

gress of intemperance? If it shall be arrested at all, and I believe it shall, it is not by human devices, but by the means appointed by God; the faithful preaching of the gospel, administration of scriptural discipline, and the punishment of drunkards as criminals by the magistrate, but not of others on their account. The Old Testament criminal law provided that, "if a man had a profligate and drunken son, after some remonstrance and chastisement, he was to bring him to 'the elders of his city,' and when the case was stated to them, 'All the men of his city, were to stone him with stones, that evil should be put away, and that all Israel should hear and fear,'" Deut. xxi. 18-21. Though the Mosaic criminal and judicial laws were local and temporary, yet they reveal certain fundamental principles of a permanent character and of universal application. This passage recognizes the rule that no one should be punished for another by the laws of a country, as also does Deut. xxiv. 16. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sin." Prohibitionists desire to punish sober men for the drunkard, and our laws, as far as they take account of the crime, unfortunately aggravate the misery of wives, children, and others dependent on dissipated men. While fines and imprisonment punish those innocent persons, they utterly fail to reform the drunkard, he should therefore be chastised in his own person so sharply as to deter him from repeating the crime, and others would "hear and fear," and thus the "evil should be put away." It seems at all events, that something of that nature would be in accordance with the legislation of Infinite Wisdom. In the foregoing pages, I desired not to write an unkind word of any individual, my opposition is to unsound principles rather than to those who unfortunately advocate them; for among them there are friends whom I esteem and love.