

For promoting this sublime and beneficent object, it is, of course, in the first instance, indispensably requisite that you should immediately, and entirely, relinquish the use of those liquors, most especially as an example, and for giving force and effect to the exercise of your influence in behalf of the Reform.

The next step to be taken in the right direction is, to unite with the Abstinence Movement, and openly sanction and encourage it, by occasionally, at least, attending meetings of Societies, speaking favourably of the cause, and in other modes which circumstances or occasions will obviously and frequently indicate. Should you suggest the objection which has so often been unreasonably advanced, that you cannot consistently unite with the Societies as they are at present composed, because infidels, and some unsound in the faith, belong to them, it may be answered, in the first place, that the numbers of these are comparatively few, and, even if they were numerous, if the work itself be a good one, tending to the glory of God and the promotion of the best interests of men, the fact that such persons are thus instrumental for restraining and preventing evil, and promoting such an excellent work, should stimulate you the more at once to unite in it, and the more zealously and actively to take the lead for advancing it. Should you, however, be no more than equally active in promoting it as the persons objected to, the inspired question would aptly apply—"What do ye more than others?"

But in opposing or not assisting it, you are obviously failing to fulfil the high calling and design of the Christian character, to be "a peculiar people, zealous of good works," and are thus causing infidels to blaspheme and more determinately to reject and oppose our holy and benevolent religion.

Should you further object, as has been occasionally done, that we are endeavouring to effect a moral and even religious purpose through the co-operation and assistance of the persons just mentioned, this answer, among others, may be given,—that, in the providential government of God, idolaters and other wicked characters have been made or permitted to be instruments to accomplish objects of even a strictly religious description. Cyrus, Darius, and Artaxerxes established decrees for the rebuilding of the temple of the Lord, and for furnishing from their treasuries money and materials for that object, as also, for the sacred offerings and for the maintenance of the priests, and yet they *were*, and *remained* idolaters. The spiritually wise and holy Paul has recorded, that some preached Christ even of envy and strife, and some of contention, but yet he rejoiced that Christ was preached, whether in pretence or in truth. Surely none who advance this objection would refuse to assist with infidels or any others in relieving one who had fallen into a pit, or in using means to rescue him from the flames or the water.

Moreover, no objection is ever made, nor would it seem right to make it, against receiving from profane and wicked persons, practical unbelievers, contributions in general collections, or even special subscriptions, to promote the objects of Missionary, Bible, Tract, and other religious Societies, and for the support of Sabbath Schools and the Ministry, for the building and repairing of places of worship, and for various other purposes of a precisely