

rectly or indirectly benefited by it! For the diffusion of this truth, I have had, and still have, the thanks of my brethren in the ministry—the prayers and thanks of leaders and people, rich and poor, fathers and mothers, husbands and wives, whose bleeding hearts have been comforted by the reformation and piety of their former ungodly relations, who, after embracing total abstinence have been led to drink of that river, “the streams wherof make glad the city of God,” and who would without it, have been their curse and pest to this day. I have had, and so have my brethren, the joy of hearing persons in our love-feast, arise and bless God with overflowing hearts and eyes for abstinence, as the means of leading them to Christ. I have the joy of seeing those in our churches, *whose walk was inconsistent and unsteady while they were moderately using those drinks*, now adorning their profession, and rejoicing in the improved tone of their piety, since they abandoned what our Magazine (Wesleyan) justly terms “*the pestiferous liquid*.” I have seen grog shops (those nurseries of hell!) abandoned in some localities, on account of the diffusion of total abstinence. I have the joy of hearing my brethren, from year to year, rejoicing in their deliverance from the delusion formerly entertained concerning such liquors. I hear an altered tone on the subject even among persons generally, who have not the courage to adopt it; and to dissipate the fears of those my honoured brethren anywhere, who may strangely apprehend danger to the interests of religion on account of it. I have only to record one fact among many—namely, that in the circuit (St. Kitts) in which I have laboured for the last four years, we have had an increase in our churches of ONE THOUSAND THREE HUNDRED AND THIRTY-EIGHT, and a corresponding increase of Funds; and peace and harmony have prevailed in all our borders! In the Antigua district, in the last seven years, our total increase is three thousand five hundred and four.—*Bristol Temperance Herald*.

PROGRESS OF THE CAUSE.

GANANOQUE, April, 1845.—The people, I find, are fast coming over to the principles of total abstinence, and if they would but spend one tithe in the cause of temperance that they spent in drinking, our principles would soon triumph, temperance houses would be erected and supported, and tippling houses would give place to them, until we should not see in our country any longer “Licensed to sell me and spirituous liquors.” I should like to see that day, and in order that I may see it, I shall still continue to advocate the principle. I cannot conceive it to be the duty of any Christian minister to wish that intemperance may cease, and yet do nothing towards carrying out his wishes; it appears to me to be too much like faith without works. If ministers would take hold of this work, I think that they would supersede all necessity of engaging or hearing those men without character, who hurl at Christianity darts poisoned with infidelity. I think that the Bible is altogether a better text book for temperance lecturers, than Combe’s Constitution of Man. Since I last wrote I have held a temperance meeting at Mallorytown, where the cause has prospered formerly, but for some reason has not done so well lately. They think of forming a local society, auxiliary to the township society. I held a meeting also at Hutchinsontown, where we had a good society formerly, but lately have not done so well. Some thought when the meetings went down, that the principle had gone too; however, we re-organised, obtained 17 names, and appointed four young ladies to solicit names to our pledge, and they have done well in three weeks—they have obtained 187 names; on Howe Island obtained 14 names, and appointed six young ladies to solicit names, remembering that Dr. A. Clarke says, “*one woman is worth seven and a half men*.” At Duley Main held another meeting; the ladies have completely ransacked this neighbourhood, so that we obtained but five names at the meeting. They now number about 120, and are a month old. There are some professors of religion who stand aloof from us, as

if we would hurt them; I would just say to them, “we but wish to carry out your own principles.” We have in Mallorytown a preacher belonging to the Methodist New Connexion, who is by no means afraid to lift up his voice against intemperance. Not far from this place there is a man who preaches occasionally, and sells beer—oh, that Christians would be consistent.—J. F. W.

INTERESTING NEWS FROM SHERBROOKE.

SHERBROOKE, May 12, 1845.—Our slumbers have at last been broken—the long death-like sleep in which temperance for months has been wrapped, has been brought to a close—we have been taken by surprise. One week has wrought such a change here, as this town has never known in the same brief period. Astonishment has seized the whole community, and but few are left as witnesses of this great work, who are not its active promoters. A few weeks since a small band of temperance men, alarmed at the spread of intemperance, sent to the United States for a Washingtonian temperance lecturer—one who had known and felt the drunkard’s woes and sorrows, and who could portray, in burning characters, the horrors of intemperance, and the only remedy. Our call was responded to, and Mr. Cole, from Boston, made his appearance in our midst, at a time when it was feared that but little could be done, owing to the fact, that since writing to Boston, the strong arm of the law had been brought to bear upon individuals dealing in spirits without license, thus producing an excitement unfriendly to temperance. He commenced his work on Monday evening of last week, and for four successive evenings addressed crowded houses, where hitherto it had been difficult to call together a dozen people to listen to the subject of temperance. Popular feeling has been enlisted in its favour. Those holding rank and station in society have, in many instances, become the advocates of temperance; and many who, one week since, were fast verging to ruin, who for years had gone down the hill of intemperance, have signed the pledge, and are now actively engaged in using every argument which kindness and love can dictate, to persuade the few who are still left to come to the rescue. Mr. Cole has thrown around the temperance cause such a halo of enchantment—so vividly portrayed the withering, scorching influence of intemperance, and brought the recital of his own former misery and degradation, and that of others, so effectually to bear upon the minds of those who have listened to his soul-stirring addresses, that he has commended himself and the cause of temperance to the regard and affection of almost the whole community. His efforts have been crowned with unlooked-for success—he has proved himself powerful in enlisting the sympathies of man in favour of his fellow-man. He has told us that there are tender cords in the drunkard’s bosom, which may be touched by sympathy—that, in order to reclaim the wanderer, he must not be spurned as an outcast from society, and the cold shoulder turned upon him, but he must be told that he need not always be a cypher—that he has been, and still may be, loved and respected, and that his days of usefulness need not be numbered, until the clouds of the valley shall cover him. Show him by love and kindness that he is still a man—fallen, it is true, but possibly not lost. Teach him that there is yet hope in his case—that thousands sunk lower than he have been reclaimed; and instead of saying to a fellow-being, “*You are an outcast, a vagabond—you deserve no sympathy, your case is hopeless*,” say to him, “*Brother you have erred, it is true, but you need not always err; there are slumbering in your bosom the best feelings of our nature, which need only be called into exercise; and we have before us a man capable of exciting a powerful influence in every department of life. We have had demonstrated to us, and*