

The Canada

TEMPERANCE ADVOCATE,

DEVOTED

TO

TEMPERANCE, EDUCATION,



AGRICULTURE & NEWS.

PLEDGE.—We, the undersigned, do agree, that we will not use Intoxicating Liquors as a Beverage, nor Traffic in them; that we will not provide them as an article of Entertainment, nor for persons in our employment; and that in all suitable ways we will discountenance their use throughout the Community.

Vol. XVI.]

MONTREAL, APRIL 1, 1850.

No. 7

CHURCH TEMPERANCE SOCIETY.

The monthly meeting of this society was held in the United Presbyterian Church, Lothian Road, Edinburgh, on the evening of Monday. The attendance was large. Mr. William Forrest was called to the chair. On the platform beside the speakers were a number of the leading friends of the cause. The meeting having been opened with prayer,

The Rev. James Scott, missionary from Demerara, said that finding in his congregation a number of his most respectable people drowsy during his preaching, he made inquiry into the cause, and learned that they were in the habit of taking rum before leaving home. Thus moderate drinking is opposed to the gospel; of that he was thoroughly convinced. He commenced lecturing to them on total abstinence, and out of a congregation of a thousand persons, five hundred took the pledge, and the result has been: that during the last nine years he had only two cases of discipline. Immediately after the commencement of the movement among them, they were favored with a very general revival of religion, showing the very close connection between total abstinence and conversion. Their missionaries to a man were abstainers. They could not taste without feeling that they were injuring the souls of their people. In that country there are between six and ten thousand abstainers, and during the last eight months he had seen in Edinburgh and Leith more drunk people than he had seen in Guiana during the last nine years. He was grieved beyond expression to find the chief opponents to the temperance cause among religious people, and particularly among the ministers of the gospel. He did not expect to see religion prosper till drunkenness was banished, and that would not be till the people of God joined the cause. Since abstaining he had labored as much as any other man in that country, preaching four times on Sabbath, travelling twenty miles under a tropical sun, in addition to the ordinary duties of a minister, settling on other days disputes among the people, and his health was better on cold water than ever it had been in the use of spirits. And if he could stand this in Guiana how could his brethren not stand it here? Throughout his address Mr. Scott was warmly applauded.

The Rev. Wm. Ritchie of Dunse said, he felt great delight in hearing the interesting and important facts which had just been stated by Mr. Scott. He could not but regard it as a powerful commendation of the abstinence principle, that those who had gone forth and jeopardied their lives in the high places of the field, had shown themselves the foremost in espousing this cause. All honor to the noble men

who have not only been willing to give up all the endearments of home for the sake of Christ, but who have also been ready to devote themselves to this good cause, that the work of God might the more prosper among perishing souls. It appeared thus to be fact that those servants of Christ who come most in contact with sin in its deepest degradation, feel themselves constrained to regard with favor the temperance movement, as a powerful auxiliary to the gospel. He believed he did not use too great liberty with the name of the illustrious dead when he said, that the late Dr. Chalmers from his labors in the West Port, was included in his last days to look with a very favorable eye to the total abstinence movement. So, as Christians generally look on the most miserable victims of sin among the masses of our country, he was convinced they would see intemperance to be the great hindrance to their elevation, and would be disposed to regard the abstinence principle as needful to give the Word of God among them free course. He, therefore, called on all to adopt this principle, from a regard to an enlightened self-love—an enlarged benevolence to men, and from a regard to the glory of Christ. While Christians behold the church advancing towards her millennial rest, and while they see intemperance impeding her progress, let them hear the Lord commanding “Cast ye up, cast ye up, take up the stumbling out of the way of my people.”

The Rev. William Reid said the time was when the weaver from his shuttle, the smith from his anvil, and the shoemaker from his stool, were their only advocates; but now town-councillors, lawyers, the first literary men of the day, and doctors of divinity, were affording them the aid of their influence and eloquence. Among this last class, he was sure they all rejoiced in the names of the venerated Dr. Grey and the large-hearted Thomas Guthrie. It was reported that Dr. Guthrie sometimes dined with the Duke of Argyll, and by this channel he saw the way opened for the advancement of their principles to the highest rank in the realm. The Duke had pretty close relationship with the Duchess of Sutherland; and, as the Duchess was a great favorite at court, who knew but she might whisper in the royal ear what they were doing to keep her subjects in order. He feared they were apt to overlook the grand evil of drunkenness. Its curse was not to be found in the wretched aspect, and shattered frames, and desolate homes of its victims. These were but the symbols of a more terrible desolation. The surrender of the heart and intellect to the bidding of any devil was its prime enormity. How many had been hung for crimes perpetrated under its influence, and