

RESULTS OF THE LIQUOR TRAFFIC.

During a period of twenty-five years, from the year 1830 to 1855, the writer remembers twenty individuals who were, at one time or another, engaged in the business of selling liquor, at or near a little village in South Carolina. Of that number fifteen failed in business, either while selling or afterward. Five have died from the excessive use of ardent spirits, and six others were addicted to occasional excesses, and have also passed away. Ten of their sons fell early victims to the appetite, and fill drunkards graves, while nine others have at different times been addicted to drunken spree, and are in the utmost danger of falling before the same dreadful habit. Ten of their daughters are to have been married to drunkards. Three of their sons are idiots, imbeciles, and there are other indications which, to the close observer, call to mind the denunciation of the Holy Writ, "Woe to him that putteth the bottle to his neighbour's mouth and maketh him drunken also."

Reader, "thinkest thou that these were sinners above all other," or that there are not many other villages in this broad land of which even worse might be written? And if, in a single village in South Carolina, such a dark picture of the liquor traffic may be drawn, relating only to those who were engaged in it, what might be revealed of the thousands of other villages in the United States? What might not be written of such cities as New York during the same period of time? And suppose we lift the veil from the scenes of crime, misery and death among the millions of victims to the bottle, outside of those who dealt out the drink, as a part of the business of life, and what heart would not be appaled.

The whole land is groaning under the burden of this iniquity, and the blood of

its victims cry aloud to heaven for redress. To blot out this traffic and liberate its slaves is eminently a Christian work. Christians should exert themselves in the fear of God, to exhibit in their lives the virtues of sobriety and godliness, lend a helping hand to rear the young in strict accord with the principles of total abstinence from all that can intoxicate, and throw the same shield around their fellow-men, both inside and outside of the church, or, we fear, they cannot be held blameless in last final account. May we all give the greater diligence to this work, lest, at last, the blood of our brethern be required at our hands!—*American Messenger.*

RULES FOR GOING TO CHURCH.—1. Let nothing but an impossibility prevent you from going to the house of God on the Sabbath. 2. Go early to take your family and friend with you. 3. Go once every Sabbath, if possible, and twice if you can. 4. Go in a prayerful state of mind. 5. Give respectful and prayerful attention to the sermon. 6. Join in all songs of praise, and think of what you sing. 7. Greet one another pleasantly, and kindly speak to the stranger. 8. Think and speak of all the good in the services, and forget all the rest.

WE are pleased to notice in the *Standard* an announcement to the effect that Barney's River congregation have with their traditional liberality supplied their minister, the Rev. Mr. McKichan with coal and firewood. As our readers are aware, Mr. McKichan preaches not only at Barney's River but also at Sutherland's River and Vale Colliery. His labours are arduous and abundant.