

ancient philosopher choose it as the condition of virtue. It has been the lot of many a Christian. The poverty of the intemperate man owes its great misery to its cause. He who makes himself a beggar, by having made himself a brute, is miserable indeed. He who has no solace, who has only agonizing recollections and harrowing remorse, as he looks on his cold hearth, his scanty table, his ragged children, has indeed to bear a crushing weight of woe. That he suffers is a light thing. That he has brought on himself this suffering by the voluntary extinction of his reason, this is the terrible thought, the intolerable curse.

Intemperance is to be pitied and abhorred for its own sake, much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be these miseries. We talk of his wife and children in rags. Let the rags continue; but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness and not vice has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labour for their support and of unwearied kindness has awakened; suppose them to know that his toils for their welfare had broken down his frame; suppose him able to say, "We are poor in this world's goods, but rich in affection and religious trust. I am going from you; but I leave you to the father of the fatherless and to the widow's God." Suppose this, and how changed these rags! How changed the cold naked room! The heart's warmth can do much to withstand the winter's cold; and