The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,] "THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter. [Editor and Proprietor.

Vol. XIV.—No. 17. SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 26, 1867. Whole No. 693.

SOME OF THE GOODS TO BE FOUND FOR SALE AT

LEMONT'S VARIETY STORE.

ASK FOR WHAT YOU WANT.—Tea Setts, Breakfast Setts, Dinner Setts, Pails, Tubs, Brooms, Tea and Coffee Cups, Side Dishes, Plates—all sizes, Cane Seat Chairs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sauce Tureens, Soup Tureens, Wash Boards, Clothes Pins, Flour Sieves, Ewers and Basins, Chambers, Soap and Brush Boxes, Children's Chairs, Youth's Chairs, Manhood Chairs, Middle Age Chairs, Old age Chairs, Butter Dishes, Covered Dishes, Egg Cups, Barrel Covers, Butter Prints, Butter Trays, Teapots, Bakers, Spittoons, High and Low Stools, Office Chairs, Cabinet Chairs, Bowls, Cake Plates, Blomonge Moulds, Hair Brushes, Shoe Brushes, Clothes Brushes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skimmers, Cork Screws, Looking Glasses, Wash Stands, Sinks, Knives and Forks, Nut Crackers, Razors, Mattrasses, Feathers, Bedroom Sette, Mouse Traps, Sleds, Twines, Goblets, Spoon Holders, Claret Jugs, Tea Bells, Dinner Bells, Breakfast Bells, Celery Glasses, Jelly Glasses, Champagne Glasses, Pancake Turners, Pastry Cutters, Coal Hods, Cruet Bottles, Cut Tumblers, Pressed Tumblers, Toilet Tables, Bedsteads, Whatnots, Scissors, Bread Knives, Spectacle, Cheese Plates, Water Bottles, Fruit Dishes, Churns, Table Mats, Dish Mops, China Teas, Lamp Scissors, Cheap Goods, High Priced Goods, Low Priced Goods, China Coffees, China Plates, Carvers, Bread Platters, Glass Pitchers, Decanters, Hock Glasses, Shoe Blacking, Stove Blacking, Boot Jacks, Whisks, Counter Brushes, Potatoe Boilers, Pocket Books, Combs, Tooth Brushes, Sette Castors, Cake Baskets, Toast Racks, Children's Cabs, Perambulators, Rattan Hitch Chairs, Glue, Meat Cutters, Ladels, Knife Baskets, Clothes Baskets, Indian Baskets, Table Lamps, Side Lamps, Hanging Lamps, Candle Sticks, Snuffers and Trays, Steel Traps, Salt Cellars, Cream Pitchers, Pickle Jars, Scrubbing Brushes, Mops, Knife Cleaners, Block Tin Tea Pots, Block Tin Coffee Pots, Block Tin Water Kettles, Kitchen Lamps, Parlor Lamps, Sitting Room Lamps, Tea Trays, Sette of Trays, Fish Knives and Forks, China Vases, Parian Vases, Bohemian Vases, Dust Pans, Jelly Moulds, Cash Boxes, Sette Measures, Carriage Mats, Rolling Pins, Oil Cans, Patty Pans, Sponge Cake Pans, Lemon Squeezers, Towel Rollers, Wash Benches, Italian Irons, Coffee Pot Stands, Basting Spoons, Glass Beads, Porcelain Beads, Wax Beads, Plated Goods, Britania Metal Goods, Block Tin Goods, Indian Bead Work, Indian Bark Work, Indian Porcupine Work, Sponge Baths, Children's Bath Tubs, Long Bath, Five Minutes Ice Cream Freezers, Cake Boxes, Tin Toilet Sets, Snow Shoes, Moccasins, Rubber Bottoms of Moccasins, Sette Dish Covers, Ice Water Jars, Lanterns, Albertine Oil, Kerosene Oil, Lamp Chimneys and Lamp Brushes.

Fredericton, March 22. LEMONT & SON.

NOVEMBER 21, 1866.

ALBION HOUSE.

NEW GOODS.

