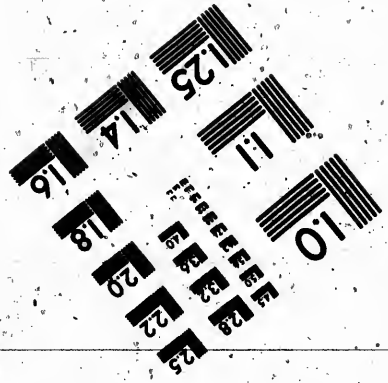
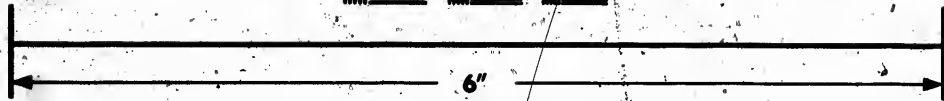
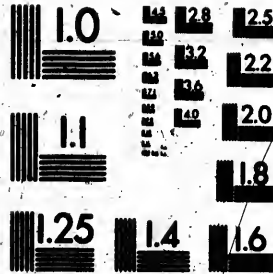


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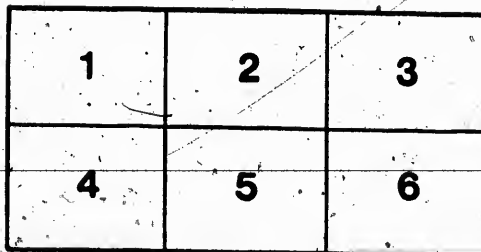
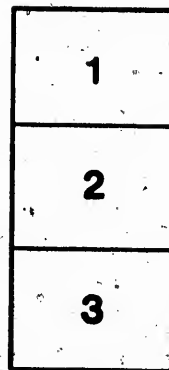
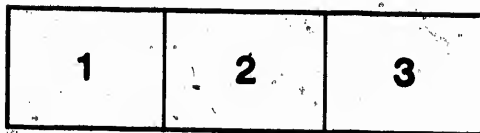
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**THE FUNDAMENTAL PRINCIPLE**

OF THE

**Word of God,**

**THE LEGITIMATE BASIS OF TEMPERANCE SOCIETIES:**

**A DISCOURSE,**

DELIVERED IN THE

**CONGREGATIONAL CHAPEL, MONTREAL,**

**ON THE EVENING OF THE 12TH OCTOBER, 1840,**

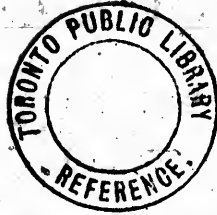
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**Rev. TIMOTHY ATKINSON, OF QUEBEC.**

**MONTREAL:**  
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THE FUNDAMENTAL PRINCIPLE OF THE WORD OF GOD  
THE LEGITIMATE BASIS OF  
TEMPERANCE SOCIETIES.

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MAN was formed in the image of God. All the products of his hand proclaimed the *natural* attributes—the *wisdom* and the *power* of the Creator,—but *man*, distinguished by intelligence and spirituality, was especially exalted by reflecting the *moral* perfections of his Maker—his *holiness* and *love*. He adored God in every thing, and enjoyed every thing in God. He was obedient and benevolent, and *therefore happy!* But “how is the gold become dim, and the fine gold changed?” His mind is alienated from God: he prefers sin to holiness, and idolizes *SELF*. Brought to the standard of God’s just and reasonable requirement—*LOVE*,—supreme love to himself, and love to all his creation, it is evident that the whole human race come immeasurably short of the glory of God. So far from loving Him supremely—they do not even “like to retain God in their knowledge;”—they have invented for themselves innumerable objects of fear and of love, “worshiping and serving the creature more than the Creator.”

But man is not only awfully deficient in love towards God, he is destitute of that love towards his fellow-man, which the second head of the law demands. It is true, there may be feelings which prompt him to desire the welfare of others, and he may be influenced by various motives to co-operate in promoting the general good,—still it is but too evident that he is ready, in many instances, to sacrifice the happiness of others, not only to his interest, but even to his passions. Man is radically selfish! Observe the world around you;—examine your own circle; or descend into *yourself*,—and how wide-spread, how commanding, how absorbing, will you find the influence of selfishness over the human heart! The fact is, that sin has disorganized the world, and introduced a tendency to universal misanthropy. Instead of God being the centre, uniting all in one harmonious whole, each man seeks to make *himself* the centre of attraction and of influence:—



*himself* the end, *his will* the reason of all he does. The deformity, and even the very existence, of this principle may sometimes be unperceived, because it is but the overgrowth of an elementary and allowable principle of our original nature,—regard to our own happiness: but it is so enormous, vicious, and diseased an overgrowth, as to be incompatible with a just regard to the claims of God and man; for while man looks upon *himself* as the great and sole end of all he does, not only are the claims of benevolence, and sometimes even of justice disregarded, but GOD HIMSELF is not recognized! There is no desire to magnify, to please, to serve him! Where all is done for *self*, nothing is done for God!

