

majesty and purity of its power, and shall the God of salvation take to himself his great power and reign. In urging on the friends of the Missionary cause, in that great design which the evangelization of the world sets before them, it must not be concealed that there are difficulties to contend with of extraordinary and mysterious power; but these should not deter, they should excite to activity; not appal, but inspire us with courage. They should guide us to wisdom and counsel, to union in spirit, to arduity in devotion, to energy in action, and to fervency in prayer. What has been the course of the Gospel from the beginning till now, but one series of victories over every difficulty, making them to fade away, like the northern palaces of ice, before the sunbeams? Did not that Gospel overcome the deep-rooted prejudices of the Jews, the pomp of the Romans, and the supercilious pride of the Greeks? And at the time when the Goth and Vandal savages issued forth to spread desolation and terror over the fairest provinces of the globe, did it not rise after the slumber of ages, strike off the fetters of Antichrist, strip the Eagle of its thunders and lightnings, and hurl that blow at the towers of superstition, which I trust and believe in God it never can recover? And what is there in the ignorance or infidelity of the Antichristian Church now, or in the Heathenism of the North or the South, or the East or the West, that should empower it to say, "Hitherto shall thou come but no further!" No; we look up into heaven; and, contemplating the visit once seen by the Prophet Isaiah, who looked up and saw Him whose train filled the temple, while the seraphim exclaimed, one to another, "Holy, Holy, Holy, is the Lord of hosts,"—we listen to that voice which, coming from the secret place of thunder, and from the dazzling blaze of the Shekinah, exclaims, "I will overturn, overturn, overturn, till He shall come whose right it is to reign; and He shall put down all rule and all authority, and power; for He must reign, till He hath put all enemies under his feet." My Lord, and my Christian brethren, it must be allowed to me to state an important fact, which I think must be regarded as essentially connecting itself with the career of Christian Missions; that they are drawing the various denominations of the Christian church closer and closer to each other; not for the purpose of bringing them to wage war with each other, about petty points of discipline and ceremony; but to arm them, and to march them forth to the help of the Lord against the mighty; and I must remind this assembly that we have now gone in the work of evangelizing the heathen world—we have now gone too far to recede: we have formally, solemnly, unalterably, and irrevocably committed it to the honour of the Christian world; the vow has been made; the cause has been undertaken in the presence of heaven, and of earth, and of hell; and by all that we hope for in heaven, by all we love on earth, and by all we fear in hell, that vow, so taken, must be performed. I cannot think even of the distant imagination of the abandonment of the Missionary work, with ut the shuddering of dismay. Shall it be for the historian of future ages to record, that, at the commencement of the nineteenth century, the Christian world, professed to awake from the slumber of ages, and placed before them, as their object, the evangelization of the Heathen, and the propagation of Christianity throughout the world; that they held many meetings, collected much property, made many promises, and shed many tears: that they encouraged holy men to go to distant lands, far from the climes of their ancestors, and the sepulchres of their fathers, and there to spend their existence, and sometimes even as martyrs to shed their blood; but that, after a while, they grew cold, and languid, and declined; their splendid preparations proved an empty chimera, their vows were forsworn; their promises were belied; and they once more returned to slumber and to lethargy, leaving five hundred millions of their fellow creatures to sink into the tomb, and to pass into eternity, each one uttering that wail, as he sank,—"No man careth for my soul!" I do trust in God that there is not a heart in his presence this day who would not even pronounce a curse upon his country if it should hereafter witness a scene like this. In the prospect of such an appalling dereliction of duty and pledge as that, we might well take up the language of a noble poet, and exclaim—

The savage all wild in his glen
Is nobler and better than thou;
Thou standest a tronder and marvel to men,
Such perfidy blackens thy brow,
If thou wert the land of my birth,
At once from thy arms I would sever,
I'd fly to the westernmost parts of the earth,
And quit thee for ever and ever;
And thinking of thee in my Jung after years,
Should but kindle my blushes, and call forth my tears.

My Lord, and Christian friends, the avenues of retreat are closed,—the way of escape is blocked up,—the cherubim and the flaming sword are behind us: and if we would retire we must dash through that phalanx. No, my Christian friends, we have taken the sword and the spear, and have buckled on the armour; and we must not unharness till the labours of the tented field are done. We have brought out the sacred banner from the temple; and must not return it to be furled up till we have led our armies to the achievement of the universal victory. We have brought the ark of God out of its shrine, and placed it upon our shoulders, and carried it round our camp; and to that shrine we must vow it never shall be carried back, till we have encircled the walls, and conquered the hosts of the opponents of the Almighty; and till the thrilling sound of the trumpet, and the voice of the archangel, lighting the world with his glory, shall record the Paean and song of our triumph, "Babylon is fallen, is fallen, is fallen!"

