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# Canada Temperance Advocate.

*Temperance is the moderate use of things beneficial, and abstinence from things hurtful.*

No. 9.

MONTREAL, JANUARY, 1840.

VOL. V.

## GOOD NEWS!

### SUCCESS IN UPPER CANADA.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Kingston, December 9, 1839.

DEAR SIR,—I beg leave to communicate to you, from time to time, such facts as appear to me worthy of a place in the *Advocate*.

In passing through Prescott, I was informed by the President of the Society there, that the cause has benefited greatly in that district by the labours of the Rev. Mr. Wilkinson, of the Methodist Connection, who is a bold, able, and consistent advocate of Total Abstinence from the drunkard's drink. Mr. W. is fearless in stating facts, whoever they may implicate, and does not hesitate to call things by their right names:—a faithfulness which, it is much to be feared, is often lacking when the rich and powerful of this world are the wrong-doers. He has succeeded in procuring many subscribers to the pledge, as well as a number for the *Advocate*. I have desired him to forward to you an account of the progress of the cause in the district where he labours, as well as a list of Ministers and Teachers, in order that they may be supplied with the *Advocate*.

The old pledge is dying a natural death in Prescott. For some years it lingered on, along side of its more vigorous and straightforward successor, like the dead tied to the living. But it has been found an incumbrance, rather than a help; and at a meeting of the Society recently held, it was voted unanimously, after considerable discussion, that it was no longer serviceable to the cause to retain it, so it will doubtless be cut off as soon as the constitution permits.

At Kingston, by the help of some friends of the cause, a public meeting was held in the Methodist Chapel on Saturday evening; and, notwithstanding the shortness of the notice and other unfavourable circumstances, it was respectably attended. A good many merchants, forwarders, and persons engaged in the traffic, were present. John Counter, Esq. in the Chair. The meeting was addressed by Mr. Counter, in favour of moderation; and by the Rev. Mr. Lang, of the Methodist Church, and myself, in favour of Total Abstinence. The impression produced appeared to be excellent, and twenty persons signed the tee-total pledge. As there has been no Society organized upon that pledge in Kingston, and as the Moderation Society had fallen into disrepute, owing to the inconsistent conduct of some of its officers, it was judged best to organize a new Society at once on the consistent pledge, which was accordingly done: Mr. Robinson being elected President; Rev. Mr. Lang, and all other Clergymen who may become members, Vice-Presidents; Mr. Collins, Secretary and Treasurer; and an excellent Executive Committee of seven young men; who, I have great reason to hope, will be active in the good cause. About thirty subscribers were obtained for the *Advocate*, a list of whose names will be transmitted to you by the Secretary. I trust the cause will go on from this small but excellent beginning in Kingston, which is now an important place, and likely soon to become more so. There is certainly no place where an active Society is more needed, nor where a greater amount of influence is arrayed against the cause. Several of the most extensive whiskey-sellers are elders in churches; and it is enough to make Satan laugh, to see men who are busy six days of the week in making papers, collecting coppers on the seventh day to support them. To see men consigning their fellow-creatures in crowds to perdition by supplying them with the instrument and cause of their ruin, and then assuming responsible offices in the church of Him who went about continually doing good. These strictures may appear harsh; but a powerful sense of duty constrains me to make them.

I am, your obedient Servant,

JOHN DOUGALL.

Toronto, December 14, 1839.

DEAR SIR,—At Port Hope, I called upon the Rev. Mr. Shortt, whom I knew by reputation to be a zealous labourer in the Temperance reformation. He has, however, withdrawn from the Society for various reasons; one of which is, that he was the only temperance man amongst his brethren of the Church of England Ministry. He is still, however, willing to distribute tracts, and further our general object. I learned from the Rev. A. McNab, of the Wesleyan Connection, that a temperance meeting had taken place in October last, at which addresses had been delivered by himself and his brethren, the Rev. Messrs. Brock and Carrul, of Cobourg, all staunch Tee-totalers. Thirty subscribers were obtained to the tee-total, and fifteen to the moderation pledge. This meeting having gone off with more spirit than was anticipated, the friends of the cause proposed to hold another soon, and organize a Society—which, I trust, will be done on the tee-total pledge only, as the other will only cause trouble hereafter. Assistance is expected from the Rev. Mr. Thornton, of Whitby, Presbyterian, who is a very zealous and excellent advocate of the cause. Mr. M. Hay, formerly of Montreal, (an active tee-totaller) is at Port Hope. He procured a number of subscribers to the *Advocate* whilst I was there, and expects to make up a larger list by the time I return. I shall hand the amount of all subscriptions received and collections made to the Treasurer, when I reach Montreal.

I was informed that there is a flourishing Society of about 100 members, in the Township of Cavan, which is much indebted to the exertions of a Mr. William Orr, a tradesman of that place.

