

"In 1845 there were in the United Kingdom, 121,985 licensed dealers in intoxicating liquors. Supposing each to have a wife or husband; and two assistants (servants or children), and to deal with thirty customers each Sunday, (for there is more drinking on this day than usual), the number of Sabbath-breakings in connexion with the drinking system, will be 4,147,490 weekly, or 215,669,480 yearly. It is moreover estimated that 40,000 persons are at work every Sunday in the malt-kilns (Sunday-work being indispensable in the manufacture of malt), which makes the annual number of Sabbath-breakings 2,080,000 more, giving a total of 217,749,480 yearly; or, in the course of the century, upwards of twenty-one thousand millions (21,774,948,000.)

"About 30,000 members of Christian Churches are annually expelled, or caused to withdraw, through habits of drunkenness or free-drinking, brought on by the conventional drinking practices of society. At the end of the century their number will amount to 3,000,000 equal to thirty thousand congregations! Most or all drunkards have been Sunday-school scholars: but estimating only three fourths of them to have been such, it will appear that of the half million falling into their abandoned ranks every ten years, 475,000 have at one time lisped their Hosannas in the Sabbath-school room—How dark the night of morn so fair! In the course of the century, 4,700,000 of our innocents will thus have been demoralised! Oh, come to the rescue, come! Great God do thou!

"How gloomy the scenes of intemperance! How horrible the reflections of the mirror! But—and it is an important but—the greater part of these horrors have yet to come: now the question is, shall they come? Nearly every person we suppose is a Christian, a patriot, or a philanthropist. Reader, thou perhaps art a Christian: open then thy Bible, and read James iv. 17:—"To him that knoweth to do good, and doeth it not, to him it is sin." If really a Christian, thou must, with us, be resolved these horrors shall not come. Perhaps thou art a patriot: well, then, thou must not let them come and continue the desolation of thy country. If a philanthropist thou wilt not let them come: thou canst not, if thou dost to another that thou wouldst he should do to thee. How, for instance, shouldst thou like to be a drunkard? Not at all. Consider this then:—If you, with 14 others, commence drinking at the age of 20, by the time you are fifty, three of your companions will have become confirmed drunkards, and several others troublesome drinkers, from mutual encouragement; consequently, you will have performed a fifth in the making of a drunkard. And this, not by club or convivial drinking, but by ordinary social indulgence. Exert your philanthropy then, and let not the sin and misery predicted in the mirror fall upon your fellows. Let but each professing Christian, each patriot, and philanthropist give up his glass, and all is done that's needed. If done simultaneously—"one and all"—three brief months will work an astonishing reform. Temperance will then reign, and prosperity, peace, and happiness abound. Which, reader, dost thou declare for—the peacefulness of temperance, or the horrors of intemperance—which? If the latter, testify it by con-

tinuing thy personal support of the drinking system—by practice and example; if the former, testify it by rendering personal support to the temperance reformation—identify thyself with this great moral movement; depend upon it no other regret will be occasioned than that the act was not done earlier.

Such is the terrible summary! What a picture of the folly, guilt, madness, and misery of our country!

STIMULATION.

The most erroneous opinions prevail, in the non-medical part of society, concerning the nature of animal-stimulation, and the operation of stimulating substances. The general notion is, that those substances act upon the animal frame in some way that imparts strength and vigour; and, therefore, they are employed, either in preparation for exertion, to lay in a stock of power before hand, or after exertion, to repair and supply the power which has been expended. Not only persons whose daily expenditure of strength lies in mere bodily labor, but authors, artists, and public speakers, very extensively have recourse to wine, or spirits, to support them, as they unhappily think, under their labors. But the whole assumption springs from a radical error. Stimulating, as the word itself imports, is analogous to goading an ox at the plough, or spurring and whipping a horse on the journey. Stimulation gives no strength; it only urges and forces to a more vehement, and consequently to a more rapid outlay of the strength, or capacity for exertion, which already exists; and, by an invariable law of all organization, that outlay is succeeded by a depression and diminution of the capacity, proportioned to the exciting force which has been applied. It is according to this law that all liquids containing alcohol act upon the human frame. They force the blood to an unnaturally rapid circulation, the muscular fibres to a more intense contractibility, and the nerves and brain to an excess of susceptibility. This state of physical excitement works upon the mind, not indeed by invigorating the understanding and the judgment, purifying the passions, or making the conscience more delicately discerning; but only in the way of rendering more ardent, and wildly salient, the tumultuous faculties of imagination and passion. From the moment that a healthy person awakes to acknowledge his morning mercies, till at night when he lays his wearied limbs on the couch of sleep, he is the subject of the inevitable, but natural and lawful stimuli of the day. Light, air, the variations of temperature, labour and social intercourse, thinking and feeling, are the divinely appointed stimulating agents, to urge us on to proper and beneficial action. For repairing the vital energy consumed by this daily expenditure, God has made a well-adapted provision. Does that provision consist in superadded stimulation? A reflecting child may see that the supposition is absurd. In what, then, does it consist? In ways and means the very contrary to stimulation; in ways and means whose object is to arrest the progress of excited energy; to calm, to soothe, to bring back the circulation and the irritability to the state of quiet, in which state alone can body and mind accumulate new