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THE CANADA Temperance Advocate.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

No. VII

MONTREAL, NOVEMBER, 1835.

Vol. I.

Selected Articles.

THE VOYAGE OF LIFE.

AN ALLEGORY.

Life is a voyage, in the progress of which, we are continually changing scenes; we first leave childhood behind us, then youth, then the years of ripened manhood, then old age with his locks of snow. While musing upon the mutability and various scenes of human life, I sunk into a slumber amidst my meditations, and, on a sudden, found my ears filled with the tumults of labour, the shouts of alacrity, the shrieks of alarm, the whistle of the winds, and the dash of waters.

My astonishment for a time repressed my curiosity; but soon recovering myself so far as to enquire whither we were going, and what was the clamour and confusion? I was told that we were launching out into the ocean of life; that we had already passed the streights of infancy, in which multitudes had perished, some by the weakness and fragility of their vessels, and more by the folly, perverseness, or negligence, of those who undertook to steer them; and that we were now on the main sea abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to choose, among great numbers that offered their direction and assistance.

I then looked round with anxious eagerness; and first turning my eyes behind me, saw a stream flowing through flowery islands, which every one that sailed along seemed to behold with pleasure; but no sooner touched, than the current, which though not noisy or turbulent, yet irresistible bore him away.

Beyond these islands all was darkness, nor could any of the passengers describe the shore at which he first embarked.— Before me, and on either side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicacious eye could see but a little way. It appeared to be full of rocks and whirlpools; for many sunk unexpectedly while they were courting the gale with full

sails, and insulting those whom they had left behind.

So numerous, indeed were the dangers, and so thick the darkness, that no caution could confer security. Yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom they found in their way against the rocks.

The current was invariable and insurmountable; but though it was impossible to sail against it, or return to the place that was once passed, yet was not so violent as to allow no opportunity for dexterity or courage, since, though none could retreat back from the danger, yet they might often avoid it by oblique direction.

It was, however, not very common to steer with much care or prudence; for, by some universal infatuation, every man appeared to think himself safe, though he saw his consorts every moment sinking round him; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten; the voyages were pursued with the same jocund confidence; every man congratulated himself upon the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed: nor was it often observed that the sight of a wreck made any man change his course; if he turned aside for a moment, he soon forgot his rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference, or from weariness of their present condition for not one of those who thus rushed upon destruction, failed, when he was sinking, to call loudly upon his associates for help which could not now be given him: and many spent their last moments in cautioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded.

The vessels in which they embarked, being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the voyage: so that every passenger was certain that how long

soever he might, by favourable accidents or by incessant vigilance be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring; at least to keep the melancholy and timorous in perpetual torments, and hinder them from any enjoyment of the varieties and gratifications which nature offered them as the solace of their labours; yet in effect none seemed less to expect destruction than those to whom it was most dreadful; they all had the art of concealing their danger from themselves; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement for the present moment, and generally entertained themselves by playing with hope, who was the constant associate of the voyage of life. Yet all that hope ventured to promise, even to those she favoured most, was, not that they should escape, but that they should sink at last; and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it.

Hope, indeed, apparently mocked the credulity of her companions; for, in proportion as their vessels grew leaky, she redoubled her assurance of safety; and none were more busy in making provision for a long voyage, than they whom all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of life was the gulf of intemperance, a dreadful whirlpool interspersed with rocks, of which the pointed crags were concealed under water: and the tops covered with herbage, on which ease spread couches of repose; and with shades, where pleasure warbled the song of invitation. Within the sight of these rocks, all who sailed on the ocean of life must necessarily pass. Reason indeed was always at hand to steer the passengers through a narrow outlet, by which they might escape; but very few could by her remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near unto the rocks of pleasure, that they might solace themselves with a short enjoyment of that

delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulf of intemperance, where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations to the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulf was generally too strong to be overcome; and the passenger, having danced his circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of pleasure, that they were unable to continue their course with the same strength and facility as before; but floated along timorously and feebly, endangered by every ruffle of the water, till they sunk, by slow degrees, after long struggles and innumerable expedients; always repining at their own folly, and warning others against the first approach of the gulf of intemperance.

There were artists who professed to repair the breaches, and stop the leaks of the vessels which had been shattered on the rocks of pleasure. Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking, who had received only a single blow; but I remarked that few vessels lasted long which had been much repaired, nor was it found that the artists themselves continued afloat longer than those who had most of their assistance.

The only advantage which, in the voyage of life, the cautious had above the negligent was, that they sunk later, and more suddenly; for they passed forward till they had sometimes seen all those in whose company they had issued from the straits of infancy, perish in the way and at last were overset by a cross breeze, without the toil of resistance, or the anguish of expectation. But such as had fallen against the rocks of pleasure, commonly subsided by sensible degrees, contended long with the encroaching waters, and harrassed themselves by labours that scarce hope herself could flatter with success.

As I was looking upon the various fates of the multitude about me, I was suddenly alarmed with an admonition from some unknown power, "Gaze not idly upon others, when thou thyself art sinking! Whence is this thoughtless tranquillity, when thou and they are equally endangered?" I looked, and seeing the gulf of intemperance before me, I started and awoke.

THE TEMPERANCE CATECHISM;
OR, MANUAL OF TEMPERANCE PRINCIPLES,
Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.

CONCLUDED FROM No. 3.

19. Q. Have any other persons of the profession recorded their opinions?

A. Yes; more than two thousand of the most skilful have declared that spirits are not good, either for the weak or the strong, in sickness or in health—either to the young or the aged, in cold or heat, either going out or coming in.

20. Q. Has any thing been done to rescue the people from the danger, and prevent ruin?

A. Yes; Temperance Societies have been formed in different parts of the world for the purpose of undeceiving the public, that they may avoid the danger.

