

in the world—showed its rapid progress up to this time, and brought forward the following statistics of the different temperance societies in this city and neighborhood:

	No. of members.	When formed.
St. John T. A. Society...	3,700	May 25, 1832
Young Men's T. A. Society...	523	May 28, 1846
Ladies' T. A. Society...	227	December 1847
Children's C. W. Army...	930	
Catholic T. A. Society...	5,000	
Portland T. A. Society...	1,166	
Young Men's do.	176	
Carleton T. A. Society...	800	

Total No. of members, 12,522

Sons of Temperance, 1,000 May 19, 1847

In the month of August, 1830, Dr. Edwards visited this city, and formed a Temperance Society.

The Pledge discontinued the use of ardent spirits.

At the time of the formation of the above society, several persons were not satisfied with the Pledge allowing the use of wine and other intoxicating liquors, and after frequent meetings of a few friends at the School House of H. Allan, a constitution was prepared, and agreed upon at the house of James E. McDonald, King street, 25th May, 1832, when 18 persons signed the pledge of Total Abstinence—the first T. A. Society on the Continent of America, and the British Islands. The first society formed in Great Britain, was in the town of Preston, March, 1833—eight months after the society was formed in this city.

The Order of the Sons of Temperance was introduced into this City 19th May, 1847, and 1000 Sons have been initiated in this City, Carleton and Portland; and about 1600 persons have joined the Order in different parts of the Province, within 12 months.

Mr. R. concluded his address by glancing at the Sons, humorously showing the rapid increase of births during the last ten months.

The influence of woman in promoting the Total Abstinence cause, was taken up by P. Lesueur, Esq., he showed the large amount of influence women possessed in the different relations of life, whether as a sister, a lover, or wife; and plainly proved that if this influence was exercised for good, the best results to the Total Abstinence cause might be looked for; and after eulogizing the ladies for the efforts already made by them, exhorted them to still greater diligence in this good movement.

The obstacles which retard the advancement of the work of reformation, was discussed by the Rev. R. Cooney. This proved to be one of the most eloquent speeches on the subject, that we recollect ever having heard. To analyze it would but detract from its merits. The language was sublime, the illustrations elegant, and painted in the most glowing colours, and the style assimilated to that species of Irish oratory delivered by a Curran; during the whole time of speaking the audience seemed to be spell-bound; and at the conclusion, one unbounded round of applause broke forth, which lasted for many minutes.

The encouragement which the friends of Temperance have to go forward, was spoken of by the Rev. A. McDonald. This was handled in a masterly manner; he showed the great encouragement was given by the success which had already crowned the T. A. movement. He said that the Sons of Temperance were introduced into the Province a great number of years ago, and he considered well calculated to urge on the cause of Temperance, but he looked forward with pleasure to that day, which he believed not far distant, when the Sons and the Daughters would meet together, on the same floor, in the same house, to concert measures for the common good.

The objections which are usually urged against Total Abstinence and Abstinence Societies, answered, formed the subject of a short address delivered by the Rev. Charles Mackay. The speaker took up and answered some of the principal objections urged against Total Abstinence principles, showing the fallacy of branding Societies of this kind as Unscriptural, he acknowledged that there was no express command to form a Total Abstinence Society, but considered it as forcibly enjoined as the formation of Bible, Missionary, Sabbath School and other good institutions. He also showed the extreme danger of persons using liquor moderately, placing too much dependence on self reliance and exemplified his arguments by quoting undeniable facts; he considered it presumption for any man to say that he could so master his appetite that it would be impossible for him to become an inebriate, mentioning that some of the brightest stars of the political and literary world have become victims to this destructive vice.

The time being so much taken up by the addresses already noticed, the Rev. Sampson Bushy refrained from speaking to his subject and after having offered a Resolution to the effect that a vote of thanks should be tendered to N. S. Demill, and the Gentlemen who had spoken, which was unanimously carried, the meeting was brought to a close. Several beautiful hymns were sung by the Temperance Choir, the execution of which reflected much credit on the performers.