In Toronto, I waited upon the Rev. Egerton Ryerson, of the Methodist Church, a gentleman possessed, I believe, of more extensive influence than any other individual in the Province. He is not only very favourably disposed towards the Temperance Reformation and willing to co-operate in it, but a decided Tee-totaller himself. For some time past, a portion of the *Christian Guardian* (a paper edited by him, and more extensively circulated than any other in Canada,) has been devoted to Temperance; and he very kindly offered to insert any notices of meetings throughout the Province that might be communicated to him. I obtained a list of all the Clergymen in the Wesleyan Methodist Connection, which I transmit, in order that the *Advocate* may be sent to such as are not already supplied. We must, I think, be more careful in future to forward the *Advocate* to every Clergyman and teacher of youth in the two Provinces. I have reason to believe that this measure, partially as it has been carried into effect, has been attended with the best results.

I understand that a large proportion of the Methodist Ministers are Tee-totalers. Unfortunately, however, some of them are opposed to Temperance Societies; but the principle is rapidly gaining ground.

I likewise waited on the Rev. Mr. Roaf, of the Congregational Church—a gentleman who has done much, very much for the cause since he came here. Would that we had more like him! He gave me a list of Clergymen in his connection, the half of whom are Tee-totalers, and the other half, he says, will soon be.

You have, perhaps, heard of the (chivalric shall I call it?) exploit of the Rev. Messrs. Roaf and Richardson, in challenging the Rev. Mr. Murray, of Oakville, author of the book which was to annihilate cold-water men, to a discussion of the principle of Temperance Societies before a public meeting in his own village, thus, as it were, bearding the lion in his den. The meeting was publicly called. People came from all quarters to attend it. Messrs. Roaf, Richardson, and Ketchum advocated the Temperance cause in a masterly manner; and Mr. Murray defended his own

opinions. When the vote was taken, nearly the whole audience rose up in favour of the formation of Societies on the total abstinence pledge, whilst only five or six rose in favour of Mr. Murray's principles. In vain did some of Mr. Murray's friends insist, that the meeting did not understand the resolution upon which they voted. The vote was again taken, and with a still more decisive result. It is to be particularly observed, that the meeting was by no means composed of Temperance men: there being no Society, or only a small one, in Oakville and its vicinity. I believe a report of the proceedings at this meeting and the addresses delivered, will be forwarded to you for publication; and I think it would be well not only to insert it in the *Advocate*, but throw off a few hundred copies in the form of a Tract. The more Mr. Murray's book has been advertised and circulated, and we have seen the exertions of certain parties to disseminate it, the more will the Tract be sought after.

There are several cheering and important signs of the times which deserve notice.

1st. Intemperance has prevailed to such an appalling extent for the last two years, that the whole country appears to be awakened to a sense of the magnitude of the evil, and the necessity of seeking a remedy.

2d. The disbanding of the Militia and Volunteer Corps has left the bar-rooms comparatively deserted. In the winters of 1837 and 1838, these were full to overflowing; and drinking, swearing, quarrelling and obscenity abounded.

3d. The churches have, in a great measure, got over their alarm about the infidel tendency of Total Abstinence; and the best men in the Ministry see that if they wish to carry their usefulness to its greatest extent, they must abstain from intoxicating drinks themselves, and advise others to do the same. I have little doubt that Temperance principles will shortly prevail as extensively amongst the Clergymen of Upper Canada, as they now do amongst those of the United States. The days of Ministers attending public dinners, and giving the thirteenth or seventy-fifth toast, are drawing to a close. When temperance principles take up their legitimate place in the Churches, our occupation, as a separate Society, will be at an end.

4th. The leading temperance men in every place that I have visited, are either Ministers or pious Christian men; and it is only by the agency of such that anything great or good can be effected.

For these and other reasons, I am convinced that the present time is singularly favourable for exertion in the Temperance Reformation; and if we are remiss in endeavouring to improve it, we shall not be held guiltless.

I am, your most obedient Servant,

JOHN DOUGALL.

P.S.—I forward a list of the Clergymen in connection with the Kirk of Scotland, and the Congregational Union. I have been induced, by the request of persons of influence, to form the plan of holding meetings in the principal towns of Upper Canada, on my return journey, for the purpose of advocating Total Abstinence; of extending the circulation of the *Advocate*; and of inducing the different Societies to correspond with us. I am promised efficient co-operation, without which I could not venture upon such an important undertaking. Due notice of time and places of meeting will be given.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—The old Kingston Temperance Society which was organized some years ago, recognizing the old pledge of abstinence from ardent spirits only, having become extinct, it may not be uninteresting to you to learn that a new Society has very lately been formed here, pledged to the principles of Total Abstinence. At a meeting of the friends of the Temperance Reformation, held in the Rear Street Chapel in this place on Saturday evening, the 7th instant, the cause of Temperance, on the principles of Total Abstinence was ably advocated by J. Dougall, Esq., of your city, assisted by the Rev. Matthew Lang, of this town. The meeting was well attended, considering the shortness of the notice given, and the evening on which it took place. Between twenty and thirty persons gave their names to the pledge adopted by your Society, and a large number subscribed for the *Canada Temperance Advocate*. The

public meeting was then closed; and all having retired except the subscribers to the pledge, on motion, the Rev. Mr. Lang was called to the chair, who suggested to those present the necessity of forming themselves into a Temperance Society, and forthwith to proceed to choose their officers. It was then

Moved by Mr. W. F. COLLINS, seconded by Mr. A. McALISTER.

