

use; and the usual payment made on such occasions was a free circulation of the bottle. If any little job was to be done requiring expertness or taste, John was sure to be sent for at his bye hours. He had great pleasure in doing of any little "nick nack." Of course his kindness could not pass unwarded, and as John was too generous to accept money for every little job, the bottle paid for all, and thus John acquired the habit of drinking. Like every other genius, John was susceptible at an early period, of the tender passion. He loved, and that most tenderly, an orphan young woman, who supported herself by her needle. Their passion was mutual, but she was guided by sound sober sense; and when she beheld, much to her grief, her lover gradually falling into the habit of drinking, she resolved she would never enter into the marriage relation with a man who was given to such a habit. Often did she remonstrate with tears, and often did the better feelings of his nature rise within him, and he would make many solemn promises to give up the habit for her sake. But the next extra job brought an extra glass. He was pressed to partake, and the simple mechanic yielded as before. He could sing a good song, tell a good story, and his company was courted. Faithful were the warnings and urgent the entreaties of Mary Mathie, his lady love, and these left a salutary impression for a time. He began, however, to neglect his business, and was oftener found in the public-house than in the workshop. His regular trade declined, and latterly went from him altogether. Mary, though tenderly loving him, stood true to her resolution, never to marry till he became a reformed. Weary of the restraints of his native place, he went to Glasgow, found work for a time, promised to do better—fell again, and took up with a worthless woman, who completed his ruin. On asking John, a little before his death, what he regretted most in his past life, "Oh," said he, "if I could but have kept from drink, I would have done well; but I was a poor simple soul. The first thing that made me a drunkard was those eternal drams for the little extra jobs I had the kindness to perform. They were given in kindness, but they have ruined me. They made me a drunkard, and they have blasted my hopes for time and for eternity. Mary Mathie might have been my wife; I might have had a comfortable home and a flourishing business; but I am lost—I am damned for ever!" As he said these words, he stood before me in an agony of remorse and despair; and to every word of hope, he uttered, "I am damned—I am a ruined man!" His brain evidently turned; and in a few days I heard, in a distant part of the country, whither I had gone on business, that he had died of brain fever.

What might John Hislop not have been, as a successful and talented artisan, but for the pernicious drinking custom to which we have referred? May his fate be a warning to employers who give drink as payment for the performance of any piece of labor, and to workmen who are tempted often to take it as such!—*Teetotal Times and Essays.*

#### ADVANTAGES OF TEMPERANCE SOCIETIES.

It is a pleasing circumstance that the inhabitants of our country are making such rapid progress in expelling distilled spirits from the land, by forming themselves into Temperance Societies and Associations; and when all who are temperate, moral, and religious, shall have joined the Temperance ranks, and have driven the destructive enemy, intoxicating liquors, from the field, the following will be found to be some of the happy results.

1st. Not another individual will disgrace the land by becoming a drunkard.

2nd. Many of those who are now drunkards will be reclaimed, and thus escape a premature grave; while those who will not reform will be removed by death, and a drunkard

will not be found through the length and breadth of our country.

3rd. More than three-fourths of the pauperism which so overwhelms our nation will be prevented, and poor's rates proportionally diminished.

4th. The families of the poor will rise from degradation and misery to comparative comfort and respectability—their children will be better fed and clothed, better taught and taken care of, and domestic happiness greatly promoted.

5th. There will be a great saving both of time and property, which are now destroyed by intemperance.

6th. There will be a considerable increase of intellectual and moral improvement in our population.

7th. Three-fourths of the crimes now committed will be prevented, with all the misery consequent thereon.

8th. The number, frequency, and severity of diseases which now afflict our country will be greatly diminished, and especially the numerous cases of insanity.

9th. One of the greatest sources of danger to our children, and the youth of the present generation, and one of the principal causes of bodily, mental, and moral injuries, will be removed.

10th. There will be the saving of the lives of about twenty-five thousand of our fellow creatures every year through succeeding generations, this being the probable number in the United Kingdom who annually sink into an untimely grave by drinking ardent spirits.

11th. There will be a saving of eighteen millions of money now expended in this destructive liquor, in addition to the immense sums now employed in support of the poor, in erecting hospitals, asylums, prisons, and penitentiaries, in prosecuting and punishing crime, and supporting criminals.

12th. That it will restore the reputation of our native land; and England, now notorious for spirit drinking and drunkenness, will become not only the most happy and prosperous of nations, but the admirable of the world.

13th. Finally, it will exercise a most important influence on the religious character of our population, by promoting a better observance of the Sabbath, and a stricter attention to public worship, and by inducing a more close and candid investigation of the great truths of Christianity; while the same amount of moral and religious effort now employed might be expected to produce more than double its present beneficial effects. At the same time, the Divine Being will be more honored by the religious part of the community, who will serve him with more fervor and spirituality when the faculties of the soul are clear from the deadening influence of even the temperate use of this intoxicating drug.

These advantages being connected with the combination of influence and example in the extension of Temperance Societies, is there an individual in the kingdom who does not wish for such a desirable consummation? Is there one who would not cheerfully sacrifice the use of so noxious an article as ardent spirits in order to accomplish it? Let the public, then, do as the Americans did before their independence—when the government of the mother country laid a heavy tax on their tea, an article of general use among all classes, and constituting one of their greatest comforts; notwithstanding this, when they thought they were oppressed by the tax, they proposed that they should give up the use of the article to itself, and the whole population, men, women, and children, denied themselves the luxury of tea for the sake of principle. So let each and every one immediately join the Society, and this incalculable good is at once secured, and you will be instrumental in removing the greatest curse which rests upon the nation, and be clear of the blood of your fellow creatures.—*The Revivator.*