeting in New York. Oct. 1847.

Whereas, it is evident that, from various concurring circumstances, more especially the late repeal of the Excise law in the State of New York, there is throughout our bounds a fearful increase of the sale and use of intoxicating drinks, endangering all the best interests of man for time and eternity.

Resolved.—That it behooves the Church, God's great reforming power in the earth, to interpose and once more put forth her energies in the pulpit, through the press, by example, in labours with the young and the community around, to stay the plague and give a new and more permanent impulse to the temperance reformation.

Resolved.—That the Synod deprecate all attempts in this or any work of moral reform, to separate philanthropy from religion; that out of Zion goes forth the law, and that whatever others may do, it becomes the people of God to engage in the cause of temperance only on Christian principles, in dependence on God, and in a manner becoming the Gospel of Christ.

Resolved.—That as the Churches are pre-eminently permanent and unconquered organizations, formed under the rules of the Gospel, and destined to operate upon man in every age, the Synod desire to see the cause of Temperance fully embodied in them; openly recognised and adopted as the cause of God, of humanity and sound morals, a practical test of obedience to the self-denial and philanthropy of Christianity, and they would recommend it to the pastors of churches under their care to take at the present time such action on this subject as shall make a deep impression on the community around them, and secure the great reformation to all coming generations.

SYNOD OF GENEVA ON TEMPERANCE.—The following resolutions were adopted by the Synod of Geneva, at its late session. They are good in themselves, and worth attention as the expression of a large and influential body as to the proper course to be taken on this all important subject:

Resolved.—That in the view of this Synod the present state of temperance within its bounds imperatively demands renewed exertions for the suppression of the traffic in intoxicating liquors.

Resolved.—That as no legislation can be a sufficient defence against the evils of intemperance, but that which aims at the

the prohibition of the sale of intoxicating liquors as a beverage. It is recommended to the friends of temperance within our bounds to memorialize the next Legislature to pass a law, referring to the people the question of sale or no sale, to be decided by a vote of the State.

Resolved.—That it be recommended to the members of this Society to urge the subject of temperance upon the attention of the people in all the ways expedient, and which may seem to them to be proper.

The Presbytery of Ononpaga, at its sessions at Onondaga Hollow, passed the following resolutions :

Fayetteville, Oct. 4, 1847.

Resolved.—In view of the fearful ravages which intemperance is making in the Church, in every department of our government, in our colleges and seats of Learning, in social and domestic life, deluging the land in crime and misery; and pre-eminently in ruining precious souls, the Church in all her various organizations is bound in fulfillment of her high commission, to wage a war of extermination with these unfruitful works of darkness.

Resolved.—That the cause of temperance is the cause of God, and vital to the interests of that holy religion which we profess, and therefore imposes upon all church members the highest obligation to prosecute it in the use of all the instrumentalities with which God in his Word of providence has furnished them; and that we enjoin it upon all the churches belonging to the Presbytery to purge themselves of the crying sin of intemperance, if it exists among them.

Miscellaneous.

THE LOWEST DEPTHS.—We know not when we have had our feelings more shocked than at the following account of the cold remains of a drunkard's wife, given in the Norfolk Advocate. Oh, rum, are these thy doings? Let men who uphold the traffic contemplate the spectacle. This is your business, rumseller:—This time was appointed at which to have the ceremonies performed; the minister and the friends and acquaintances of the deceased assemble and wait a suitable time; but no undertaker makes his appearance, no coffin is there to receive the cold and shrouded remains of the dead wife! A gentleman spoke to the husband, who was still drunk and staggering about the premises; He told him of the most unpleasant situation in which the minister and friends were placed, and asked him why the coffin had not been brought. "Coffee," replied the drunkard, "I don't want any coffee!" "The coffin, the coffin," said the friend. Oh, the coffee! stammered the moribund, "I told the nigger to attend to that!" But whether he had done this or not, no coffin was there, nor had any been spoken for. The minister and those who had assembled to hear him, slowly, quietly, and sadly retired from the scene too horrible to contemplate, too dreadful to be endured long. A coffin was provided by disinterested friends, and the remains of the poor woman were on the next day deposited in the profound silence and darkness of the tomb.

A HEARTLESS RUMSELLER.—A fact, showing the debasing effects of the rum-traffic upon the mind of the rumseller, was stated at a recent meeting of tract visitors in one of the up-town wards of this city, by the missionary of the ward, who is a zealous friend of the temperance cause. One of the customers of a rumseller in the ward recently dying, left his wife and six children in a state of destitution and in want of the most common necessities of life, without even the means to give him a decent burial. Some benevolent individuals discovering the suffering condition of the family, exerted themselves to raise means for their relief. They called upon this rumseller who had furnished him the deadly poison, to contribute a sixpence towards his funeral expenses. But how did this dealer in human woe and death receive them? With a scornful air, and as if in perfect contempt of the poor drunkard in whose ruin he had been instrumental, he replied, "Before I would give a sixpence for him, I would give five dollars to have the brute drowned!" He who had helped to make him a "brute," had beggared his family, and supplied him with the means of his destruction, refused to render the smallest aid to his burial.—*Journal American Temperance Union.*

RUM AND MURDER.—Scarcely was the rope loosed from the neck of the madman Haggarty, who committed a cruel murder in Lan-

caster, while under the influence of alcoholic poison, when another victim was consigned to the same prison, sentenced to be hung for the same crime. The prisoner's name is Hamilton, and the name of the murdered man was Hunter. It appears that they stopped together at a tavern, drank freely, and then set off, and that soon afterwards, Hamilton beat the other over the head and took his watch and money. Hunter died in about two weeks.

CONSTANT COMPANION.—The town of Chelmsford contains more breweries, malsters, publicans, &c., than any other town of the same size and population for many miles round; and that it has one of the largest prisons, as an accompaniment to the bibulous propensity of the inhabitants.

TEMPERANCE IN MAINE.—In this State all traffic in spirituous liquors is forbidden by law. A recent traveller says in a letter to the Gazette. I have just returned from a journey to the eastern part of the State which was undertaken for the double purpose of regaining lost health, and visiting friends from whom I had been separated for many years. I passed through more than thirty towns, and was particular to inquire into the condition of the temperance cause. And, Mr. Editor, I am happy to say that with few exceptions it was in a prosperous condition. As I entered Augusta, I inquired for a Temperance tavern. "There is none," said one. "There is a Temperance Tavern" exclaimed another who stood on the opposite side of the street. "Where shall I find it?" I inquired. The "Central House," was the answer. I drove to the "Central House," and told the gentleman that I was directed there, with the assurance that his House was conducted on temperance principles. He told me that it was even so, and I was nothing to induce me to discredit his statement. At Hallowell, a cross roads, is a House kept by E. S. Loomis; and though a member of the "smelling committee" I have no evil report to bring. In the bar-room is a picture representing "THE PROGRESS OF THE DRUNKARD FROM THE FIRST GLASS TO THE GRAVE." In another part of the room was a sort of motto in large letters: it read as follows;—

STEER CLEAR.

"Rumseller—look out, my course is laid—
My ship's afloat, my anchor's weighed—
Look out ahead, for I am bound,
To cruise on your unholy ground!"

