

house of Israel ; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand." The prophet was thus solemnly instructed, that the neglect to administer faithful warning to those walking in ways of darkness would involve him in their guilt, and make him answerable for their ruin. Such is still the solemn responsibility of ministers of the Gospel and rulers in the house of God. They are to "watch for souls as they that must give an account," assured that unfaithfulness to their solemn trust will involve them in the guilt of those who may perish through their neglect. Such is to a greater or less extent, the responsibility of all Christians. If not watchmen, in the sense that Ezekiel was, every Christian is, morally, his "brother's keeper." The circle of his responsibility embraces not merely himself, and his immediate relatives, but all his fellow creatures, so far as he has the opportunity and means of doing them good. The law of Christ is, "Do good unto all men." Do Christians, in general, practically acknowledge the obligation ? It was a blessed eulogium that was pronounced by the Saviour on a certain female : "She hath done what she could." Do Christians, in general, merit such an encomium ? Are they doing what they can in *supplication* to Him who has all hearts in His hands, that He would save souls from death ? Are they doing what they can by *personal effort* and influence to win souls ? Are they *giving* what they can, to help forward those movements that aim at the conquest of the world for Christ ? If not, what then ? Fearful is the answer : "Their blood will I require at thine hands." Let all God's people, whether Ministers or private Christians, consider that they owe it not only to *God*, and their *fellow creatures*, but also to *themselves*, to labor for the conversion of sinners and the suppression of all the immoralities that poison the moral atmosphere of the world. That is the divinely prescribed plan to escape participation in the guilt of "other men's sins."

A word in relation to one evil of great enormity, may be an appropriate conclusion to these remarks. One of the enactments of the Mosaic judicial law was, that if an "ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman ; the ox shall be stoned, and his owner also shall be put to death." That enactment of the Jewish code embodied a great principle of universal and unchangeable application. That principle is, if there be an evil current in society, and we know it to be evil, and yet do not labour for its suppression, we assume the guilt of that existing immorality, and are answerable for the consequences. It will not be denied by any person of reason and conscience, that the traffic in intoxicating liquors is an unmitigated evil. It is demoralizing in its influence and destructive in its results, physically, intellectually, socially, and eternally. It is "evil, only evil, and that continually." The question, then, comes up : On whom does the guilt of that traffic rest ? Almost every one will admit the fearful guilt of the party engaged in the traffic. But is there any other guilty party ? Yes. There is a heavy load of responsibility resting upon the *Legislature*