

to one passage in particular, on which so much has already been said to the purpose, in support of the principles for which I now plead, as to render it unnecessary for me to say much more; I mean the 14th chapter of Paul's epistle to the Romans. The whole, or at least the greater part of the admonitions contained in this chapter, as well as in the two preceding ones, and part of the one that follows, are founded on what our Saviour denominates the second great commandment of the law, "Thou shalt love thy neighbour as thyself," as the Apostle also in one of these chapters remarks, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law," and in connection with this he says, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak;" and the same Apostle, in another Epistle, to another church, and arguing about the same duty of love, says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And again, Paul says, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way."

But read over yourselves, and with prayer, these chapters, especially the 14th, and you will find the following, among other things, clearly taught or implied: First, that if our example of drinking intoxicating liquors, be in any degree the means of inducing others so to drink as to be in any danger of drinking to excess; or, Secondly, of actually leading them on to the commission of this sin; or, Thirdly, if any who conscientiously think it wrong to indulge in wine, or strong drink, are induced by our example, or otherwise, to do what their consciences disallow; or, Fourthly, if any are in like manner by our drinking, trained to, or confirmed in, habits of intemperance; or, Lastly, if any are grieved in their minds by our use of intoxicating drink, by which use, we would thus be guilty, as the Apostle remarks, of acting not charitably

tewar
are l
toxic
leas
and
" It
nor
offen
H
and
laid-
ing l
dant
who
B
love
no b
whic
Paul
for o
But
tutio
man
root
merc
the
agai
been
spir
they
tist,
led
tices
wce
cued
and
peac
been
ty, c
of a