A GOOD TESTIMONY.—Dr. White, Government Inspector of Prisons, stated at a meeting held in Londonderry, in honor of Father Mathew, that during little more than a week he had seen 1200 cases of fever, and 300 to 400 of insanity, and he could, from his own experience, corroborate all the statements of the previous speakers, in reference to the happy effects of temperance in both classes of disease. From statistical records he could bear testimony to the fact, that drunkenness was one of the most fruitful sources of insanity, but that under the influence of Father Mathew's movement, it was rapidly decreasing, while delirium tremens was now of rare occurrence. In regard to the prevalent epidemic, he could state that Father Mathew had taken the stamp out of the fever, as the present was by no means like the epidemic that formerly existed. The records of the city of Derry indeed showed that out of 200 cases, not more than one individual had died during the last month.—*Derry Sentinel.*

IRELAND—IMPORTANT PROTESTANT TESTIMONY.—The influence of Education, and the spirit of the Gospel, have gradually been wending their silent way, while the Divine chastisement has hastened the victory of time. May the Almighty grant perpetuity to his holy triumph, and preserve the union of hearts unrepealed, from pulpit, and platform, the eleventh commandment may be applied to "all conditions of men," and, with congregations and advocates, be preserved intact from party and polemics, while devoted to the dissemination of vital religion and universal benevolence. Intemperance was the direct foe to both; and when the result of its extinction, in our parish, by the conversion of the most disorderly characters into the most correct, are considered and estimated, I am justified in my early expressed opinion of the duty of co-operation, and can look back, with increased pleasure, to having broke down the artificial barriers unhappily maintained between my Reverend Protestant brethren around, and the patriot Presbyter who pledged his hearers to temperance, and effected a moral revolution, the more extraordinary as the humble classes became examples to their superiors; and, I am happy to be able to say, that in our parish there is not a single instance of the pledge being broken. That your pledges to peace and amity, your abstinence

from party demonstrations and feelings, may be equally inviolate, is the most cherished wish of your friend and Pastor,—E. TIGHE GLEBEY, Rector and Vicar of Kilmore, and Chaplain to his Excellency the Earl of Clarendon.

VISIT OF VERY REV. MR. MATHEW TO AMERICA.—We understand that the very reverend gentleman's visit to the new world, which has been so much spoken of, is now definitely fixed, and that it will take place next spring. Boston being the most Irish of our city in the United States, and particularly abounding in Cork and Kerry settlers, it will be a triumph to their principles and feelings to find both so nobly represented as they will be in person and advocacy of the apostle of temperance.—*Cork Reporter, Sept. 20th.*

We read in a Berlin letter of the 31st ultimo,—"A singular scene took place yesterday. On an invitation of the Temperance Society, there was a meeting of 3,000 children of from four to sixteen years of age. They are to complete "the Band of Hope" for the abolition of the use of spirituous liquors and the propagation of gymnastic exercises. After singing hymns, the band of hope scouted in the midst of huzzas."

HANDIWORK OF THE RUMSELLER.—A friend in New Jersey gives the following melancholy detail: "I will now give you the facts of a case of murder in Hamilton township, Atlantic county. Last week William Stephens, who had been for several days on a spree, and who exhibited all the symptoms of *mania a potu*, entered the cabin of his brother-in-law, Abraham Dayton, and succeeded in driving out the inmates. On the following day, still mad with rum, he went to the cedar swamp where Dayton was at work, and with a knife in hand threatened to kill him. Dayton having an axe in his hand, threw it at Stephens (according to his own account) striking him a little below the shoulder, severing his ribs in a most shocking manner, and leaving a gash through which his heart could be perceived. The remains of this unfortunate drunkard were interred in the burying-ground Weymouth (Oct. 13th) whilst his brother was off on a spree, giving the rum-seller an opportunity to prepare the wickedness of the human heart for the commission of crimes innumerable. It is believed by many (and not without foundation), that Dayton had also been drinking. Witness once more the handiwork of the rum-seller."

SEVERE SENTIMENT.—Exodus. 21st Chap., 20th vers. God solemnly ordained, that "if an ox were wont to push with his horn in time past, and it hath been testified to his owner and he hath not kept him in, but he hath killed a man or a woman; the ox shall be stoned, and his owner be put to death. Here is a fundamental and a first principle, which we are to apply to the seller of intoxicating liquors. He knows the evil which has been produced by this agent of human misery. He has been solemnly notified of the deaths and suffering which have flowed directly from his traffic; he will still persist in this trade, notwithstanding all the ruin which it had produced on the earth, God will hold him responsible, and the community ought to hold him responsible for all the evils which come upon man through the influence of his sin-trade.—STEPHEN H. TYSON, Rector of St. George's Church, Beekman Street. New York, March 23, 1847.

Poetry.

ANNIVERSARY HYMNS.

(From *Wadsworth's Temperance Manual*.)

FIRST.

Let temperance and her sons rejoice,
And be their praises loud and long.
Let every heart and every voice
Conspire to raise a joyful song.

And let the anthem rise to God,
Whose favouring mercies so abound,
And let his praises fly abroad,
The spacious universe around.

His children's prayer he deigns to grant.
He stays the progress of the foe;
And temperance, like a cherish'd plant,
Beneath his fostering care shall grow.

SECOND.

On this glad day, O God, we would,
Through thy beloved Son,
Acknowledge Thee for all the good
That temperance has done.

We thank Thee for the thousands sav'd
From soul-seducing drink,
Who by its power were long enslav'd,
And cast on ruin's brink.

O let thy Holy Spirit dwell
Where vice too long has reigned;
For where thy mercy breaks the spell
The victory is gained.

DISMISSAL.

Heavenly Father! give thy blessing,
While we now this meeting end;
On our minds each truth impressing,
That may to thy glory tend.

Save from all Intoxication,
From its fountains may we flee,
When assail'd by strong temptation
Put our trust alone in Thee.

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—*Mt. Night'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 DISCOUNTENANCE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, DECEMBER 1, 1847.

BYTOWN TOTAL ABSTINENCE SOCIETY.

BYTOWN NOVEMBER 16th, 1847.—Sun.—Amid numerous proofs of the existence of intemperance in our rising city, it is gratifying to know that the *Temperance cause* is steadily advancing. To those who are engaged in the traffic of alcoholic drinks, this intelligence will be far from pleasing.—We have no hesitation in saying of them—they are weighed in the balance, and are found wanting; their craft is in danger; their days are numbered. They may not like such bold assertions; but truth is on our side, and will assuredly prevail. Drinking usages have received a shock since the commencement of the Temperance Reformation, and are gradually dwindling away.—Our principles are working as leaven in every community, and in every grade of life, and will ultimately, we have no doubt, put a new face on society. Satan, and wicked men, will doubtless do all they can to perpetuate customs so fatal to the interests of mankind; but we have resources in connexion with our movements, that will frustrate all their schemes and efforts, and establish the reign of Temperance, righteousness and love.

Greatly as we rejoice in the triumph of our principles, we have often regretted the *apathy* of our professed friends, and *their want of liberality* in meeting expenses necessary for public efforts. In Bytown, we have felt the want of friends, but *here*, they have been readily and generously supplied by *female influence*. You are aware that I have for several years pleaded on behalf of the

mighty influence which the ladies possess, and which, when put forth in a good cause, is, in many respects, irresistible. To argue against their kindly and powerful influence, would evince ignorance the most profound, and insensibility the most hopeless. I am no flatterer, nor do I trifle with truths, but write the words of soberness. But to the point.—In order to raise a fund, it was moved at a recent meeting of our Society, that four ladies be requested to solicit subscriptions to liquidate expenses, &c. This resolution was cheerfully carried into operation by Mrs. Wardrop and Miss Playter, in Lower Bytown, and Mrs. Rogerson and Miss Stewart, in Upper Bytown. The former collected £5 7s. 6d., the latter £6 12s. 0½d., making a total of £11 19s. 6½d. This speaks volumes on behalf of the ladies who undertook this work, and it also speaks highly of the friends to the cause in Bytown, who responded to the appeals of the fair sex. I am happy to observe at our meetings several of the detachment of soldiers stationed here. I am more so to know, that many of them are enlisted in our ranks; and it greatly heightens my pleasure to hear from one of them, that they are making efforts to aid our funds. It is very probable that some substantial fruit may be presented at our next meeting, to be held (D.V.) to-morrow evening. On that occasion, I shall present the claims of the *Canada Temperance Advocate*, and endeavour to obtain subscribers for the ensuing year. We have lately had five hundred and fifty cards of membership printed for gratuitous circulation among the members, which I hope to exhaust in the course of a few months.—We intend to agitate the subject extensively during the winter months, and I trust we shall have a large accession. I often wish we could have a visit from the celebrated Mr. Gough, which would materially strengthen our cause. Should he visit Montreal, let me know upon what terms he will visit us, and for how long, and I have no doubt the means will be raised.

