

ble in his own words. "The way I came to join your Order" (the Sons of Temperance) said he "was on this wise;—my sexton, who is a worthy man in other respects, and faithful to his duties, was nevertheless unfortunately addicted to liquor, and occasionally drank to excess. Having acquaintances among the Sons of Temperance, he was frequently solicited to join the Order, but without avail, his answer being invariably, 'my minister drinks, and why may not I.' What's fit for him is fit for me. It will be time enough for me to join your Society when he does. This reply coming to my ears, after a while, caused me to reflect, and although I had hitherto given no ear to the claims of the Society, I thought to myself—If I can be instrumental in saving one human soul from perdition by my example, I am under obligation to do it. With this impression I forthwith, without stating my reasons for so doing, joined your Order. The next week my Sexton sought admittance, and regularly as the weekly meetings come round, he occupies his place on the benches of the Division-room. He is a firm unflinching Teetotaler."

"An agreeable picture to look upon," we think we hear you exclaim, reader; now look at the other.

There is a certain place not a thousand miles from any given point in New Brunswick, where there is a Division of the Sons who are laboring with all diligence for the enlargement of their fraternal circle, and notwithstanding that they have wrought a good work in their neighborhood and been the means, under Providence, of restoring many lost ones to their friends and society, they have yet to contend against the prejudices of an influential few, including the Rector of the Parish. Among others whom they endeavored to win from the path of folly, was a young man of promise who had begun to tread the downward course. After a good deal of persuasion, he had made up his mind to forsake the wine cup and take refuge from the snares that beset him, among the brotherhood of Temperance men, when meeting with the aforesaid Rector, the latter dissuaded him from so foolish a step. Within a week afterwards, he was taken up from the gutter, in a state of beastly intoxication! Now, dear reader, whoever you may be, answer to your conscience this day—whose position of these two Clergymen, would you rather occupy in the day of judgment—were they to be judged for the advice and example thus given to their fellow-men? They are types of the two great parties that divide the civilized world at the present day. Recall that though you may not take any active part on either side, by giving advice or otherwise, your influence cannot be neutral; must belong to one or the other. You either stand in the way of the great Temperance Reform, or else you are its friend and advocate. Choose you now, if you have not done so already, whether you will be with us or against us,—whether you will help forward the work of emancipation, or stand in the way of improvement—a stumbling block to your weaker neighbors.—*N. B. Temperance Telegraph.*

The Drunkard a Waster.

Oh, what a wasteful man is the drunkard! Such a one will, frequently, in one evening, spend as much on intoxicating liquors as would supply his whole family with bread for a day, or perhaps for a week; and if they have no other source of supply to depend on than his earnings, to what wretchedness are they exposed by his wicked self-indulgence! Charitable persons who willingly deny themselves lawful indulgences that they may relieve the distresses of the poor, often meet with cases of extreme distress in families, occasioned by this very sort of misconduct; and it is next to impossible to afford such families any efficient relief, unless the guilty cause of the suffering be turned from the error of his way. Apart from the positive sinfulness of intemperance, as a mere matter of waste its effects are fruitful. Look into your own house; the walls are nearly bare, there is scarcely any furniture, little or no fire: there are perhaps a number of children scantily fed and almost destitute of clothing; and the mother a living picture of want and woe. Time was when that dwelling was well furnished with articles for use and convenience; and the appearance of the inhabitants was that of health, comfort, and content. What has wrought this change? The husband and father, who was then sober, has become a drunkard. He exercises less than he did formerly; what he earns is wasted in base intoxication; and his family are barely kept from starvation by parting with one after another of the little comforts and decencies by which they were formerly surrounded.

Mark that other dwelling. A few years since it presented a desolate and poverty-stricken appearance. But now how different! Observe the neat furniture, the comfortable bedding, the sufficient provision of food, the decent clothing of the family. What has caused this change for the better? How are these people so enriched? The man, who was intemperate, has abandoned his vicious habits. He is sober and industrious; and the money that used to be squandered in wilful waste, is now prudently applied to its proper uses, and has furnished the family with these various comforts. Never let it be forgotten, then, that intemperance is wasteful as well as wicked; and that, according to the homely saying, "It takes more to maintain one vice than to feed two children." "The drunkard and the glutton shall come to poverty." Prov. xxiii. 21.

Temperance Convention in New Haven, Conn.

There was a Mass Convention of the friends of the Maine Law, in New Haven, on Wednesday week. The attendance is represented to have been large, consisting of delegates from all parts of the State. The meeting endorsed the general principles of the Maine Law in the strongest and fullest manner, as what was needed in Connecticut, and what they "must labor, pray and vote for," not being content "with anything less stringent in its provisions." Numerous speakers addressed the Convention, among which were P. T. Barnum and Dr. Jewett.

It was expected by many, that this Convention would nominate a Temperance ticket for State officers; but the Whig and Free Soil candidates responded so satisfactorily to the inquiry whether they would favor the Maine Law, if elected, that the Convention decided to throw their influence for one or the other of these parties, as each temperance man might individually prefer. Barnum made some good hits. He is thus reported in the *Tribune*:

"Some," said Mr. B., "denounce this movement as a Whig trick, others as a Loco trick, and still others as a Free Soil trick. At all events, it's a good trick, a trump trick, and one that will take all the other tricks on election day. There are men, too, who denounce it as a humbug. They know it's a humbug, else Barnum would not be mixed up with it. If I am a humbug," said Mr. B., "I'm too old a trapper to be humbugged by humbug and treachery. Besides, these gentlemen ought to remember that my humbugs generally succeed."

The Defenders of our Country.

We thank a Military friend for the following; it speaks for itself:—"A Madras Government paper has been publishing a series of statistical tables of the health of the European and Native troops of that Presidency, from 1842 to 1849 inclusive, together with returns showing the influence of intemperance on sickness, mortality, and crime, and the comparative ratio of punishments awarded to the teetotalers, the temperate, and the intemperate men of the European force. These documents exhibit a decided improvement in the general health of the men, both European and Native. The returns of the relative state of intemperance in the former show that there were, in 1849, 450 teetotalers, 4318 temperate, and 942 intemperate soldiers, in the Fifteenth Hussars. Twenty-fifth, Fifty-first, Eighty-fourth, and Ninety-fourth Foot. Of these, 589 teetotalers, 6114 temperate, and 2024 intemperate men were admitted into hospital; of the first five died, of the temperate one hundred, and of the intemperate fifty-two. On this a Bombay editor remarks:—"Thus, though the intemperate only number a trifle over double the teetotalers, they had nearly four times as many sick, and upwards of eight times as many deaths, during the year! While the temperate numbering above ten times as many as the water-drinkers, had exactly twenty deaths to their one, or, in other words, two moderate drinkers died for every teetotaler. This is glorious news for the disciples of Father Mathew, and shows the great importance of encouraging the establishment of teetotal societies in every European corps in India." The return of the number of punishments awarded in 1849, in the Royal Regiments, shows that 159 teetotalers, 3689 temperate, and 2498 intemperate were punished. The number of courts martial during the year were—on teetotalers, none; temperate, 143; intemperate 289.