RECEIVED AND NOW OPENED,

42 Cases and Bales

NEW GOODS,

For Fall and Winter Trade,

COMPRISING

WOOL SHAWLS,

NEWEST STYLES.

Real Aberdeen Wincies,

OF ALL GRADES AND COLORS.

Coburgs, Lustres,

AND

Fancy Dress Materials.

Flannels, Ginghams, and

STRIPED SHIRTINGS.

RIPPLE BEAVERS, (for Mantles.)

FURS,

AND

Black Monkey Muffs,

Ribbons, Gloves, Belt Buckles and Clasps.

PRINTS,

Grey and White Cottons,

Which are 20 per cent. less than Spring Prices.

A LARGE LOT OF

WOOL HOODS,

Clouds, Crossovers, and Comforters.

SCOTCH FINGERING, AMERICAN YARNS, AND BERLIN WOOLS—in all Colors.

All Goods marked at Cash Prices.

OUR MOTTO:

"Quick Sales and Small Profits!"

JOHN THOMAS.

Fredericton, November 21st, 1866.

MENS' COARSE BOOTS.—A Superior Article of my own Manufacture. A. LOTTIMER, Queen st.
sept. 21. Fredericton, N. B.

GREAT CLEARANCE SALE.

Staple and Fancy Dry Goods, Millinery, Jewellery, &c. &c., at LOTTIMER'S.

Great Reduction in Prices.—No Humbug.

THE Subscriber has determined to sell without reserve his entire Stock of Staple and Fancy Dry Goods, Millinery, &c., at prices that will secure their speedy clearance, in order to carry on the Boot and Shoe business more extensively.

The Stock consists in part of Dress Goods, Flannels, Cottons, Shirtings, Tickings, &c.; Tweeds and Doeskins; Skeleton Skirts; Mantles and Shawls; Bonnets, Hats, Caps, &c.; Ribbons, Laces, Flowers, Feathers, Velvets, Silks, &c. Jewellery in great variety.

Purchasers will find it to their advantage to give him a call, as bargains may be expected.

A. LOTTIMER, Queen street.
Feb 7. Fredericton, N. B.

BOARDING HOUSE.

THE Subscriber offers accommodation, on the most reasonable terms, to both Permanent and Transient Boarders, in the commodious premises formerly occupied by Rev. J. Perry, situated in the alley of Charlotte street, and near the Country Market. Entrance immediately opposite Campbell's Hotel. No pains is spared to keep a quiet and comfortable House, and at as low rates as can be afforded. [nov 9.] JOHN VANWART.

The Intelligencer.

[Published by request.]

MINISTERIAL TEMPERANCE ALLIANCE.

This Association held its first Anniversary on Thursday evening, the 11th instant, in the lecture hall of the Mechanics' Institute—attendance highly respectable. The Chair was taken by the President, Rev. I. E. Bill, at 8 o'clock, P. M., and Rev. James Bennet, one of the Vice-Presidents offered an appropriate prayer. The President then proceeded to say, that, as by the constitution of this Alliance, the Presidency changed hands yearly, on his retiring from this office, it seemed appropriate that he should offer some observations. In so doing, he said, permit me, ladies and gentlemen, to remind you that we are living in a marvellous epoch. The world is making history on a telegraphic basis. All the springs of life are touched and moved by electric currents. The old land-marks of national thought and arrangement are rapidly fading away. New decrees are inscribed upon the parchment of empires; and revolutions which shake continents from centre to circumference, hasten forward with lightning speed. Reflective minds are startled, and anxiously inquire what will be the result of all these marvellous changes.

Long centuries ago the evangelical prophet inquired, "Shall the earth be made to bring forth in one day; or, shall a nation be born at once?" In the blazing light of the nineteenth century, we answer, yes. In the progress of the Divine administration, the period has already arrived when "a nation is born at once." Prussia and Austria meet in deadly conflict; mighty battles are suddenly fought, and amid the throes and agonies of the field of blood and death, old parchments are scattered to the winds of heaven—new national constitutions are signed, sealed and delivered, and take their places in the archives of history. A mammoth insurrection breaks forth with tremendous power in the neighbouring Republic. A continent is baptized in blood, and *four millions* of people, who had been treated as goods and chattles, from generation to generation, are suddenly invested with the rights of manhood, and elevated to their true position in the scale of social and national life.

