

that gives it legal sanction. To do so, under any pretence whatever, is to subvert that righteousness that "exalteth a nation," and to legalize that sin which is a "reproach to any people." But is there any other guilty party? Yes, verily. It is the *moderate drinker*. By the use of intoxicating liquors, however moderately, he supports the traffic. He strengthens the hands and encourages the hearts of those who are engaged in it. He knows that "the ox hath been wont to push with his horns," and yet, instead of helping to restrain, rather gives him encouragement in his destructive career. He practically gives his consent to one of the worst immoralities that dishonour God and afflict society, and in the eye of the divine law, is, therefore, "*a partaker of other men's sins*." "What business have you at the meeting?" said a gentleman to a poor lad who was hastening to a missionary meeting. "Sir," said the little boy, "I once gave a penny to the society, and I have a share in the concern." Is any true Christian prepared to assume the responsibility of having a *share* in such a wicked and demoralizing concern as the liquor business? If not, let him adopt and consistently exemplify the only safe and Scriptural principle,—"*Touch not, taste not, handle not*."

Meditation on the solemn subject of human responsibility, if conducted aright, must lead to such utterances as those of the Psalmist: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

THE HOLY LAND.

A traveller thus describes the desolations of that land that once "flowed with milk and honey":—

"Who can contemplate so great a catastrophe without exclaiming, 'How terrible art thou in thy work, O God! through the greatness of thy power shall thine enemies submit themselves unto thee.'—(Ps. lxi. 3.) Well might Zion say, 'Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.'—(Lam. i. 12.) The calamity was as universal in its character, as it was tremendous in its consequences. Her civil and ecclesiastical polity were overthrown, and continue so to the present day. 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.'—(Hos. iii. 4.) The mosque of Omar occupies the ground where once rose the temple of Solomon. 'Her holy solemnities have ceased; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.'—(Lam. i. 4.) The songs of Zion no longer re-echo the praises of Jehovah, and the stranger possesses the land, which is become barren and desolate. This last characteristic was distinctly foretold. 'The day of the Lord cometh to lay the land desolate.'—(Is. xiii. 9. 'Their land is desolate, because of his