21. Q. What is the plan they propose for this purpose?

A. A total abstinence from ardent spirits, and moderation in the use of all other liquors.

22. Q. Who are the persons who constitute these Societies?

A. They are in general persons of temperate habits, who, seeing the havoc and destruction which prevailed around them from excessive drinking, have resolved to give up the use of spirits themselves, and by their example and exertions to do all they can to counteract this enormous evil.

23. Q. Can you tell me where those institutions originated?

A. In America, in 1826, since which they have extended to other parts of the world, and recently to England, Scotland and Ireland.

24. Q. What is the principal rule by which the members of these societies are governed?

A. "We whose names are subscribed agree to abstain entirely from the use of distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

25. Q. What effects have they produced on society?

A. They has been the means of reclaiming many already who were addicted to intoxication.

26. Q. What other advantages have resulted from them?

A. There have been a vast decrease in the consumption of distilled spirits, and many persons once diseased are recovering a healthy and vigorous constitution.

27. Q. Can you mention any other good resulting from them?

A. Yes: many persons whose families

were before in poverty and wretchedness are now living in comfort and well provided for; and the parents, who once spent their time and money in alehouses, now send their children well clad to Sunday Schools, and appear themselves in public places for divine worship.

28. Q. What spiritual advantage has resulted from the influence of Temperance Societies?

A. Many persons in our own country, having been reclaimed from intemperate habits, have not only attended public worship, but have been made "wise unto salvation;" and in America, their establishment has in many cases been followed by revivals of religion.

29. Q. What do you mean by revivals of religion?

A. An extraordinary concern, extended to multitudes in reference to religious subjects.

30. Q. Can you state any instances of this kind?

A. Yes, there have been many; but in one town only in America, where a Temperance society was formed in 1829, it excited great attention, and led many persons to attend the means of grace; and the same year 300 persons were hopefully converted, most of whom had previously joined the temperance society.

31. Q. How are these societies likely to operate on posterity?

A. They will preserve all who adhere to their principles from ever becoming drunkards, and hence intemperance will gradually diminish, as the present race of drunkards drops into their graves, one of the greatest causes of immorality will be removed, families will be better clothed and fed, children will be better taught, and parents more happy and useful.

32. Q. But may not a person take spirits in moderation without the danger of intemperance?

A. No; for if a person use spirits at all however moderate, there is a danger that his love of it may induce him to increase the quantity until he fall into the snare.

33. Q. Were those who now wallow in the sin of intoxication ever careful in the use of it?

A. Yes; multitudes of them were once very moderate, and detested the idea of intoxication, and would have trembled at the thought of ever becoming drunkards.

34. Q. How came they then to be such?

A. They began by taking a little, until the usual dose failed to produce its original excitement, and they continued to increase it till their love of intoxicating liquors overcame all moral feeling, and they sank into habits of dissipation.

35. Q. What are the effects of intemperance on society?

A. It is destructive to public property, as it consumes 20 millions of money annually which might be employed for the public welfare.

36. Q. Is there any other evil produced by it?

A. There are innumerable accidents which result from it by land and by water, through which thousands of lives are annually destroyed. It leads to all sorts of crime, such as Sabbath breaking, swearing, uncleanness, injustice, robbery and murder. It involves thousands of families in poverty and domestic broils, and destroys those affections which would diffuse happiness, contentment and comfort.

37. Q. Can you name any other injury it produces?

A. It contributes more to impoverish and burden the state than any other crime.

38. Q. How does this appear?

A. In the enormous expenses inseparable from the erection of poor houses, hospitals, lunatic asylums, prisons, and penitentiaries, and in supporting the inmates of these establishments.

39. Q. By whom are all these supported?

A. By the temperate and respectable classes of society, who have to pay directly or indirectly all the expenses connected with intoxication.

40. Q. Who are the persons who should join temperance societies, and support them by their influence and example?

A. All young people, all persons in business, all temperate persons, all who pay poor rates, all who wish the best and eternal welfare of their fellow creatures, and especially ministers of religion.

41. Q. Why do you say all temperate people should join them?

A. Because they are the most respectable and influential part of society.

42. Q. Why do you say all young people should join them?

A. Because an immediate union with them will prove a great preservative against the danger of temptation, and the formation of intemperate habits.

43. Q. Why should persons in business encourage them?

A. Because the immense sums saved from drunkenness, waste of time, pauperism and crime, will be devoted to the purchase of useful articles of commerce, and will have a powerful and beneficial influence on the trading interest and prosperity of the country.

44. Q. Why should those join them who wish the eternal welfare of their fellow-creatures?

A. Because their example will operate in reclaiming some, and preventing others, from the downward and destructive path that leads to perdition.

45. Q. Why should ministers of religion in particular join such societies?

A. Because their example is the most extensive and operative, and because the minds of men, when freed from the debasing influence of spirituous liquors, will derive a tenfold advantage from the ministry of the word.

46. Q. Can you state any objections made against temperance societies?

A. Yes; the friends of temperance societies have had to contend with numerous objectors. It has been said, for instance, by some that they are opposed to the gospel.

47. Q. What reply can you make to this objection?

A. They are rather subservient to the designs of the gospel, inasmuch as they produce sobriety and morality among a numerous class of persons, who without this influence, would not be disposed to listen to the gospel.

48. Q. Does not the gospel itself enjoin temperance in all things? and is not this sufficient to secure the object contemplated by these institutions?

A. The gospel does require temperance, and where its influence is felt it leads to the practice of it; yet there have been many who have professed the gospel, who at first practiced the moderate use of spirituous liquors, but who afterward gradually sunk down into the character of confirmed drunkards.

49. Q. Is not every creature of God good, and to be received with thanksgiving?

A. Certainly; but it is not to be perverted to produce evil; and distilled spirits are not a creature of God, but are an invention of man.