In closing this article, I must not omit to mention the fact, that our Juvenile Committee have acted nobly in obtaining signatures to our pledge, not only from the ranks of youth, but from the adult population. These lads are much interested in the work they have undertaken. They meet at the same time with the Committee of the Parent Society, and I hope may prove benefactors in their day and generation. I am, yours respectfully,
JAMES T. BYRNE.

Bytown seems us if she would be a model for the Province. She was late in entering the field, but has certainly shown herself to be willing to make up for past forgetfulness. Our correspondent is manifestly a man of faith—one who believes our race in general is in a bad state; but, that the condition of an individual who gives him or herself to intoxicating drinks, is essentially worse. He believes, however, that they may be made better. As a minister of the Gospel, he preaches Christ crucified, as the only hope of the sinner,—but at the same time, he knows very well that if ministers cannot preach except they be sent, neither can drunkards be preached to unless they be sober, and, from wide observation, he believes the power of alcoholic stimulants over very many, to be so great that they would, if possible, deceive the very elect,—drag the chosen people of God out of the arms of his omnipotent love; and, as one called to edify and build up a church of Christ, he would have those who may suppose themselves strong, to bear with the weak; he would put every stumbling block or occasion to fall out of his brother's way. This is the true principle, he acts on it, and calls others to act with him in the good warfare—not by the "go on" of the timid, inactive soldier, who would be more than contented to let his comrades share the toil amongst themselves, while he would lag behind; but, it is the "come on" of him, who feels that he has the powers of mind

and body, which must have exercise, or he will not be happy, and who knows that he has responsibilities resting on him, which he cannot shift to other shoulders, but must do his appointed work—must toil in the vineyard, until the lengthening shadows of evening say that his warfare is accomplished, his task is completed, and, that he may now enter into what our master is graciously pleased to call "the reward." Nevertheless, having done all, we are but unprofitable servants, and it is a reward not of merit, but of grace. We write thus to, and of our correspondent as representing the society, and his ministerial brethren, who seem to be joined together in this good work, in a way which really may serve as an example, which we hope will be extensively copied. We do not write to praise—that is not our business—let their works praise. We are not passing over the efficient assistance rendered by the ladies in this matter. If in spite of the rebuffs they must sometimes receive, they have yet encouragement to go on with their work—let them rejoice in it. It is a terrible thing to miss the end of our being, and it is melancholy to think how many do this—amusing themselves with trifles, finding time hang heavy on their hands, and not knowing how to get some of what they consider the lazy hours whipped into motion,—while yet they must give an account of every moment, of every one of them. We say, it is melancholy to see so many, seemingly never having the idea that they not only may, but are bound in a matter of duty, in some way to serve their own generation by the will of God,—and yet, permitting time and opportunity to slip from them unimproved for the real good either of themselves or others.

We had written the above remarks, before receiving the letter which follows:—

Bytown, Nov. 23d, 1847.—Sir,—The following communication may be regarded, as an appendix to the preceding letter. On Wednesday evening last, a public meeting of our Society was held at the Odd Fellow's Hall, when the Rev. Mr. Wilson, of the Episcopal Methodist Church, delivered an interesting lecture. Before the public meeting commenced, one of the privates of the detachment of the Royal Canadian Rifles stationed in Bytown, came to me in a very respectful manner, presented a paper neatly and carefully written, containing the names of twenty-seven subscribers to the Fund of our Society, and entrusted to my care the handsome sum of £1 8s. 9d. There were at the meeting in question five members of the above Detachment, all members of the above Society. I have since received a very interesting communication, in which I am informed that there are, in Bytown, 85 non-commissioned officers and privates, of these, 2 corporals and 26 privates are in good standing with our Protestant Society, and one sergeant and 9 privates with the Roman Catholic, making a total of 38 abstainers. The writer informs me, that he has obtained 12 subscribers for the 1848 Advocate, but expects more, of whom he will give me further notice. This is highly encouraging, and reflects great credit upon the orderly and well-behaved men who compose that part of the regiment which is stationed here. Since my arrival here, I endeavoured to promote their welfare by presenting a grant of books and tracts to their library, which they have respectfully acknowledged; and in relation to efforts for their benefit in connexion with the Temperance Society, I feel much encouraged, and this feeling extensively prevails among other members of our Institution. By the additional sum heretofore stated, you will perceive that we have succeeded in raising £13 8s. 3½d. to defray our expenses. Without the slightest degree of boasting, we may say to other societies requiring funds: "Go thou, and do likewise." I am &c., &c., JAMES T. BYRNE.

The grand rule for total abstinents in the advocacy of their cause, seems to be "keep at work." We must perseveringly hold the ground we have already gained, and feel assured that we shall find ourselves, now and again, startled and delighted with success that we had not been thinking of. Galileo held to his doctrine of the motion of the earth, in spite of the astronomical host who declared it to be nonsense; and in spite of ecclesiastical opposition, depriving him of liberty, and perilling his life. He held to it, and the generation of which he was a senior teacher, acknowledged his mathematical deductions to be the truth, the old star-gazers persisting in their fancied theological truth, but in reality, their astronomical error that the earth was the fixed centre of our system, and taking their mistake to the grave with them. So was it with Harvey's discovery of the circulation of the blood. All the doctors over the age of forty or so, denied it, and practised accordingly, taking the average as they called it, of half a dozen points over the body at which they observed pulsation. They denied and passed off the stage with this physiological lie. The students of the day, and those who had still both the will and the capacity to observe and learn, did observe, and did learn; and on this point, certainly an important one, were wiser than their fathers. So we trust will it be with the children of the coming generation. Not being wedded to customs, they will consider before they believe that a glass of wine or ale, or a tumbler of punch, are necessary either for man, woman, or child; and believing, they will practise, and they will find that their practice of total abstinence from every thing alcoholic, gives them a health of body and soundness of mind quite incompatible with the use of it. By all means, then, let us endeavour to keep at work. There are appearances of crumbling in the walls of the old established customs, bits of mortar give way here and there, now and then a stone comes crashing down, giving promise, that if we only faithfully and earnestly compass about this Jericho, and keep the ram's horns in use, bye and bye a gap may be made, by which, if the whole does not fall at once, we may enter in, take possession, and "raze it even to the foundation."

EVEN FROM A MOTHER'S PRAYERS.