A few representative men from the British Provinces, assemble in London, and devote a few months in drawing out and in perfecting a new constitution for their country; it receives the sanction and seal of a Queenly woman, and a new nation is born. Thus, while the ploughman has been turning, as usual, his furrow; the axe-man hewing his timber; the smith hammering his iron; the lawyer attending to the interests of his client; the physician administering to his patient; the judge expounding the law; and the minister of God proclaiming the message of life, without the din of war or the flow of blood, a new nation starts into existence, and goes forth to fulfil its mission for God and for humanity.

And what, you say, have these marvellous changes and this rapid development of new ideas, to do with the question before us to night? I answer much every way. If our starting thought be true, that the world is making history upon a telegraphic basis, then even individual inscriptions upon that history are written with the pen of electric power. Shall they be inscriptions for good, or inscriptions for evil? Shall we be a debauched or a virtuous people? Shall we, as we rush on in the path of progress, inscribe upon all around us *virtue, truth, righteousness*, or shall we inscribe the opposite? It remains for us to answer. The friends of Temperance assembled here to night, are impressed with the idea that, in this mighty roll of history, they have a part to perform—a battle to fight—a work to do—They see millions of their fellow-men rushing madly on in the paths of intemperance, bleeding, drooping, dying under the blasting influence of the drink that maddens and destroys; and their spirits are stirred to stretch out the hand of rescue. The remedy which they employ for the crying evils of intemperance is simple, but thoroughly efficacious. It is the true catholicon which never has failed—never can fail. We blame distillers, we blame the traffic; we blame society; we blame the licence law for the drunkenness of the day, and justly too; but abstain yourselves, and persuade every body else to abstain from the use of the cup that ruins, and then the fires of the distillery are quenched, the traffic ceases—no longer are licences demanded—society is cleansed of the deadly evil, and the world is redeemed from the awful vassalage of strong drink.

This is just what the Ministerial Temperance Alliance and kindred organizations are endeavoring to do. 1st. We abstain ourselves from all intoxicating drinks as a beverage, and then we go forth to write the law of total abstinence upon the hearts and lives of our fellow men. We would go to every pulpit and write it there—to every church and write it there—to every senate and write it there—to every family and write it there—to every heart and write it there. And in proportion as we do this, we are breaking the manacles from the poor inebriate—shedding the light of hope into despairing souls, infusing joy into sorrowing hearts, erecting barriers in the way of the mighty currents of evil, proclaiming liberty to the captive, opening the prison door to those that are bound, and filling the world with the benign influences of sobriety, virtue and hope.

Some of us have long been engaged in this Temperance work. The President of this Ministerial Temperance Alliance adopted the pledge in the spring of 1829, and was then appointed President of the first regular Temperance Society (if rightly informed) organized in these Lower Provinces. In 1849 he had the pleasure of organizing the first Division of the Sons of Temperance instituted in old England. In journeyings often—in perils by land and in perils by sea—in the scorching heat of summer and in the chilling frosts of winter—in labors abundant and in afflictions overwhelming, he has never found it necessary to depart from his pledge, or felt inclined to give up the contest in despair. He has seen bright lights extinguished, earnest voices silenced, and strong men cast down by the demon rum, who once stood high upon the battlements of Temperance; but "Onward" has been his motto, until the battle is fought and the victory won; and never have we been more encouraged than during the past year. Our Alliance organization has been one of peculiar interest. The ministers of the different denominations in the city have met from month to month in holy, happy concord—not a jarring note or discordant word has been heard in our meetings; and often could we say, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Then it is inspiring to know that our labor has not been in vain. Not only have the Sons, the Good Templars, and other kindred organizations felt the stimulating influence of this decided action on the part of the guides of moral and religious thought, but branch associations are being called into existence in different sections of the country to multiply our membership, and to greatly augment our power for good.