50. Q. But in order to be consistent, ought you not to abstain from wines and malt liquors?

A. In reply to this I should say that, as wine, cider, and porter, are known to possess nourishing and wholesome properties, they may be taken moderately; while spirits even taken in small quantities, are injurious to the constitution, and therefore to be avoided.

51. Q. As the abuse of a thing is no argument for its disuse, are we to deny ourselves the use of spirits because some persons destroy themselves with them?

A. Distilled spirits being evil in themselves, and the bane of society, the use in any degree is an abuse; and if our using them is an inducement to others to injure themselves, we ought to deny ourselves as Paul did; he said, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

Original Articles.

To the Editor of the MONTREAL HERALD.

SIR,—The enclosed communication was sent to the *Temperance Advocate*, under the following circumstances. It was known I was opposed to the *principle of Temperance Societies*—and I was invited to a discussion of the subject in the columns of the *Temperance Advocate*—an invitation which I readily accepted. The first article was kept back a whole month that it might not appear without its antidote. The present article was sent fully three weeks (as appears by its date) before the issue of the last number of the *T. A.*; and yet that paper does not even contain any acknowledgment of its receipt—thereby leaving the students of the *Advocate* to suppose I have been silenced by the *triumphant refutation* of A. Under these circumstances I trust you will not refuse me a place in the columns of the *Herald*.

Your obedient servant,

Q. E. D.

Montreal, October 9, 1835.

REPLY TO THE REJOINER OF A.

A. asserts that there is sophistry in the following, "Neither should he (the true Christian) join with the view of keeping other Christians (whether real or nominal) temperate, because, what it is inconsistent with his Christian profession to do himself, it must be equally inconsistent for him to teach, or induce others of the same profession to do." In proof of this assertion, he tells us that the whole force of the proposition lies in an omission and consequent misapprehension of his concession. Here is his concession—a Christian "should not join the Temperance Society, with a view to be kept temperate." But A. says my omission consists in leaving out the particle "for," and that my proposition, to express his concession, should have been "what it is inconsistent with his Christian profession to do for himself, &c." I can assure A that this was my meaning, as expressed in the first part of the sentence of which he has only quoted a part. "It has been shewn that a Christian should not join a Temperance Society with a view to be kept temperate, neither should he join, &c." Here is his concession embodied, in his own words, in my proposition, the fallacy of which, he says, lies in an omission and consequent misapprehension of his concession; whereas the omission is entirely his own.

A. proceeds to say that my proposition "makes no distinction between two very different things, viz., signing for one's own good, and signing for the good of one's neighbour." Not perhaps as he partially quoted it, but certainly as it is: Do not the words "with a view" as applied, in my proposition, to both the *Christian himself* and to *other*

* Q. E. D. is quite mistaken when he asserts that his first communication was kept back "that it might not appear without its antidote; for the fact is, it was too late for that number, and in the meantime his opponent A, called and requested a look of it, and wrote an answer to it, which appeared in the next number. We acknowledge it was not right to give A. the article, but it was done without thought. Q. E. D.'s second assertion, that we kept back his last article that the readers of the *Temperance Advocate* might suppose that he had been refuted by A. is also incorrect; and that Q. E. D. knows, for we told him why it was not inserted, namely, that it was too late, and from having numerous other matters to attend to, we forgot to insert a notice in our last, stating that it would appear in our next.—Ed. T. A.

Christians, mean, "for his own sake," and "for that of his neighbours"? If not, language has no meaning.

"To see the sophistry here concealed (he continues) it will be necessary to take the clause to pieces, and first, what is the "what" that is inconsistent? It is signing the temperance pledge; but to say that signing the temperance pledge is inconsistent, &c., is begging the question, and taking for proved the very thing for which proof is required." The "what" I must take leave to say, is what I have said it is—the signing the temperance pledge with the view of keeping himself temperate—and it is the "what" that A. has himself conceded, when he admitted that "a Christian should not join the Temperance Society, with a view to be kept temperate." If it be begging the question to assume as proved what my adversary concedes as true, then I have begged the question.

A. next proceeds to prove a negative—and a negative too, which contradicts his own previous admission. His admission is that "a Christian should not join a temperance society with a view to be kept temperate," because "he is pledged to God to remain temperate"—and yet he undertakes to prove, that it is not inconsistent with Christian profession to sign the temperance pledge. That is, it is not inconsistent in a Christian to do that which, as a Christian, he should not do! His first argument in support of this negative, goes, not to prove that it is not inconsistent with Christian profession to sign the temperance pledge for his own sake; but that it is inconsistent to sign "on his own account," because "he feels the necessity laid upon him of doing God's will, as contained in his word, which prohibits all excess, he is pledged to God." His next argument goes to prove, not that it is not inconsistent in him to join for the good of professing Christians (as he was bound to do) but for the sake of those "who are not pledged to God."—thus, in the first case, combatting his own proposition; and, in the latter case, combatting what is not asserted in the proposition which he is endeavouring to refute. But as some of his reasoning, in support of his negative proposition, may be supposed to bear upon my second proposition, that the Christian cannot consistently join the Temperance Society "with the view of keeping temperate those infidels or heathens who are likely to become intemperate," it may be proper to give some consideration. Infidels and heathens may be considered on the same footing with those "who are not pledged to God." And for the sake of those, we are told the Christian may do what it is improper for him to do for his own sake, because "the motive is different." A little further on it is acknowledged that "there is no motive to induce a Christian to join for himself." Now, if there be no motive in the one case, and a motive in the other, I confess I cannot perceive how the motives in the two cases can be different. But A is plain in telling us that the motive in the case of the man who is not pledged to God is "the preserving him from a vice to which his want of Christian principle exposed him." That is, the Christian is not to teach "Christian principles" to those who have it not, as the only efficacious preservative from temptation for them, but he is to teach them to pledge themselves to man, for that purpose. For, says A, "exhibiting the truths of the Gospel" to such men "is like throwing pearls to swine; their hearts are not able to receive them, and therefore humanly speaking, you preach in vain." So then, we are not to preach the Gospel to any but true Christians; and we are to offer the strongest and best motives for abstaining from vice to the true Christian only; but we are to offer the weakest and least efficacious to those who need the

stronger. In short, let the true Christian follow the Christian motive, but let the nominal Christian and the unbeliever follow any other motive that may be manufactured for them, it is good enough for them, I believe I need go no further on this part of the subject.

