

In here drawing to a conclusion, it may be well to re-state the positions which have been taken, and which, it is trusted, have in some good degree been supported by proofs and legitimate reasons and arguments. The positions are these :—

1. That there is no scriptural authority for the use of intoxicating liquors, as a beverage, but on the contrary, such use is thereby forbidden.

2. That the wine recommended in the scriptures was not an intoxicating liquor.

3. That the drinking of any of the spirituous liquors now in use in Great Britain, may properly be termed the gratification of a "worldly lust," and, as such, is denounced and prohibited in the text.

4. That such use is quite inconsistent with the injunctions to live "*soberly*," "*righteously*," "*godly*," and to exhibit a "*peculiarity*" from the people of the world ; and, therefore, may justly be denominated an evil or sinful practice.

5. That innumerable good effects of every description have resulted from the total abstinence reform, commenced and carried forward through the instrumentality of abstinence societies.

And lastly, that in the view of the "good works" thus accomplished, it is required of all who really wish well to themselves and to others, and most especially is it the imperative duty of Christian ministers, and other religious professors, to abstain altogether from intoxicating liquors, and to sanction and *zealously* assist the operations of abstinence societies.

But if some of such ministers and professors will still retain their objections or prejudices against those societies, they may, at least, adopt a different mode of conduct from that which they are now observing. They are fully aware, that innumerable and most afflicting evils are still prevailing through the use of intoxicating drinks, and must also be fully convinced, that numerous advantages and blessings have resulted from the abstinence principle. Let all such ministers, then, exhibit the example of constantly abstaining from all those liquors, and refrain from furnishing them to others, and let them, in the pulpit and in private, through the press, and in every other suitable and available mode, earnestly and zealously denounce and warn against their use, as not only dangerous but decidedly improper. And let all such other professors abstain in like manner, and according to their ability and the means in their power, endeavour, with reference to the subject, to prevent or diminish the *evil*, and promote the *good*. Such conduct will, in both, be in harmony with their high and holy vocation; and will, in this particular at least, exemplify to a selfish, sensual, and unrighteous world, that they are, indeed, a redeemed and "peculiar people, zealous of good works."