

not this the same as if we were dining with them every day in the year, and setting the example which is confessed to be dangerous and injurious? Obviously the true course is that, in the untrammelled exercise of personal liberty and Christian charity, "we that are strong ought to bear the infirmities of the weak, and not to please ourselves." We ought to do so daily, constantly, not by fits and starts; for, whilst fearlessly maintaining the right of private judgment, yet, acting in the strength of divine grace, we are bound to exercise heroic self-denial, and thus evince the vital and practical nature of our faith and love as we "bear one another's burdens, and so fulfil the law of Christ."

Let us suppose that this Christian and patriotic work of temperance reformation is carried on in a devout and determined manner until what is contained in the five preceding propositions is accepted and manfully acted upon by a decided majority of the people, then it will certainly follow:

6. *That the enlightened Christian sentiment of the nation will express itself in law, and there will be well-considered and wise prohibitory enactments against what is known and confessed to be working ruin in the land; and there will be sufficient moral strength and courage to enforce them.* This is to be the issue, and may God speed its coming. Meanwhile there are not a few who seem to be alarmed at the restraints of law as if they were anti-christian and diabolical. They can complacently accept a license law, regulative enactments, to secure public revenue, to enable men to sell "villainous compounds" to poison their fellows, but they cannot endure the thought of an effectually repressive measure that will stop the destructive traffic. They point to the many instances in which dynamite has been used to destroy the lives and property of those who are zealous in seeking the suppression of the traffic and say, "See what your Scott Act is doing." We answer no, but we see the true character revealed of some who have hitherto made money on the ruin of households and of the bodies and souls of men. Then they add—"Your law is no use. Prohibition does not prohibit. We are old enough to have seen many such laws trampled under foot. You cannot enforce them."

We answer, we have seen the whole law of God treated with contempt, but we think none the less of it on that account, and we have no intention of giving it up and saying it is no use because men behave so outrageously. The wrecking of steam looms and spinning jennies, by lawless mobs of artizans, at the time of their introduction in England was not regarded as a conclusive reason for abandoning these beneficial inventions. And the murderous conduct of the users of dynamite is not to defeat the enforcement of wholesome and righteous laws expressive of the will and the wants of the people. Prohibition will prohibit,—and that effectually, when professed christians cease by word and conduct to be the apologists