I shall not attempt to follow A through his remarks on what may be the possible consequences "following a Christian's signing a temperance pledge", but proceed to state some of the actual consequences that have followed, as detailed in the reports of temperance societies. First, a new symbol of a Christian ordinance has been authorized by temperance societies, by excluding the use of wine from the sacrament of the Lord's supper, thus abjuring, in the celebration of the most solemn ordinance of the Christian religion, not only as useless, but as pernicious what Christ himself ordained. Secondly, a new standard of church membership has been effected by temperance societies, by refusing to admit any who make even the most moderate use of ardent spirits. Thirdly, a new system of morals has been taught by temperance societies, by pronouncing the moderate use of ardent spirits, to be a soul destroying immorality. From the multitude of proofs I shall make only one quotation, from a report of the eighth ward temperance society of New York, "Four or five churches (in that one ward, it is boasted) have been induced to come up to the Gospel standard, of admitting no member guilty of the soul destroying immorality of using or vending alcoholic poison."

I shall close with the two following syllogisms: First, of the Anti-Christian nature of temperance societies. It is an essential doctrine of Christianity, that we are to seek the assistance of the holy spirit as the only means of preserving us from temptation. It is an essential article of temperance societies, that we adopt, for the same object, the temperance pledge—a pledge to man. This article is therefore essentially different from that doctrine.

Secondly, of the Anti-Christian legislation of temperance societies—God is the only legislator from whom moral laws can be derived.

God does not condemn, as an immorality, the moderate use of any article of meat or drink.

Temperance societies do condemn, as an immorality, the moderate use of ardent spirits.

Therefore temperance societies legislate in opposition to God.

Montreal 16th Sept. 1835.

Q. E. D.

REPLY TO Q. E. D.

When I wrote my first article in this discussion, it was without the least idea of its being published. My chief intent was to establish, satisfactorily to my own mind, that I, and consequently any other Christian, in joining the Temperance Society, acted in accordance with the precepts and spirit of the Gospel, or, at least, to make out a good reason, why a Christian should not suffer himself to be argued out of his good opinion of temperance efforts, by the plausible arguments of those who assert, that to sign the temperance pledge is to act in opposition to what christianity teaches.

As the comments on my rejoinder appear to me to have little bearing on the scope of my remarks, I shall not attempt to refute them, or to establish the justness

of own conclusions. The force of these comments may be judged of by the following: I am said to endeavour to prove a negative, which contradicts my own admission. Because 1st—I admitted that a christian should not join a Temperance Society with a view to be kept temperate himself; 2dly—I undertook to prove that it is not inconsistent with christian profession to sign the temperance pledge for the sake of one's neighbour. How these two propositions contradict each other, Q.E.D. must point out.

I shall confine my reply to a notice of the two syllogisms; which, I presume, are put forward as conclusive of the argument. I shall place the syllogisms and my answers in collocation.

REFUTATION.

This sentence contradicts itself, for the idea of assistance includes the exertions of him who is assisted. How then can the assistance be the only means? To bring it to accord with the doctrines of the Gospel, it should be expressed somewhat in the following manner:

ASSERTION.

1. It is an essential doctrine of christianity that we are to seek the assistance of the Holy Spirit, as the only means of preserving us from (in the time of) temptation.

2. It is an essential article of Temperance Societies that we adopt, for the same object, the temperance pledge—a pledge to man. This article is, therefore, essentially different from that doctrine.

Again:

God does not condemn, as an immorality, the moderate use of any article of meat or drink.

Temperance Societies do condemn, as an immorality, the moderate use of ardent spirits.

Therefore, Temperance Societies legislate in opposition to God.

1. It is an essential doctrine of christianity, that, while in the proper use of the necessary means, we should rest upon, and therefore should seek for, the assistance of the Holy Spirit, to preserve us from falling in the time of temptation.

2. Now, Temperance Societies are an efficient means of promoting temperance; therefore Temperance Societies are, in accordance with the Gospel, pel.

God does condemn, by his apostle, the moderate use of meat or wine; and consequently, any thing, however innocent in itself, which may cause our brother to offend.

Temperance Societies do condemn the moderate use of ardent spirits, as countenancing those who make an immoderate use of them.

Therefore, Temperance Societies legislate in conformity with God's word.

There appears to me great mistiness upon the subject of the pledge; which, indeed, seems at the bottom of all the objections against it. What is the pledge more than a promise: a promise, indeed, which will be considered by most people more binding than a common verbal pro-

mise, because performed with some deliberation, and probably some solemnity, if not of manner, yet still of feeling, on the part of the signer. He looks upon his signature as a solemn vow or oath, and I can by no means allow, that in the minds of many of those who sign, the idea of their being in God's presence is absent. Now, how can any one object to the exacting of a promise from an intemperate man, that he will not offend, or what solid objection can there be to the using our influence over the mind of a man, with a view to keep him sober. However people may object, their conduct is at variance with the objection, for they are continually using motives which have reference to this world, for the direction or government of those over whom they have power.