1. *Resolved*,—That we do now form ourselves into a Society, under the name of The Kingston Temperance Society, and that Mr. James M. Rolison be our President.

The Chairman then left the Chair; and it having been taken by the President, it was

Moved by Rev. Mr. LANG, seconded by Mr. T. H. BENTLY.

2. *Resolved*,—That the offices of Secretary and Treasurer be united; and that W. F. Collins be Secretary and Treasurer of this Society.

Moved by Rev. Mr. LANG, seconded by Mr. JAMES GARDNER.

3. *Resolved*,—That an Executive Committee be now chosen, and that the following persons do compose the same, viz.—Thomas H. Bently, George Davidson, S. B. Merritt, S. M. Taylor, Andrew Orr, Paul Petason, Alexander Macalister, John Shaw, who shall draft a Constitution and Bye-Laws, and submit them for the Society's approval at its next meeting.

Moved by Mr. T. H. BENTLY, seconded by Mr. G. DAVIDSON.

4. *Resolved*,—That the thanks of the friends of Temperance are justly due to J. Dougall, Esq., to whose exertions and his able advocacy of the cause this evening, the formation of this Society is wholly indebted.

I am directed by the Committee to transmit you (herein enclosed) six pounds five shillings, for one hundred copies of the *Canada Temperance Advocate*, to be sent to my address. I am also directed, upon the suggestion of Mr. Dougall, to apply to you for some Temperance Tracts, and to request of you to favour them with a copy of your Constitution and Bye-Laws. To you who are connected with a large and flourishing Society, ours will appear very small, particularly for a place like Kingston. The Committee, however, do not despair of being able to produce a list of subscribers to the pledge, of at least one hundred, by the opening of the New Year; and by proper zeal in the cause, to enlist on their sides some of the wealthy and influential of Kingston, which they are sorry to know are now in the scale against them.

I am, Sir, your's very respectfully,

W. F. COLLINS, Sec. K. T. S.

Kingston, Dec. 12, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—On the evening of Tuesday, the 29th of October, a very interesting and important meeting was held in the Wesleyan Chapel, Oakville, of which I ought to have informed you long ago, and would have done it, had not unavoidable circumstances prevented. It having been previously intimated that a Deputation from the Committee of the Temperance Reformation Society of this city would be present, and that the lectures of the Rev. Mr. Murray, of Oakville, against Temperance Societies, were to form the basis of the remarks to be made, considerable interest was excited in that neighbourhood; in consequence of which there was a large assemblage of people, at the time appointed: some of them coming from a distance of eight and ten miles.

The addresses delivered were, combined, a most able exposition and defence of the principles of Temperance Societies, and seemed to produce a very decided and salutary effect upon the large auditory—not one of whom manifested the least desire to leave until all was concluded.

A Report of the proceedings of the evening, drawn out from notes taken at the time, will shortly be in the possession of the Committee; and I believe it is their intention to request its insertion in the *Advocate*. It will not be possible to have it forwarded so as to reach you before the 30th or 31st instant, at the soonest; if it will then be too late for the *January* number, perhaps you might mention in it, that such a Report may be looked for in the following number: that is to say, if you decide upon inserting it. From a

rough calculation made by one of the Committee, conversant with such matters, it will fill *three pages* of the paper.

Our mutual friend, Mr. Dougall, passed through Toronto a few days ago; and, when made acquainted with the meeting, expressed a *very strong desire* that the Report should be circulated throughout the country in the *columns of the Advocate*.

I should have stated above, that after the addresses were delivered, a resolution, *approving* of Societies formed for the express purpose of discouraging the use of all alcoholic drinks, as a common beverage, was submitted to the meeting, and adopted by an *overwhelming majority*.

Hoping to have the pleasure of writing you again in a few days, I remain, my dear Sir, yours sincerely,

ALEXANDER CHRISTIE, Sec. T. R. S.

Toronto, December 20, 1839.

EXTRACTS from three other letters, detailing the success which attends our cause in Kingston, and its vicinity:—

"A person called on Mr H. to-day wishing for information regarding Temperance Tracts. He was a decent Scotch farmer from Camden, 26 miles distant. He said they had a Temperance Society out in his village on the *Tee-total* plan, and their Constitution bore the date of November 4. They have 60 members. He was very anxious to have Tracts. I gave him a few of those obtained from Mr. Dougall; and he wanted to pay for them. I gave him your Secretary's address and pressed on him to write to you for a supply; and also to get subscribers for the *Advocate*. He said they meant to have a meeting that night, and expected two addresses to be given. A Doctor is one of the main supporters of the cause. I would take it very kind could you send me some Temperance Tracts. I intend hiring a sleigh for a pleasure excursion on Christmas-day; if the tracts arrive in time, they shall be distributed among the farmers."

"We are to have a Committee meeting this evening. I have been two days out with a friend, getting subscribers for the *Advocate*. We have upwards of 100 subscribers now; we expect to be able to send for another 100 copies. We are getting names to the pledge every day. I believe the object of the meeting to-night is to get others of the *Ministers* to join us."