Finally, how encouraging the fact that the Temperance world in all its departments is moving with a unity of design and with a steadiness of purpose that never fail to succeed. At no former period in the history of the reform had we as many ministers of the gospel, judges, lawyers, senators, teachers, doctors, merchants, farmers, men of wealth, learning, piety, and of influence on our side as now. Let us then, as true temperance men and women, lift our banners high in the name of our God, and hasten forward to the thickest of the fight, until with united voices in the heavens above or on the earth beneath we shall be able to exclaim, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

The President then called on the Secretary, Rev. Neil McKay (Presbyterian), to read the Annual Report.

Mr. McKay, before reading the Report, read a letter which had been placed in his hand, and which had been received by the Rev. Mr. Heustis from the Hon. S. L. Tilley, expressing deep regret that pressing business in Fredericton rendered it impossible for him to be present.

Mr. McKay then read the following Report for the year:

A little more than a year ago a few ministers in this city became impressed with the conviction that some special means ought to be used in order to extend more widely in our midst the principles of Total Abstinence. Notwithstanding the very laudable efforts of the Sons of Temperance, Templars, and other kindred organizations, it was evident that something additional was required, in order to influence the masses of the people. It was felt too that while many ministers adopted and practiced the principle of Abstinence, and while not a few were members of existing organizations for promoting that principle, there was yet no organization through which the influence of the church and its ministry could be formally expressed. With a view to supply this want, and in perfect harmony and good will to all existing Societies, the Ministerial Temperance Alliance was formed. For one year this new-comer has been plying its energies in the good cause.

The results may not all be tabulated; but no cause for discouragement has yet presented itself. The regular monthly meetings of the Committee have been kept up with increasing interest. These are not by any means unimportant interviews, inasmuch as ministers of various denominations are there found devising means, not specially for the benefit of their own respective flocks, but for the defence and elevation of our common humanity.

Besides these monthly meetings, about thirteen meetings have been held during the year in connection with the respective churches of the ministers who have joined the Alliance, resulting in the obtaining of nearly 500 signatures to the pledge. Some of those who signed our pledge were already members of some of the older organizations, and are so still; but not a few of them had been hitherto unassociated with the Temperance movement.

Intelligence has been received of the formation of various branches of the Alliance in country places, encouraging the hope that it will yet accomplish a great work.

The following ministers in and around the city are associated with the Alliance:—Revds. I. E. Bill, G. M. W. Carey, G. A. McNutt, E. C. Cady, G. A. Hartley, J. Gunter, G. Garraty, J. Spencer, J. S. Addy, G. O. Heustis, J. G. Angwin, J. L. Sponagle, F. Hastings, J. G. Baylis, James Bennet, W. Alves, James Baird, J. I. Dunlop, N. McKay, and G. Cate, together with many others whose fields of labour are at greater distances from the city.

From the association and cordial co-operation of so many pastors for the propagation of Temperance principles and habits, great benefits must eventually result. With renewed ardor and hopes of prosperity of still greater expansion and usefulness, the Alliance enters upon the campaign against intemperance during the ensuing year.

The Report, so satisfactory in its character, having been read, the Rev. G. O. Heustis (Wesleyan) moved the first resolution—

"*Resolved*, That as the religious element in every moral enterprize is essential to its success, this meeting rejoices in the agency of the Ministerial Temperance Alliance, and trust, that in connection with its influence, and that of kindred institutions, the cause of temperance will rapidly and extensively prevail in our midst."