Now, signing the temperance pledge is nothing more than solemnly or conscientiously declaring oneself a member of the Temperance Society. The use of the pledge I cannot conceive essential, but it forms the easiest test by which to judge of a man's belonging to such a society to judge of his sincerity. Such a thing, no doubt is possible, as a Temperance Society without a pledge, and such a one was that of the Rechabites, of which we read in the bible; but would that alter the nature of the Temperance Society? The members would still be pledged to refrain, although no signing had been required. The signature, therefore, is nothing more than the outward mark by which the membership is vouched for. Who would dream of objecting to signing the declaration often required by scientific societies, because it pledges the signer to abide by the regulations of the society to which he is introduced? Yet, in what respect does the one differ from the other? the ends of the societies may be different, yet the motive of the signer the same. It will not surely be supposed that any one expects a talismanic influence to follow his signing. Would any one suppose he was acting contrary to his duty as a christian, if he should require a person to whom he might lend money, to give him a promissory note, attested of course by his signature. Yet, what is his signature for? To prevent him being tempted to defraud the lender, by the hope of escaping the payment. Would Q.E.D. bear to be told he was acting in a manner contrary to his christian profession to do this? I trow not.

A.

TO DISTILLERS AND DEALERS IN SPIRITUOUS LIQUORS.

We entreat you to read the following article with unprejudiced minds. Your business is now seen

and declared to be productive of the greatest proportion of crime, misery and immorality—and you owe it to your credit, your character, your standing in society and in the church, to give it up.

You are accused of murdering men, ruining their properties, blasting their characters, destroying the peace of their families, and what is infinitely worse, of fighting against the Holy Spirit, defeating His work and killing souls eternally.

We believe you have not done so knowingly, nor would not do it if you saw the matter as we do, but still the fact is the same whether you know or confess it, *that your business is one of destroying bodies and souls and ruining men for time and eternity.*

Will you lie quietly under this accusation? Is it not your duty to enquire if the charges are correct, and if so, to abandon instantly your business, and to atone for what you have been instrumental in doing by every means in your power?—Ed.

ON THE MANUFACTURE AND SALE OF ARDENT SPIRITS.

From an unpublished address by the Rev. T. C. Wilson, before the Perth (U.C.) Temperance Society.

It is now satisfactorily proved and established, beyond the possibility of being gainsayed, that ardent spirits are not only not needed, but absolutely pernicious to men in health,—no less ruinous to the body than they are to the mind—hurtful to reason, and powerful in opposing the progress of religion in the soul and in the world. Their invariable tendency is, in proportion to the extent of their use, to hasten those who use them to a premature grave. They are full of temptation and dangerous to be trifled with; and there are multitudes who by their influence have been driven from sin to sin, till they have found themselves in hell. It is impossible to imagine or describe the evils which their existence and use have occasioned in the world. The most hellish crimes which have ever polluted the history of any nation, the bitterest sorrows of which mortals have drunk, the lowest degradation to which man has ever fallen, are the genuine, frequent offspring of the dark and troubled streams of that fountain of death and unutterable woes, which was first opened up when the art of distillation was invented by man. And these are the blessings—aye, blessings they are called!—these are the bitter woes, the maddening griefs, the soul and body killing pains, which makers and sellers of ardent spirits are bestowing upon the world. And all for the sake of what? for filthy lucre's sake—for gold, that tempter of the soul. And is this all the reason why such desolating evils are still to exist? And is there not some valuable boon of exceeding great price, which the makers and venders of

ardent spirits confer upon men, to compensate, in some measure for the awful calamities which their manufacture and traffic produce? Alas! we know of none—not even one solitary blessing which cannot be got without them. And oh! it is marked in characters of blood, and stamped in awful plainness upon the history of the world, and the bitter effects are experienced in hell, that rational, intelligent, immortal creatures—that men—that christian men—that they who profess to be servants of Jesus, and are solemnly pledged as such, to seek the good of all—for the sake of filthy lucre, will persist in pursuing a traffic which has deluged the world with sorrow and crime, disease and death, poverty and ruin, misery and shame, madness and despair, and which are every day preparing new victims for hell. Plainly speaking, it would now be obvious to any one who will think seriously on the subject, that makers and sellers of ardent spirits, seeing that they are neither necessary nor productive of any good on the one hand, and on the other hand fruitful of the most appalling evils, by continuing to make and sell them as they do, must justly be charged as being the principal promoters of the manifold evils which flow from their existence and use. It is altogether for their own profit that the traffic is carried on, and not for the sake of any benefit to confer upon the world. Were it not therefore, for them, intemperance would cease, and a flood of iniquity be dried up, which has carried desolation and woe, and sorrow, and death, and eternal shame, wherever its dark waters have rolled. There is indeed no way by which makers and venders of ardent spirits can exculpate themselves from the guilt which such a manufacture and traffic involves. Scripture and common sense, observation and experience, and a long and fearful catalogue of crime and grief, and broken hearts, and ruined souls, and premature graves, and many other heart rending woes, unite in proclaiming in language too audible and too pointed to be misunderstood, that they who are engaged in making and selling, or knowingly furnishing the means by which ardent spirits are made, are chargeable with much of the evil they are producing in the world; are guilty of what is utterly inconsistent with the profession of Christianity—are the greatest of enemies to the progress of the gospel—are the principal producers of intemperance,—and are feeding, and nourishing, and keeping up successive generations of drunkards in the world, to grieve and afflict society with their madness and their crimes, and to perish at last in unquenchable fire.

PROGRESS OF

The Temperance Reform.

We have been favoured in this city, last week, with a visit from E. C. Delavan, Esq., of Albany, and the Rev. Dr. Edwards Cor. Secretary of the American Temperance Society, both come on the great object with which their names are connected. It is honourable to them that their liberality and exertions, to use the words of the former gentleman, know no geographical lines. If ever we were convinced of any thing, it is from their conversation and an acquaintance with their noble and energetic efforts—that in this city and in this country we have been doing comparatively nothing. Is it not calculated to produce such a feeling, when we are resting content with subscribing our shillings and dollars, and putting into circulation a few hundred tracts, while we find such gentlemen as Mr. Delavan spending their hundreds and thousands of dollars annually, devoting their energies and talents, despising reproach and calumny, and even threats of assassination? When we hear of our neighbours not only taking up but carrying into effect, the bold resolution of supplying each family in their Union with temperance works? When we find one press, unsolicited, sending into our country, to better us, thousands of these, & offering to supply as many persons of influence as we can send them a list of, with them for twelve months. Let us awake from our moral lethargy, and, unheedful of reproach, misrepresentation and censure, in the strength of the Divine Arm, persevere in the blessed work of the temperance reform.

