

hearted wife, whose spirit is bowed down, and whose children look up to thee almost in vain for bread, because of the drunkenness of thy husband, seest thou no gleam of hope for thee, in the preceding history? Hast thou tried all other means to reclaim thy husband, and have they all failed? well, be not dismayed, try prayer to God: go frequently, go continually: go, with all the humble confidence that a child would to a loving parent, and spread thy case before the Lord, and thus going, thou shalt go successfully: there is not only a probability, but a certainty that thy prayer shall be heard and answered.

MILK DAIRIES AND DISTILLERIES.

From the New York Evangelist.

The undersigned, physicians of the city of New York, being requested to express their opinion in relation to the milk of cows, fed chiefly on distillery slops, have no hesitation in stating that they believe such milk to be extremely detrimental to the health, especially of young children, as it not only contains too little nutriment for the purposes of food, but appears to possess unhealthy properties; owing in part, probably, to the confinement of the cows, and the bad air which they consequently have to breathe, as well as the unnatural and pernicious nature of the slops on which they are fed.

John Stearns, Gen., M. D.

James C. Bliss, M. D.

John Torrey, M. D.

C. Ticknor, M. D.

John W. Francis, M. D.

A. D. Clement, M. D.

Albert Smith, M. D.

E. R. Belcher, M. D.

George Leo. Wolfe, M. D.

G. Forrester Barstow, M. D.

Thomas Cock, M. D.

J. Vanderberg, M. D.

Henry G. Dunnel, M. D.

Thomas D. Boyd, M. D.

Charles A. Lee, M. D.

James Stewart, M. D.

Jane A. Washington, M. D.

D. Atkins, M. D.

Abm. L. Cor, M. D.

John Davis, M. D.

David M. Reese, M. D.

A. Sidney Doane, M. D.

Wm. P. Buel, M. D.

E. Mead, M. D.

Albun G. Smith, M. D.

TEMPERANCE AND INFIDELITY.

The Rev. Mr. Clough, Wesleyan Missionary and Secretary to "The Ceylon Temperance Society," writes—

We had about 100 members joined the Society immediately. And measures are now in progress to establish Auxiliary Societies at all the out stations, where they are practicable. Although our Society has been so recently established, we have had the happiness to witness its beneficial effects in numerous instances. I am aware that many object to such good effects, being produced by the simple operation of Temperance Societies, and attribute them rather to religious feeling. But let any candid person take one fact out of many, which has taken place here. In the garrison of Colombo, we have had a large battalion of the Royal Artillery for many years. They always appeared to me to be the most drunken, dissolute body of military men I ever saw in the garrison. For years together, scarcely one of them would ever enter the doors of our chapel. In fact, I considered their case as most hopeless; and their conduct as soldiers was dreadful. Intoxication was nearly the ruin of the corps. When the Temperance Society was established, some twenty-five or thirty of these men joined, some of whom were the most abandoned drunkards in the regiment. They became steady, sober men, and good and orderly soldiers. They soon found their way to chapel. Others followed their example: and what is the fact now? Why, that this battalion of troops is become by far the best and most orderly in the garrison! Our congregations in the fort now often consist chiefly of artillerymen. And what is best of all, several of them have become religious characters, and some have been savingly converted to God! Aye, and another fact must not be lost sight of. We are now building a large chapel in the fort of Colombo; and such an interest have these men taken in it, that they joined together and subscribed £20 among them to this good work; which money, had it not been for the Temperance Society, for the most part would, in all probability, have been expended in that ruinous soul-and-body-killing practice of drinking ardent spirits. A nice young man, belonging to the 58th Regiment, a launch corporal, came to my house one day and put ten

shillings on the table, as a contribution to the chapel. "Cooper," said I, "I fear you cannot really afford to give me so much with your limited pay;" that of a private only. He smiled and said, "Sir, since I gave up drinking spirits, I have saved that ten shillings, every farthing of which would have gone to the *Arrack shop*; and as I am much better, both in body and soul, for having given up the arrack, and as I have no occasion for the money, I beg you will take it for the new chapel." But one of the first men who came to put his name down as a member of the Temperance Society was an old pensioned artillery serjeant, formerly a most terrible drunkard, when a boy of eight or nine years old. He one day, not long since, brought me £20 for the new chapel! I hesitated to take it, thinking it too much for a man in his circumstances. "Take it, sir," said the brave old soldier, "it is not mine, but God's; for had I continued in my former state of life, I should not have had one farthing of that in my hands now. It would all have gone in wickedness and hastened my ruin." I could go on multiplying instances of good being done amongst us, but my paper forbids me, and in fact, my time also.

At your next Temperance Society meeting, tell the friends that every Wesleyan Missionary, both European and native, in Ceylon, has joined the Society; and, that spirits are banished out of both districts.

We extract from the sixth Report of the American Baptist Home Missionary Society, read and accepted at New York, the 27th of April last, the following pertinent testimony on this head:—

"The temperance cause has received their [the missionaries'] hearty support, and nearly all mentioned [116] have delivered addresses. Societies exist in most congregations, usually in connexion with other denominations, as it is found a common foe can more successfully be met and repulsed by a united phalanx. *The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution, as an auxiliary in promoting the spread of the Gospel and the salvation of men.*"

The Rev. Giles Leach, of Sandwich, N. H., in the Home Missionary for August last, states in the same connexion an interesting revival of religion and the progress of temperance in that place. Respecting the latter he says:—

"The temperance cause, I think, has made as good progress in Sandwich, as in any town in the vicinity. I think between 300 and 400 are members of the Society. Neither of our five stores sell it as a drink. Nor is it kept at our public house. There have been two little 'grogeries' in town, and their 'owners' or 'keepers' have persisted against the public sentiment of the town. At a recent town-meeting, a resolution passed almost unanimously, to choose an agent to commence and carry on a prosecution against any who should continue to sell spirituous liquors, contrary to the statutes of the State relating to that subject."

The Rev. J. Spaulding, of Peoria, Ill., under date of 26th March last, in giving an account of a revival of religion in that town, says:—

About five-sixths of the families have an altar for morning and evening worship: and five-sixths of the population are embraced in a Temperance Society, which abstains from all that can intoxicate. No liquor can be purchased within six miles of the town. The building in which that grocery is kept, I have been informed, is rented by a professor of religion: and that a short time since a school was dismissed for the purpose of letting in a grocery. Time will determine whether books or bottles will teach that neighbourhood the best lessons of morality.

MEDITATION FOR A DRUNKARD.

Recommended to be quietly read over, in private, every day, until the total abstinence pledge is signed, and also occasionally afterwards to neighbours and friends:—

It is ordained that I cannot be in both the following conditions; therefore which shall I choose?

First—Enjoying the selfish gratification of muddling my brain with drink, at the enormous cost of decreasing my family, food, clothes, education, house, and comforts:—or,

Second—Enjoying the domestic gratification of seeing my family well housed, fed, clothed, educated, at the trifling cost, and mere