

geous, they cannot be induced to embark in it. Like Cain, they are disposed to ask, "am I my brother's keeper." But Christianity breathes a different spirit. It glows with social tenderness, and feels for all mankind. It commands us not to look every man on his own things, but every man also on the things of others. It requires every man to be the guardian of his brother. In every way it is the reverse of selfishness, and breathes a generous and disinterested spirit. Professing to be Christians, then, shall we not show that we are animated by the spirit of Christianity. If we should manifest an ardent desire, in every possible way, to promote human happiness, shall we not, when the welfare of our fellow men requires it, cheerfully abstain from intoxicating liquors? We are commanded to abstain from all appearance of evil. In the Scriptures, the term *evil* has two meanings, denoting either affliction, which is natural evil, or sin, which is moral evil. Here it is used in the latter sense. It is unnecessary to prove that the Scriptures forbid all sin. This will at once be admitted. But the command goes further. It enjoins us to abstain, not only from evil, but from the very appearance of evil. It not only forbids sin, but also everything which may incite to sin. Surely, then, the injunction strikes at the practice of moderate drinking. That Drunkenness is a sin, and to be avoided, will be granted even by the opponents of Total Abstinence. But if we would act up to the spirit of the Divine Law, we must shun every thing that would operate as an incitement to intemperance. Of this nature is customary drinking; for it is a practice in which we cannot indulge, without exposing ourselves to the danger of eventually becoming drunkards.

We are taught to pray, "lead us not into temptation." Temptation here denotes enticement to sin. To all men this is dangerous, and we can be preserved from it by God alone. Deliverance from temptation, however, is to be expected only in the way of asking. How important, therefore, is the prayer, lead us not into temptation. But our conduct should ever correspond with our prayers. How inconsistent is it to implore God to deliver us from incitements to sin, while we are wilfully placing ourselves in their way. In such circumstances, can we expect an answer to our prayers? If I regard iniquity in my heart, the Lord will not