FIRE.—Two fires broke out, almost simultaneously, in this city, on Friday morning, about 2 o'clock. One was in the Main Street, St. Lawrence Suburbs, where a cut stone dwelling house was burnt, the lower portion of which was occupied as two shops; the premises were consumed, but we understand that a sufficient insurance had been effected on the stock to cover the loss—whether or not the dwelling itself was insured, we cannot say.

The other fire broke out in a wooden duthouse in Hermoine Street, and rapidly spread to the adjoining houses, which were all of wood, separated merely by brick walls, and occupied by a number of poor families, destroying every house in succession, till it reached a brick house at the end of the street leading into Craig street. It was hoped that the devastation was here at an end; but the great heat having set fire to the leads of the houses opposite to where it first broke out, house after house was speedily burnt to the ground, till the flame reached the end of the range, and extended to some back sheds occupied as carpenter's workshops. These sheds were pulled down by the firemen, and others who offered their assistance; or, in all probability, the block of buildings at the end of St. Alexander street, off Craig street, together with the wooden building lately occupied as a steam saw mill, by Mr. Nicholson, would have shared the same fate. The scene was heart-rending to look at—furniture from the burning houses and other dwellings in the vicinity, being piled in every direction, among which were seated many of the poor creatures who had been burnt out of their houses—chiefly women and young children. The flames were got under about five o'clock; having consumed upwards of 20 dwelling houses, each doubly tenanted, and in many cases occupied by three or four families.—*Montreal Transcript.*

Revival Intelligence.

IN AND AROUND NEW YORK.—We have the pleasure of again stating to our readers that many of the Baptist churches in this city and vicinity are favored with the special manifestations of divine mercy, and that the religious interest is not diminished. At the pastors' conference on Monday the number of Baptisms reported was over two hundred.

The state of the churches is very generally delightful and encouraging. Of 23 baptized in the Bloomingdale church (Rev. Mr. Spencer's) 21 are heads of families.

PENNSYLVANIA CHURCHES.—The Christian Chronicle contains intelligence of a gratifying character from several churches in Pennsylvania. We should judge that in the present refreshing with which the American churches are blessed, the Baptist churches of Pennsylvania are largely favored.

CONNECTICUT.—North Woodstock.—We learn that a revival has been in progress in Rev. Mr. Boutwell's Society for more than three months past. It has been a very still, solemn and gradual work, without the use of any extra means. The Church has been greatly blessed, many backsliders reclaimed, and several family altars erected. Among the number who have been hopefully converted, are several heads of families. The work is still progressing with unabated interest.

A letter from Weatherfield, Conn., says:—We are in the midst of an interesting revival. There is a prospect that it will become general. Play for us.—N. Y. Evangelist.

NEW JERSEY.—Belvidere.—A friend writes us from Belvidere, N. J., says:—I am happy to mention of a very interesting state of religious feeling in this village and community. The Lord appears to be reviving his work in the hearts of his children, and converting sinners.—The Presbyterian and Methodist Churches are holding protracted meetings night after night.—Both the faith and the interest is increasing.—Some thirty or more in the Methodist Church express hope in Christ, and about the same number in the Presbyterian Church.

A great number of the churches of New Jersey, there are or have been interesting revivals, of which no public announcement has been made. At Bloomfield, we are informed, there is a work of grace in progress of a very interesting nature.—*ib.*

MICHIGAN.—Marshall.—A private letter from this place informs us of a most delightful work of divine grace, resulting in the revival of the Church under the pastoral care of the Rev. Mr. Hall, and the conversion of many people.—We shall have more particular intelligence hereafter.