"We have now one hundred and fifty-five subscribers to the *Advocate*. Nearly fifty signatures to the pledge. Two of the Committee are appointed to wait on all the ministers of religion in Town, to solicit their aid in the good cause."

#### TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—This infant Society was formed in November last, by a few of the villagers; and we now number upwards of fifty, amongst whom are several (formerly) hard drinkers. We are in a thickly settled Township, and one in which the use of ardent spirits is but too general; and in consequence of the number of poor, our funds are, as yet, limited; but our encouragement is great; and we are determined to push forward, as great benefits are likely to accrue from it. We have formed upon the principles of Total Abstinence, and as yet have not had one relapse. Monthly meetings are held in the village school-house, and our members rapidly increasing.

F. R. P.

Clark's Mills, Camden, U. C., Dec. 19, 1839.

#### A SCHOOLMASTER WORTHY OF ENCOURAGEMENT.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—I observe in the *Temperance Advocate* a notice, that all Ministers of the Gospel and Schoolmasters are requested to forward their names and receive a copy of your useful periodical gratuitously. The benevolent offer I thankfully embrace, by informing you that I have under my care and instruction above seventy children and youth, (being the largest school in the P. E. District), and that many of them have recently adopted the principles of Total Abstinence. Believing it to be my duty, and esteeming it a happy privilege, I often address the school on the importance and happy consequences that may attend their adopting and persevering in the

same course of their companions. I think I should be greatly aided by reading the communications in the *Advocate* to the school in accomplishing the object I have in view, viz.: bringing under the influence of total abstinence all the pupils under my care. I would beg leave to forward to you the names of the following gentlemen, who would receive a copy of the *Advocate* thankfully, and who are zealous in advocating the principles of temperance, on the foundation of total abstinence:—Rev. Moses W. Morse, Methodist Preacher; Mr. George Webster, address Picton; Mr. Almon Bristol, address Fredericksburgh, Midland District; the two latter are Schoolmasters, and whole-soul temperance men. I with pleasure mention that a Society, on the principles of total abstinence, has recently been formed, styled the Prince Edward Total Abstinence Society, embracing for its location limits the District of Prince Edward. There have, as yet, been but three meetings, and the Society numbers more than one hundred members. It is expected that meetings will be held, and Societies formed, in different parts of the District, Auxiliary to the Society now organized. A District Society, on the old pledge, was organized some years ago, and has accomplished much in reclaiming the intemperate; but for some time past its influence has been diminishing, and the old pledge was found inadequate to accomplish the object of the Society at its formation. Soon after the formation of our *Tee-total* Society, those wishing to maintain the old pledge called a meeting of the old Society, and not more than six or eight attended. Soon after, a meeting of the new Society was held in the same place. A large congregation attended, and listened with great attention to the exercises; and about fifty came forward and joined under the new pledge. Comments on the superiority of the Total Abstinence principle are unnecessary. Feeling anxious to obtain the first number in the civil year, I forward our names for that purpose. We have in expectation a large meeting on New-Year's-day, when I will use my exertions in obtaining subscribers for the *Advocate*, and forward you an account of my success. Praying that the best of heaven's blessings may attend the exertions of the abstinence friends in Montreal, and throughout the world, until temperance principles may reign predominant, I subscribe myself yours, &c.

AHIRA. H. BLAKE.

Picton, U. C., Dec. 15, 1839.

P.S. Since writing the above, I have called on a few friends, and collected the small sum of 10s., which I transmit, requesting you to forward a copy of the *Advocate* to the following persons, address to Picton, U. C., in addition to those above-mentioned. Several of the following names are pupils in my school:—Erastus P. Ballard, William W. Davis, Thomas Yerwood, Cideon Striker, Wm. Wallace, and William H. Austin. Please direct each paper to the names forwarded.

A. H. B.

#### CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened." Rom. xiv. 21.—*Maccnight's Translation.*

#### MONTREAL, JANUARY, 1840.

THE NEW YEAR.—We shall be guilty of nothing unfashionable if on the present occasion we wish our friends a HAPPY NEW YEAR. But along with this new-year's wish, we mean to take the liberty of adding a word of counsel, even at the risk of fashion.

1. To those who take no *lively interest* in our cause.
2. To those who are becoming *slack* in their efforts.
3. To those who are doing what they can for total abstinence.

1. To the first class we beg to say, that if they remain inactive, they must soon part with an invaluable privilege—that of doing good to the miserable. Soon—the past year reminds us of the fact—soon must they part with life in this world, for existence in the world to come; and the opportunity of becoming the deliverers of souls, will then be forever lost! To rescue a fellow mortal from poverty, degradation, and wretchedness, is one of the highest boons enjoyed on earth. If you will resolve to take up this subject in good earnest during the coming year, and if providence spares your life, you may have the pleasure of witnessing, before its close, one

or more rescued from intemperance and insanity by your exertions. You would then have lived for some purpose. The blessing of him that is ready to perish would come upon you. If the present year should be your last, you would not have lived in vain. But stand aloof from the cause of Total Abstinence, and do nothing to persuade others to abandon intoxicating drink, and during the coming year, you may die; your opportunity of doing good is lost.

