

said the enraged rum-seller, "rock the cradle, sweep the house, make the bed, and attend to your own domestic affairs; I will not be dictated to by a woman, especially one who is weak enough to join a temperance society, and then go gossiping and tattling amongst her neighbours. I can manage my business without your assistance." Another lady came in; said she, "Sir, unless you restore what you have unjustly taken from that poor woman, we will not trade with you. You will get a bad name, and no good person will patronise your shop; therefore it will be a pecuniary advantage for you to exercise, for once in your life, the nobler faculties of human nature." "It is very strange—passing strange," said the liquor merchant, "that no lady can come into my shop this morning, without a bed of onions in her mouth; but I will not be tormented before my time in this way—I will give up a part of the price, providing you say no more about the affair. I am exceedingly anxious to have such an unpleasant interview closed as soon as possible." It appears the last speech touched his pocket nerve; and the close relationship and sympathy existing between the pocket and the brain, caused him to speak in a kinder tone. "We shall not be satisfied with any answer short of the full value of the onions," continued the persevering woman. "You would not ask me to rob my family, surely madam." "I ask you not to rob other families, for you know as well as I do, that the furniture in your house, and the fine clothes you wore to church last Sunday, came indirectly, if not directly, out of the miserable hovels occupied by your constant customers. If you regard your own interests, and wish to retain a standing in society, you must return the oppressed woman the full value of the vegetables you so unjustly and so recklessly took from her well cultivated little garden." "I really cannot afford to give such a liberal donation, besides I have rubbed out the account that was on my door, and I shall not be able to collect a penny from her brutal, drunken, lazy husband." This lady now made room for another, who had heard the latter part of the conversation. "Sir," said she, "we wish you to understand distinctly, that your cruelty towards the unhappy woman in question will not go unavenged; for we have determined to raise the amount which you have taken away from a woman in a condition worse than widowhood, and we will spare no expense or labour at our command, to warn others to beware of one who tramples on the poor." These words were spoken with so much earnestness and decision, the grocer trembled, and turned pale. After a short pause, he observed, "I cannot be thus tormented—I will give up half the sum I received for the confounded onions." "We will take nothing more nor less than the full value of the things you sold, which is nearly twice as much as you gave for them at auction; and you had better consent to do it immediately, for there is a regiment of ladies in the street, who are armed with arguments to defend the unfortunate." The astonished and terrified grocer looked out at the door, and up the street, and then dodged back again, and said, "If I give up all I gave for the onions, you will be satisfied, won't you?" "No, Sir, we cannot compromise the affair; you have caused the poverty of that family, and you ought to be compelled to support them." "Well, take the amount, and remember there are not many individuals who would exercise such magnanimous liberality, and make such an enormous sacrifice." The lady received the sum thankfully. The moment she left, another came in and said—"Sir, it affords me exquisite pleasure to hear of your correct conclusion respecting this matter. I hope you will allow me to solicit you to discontinue the business in which you are now engaged, and commence some useful and honourable employment." "Oh, how can you be so unreasonably extravagant in your demands?" the man of the tumbler and toddy-stick inquired. "I am not extravagant," was the response. "I am afraid to do so, for I shall starve my family. I have a large stock on hand; I have debts to pay,—I cannot comply with your request." "I really think," remarked the lady, "you will

not suffer any inconvenience whatever. You are a good mechanic, and I believe you own a good farm; and if you were poor, you should remember what the Scriptures teach. The same book that pronounces a woe against the man who putteth the bottle to his neighbour's lips, declares the righteous shall not be forsaken, and that their seed shall not beg bread. Whilst his heart was pliable, the eloquent pleader persuaded him to abandon the abominable business in which he was engaged. He did with his liquors what the Ephesian convert did with their books of magic—he made a bonfire of them. He afterwards opened a temperance house, and did as much business in three weeks, as he had done before in as many months. To other dealers in liquor we say, go had do likewise. To the ladies we say, combine and concentrate your exertions, and your labours of benevolence will invariably be crowned with triumphant success.—G. W. BUNGAN.

#### EXTRACT FROM AN ADDRESS,

BY REV. JOHN SPRATT, D. D., OF DUBLIN.

Some people pretend that intoxicating drinks add to their strength, and increase their muscular powers; but this is also delusion; they think they are strong when they are weak; whisky, wine, and porter, make them boast, and that is all. The truth is—they weaken them in body, but strengthen them in imagination. It is a well known fact that there is no nourishment in ardent spirits—the strength they produce is of a transient nature, and is always followed by a sense of weakness and fatigue. Therefore, the popular notion that stimulants are capable of adding to the strength of the human frame, is completely fallacious; and for this reason—the body is endowed with certain actions and powers which are uniformly regulated by fixed and unerring laws. To propel and excite these actions beyond the natural velocity which they are capable of exercising, is what is meant by stimulation. The laws of the animal economy, however, are so constituted, that every unnatural excitation of the animal powers is invariably followed, as I mentioned before, by physical depression, corresponding with, and equal to, the unnatural exciting force which has been applied. It is evident, therefore, that stimulation does not give strength; it only urges and forces the animal powers to increased velocity, exactly as the application of the whip and spur increases the speed of the horse; and this increased velocity is nothing more or less than a real waste of animal strength, and is necessarily followed by a corresponding "diminution of capacity," so that the resisting force of the system is proportionally weakened.

Some, nevertheless, will say that wine is productive of good. Let me ask, what is the nature and kind of good it produces? Does it nourish the body? Dr. E. Johnston says it does not, for the life of no animal can be supported by it. Besides, it is evident from the nature, manner, and mechanism of nutrition, that to be capable of nourishing, it must be susceptible of conversion into the solid matter of the body itself. But fluids are not capable of being transmuted into solids, but pass off by the kidneys, as every body knows. If, indeed, the fluid contains solids suspended in it, then these solids can be assimilated to the body, and so nourish it, as in broths, barley-water, &c. But the fluid in which these solids were suspended, must pass out of the body. If, then, wine contains some nourishment, it must depend on the solid particles suspended in it. Now, if you evaporate a glass of wine on a shallow plate, whatever solid matter it contains will be left dry on the plate, and this will amount to about as much as may be laid on the point of a penknife blade, and a portion, by no means all, of this solid matter, is capable of nourishing the body—a portion about equal to one-third of the flour in a single grain of wheat. If you really drink wine for the sake of the nourishment it affords, why not eat a grain of wheat instead of drinking a glass of wine, from which grain you would derive three times as much nourishment? Why go this expensive, roundabout way to obtain so minute a portion of nutritive matter, which