

though no public intimation of the soirée was made—the tickets being all sold by members of Committee. The chair was filled by our president, Mr. Alexander Ferguson, manufacturer, and the speakers were Mr. Carmichael, of Alloa, Mr. McCulloch, teacher, Redding, and Mr. Colbert, Denny. The affair gave great satisfaction, as well to the audience as the Committee, for while the former was highly delighted with the proceedings of the evening, the latter were equally so on discovering that, instead of *gaining a loss* as on former occasions of the kind, the receipts exceeded the expenditure by something more than £1. We are in treaty for sermons or discourses on the subject of temperance with more than one minister of the gospel among the few that have adopted our principles, and will not fail from time to time to report progress. We still expect to raise something more towards the "Free Will-Offering."—Although we have at present only three dozen subscribers for the *Journal*, we expect to increase the number considerably.—*Scottish Temp. Journal*.

LONDON TEMPERANCE PROVIDENT INSTITUTION.—The Rev. Jabez Burns of London, delivered a lecture here on the 12th August, on the progress and present position of the temperance reformation, with observations on the advantages offered to teetotalers by the above society. He took a rapid view of the history of tee-totalism, and dwelt largely on its blessed effects in connection with religious revivals. In Cornwall alone no less than twenty thousand persons had been made sober by it—a great portion of whom had become members of Christian churches. After noticing the progress of the cause in Ireland, England, America, and the British dependencies abroad, and estimating the number of members at 8½ millions, viz.: 5 millions in Ireland, 2 in the United States and Canada, and 1 in England, Scotland, and Wales, he stated how much good might be done by each member giving one farthing a week for benevolent purposes—recommended the encouragement of benefit societies—spoke highly in favor of the Rechabite society—and brought into view the Provident Institution in connection with teetotalism.

This latter society has been in existence three years; has assured 1143 policies; paid annual premiums to the amount of £4805. To show how the working classes might be benefited, he instanced the case of a sculptor who was killed by a fall from the Royal Exchange, he had only paid three pounds and his wife received fifty, thus enabling her to do something for her family, in place of going into the poor-house. He recommended this institution to all teetotalers; and stated that he had no interest in it further than having insured his life for £150. The impression made on the meeting appeared to be very favourable.—*Id.*

OUR DOINGS AND DESIGNS.—The past month has seen a commencement of a system of agitation in behalf of our cause, on a scale hitherto unexampled in the history of any benevolent institution. Our agents have been actively engaged in giving lectures, night after night, in our city and throughout the country. These have been generally well attended, and the happiest consequences are expected to result from them, in an increase of zeal on the part of our old friends, and increased strength to the cause in the addition of new members. Need we remind the various societies, who have given such solid proof of their interest in these efforts, of the necessity of making every exertion in their particular localities to give publicity to the meetings, provide suitable lecture rooms, and get as many as possible to attend them. Unless our efforts are met by a degree of interest and attention on the part of the societies visited, proportionate to their value, they will prove comparatively fruitless, and will give to the cause an aspect of hopelessness which will forbid such bold attempts in future. Let every tee-totaler feel his responsibility, and acquit himself so as to discharge his duty in a manner creditable to himself, and becoming the benevolent enterprise in which he has embarked. The present movement is intended to be one of experiment, introductory to an increase and continuance of well-doing during the whole of the incoming year, and we beg to remind all the societies already connected with us, that answers are expected from them immediately, relative to the part they intend taking in making 1845 a year of effort, by a system of operations which will indicate to the country that we are deeply in earnest in what we are doing, and are sustained and stimulated by a consciousness of the moral rectitude of our principles, and the happy results that attend their extension in the community. Should any feel disposed to withhold their aid, let them say so. What we want to know is, the probable extent of our prospective means, that we may lay out our measures accordingly, and the sooner we know this the better.—*Id.*

We have much pleasure in calling the special attention of our religious friends throughout the country to Archdeacon Jeffrey's Appeal, about to be re-published in this city. We have seen nothing equal to it on the subject of which it treats. It is a clear, concise, and convincing statement of the argument from scripture in behalf of our measures, and a masterly refutation of what are called objections from the Bible against them. As a proof of the esteem in which this Tract is held by the friends of the total abstinence movement throughout the world,—and as an inducement to others to give it a candid perusal,—we may mention, that besides the number originally printed in Bombay, 3000 copies have been disposed of in this country;—it was also printed in the *Canada Temperance Advocate* for May last, and a copy transmitted, per post, to every minister and student of divinity, in connexion with the Free Church of Scotland, whose address could be procured.—*Id.*

KILMARNOCK.—The principles of total abstinence are progressing rapidly in this town. Within these two months past we have enrolled upwards of 100 members. Our principles have been ably and eloquently enforced of late upon the public mind by Dr. Ritchie of Edinburgh, Mr. Logan of Glasgow, Mr. Kemp of Edinburgh, and Mr. Henry Vincent; and it will be seen, from the numbers joining our ranks, that the services of these gentlemen have been productive of no small amount of good. To the two former named gentlemen, we would take this opportunity of returning our warmest thanks for their labours of love among us, as to their services we date the commencement of our present revival; and, from what we know of some of the surrounding villages which they visited, the most blessed results have followed their labours among them also. We look forward with strong hope to the effects which the lecturers whom the Union have engaged to send amongst us will produce; and we trust that the suggestion given them by the delegates at the late annual meeting, about some of these lecturers visiting families, two or three hours a-day, in the several places they may visit, will not have escaped their attention, as we are convinced that as much good may be done in that manner as may be effected by lecturing.—*Id.*

MISCELLANEOUS.

HOW FATHER MATHEW BECAME A TEE-TOTALER.—For some time previous to the year 1838, William Martin, of Cork, now well known as the "father of Father Mathew," had repeatedly urged Mr. Mathew to give his influence to the Temperance Society, which had been formed in Cork, and of which G. W. Carr, Esq., and others were members. To these solicitations Mr. Mathew listened with his usual candor and politeness; but it was not until April of the year just mentioned, that the time appeared to have arrived for the commencement of the "apostle's" career. One Sunday evening, as Mr. Martin was seated with his family in the parlour, in Patrick Street, a messenger came from Father Mathew requesting Mr. Martin's company. On the arrival of the latter, Mr. Mathew said, "Mr. Martin, I have sent for you to help me in forming a Total Abstinence Society." "With all my heart," said Mr. Martin; "When shall we begin?" "To-morrow." The place and time of meeting were at once appointed, and the meeting was held accordingly, Father Mathew presiding. After the Rev. chairman had explained the object of the meeting, and various addresses had been delivered, Mr. Mathew signed the pledge, and about sixty others followed his example. During the meeting, the following incident occurred, which is interesting, as a curious omen of the Catholic spirit, which has ever since distinguished the labours of the great Irish Reformer. Hearing some whispers at the table, Mr. Mathew observed to Mr. Martin, who sat next to him, "What do you think they are saying?" "They say, here is a Catholic priest sitting between a presbyterian minister, and a member of the Society of Friends."

"Well," said Mr. Martin, "is it not pleasant that there is one place where we can meet without distinction of creed, and unite in the one object of doing good?" "It is, indeed," rejoined Mr. Mathew, "and there is another place, too, where I hope we shall all unite in like manner."

Such was the origin of the Cork Total Abstinence Society, from which such extraordinary results have followed.—*Bristol Temperance Herald*.

POOR JACK.—An old sailor was last week sentenced to a month's