2. With the *second class* we reason after the same manner. Friends, if your lukewarmness continues, it must soon be ended. You have not long to labor as you are now doing. But when your opportunities are gone, you may lament your coldness and inactivity. We would have you to abandon it now. The cause is good—why slacken your exertions? It is purely benevolent—why not forward it with all possible ardor? It is a prosperous cause; never had you more reason to redouble your exertions, than at this moment. Your principles are extending everywhere. The good, the great, the learned, the powerful in all countries are adopting them and ranking themselves publicly as the friends of total abstinence. Within the last twelve months your pledge has obtained new and astonishing victories. Why should you falter and hold back? The number of your years is fast filling up—do with all your might what your hand findeth to do.

3. To those who are doing what they can—we wish a hearty *God-speed*. Friends, if this should be your last year, it will never fill you with regret, that you have done what ye could to quench the liquid fires of intemperance, and rescue the world from their fury. Sweet is the reminiscence of such labors. They are incapable of giving pain. Conscience sanctions them with all its authority. A bountiful reward follows them for ever—the thanks of the perishing, and the smiles of God,

### OPPOSITION.

LECTURES OF REV. ROBT. MURRAY, OAKVILLE, U. C.

A copy of these lectures has been put into our hands. After reflecting upon the matter, we think it has never been our lot to read such a course of Lectures before, and we verily believe it will never be our lot again.

We read them attentively; willing to have our errors exposed; and ready to abandon them too, if in this book we found reason. But alas! for poor Mr. Murray, he completely failed. We laid down his lectures disgusted with his want of candor, his total misconception of the subject before him, and the bitter vituperation with which he assailed those whom he has undertaken to convince. We pitied the man. To reason with him seemed out of place until he became cool. To ridicule him, we could not condescend to such a thing—for it was one of our earliest lessons, and we have not forgotten it—never to laugh at the blind, nor at those who are fools from their birth. To review his lectures, this seemed the most tedious and unprofitable business that ever came in our way. In short, after we read them, we laid them down, scarcely knowing what to think. *Was the Rev. Robt. Murray sober when he wrote these lectures? Had he possession of his reasoning faculties? Did he actually preach them before an audience of our countrymen? These were some of the queries which passed through our mind at the time; and we now wish in self-defence to show that some of them at least are well-founded.*

It was the object of the Rev. Robt. Murray to oppose and put down the Total Abstinence cause throughout the world, when he wrote these lectures. The reason of his attempt lay—according to his own confession—in what the society has done, is doing, and will do. He affirms that “it has exalted itself above all that is called God;” “sacrificed the word of God, the interests of the church and the honor of the Saviour;” and “*toru* Christianity in pieces.” This is what the Total Abstinence Society has done! as to what it is doing, he declares, “it is insulting God to his very face;” “teaching doctrines of devils;” “proving the Saviour to be the Author of sin;” “showing itself to be the enemy of God and man, and adverse to all that is holy, just and true;” “opposing itself to God and thwarting the counsels of the eternal;” “blaspheming;” “carrying on an Antichristian scheme;” “attempting to overturn the very constitution of civilized society;” “forcing men into Heaven.” This is what the Total Abstinence Society is doing. What will it do? The Rev. Robt. Murray declares it “will finally subvert all

human society, and extirpate the human race.” If such is his belief, no wonder at his opposition. But whether he seriously believes these things or no, we believe that these opinions of his, fully justify two of our questions: Was the Rev. Robt. Murray sober when he wrote these lectures? Did he possess at the time, the use of his reasoning faculties? Look at his assertions, and answer.

We published in our last number the testimony of the Rev. Mr. Burns of Kilsyth, one of the Rev. Robt. Murray's brethren—but in our opinion a very different and superior person. What will Mr. Murray say to the Presbytery of Glasgow? They heard and gave credit to the statement, that the introduction of the temperance principle into the parish of Kilsyth had been of great use in the cause of religion. Further we learn that the triumphant spread of total abstinence principles in Scotland among all classes, is matter of every day remark. At this news the Rev. Robt. Murray must be cut to the heart literally. Total Abstinence is no longer peculiar to the Americans—that hateful nation, in the eyes of Rev. Robt. Murray; it is making its triumphant entry into the very Sanctum Sanctorum of the Kirk of Scotland. We presume Mr. Murray will say—the world is turning upside down—or, is gone absolutely mad. One thing is clear, that if it go on at this rate, it will soon be overrun with Total Abstinence, in spite of all Mr. Murray's efforts. It will not be guided by him. He must be left alone in his glory—

A priest with his brandied wine,  
Pleading for rum a right divine.

His last lecture we will notice in our next number.

We beg the attention of our readers to the letters on the first page from UPPER CANADA. We regard them with a deep interest.

SYNOD OF ALBANY ON TEMPERANCE.—A meeting of this ecclesiastical body was held at Whitehall in October last. One of the questions submitted for advice was the following: *What course ought a Church to take with a member who sells intoxicating drink, though he do it in accordance with the laws of the State?* The unanimous resolution of the Synod expresses their views on this subject:—

“Resolved,—That a professing Christian who sells intoxicating drinks is a proper subject of discipline in the Church of Christ.”

