

narrative is of such a nature as to require neither introduction nor recommendation on our part. We are glad to see this movement in Scotland, for we feel assured that, when these juvenile abstainers come on the stage, there will be much less of that practical infidelity which is so striking a characteristic of the present day.

Tanfield Hall, somewhat celebrated as being the place where the first meeting of the first General Assembly of the Free Church was held, was chosen as the rendezvous of this "Young Scotland" League. It was crowded to excess, and large numbers were disappointed in not getting in. The *Daily Mail* says regarding the physically good things in the Hall:—

We entered from the north, and found a most tasteful bench fitted up on purpose for the reporters, covered, too, with all the delicacies the season would afford—apples in variety, grapes, figs, dates, raisins, oranges, French plums, &c. A large and elegant table, around which the ministers and speakers were arranged, over which again was spread the delicious and attractive viands most profusely. The table, too, was surmounted by an elegant salver of Dresden china, with a wreath of ormol, the vine tree, and its fruit sustained upon a pedestal of bronze, bearing three dolphins of ormol, filled with various fruits. The corners of the table supported china vases, filled with the gay-coloured flowers of the early spring; above, and on the platform, were well filled china plates of fruit, interspersed with green-house and hot-house plants, japonicas, flowering wreaths of evergreens and laurels, interspersed by bouquets of heaths, &c., suspended from the roof; and around the pillars were flowers. The chairman entered, and the now assembled thousands echoed their applause, and thousands there were beside those who were within, who, catching up the sound, continued cheering without.

When two verses of the 100th Psalm had been sung, John Hope, Esq., Chairman, rose and addressed them. He rejoiced to meet an assemblage like that of 4000 young persons met to testify their attachment to abstinence from alcoholics, tobacco, and opium. This was the first soiree of the League, and he gave them some good instructions how to conduct themselves. One thing was to abstain from noise in the meeting, so that they and others might hear the speakers. He exhorted them if they hoped for success, to look to God for help—that in the words of one of their songs, they might "win the day." He concluded as follows:—

The Lord loves the prayers of little children; and, peradventure, when your 4,000 voices are this night raised in prayer for success to our movement, the Lord may bless the words that are to be spoken by the Reverend gentlemen who are this evening to address us, to the convincing of some of our visitors, who may not yet be abstainers, and may bless the little stories which you may take home to your parents from this meeting. Therefore, dear children, the points of my address which you are to remember, are, daily reading of your Bible, and daily morning and evening prayer, on your knees—not in your beds—and that you make your own, abstaining from intoxicating liquor, and tobacco, and opium, and the success of our cause, and the conversion to it of your parents and friends, part of your daily prayer, and then

"We'll win the day."

After the chairman's introductory address, the children, led by Mr. Palmer, sung the melody of "Joyful Day" very beautifully.

Rev. W. W. Duncan, of Peebles, son of the late learned

and amiable Dr. Duncan of Ruthwell said—that he was expressing the feelings of all his ministerial brethren around him when he said that, in taking a part in their proceedings, they were directly engaged in the service of their heavenly Master, who, they would remember, commanded the bystanders to roll away the stone from the grave of Lazarus before He said, "Lazarus come forth." This was not the first time on which he had spoken on the subject of Total Abstinence in that very hall as a member of the General Assembly of the Free Church of Scotland; and he rejoiced to be able to tell them that at the last General Assembly a committee was appointed for the express purpose of taking the whole question of intemperance and its remedies into serious consideration, and that a report of that committee was to be laid on the table of the ensuing General Assembly. He confessed that he looked forward to that report with very intense interest, and he rejoiced to think that this question was beginning to attract the attention of many who, a few years ago, would not even listen to any address that could be made on the subject. He did not doubt, at least he hoped and prayed they would find, that the very judicious, decided, and energetic measures which had been adopted by the chairman and his coadjutors in regard to the Total Abstinence question, would have the effect of conciliating at once the respect, admiration, and hearty support of multitudes who had hitherto opposed them, perhaps in ignorance, of the most extraordinary exertions and sacrifices, which he hesitated not to say deserved every countenance and encouragement which it was in the power of a discerning and religious public to award.

The subject given to Mr. Duncan was Abstinence amongst the young; and after some remarks on the physical evils arising from drunkenness he continued:

But what were all the evils of a temporary kind occasioned by drunkenness compared to the evils of a spiritual kind? He had been delighted to hear the high religious tone taken by the chairman. He wished that some of his brethren had been present to have heard his (the chairman's) opening address; they would have heard very little of the objections taken by some persons to this movement. After what had been said by Mr. Hope about prayer, he thought that any objection brought against the society, as tending to subvert religion, would never be listened to again by any candid person. They were taking the right method, he thought, to prevent the evils of intemperance.

After some interesting illustrations of the common truth, that prevention is better than cure, he concluded thus:

Abstinence Societies do not necessarily save the soul. He hoped they would attend to the admirable instructions given to them by the chairman; and he rejoiced to think they had such a chairman, who seemed so truly anxious about their souls, for they might depend upon it, that was the main thing after all.

The Rev. G. A. Page said he had been entrusted with the subject of "Missions at Home and Abroad." We can make room for only portions of the addresses:

He believed that were the principles of total abstinence generally adopted by the professing Christians of Great Britain, one of the greatest barriers to the spread of the gospel, both at home and abroad, would thereby be removed. Again, two-pence a-day spent in drink would amount, in one year, to £3; but many families in this country spent at least 6d. a-day in intoxicating liquors of some kind. Now, supposing that, instead of spending their sixpences in strong drink, they should apply four-sixths to domestic and other uses, one-sixth to missions at home, and the remaining one-sixth to missions abroad. At present, every person who subscribed £1 yearly to missions was considered a