

Or 1 seller of intoxicating drinks to every 14 families. Or 1 seller to every 66 individuals.

Besides an immense quantity of wines, porter, ales, &c., (estimated cost £100,000, but not included in these calculations) there is consumed annually of Ardent Spirits, 1,500,000 gallons.

Or there is to every dealer 555 gallons.

Or there is consumed for each member of the community, including men, women and children, upwards of 6 gallons.

The sum annually expended on the above, at the distillers' prices, is nearly £500,000.

Or to every individual upwards of £2.

But in addition to this, there are 2,700 publicans and their families to support, for doing just nothing (*but evil*) much more comfortably than the working classes—many of them in affluence, and so as to make fortunes to many of the great distillers and whiskey-lords—and even to some of the keepers of the obscure haunts of the drinking and gambling clubs.

There are 2,700 exorbitant rents to pay—numerous houses of all sorts and characters, in back lanes, courts, closes, and every other conceivable locality, likely to tempt, or entrap the poor drunkard, who pay at the very least double the rent they would do for any honest occupation.

There are 2,700 licenses to pay the government—swarms of the high salaried collectors, supervisors, officers, &c., to look over them—for liberty to ensnare and entrap, according to law, just as many as the public good requires.

All this will add at least 50 per cent. more or less to the distillers' prices—tavern-keepers sometimes charge 100 to 200 per cent profit, taking into account water and adulterations; this will make £750,000

Or to every individual of the community £3 per annum, or 2d. per day.

The sum annually devoted to Missionary purposes, Sunday Schools, Tract and Bible Societies, and the objects of private charity, for the whole of Great Britain and Ireland does not exceed the amount expended on intoxicating drinks, in educated, intelligent, intellectual, Bible reading Glasgow.

The public houses are nearly all open during the whole of Saturday night, two-thirds of them till four or five o'clock on Sunday morning: at least one-half of them the whole of Sunday.

In at least one-fourth, or, 675 of these houses, as large a quantity of intoxicating liquors are sold on the Sabbath as during the whole of the week.

The earnings of the industrious classes are in this manner spent in these haunts, and in the absence of the fear of God, the transition from vice to crime is as easy as it is rapid: outrages are committed, criminal deeds are planned and recklessly executed.

At the Circuit Court in 1830, the Judge in his address to the Magistrates and Sheriffs, stated that more than eighty criminals had been tried and sentenced to punishment; and that, with scarcely a single exception, the whole of the crime had been committed under the influence of intoxicating drinks. It was a disgrace, he said, that in such a respectable community so many public houses should be permitted to exist. From the evidence that had appeared before him as a judge, it seemed that everything in Glasgow began and ended with whiskey.

Since that period the evil has greatly increased.

In 1833, the number of persons tried at Glasgow Assizes, and before the Sheriff, with a jury, for felonies and transportable offences, was ninety-eight.

In 1838, the number was 550, being an increase in fifteen years of 600 per cent.

In the same period, the population has advanced just 66 per cent.

#### IT IS THUS EVIDENT

That intemperance is perpetuated, at an expense to every individual inhabitant of more than £3 per annum; religion *eighteenpence*, being a trifling difference of four thousand per cent.

That we are willing to give three pounds to support intemperance, vice, crime, immorality, and irreligion, while we can only afford *eighteenpence* towards the extension of the Redeemer's kingdom.

And Glasgow is not an exception, over the whole of Scotland the evils are proportionally great.

#### IN SOBER SADNESS WE WOULD ASK,

Is there a Christian, a philanthropist, or any individual deserving the name of man, who can seriously look on this deplorable picture, and still oppose, or what is even worse, view our labours with apathetic indifference and unconcern? Dispassionately viewing this state of things, can we be surprised at the progressive increase of irreligion and crime, which, at no distant date, threaten to overwhelm us!

We do not mean to say that fiscal and legislative measures are calculated to effect no good—we think much might be accomplished in this way. The *practicable* and only *real* cure, however, is entire abstinence from everything that can intoxicate. Persuade the people to leave off drinking, and we need not then trouble ourselves about the publican or the smuggler; their "occupation would be gone!" Wherever the simple and comprehensive principle of total abstinence has been fairly tried, the most triumphant success has followed its adoption, and when in little more than two short years, in this city alone, 700 drunkards have been reclaimed—public opinion has been influenced to the extent of at least 12,000 avowed converts to total abstinence—these again influencing, in some degree, not less than other 30,000—and above all—the mighty influence brought to bear on the character and conduct of vast numbers of the rising generation—not to say the emancipation of an amount of physical, intellectual, and moral power—the effects of which will extend its influence to—and elevate generations unborn—we have an unanswerable argument in support of our position. The Government and the civil magistrates may help us if they choose—but we need not, and must not depend upon them—the matter is in our own hands—and who does not remember Hercules and the waggoner? We trust we shall not be disappointed of yet receiving the consistent aid of those gentlemen and those presbyteries, who so laudably exert themselves to lessen Sabbath desecration and intemperance. Their precept and example would be of unspeakable service in this cause. In the words of our able contemporary, the *London Journal*:—"That we should ever be disposed to stop short with temperance, and say, that that is enough, may God forbid. With us, it is but a means to the attainment of an end. Our object is, to make people temperate, that they may be religious. So long as they remain the victims of the degrading sin of drunkenness, it cannot be expected that that attention will be given to the subject of religion, which its value and importance imperatively demand." Then:

"Loose thy neck from this ignoble chain,  
And boldly say thou'rt free."

W. S.

#### Poetry.

#### COLD WATER.

These beautiful lines on NATURE'S drink, were recited by the Rev. C. STRONG, of the AMERICAN PRESBYTERIAN CHURCH, at the temperance meeting in November last.

Oh water for me, bright water for me!  
Give wine to the tremulous debauchee!  
It cooleth the brow, it cooleth the brain,  
It maketh the faint one strong again:  
It comes o'er the sense like a breeze from the sea,  
All freshness, like infant purity.  
Oh water, bright water, for me, for me!  
Give wine, give wine to the debauchee.

Fill, fill to the brim—fill, fill to the brim,  
Let the flowing crystal kiss the rim:  
My hand is steady, my eye is true,  
For I, like the flowers, drink nothing but dew.  
Oh water, bright water's a mine of wealth,  
And the ore it yieldeth are vigor and health;  
So water, pure water, for me, for me!  
Give wine to the tremulous debauchee.

Fill again to the brim, again to the brim,  
For water strengtheneth life and limb;