At a Temperance soiree in this City, not long ago, a friend said to us, I feel very much inclined this evening to make a speech. "Well, what will you say?" I would say, he replied, that a few years ago, I was in Scotland, and stayed a night with a widow lady, in the Town of ——. In the course of the evening, many inquiries were made by her for a son who was in this country. I answered them as well and as tenderly as I could, for his conduct had not been any thing like satisfactory to a parent, and least of all, to a pious mother. After we had retired to rest, I heard her in the adjoining room, praying most earnestly, and wrestling with God for her son, that he might be brought back to "wisdom's ways, which are ways of pleasantness." I left her the next morning, with a promise that if I could do anything for her son, it should be done. On my return hither, I found him out, and told him of his mother's anxiety for his welfare, urging him to let alone—to abjure for ever the use of strong drinks, which were manifestly injuring him in body and mind. He promised, and doubtless tried, but habits once acquired are not easily laid down; and he went on from bad to worse. For some weeks he has been walking about the City, houseless and friendless—the victim of a practice which many consider innocent—an occasional glass of intoxicating liquors. That was the beginning of it. Hear the end. This day he died in the hospital, his frame completely shattered by his

excesses. Can any thing show more strongly the power of alcoholic drinks over thousands of those who begin to use them, than a case like this—a young man, the son of a praying mother, torn from her grasp of affection—torn even from her prayers, and consigned to a drunkard's grave, and a drunkard's doom. Do you mean ———, we asked? No, he said, I allude to ———.

We knew him well. It is really singular that we hear and read of such matters, and that they influence us so little. We must leave this to have its own weight. "Oh that they would be wise—that they understood this—that they would consider" what may be the end of "a first glass."

The following announcement from the prospectus of a new series of the *Montreal Register* for 1848, is certainly gratifying. We felt certain that our Baptist friends could not long "follow afar off" in this department of Christian and philanthropic effort. It is an important determination. The *Register* is declared to be the organ of the Canada Baptist Union; and thus the doctrine of total abstinence from all that intoxicates will be brought under the notice of this section of the Christian Church, a large portion of whom, doubtless, as of all the other sections, have hitherto paid but small attention to the matter:—

"The friends of Temperance will be gratified to learn that a Temperance Department will be added to our arrangements, and will doubtless prove an interesting feature in the new series. That good cause deserves the zealous patronage of all Christians."

THE DRUNKARD'S SACRIFICE.

BY THE REV. JOEL FISK.

The drunkard's sacrifice! Who can describe it? What tongue can tell, or pencil paint the self-denial of the drunkard; or what language can express the strength of his devotion to the demon he worshippeth? We often hear spoken of, the self-denial of the Christian, and the self-devotion of the idolater; but among all the children of men, none can be found making sacrifices to the object of their worship, equal in number and value to the deluded inebriate!

Let us consider a moment, and try to awake a proper estimate. He sacrifices his property. No matter how great or how small his stock, it all goes. If poor, the two mites—all his living—are readily offered up; if rich, wealth in abundance is cheerfully laid upon the altar, a willing sacrifice! Behold that splendid and fertile farm. The former owner might have been a Prince among the tillers of the earth, but devotion to his idol led him to consecrate the whole. No matter what became of himself or his interesting family; the sacrifice was demanded, and it must be made. Who ever gave as much in a few short years, to any object of benevolence? But what is a farm or any thing earthly, to the devotion of the drunkard to the object of his adoration? One man is seen consecrating a fine stand for business, shop, goods, and all; another, his splendid mansion, elegant furniture, and even his necessary wardrobe; another, his flocks and herds, down to his last cow; another, food from his children's mouths, and clothing from their bodies.

As to property, no being on earth ever makes a greater sacrifice than the man who is given to intemperance.

But property is not all, he lays also upon the altar, his reputation. A good name is rather to be chosen than great riches. And yet a good name is made a ready offering.

Where is now the good name—the honour and fair reputation of this fine, and once gentlemanly young merchant; of that talented and eloquent lawyer; and of that once skillful and eminent physician? Friends have wept over them, and many have made vigorous efforts to break the spell of their devotion, and to sustain their sinking reputation.

But all in vain. In supreme devotion to their divinity, they have laid the whole at his shrine—honour, reputation, a good name—all—nothing too dear!

But this is not all; *Health* goes with the same freedom. This fine healthy frame, fearfully and wonderfully made, duly and most beautifully proportioned by its Maker, is cheerfully laid upon the altar of the demon Intemperance. What is a true beating heart; a healthy acting stomach; free coursing blood; athletic limbs; strong nerves; firm muscle and a sound head, to the drunkard's supreme devotion to his demon? Nothing, though as dear as a right hand, or a right eye, is to be retained a moment. Who ever heard of a greater devotee?

But more than this; he sacrifices, also, *the richest domestic joys*. We have heard from heathen lands, of the immolation of the widow upon the funeral pile of her deceased husband, and we have shuddered at the thought of such an inhuman and unnatural sacrifice. But nothing of horror in this, in comparison with the immolation of the devoted wife, by her husband's own hands, upon his own besotted carcase! O horror! You may not be able to see the pointed knife that is opening the life current, nor the quenchless flame that is consuming the inward sacrifice. She is a lovely woman, and for the world she would not publish her husband's faults, nor tell of the grief that is drinking up her spirits. Nevertheless the immolation is going on. That lovely form, by piece-meal, is consuming upon the altar of sacrifice! It is the most precious earthly thing which the drunkard has to offer, and yet it goes without reserve.—Should a heathen man be found offering his own wife in sacrifice to his dumb idol, it would be sounded the world over, and would arouse all Christendom to more vigorous action, for the spread of the glorious gospel of the blessed God. But the immolation of the drunkard's wife in Christendom itself, under the very shadow of Christian Churches, is a thing of such common occurrence, that few seem to notice, or ever care for the horrid deed!

The British Government are applauded for abolishing (after a long delay) the *Suttee* in their Eastern dominions, that never more should the funeral pile smoke on British territory, with the living, self-devoted sacrifice.

But immolations a thousand times worse than those made at the *Suttee*, are every year practised upon their own noble isle, and throughout their vast dominions. And the Government wink at it; yea, encourage it, by making revenue from the foul nectar which does the deed! Hundreds of such immolations are now being made in this very Province. O, who can calculate upon the extent of the drunkard's sacrifice! But the half is not yet told. *His own life*, is also freely given. What is a man's life in youth or at middle age, to the demands of the demon Intemperance? And when called for by such a master, why should a man hesitate to lay down his life? No matter how desirable for him to live, nor how many are depending upon his life for support and comfort, his master calls and it must go. The devotee of heathenism has lacerated his own flesh, stiffened his own limbs, fastened the tenter-hooks in his own back, and swung high in air, and then coming down has rolled through silt and mire for miles to the shrine of his Idol, and at length, has cast his body full length before the ponderous car, while the acclamations of the multitude, go up in praise of his supreme devotion.

Beasts of the field come and devour his mangled flesh, while the sun and dews of heaven bleach the bones of the deluded devotee! Still his sacrifice in a heathen land falls far below the self-devotion of the drunkard in a Christian land. How steadily that once robust and strong-framed man is moving on to this great sacrifice of his life. Nothing can turn him aside. The tears and degradation of his children; the stifled sighs, or bustling agony of his almost broken-hearted wife; the entreaties of kind and faithful

friends, are all of no avail. He goes determinedly onward for the accomplishment of the horrid work. O, how devoted! What a great and resolute heart he must possess, to be so fully bent on making such a stupendous sacrifice! In spite of remonstrance, of all the fear and dread of death, the sacrifice is made; his body is prostrated, laid low, and the ponderous Juggernaut of Intemperance rolls over it, and the deluded devotee is seen no more!

