

of sea shells are found far above the present level of the sea, and "there are strong objections made against supposing either that the sea was formerly so much higher than now, or that those beds were so much lower, and were heaved up many hundred feet to the height where they now lie." But no sane person would, in order to get rid of these difficulties, deny that any such beds do really exist. So likewise stones from the sky have fallen in different countries, at different times, and in considerable numbers. Where they come from is quite unknown. There are strong objections against believing them either to have been thrown out by volcanoes in the moon, or to be fragments torn off from some other planets, or to be formed in the air: in short, no satisfactory explanation has ever been given of them: yet it were absurd to deny that any such stones have fallen. Just so in regard to Total Abstinence. We assert that drunkenness is a great crime, denounced by God, and which is ruinous to man. To this our opponents readily assent. We proceed a step further, and assert that there is no wrong without a remedy, and that it is our duty as creatures responsible to both God and man to seek out for the appropriate remedy of drunkenness. This self-evident proposition is again admitted. We take courage and advance to state that the appropriate remedy is the best remedy, and that the best remedy is the sure remedy, and that since drunkenness is caused by the use of Intoxicating drinks, that the sure remedy must be Total Abstinence from such drinks, and that it is, consequently, our duty to abstain. Here, alas! we come to a stand; our friends will not advance, but assert that the best remedy for drunkenness is the moderate use of the drinks by which it is caused. But this is contrary to reason, because it is absolutely and physically impossible that any Total Abstinence, as long as he remains so, can ever become a drunkard, and that we have the most indubitable evidence that all drunkards were at one time in their history moderate drinkers. It is therefore physically possible that moderate drinking may lead to drunkenness. Hence it is evident that moderate drinking is not the safest way to avoid drunkenness, and consequently it is not the best way to promote the glory of God and the well-being of man in regard to this subject. Now, the question must strike the attention of every Christian man, are we justified in not using the best means within our reach to oppose drunkenness? Will any thing short of every possible exertion satisfy God? If it is our duty to do anything, is it not our duty to do everything in our power? He, who can assert that we act right in refusing to lay hold on the best means to secure the banishment of drunkenness from the world, and that God would be pleased with us for so doing, has assuredly reached the climax of absurdity, if not that of blasphemous impiety.

We presume, then, that a very slight consideration of this subject will be quite sufficient to convince any man of ordinary understanding, that the moderate use of intoxicating drinks is fraught with danger, since millions, who at one time were as moderate as any moderate drinker that ever lived, that now does, and that ever will exist, became most inebriate drunkards. And as there is no physical or moral necessity, and no divine warrant for the use of Intoxicating drinks, any person that is really desirous to know and to do the will of God in this matter, must come to the conclusion that it is extremely doubtful whether he ought to sanction the authors of so much dishonour to God, and so much misery to man. Now, if he doubts, the path of Abstinence is the only one left open to him. No person should taste Intoxicating drinks if he has the slightest doubt of the lawfulness of his conduct in so doing. "He that doubteth is damned (that is, condemned) if he drinks. And where is the soberminded man that can help doubting? Who is he that can review the ravages of the manufacture, sale and use of strong drinks through the successive revolution of ages, down from the days of Noah to the year of grace 1847,—that can trace with steady eye, and unmoved heart, their devouring courses,

whereby empires have been wrecked, mankind cursed, and God dishonoured, and that after doing all this, can lay his hand on his heart, and swear by Him who liveth for evermore, that he has no manner of doubt but that it is perfectly lawful for him to manufacture, sell, and use Intoxicating drinks? We emphatically ask, who is he? where does he appear? For to him without doubt must the badge of moral perverseness, and the belt of impious presumption be assigned!

If, then, the evidence against the lawfulness of the traffic and the morality of the usages be so overwhelming as to preclude the possibility of a confident belief in the one or the other, we submit that the only way to fulfil that provision of the holy law which binds men not to expose others to danger by self-indulgence, and especially with regard to actions which are of doubtful authority, is by Total and immediate Abstinence from the manufacture, sale and use of Intoxicating drinks. If we may venture to indulge ourselves on any ground, it must be such as not to admit of a doubt of its lawfulness. But this brings us to the next provision:—

*Secondly: Men are bound to abstain from things lawful in themselves, if they are offensive to others.* Of course, this must be understood of things which have no tendency to injure the constitution, or to lead the mind astray. If they had any such tendency; they would not be lawful. It is evident that it was in regard to such articles the following language is used by Paul;—"All things are lawful for me, but all things are not expedient: all things are lawful, but all things edify not." 1 Cor. x. 23. We trust that we have already proved that Intoxicating drinks are neither "expedient" nor "edifying." But if we have only succeeded to create a doubt of their lawfulness, our last provision will meet the case of the doubtful. If, however, we have been thus far unsuccessful, and should any of our readers continue to be firm believers in the lawfulness of the traffic and the drinking usages, we now meet them under this provision, which binds them to abstain from things lawful in themselves, if they are offensive to others. The law as explained by Paul runs as follows:—"For if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything, whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 15—21. "But take heed lest by any means this liberty of yours, become a stumbling block to them that are weak—and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth. lest I make my brother to offend." 1 Cor. viii. 9, 11—13. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking my own profit, but the profit of many that they may be saved." 1 Cor. x. 31—33.

With every sincere and enlightened Christian the foregoing texts will settle the point. If enlightened he will at once perceive, that intoxicating drinks have become a fearful stumbling-block to myriads of his fellow-creatures, that they are an offence to Jew and Gentile, and to the church of God: and if sincere, he will resolve with the apostle that he will not drink them "while the world standeth." There is not a Christian church in the British realm which cannot furnish