He was sure the audience would at once adopt that resolution. He would preface the remarks he might make upon it by a sentiment expressed by the greatest statesman that has appeared upon this continent, George Washington, the first President of the United States. He, on one occasion, said that religion and morality are the greatest supports to all those dispositions and habits that lead to prosperity. Morality, great as is its influence, can do little for the true welfare of an individual unless sustained and maintained by religion; and what was true of a person was true of a people, for national morality could not prevail without national religion. And that great orator, Daniel Webster, also said religion is a necessary and essential element in any great character. It was to this source we must look for the prosperity that has attended us as a nation. Religion permeates all our institutions, giving life and vigor to every department, and ensuring a success which could be achieved by nothing else. The framework of sovereignty is based on the religion of the Bible; for when a sovereign is inaugurated into the regal office, it is done by solemn religious ceremony. From the throne downward the same holds good, and even politics are impregnated with the religious sentiment; for although the soil may not be regarded as fruitful of great results, yet the chaplain daily is found asking the blessing of Heaven to rest on the legislators that they may be imbued with wisdom to frame good and wholesome laws for the governance of the people. At the foundation of all Educational institutions, and great works of Art, too, Religion is felt to be a power. When the first Crystal Palace was reared and opened under the direction and auspices of that good and great man, Prince Albert, above the splendour of all the works of man was to be seen the words—

"THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF."

and the building resounded with the voice of prayer and praise. True, the launching of the Great Eastern, or rather the sliding off the ways on a Sunday, was not accompanied by religious services; but before the successful laying of the cable which linked two continents, they were held. The success which has attended the reign of Her Most Gracious Majesty Queen Victoria, he believed was due to her religion; and he would relate an incident which occurred before the sceptre was placed in her hand, which shows how thoroughly she recognized her dependence upon God. William the Fourth died at midnight, and the Archbishop of Canterbury hastened off to Kensington Palace to see the Princess Victoria, and congratulate her upon her succession to the throne. At his summons she arose from her bed, and went to see him; and when he had told her that the crown was to rest upon her brow, her first words in response were, "I ask you to pray for me." And there in that chamber they knelt, the man of God and the young Queen of England, side by side, and implored the choicest blessings of Heaven to rest upon her reign. And that was a noble sentiment which inspired the heart of every loyal subject as he sang, "God save our gracious Queen."

The Temperance reform had always recognized the religious element. The very commencement of the movement in America was due to religious men. The first mover in the cause was a physician, a profession very near to that of a minister, for next to the care of the soul came the care of the body, and every physician ought to be a religious man. Do thyself no harm, and Do good to others, was the basis of the Temperance reform and also of religion. In a village in the State of New York, the resident doctor became alarmed about the state of the people, on account of the fearful drinking usages of the community; he drove to the house of the minister, to consult with him, on the steps to be taken to remove the dreadful curse which seemed destined to carry the people to destruction, and there they laid their plans to organize a Temperance society. The religious sentiment, which was the basis of the movement, had always been recognized, and if this element were removed the whole fabric must fall and come to nought. He was pleased on one occasion to hear Gough say, that he was only able to keep the pledge from day to day by the help of God, and it was this dependence alone on the fountain of all strength which could ensure the triumph of Temperance principles. Religion, morality and temperance went hand in hand. A pleasing circumstance came within his knowledge that day. A great Temperance revival was going on in Fredericton; the old friends of the cause were being stirred to new activity and zeal; new Divisions were being opened; liquor shops were being closed, and the Sheriff and Bank President were assisting in the movement. To-night they were holding a great meeting, and he had no doubt their friend, Mr. Tilley, though not able to be present to speak in St. John, was raising his voice there in aid of this great and good cause. Well, two very excellent ladies anxious to do good, went round among the poor, giving advice and distributing tracts. In their walk they came to a rough looking place, and asked if they wanted any tracts. The people of the house replied that they were Catholics; but would take them. As this was said, a voice from an inner apartment was heard, "I am a Protestant." They asked and obtained permission to go in, and there, in a most wretched and filthy state, they found a poor man who had all his life been a drunkard. They talked to him seriously and kindly, urged him to give up his drinking habits, and sign the pledge; but he said he could not give up his drink. At last one of the ladies knelt down and poured forth such a prayer on his behalf, as the other lady said she had never heard before. When she arose from her knees, she told the poor man that this was a turning point in his life, and that now another opportunity was granted him to reform, which, if slighted, might never be renewed. She again urged him to sign the pledge, and, touched through all his depravity by the earnest pleadings of that christian heart, he promised her to sign the pledge and go to the meeting next night. On the following evening the husband of the lady saw this man go into a grog shop, and fearing that he had changed his mind and his evil habits had gained the mastery, he went into the liquor seller's shop and asked the man if he did not intend to keep the promise he had made to his wife. The liquor seller replied that the man had just come to tell him that he was not going to drink any more. They went off to the Division, and now the poor fellow found he had not money enough to pay his initiation fees, but a noble and generous Son stepped up and gave him $5, and he went in. That man had kept his pledge. Some days afterwards he was asked how he felt; he replied, "Pretty bad," and he was recommended to get two pails, go to the river for some water, and get a good bath. He did so, and having had a good wash and got the pores of his skin open, he was better, and now is seeking honestly to improve his condition.