Dr. Edwards lectured on temperance in the American Presbyterian Church, on Sabbath last the 25th ultimo, to a large and respectable audience, and left next evening, for Quebec, to advocate the cause there.

A Mr. Turner is expected from the United States shortly, to lecture on temperance in this country. He is an active and zealous agent of the New York State Temperance Society, who have kindly granted his services.

The subject of temperance begins, we state on good authority, to excite the attention of our fellow brethren using the French language, and something we believe will be done shortly to circulate publications on the subject in their own language.

We would earnestly press on Temperance Societies to hold public meetings, and forward us the reports for insertion.

LOWER CANADA.

MONTREAL.

A Public Temperance Meeting, called by advertisement, was held on Thursday evening the 22d instant, in the Wesleyan Methodist Chapel—the Rev. Wm. Lord, one of its ministers, in the chair.

The Chairman, in a few words, explained the object of the meeting, bearing his testimony to the appalling evils connected with the use of spirituous liquors, and to the beneficial effects of Temperance Societies, which he considered perfectly in accordance with Scripture.

The Rev. N. Bosworth, Baptist minister, offered prayer and moved the first resolution.

That it appears expedient to unite into one, the different Temperance associations, existing in this city; and that a new society be formed, called "The Montreal Society for the promotion of Temperance," with the following Constitution:—

CONSTITUTION OF THE MONTREAL SOCIETY FOR THE PROMOTION OF TEMPERANCE.

PREAMBLE.

Whereas the use of ardent spirits having of late years fearfully increased among all classes of the community, and led to a corruption of the social habits, to the ruin of personal and family comfort, to the commission of the most flagrant crimes, and in numerous instances, to the entire overthrow of moral and religious principles; while the means employed to counteract the growing evil, have, in many places, failed of success, rendering it evident that some determined and systematic efforts are incumbent on the friends of morality and religion to stem the torrent of intemperance that is laying prostrate in its deadly progress all that is noble in our nature, dear to us as Christians and valuable as members of society. For this purpose we resolve to form ourselves into a society for the suppression of intemperance in this city and neighbourhood.

Article I. That this Society shall be called, the Montreal Society for the Promotion of Temperance.

Article II. That the office bearers of this Society shall be individuals who are subscribers to either of the pledges, and shall consist of a President, three Vice Presidents, Secretary, Treasurer, and a Committee consisting of twelve, to whom collectively shall be entrusted the direction of the Society, and who shall have power to add to their number; four to form a quorum.

Article III. That its design shall be to induce the inhabitants of Montreal and its vicinity to subscribe the following

DECLARATION.

We, whose names are subscribed, do voluntarily agree to abstain entirely from the internal use of ardent spirits, as well as from offering them to others, except for medicinal purposes; and that we will exert our influence to promote the universal adoption of this resolution. And, as the promotion of temperance in every form is the specific design of this Society, it is understood that excess in the use of other intoxicating liquors will necessarily exclude from membership.

Article IV. That as it is important to secure the co-operation of all the friends of temperance; and, as many believe that the use of all intoxicating drinks ought to be abandoned, therefore, the Soci-

ety will also place upon its books, for the signature of such, the following pledge:—

We, whose names are hereunto subscribed, agree to abstain entirely from all intoxicating drinks, except for medicinal purposes and wine on sacramental occasions; and to promote generally the objects of this society.

Article V. That the subscription to one or the other of the above declarations shall constitute membership, and although a contribution to the funds shall not be deemed indispensable, yet it is strongly recommended to all to further the object of this Society by their benefactions.

Article VI. That the office bearers shall meet on the last Tuesday evening of every month, for the transaction of business.

Article VII. That the annual meeting of this society shall be held in the second week of February, when a report of its proceedings shall be read, and office bearers for the ensuing year appointed.

Article VIII. That public meetings shall also be held in the second weeks of May, August and November, for the purpose of communicating intelligence of the progress of the cause throughout the world, and advocating the objects of the society.

Article IX. That any member may withdraw from this society by leaving a request to that effect with the Secretary.

Article X. That although the Society deem it their duty to use the means for the suppression of intemperance, yet they found their hopes of success not on their own agency alone, but on the blessing of Him who they firmly hope will crown their well meant efforts with the desired success.

The Rev. Gentleman, spoke at considerable length, showing the necessity of such a society, the preamble to the constitution of which was couched in words by no means too strong, although forcible and striking. He brought forward several respectable authorities, declaring the use of ardent spirits the cause of by far the greatest proportion of crime, misery and insanity. The deplorable picture of the victim of intemperance he sketched, poor, wretched and degraded, the terror and disgrace of his family and friends. The progress of the cause in the United States and Great Britain was alluded to as rapid and steady.

Wm. Lyman, Esq., seconded the resolution. The next was proposed by J. Dougal, Jr., Esq., and seconded by Mr. J. R. Orr.

That the following individuals be nominated officers of the society for the ensuing year.

Committee of Management with power to add to their number.

The resident Clergymen, members of the society.

Lt. Col. WILGESS, R.A.	Messrs. R. MORTON,
J. De WITT, Esq., M.P.P.	S. HEDGE,
Dr. McCULLOCH,	Wm. GREIG,
Messrs. Wm. LYMAN,	J. FRISER,
J. R. ORR,	J. CUSHING,
J. DOUGAL, Jr.	Wm. ADDY,
J. MYLNE,	L. B. WARD,
Wm. BREWSTER	D. W. JOHNSON,

JOHN E. MILLS, Esq., Treasurer,
Mr. JAMES COURT, Secretary.

