

elde upon the matter which is to fill a sheet, of which 70,000 copies are sold weekly, each copy being perhaps read by ten individuals, have an amount of responsibility resting upon them of which it is impossible to form an adequate estimate.

I had the pleasure, at different times, in company with parties of friends, of visiting some of the various beautiful localities which which Scotland abounds, such as the Falls of Clyde; Loch Lomond, Loch Cateine, Bridge of Allen, Cateine, and other places. These parties were all conducted on teetotal principles; and all the members of them agreed that they had never been so happy, when drinking formed part of the entertainment. Some of my friends felt awkward that no liquor was drunk in the hotels where we had occasion to stop; but I must say I never found any difficulty. When the waiter asked at dinner, "What kind of liquor will you have?" the reply, "Water to be sure," set every thing at rest; and we never needed to complain of want of attention or respect.

At Kilmarnock, I found a few persons interested in the cause; but, generally, much apathy. At a party of about thirty friends, I was requested to bring up the subject of Total Abstinence, and I hope, from the disposition which was manifested, that several of them have since bestirred themselves in the good cause. One circumstance I learned with great satisfaction, namely, that at Cathine, New Lanark, and Deanston, the largest spinning and power-loom factories in Scotland, temperance principles were very popular amongst the working people; and, generally speaking, their respectable, intelligent appearance bore witness to the fact.

In the district of country which embraces Galashiels, Melrose, Abbotsford, and Selkirk, I learned with pleasure that the Temperance Society was strong.

In my next, I shall give a brief account of what I saw and heard in England, with a sketch of the return voyage by the steamer *Liverpool*.

I am, Dear Sir, your's truly,

JOHN DOUGALL.

Montreal, August 31, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.
TOTAL ABSTINENCE FROM ALCOHOLIC LIQUORS
DESIRABLE, AND NOT UNSCRIPTURAL.

SIR,—As I am anxious to aid you in every possible way, I shall not in future sign my communications under a fictitious name. I am a lover of truth, but need not on that account adopt an expressive term as a signature. There is nothing in the Temperance Reformation unworthy the name and patronage of any individual, therefore, "Veritas" will not longer disguise himself, lest the enemy should take the advantage of it.

I shall not trouble you with a very long communication this time. The following remarks I extract from a letter of mine published in an English Temperance Magazine which has sometime ceased, viz., "The Samaritan." The letter is dated June 23, 1837. What I now send, you must regard as extracts.

Will any say that to *cure* and *prevent* intemperance is not desirable? Philanthropists of every kind and degree must approve our aim, and even those who oppose the greatest obstacles to this end will sometimes applaud our efforts. Intemperance from intoxicating drinks is an evil, the parent and source of many sins. To their unnecessary use, our goals, and prisons, workhouses, hospitals, and lunatic asylums are indebted for their prosperity. Time would fail to pourtray the evils arising from the use of these drinks to the bodies, minds, and circumstances of individuals, families, and the community at large. And if I speak of religion, I am bold to say, that the present use of these drinks forms a great barrier to its growth and prosperity. Remove and prevent this evil, and temporal and spiritual happiness will be the result to a very great extent. But by what means is this to be brought about, and how shall we effect this desirable end? I answer, by total abstinence societies, connected with religious efforts. The gospel is doubtless the only restorative to sinful man, but this is to be published and made known by a variety of means, hence the existence of many of our benevolent and religious societies. I regard teetotalism as a handmaid to religion, it is in fact a religious effort to effect good, as it arises from benevolence, and is based upon heavenly principles. Various means have been employed to check

the evil of intemperance, but nothing hitherto tried will bear comparison with total abstinence societies. The plan has been tried—it has worked well—it has reclaimed thousands of drunkards—God has set His seal to this auxiliary, by bestowing that grace, by which the reclaimed men become new creatures in Christ Jesus—hundreds of such characters, reclaimed by this means, are now the monuments of grace—tens of thousands have found this a *preventive* of the evil, as well as a *cure*. It has brought health, and comfort, and happiness into families—it has augmented the friends of religious societies—it has filled the house of God—it has gladdened the hearts of ministers—it has improved useful trades, &c. &c.; and these are not exaggerated statements, they admit of proof and evidence beyond contradiction.

But I am told our efforts are *unscriptural*. What, unscriptural? Is it unscriptural to carry out the principles of love and benevolence, as enjoined and exemplified in the Scriptures? Is it unscriptural to do all the good we can, providing it is in connexion and accordance with divine truth? Is it unscriptural to decline the use of that which is the cause of many evils, in order to effect the good of others? I will not mention the examples of abstinence recorded in the Scriptures, but I ask wherein consists the anti-scriptural nature of total abstinence? Let our accusers prove this, and we will yield the palm. *Unscriptural!* Then let that grace which has changed the reclaimed, and sanctioned our efforts, be withdrawn, seeing that (according to the idea of our opponents) it was illegally given; and let us turn upon the world those who have been snatched as brands out of the fire; let disease, and poverty, and crime, and wretchedness again rage, as it did previous to our endeavours; let the hearts of wives be again lacerated, let their children be again clad with rags, and let their homes be again desolate and forlorn; let those who have been prevented from being carried away by the stream, be set free; let the money, the talents, and the intellect which have been employed in a right channel, return to their former course: in a word, let the world return to the state in which it was previous to our efforts, and then let our opponents tell us that we are unscriptural, let them devise a plan more in accordance with the mind of the deity, by which to stem the torrent, and thus prove their rationality, their benevolence, their holiness. Let this take place, seeing we have acted unscripturally, and hundreds and thousands will be liberated from worse than Egyptian bondage—(I am speaking the ideas of our opposers) hundreds will again become the pests, the terror of their neighbourhood—feelings of benevolence now excited will be suppressed—many songs of praise to God will be silenced—the house of God will be thinned—but, stop, stop! *would not this procedure be unscriptural?* This would be doing evil that a visionary good might come—this would be a direct violation of the word of God. Come then, my christian, brother to your Bible—this will lead you to the cross—and the cross will induce you to do good in every possible way. Fear not the frowns of men. Be not staggered by the unbelieving suggestions of the carnal. Let the same mind be in you which was in Christ. "Rejoice with them that do rejoice, and weep with them that weep." Rom. xii. 15. "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. "Let the love of Christ constrain you" to every good work, and henceforth let not your example frustrate or hinder the *work of God*—the cause of religion. 2 Cor. v, 14, 15. Rom. vi. 20.

Pardon these lengthened observations, and expect future communications materially shortened.

I am, &c.
L'Original, Aug. 23, 1839. JAMES J. BYRNE.

IMPORTANT MEDICAL TESTIMONY.

Extract from a Letter from Dr. Bennan, dated London, June 14, 1839, and addressed to the *New York Evangelist*.

As a Medicine.—"It is thought by many to be as necessary to existence as bread or meat; and in the successful treatment of disease, it stands first on the list in the whole *materia medica*. It has this advantage over every other medicine—that it is equally adapted to every disease, and that, too, at every stage and in every form, and any man can be his own physician, and appetite is an admirable substitute for medical skill. Hence it happens that we have almost an entire nation exhibiting the finest appearance of health, taking