

or more rescued from intemperance and insanity by your exertions. You would then have lived for some purpose. The blessing of him that is ready to perish would come upon you. If the present year should be your last, you would not have lived in vain. But stand aloof from the cause of Total Abstinence, and do nothing to persuade others to abandon intoxicating drink, and during the coming year, you may die; your opportunity of doing good is lost.

2. With the *second class* we reason after the same manner. Friends, if your lukewarmness continues, it must soon be ended. You have not long to labor as you are now doing. But when your opportunities are gone, you may lament your coldness and inactivity. We would have you to abandon it now. The cause is good—why slacken your exertions? It is purely benevolent—why not forward it with all possible ardor? It is a prosperous cause; never had you more reason to redouble your exertions, than at this moment. Your principles are extending everywhere. The good, the great, the learned, the powerful in all countries are adopting them and ranking themselves publicly as the friends of total abstinence. Within the last twelve months your pledge has obtained new and astonishing victories. Why should you falter and hold back? The number of your years is fast filling up—do with all your might what your hand findeth to do.

3. To those who are doing what they can—we wish a hearty *God-speed*. Friends, if this should be your last year, it will never fill you with regret, that you have done what ye could to quench the liquid fires of intemperance, and rescue the world from their fury. Sweet is the reminiscence of such labors. They are incapable of giving pain. Conscience sanctions them with all its authority. A bountiful reward follows them for ever—the thanks of the perishing, and the smiles of God,

### OPPOSITION.

LECTURES OF REV. ROBT. MURRAY, OAKVILLE, U. C.

A copy of these lectures has been put into our hands. After reflecting upon the matter, we think it has never been our lot to read such a course of Lectures before, and we verily believe it will never be our lot again.

We read them attentively; willing to have our errors exposed; and ready to abandon them too, if in this book we found reason. But alas! for poor Mr. Murray, he completely failed. We laid down his lectures disgusted with his want of candor, his total misconception of the subject before him, and the bitter vituperation with which he assailed those whom he has undertaken to convince. We pitied the man. To reason with him seemed out of place until he became cool. To ridicule him, we could not condescend to such a thing—for it was one of our earliest lessons, and we have not forgotten it—never to laugh at the blind, nor at those who are fools from their birth. To review his lectures, this seemed the most tedious and unprofitable business that ever came in our way. In short, after we read them, we laid them down, scarcely knowing what to think. *Was the Rev. Robt. Murray sober when he wrote these lectures? Had he possession of his reasoning faculties? Did he actually preach them before an audience of our countrymen? These were some of the queries which passed through our mind at the time; and we now wish in self-defence to show that some of them at least are well-founded.*

It was the object of the Rev. Robt. Murray to oppose and put down the Total Abstinence cause throughout the world, when he wrote these lectures. The reason of his attempt lay—according to his own confession—in what the society has done, is doing, and will do. He affirms that “it has exalted itself above all that is called God;” “sacrificed the word of God, the interests of the church and the honor of the Saviour;” and “*toru* Christianity in pieces.” This is what the Total Abstinence Society has done! as to what it is doing, he declares, “it is insulting God to his very face;” “teaching doctrines of devils;” “proving the Saviour to be the Author of sin;” “showing itself to be the enemy of God and man, and adverse to all that is holy, just and true;” “opposing itself to God and thwarting the counsels of the eternal;” “blaspheming;” “carrying on an Antichristian scheme;” “attempting to overturn the very constitution of civilized society;” “forcing men into Heaven.” This is what the Total Abstinence Society is doing. What will it do? The Rev. Robt. Murray declares it “will finally subvert all

human society, and extirpate the human race.” If such is his belief, no wonder at his opposition. But whether he seriously believes these things or no, we believe that these opinions of his, fully justify two of our questions: Was the Rev. Robt. Murray sober when he wrote these lectures? Did he possess at the time, the use of his reasoning faculties? Look at his assertions, and answer.

We published in our last number the testimony of the Rev. Mr. Burns of Kilsyth, one of the Rev. Robt. Murray's brethren—but in our opinion a very different and superior person. What will Mr. Murray say to the Presbytery of Glasgow? They heard and gave credit to the statement, that the introduction of the temperance principle into the parish of Kilsyth had been of great use in the cause of religion. Further we learn that the triumphant spread of total abstinence principles in Scotland among all classes, is matter of every day remark. At this news the Rev. Robt. Murray must be cut to the heart literally. Total Abstinence is no longer peculiar to the Americans—that hateful nation, in the eyes of Rev. Robt. Murray; it is making its triumphant entry into the very Sanctum Sanctorum of the Kirk of Scotland. We presume Mr. Murray will say—the world is turning upside down—or, is gone absolutely mad. One thing is clear, that if it go on at this rate, it will soon be overrun with Total Abstinence, in spite of all Mr. Murray's efforts. It will not be guided by him. He must be left alone in his glory—

A priest with his brandied wine,  
Pleading for rum a right divine.

His last lecture we will notice in our next number.

We beg the attention of our readers to the letters on the first page from UPPER CANADA. We regard them with a deep interest.

SYNOD OF ALBANY ON TEMPERANCE.—A meeting of this ecclesiastical body was held at Whitehall in October last. One of the questions submitted for advice was the following: *What course ought a Church to take with a member who sells intoxicating drink, though he do it in accordance with the laws of the State?* The unanimous resolution of the Synod expresses their views on this subject:—

“Resolved,—That a professing Christian who sells intoxicating drinks is a proper subject of discipline in the Church of Christ.”

In the course of conversation which resulted from the above question, a case was mentioned, in which a member was disciplined for continuing the traffic. He abandoned the traffic—washed his hands entirely of this iniquity, and remarked, upon being restored to the privileges of the Church, “I would not for the world again be engaged in my former business.” Such faithfulness on the part of the Church, and such self-denial on the part of the member, was alike noble and worthy of imitation. O let the Church of Christ be free from the accursed traffic! It is a slave trade. The sellers are the slave-masters: those who drink, are the slaves. And such a slavery! The slavery of chains is sweet, and pure, and heavenly freedom, compared with it. Ten thousand times over would we toil in the sun and sleep on the ground and be called a slave, than suffer the living martyrdom, the everlasting thirst, the terrible remorse and self-loathing of the miserable drunkard! Slaves to drink are in worse condition than slaves to man. Slaves to man, we may have but one bad master; slaves to drunkenness, we must have *two*. What are these?—insatiable selfishness and the devil. Therefore, to sell slaves must be less heinous than to sell intoxicating poison; and members of churches, in this view of the subject, may really be less guilty, engaged in the slave trade, than in the business of vending intoxicating drink. We should rejoice to see religion relieved from the odium of selling “liquid damnation.”

PUBLIC MORALS IN MONTREAL.—We cannot boast of our city morality. If we did, the published Reports of our Police would confound our boasting. What comes under their eye is but a mere fraction of our city's iniquities. It is the *inside* exhibitions, not the outside, which our readers should contemplate, when they judge of city morals. The outside is bad enough we confess. The following abstract of Police reports for two months will prove it:—