He (Mr. H.) was rejoiced to learn that the cause was spreading, both in the Provinces and in the United States. It was going on, and it must do so and prevail; for it was a righteous cause. A governor of one of the States (Gov. Andrew of Massachusetts) was trying to impress upon the minds of the people that intoxicating liquors have a certain amount of nourishment in them, but that they were not necessary was pretty evident from his and the President's appearance there present; for the latter, as he had stated, had been a total abstainer for over 37 years; he had been one for 29 years, and neither looked as though they needed the nourishment to be found in these drinks. It was with much satisfaction and pleasure he moved the resolution.

Oscar D. Wetmore, Esq., in seconding the resolution said: The Ministerial Temperance Alliance had been before the people for the past year. It was known what promises were made at the time of its organization of the work, it could accomplish, and the report had told them how these promises had been kept. From the position occupied by its members they were able to reach many who would not, but for this Association, have come under the influence of temperance principles; and this result was alone sufficient to commend the Alliance to the hearts and sympathies of the friends of Temperance. There were others on the platform who were connected with other organizations of a longer standing, but who must now stand aside and let this freshly formed and more Biblical society preach the principles of Temperance. It was very gratifying to know that while it was possible for the opponents of the cause to wrestle with and sometimes overcome the laymen engaged in the conflict, it was impossible for them to do it with the members of this Alliance. Their position, learning, and zeal, would overcome every obstacle, and cause them to go on conquering and to conquer. He did not anticipate being called on to speak to this resolution, but having seconded it, he should now leave it for the few minutes he should occupy their attention, and turn to other points which might suggest themselves to his mind. The public had lately been very much interested in the debate on Reform in the English House of Commons, and Mr. Bright had been trying to impress upon the minds of the members of the House the desirability of assimilating English institutions to those in the United States. He argued that an extension of the franchise to the limits of that in the States would be beneficial to the people socially, morally, and politically. He was not going to deny this, or that the result of American institutions was such that, man for man, the thirty millions of those States were prepared to hold their own against the people of all other countries in education, arts and science; yet, when we look at England and see men rise up from the ranks in defiance of all the obstructions centuries have placed in the way of their onward march, it cannot be denied that after all there is something in the people that is rarely met with in those of other nations. In the United States 1,340,000 persons receive support from the poor houses there established—that is, one in thirty of the whole population are, more or less, State paupers. In 1860 the people spent $247,000,000 for strong drinks—a sum equal to a million dollars for every man, woman and child in New Brunswick to day. Seventy per cent. of the pauperism is attributable to the drinking usages of society. If this is so, in such a land of freedom and intellectual light, what must it be in other and less favoured countries? He was deeply interested in an article in the *Evening Globe*, in which it was stated that in one district in London, where the people are very poor, they are compelled to set the children, and even the babes, at work, to help pay the rent and support life. One case mentioned was that where a little girl, only three and a half years old, was kept at work all day long making boxes, at a few half pence per dozen, and she made sufficient to pay the rent of the miserable room where the family lived. Yet in this very district last year, the expenditure for strong drink amounted to £70,000 sterling. This was a lamentable state of affairs, but it was only another evidence of the fact that just as you extend the use of strong drink you pauperize the people. But he would ask, Who is to blame for this fearful amount of degradation and wretchedness? It was no use to lay it upon the drunkard; nor was it right to throw the responsibility upon the shoulders of the liquor seller. He was tired of the manner in which the seller had been run down. As long as the traffic in strong drink was legal, as long as the seller of it kept a quiet house within the requirements of the law, he was legally as respectable a man as any. The guilt must not all be laid upon them, but upon that public opinion which, while it condemns the inordinate use, legalizes the sale of intoxicating liquors. It was useless in many cases to plead for the drunkard; but there were little children at our knees and in our Sabbath schools, and who would plead for them? Lord Stanley had declared that if the House of Commons could vote by ballot, the license system would not exist another day; but the bold stand required to be taken by an open vote deters the members from facing the expression of public opinion. Where, then, can we look? The Cardinal Archbishop of Westminster, Dr. Manning, lately said: "The drink traffic threatens the destruction of this generation." If this be indeed the case, if we cannot work out a reform for ourselves, let us try and do something for the little ones. Let us so work, strive, and vote, that they, at least, shall be saved from the ruinous results of the traffic in drink, which we have so deeply to deplore.

