

small an outlay, as in the sale of intoxicating drinks. And so long as it promises large gains men will continue to sell no matter what the consequences may be. It is true that respectable men sometimes engage in this traffic, lured by the prospect of growing speedily rich; yet they enter upon it with secret misgivings, and compromise the matter with conscience by a mental resolve to quit the business as soon as they have made a few thousands with which to embark in some other line of trade. But soon conscience ceases to remonstrate; familiarity with the traffic removes the feeling of uneasiness; and at length the man is able to dispense the poison, reckless of all consequences to others. Yes; though the poison slew your first-born to-day, he would sell it to your second-born tomorrow.

2.—*In a vicious legislation.*—Most of the acts now on the statute book, having reference to the sale of strong drink, have been framed in the interests of the traffic. It is often said that a large revenue is derived from the license system; but, I ask, can any country prosper, in the long run, whose government lives on the revenues of iniquity? The Emperor of China, when urged to legalize the opium traffic, on the ground that it would largely increase his revenues, nobly replied,—“I will never consent to increase my revenues by the vices of my subjects.” Would to God that our *Christian* legislators stood on a level, in this matter, with the *Pagan* Emperor. Our present legislation, (although there has been some improvements of late years,) *protects* the traffic; and those who are engaged in the business begin to clamor for increased protection. But why is it that we have no law, worthy of the name, for the protection of the broken-hearted wives and starving children who, in countless numbers, suffer through this nefarious business? Let all legislative support be withdrawn from the traffic; let it be branded as injurious to society, and then it will reach its proper level, and no man who values his reputation will continue the business for a day.

3.—*In false social customs.*—There is no tyrant like *custom*, and there is no social custom that has been so universal or so deeply rooted as the custom of using strong drink. In many minds the idea still prevails that an ample supply of these stimulants, for the use of guests, is indicative not only of good social standing, but also of generous hospitality, and that he who refuses to provide them is to be accounted niggardly and mean. And yet