And yet this is not all, for the drunkard sacrifices *His soul*. The immolation of the body is horrible to be told; but what is that in comparison to the immolation of the soul? This is the drunkard's last great sacrifice. He begins by laying at the shrine of his demon, peace of mind; a good conscience; the joys of salvation, and the hope of eternal life; and he goes on, mustering courage to make the final invaluable immolation. He sometimes looks forward, with tearful forebodings, to his approaching doom! He trembles when he thinks of the worm that never dies, and of the fire that is never quenched; of the wailing and gnashing of teeth of the lost in hell!

In some sober moments, he reflects what that man loses, who loses his soul. His thoughts are turned towards heaven—for even the drunkard has sometimes noble thoughts, because he often possesses a noble soul.

He contemplates the glories of the New Jerusalem; its foundation of sapphire and all manner of precious stones; its gates of pearl; its streets of gold; its river of water of life; its light, which far outshines the brightness of the sun; and all its transcendent and unending beautitudes!

And, for the moment, his powers of mind, expands with the contemplation. An unseen spirit whispers to his conscience—"By this, estimate the value of thy soul."

But the foul demon, at whose shrine he has been bowing, laughs to himself and says—"Now the world shall see the devotion of my worshipper. *He will make this sacrifice also.*"

And the poor deluded man moves on. Friends reemstrate; the law of God thunders out its dreadful curses; the gospel offers peace and pardon; heaven unfolds its ineffable glories; hell opens, and reveals the smoke of its torment ascending up; and the priceless value of his soul rolls up to his view!

But what of all this? His devotion is supreme, and the sacrifice must be made. His soul—his precious immortal soul is laid upon the altar of Intemperance, and as the flame of the offering ascends, heaven, earth, and hell behold stamped thereon in living fire—**NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.**—*Montreal Witness.*

Education.

PARENTAL INFLUENCE AND EARLY PIETY

BY REV. JACOB ABBOTT.

From the Mothers' Magazine.

The ties of affection which bind parents to their children, are among the strongest and tenderest which God has implanted in the human breast. How early does it begin to operate! How does it stand unimpaired by the thousand shocks which it receives not chilled by unkindness, nor weakened by time!

Whence comes this—this feeling, so strong and unaccountable! God has engraved it upon the human heart; and by doing this, he has communicated his intention, that the parent should be, to a great degree, responsible for the happiness of the child. By fixing this feeling so indelibly in the heart, he has meant to be understood as *reposing a trust, as assigning a duty.*

I shall take it for granted that all the parents whom I now address are aware of the greatness of the obligation under which they are thus placed. I shall presume that they are satisfied, that among the innumerable connexions which exist in this world between mind and mind, there is not one which exhibits more success on the one side, and more dependence on the other, than

that which binds the parent to the child. Consequently, if there shall be a single case on the Great Day in which the blood of a sinned soul shall be required at the hands of its watchman, that case may be expected to be one of a child lost through the neglect of its father or its mother. The task of watching the mind and giving direction to its powers in the early periods devolves chiefly upon mothers. I address myself, therefore, principally to them; and if I mean to be clearly understood, I shall be under the necessity of resorting to a familiarity of illustration which, on ordinary subjects, would not be necessary.

I would also remark, that parents cannot take a single step to advantage in endeavoring to train up their children to piety, without first obtaining their *unlimited, unqualified, entire submission* to their authority. The *very first lesson* to be taught the child is to *submit, to obey*. There are various methods of obtaining this ascendancy. In some cases it is to be done by kindness, in some cases by severity; but in some way or other it must be done. Your children must be habituated to do what you command, and to refrain from what you forbid; not because they can see the reason for it, but because you *command or forbid*; submission, not to your *reasons*, but to your *authority*. If a child is in the habit of disregarding parental injunction—of if it is necessary to repeat them—or if obedience is slow, or reluctant, or ill-tempered—I mean if this is a *habitually*—there is something radically wrong in the parent's management. No parent can, under such circumstances, expect success in any efforts to promote piety; for he is remembered, insubordination is the essence of *irreligion*. *Refract it—insubordination is the very essence of irreligion*. Men are not willing to submit to God. The mother, therefore, who habitually tolerates, and thus encourages disobedience in any of its forms, and yet hopes for success in her religious instructions, is pulling down with one hand while she is endeavoring to build up with the other; and judge ye how the edifice of piety will advance under such circumstances.

It is important that precisely what I mean by obedience should be understood. A mother sees a child playing with something which it ought not to have, and commands him to bring it to her:—

"Oh, mother, I want it," says the child, turning with an imploring look towards its parent.

"I cannot help that—you must bring it to me."

"Why," says the child, "do let me keep it a little while."

"No," insists the mother "you must bring it to me immediately."

"Well," says the child, yielding a little, "I will go and put it where I got it."

"No," repeats the parent, slowly and decidedly, "I tell you that you must bring it directly to me."

The child advances towards the mother at last, and reluctantly allows the plaything to be taken out of its hand.

This, now, is the kind of obedience which, it is to be feared, a vast number even of Christian parents exact from their children; but it is not obedience—it is gross *disobedience* and contempt of parental authority. The mother who is accustomed to see such slow, and reluctant, and tardy compliance with her wishes, may be sure, either that she is entirely ignorant of her duty as a mother, or else that she greatly neglects it. Until those who are under your care obey your commands with *cordial and ready alacrity*, you may be sure that the first step in Christian education is not yet taken.

But some one will say, I shall alienate the affections of my children by governing them with too strong a hand. Never. There never was a child alienated from a parent by means of a steady, just, and efficient government. If you seek for a family of alienated hearts, you will find it where government is lax and obedience never required: and peace, and happiness, and mutual affection reign where parental authority is most highly maintained. It is so with men as well as with children. There never was a commander more popular among his soldiers than Napoleon; and was his a flexible or a trembling arm? No. Be kind and uniform, and act, not from irritation or momentary impulse, but from steady principle, and you need not fear; but if this part of your duty is neglected, there is no hope for the rest. If your child is ungoverned at your fireside, the question of salvation or ruin is as much a matter of mere chance, that is, as much under the control of circumstances, fortuitous, so far as human agency is concerned, as anything can be which takes place in this world.

The ascendancy above described being obtained—the great

duty which you have to discharge is to establish and to maintain a constant intercourse between the heart of your little one and its Maker. A child is capable of maintaining this intercourse, and of enjoying the happiness which springs from it, at a very early period; perhaps before it is old enough to understand half of the fundamental truths of the gospel. There are some truths, indeed, which must be fully comprehended and felt, as a preparatory step. If these are understood, the child may be a child of prayer; his morning and evening offering may ascend acceptably to God, from a renewed spirit, while in regard to many of the great truths of the Christian dispensation he is entirely uninformed.

One of the first subjects to be presented to the mind of the child, is its dependence on its Creator for life and all that it enjoys. And this is to be impressed, not by making general statements, but by pointing to *particular facts*. Direct his notice to his beating pulse, and let him observe that he has no power over its movements, and while his attention is absorbed by the subject say to him: "You cannot live unless your pulse continues to beat. It is God who keeps it in motion. If he lets it stop you will die." Or interrupt his breathing for a moment, and let him notice the inconvenience and suffering occasioned. Then say: "If your breathing should cease for a little longer time, you would die; and who is it that continues it while you sleep?"

A few simple instances of this kind will make a far more vivid and permanent impression upon the mind of a child, than any laboured and general description of our dependence upon the Creator.

The next truth to be taught the child as a preparation for leading it habitually to God in prayer, is that this Being is *holy*, and that he is consequently displeased with sin. This too, like the former is not to be first taught by the general language of a creed or catechism; for this language, however logical and accurate, and however valuable for other purposes, is not suitable for first communicating the idea. The child must obtain its conceptions of sin by first looking at a particular and striking instance.

