

splendour of the Temperance day, *made manifest* that St. Peter's incumbent and parishioners are not clear in this matter, and feeling like some of old when they said, 'Master, so saying thou reproachest us also,' their ire is excited against the light that renders it *uncomfortable* for a 'Minister of Christ to send a few bottles of Wine' to his parishioners upon the occasion of their marriage, &c. in order to a carouse or a modern 'merry making.' Be this as it may, enmity rankles in his breast, and certain *hateful* Pamphlets from 'Perth' and 'Prescott' having found their way into his Parish, and as it would seem 'touched him upon the raw,' the result is an 'Opposition' 'Sermon'; and as it frequently happens, 'like priest like pope,' so certain 'Church members and others,' earnestly 'request' that the 'Sermon on Christian Temperance,' be printed that the World may reap the benefit of their Pastor's Anti-Temperance labours. The 'Presbyterian (Kirk)' and 'Presbyterian (Wesleyan) ministers,' it seems have given huge offence; the latter by speaking against the 'great evil of Intemperance' and the former by condemning 'the customs, and practices through which that evil is caused.' My respected 'Kirk' friend requires no apology to be made for him, by me, and his sterling sentiments evidently only shine the brighter by the *rubbing* they have received in the 'Apology.' So far as I am concerned, certainly nothing was intended less, than to annoy a single individual in the congregation at St. Peters, when I wrote against Drunkenness. Really, it did not once occur to me that there were *intemperate persons* connected with that Assembly. However, the Sermon is in print! A Sermon against the Temperance effort!! And by a Clergyman!!! The production has been abruptly noticed by 'Achish,' who forming his own opinion of the author has chosen to employ the weapon usually last resorted to in reaching an erring opponent.

'For Ridicule shall frequently prevail,
And cut the knot when graver reasons fail.'

Whether I shall succeed as well, or otherwise, I intend to adopt a different method in this humble Notice of the Sermon. I conceive, it contains positions, assertions, and insinuations, so unsound, so untrue and so unjust, and withal so misleading that a few sheets of paper *must* be occupied with *Strictures* thereon. In doing so I cannot but regret that Mr. D. has found it necessary or convenient, to connect with the Temperance question such an unceasing

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