

the attraction increases. At first a comparatively small effort might have withdrawn her from the sphere of its influence. But while this is not made, escape becomes more difficult, and at length impossible. Just so is it in moderate drinking. The longer we persevere in it, the stronger and more enslaving our attachment to intoxicating liquor becomes, till at length we are the victims of intemperance. Moderate drinking, then, is the path which leads to drunkenness. Nay, more, it is the only path,—the only school for educating the drunkard. He who indulges in it countenances a practice which has led vast numbers to ruin. Is it possible for those who are the followers of Christ, to persist in such a course consistently with their profession? Will they not so far practice self-denial as to abstain from intoxicating liquors, that their example may not lead their fellow creatures to transgress? So far is Total Abstinence from being contrary to Scripture, that in some cases it is demanded by Divine Authority. It is founded on the great law of Christian self-denial.

If any of us should see a fellow creature about to sink into the waters of the ocean, and not attempt to rescue him, would he be guiltless? If one of us should perceive a man in danger of being torn to pieces by a furious wild beast, without endeavouring to deliver him from his perilous situation, would he be innocent?—If we should be aware that a person was pursuing a path that was likely to lead him to ruin, would it not be our duty to strive to arrest his progress? And if multitudes, by the customary use of intoxicating liquors, are exposing themselves to the risk of ruin, shall we make no efforts to turn them from the fatal path? To accomplish an object so desirable, is it too much to make the trifling sacrifice of abstaining from intoxicating liquors? Hear the language of inspiration. "If thou forbear to deliver them that are drawn unto death, and them that are ready to be slain:—if thou sayest, behold we knew it not, doth not he that pondereth the heart consider it; and he that keepeth thy soul, doth not he know it; and shall he not render to every man according to his work."

Some persons seem to think that they are under no obligations to promote the welfare of their fellow-creatures. When any course of action is proposed to them, their sole enquiry is, how it will be of service to themselves. If it be not personally advanta-