

pregnated with the great principles of love and temperance, help talking eloquently and effectually? And how could men, having the least spark of humanity in their hearts, help signing the pledge after listening to such speeches?

Why have we no reformation in these days? It is not that the drunkard is less susceptible than formerly, nor that he is less anxious or willing to abandon his cups, but it is solely because the temperance men have changed. They are no longer the zealous reformers of 1840. Let the friends of the cause do now as they did then, and the like results will follow. "Let every man bring his man," and the good old days of early Washingtonianism will be revived. Try the plan, good brothers, and see if we do not argue correctly.—J. F. C.

—Boston paper.

EATING THE FRUIT.

The following anecdote is beautifully illustrative of the beneficial influences of the temperance cause, in restoring confidence and augmenting domestic happiness:—

A blacksmith in one of our villages, had in his possession, but under mortgage, a house and a piece of land. Like many others, he was fond of the social glass. But he joined the temperance society; about three months after, he observed one morning his wife busily employed in planting rose bushes and fruit trees.

"My dear," said he, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner."

"Indeed," replied the smiling wife, "I had no heart to do it until you joined the temperance society; I had often thought of it before, but I was persuaded that should I do it, some stranger would pluck the rose and eat the fruit. Now I know that by the blessing of Providence, this lot will be ours; and that we and our children shall enjoy the products. We shall pluck the rose and eat the fruit.—Exchange paper.

WHY WE MAKE SO MUCH ADO.

1. Because intemperance is the most seductive, the most tyrannical, and the most destructive of vices—the parent stock of almost every other vicious habit.

2. Because the sale of intoxicating drinks is the highway of the drunkard's grave—a traffic opposed to man's best interests for time and eternity.

3. Because in the downfall of the Rumseller's victim, his broken-hearted wife and helpless children are involved in his disgrace, and become the partakers with him of his degradation.

4. Because Rumsellers are devoid of conscience, the enemies of public morals, the panderers to crime, the destroyers of human happiness, and the grave-diggers for about 40,000 drunkards annually.—*Diadem*.

[5. Because God has said in his Holy Word, that "no Drunkard shall inherit the Kingdom of Heaven."—*Ed.*]

Progress of the Cause.

ENGLAND.

ENON CHAPEL (LONDON).—An interesting meeting was held in Enon Chapel (the Rev. Dr. Burne's) on Wednesday evening, the 16th August. A temperance hymn having been sung, and prayer offered by Mr. W. Claridge for the Divine blessing, the chair was taken by Mr. Thomas Hudson, the Secretary of the National Temperance Society, who opened the proceedings by a few very suitable remarks on the intimate bearing of the principle of total abstinence from all intoxicating drink, on the distress of the country, showing that its adoption would prove the most powerful instrument in removing that distress. He then called on Mr. Jabez Inwards, who commenced by drawing a comparison between man and the beasts of the field, showing the superiority in favour of the latter, through the use of intoxicating liquors by the former. Asking the question, does intoxicating drink conduce to make men more intellectual, more wise, or more holy?—proving the reverse to be the case;—then establishing the fact, that teetotalism was suitable for all constitutions, and had been the instrument, in thousands of instances, of producing social and domestic comfort, which had never been derived from the use of intoxicating drinks. He then alluded, at some length, to the teetotal pledge as a means of safety, proving to the satisfaction of the audience, that the bondage lay on the other side; and concluded by combating the objection of putting teetotalism in the place of religion, demonstrating its absurdity, maintaining that nothing else but the preaching and teaching of the whole gospel was needed to reclaim the drunkard, and prevent the moderate from becoming such, as the carrying out of the precepts of the gospel would necessarily involve total abstinence.

ERPSOM.—Dr. Carr delivered two lectures on the "Scientific Truths of Total Abstinence," on the 26th and 28th ult. On the first lecture evening, the unfavourable state of the weather prevented our attendance being large; about seventy persons, however, assembled, and T. J. Graham, Esq., M. D., (author of "Domestic Medicine," &c.) kindly presided. At the conclusion of the lecture, which was listened to with the utmost attention, William Everett, Esq., publicly thanked the lecturer for his "lucid and excellent address," but stated it as his opinion, that to produce a lasting benefit to the present enslaved attendants at the inns of the town and neighbourhood, we must provide other places of resort, and other amusements and pursuits (a point which our committee have this evening met to consider.) The chairman having received the thanks of the meeting, the delighted auditors reluctantly separated. The propitious weather of second lecture evening, and the entire satisfaction given by Dr. C., filled the British school-room, kindly lent for the occasion, with a most respectable company of ladies and gentlemen; Dr. Graham again presiding. This lecture, if possible, was better received than the first, and at its close, a general expression of approbation ensued. The chairman rose to verify the statements of a strictly medical nature advanced, which, from his standing as a Christian and