

better feeling, whose beneficial influence it requires no gift of prophecy to predict. Intoxicating beverages are not now so frequently presented as formerly, as an article of courtesy or refreshment, and this remark of course extends in its application to those who are unconnected with the Abstinence Society. It is now discovered that births and marriages can be celebrated joyously without their aid, and that the social felicity connected with these festive occasions was only deteriorated by their presence, and the obsequies of deceased friends suffer no diminution of their solemnity and impressiveness when separated from these absurd and pernicious accompaniments. This growing disregard of the drinking customs, which cannot have escaped the notice of any accurate observer of the practices of the society with which he mingles, I regard as one of the most important results of our movement, as they have hitherto been the chief obstacles by which it has been impeded, and the most serious stumbling-block to the members of our society. And I feel assured that when these usages have been extirpated, the remaining sources of intemperance will be found to be absolutely trifling, and we shall appear in a bulwark whose foundations are too deep to be undermined, and whose walls are too high to be scaled by the boldest of the foe, and our society shall stand confessed the pride and security of a ransomed nation.

III. As another result of the temperance movement, it may be stated that the number of actual instances of reformation from a life of inebriety, produced through its instrumentality, are by no means inconsiderable. Whilst this is a cheering result of our movement it is an argument in its favour which may be wielded by the least gifted of its friends. This statement is well illustrated by the following anecdote, which was given in a letter from a divinity student in Edinburgh, to a friend in Glasgow: "A few days ago five of our students were walking on the Calton hill, in the outskirts of this city, three of whom were total abstainers. Getting into a hot debate on the Abstinence question, two of them in order to escape from the painful collision of sentiment, stepped forward in advance of the other three, and in the latter party there was one who denounced the abstinence scheme loudly and violently as likely to affect with dangerous prejudices the rising generation. Strange as it may seem, he was of opinion that abstinence was a cure for drunkards only, and ought not to be recommended to the sober, and that it was especially injudicious to recommend it to the young, as our influence might affect their minds with prejudices which would be attended with the most ruinous consequences. A well-dressed tradesman, with a neatly attired little girl in his hand, coming up behind, heard the argumentation, and after apologising for intruding himself on the company, begged permission to propose a question to the gentleman above referred to, whose statements, he said, he had listened to with the greatest pain. Permission being granted, he asked whether the drinking customs of our countrymen had produced more of evil or of good. Evading the question he replied that drunkenness had produced more evil than good. 'We are so far at one,' was the reply, 'for nobody doubts that drunkenness is productive of evil alone, but I insist on an answer to my question.' 'Oh! I don't wish to enter into a debate with you,' was the cautious though somewhat cowardly reply. 'Very well,' continued the artisan, 'but you need entertain no fears about the influence of tee-totalism on the rising generation, for while I must confess that I neglected my family, and made them miserable by intemperance, it is otherwise since I became a tee-totaller; I now attend to their education and comfort, and my little daughter who now accompanies me is an evidence of the beneficial influence of the abstinence system on the rising generation.' The student was silenced and walked off, but he afterwards suffered much from his companions for evading the question of the artisan. Instances of personal reformation, and the restoration of domestic comfort, resulting from our movement, are so common that there is, perhaps, no member of our society who is not acquainted with several cases. But going beyond the range of personal observation, we may mention an important fact, that there are two hundred and thirty members of an Independent church at Edinburgh, who were once degraded by intemperance. I don't doubt that the zealous and persevering labours of the Rev. Mr. Wight, their pastor, have been chiefly instrumental in effecting this cheering result. I deem this fact of great importance, for various

reasons, among others, because it is often asserted that many, if not most, of our celebrated cases of reformation are succeeded by a worse relapse, of which we often remain ignorant, from a want of a regular system of discipline in our societies. Without saying anything of the unreasonableness of this general assertion, we have excellent ground for believing that there can be no deception in the case now referred to, in consequence of the purity of communion, which is well known to exist in the churches of our Independent brethren. From the second annual Report of the Western Scottish Temperance Union, which will be acknowledged to be a respectable authority, we learn that 4301 drunkards have been reclaimed within the bounds of the Union during the past year. Similar statements might be made regarding other localities, but our numbers would be immensely increased could we give an accurate statement regarding Scotland generally. Nothing surpasses our opponents, or professed but inefficient friends, more than our cases of reformation, and it is sometimes sincerely said, that it is remarkable that the Gospel should fail, and this modern doctrine of tee-totalism thus succeed. Our members would really require a large amount of meekness to withstand the irritating influence of the insults they receive. The Gospel does not fail in the reformation of the very worst characters, but it is often injudiciously applied to them. I regard the entire scheme of abstinence as a development of Christian principle in the judicious arrangement of a system of means to effect the removal of an overwhelming evil. In the adoption of these means we compromise no Christian principle, and we exemplify that feeling of Christian charity which ought to actuate us in the discharge of all our relative duties. Far be it from me to derogate from the glory of the Gospel. I will not, I cannot, and dare not act so impiously. And, knowing, as I do, that our society is promoted chiefly by the instrumentality of Christian men, I cannot doubt that in contemplating the beneficial influence of its operations they with sincerity exclaim, "Not unto us, O Lord, not unto us, but unto thy name give glory."

After the observation we have now made we are prepared to adopt the language which follows, conscious that, by the aid of the temperance movement we have advanced a step towards realizing the predicted reign of temperance:—

"Dash down you bowl of Samian wine,
Its golden bubbles tinge no more,
No longer beil 'neath Bacchus' shrine,
His long and leafy reign is o'er;
The vine leaf withers on his brow,
A fairer banne is unfur'd,
Mortals beneath its shadow bow,
And Temperance once more rules the world."

Animated by past success, et the promoters of our movement persevere in their efforts of benevolence, till the galling yoke shall fall from every neck around which it now clings, and the banner of temperance shall have triumphantly over a ransomed world.

A SKETCH.

BY A WING LADY.

"Father," said a little boy who stood leaning upon his parent's knee, "father, why do you look so lately? Why do you gaze upon me so steadily, and then turn away your eyes and weep?" "I have heard you say, 'poor, motherless child'—What do you mean by that? Who is that poor child that has no mother?" "What have I done father, that my mother does not love me so well as she used to? When I kiss her cheek she never now talks to me as she once used to converse with kisses! She never talks to me as she once used to, and how much I look like you!" "Say, what is the reason? Is she sick? or may be she is now dead, and that is why you weep! Is it so, dear father, tell me, and was it me you meant when you said 'poor, motherless child?'" Then did the beautiful child look up to his father, his eyes filled with tears, as if fondly entreating him to answer his question, and his sire drew him, hazy, his pride, to his heart, and whispered "she is not dead," and then he added in tones not meant for him to hear, "but it were better, better far, that she had died, than have brought all this misery and degradation upon herself and offspring." Unhappy father unhappy child! Thy wife,