[TO BE CONTINUED.]

TEMPERANCE.

ADDRESS ON ARDENT SPIRIT,

Before the New-Hampshire Medical Society. By
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Surgery in Dartmouth College.

[CONCLUDED.]

If ardent spirit be necessary to health and activity, how did the world get along without it for forty eight hundred years? How could the Roman soldiery withstand the frightful onsets of Hannibal, with nothing to drink, stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armour, and give him the pilum and short sword, weapons, which, it has been said, 'conquered the world;' and it will soon appear what blessings we have derived from alcohol. The modern Achilles cripples under the load, unable to rise from the ground the instrument with which he is to meet his foe.

"But alcohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases." If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it appear that spirit affords security under exposure to contagion? The history of certain epidemics will show, that they destroy a larger proportion of tipplers, than of those who are temperate. Two physicians of my acquaintance were called to practise in the same epidemic scarlet fever. One drank spirit freely, the other not at all: they were equally exposed to the contagion, and both took the disease. The drinker died, the other recovered. If you are exposed to the infectious air of sick rooms, take plain nourishing food at regular intervals, and unstimulating drinks.

"But if useless as a preventive, is not alcohol important in the treatment of disease?" I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic or surgery. Do we wish to rekindle the taper of life as it glimmers in a fainting fit, we have ammonia and the volatile oils, and what is better than every thing else, cold water, to be administered by affusion. Is it required to produce a tonic effect in a case of long standing debility, the tonic roots and barks, and woods, impart their invigorating properties to water or acid. Are we called upon to relieve pain, opium is altogether superior to alcohol. Do we need a solvent for opium, we have it in the acetous acid. The black drop is one of the best solutions of opium ever invented.

"But what is to be done with the medicinal resins and aromatic oils; must not they be dissolved in alcohol?" The medicinal resins do not constitute

a very important class of remedies, but they may be given in fine powder, rubbed with some inert friable substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromatic oils, they may be given in the form of liquid soap, or emulsion rubbed with alkali, or sugar and water, and in this way they exert their specific effects.

Is the physician required to prescribe a restorative; if quinine and bark, and bitters, and metallic tonics will not do, shall he prescribe alcohol? This is never certain, and always unsafe, inasmuch as there is imminent danger of a permanent relish being acquired for it; nor does it compare, in its restorative powers, in cases where the complaint was not produced or modified by the previous use of it, with the pure fermented and well preserved juices of the grape and the apple. The factitious wines extensively vended in our country, are poor restoratives; they contain a large proportion of alcohol.

I maintain then, that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers, if it should be banished not only from the houses of every class of the community, but also from the shops of the apothecary.

There can be little doubt of the correctness of the prevailing opinion, that the consumption of ardent spirit has been, for a few years past, an alarmingly increasing evil in our country.

By the marshal's returns in 1810, it appeared that no less than thirty three millions three hundred sixty five thousand five hundred and twenty nine gallons of spirit were distilled, and imported, for a single year's consumption in the United States; and there is little doubt that this estimate is far short of the truth, as there is, probably every year, a considerable quantity smuggled into the country, of which of course no account is given. If from that time, the consumption of ardent spirit has only kept pace with the population, it will amount to fifty six millions of gallons; but from the increase in the consumption, says a distinguished gentleman of our state, in an elaborate calculation, from which the following results are taken, 'we may safely set it down at sixty millions. This will give to every individual, man woman and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each.' Is this result impossible, must there be an error in the calculation? The common seamen of our navy are allowed a daily ration of half a pint of spirit each. This is about twenty three gallons a year, and when it is considered that hundreds of thousands of our citizens drink twice, thrice, or even four times the quantity, the foregoing result will not appear improbable.

Sixty millions of gallons, taking into the estimate, the quantity of home distilled spirits disguised and sold for foreign liquors, the free dilution of home and imported liquors before they reach the consumer, and the large proportion retailed in small quantities at a price greatly in advance of the primary cost, may be fairly reckoned at about one dollar the gallon; but to be within bounds place it at fifty million dollars. If the actual cost of ardent spirits, we add the loss of time, the waste of property, the various expenses of business and law suits occasioned by their use, and the amount expended in the support of paupers reduced to indigence by intemperance, to what an enormous sum will the whole amount? One hundred millions of dollars is probably far short of the truth.' Let half this sum be annually levied upon the people in the form of a direct tax, and insurrection and revolt would appear in every part of our country.

From calculations made by the gentlemen before alluded to, in which I have great confidence, but which are too long to be admitted here, it appears in the highest degree probable, that from twenty thousand to thirty thousand persons in the United States, are annually brought to a premature death through the influence of ardent spirit. Place the number at twenty five thousand.*

* More recent estimates by other gentlemen, from larger data, fix the number at thirty thousand.