

of flesh; I have never eaten it riotously, or to excess; God allows me the use of it; I am not conscious of any harm that can result from the use of it: I am therefore determined to use it as long as I can. Why should I not use it?" But in all his writings, we never read that he used such expressions as these. We find that he used a very different language—"If meat make my brother to offend," said he, "I will eat no flesh while the world standeth, lest I make my brother to offend." To every person of sober habits, and especially to every true Christian, I do earnestly recommend, and were the Apostle himself now in our world, I believe he would still far more earnestly recommend the immediate imitation of this generous and most excellent example, with reference to the use of ardent spirits. Your abstaining from drinking such intoxicating liquids, though ever so moderately, excepting as a medicine, can do you no harm. Your drinking them, unless for a medical purpose, can do no good to yourself. But your abstaining from them, and becoming a member of a Temperance Institution, may do much good indeed, both to yourself and to others. It will afford you the pure pleasure which arises from a consciousness of having done your duty. It will enable you to say—"If any of those around me drink to their own hurt, they cannot impute their practice, nor the injury which it does them, to my example." It may be the means of inducing some individual friend, or relative, or acquaintance, in whose welfare you certainly feel an interest, to desist from a custom which, of all others, is the most demoralizing, and degrading, and ruinous. In fine, your example may, through the blessing of God, be the means of preserving a number of mortal immortal beings from forming habits, which, when finally and impenitently persevered in, do most infallibly lead to everlasting destruction.

FINIS.