

ties, occasions more inconvenience and suffering to a respectable man in many parts of the country, and in many relationships of societies and of acquaintances in which he may be placed, than total abstinence. In order to do it, he must breast the current of public opinion, which sets so strongly in favor of rooting out the source of so many evils. Even to replenish his store of rum, or other spirits, is no easy task to a mind at all alive to the finer feelings. To do it openly and to send to the retailers for this purpose, is to expose himself to the mortification of meeting the eye, or having the reproof or alienation of some respectable friend to abstinence. To go privately, is to be haunted with the fear of discovery—still more difficult is it to find time and place to drink. To do it publicly is to be reckoned among the intemperate. To do it at all, or at home, is to excite the constant fear, lest some one visiter should perceive the alcoholic odours of the breath,—to say nothing of the tempting the rest of the family, children, domestics, to the same evil course or to shew silent reproof and regret, by refraininig to participate.

9thly, Finally ardent spirits should be banished upon christian principles—even admitting contrary to the truth and fact, that they were *useful, and not pernicious* to man—christian principles require us to avoid temptation.—Now about 50,000 individuals of all classes in our country become sots every year, by moderate indulgence in these articles, men of literary and sedentary habits, being peculiarly exposed to intemperance and its ills—He, therefore, who neglects to secure himself against temptation when it is pointed out to him—forfeits the promise of divine protection, and depends solely on his own weak and treacherous heart, when he needs an angel's holiness and strength.

Christian principles, and benevolence requires that if any practice of ours, not a duty, become an occasion of sin and misery to our brother, it must be abandoned.

To illustrate this principle, it may be proper to state the Scripture doctrine on this subject, and to take wine as an example. There is no command in Scripture rendering it imperative on us to use wine. The utmost, therefore, that can be inferred from this is, that the use of wine is tolerated or permitted. We are, therefore, at liberty to use wine but we are equally at liberty to abstain from it; for in abstaining we violate no command or injunction of Scripture, The Christian is therefore left at liberty to suit his conduct to existing circumstances; and if he choose to abstain he violates no duty, and he acts in entire consistency with the Christian law of liberty. Now to proceed to illustrate the principle. No man will deny that flesh is a creature of God, and good for food, and that the eating of flesh in itself is not an evil. And yet the Apostle declares it was wrong to eat flesh when it became an occasion of sin to his brethren. The flesh had not changed its essential character by being offered in sacrifice to an idol, which the Apostle tells us is nothing in the world; but yet when the Apostle found that the eating of it became a stumbling-block to his brother, and led him into sin, in the spirit of