

longs for the life of his brother, but is unable to take it, because, in a better moment he had destroyed the weapon for that purpose, is, in the sight of God, a murderer; and the man who is restrained from intoxication only by the law of the land, or by the fear of public opinion, or by the fear of the guilt of a broken pledge, is a drunkard still. *Vide* Matt. v. 28. Who can deny, that in many cases when the pledge is kept, it is not the temperance that stands the test, but the veracity?

Again, I find the same objection to this being considered a cure, as I found in the former case, viz: that this which *seems* to be so efficient a means, if adopted; is apt to cause the neglect of that which is in reality the proper one.

But there are other objections, which must have especial weight with those whom I am addressing, and ought to have great weight with all thoughtful Christians. For instance; those who advocate a pledge to total abstinence as the cure for intemperance, are practically (and perhaps on that account most forcibly) declaring that a man has simply the choice between the being overcome by temptation, and the fleeing from it, and are either denying or ignoring the truths, first, that the true position of the Christian as a faithful soldier of the cross, is that of fighting against and overcoming the enemy; and second, "that man is to be perfected, not by being kept out of temptation, but by being victorious in temptation."

Then again, if a pledge to total abstinence be the cure for intemperance, how is it that we never find it prescribed in early Christian times, when drunkenness was certainly not unknown as a crime? Did our Lord or His Apostles, either by precept or by example, enforce total abstinence as a means of curing any others of the brethren that were addicted to intemperance? I dare say some are ready with this reply: St. Paul certainly declared "If meat maketh my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend," and in another place "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Consequently we may infer, that since wine does make many brethren to offend, we should drink no wine. But before such draw this conclu-