The first step is to make it feel that it has itself done wrong in a particular and striking case; then that *others* do wrong and offend their Maker; and the general truth that God is displeased with sin, expressed in comprehensive terms, will conclude, and not commence the process. To impress a child then with a sense of its accountability to its Maker, we are first to convince it, that in one clear and decisive instance it has itself displeased God by committing sin. Let us suppose such a case.

A child quarrels with her younger brother at play. The mother interposes to quiet the contention, and then leaves them with a sorrowful countenance which tells them that she is displeased, but without any direct reproof. The day passes away; the child forgets the occurrence, and supposes that the parent has forgotten it.

When the evening approaches, and the calm and still hour which precedes the time of rest has arrived, and all the excitements of the day are allayed, and the mother, alone with her child, is about to leave it for the night,—she says, in a serious, but kind and gentle tone; "My child, do you remember that you were angry with your little brother to-day, and that you struck him?" The sin thus called to the recollection, will come up distinctly to view, and the fact that the mother remembered it so many hours, invests the transaction with an importance in the mind of the child, which no language could attach to it. The time and the circumstances, too, in which it is recalled, open the whole heart to the impression which the parent desires to make. "God saw you do this, my child," continues the mother, in a kind but serious tone, "and he is much displeased with you. How can you go to sleep, to night, without asking him to forgive you?"

(To be Continued.)

GOOD ADVICE TO BOYS.

Be *hisk, energetic, and prompt*. The world is full of boys, (and men too,) who draw through life, and never decide on anything for themselves, but just draggle one leg after the other, and let things take their own way. Such people are the dull stuff of the earth. They hardly deserve as much credit as the wooden trees; for trees do all the good they can, in merely growing, and bearing leaves and seeds. But these drawing, dragging boys do not turn their capacities to profit, half as far as they might be turned; they are unprofitable, like a rainy day in harvest. Now

the brisk, energetic boy will be constantly awake, not merely with his bodily eyes, but with his mind and attention—during the hours of business. After he learns what he has to do, he will take a pride in doing it *punctually* and *well*—and would feel ashamed to be told what he ought to do without telling. The dawdling boy loses in five minutes the most important advice; the prompt, wide awake boy never has to be taught twice—but strains hard to make himself up to the mark, as far as possible out of his own energies. Third-rate boys are always depending upon others; but *first-rate boys depend upon themselves*, and after a little teaching, just enough to know what is to be done, they ask no further favours of any body. Besides, it is a glorious thing for a boy to get this noble way of *self-reliance, activity and energy*. Such an one is worth an hundred of the poor dragging creatures, who can hardly wash their own hands without being told, *each time*, how it is to be done. Give me the boy who does his own work promptly, and *well*, without asking, (except once for all, at the beginning,) any questions; the boy who has his wits about him, is never behind hand, and doesn't let the grass grow under his heels.—*The Christian Record*.

THE POWER OF THE PENCE—In the year 1372, the wages of a labouring man was just three halfpence per day; and at the same period, the price of a Bible well written out was £30 sterling.—Of course a common labourer in those days could not have procured a Bible with less than the entire earnings of 13 years!—Now a beautiful printed copy of the same book can be purchased with the earnings of half a day!

Agriculture.

LOWER CANADA AGRICULTURAL SOCIETY.

ADDRESS TO THE PUBLIC.

(Concluded.)

We require so to manage that whatever may be the character of the growing season, a good crop may be produced, and we believe this possible. Of course, in wet harvests, scarcely any human precaution can save a crop from injury, and the farmer may not be to blame for this. We admit that after the most careful and judicious management in every department, disappointments may, and often do occur, but they will not be general. The husbandman has much in his power, if he understands his business, and has capital sufficient to work out what he does understand, but without these two essentials, we cannot expect to see a perfect and prosperous system of agriculture generally established in Canada. Our efforts should however, be employed to make the most, and all we can, of the advantages that we have in our power, and see what may be done.

There is no question that the annual produce of Lower Canada might be doubled by the adoption of a better system of rotation and husbandry, and every competent farmer may convince himself of this fact by a general tour through the country and ascertaining the present state of agriculture. This augmentation of produce would be equal to an annual gift to the country of several million pounds, currency. So that improvement is an object worthy every exertion we can bestow upon it.

In proposing improvements, the Society would be far from desiring to diminish the general produce of grain—on the contrary, they would expect that a greatly augmented production of grain would be the certain result of the improvements that are required. There may be a great variety of crops cultivated in a perfect system of agriculture, without diminishing the quantity of grain annually produced.

Though we may be generally deficient in education as a people, this should not prevent us from making every exertion to promote the improvement of agriculture. We know many good farmers in Canada whose education is very superficial, but that has not prevented them from learning their business, in every branch of it. It would be the ardent desire of this Society to provide a perfect agricultural education to a certain extent for farmers' sons, and if agricultural schools, and model farms were established, young men depending upon their labour, might be properly instructed at these places, in every work of the farm to the great advantage of agriculture generally. Well instructed and competent farm labourers are as necessary to a perfect and profitable system of husbandry, as well instructed farmers; and the want of such la-

bourers augments in a considerable degree the cost of hired labour, and is the cause of work being imperfectly executed. In all trades and professions, a regular apprenticeship is required, but in agriculture, which is certainly the first, and at the head of all professions, no apprenticeship is thought necessary in Canada. Any business or profession that a man does not understand perfectly, he never can excel in, or make profitable. These are plain facts that every farmer should be aware of, or it will be in vain to expect improvement.

In the British Isles, the duty of leading in all matters relating to the improvement of agriculture, devolves upon the wealthy and best educated classes. Their superior means and intelligence naturally prompt them to make the first move in these things. In Canada, it is also necessary that the most wealthy, and best educated should take a decided lead in encouraging the improvement of agriculture, as they should be able to appreciate the necessity and benefits of improvement. Education and wealth are great advantages to those who possess both, and when those who enjoy these advantages are disposed to exercise them for the general benefit, they become benefactors to the community. It would not be expected that men of wealth and education would expend their wealth, and devote their time to the general good; but without making any considerable sacrifice, much good might be done by example and a very trifling expenditure judiciously employed. This Society can be made instrumental in producing a vast amount of benefit to Lower Canada, if properly conducted, and it will be in the power of the Members to have it managed judiciously for the public good. The Society is organized, the machinery all prepared, and what is now required, is, that it should be put in active motion, and its progress onward provided for, by all who are favourable to its objects.

At a meeting of the Yorkshire Agricultural Society, in August last, Lord Feversham observed of Agricultural Yeoman Schools and publications:—"The Yorkshire Yeoman School—I may say with regard to that, that it is in active operation, and conducted upon most excellent principles, and the applications for admission to it have far exceeded all expectation. At the same time I may add, that it has also appeared to me that the Institution is not complete without the annexation of a model farm; and I do sincerely hope that that object will ere long be accomplished, because I am enabled to state that where model farms have been already established, they have been found of great benefit, and eminently successful. Until that object has been accomplished, I would beg leave to say, that I believe those engaged in the cultivation of the land will derive material advantage by taking up opportunities that may offer themselves of perusing publications which emanate from the press relating to agricultural subjects. They will be found to contain much important information and interesting details on agricultural matters. I may mention the "Annual Report of the Royal Agricultural Society of England," the Report of our own Society, the "Farmers' Magazine," and other publications. All of them contain most useful and important information to the Agricultural student, in various branches of science—chemistry, botany, geology, entomology, and mechanics; all these form part of the education of agricultural schools in Scotland—and certainly that country is not surpassed, if it be equalled, in the rapid and extraordinary strides made in the improvement of agriculture."

