

exclude them entirely from my house; and to press, to the best of my ability, abstinence from them on others, on all whom I have possessed any means, public or private, of influencing.

While I deem the use of these drinks to be as objectionable on public occasions as in the private circle, and repudiate all notion of connexion between them and what is elevated or manly in sentiment—still more what is spiritual and christian; I cannot without question admit the propriety or wisdom of entire withdrawal on the part of teetotalers, from every company which may tolerate or partake of them. To me the practising of teetotalism in the presence of anti-teetotalers, looks much more like a rebuke, than an encouragement, and appears much more likely to repress than to promote the use of the drinks in question.

Your view of the occasion which called forth your strictures is too narrow; you seem to have lost sight entirely of the object of the meeting, and have dealt with it as if merely a question of dining *with* "wines," or *without*. It was not in this light I regarded it; with me the "dinner" was nothing more than an accident; it was "neither" to eat nor to drink that I attended, but to testify my approval of the Free Church movement, and my respect for Dr. Burns and his congregation.

With the struggle in Scotland I have sympathised from its commencement, because the principles contended for seemed to me fundamental, and pregnant with consequences of very great importance to the cause of God; for their distinct, manly advocacy of these principles, for the perseverance and the earnestness with which they contended for them, and the spirit of self-sacrifice by which they proved their love to them; I hold the Brethren of the Free Church to be worthy of all honours. They have laid the whole church of Christ under obligation, by the display which they have given of high christian principles.

Their claim to the respect of christians in Canada, is strengthened by the fact, that at a time when they might have excused themselves for confining their exertions to their own country, they not merely sent their Deputations here, but have consented to part with some of their best men, that by their residence among us they may assist in forming the sentiments and habits, and moulding the institutions of a country destined to become great, and to exert an important influence on distant times and regions.

Especially do I hold Dr. Burns entitled to respect, for severing himself from connexions close and holy, and which have subsisted long; the description of connexions which a cultivated christian mind values most highly, and casting in his lot with us, at a time of life which (notwithstanding the unbroken vigour, which will, I hope, be long continued,) would have justified his remaining at home to share in the triumphs of his brethren, and in the honour which a grateful, magnanimous people, is delighting and will delight to heap upon those who led them in a contest so noble, and would have tempted most men to do it. That I sinned in suffering myself to be so far wrought upon by these views, as to attend the "induction dinner," I cannot believe, and consequently have no confession to make, no pardon to crave. I never can consent, that either teetotalism or any thing else shall lay a cold hand on the current of generous feeling, or separate me from those with whom I feel myself one in Christ, and whom, in spite of the points on which we conscientiously differ, I hold myself bound to countenance and aid by every means not involving a dereliction of principle.

Ere this you have become aware that within a fortnight or less, after his arrival in this city, even before your article was in print, Dr. Burns publicly redeemed the pledge, which you not improperly regarded his language in Scotland as implying. I doubt not but

this has made you regret your reflection upon him, and therefore, I will take no further notice of it. Allow me to beg of you the exercise of all possible care in future, lest, while seeking to serve the temperance cause you damage it, by grieving and discouraging its friends, or supplying its enemies with materials for attack.

Though compelled by my feeling of the wrong done me, thus to express myself, I beg to re-assure you of my high esteem for your character, my gratitude for the zeal and liberality which you have so long manifested in connexion with a cause which I love, and of my desire for your usefulness.

Please insert this in your number for the present month, and oblige

Your truly,

Toronto, 9th July, 1845.

A. LILLIE.

#### REMARKS.

Mr. Lillie's reply to our very brief remarks on his attendance at the Toronto induction dinner, appears to us somewhat long; and we would have kept out part, especially that which refers to the Free Church of Scotland, as not altogether relevant, but for the fear that he might think himself unfairly treated.

Of Mr. Lillie's devotedness to the temperance cause, we never entertained a doubt, and therefore we were specially grieved to find that cause wounded in the house of its friends.

Mr. Lillie justifies his conduct on two grounds—first, that the drinking, nay, the dinner altogether, was a mere accident; the main object in his view being to testify admiration and respect for the Free Church in general, and Dr. Burns in particular—and second, that in going to the dinner, and practising teetotalism in the presence of those who drank, he rather discouraged and rebuked their practice than otherwise.

Respecting the first of these grounds, we can most readily believe, that Mr. Lillie in a great measure lost sight of the drinking in the ardour of his love for his Christian brethren. Nay, from the extreme kindness and urbanity of his disposition, we think he would be peculiarly tempted to attend on such an occasion as that in question. Nevertheless we think it was just an occasion which required firmness on the part of a person holding Mr. Lillie's temperance principles, and highly responsible situation, and it would give us much greater pleasure to find him acknowledging this, than taking the high ground of having "no confession to make, and no pardon to crave."

Mr. Lillie's second ground of justification appears to us much less tenable than the first. Instead of the drinkers at the dinner in question, feeling rebuked by his presence, we rather think they would feel that they had a degree of countenance which they did not expect, and therefore be inclined to conclude that their practice was not, after all, so bad as it is called by temperance men. But farther Mr. Lillie will not, we are sure, affirm, that his voluntary presence on an occasion of friendship and cordiality would have been appropriate at all, had it been felt as a rebuke to a considerable portion of the company. Let us, however, for the sake of argument, admit that all the drinkers at the dinner who witnessed Mr. Lillie's abstinence, felt rebuked: what was the effect on the much greater number of drinkers in various parts of the Province, who did not witness his abstinence, but heard of his consorting with those who assembled in a tavern, to drink toasts in "excellent wines?" Finally, if Mr. Lillie's argument be good for anything in this case, it would prove that Ministers of the Gospel who wish to discourage Jalls or Horse Races, should attend these displays in person, and merely take care that they abstain from dancing or riding themselves.

The caution with which Mr. Lillie concludes, we will notice in