NEW YORK.—Centerville, Alleghany Co., Feb. 12.—"I have just returned from a meeting of ministers," writes a colporteur in a neighboring town. There is much interest felt there, as well as here, on the subject of salvation. Sinners are enquiring and God has promised his blessing.—A great work has been going on in Springville. More than 80 were hopefully converted there some time since, and unless God has withdrawn his Holy Spirit, the number has been much increased.

INDIANA.—Greensburg, Feb. 1.—"There is a glorious work of grace going on in this town where I last labored, in the Presbyterian Church," writes a colporteur. "Thirty four persons have been recently added to it, and more are serious and enquiring."

OHIO.—Cincinnati, Feb. 10.—"Yesterday," writes a German colporteur, "I took some tracts and visited eight Roman Catholic families, prayed with them and pointed out the way of salvation through Christ. Many of them shed tears.—Three who were destitute, asked me to give them Bibles. To another I gave my own Testament and a third came to me and begged I would not forget to bring him the Word of God."—N. Y. Observer.

MISCELLANEOUS.

The Moon in Lord Rosse's Telescope.

Dr. Scoresby of Ireland, whose admirable discourses on Astronomy have been arranged after the examination of the stellar system through the magnificent instrument of Lord Rosse, remarks in a recent lecture, that with regard to the lunar orb, every object on the moon's surface is now distinctly to be seen; and, he had no doubt that under very favorable circumstances, it would be so with objects sixty feet high. On its surface were craters of extinct volcanoes, rocks, and masses of stones almost innumerable. He had no doubt whatever that if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architectural remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearances which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours.—

There was no water visible—not a sea, or a river, or even the measure of a reservoir for supplying town or factory—all seemed desolate.—Hence would arise the reflection in the mind of the christian philosopher—why had this devastation been? It might be further inquired—was it a lost world? Had it suffered for its transgression? Analogy might suggest the question—had it met the fate which scripture told us was reserved for our world? It was obvious that all this was mysterious conjecture.

Upon the subject of astronomy, a paragraph of interest in relation to the planet Saturn and Broesen's second comet is given in a letter from Rome, dated June 1st, which states that the celebrated astronomer, Schwabe, from his own observations, and from the contemporaneous observations of the Roman astronomers, has been led to believe that a double period exists in the variable eccentricity of the globe Saturn in respect to the ring, that is, the one of two and the other of seventy hours. The second comet of Broesen has slackened a little in its rapidity, and is moving forward towards the twins.—*Transcript.*

A Look into the Churches at Rome.

Among the people who drop into St. Peter's at their leisure, to kneel on the pavement, and say a quiet prayer, there are certain schools and seminaries, priestly and otherwise, that come in twenty or thirty strong. These boys always kneel down in single file, one behind the other, with a tall grim master, in a black gown bringing up the rear; like a pack of cards arranged to be tumbled down at a touch, with a disproportionately large a knave of clubs at the end, when they have had a minute or so at the chief altar, they scramble up, and filing off to the chapel of the Madonna, or the sacrament, flop down again in the same order; so that if anybody did stumble against the master, a general and sudden overthrow of the whole line must inevitably ensue.

The scene in all the churches is the strangest possible. The same monotonous, heartless, drowsy, chanting, always going on; the same dark building, darker from the brightness of the street without; the same lamps dimly burning; the self-same people kneeling here and there; turned towards you, from one altar or other, the same priest's back, with the same large cross embroidered on it; however different in size, in shape, in wealth, in architecture, this church is from that, it is the same thing still.

