

actual facts. You know that thousands and tens of thousands are perishing from the use of intoxicating drinks. You know that you are under no obligation to use them as a beverage—that you are as much at liberty to abstain from them as Paul was to abstain from wine and flesh. You know that the example of your abstinence may be the means of inducing others to abstain, who can scarcely be saved except by total abstinence on their part, and who would not be likely to become total abstainers if it were understood that none became total abstainers except those who had been well nigh ruined by intemperance. You cannot but feel that you could speak more persuasively to those who are in danger, when urging them to total abstinence, if you could point them to your own example. You generally acknowledge that it is good for ministers of religion to set an example of total abstinence. If the example is a good one, all should follow it. Finally, you know that in denying yourselves even that which is in itself lawful and good, for the sake of others, you are following the example of Christ, who, although he was rich, yet for our sakes became poor—denying himself, not the luxuries merely, but the comforts of life, and submitting to death, that he might save and bless us. Earnestly, therefore, would I urge on you all, for your own sakes, and for the sake of others, to act on the Apostolic principle—“it is good neither to eat flesh, nor to drink wine, nor any thing, where—by thy brother stumbleth, or is offended, or is made weak.” I am very far indeed from supposing that mere temperance or any other virtue we practice can save our souls. Salvation comes to us through faith, accepting Christ and that righteousness which is unto all, and upon all them that believe. While, therefore, urging the duty of temperance upon all, I would not the less, but even more earnestly, urge upon each, compliance with the Gospel call—“Believe in the Lord Jesus Christ and thou shalt be saved.”

TORONTO, January, 1870.