In the course of conversation which resulted from the above question, a case was mentioned, in which a member was disciplined for continuing the traffic. He abandoned the traffic—washed his hands entirely of this iniquity, and remarked, upon being restored to the privileges of the Church, “I would not for the world again be engaged in my former business.” Such faithfulness on the part of the Church, and such self-denial on the part of the member, was alike noble and worthy of imitation. O let the Church of Christ be free from the accursed traffic! It is a slave trade. The sellers are the slave-masters: those who drink, are the slaves. And such a slavery! The slavery of chains is sweet, and pure, and heavenly freedom, compared with it. Ten thousand times over would we toil in the sun and sleep on the ground and be called a slave, than suffer the living martyrdom, the everlasting thirst, the terrible remorse and self-loathing of the miserable drunkard! Slaves to drink are in worse condition than slaves to man. Slaves to man, we may have but one bad master; slaves to drunkenness, we must have *two*. What are these?—insatiable selfishness and the devil. Therefore, to sell slaves must be less heinous than to sell intoxicating poison; and members of churches, in this view of the subject, may really be less guilty, engaged in the slave trade, than in the business of vending intoxicating drink. We should rejoice to see religion relieved from the odium of selling “liquid damnation.”

PUBLIC MORALS IN MONTREAL.—We cannot boast of our city morality. If we did, the published Reports of our Police would confound our boasting. What comes under their eye is but a mere fraction of our city's iniquities. It is the *inside* exhibitions, not the outside, which our readers should contemplate, when they judge of city morals. The outside is bad enough we confess. The following abstract of Police reports for two months will prove it:—



100 new members were added to the society's list, and several of their fellow-students came forward and signed the pledge. On Saturday evening, towards the close of the proceedings, Mr. Ebenzer Murray, one of the committee, in a short but brilliant address, moved a vote of thanks to the students, which was cordially responded to by all present; and Mr. John Steedman, on behalf of himself and fellow-labourers, returned an appropriate reply. These meetings have been, without exception, the most interesting that have been got up since the formation of the society; and great praise is certainly due to those talented young gentlemen for the handsome manner in which they have come forward, and advocated the cause of total abstinence from all intoxicating liquors.

On Monday evening, one of the most interesting assemblages of the females of this city was convened together in South Gray's Close Church (Rev. Mr. Mackenzie's), for the purpose of hearing a lecture by Mrs. William M'Lean, on the principles or abstinence from all intoxicating liquors. The church was crowded; and the eloquent and impressive address delivered by that lady excited a most intense interest,—as a proof of this no fewer than thirty-eight individuals signed the total abstinence pledge at the close of the meeting. Misses Agnew, Jamieson, and Isabella Grant, also delivered most excellent speeches on this occasion; and every one appeared much delighted and deeply impressed with the importance of the subject so zealously exposed by these excellent and talented ladies.—*Scottish Pilot.*

**LANGHOLM.**—On Tuesday, the 30th ult., a grand gala day took place at Langholm. Deputations from Dumfries, Ecclefechan, Annan, Liddesdale, Hawick, and Carlisle, accompanied with flags and bands of music, arrived in the course of the morning, and assembled on the Kiln Green at one o'clock. A procession was formed here, amounting to about 1200, with bands of music and flags, the good men of Langholm bearing a huge tea-pot covered with flowers and appropriate devices, who after promenading the streets of the Old and New Town, returned to the Kiln Green. The multitude having ranged themselves in front of Mr. Purvis' pavilion, were addressed from the platform by the Rev. J. Dobbie, the champion of tea-totalism there, who presided on the occasion, Messrs. Smith and Lawson, from Dumfries, Mr. W. Bell, from Annan, and Mr. J. Macmillan from Carlisle, acquitted themselves in first-rate style. The procession was again formed, and proceeded along the main street to a beautiful enclosure on the south side of the town, in which hustings were erected, wreathed with flowers and evergreens. Here a party of nearly 900 sat down to tea, the ladies occupying the centre in front of the hustings erected for the speakers of the various deputations. Tea being concluded, and thanks returned by the Rev. Mr. Martin, the enclosure was thrown open, and the assembly again addressed in stirring speeches by Mr. Hannah from Dumfries, a gentleman from Hawick, Messrs Macmillan and M'Nicol, and the Rev. Mr. Martin from Lochmaben. The scenes of this day will long be remembered. They were a practical refutation of the great delusion which has so long enveloped the minds of the sons of Caledonia, that the poison of whiskey is,—even in the greatest moderation,—necessary for rational enjoyment.—*Border Herald of Temperance.*

