

of the constant temptations and fatal facilities everywhere presented by the practices and regulations of so-called Christian society. The drunken parent is doubtless chargeable with heavy guilt, but are we free from blame, and guiltless in this thing? The ruinous results of excessive indulgence on the individual are patent to every eye, and are only too frequently presented to our gaze; religious declension and spiritual darkness,—a dishonoured manhood and a degraded position,—intellectual imbecility and mental madness—physical deformity and bodily disease—wild delirium and fearful horrors, are the sure, even when tardy fruits of drinking and drunkenness; and when the use is not so great as to produce such fatal effects, the baneful influence is felt on the temper, the affections, the disposition and general health of body and mind, as, even in more moderate quantities, alcohol inflames the passions, darkens the judgment, impairs the memory, weakens the will, and indurates alike the feelings and the conscience.

When we inquire into causes which support and perpetuate an evil of such magnitude, so inimical to all the best interests of society, so hostile to the progress of the Gospel, so fraught with every woe to the household, and so baleful to the individual, we cannot fail to discover, as by far the most potent, the drinking usages of society, which associate the use of the glass with all that is happy and hopeful in domestic life, with all that is joyous and delightful in social intercourse, with all that is hilarious and attractive on festive and public occasions, and not unfrequently with all that is solemn and affecting in the services of religion. The moderate drinking of the respectable and the respected, the lovely and the loved, is the great prolific source of support and supply of that alarming vice, which clogs the wheels of national prosperity, impedes the progress of Scriptural Christianity, blights the blessedness of many a happy home, and mars and mutilates the glory of manhood. Moderate drinking must cease, or its expenses must be provided for in the future, as they have been defrayed in the past, by those who indulge in it; for while all are involved in some of the expenses incurred, and are called upon to suffer for and by others, still upon those alone who use the liquor will the call for *personal* service and soul-sacrifice be made. The ranks of the drunken are rapidly thinned—for the life of the reveller is usually short, and the dangers he incurs numerous and deadly—and these depleted ranks must be filled; muscle and mind, manhood and might, sense and soul, character and virtue must be supplied, and these aids be largely drawn from the homes where the moderate use alone has hitherto been exemplified or encouraged. Oh, that men were wise and would consider the end of these things! Another cause of the power and permanency of this widespread evil is to be found in the peculiar facilities everywhere provided for the supply of the material of intoxication, in the numerous licensed houses for its retail. The number of such houses in most localities is very great, and many of them are mere haunts of vice, scenes of dissipation and allurements to drunkenness. The broadegis of public enactment is thus spread over the traffic, and the moral sanction of law given to its necessary results. A glance at these causes indicates the nature of the remedy required; public sentiment and common practice must be changed, the laws sanctioning and regulating the traffic altered or annulled, and the traffic itself restricted or suppressed. And surely in regard to such a work, contemplating the highest and best interests of man, the glory of God, and the influence of the Redeemer's Kingdom, all Christians ought to be agreed, and should cordially unite in