

maintenance and comfort of his family, are wasted in rioting and drunkenness. He who is bound by every tie of nature and religion, to be their friend, guardian and support, becomes their worst enemy. Can he train up his family religiously? No—his life is an outrage upon all religion. Can he be an useful member of the Church of Christ? No—it would be an utter profanation of things sacred, to allow such a man the privileges of membership among the followers of Jesus. Can he be an exemplary member of civil society? No—his example is first contagious, and then ruinous to all who follow it. Can he be living in preparation or readiness for the eternal world? No—the law, with a terrible voice, thunders in his ears that dreadful sentence, “Drunkards shall not inherit the Kingdom of God;” and to complete his misery, he is cut off from prayer, the last resort of the guilty and perishing. No person, who intends only to hold on in sin, can ever pray with sincerity for deliverance: nor while he intends nothing but to hold on in sin, can a petition for pardon ever be heard. No person who places himself continually in the way of temptation, and continually rushes willfully into vice, as the drunkard does, can ever pray with sincerity “lead me not into temptation; but deliver me from evil;” and he who cannot pray, cannot be saved. The drunkard holds out therefore, to his family and to the world, the deplorable spectacle of a sinner hastening to perdition, with his eyes closed to the danger of the precipice on which he stands, and the terrors of the gulf, which opens beneath, neither offering a prayer for mercy, nor making an effort to escape.

If intemperance be a vice thus odious, inveterate, and ruinous in its tendency; if none while addicted to it, can possibly enter the Kingdom of Heaven, surely many among us and around us, have reason to look forward to death and eternity with fearful anticipations. But so it is, that among all the unnumbered and hapless beings, who in this and every other civilized country, become the victims of intemperance, few, very few indeed, will admit that they are in the estimation of God, drunkards, or exposed to the ruin to which this vice leads! Few indeed, even of those unhappy beings who have brought themselves to poverty, to contempt, and to wretchedness by intemperate drinking; and are now with swollen eyes, bloated countenances, and trembling hands, reeling on the brink of the grave, will allow, that they are the persons to whom our text adverts, or that they are in a state of exclusion from the Kingdom of Heaven! Such is the stupifying, the besotting influence of