

"May God bless Mr. Marshall in time, and throughout eternity."

[Mr. M. was evidently deeply affected by the perusal of this letter.] If, said he, I had spoken in this cause until I had racked and shattered every nerve in my frame, I would not murmur if I received for my reward one such triumph as this. An aged mother, to me an entire stranger, pouring out the deep emotions of her soul, over a beloved son reclaimed from ignominy through my instrumentality! I tremble when I think that there may be some who will meet me at the bar of God and plead that they fell, through my example, in the reckless days of my youth. I tremble when I reflect on these things. What must not that mother have undergone before she would write such a letter as that. I too have a mother, and if she knew a man through whom I have been plucked as a brand from the burning, how would her prayers go up for him to the throne of God night and day! And she does offer up her blessing to the most High. She writes in her letter to me that she considers my reformation as through the direct agency of God himself, and her voice is raised in continued praise and thanksgiving to the Father of Mercies. Oh, to be instrumental in doing just such good to others, I do believe I would quit Congress, the bar and everything else, and just turn circuit rider and preach throughout the country—[cheers.] I do love the Washingtonians,—I love all connected with them,—I love the society to which I belong in Congress,—as well I have a right to do—and whatever of honor or fame I may receive in the service of my country—whatever of earthly good or happiness I may receive in all coming time—all, all, shall I give as the meed of this pledge which I wear here next my heart. [Great cheering.]

From a Boston Paper.

WASHINGTON TOTAL ABSTINENCE SOCIETY.

For what is money now wanted, and to obtain which subscriptions are on foot? It is wanted for the operations of the Society. And what are these? What is the Society doing? The answer is direct and simple. It is aiding in the first place, in the great work of reforming the drunkard; and secondly, in sustaining him in the first, the earliest days of his reformation. He is often utterly poor; the Society clothes, feeds and shelters him. It has asylums, temperance boarding houses, in which it has full confidence, and in these the reformed are kindly and wisely provided for.

Secondly. The family of the reformed becomes an object of immediate interest, as soon as it is known that it needs assistance. Means are used at once to provide such a family with the necessities, and some of the comforts of life. The children are cared for and placed in schools. In short, all that can be done, is done to secure the reformed in his new position, by aiding him in

contributing to the comforts of those whose natural guardian he is, and who feels more deeply than ever the duty he owes them.

Thirdly. He must be put at once in a condition which will enable him to support himself. He is a mechanic; he has just been taken from the House of Correction, or stopped on his way there. He has no tools; no shop,—no materials on which to work. In a large experiment the result has been, that in a very few cases indeed, has all this confidence been misplaced. I could write instances, in which not only have the reformed supported themselves and families, but one most interesting one, in which a return is now making of money lent to a man who had just been discharged from punishment.

Fourthly. The Society, or its members, have acted in another way. By this effort the drunkard has been kept from the House of Correction. I was talking but yesterday with a mechanic in his shop about this agency. I was surprised at how much had been done by one individual, by advances of money out of his own pocket, and by assuming legal liabilities of, to him, large amounts. His course is this. He hears from a constable that a drunkard is in the Police Court. He goes there immediately, offers to pay the court fees, and to sign the bond that the prisoner will not break the peace for from two to six months, the bonds being for from two hundred down to fifty dollars, according to the aggravation of the case. The fees about three dollars each. I asked what had been the result. He said three had broken their bonds, but as he was fortunate to find them he had delivered them to the Court, viz.: two of them, for one voluntarily surrendered himself. I asked what sort of cases he had taken this expensive care for. Said he "the very worst. Why, I have in one instance piled up the broken chairs and tables, nice ones too, in a mad drunkard's room, and when the constable has carried him to court I have gone too, paid the court fees, and been bound in \$200 for him, and now he is one of our best members. He has been sober for months, and I feel sure of his safety." I asked if he had been paid what he had advanced, and which had produced so priceless a good. "No," said he, "not a cent."

Is not this a noble agency? Here is trust, deep trust in man,—in degraded, powerless man; and how graciously has this trust been requited! A deep religious character comes thus to be given to human effort, and what may seem humble, acquires a dignity which belongs to but little of effort which has for ages attracted the most regard. Does it not in its simplicity, and its truth, rebuke the faithlessness of society in itself?—Does it not rebuke that habitual distrust which almost always projects itself between the occasion of noble acts, and the doing of them?

Fifthly. The Society does its work cheerfully, for its agents are very numerous, and they know so well the misery of drunkenness that they are