There are the same dirty beggars stopping in their muttered prayers to beg; the same miserable cripples exhibiting their deformity at the doors; the same blind man, rattling little pots like kitchen pepper castors, their depositories for alms; the same preposterous crowns of silver stuck upon the painted heads of single saints and Virgins in crowded pictures, so that a little figure on a mountain has a head-dress bigger than the temple in the foreground, or adjacent miles of landscape; the same favourite shrine or figure, smothered with little silver hearts and crosses, and the like, the staple trade and show of all the jewels; the same odd mixture of respect and indecorum, faith and phlegm; kneeling on the stones, and spitting on them, loudly; getting up from prayers to beg a little, or to pursue some other worldly matter; and then kneeling down again, to resume their contrite supplication at the point where it was interrupted. In one church, a kneeling lady got up from her prayers for a moment, to offer us her card, as a teacher of music; and in another, a se-

date gentleman, with a very thick walking staff, arose from his devotions to belabor his dog, who was growling at another dog, and whose yelps and howls resounded through the church, as his master quietly relapsed into his former train of meditation—keeping his eye upon the dog, at the same time, nevertheless.—*Dickens.*

Destinies of the Soul.

The strangest thing in this strange world is man's neglect of his soul and its immortal destinies. How differently God regards the soul, and how differently will man estimate its value when he enters on the future state, is thus impressively described by Dr. Griffin:

"Man must have been a very important being in the estimation of God, or he would not have built this beautiful and stupendous world for his habitation. But was it for the body that this planet was erected, or was chief respect had to the soul? It was not built for the dust, but for the immortal part; not for man as a mere animal, but for man as a subject of moral government—for a nursery in which to foster his infant faculties for the employment of a vigorous and eternal manhood. It is for the life and growth of the soul that the valleys spread out their bosoms—that the mountains lift up their heads towards heaven—that oceans, with its million waves, have the shore—that serpent, fish, and bird were formed, and the cattle upon a thousand hills." It was to light the soul, that the sun and moon were hung out of heaven. "Tis for its sake all nature stands, and stars their courses move." Amazing thought! Where am I? Methinks the sun, moon and stars look down tremblingly to observe its fate. All nature seems to sit in solemn silence, looking out of all her eyes, to watch the destinies of the soul.

But no respect that has been paid to the soul puts so vast an estimate upon it as the price that was paid for its redemption. What must have been the valuation of the soul in heaven, when that God, before whom all nations are as the "dust of the balance," became an infant in the manger of Bethlehem, sweat blood in Gethsemane, was beaten and spit upon in the judgment hall, and expired on the ragged cross? Every groan of Calvary pronounced the worth of the soul to be greater than ten thousand material worlds. The son of God would not have given his life to redeem the whole material universe from ruin. He would not have shed a drop of his blood to save this world with all its lumber from the flames when its use to the soul of man shall be ended. And yet he shed all his blood, to save the soul.

A less painful View.

Long and bitter have been the complaints, in this country, against the encroachments and cruelties of the British in India. Over the desolations and deaths which they recently wrought on the Sutlej, humanity must weep. Yet to this dark picture, there is one side less dark. British power in India, if it produces much suffering, prevents, perhaps more. "Of late years," wrote Dr. Scudder, at Madeira, in September last, "the beneficial influence of the British power in this country has been developing itself with more and more marked features. Crimes of the most horrid nature, namely, infanticide, child-stealing, and burning of widows are becoming less frequent." In the very Province where the late carnage took place, Dr. S. affirms that British success was the triumph of humanity. Some of the native kings are issuing orders for the suppression of suttees. Their motive is obviously fear of the English. The Rajah of Sumpther says:

"The practice of suttee is so very old, and has been considered by the wise men of so many generations, that I have never thought myself justified in interposing to prevent it; but my anxieties to meet the wishes of the Governor General in this and in all other things is so great, that I have waived all other considerations, and forbidden suttees."

Other native princes confess the same motive. "Were the British," says Dr. S., "to lose their hold of India, doubtless this rite would soon again become general." The beneficial results of British success in India, is the least painful view of the subject. So it is painful to think of the slaughtered thousands in Mexico. Yet it is some alleviation to turn our thoughts away to the good that may eventually result to that unhappy country from the reverses she has suffered.—What these benefits may be, a few years will disclose. It cannot be otherwise, that that American energy must exert a vast influence over her future destiny.—*Zion's Advocate.*