Rev. F. Hastings (Congregationalist) moved the second Resolution—

Resolved—That as moderate drinking tends to foster and increase the evils we deplore, it becomes the duty of all to embrace, and in every day life exemplify the commendable and safe principles of Total Abstinence.

He said: It was quite evident that those who drew up the resolution thought it a safe one, and that it would be safe in his hands, and he did most heartily believe in the sentiments it expressed. They had all heard, and quite often too, that drunkenness was a great evil, and it was necessary to keep the fact constantly before the people; for they seem very much inclined to forget it. There are some people who say that it is good for people to spend money in strong drink. A person had even said to him on one occasion that if it were not for the lower classes spending their money in this way, it would be impossible to keep them down. What a fearfully degrading proposition was this! but it was one that was frequently used. But it was not good, for it was sapping the very foundations of the morality of the people. He would relate one case which had come under his own observation. In the course of his visitations he sometimes had to go into the neighborhood of York Point—a peculiar district in many respects. One day he visited Drury Lane, and came to a place where there was a passage way, not high enough to admit his entering erect, at least with his hat on, which he entered, and along a filthy hall to a dismal staircase. He ascended the rickety stairs, and seeing some children playing outside, he asked where their mother was. They replied, "In there," pointing to a door. He knocked, but received no answer, and knocked again; for he felt some delicacy in going in without permission—a feeling that led a celebrated man always to lift his hat on entering the cot of the poorest peasant; for however poor and mean, a poor man's house is still his castle. At last, however, he did go in, and what a sight met his glance. There, in a corner, lay a woman with dishevelled hair and little clothes, hardly sufficient to cover her, dirty and degraded, here she lay in a drunken sleep; and on her arm, not clasped in a mother's tender embrace, but barely hanging on her arm, lay a babe not two months old. He spoke to her, but receiving no answer, went out, and saw another woman, who appeared to be in a state but little better. He took her into the room asked her what was the matter with the woman. She said she "guessed she was asleep." They stood over her and spoke to her, and tried to rouse her; but finding they could not, the woman said she "guessed they'd better let her alone," and he thought so, too. But what a scene was that! A woman with a babe not two months old on her arm, in a drunken sleep; that woman a widow, and her four other children outside at play in the mud, perhaps longing for food to quiet the gnawings of hunger. This was but one case, but multiply by hundreds and by thousands and it would not tell all the horrors wrought by strong drink. It was surely time to arise and work for the putting down of such a fearful curse. The drinking habits of the people destroyed everything that was good, and assisted to build up everything that was evil; and it called upon every lover of mankind to strive to do away with it. But who was to do it? The drunkard? It was well known that very few drinkers looked upon themselves as such. The seller? No; that was not to be expected, for he profited by its continuance. The sentiment expressed in the resolution was what they must look to. They must commend the principle of total abstinence to moderate drinkers, and gain their powerful influence in stemming the torrent of ruin and vice which attend the use of strong liquor. Is there not, he would ask, a spark of human sentiment strong enough within us to cause us to assist in the reclaiming of our fallen fellow beings. He rejoiced in the noble action of that Scotch mother, who saw a child fall in the street, as a pair of fiery horses were dashing along, threatening instant death, and rushed to its rescue. Having barely saved it, she set it down on the pavement, when some cold hearted passer by expressed surprise at her risking her own safety to save a child not her own, when she indignantly replied, "It was *somebody's* bairn." That was the true sentiment; and he would plead for the children of "somebody," who were growing up in the midst of vice and crime, ignorant, degraded, and without God in the world. He would plead for the women who have lost all that is lovely and womanly; he would plead for the men, in whom the glorious form of mankind was being stamped out by the use of intoxicating liquors. Everything in nature has a wise and beneficial purpose—the dew, the rain, the sunshine, all work for some good end, ministering to the wants of man—and should man take no thought, no care for his fellow. Away with such an idea, and let us open our eyes to see the enormity of the evil, and work steadily and earnestly to remove it. He most cordially moved the adoption of the resolution.

