

thing, and dreaded returning to the bottle. However he successfully battled the desire. Next Sabbath morning, for the first time in 18 years, he rose a sober man! Before that memorable change, he could not have held a glass steadily in his hand though fifty sovereigns had been offered, but before he was many months a teetotaler he could manage to thread a very fine needle. After becoming a sober man, one of the first acts he did was to dispense with dealings by means of pass-books, and to go forward to his shopkeeper with cash in hand. (Applause.) He never enjoyed better health than he now did, and his family were happy. The first year of his sober life, he and his wife were enabled to spend £15 on making the family comfortable, and with the first proceeds thereafter, he purchased a silver watch—(holding it up to the company)—(Great applause.)

Mr. McNeill, flesher, from Leith, next spoke. He said—Like my friend who spoke before me, I was at one time an out-and-out drunkard. I was working in Musselburgh at one time, but got my discharge for drunkenness. I was re-engaged, however, and was sent by my employer to the country for some cattle. Through means of strong drink I was a day later in returning than I ought to have been, and again I was discharged. I next went to Leith, but carried along with me my drunken habit. Owing to the fleshers reducing the usual rate of wages, I resolved to leave the trade altogether, and I got a job in Leith Docks, along with a number of other workmen. One night I went home in a more than usual state of intoxication. I insisted on my wife giving me drink; she refused; I told her, threateningly, to give me something, but I did not get it. Exasperated with anger and with the drink, I seized the crane which hung over the fire and threw it at her. It missed her and struck my little boy on the forehead. Here he is, with the mark quite visible above the eye. Glory be to God, we are both alive at this day. Immediately after the blow was struck, the blood flowed copiously and that brought me to my senses. The rumour spread, and so ill was my boy that he was carried off to the Dispensary. For some time I thought that he would never survive, and that I would be seized as a murderer. But he got better, and lamentable though the case was, it seemed to have no effect on my drinking habits. On another evening I went home from the Docks intoxicated. During the night someone called on me. It was about three in the morning. My wife told me not to go out, considering the state I was then in. But I got up and struggled towards the window. My hand went through a pane of glass, and I drew it recklessly back, and the effects are visible on my hand to this day. The blood flowed to such an extent that I fainted and fell. My wife hastened to assist me, but the wound was so alarming, that I had to be carried off to the Dispensary. My hand was there dressed, but nothing would satisfy me but whisky. Whisky I afterwards got, and from its effects I fell and burst the wound. I was again taken to the Dispensary, and the wound re-dressed, and remained there about eight hours, when my wife came and took me to our own home. I was becoming so notorious, that I began to be ashamed to go out, and I remained within doors for several days. At length, I took courage, and walked down by the shore, one Sabbath evening, in a very poor and dejected state. In passing a shop, known by the name of the "Blue Bell," I saw a young woman standing at it with a silk gown on. "Well, is it possible," I said to myself, "that that girl and her friends can dress so gaily, while my own wife, in consequence of my intemperate habits, has scarcely a gown to her back? I am resolved that she, and such as she, shall not henceforth touch a farthing of my money." I went home and told my wife my determination, but she told me I was a confirmed drunkard, and she could not believe I would keep my resolution. I felt that keenly, but still I adhered to my resolve to give up the drinking. Well, on the following day, I went forward and subscribed the pledge. That might be about three years since. At that time, I had almost no clothing, my children were almost naked, and my wife was little better, although, thanks be to God, she has always been a good and sober woman. Some friends then began to notice the change in the family, and invited me to attend a Wednesday evening meeting. I went, and was both interested and better by the consideration of the subject brought forward. At that time I was in a measure debarred from the house of God, for I had not proper clothing. The first Sabbath, however, on which I did go, the minister chose for his text, John iii., 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I was led irresistibly to the

conclusion that I belonged to "the world," and that God loved me. I indeed saw my lost and undone state by nature, but I like, wise and emulated Christ's sufferings on Calvary. After that, I had a settled peace of mind, and ever since joining the Total Abstinence Society, I have endeavoured to uphold and extend the principles of the Association. I was once ashamed of the good cause, but that feeling is gone for ever. It is my desire now, while in the world, to pluck any of my fellow-creatures, addicted to intemperance, as brands from the burning, for it is a duty incumbent on all who hear the name of Christ, to do good unto all men as they have opportunity. Since my connection with the Temperance cause, I have drunk nothing stronger than cold water, and I am work at various kinds of employment, and I have stood on my feet at my work for a period of nearly thirty hours, and I have felt comparatively little fatigue. (Great applause on the speaker resuming his seat.)

#### THE TEMPERANCE MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.

On Thursday morning, 7th October, about fifty of the members and friends of the Personal Abstinence Society, consisting of ministers, preachers, students, and elders, braked together in the Ragous Institution Rooms, Edinburgh. The Rev. William Johnston, A.M., Lincolns, occupied the chair; the Rev. William Burnett, Cupar, asked a Blessing, and the Rev. William Pringle, Anstruther, gave thanks.

After breakfast, Mr. Johnston, the respected President, offered a few introductory observations, and then addressed the meeting nearly as follows:—

The enterprise in which we are engaged, is one of very great importance. Our object is to restrain, and, if possible, suppress altogether, the wide-spread vice of intemperance, and that by means peaceful, moral, and religious,—means not only not opposed to, but authorized by, the principles and injunctions of the sacred volume. As our object is noble and benevolent, care should be taken to prosecute it in a manner worthy of it,—in the spirit of candour, charity, and forbearance. No unfair advantage should be taken of an opponent, and no impachment should be cast upon the motives of those who, displaying as deeply and sincerely as ourselves, the evils of intemperance, differ from us as to the means which should be employed for its suppression. Our efforts should also be characterized by energy and perseverance.—The success which has attended combined effort in other departments of Christian and philanthropic labour, is, in a high degree, encouraging. What overthrew the slave-trade, and liberated the slaves! and what blotted out the corn laws from the statute book? The united, persevering, and well-directed exertions of those who were the enemies of injustice, and the friends of their country and of suffering humanity. In those enterprises, while there are points of resemblance to the one in which we are engaged, there are also points of difference, which should prevent us from being discouraged, although we should not meet with the same speedy and complete success. Had the success of the anti-slavery cause depended upon convincing the slave-owners of the injustice and villainy of slavery, no emancipation act would yet have been passed, nor would the 1st of August have been a day of thanksgiving and rejoicing in our West India colonies. And in like manner, had the anti-corn law league depended upon convincing the Duke of Richmond and the lords of the soil of the injustice and injurious consequences of the corn laws, the League would not yet have been dissolved, nor would Mr. Cobden have as yet set out upon his triumphal progress throughout the states of Europe. But on what do we depend for success? Upon convincing those who have all their lives been accustomed to the use of stimulants, or who have grown under the blinding influence which the customs of our country in this matter exercise. What but the preponderance of these arguments could give plausibility or force to the arguments on which the educated and wiser class of our opponents occasionally rest their hostility to our scheme? Their argument is, that as all things, however good, are liable to abuse, it is the duty of every Christian to show, by his example, that while he uses all things that are good and desirable in moderation, and is careful to avoid excess in the use of them, it is not his duty to abstain from them altogether. Were the same persons called on to judge in a case in which custom did not exert a preverting influence, they would, in all probability, come to a very different decision. Were the venal (to use a law term) transferred to China,