

they are not safe. For their own sakes, they urge them to join with them.

But this band, of which we speak, feel that it were best to keep all from coming within the circle. They feel that the 'outermost attraction is but the minister to the famine of this devouring maw.' Could all be kept without that attraction, then all would be safe. Their object is to effect this. They would earnestly impress upon all, that they are certainly outside of that outermost attraction only when they do not taste intoxicating drinks at all. So long as these are not tasted there is perfect safety. Taste them, and you are within the circle. Its power may be comparatively feeble, but still it may lead on to the circle of resistless power; its tendency is to do so. Every one who has reached the inner circle, and been swallowed up by the suck of the central vortex, has gone the outward rounds—*nas*, at first, had the gentle, easy motion, gradually growing to the fearful whirl; and no person who enters the outer can be certain of not being carried on to the innermost; for 'the outermost attraction is but the minister to the famine of this devouring maw.' Our warning, therefore, in regard to intemperance, is that which Dr. Hamilton gives in regard to the point he was discussing, and which is the design of the extract we have been considering,—a warning specially applicable to this sin, to beware of the beginnings, to keep without the attraction altogether. There only is there safety. 'It is here,' to use the language of the celebrated Dr. Beecher, 'it is here beside this commencing vortex that I would take my stand, to warn off the heedless navigator from destruction.—To all who do but heave in sight, and with voice that should rise above the winds and waves, I would cry, "Stand off!" spread the sail, ply the oar, for death is here; and could I command the elements, the blackness of darkness should gather over this gateway to hell, and loud thunders should utter their voices, and lurid fires should blaze, and the groans of unearthy voices should be heard, inspiring consternation and flight in all who came near.'

O friends! if you value your own safety, if you would never be swallowed up by the vortex of intemperance, keep without the outermost circle—*abstain*. If you would rescue those who are already within it, and it may be far forward towards destruction, strive to bring them out of their perilous position, and give them the benefit of your effort, your countenance, your example, and, let us add, your prayers, to keep them safe. If you would not encourage others to enter the circle, and thus to expose themselves to danger, or to go on in the course which brings them into such peril—if you would save your children, your friends, your acquaintances, from the danger of the drunkard's doom, unite and aid us in our attempts to keep them from entering the outermost circle, or to bring them beyond it. Show them there is danger, warn them of it. Encourage them to keep at a distance from it. Strive to excite and extend right thought and feeling in this matter, by the diffusion and manifestation of abstinence principles; for, however minute the degree of the first wrong direction of thought and feeling, fearful may be the after deviations.—*Scottish Temperance Review*.

THE ROAD TO RUIN.

The drinking customs of our country form the very highway to individual, social, and national ruin. The moderate men, who drink their wine as a luxury, little think what intimate connection exists between the habit they recommend and the ruin of millions. When the social glass is enjoyed in the family circle and in the friendly party, it is not considered that the self-same glass is the ruin of the brightest hopes, and the angel of death to a thousand families. And when our statesmen provide facilities for the people to obtain the liquid poison, in order to increase the revenue, they do not seem to think that the reflex expenses of our drinking system press heavily upon the community at

large, in the shape of poor-rates, prison expenditure and police, judicial and penal establishments. It is said that the only way to move the sensibilities of John Bull is through his pocket, and that an appeal to his cash is much better than an appeal to his conscience. If it is so, there are ample grounds for calling his attention to the Temperance Reformation, in order to show him that, by neglecting its claims, he entails upon himself an enormous expenditure—an expense in comparison with which the alleged extravagance of our Government is but a trifle. Mr. Cobden talks of forming a people's budget, by which twelve millions of the national expenditure may be saved without detriment to the public service. It is possible for the people to form a budget which would result in the direct saving of fifty millions sterling of money per annum, and a much larger indirect saving, and that without detriment to the public health, the social happiness, and the morals of the community. Let us briefly glance at the possibility of forming this popular budget. We begin with illustrations of the drinking system in its effects on individuals. Most of our cases will be taken from the Reports of the Rev. Mr. Clay, of the Preston House of Correction, for 1817 and 1818.

A's father was fond of drink; his mother became fond of ale herself; he was taken by his father to the ale-house and made drunk; became a gambler and a thief, and was at last transported.

B. lost his mother early; his father became a drunkard; he himself loved drink, card playing, and dominoes. Was employed at Blackburn for two or three years, and earning all the time from 20s. to 25s. per week; spent ten or twelve shillings every week in drink, and often enough spent all his wages, so as to take none home to his wife and three children. After a short career of crime he was transported.

C. was married at the age of nineteen; lived with his wife for three months, and then parted. After drinking about a month, and selling and pawning all that he had, he enlisted. He was bought off, and was steady for six months; then hired a horse and gig, and went into Blackburn fair; got drunk, broke the gig and killed the horse, for which he paid £22 10s. Was steady for some weeks; then drank and pawned his clothes, until he and his companion could not raise one glass more. His companion drew £15; another spree was obtained; all the money was spent, and the landlord trusted them for £5. At the following Christmas the companion drew £20 more and borrowed £30 of his brother. They drank night and day till all was spent. They then managed to have eight gallons of spirits and a load barrel of ale, which they and four others took to a shed where they made a fire. They drank till they could neither sit nor stand. Two of them laid on the ground and were taken up for dead—one of them could not walk for six months, and could not work for twelve months—the other remained a cripple. C. after this lived with his wife for a short time and got on comfortably till the next Christmas, when he got drunk, sold all his clothes, beat his wife shamefully, and was imprisoned for two months. On leaving prison at the age of twenty-one, he received £265 left him by his grandfather. He took a house, lived with his wife, employed five men, and did a good business. He broke out again; drank night and day, many a time spending £5 a day, and going home beating his wife and turning her out of doors at all hours of the night. For fifteen weeks he never went to bed sober. As he owed £40 for cloth, his creditor sent him to Lancaster Castle, and his wife and child went to the workhouse, she being near her confinement. He came out of prison and again went to live with his wife and two children. His sister had left him £256, all of which was spent in less than nine months' time. He was again imprisoned for neglecting his family, and when liberated he was sober for three months, then got drunk, beat his wife, and was imprisoned for three months. One of his drunken