**NEWTON STEWART.**—Since my last communication our village has been the scene of a total abstinence festival, highly favourable to the sacred cause of temperance. The Total Abstinence Society here held a sabbath in the Town-hall, on Friday the 30th August, when about 260 individuals sat down to tea. The room was most tastefully decorated with evergreens, and a grand triumphal arch, elegantly bestudded with beautiful flowers, was thrown over the platform erected for the speakers. Hanging from the centre of the arch was a placard bearing the following inscription:—"Scotland will yet free herself from the withering blight of intemperance." The instrumental band occupied a place on the platform, and discoursed excellent music during the evening: the whole having a grand and imposing effect. About half-past five o'clock, the company partook of tea, with its accompaniments. The chairman (Mr. M'Kean) made a few remarks, and read a cheering report of the state and progress of the Society. When the report was read, the company sang several verses of a hymn, composed for the occasion. The following gentlemen were then introduced to the company, and spoke in favour of the cause, to promote which was the object

of the present meeting. The Rev. Mr. Towers, of Wigtown; Messrs. Carter, Denniston, and Dorman, of Whithorn; Messrs. Nish, Phillips, and Kinnon, of Creitown; and Messrs. Miller and Donaldson, of Gatehouse. The addresses delivered by these gentlemen were most excellent, displaying abilities and talents, both intellectual and logical, altogether unexpected. Mr. Denniston, who is about eighteen years of age, and has been perfectly blind from his infancy, in a somewhat lengthy speech, afforded a rich treat to the company. Stored with scriptural knowledge, and possessed of superior powers of mind, and of a very retentive memory, he bids fair, at no distant period, to be the ablest advocate of tee totalism in this part of the country. The company were all much indebted to Mr. Towers, who several times enlivened them by his spirited and jocund remarks. After spending a very joyous evening, the company dismissed about 11 o'clock, highly delighted with

"The feast of reason, and the flow of soul,"

which they had so richly enjoyed, and not a few of them wondering how so much cheerfulness and hilarity could prevail without the aid of alcoholic stimulus. I am happy to say that our soiree has had a very salutary effect, in not only confirming the members of the Society in their principles, but also in shutting the mouths of those who were once our enemies, and causing many of them to flock around our standard. I am, your's, &c.

ROBERT SUMMERS, Secretary.

From the Scottish Temperance Journal.

## STATISTICS OF MORALITY AND INTEMPERANCE IN GLASGOW.

The Friends of the Temperance Society, anxious to bring before the Public all the information in their power relative to the mischievous effects of intoxicating drinks, earnestly recommend the attentive perusal of the following statistical account of Glasgow; confident that the facts therein contained cannot but arouse the attention, and interest the judgment of the intelligent population of this country; being well assured, were similar inquiries made in other towns, the result would not be very dissimilar.

Friends of sobriety! be no longer enslaved by tyrant custom; dare to think and act like men. Come forward and assist us in this Godlike enterprise.

### STATISTICS, &c.

We subjoin a summary of the statistics which, being compiled from Parliamentary and other official documents, may be relied on:

#### MORALITY AND RELIGION.

In Glasgow the number of churches and chapels of all denominations, do not exceed 90.

Taking the population at 260,000, there is for every church or chapel, however small, 2900 individuals.

Scarcely any of the largest churches will contain 1800 sitters, and very many not 1000.

In the whole churches and chapels of every denomination, there are sabbath sittings to the number of at least 20,000.

There is never a great number of these places of worship completely filled, and many of them not more than *one-half* or *two-thirds*.

There are more than 60,000 individuals in this city who belong to no religious denomination, and who, to all intents and purposes, as much deserve the name of *Heathens*, as any of the inhabitants of *Africa* or *India*.

The total income of all the city clergy, according to the Church Commissioners' report, is not much more than £15,000; and allowing £4,500, which is probably more than the actual amount, for Bible, Missionary, and Tract Societies, Sabbath Schools, and the salaries of about 20 City Missionaries, at £40 each, we have only £19,500 as the total sum annually devoted to strictly religious purposes.

Or the annual expense of every individual inhabitant is not more than *eighteen-pence*.

#### INTEMPERANCE.

In Glasgow there are 2,700 licensed publicans, including public-houses, tap-rooms, and whiskey-shops.

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;



To the days of the aged it addeth length,  
 To the might of the strong it giveth strength;  
 It freshens the heart, it brightens the sight,  
 It is like quaffing a goblet of morning light!  
 So, water, I will drink nothing but thee,  
 Thou parent of health and energy.  
 When o'er the hills, like an Eastern bride,  
 Morning walks forth in her beauty's pride,  
 Leading a band of laughing hours,  
 And brushing the dew from the nodding flowers,  
 Oh, cheerily then my voice is heard,  
 Mingling with that of the soaring bird,  
 Who singeth abroad his matins loud,  
 As he fresheth his wing in the cold grey cloud.  
 But when evening has quitted her chattering yew,  
 Drowsily flying and weaving anew  
 Her dusky meshes o'er land and sea,  
 How gently, oh, sleep! fall thy popples on me;  
 For I drink water, pure, clear and bright,  
 And my dreams are of Heaven the live long night.  
 So hurrah for thee, water! hurrah, hurrah!  
 Thou art silver and gold, thou art riband and star!  
 Hurrah for bright water, hurrah, hurrah!

#### SONG OF THE RIVER.

WRITTEN FOR THE DUBLIN WEEKLY HERALD.