The Chairman then introduced the Rev. Dr. Edwards, Secretary of the American Temperance Society, who moved the third resolution.

That the success of the temperance reformation has been such as to call for fervent gratitude to the Author of all good, and for united and persevering efforts from all its friends, till its triumphs shall be complete and its blessings universal.

In introducing the motion, the Rev. Dr. adverted to the duty of acknowledging the hand of God, in the success which had been attendant on Temperance Societies, and in a striking manner, traced its progress. "It was about thirteen years since," he said, "that two painful circumstances occurred, occasioned by intoxicating liquor, that awakened in the community a strong feeling against its use, and made one or two persons resolve to abstain from it. This resolution spread from neighbour to neighbour, every where astonishing by the good effects produced. He then showed the present cheering results: 4000 persons in the United States had ceased to make the article, because they saw and felt it was not right; magistrates had in many places refused to grant licenses, and many villages and towns had no places where the article could be procured; 8,000 had ceased to sell ardent spirits, because they did not wish to fatten on the ruin of their fellow brethren, on the promotion of pauperism and crime; 1,200 vessels sailing to every quarter of the world, had ceased to carry it for the use of the crews. Here he stated the appalling fact, that three fourths of the emigrants wrecked on their way to this country, had met their loss of life and property by accidents arising out of the use of ardent spirits; and so greatly had these occurrences been traced to the same cause, that several insurance offices in New York had made a large deduction on the rate of premium on vessels navigating on temperance principles; and the British Consul there, Mr. Buchanan, had recommended to the offices in Great Britain, an adoption of the same measure. 10,000 drunkards, within, seven years, had ceased to drink any thing that could intoxicate.—He strongly urged that the drunkard should be treated with kindness, the effects of which he showed in several instances. The state of society was now much more favourable for their being reclaimed, as the habits brought about by the temperance reform presented less temptation, which would be wholly removed if its principles were universally adopted.

Moderate drinking, he said, was the root of intemperance; for, were all the poor drunkards swept into their graves, the land would be free, and no more would be made.

Temperance Societies were objected to, but he asked, was it not prudent to use

the present plan until their opponents could show something better, more calculated to reform drunkards and keep men from becoming so. Many objected to Temperance Societies because they did not see the advantage of uniting together. In combating this the Rev. Speaker made use of the following illustration: an enemy had invaded the country, and amidst the preparations for defence, it was thought advisable to enrol the citizens, that their efforts might be more united and more under controul. Some, however, would object and say, we are willing to fight and know that the enemy is advancing, but we think it much better to fight by ourselves; take care of your own selves and your affairs, and we will take care of us and ours. This was, he said, the manner of those who were friends of temperance and yet would not join the societies now instituted, and was all that the great enemy desired.

The cause of temperance had now spread widely. In France, Denmark, Russia, Prussia, Sweden and other countries, even to Persia and the borders of China, it had begun to excite attention.

In Ceylon, a very interesting anniversary had been held by the natives; and in Southern Africa, on the Cat River, a society consisting of 1,400 Hottentots was in existence. In the Society Islands, the deserted schools and churches had begun to be filled up. Some of his concluding remarks were addressed to the female part of the audience—reminding them of the great influence they could make use of, and urging them to come forward and let it be felt. It had been found, he said, that when they seconded the efforts of the other sex, more than double the good was the result. Millions, in ages to come rescued by their exertions from unspeakable evils, would rise up and call them blessed. The Rev. Doctor concluded his speech, of which the above is a brief and imperfect sketch.

The Rev. T. Osgood, in seconding the motion, expressed the satisfaction he had felt in hearing the speeches of the Bishop of London and other distinguished characters, in support of these societies at home.

Among similar remarks, he said, that some would not join Temperance Societies because they had no warrant from Scripture; neither, he said, had they any for teaching schools, or carrying on other societies for benevolent purposes—but was it not there said that all were to do good as they had opportunity, and was not this an opportunity of doing good?

The Chairman, in putting this motion, made some statements regarding the ef-

fects of Temperance Societies in the Upper Province.

E. C. DELAVAN, Esq., Chairman of the Executive Committee of the New York State Temperance Society, moved the fourth resolution.

Viewing the progress of Temperance as intimately connected with the agency of the press, that it is incumbent on all interested to promote the circulation of tracts and periodicals on the subject; and that the friends of the cause in the Canadas are especially called upon to support "The Canada Temperance Advocate," recently established in this city, under the superintendance of the Montreal Executive Committee of the Temperance Convention.

The remarks of the speaker were confined principally to the operations of the temperance press in Albany, the issues of which were about 12,000 sheets daily. The eighth report of the American Temperance Society was printing to the extent of 400,000 copies for the supply of the State of New York alone; and several other states were following the example in proportion. He made the important statement, that it was calculated every member of a Temperance Society saved fifty dollars annually, which made a total saving to the United States of one hundred and twenty-five millions of dollars every year. The number of periodicals devoted to temperance alone, throughout the Union was 20, being about one for each State.

Mr. R. Morton seconded the motion.

The Rev. G. W. Perkins, American Presbyterian Minister, stated the intention of the Committee, that a copy of the eighth report of the American Temperance Society should be distributed to each family in the Province.

A collection amounting to £7 10 was made among the audience, which was large and respectable.

The Chairman then closed the meeting.

JAMES COURT,
SECRETARY.

Montreal, Oct. 31, 1835.

UPPER CANADA.

Franktown, Oct. 20.—The Rev. J. Short writes:—"Our Society increases steadily every monthly meeting, and now numbers nearly, if not quite 120, 20 of whom are pledged to total abstinence from every thing that can intoxicate."

GREAT BRITAIN.

The accounts from home are encouraging—especially from England, where not only many are added to the societies abstaining from ardent spirits, but from all intoxicating drinks—especially about Preston and the manufacturing districts in the north of England, to the latter societies.

