

are very many cases in which the vice is distinctively individual, and involves no responsibility beyond that of the vicious individual himself. But what is to be kept in mind ever is that even in the former cases the responsibility for the wrongdoing remains with the individual doer of the wrong. Circumstances, we are wont to say, alter cases, and they undoubtedly do. But while they may tend to increase our charity for the wrongdoer, where there seems to be a congenital entail of evil, in the form of inherited weakness or passion, they do not for that reason excuse him in the doing of wrong. Every man stands on a plane with every other in his relation to Divine law. No excuse will avail for its violation. The race cannot throw the responsibility for its defection back upon its first parents, however true it may be that their act may have given its direction to the racial character. "Every one of us shall give account of himself unto God;" that is the Divine declaration, through the human medium, as to the relation of the individual to the decision at the tribunal of the Judge of all the earth. At that tribunal none can plead in extenuation of his own wrongdoing, "The fathers have eaten the sour grape, and the children's teeth have been set on edge;" in other words, individual responsibility cannot be shifted. The parent must give account for his own negligence or indulgence; and the child, though his wrongdoing may have been consequent upon parental negligence or indulgence, as fruit is consequent upon seed, must give account for that wrongdoing. In the eye of the Divine Lawgiver drunkenness is always sin, and therefore the universal declaration that "no drunkard shall inherit the kingdom of God."

Treat as we may the physical evil and apply what we may of physical remedy, it is not to be forgotten that intemperance is a moral evil also and requires a moral remedy. An undermined will cannot be strengthened by physical medicaments or restraints. The organ through which that will operates may be renewed and assisted; but the will itself, with its tendency to choose the evil and refuse the good, can be made willing habitually to refrain from the evil and choose the good, only by the regenerative power of the Spirit of holiness. The drunkard can be made a new man in Christ Jesus and nowhere else.

It is not to be forgotten that drunkenness is not only a sin against Divine law, but in all civilized countries a crime against human law likewise. As such it should receive such a compensation in penalty as would give some idea of its enormity. Unfortunately it is now regarded and treated as little more than a peccadillo. Our courts are largely responsible for this estimate, and back of our courts, our legislative bodies, which set the possible limits of penalty. When it is remembered that drunkenness is the cause of the vast majority of the crimes committed by our criminal classes, it seems that wisdom would indicate that the true policy is to strike at these through it. While, therefore, favoring such physical treatment as the wisest of our medical profession may agree upon, and while beyond everything else urging the necessity of the most earnest efforts for the spiritual reclamation of the intemperate, we favor such treatment of intemperance at the hands of our law-executors as shall exhibit it in its true light as one of the most serious of all the crimes of which our statutes take cognizance.

EDITORIAL NOTES.

Federation.

THE opening of Prohibition Park, near Port Richmond, Staten Island, on

the fourth of last July, was an event the full significance of which cannot be appreciated as yet. It was what might be