

example, "shine before others;" not to put a stumbling-block in the way of a "weak," or scrupulous, "brother," for when we so sin against him, we are expressly said to "sin against Christ;" and, finally, to let all our "works be done with charity." Many other reasons and motives might be forcibly urged to show the culpability of indulging at all in the use of those liquors, but surely those already advanced, and explained, ought to be sufficient for every individual who professes to love his fellow-beings, and to desire and pray for the extension and prosperity of the Redeemer's kingdom.

In here drawing these pages towards a conclusion, the writer, although sensible of his own inability to make such a faithful and forcible appeal on the subject as he could desire to do, yet feels that he will not only be excusable, but be perfectly justified in most respectfully, but urgently, addressing some further plain and faithful remarks and suggestions to ministers and other professors of religion, for whose inspection, information, and benefit, more especially, this work is intended. In doing so, Reverend Sirs and Brethren, he trusts you will, at least, give him credit for sincerity and honest intentions when he avers that he is actuated by no spirit of acrimony or hostility, or a desire to lessen your just and legitimate influence, but by an earnest disposition, pointedly and truly, to place the whole subject before you, and to entreat and obtain for it your early, as well as full and candid investigation, in all its aspects and bearings, and also to assist in furthering the wishes and assisting the efforts of the most judicious and zealous of the friends of the Abstinence Reform. All of these, and they are now not a few, have long been most anxiously desiring that you would spontaneously come forward to their assistance, and afford your powerful example, and extensive influence, for removing or, at least, restraining the greatest curse by which the Church, and the greater part of the civilized world, is at present afflicted. That such example and influence in behalf of the Abstinence Reform would be attended immediately with the most extensive and beneficial effects, all must be fully convinced. Let it, then, be constantly borne in mind, that the greater and more palpable the means and opportunities for good, the greater the responsibility, and that where "much is given," the "more is required."

You, Reverend Sirs, by taking upon you the ministerial office, have solemnly undertaken to do your utmost, on all occasions, and by all suitable and available means, to weaken and subvert the kingdom of Satan, and to exalt and promote that of your Lord and Saviour, whose holy and glorious cause you most especially have espoused, and whose honour and interests you have so solemnly vowed to guard and sustain. By love and duty, then, to the Saviour, and as those who have voluntarily undertaken to watch and labour for winning and guarding souls—by every motive and consideration suggested by religion and morality, benevolence and patriotism, you are most sacredly required to engage at once, most zealously and actively, in this great enterprise of endeavouring to remove what you cannot but know, and do even admit, to be the most prevalent hindrance to the advance and triumph of the Redeemer's kingdom.

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