Poetry.

To lighten the dose of your temperance prose, I herewith inclose some stanzas of rhyme, which, if they chime with your editorviews, you are welcome to use, in your next *Record*, if you can afford the requisite space to give them a place. Even men of sobriety like a variety, when they happen to look in a temperance book. You should intersperse little pieces of verse, from time to time, for your readers of rhyme; and a nice little tale with some would prevail, when a well-written tract, full of matter of fact, would never be read, but be carefully laid, with the Bible aside it, to abide a more fitting season; for most people's reason is inclined, Sir, to nap, in the pathy's lap; but give them a glance of a tale of change, they read greedily on, as 'twould never be done. The 'American Ring' is a capital thing. If you can indite, or get some one to write, a tale just like it, for sense, pathos, and wit, it would aid the good cause, and deserve some applause.

But you're out of patience, and I'm out of rhyme,
You've enough, Sir, at present, till some other time.

W. S.

SCOTCH DRINK.

Bards of my country! ye whose lays
Have gained their modicum of praise,
In virtue's cause can ye not raise,
In language strong,
To tell the world her foolish ways,
One honest song.

Ye sing, in numbers polished smooth,
Of friendship, beauty, love and youth,
Your witching strains have power to soothe
E'en dull despair,—
Can ye not sing one song of truth
In Albyn's ear?

Tell her that her far deadliest bane
(Too well confirmed by thousands slain)
Is Whiskey. Point the numerous train
Of ills attending;
Drunkards may haply heed the strain
And think o' mending.

Say that her bards have lied, and lie,
In lifting whiskey's praise sae high
For kindling wit, and wakening joy,
Where wit was never,—
'Twas only nonsense, by the bye,
And noisy haver,

Burns! oft on thee the dunce has drawn
For wit he passed off for his own,
As circling round the glass was gaun
In quick rotation,
And sages frae their chairs hae faun
Could rule the nation.

Scotch drink! behold her wrapt in gloom,
And throned upon an orphan's tomb:
Hell-fires her ghastly eyes illumine—
A monstrous birth
Of countless evils from her womb
Spring hourly forth.

Around her springs the frantiè yell,
The deep-toned oath—the din of hell;
No fabled fiend was e'er so fell—
Her poisoned cup
Is Albyn's curse, and yet her spell
Persuades to sup.

Before her Beauty's roses fade,
And Valour hangs his manly head,
And Innocence is often led
By her astray,
And thoughtless Youth she lures to tread
Her downward way.

Genius, whose home is in the skies,
A ruined wreck before her lies;
At her approach pure Honour flies,
And smiling Peace,
Wealth vanishes, and the bloom dies
On Health's fair face.

Custom still pleads a *social glass*,
Laughs at the winter drinking class,
And brands the temperance man an ass;
While Moderation,
A roguish, sly, gill-swilling lass,
Befools the nation.

"Freedom and whiskey gang thegither,"
Says Burns.—I fear that one maun wither,
If long the cronie o' the ither;
In my poor mind
Beggary and crime and whiskey, rather,
Were fittler joined.

Freedom! My country, thou wast free
Ere whiskey yet was known to thee;
And free I trust thou still shalt be
From foreign foeman;
Heroes thou hast by land and sea
Will yield to no man.

But art thou freer now than when
The Bruce led on his stalwart men,
And beat the Saxons one to ten,
At Bannockburn?—
Scotchmen fought without whiskey then,
Sae far's I learn.

There's monie a poor misguided fool,
Renouncing sober reason's rule,
Has learned to tiddle in the school
Of Moderation,
And headlong ran—the blinded mule
To desperation.

O my loved country! those who feel
A patriot's interest in thy weal,
Will tell what more than hostile steel
Is thy undoing—
Whiskey—thy greatest, deadliest ill,
Threatens thy ruin.

Glasgow Temp. Record.

TEMPERANCE.

ACROSTIC.

Watch yonder wretch.....mark well his haggard face,
His tattered garments, and his tottering pace:
I n every feature vice and dark despair
S ecrely reigns, and penury and care.
K een are his wants, and justice round him throws
E ndless confusion and a cloud of woes.
Y ou ask what dire calamity is this

Which blights so cruelly his health and bliss?
He is a drunkard. Alcohol hath foud
I n him a victim.....and his soul is bound
S oon as the demon his fell torch illumines.
K indled within, the fatal fire consumes;
E ach comfort flies at his approach; and fade
Y outh, strength, and virtue, 'neath his Upas shade
Edinburgh. H. FAY.

Miscellaneous.

A TEMPERANCE MAN'S MOTTO.

Malt not,
Brew not, distil not,
Buy not, sell not, driph not,
Touch not, taste not,
Handle not,
as an article of luxury or dict, any thing
that can
INTOXICATE.

Drunkenness is the parent of most other vices. It quenches the salutary power of reason, and makes us the sport of raging passion.

Notices.

Our Subscribers in the country, who have not yet paid their subscriptions, are really not using us well, and we must again urge upon them the necessity of speedily remitting us, free of expense, the respective amounts due by them.

TO CORRESPONDENTS.

The Rev. J. Short's letter has been received, and a parcel of tracts forwarded.—The copies of the paper for the Martin-town Society have been mailed.

Our esteemed friend "J. Muggins" will observe Q.E.D. has been answered; his communication, if we see advisable to carry on the discussion, will be inserted in a future number.

Advertisement.

THE Secretaries of Temperance Societies, and individuals interested in promoting their objects, are informed, that by the liberality of E. C. DELAVAN, Esq., of Albany, between Two and Three Thousand publications on Temperance have been granted to the Montreal Executive Committee of the Temperance Convention, and that on application at the Book Store of Mr. WM. GREIG, or to the Subscriber, they may obtain a quantity for the purpose of gratuitous distribution.

JAMES COURT, Secy.

October, 1835.

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