

accountable being;—until they can raise up a more consistent and successful harbinger to prepare the way for the Gospel,—*love to God and man* seems imperatively to require, that the friends of humanity and of religion should unite in carrying into execution this most benevolent design.

But we have said that the Bible does not ask us to lay aside the law of our being—a *regard to our own happiness*;—but that on the contrary it appeals to it, works by it, sanctifies and strengthens it! that it upbraids us with folly and madness when we do not seriously and rightly cherish it; and that it leads us in the path in which alone its great object can be secured. Therefore, although we conceive no Christian can need other considerations than those which have been advanced, yet before we close we will follow the example of the Bible by appealing to this law of our nature, especially as it will furnish an opportunity of addressing those who may not yet feel the force of those laws of Christ's kingdom to which our attention has been specially directed.

We will suppose that you are a Christian;—but that you think it right to use or to sell intoxicating drinks:—that if a *vender*, you derive some *profit*; if a *consumer*, some *pleasure* from them; and that were you to adopt the principles we have been endeavouring to illustrate, *some loss* would be incurred, *some self-denial* would be necessary. I think it has been shewn that in such a case, the loss or the self-denial *ought* to be submitted to; and where love to God and man is in operation, *will be cheerfully* submitted to, even supposing that *no personal advantage* whatever could accrue from such a course. But *this is not the case!* The Christian who makes this sacrifice (if sacrifice it be), *from the principle now under consideration*, will receive much more than he surrenders. The Apostle glances at this in 1 Cor. x. 27, 28. “If any of them that believe not bid you to a feast, and ye be disposed to go, whatever is set before you, eat; asking no questions for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake, for the earth is the Lord's, and the fulness thereof.” In the latter case he was not to eat for two reasons—(1) out of regard to him who had invited him to the entertainment; for if a *heathen*, he might be thereby confirmed in his idolatry; or if a *brother*, he might be ensnared by the example, and tempted to violate the dictates of his own mind:—(2) out of regard to *conscience*, because

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