I sprang from the rock—from the mountain side,  
 Sparkling pure and bright;  
 And I gather strength as I rapidly glide  
 From my birth-place into light.  
 Richness I bear to land and tree,  
 Beauty to hill and dale;  
 Beast and bird delight in me;  
 Drink, and are strong and hale.  
 Fresh are the flowers that deck my banks,  
 The sod is greenest there;  
 And the warbling winged ones sing their thanks,  
 As they drink of me every where!  
 I am the only drink was given  
 To man when pure and free—  
 Return, then, to the gift of Heaven;  
 You're safe when drinking me!

T. T.

*From the Montreal Morning Courier.*

#### BRANDY—GIN—RUM—SCOTCH WHISKEY—SOCIAL CORDIALS.

The following sentence was pronounced on an unfortunate wretch, convicted of the murder of his wife, by his Honour Judge Edwards, at the Court of Oyer and Terminer, New York. Those gentlemen who daily drink until they feel mellow, jovial, and all that; and those bipeds, who are not gentlemen, but who practise in the same rational and gentlemanly way, diurnally, will not injure themselves by its perusal. We don't give the whole of the sentence, but just so much as is likely to prove instructive, and serviceable, to the worshippers of Juggernaut. All about the hanging by the neck, and the soul, we leave to anatomists and metaphysicians,—and they may seek that portion, elsewhere.

#### COURT OF OYER AND TERMINER.

BEFORE JUDGE EDWARDS.

SENTENCE OF SMOCK.—At the appointed hour yesterday morning the wretched culprit was put to the bar to receive the sentence of death.

On being required by the Clerk to hold up his right hand, he obeyed the mandate by a mere mechanical motion of the limb, which was no sooner raised than it fell again, and hung motionless by his side.

The question was then asked, what he had to say why judgment should not be passed upon him? He fixed a half vacant stare, not at, but toward the Court, he leaned forward, made a slight movement of his lips, but as if his tongue refused its utterance, he hesitated for an instant, and then sunk down into his seat—not to hear

but to await the delivery of the following sentence from his Honour Judge Edwards:—

Prisoner—Listen to what I am about to say to you. After a patient and thorough investigation of your case, in the course of which you were faithfully and ably defended by your counsel, you have been convicted by a jury of your country of the crime of murder; (of murdering a woman whom you lived with and acknowledged as your wife,) and you are now arraigned for the purpose of receiving the sentence which the law awards to your crime.

Upon this solemn occasion it may not be unattended with good, to advert to the cause which has reduced you to this deplorable condition. This, by your own confession, was rum. Within the last nine years I have had eleven men arraigned before me on indictments for murdering their wives; ten of whom were drunkards. What stronger proof could be afforded of the deplorable consequences of intemperance?

These victims were urged on by it from one degree of depravity to another, till they were not only induced to imbrue their hands in the blood of their fellow-beings, but to sacrifice the partners of their bosoms—those whom they rested under the strongest obligations to love, cherish, and protect.

Instead of encircling them in their warmest affections, they deprived them of life, and they now lie mouldering in their graves.

From my own experience, and the best information I have obtained, I am satisfied that three-fourths of the crimes committed are consequent upon intemperance. Drunkards crowd our penitentiaries, and our alms-houses are filled with them, or with those who are brought to want by the intemperance of their natural protectors. In spite of the admonitions of wise and good men, victims of intemperance daily swell the throng: and the tide of misery consequent upon it moves on, and will continue to move on as long as like causes continue to produce like effects.

Were it a possible thing to portray the misery consequent upon the use of ardent spirits, from the first anxious look and suppressed sigh of parents and wife, through all the sickness, poverty, and crime attendant upon it: from the first disregard of the kind admonitions of friends, till the hands of the victims reek with the blood of the partners of their bosoms, society would look with horror upon the scene. The counsel of the wise would not then be disregarded, nor the tears of the nearest and dearest relations shed in vain.

Every young man would come to a fixed determination never to taste the accursed cup; and every old man would to his example add his influence to eradicate the evil—an evil which has swept one race of human beings from the land on which we live, and which at one time threatened to demoralize another.—*New York Courier.*

#### SUNDAY SCHOOL LIBRARIES.

THE COMMITTEE of the CANADA SUNDAY SCHOOL UNION notify, that in addition to their ASSORTED STOCK OF BOOKS, adapted for Sunday Schools, a FRESH SUPPLY OF LIBRARIES has just arrived from London; and recommend Schools not already supplied to make early application. Each Library consists of 101 Vols. of the most *Selected Works*, and cost £6 15s. Sterling. By the liberality of the Tract Society, London, this Society is enabled to give them for £3 10s. Currency. Applicants must forward that amount, and also the application signed by at least three responsible individuals, pledging themselves that proper instructions will be given in the Schools for which the Books are required;—that the Books will be carefully preserved;—that on the 1st of January of each year, a report of the School will be transmitted to the Recording Secretary of this Society, embracing the number of Teachers and Scholars enrolled, with their average attendance;—the state of the Library, and any interesting facts relative to the religious condition of the School.

The Canada Sunday School Union holds no supervision over any School, further than that a Report from such School is required annually. (*See Circular.*)

Applications to be made (if by letter, post paid,) to Mr. J. C. BECKET, *Recording Secretary and Depository*, at Messrs. CAMPBELL & BECKET'S, Place d'Armes.