A. Stockton, Esq., seconded the resolution. He said: He appeared as the representative of the British Order of Good Templars, and as such he would assure the members of the Alliance that they had the best wishes of that organization, believing as they did that the object they each had in view was identical, namely, the suppression of intemperance and the growth of total abstinence principles. He would also express the cordial co-operation of the Templars with the labors of the long established order of the Sons of Temperance; for everything that was noble and generous was to be found there. Two ideas were brought out in the resolution. There was the idea of danger and that of safety. It was the object of all temperance bodies to reclaim the drunkard and to educate the youth—who had so aptly been termed "the hope of the land"—in the principles of total abstinence. It was a question often asked, which of these should have the pre eminence in our labors; but to his mind, the answer was at hand. If all the youth of the land were brought up sober, in ten or fifteen years all men would be sober and industrious. There were various reasons why men should be teetotalers. There was the point of expense. The European and North American Railway cost the Province four and a half millions of dollars; but if the amount of money now spent in liquors were put to this purpose, it would put a network of railways all over the country in a very short time. In 1865 we spent for educational purposes $118,000, but a larger sum than this was spent in liquors. If all had been spent in schools and educational establishments, the youth all over the Province would now be being educated to become ornaments to society, instead of becoming drags on it and miserable sots. Some people say, "The Temperance movement is very good for those who can't keep sober, but it is not necessary for *me* to take the pledge; for I can take my glass without getting drunk and without injury." But this is not the true spirit. He should show that he was willing to lend his influence to what he admits to be a good cause, by joining some order; for there is none without an influence, and it is incumbent on him—it is a duty he owes to himself, to his country, and to his God—to do what he can to save his fellows from the ravages of intemperance. The temperance cause had done much already. Through the patriotic zeal of temperance men, it was now a disgrace to be seen under the influence of liquor; but they must not, could not, stop here. They must go on working and striving till every man becomes a teetotaler. There was none so safe but he was liable to fall, and for this reason every man should take the pledge. A boat on the Niagara river some distance, was in comparatively smooth water, and those within it could laugh at danger, and sing with gleeful hearts; but as it floats downward it gradually gets within the current, till by and by all the powers of exertion which may be put forth cannot overcome the force which bears it on to destruction. All may now seem but a dream to the man who only moderately indulges in the use of strong drink; but a change may come and the dream turn out to be a fearful reality; for he may wake and find himself borne down by an irresistible current till he is precipitated into a vortex far more fearful than that of Niagara—that of intemperance. To all he would say, the only safe principle is total abstinence.

The Rev. G. W. M. Carey (Baptist) moved the third Resolution—

Resolved—That the devastating results of intemperance in our midst should excite the attention, alarm the fears, and arouse the active energies of all who are desirous of promoting the best interests of our country.

He said:—In looking over the devastating ef-