Such is the opinion of an English Nobleman of great property, regarding agricultural schools, model farms, and agricultural publications.

At the same meeting, Lord Morpeth concluded an eloquent address in the following terms:—"Thus by combining theory with practice—by draining your fields of all their stagnant water—by draining your intellects of absolute prejudices—by manuring your acres with fertilizing substances, and your understandings with useful knowledge—by storing up in your garner the rich produce of the year, and by storing in your minds the precious fruits of intelligence, enterprise, and science—the farmers of England, and the farmers of Yorkshire will assume that position in the social system to which they are so well entitled." These words may be equally applicable to Canadian farmers, and it will be the anxious desire of this Society to place useful information in the hands of every farmer. For the present, the Society cannot do more than publish in the English and French languages the Journal, until they ascertain what support they are likely to receive, and how the objects for which they have been organized will be appreciated by the public. The best proof of public feel-

ing in their favour will be—subscribing members uniting with them, and corresponding with them on useful subjects. If the Society is expected to be productive of any general benefit to the country, the amount of annual subscription would be an easy purchase of this expected benefit. The Society would have increased confidence in their proceedings, were they conscious of the favour and support of the Canadian community. It would not be very encouraging to the exertions of the Society, were they to feel their exertions to promote the general good regarded with indifference, even by those who might be the most directly benefited. The advantages to be anticipated most reasonably be in proportion to the degree of interest manifested by the public, not only in words, but in subscriptions that would enable the Society to carry out fully the measures they have proposed and now submitted.

The Society confidently rely upon general support, and all persons desirous of becoming members or of taking the Journal of the Society, are requested to forward their subscriptions to the Secretary for the purpose, with their residences and post towns, when receipts will be acknowledged in the first number of the Journal, by giving a list of subscribers, which will save postage. Annual subscriptions, Five Shillings.

NEWS.

The Mail of 4th November, from Liverpool, was received here by way of Quebec, on Friday last. It was about 30 hours on the way up, the Steamer having been detained by fog.

The Government had recommended the Bank of England to extend their discounts on good security, at 8 per cent., which had given some relief. Gold was returning to the vaults of the Bank.

Prices of flour and wheat were somewhat improved.

We regret to learn that the propeller *Pearson*, from Buffalo to Michigan, took fire on the 21st instant. There were 269 passengers on board, mostly Highlanders. About 30 took to the boats and were picked up, the rest were drowned.

The last vessel for the season has left Quebec.

CANADIAN WHEAT.—It is gratifying to notice the high character formed of Canadian wheat by American millers. The following is from the *Quebec Times*:—"The schooner 'William' is in with a cargo of 2,800 bushels Canadian wheat from the Gore District, which sold for milling upon terms not fully transported, but at about \$1.32. It is of a superior quality, equal to the best Genesee wheat, and pays a duty here of 25 per cent."

A meeting was held at Belleville on Wednesday last, for the forming a Joint Stock Company with a view to improve the interior communications of that part of the country. This proceeding refers particularly to the Mariposa Iron Works about to be put into operation, for the products of which it is expedient that Belleville be made the port of shipment. It was resolved to form a Company with a capital stock of £15,000.

The *Bathurst Courier* says that Messrs. A. Shaw, J. K. Ward, W. Simpson, and R. Harper, intend petitioning Parliament at its next session, for a charter to construct a plank or macadamized road from Smith's Falls to Bytown.—*L.*

CONSPIRACY AMONG THE BOOT MAKERS.—A "Strike" for higher wages has taken place by the boot-makers of London, C. W.—The masters would not yield, but applied to the Magistrates for protection, who committed seven of the leading "Jours" to take their trial at the Sessions for conspiracy. The next day one of the "Masters" was held to bail on a charge of perjury in the matter. A very stringent law was passed by the Legislature at its last Session, respecting the duties of masters and servants, which we published three or four weeks since.—*Prescott Telegraph.*

THE GALE OF SATURDAY.—We learn from our Buffalo exchanges that much damage was done to the sailing craft on Lake Erie, the 6th instant. The steamer *Canada* was injured.—The *J. R. Goodings* ran ashore, and threw her deck load of flour overboard. The schooners *Gibson* T. Williams came into collision with another vessel. The schooner *George Watson* and *E. H. Scott* came into contact, but both were saved. The brigs *Alouette* and *Blossom* are returned to port crippled; and it is reported the propeller *Independence* has been lost on Lake Superior. Information was received yesterday by telegraph that the propeller *Beagle* had been driven ashore in the neighbourhood of Presqu'île, during the gale

on Sunday night. We have not heard what damage may have been sustained. The small steamer *Favorite* also went on shore outside the Peninsula on Saturday. Finding the gale too heavy for her steam she anchored, but dragging her anchors she drove ashore—she has, we believe, sustained but little damage, and now lies as in a dock. There may be some little difficulty in getting her out.—*Colonist.*

Hullfax papers of the 13th instant, received by the eastern mail yesterday, mention the escape of six convicts out of fourteen, who had been escorted there by a party of the 93rd Highlanders. They were confined in the strong room at the north-east corner of the citadel, and were to be transported to Bermuda. On Tuesday evening they wrenched a bar of iron from the window and six of the thinnest made their escape by means of their blankets. The others were too fat to squeeze through, the space between the bars being barely nine inches, and very reluctantly were obliged to remain behind. It is thought the thinnest will not so easily slip through the fingers of the party in quest of them. None of the above convicts had been heard of up to the 13th.

THE ASIATIC CHOLERA.—The *Liverpool Mercury* announces the death of a soldier in Dublin by this terrible disease. In Warsaw its approach was looked for with great dread. A letter dated October 17, says, "It has carried off Karkow, whence it comes to us. Although this is the time of jubilee, the churches are filled at all hours. The wetness of the weather has destroyed the potatoes and wheat, both of which are rotting on the ground, and every thing announces a cruel famine. Crowds of poor persons, scarcely clad in rags, throng the streets. The charity of benevolent societies is quite insufficient." The *Augsburg Gazette* states, from Trieste, that the cholera has broken out at Perceop, a distance of nearly 250 miles from Odessa.

FLOUR AND GRAIN.—The transactions in grain have not, since our last number, been marked by such extreme fluctuations as previously. In Liverpool the corn market of the 22d ult. for the better qualities of wheat and flour were steady, while the inferior descriptions slightly exceeded from our last quotations. In the early part of the week ending the 30th ult., the markets were lower, but on Friday last prices exhibited a decided improvement upwards; an advance of 1s. to 2s. was established. In Liverpool, flour advanced to 25s. per barrel, and the deliver is continued on an extensive scale. Holders of wheat throughout the country not seeming disposed to bring their stock to market, the above advance was fully maintained at the market in Mark-lane on the 1st instant. Foreign wheat was held for the same advance, but sales were not so readily affected; but Indian corn was 1s. higher. The arrivals of flour in London were chiefly Canadian, which rules from 24s. to 27s. per barrel. In Liverpool the demand for flour continues active, and the deliveries exhibit no abatement. Yesterday States and Canadian flour met a good inquiry; 25s. 6d. and even 30s. per barrel were paid for fine quality, but the latter rate was only obtained in a few instances for choice descriptions. It may be fairly presumed that as the supplies of foreign grain and flour will be limited until spring, prices will maintain a steady position.

PROVISIONS.—The demand for all descriptions of cured provisions has been checked by the extreme stringency of the money market, and the commercial embarrassments which have prevailed for some time past at Liverpool. Beef, prime mess, per tierce, new, 81s. to 80s.; ordinary 70s. to 80s. per barrel; ordinary 36s. to 42s.; prime 39s. to 54s.; extra, India, family, &c., per tierce, 95s. to 100s. Pork, prime mess, new, per barrel, 55s. to 64s.; old, 49s. to 45s.; mess, 55s. to 68s.; prime, 45s. to 50s.

