

fear of causing the weak brother to offend—I would ask such, if they have no fear of causing their brother to offend in other respects—as for example by teaching him that a man has simply the choice between the being overcome by temptation and the fleeing from it; or by hiding from him the necessity of exercising self-control?

There is another objection to the pledge to total abstinence, as it is generally presented to the people at large,—viz: that it is an ignoring of the pledge to temperance given at Baptism—which I shall not dwell upon here, as I take for granted, that any advocate of such pledge, that may be here present, would make it subsidiary to the other.

Before I leave this part of the subject, however, I must notice what is a very common, and by some evidently considered a very strong argument in favour of the pledge. It is this: “all must allow that to reform drunkards; you must persuade them to abstain totally from alcoholic stimulants; and we feel that if we would be successful in persuading, we must set an example and pledge ourselves to total abstinence.” To this I would reply very briefly, and as follows: Surely the physician in good health is not required to partake of every remedy that he prescribes, as a means of inducing the invalid to use it. On the other hand, if he makes no distinction in administering the remedy between those that need it and those that do not, is he not liable to fail in impressing the former with a sense of the danger they are in, and of the difference which exists between them and others not so afflicted?

But having said so much with reference to those prescriptions which I conceive to be injurious rather than beneficial, let me now endeavour to answer in as few words as possible the question, “What is the cure?” To do this I would first ask, What is the disease? Intemperance is one of the symptoms, or one of the features of the disease, but not the disease itself. We must go deeper and then we shall discover that the root of the evil is simply a *want of self-restraint*—or in other words—the dominance of the lusts of the flesh in the heart. If this be so, then surely the true remedy for the disease—and consequently the proper and effectual means of removing the