

*Christian religion*, contained in the New Testament Scriptures, allows the *habitual use* of those liquors, so that *intoxication* is avoided; and that *divine grace*, is quite sufficient to restrain from that evil result. In opposition to this unscriptural meaning, and opinion, they who support the total Abstinence cause, on religious grounds, contend, that our Holy Christianity, as founded on divine revelation, if rightly understood, in its spirit and principles, and faithfully carried out in practice, would, indeed, be a perfectly sufficient remedy on the subject, for this plain and simple reason, that our *pure and benevolent religion*, in its precepts and promises, its exhortations, warnings, and threatenings, and in all its sacred and hallowing influences, strikes at the very origin of the crimes and evils from the drinking habits, by being directly opposed to *any use whatever* of the intoxicating drinks. They contend, that all who profess the "pure and undefiled" religion of the Bible, should, in obedience to its express precepts, "forsake the foolish, and go in the way of understanding,"—should "walk circumspectly, not as fools, but as wise."—should "abstain from fleshly lusts, which war against the soul," should "watch and pray that they do not enter into temptation," should—"not be *among wine bibbers*," nor even,—*look upon the wine* when it is red, and giveth his color in the cup," because, "it biteth like a serpent, and stingeth like an adder" and because,—"it is a *mock*er, and strong drink is *raging* ; and, further, should not look merely "on their own things," but also "on the things of others,"—should "not put a stumbling block in the way of others," but should—"let all their works be done with charity," and, finally, should *abstain* even from the appearance of evil. They should, at all times, be able *sincerely* to utter that petition, we are all divinely instructed to offer, "lead us not into temptation." These solemn commands and instructions, as to every course of temptation and evil, in general, and as to this way of *danger* and *sin* in particular,—the use of intoxicating drink—should be quite sufficient to prevent every professor of christianity, from going in that path of temptation, and sinful indulgence. But, on the contrary of this, through nearly every age of the Christian Church, and even down to the present day, nearly the whole body of christian professors, including those in the sacred ministry, itself, have grievously erred on this subject, and by almost universally indulging in the use of the intoxicating liquors, have seemed to consider that use, to be quite in accordance with the spirit and principles of our divine religion.