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Christian persons, who are now enrolled in the total abstinence societies, and conducting their operations. Undoubtedly, some deference and respect are due to their judgment and conduct on the subject. It will scarcely be pretended or insinuated that these are careless about the spread of infidel or unscriptural opinions, or indifferent to the interests of true religion and gospel morality. Surely their brethren, who stand aloof from them as to this movement, will not claim to have among themselves all the sound Christianity in the world. Even our opponents, or those beholding our cause with indifference, will readily admit that many of those ministers and other professors are among the wise and excellent of the earth. The decision and conduct, therefore, of the vast body of truly Christian people united in these societies, ought, by every candid and unprejudiced mind, to be viewed as alone quite sufficient evidence in their favour, and should induce those Christian professors who oppose or stand aloof from them, very strongly to suspect that themselves are, indeed, in a wrong position. It is very well known that the use of intoxicating liquors has in numerous instances led to the adoption of infidel sentiments and irreligious and immoral conduct, but we may safely challenge our opponents to produce a single instance in which the adoption of the total abstinence principle, or the operations of abstinence societies, have of themselves produced any such sentiments or conduct. Neither can they, with all their prejudiced and perverted ingenuity, produce any plausible reason to show that the abstinence principle has even any tendency to produce such evil results.

The objections which have here been commented on, with all others indeed, being futile and groundless, and the results of the operations of the societies being so extensively beneficial, it may again be pointedly urged, that in accordance with the Redeemer's design, that his people should be "zealous of good works;" it is their imperative duty to adopt the total abstinence principle themselves, and to afford their union and exertions for accomplishing, in this tried and effectual mode, those beneficial results in the utmost degree. Inspiration has said, that "it is good to be zealously affected always in a good thing," and we are commanded to "abound in good works," and to "do good unto all men, especially to those who are of the household of faith." Now, here is an instrumentality for good, and for good alone, in active and efficient operation. There are still many drunkards in the world to be reclaimed, and some in the churches too; many of the young and unwary, with those fast verging towards intemperance, to be warned and preserved from ruin; many women and children to be delivered from want and suffering; many hearts to be relieved from piercing and pining anguish; and, finally, many souls to be saved from going down to eternal death, through the intoxicating cup. Surely it is worthy of Christians, unanimously, and with all their zeal and energy, to endeavour to accomplish those exalted and benevolent objects by all the lawful ways and available means within their reach. It is one of the special objects of their calling and redemption, to be as *salt* to the earth, and as *lights* to the world, ever watching and labouring to prevent and restrain all manner of evil, and to encourage and promote every description of good.