THE CHOLERA.—The cholera has reached Europe. It has committed fearful ravages on both sides of the Black Sea, and for some days has raged at Odessa. In Southern Russia the population of whole villages have been nearly swept away. Cases have been observed at Orel, Tania, and in the village of Pensa, which is situated only 59 leagues from Moscow, and where four peasants have been attacked. In the province of Astracan, which contains 31,300 inhabitants, there have been 5915 cases, and 3131 deaths. The epidemic reigns with great intensity at Tebarno, Jark, and its environs. At Saratov, capital of the province of the same name, 2560 persons have been attacked, and 1991 have died. In the country of the Don Cossacks there have been 12,651 cases, of which 7017 have proved fatal. At Charkow 53 persons have died of the disease; and at Kurnk there were, on the 15th September, 588 sick. At Werodish, a city containing

upwards of 44,000 inhabitants, the cholera appeared on the 4th of September, and since there have been 430 cases per day, and 150 deaths. On the 16th, there were in the hospital 1019.

THE BRITISH SLOOP OF WAR HOUND, AND THE FRENCH BRIG OF WAR ABEILLE.—On the evening of the 23th of June last, soon after dark, her Majesty's sloop Hound, commander Wood, while running along the Land of Porto Novo, near the notorious slave trading station of Wydan, in the Bight of Benin, descried a sail which tacked and stood to sea. The Hound made sail in pursuit; and having, at 10 p. m., came to about half a mile to leeward of the chase, Commander Wood ordered the private signal to be made to her; but some delay occurring in singing the lanterns, and Commander Wood and his officers feeling certain that the chase was not a ship of war, he ordered a shot to be fired across her bows to bring her to. The vessel then showed some lights, but as they were not hoisted in the proper form of the signal, a second shot was fired, which was returned by the chase; which turned out to be the French brig of war Abeille. The shots of both vessels were purposely fired wide, and took no effect. Lieutenant Hallett, of the Hound, was immediately sent on board the Abeille to offer Commander Wood's apology for the mistake, which was received with courtesy and politeness by the commander of the Abeille.

The first Saturday in the year 1848 will witness a new era in Atlantic Steam navigation. On that day the first of a new line of steamers belonging to the British and North American Royal-Mail Steam-ship Company will sail from New York for Liverpool, and *vice versa*. The fortnightly communication by these steamers will continue until April, when a steamer will sail every Saturday to and from Liverpool, and New York and Boston alternately, thus giving a regular weekly communication by steam between England and the United States.

MANUFACTURING AT LOWELL.—According to Mr. Appleton, an extensive manufacturer, the manufacturing capital in Lowell has realised from its earliest investment to the present time, an average profit of ten per cent. That capital is at this moment estimated at \$12,000,000. What cotton plantation has done this in Mississippi? Labour is more difficult to obtain, and higher now than formerly, although the number of factories have vastly increased.

Monies Received on Account of

Advocate.—Sundries, in Montreal, per J. McCallum, *Agent*, £1 18s. 1½d.; do do, per W. Rispm, &c., £2 7s. 6d.; Woodstock, M. C. Brown, £1.; Quebec, P. LeScur, 2s. 6d.; Martintown, C. F. Pomeroy, 2s. 6d.; Oranstown, A. McCulloch, 2s. 6d.; Quebec, Sergt. Campbell, Mess., 93rd. Regt., 5s.; Norton Creek, D. Smith, 2s. 6d.

Contributions.—Bytown, Rev. J. T. Byrne, £1 7s. 6d. *Tract Efforts.*—Per J. McCallum, *Agent*; Hooker, Holton & Co., £1.; E. Atwater, £1 5s.; W. Muir, 10s.; John Leeming, £1.; H. Leggett, 5s.; O. Hanna, 1s. 3d.; "Cash," 11s. 9d.; W. Colquhoun, 10s.; A. M. D., 2s. 6d.; Mrs. Swburne, 1s. 3d.; S. P. Tilton, 1s. 3d.; J. Findlay, 1s. 3d.; N. S. Fraste, 5s.

MONTREAL PRICES CURRENT.—OCT. 29.

ASHES—Pots. 22s 9d a 23s 0d
 Pearls 26s 3d a 00s 0d
FLOUR—
 Canada Superfine (per hrl. 196 lbs.) . . . 00s 0d a 00s 0d
 Do Fine (do) 25s 6d a 26s 0d
 Do Extra (do) 00s 0d a 00s 0d
 Do Middlings 24s 0d a 25s 0d
American Superfine
 (do) 00s 0d a 09s 0d.
Wheat, U. C. Best,
 (per 60 lbs.) . . 5s 3d a 5s 6d
PEASE - per min. 3s 6d a 0s 0d
BEEF per 200 lbs.—
 Prime Mess (do) 42s 6d a 45s 0d
 Prime . . (do) 32s 6d a 35s 0d
 Pork per 200 lbs.—
 Mess . . 100s 0d a 97s 6d
 Prime Mess 70s 0d a 75s 0d
 Prime . . . 62s 6d a 65s 0d
BUTTER per lb. 5d a 6d

FAMILY CHRISTIAN ALMANAC,

For 1848,

WILL be ready for delivery in a few days.

R. D. WADSWORTH,

Montreal, Nov. 15, 1847.

Publisher.

PROSPECTUS

OF THE

CANADA TEMPERANCE ADVOCATE,

VOLUME XIV.

(Commencing January 1st, 1848.)

That the Press is second only to the *living voice*, as a means of disseminating light upon the Temperance question, will be readily admitted by all who have given the subject a moment's consideration; and if this principle be admitted, then it becomes the plain duty of every Temperance man, (whose means will allow him to do so,) to subscribe for a *Temperance Paper*.

The Committee of the Montreal Temperance Society feel bound to state, that the *Advocate* does not receive that amount of support from the Teetotalers of Canada, which, as their organ, it deserves. The Circulation being at the present time only 3,000, gives one paper for every 50 Teetotalers; now there ought at least to be a circulation of 1 to every 10, which would make a list of 15,000; and this is quite practicable, if the societies will only resolve to do their duty.

We would respectfully invite the co-operation of the Ladies, whose influence has in some instances been employed for the extension of our list, with very great advantage. And cannot the young do something in this way to serve the cause? are there not some active youths who would traverse a section of each township and present our Prospectus to their acquaintances.

Will our friends to whom this Prospectus may come, place it in the hands of the most active Teetotaler, or put it up in the Post-Office, or some other suitable place, where all may have an opportunity of seeing and subscribing.

TERMS:

Canada.—1 copy, 2s 6d per ann.,—10 copies \$4½—20 copies \$8
 U.S.—1 do 4s 6d do 10 do \$8 —20 do \$16
 Britain.—1 do 2s 6d do 10 do \$4½—20 do \$8

All orders to be accompanied with the cash—post-paid—and addressed to the Corresponding Secretary of the Montreal Temperance Society.

Montreal, October 15, 1847.

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Also, at the following places—

- Amherstburgh.....Rev. R. Peden.
- Brockville.....Mr. J. Andrew's Store.
- Bytown.....Mr. Durie's Store.
- Bowmanville.....Mr. W. Williams.
- Cobourg.....W. Kingston, Esq., M.A.
- Gananoque.....Mr. W. Brough's Store.
- Hamilton.....Mr. M. Magill's do.
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- Martintown.....Mr. A. Phillips.
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