Now, before we regain that station which it is alike our duty and our happiness to occupy, this exclusive, unlovely, and absorbing care for *self*, must yield to more just, more generous, more expanded sentiments. The frozen heart must melt, and must be made to glow with pure and true regard to God and man. We must be brought cheerfully to acknowledge, and deeply to feel, that there are claims and interests, inconceivably beyond and above our own;—that *self* must not only stand in abeyance, that we may admit a *brother's* claims, but must be annihilated, that we may give glory to the God of heaven. It was the grand object of the ministry of Christ to bring man back to his original condition of peace with God, and his fellow man. The Most High might justly have left us to reap the consequences of our apostasy:—he might have left us to the unchecked operation of our wild, and selfish, and sinful passions;—to enmity, unhappiness, and ruin for ever. Had any messenger been sent to us from his throne, it might well have been to proclaim unhealed discord between man and man; and everlasting war between earth and heaven. But Jehovah sent his son to *bless*, and not to curse, the human race; to *save*, and not to destroy;—to heal the breach which sin had occasioned;—to restore man to spiritual health and eternal life. But the absence of God from the affections is, in *itself*, an essential source of unhappiness, even if no direct penalty were attached to the violation of his law. There is an indissoluble connexion between *misery*, and the rejection of God from the affections:—to re-produce *happiness* in a sinful being, requires, therefore, a remedy suited to the inward disease of his mind. Not only must the claims of divine justice be satisfied, but a new and holy state of the affections must be produced in man. He can

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be happy only as he regains the divine image in the soul ;— as his will is brought into a state of conformity to the will of God ;—as the claims of his Creator, and of his fellow-men, are felt and acknowledged ;—in short, as he is taught to “ love the Lord his God with all his heart, and his neighbour as himself.”

This will be admitted in *theory* by all who make any claims to a religious character ; by all who professedly receive the Bible as the word of God ! nay more, every consistent admirer of *natural* religion will go as far as this. But alas ! in *practice*, how generally is it denied ! And here is our great difficulty as ministers of truth and holiness :—when we present the claims of God, your own interests *seem* to be opposed ! That high and constant regard to your Creator, Benefactor, and Saviour ;—that benevolent and affectionate regard to your fellow-men, which we are bound to enjoin upon you, appear to be inconsistent with a proper regard to your own happiness :—*the claims of heaven and of earth appear to be at variance !* But it should be remembered that originally they were one :—there is no essential disagreement between them. A regard for our own happiness is the law of our being ; an essential element of our sentient nature, and cannot be laid aside : nor does the Bible ask us to lay it aside. It appeals to it ; works by it ; sanctifies and strengthens it. It upbraids us with folly and madness when we do *not* seriously and rightly cherish it ; and it leads us in the path in which alone its great object can be secured. Besides, God seeks the happiness of his creatures in conjunction with his own glory : *we*, therefore, in imitation of him, should seek our happiness in conjunction with his honour ! God seeks his own honour in imparting this :—He manifests his glory by diffusing holy happiness through the creation,—if, therefore, we seek this pure blessedness, *we seek what God seeks* :—thus *our* interests and God’s glory are made to blend and become one. Let us not, then, imagine when we are called to obey God, that we are called to *surrender* happiness :—on the contrary, we may be assured that if we will *not* obey Him, we may as well give up the pursuit of happiness. God has inseparably blended them ; and we shall never find obedience and happiness apart from each other : for love to God cannot but produce both ; and *without love to Him, misery is natural and inevitable.*

This supreme regard to God is one branch of the fundamental law of Christ’s kingdom. We were in a state of

enmity;—but He came to restore love to God, and though this love was enjoined by the law of Moses, and by the prior law of nature, yet it may, with peculiar propriety, be called "*the law of Christ*," because he taught more clearly than had ever been done before, that *this* is the only motive which can render our actions truly virtuous and acceptable to God. Not only did he reprobate impure and selfish motives, but *enjoined*, and provided for the production of, that only motive which is heavenly and holy. "He died to secure us from the curse of the law, which we had broken, that he might bring us under an irresistible obligation to obey the law which he enacted. He erected his cross, and constituted it at once the seat of legislation and the altar of sacrifice." "When Moses had spoken every precept to all the people according to the law, he sprinkled with blood both the book and all the people; saying, this is the blood of the testament which God hath enjoined unto you." When Jesus had completed his code of divine morality, he sprinkled it with his own most precious blood, saying, "If ye love me, keep my commandments. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." It follows, then, as a necessary consequence, that if any of the commands of God be neglected, there is a manifest want of love to Him:—for "love will make our cheerful feet, in swift obedience move." Let but *this* principle be implanted in the soul, and we shall "*delight in the law of God*;" it will be "the man of our counsel, the guide of our life."

But it should be remembered that the same principle is to guide us in *inferior*, and what are not improperly called *indifferent* matters:—and a remembrance of this will shew how admirably the great lawgiver has consulted the wants and circumstances of man;—without incumbering him with innumerable laws, difficult to be remembered and applied, he has provided rules for all the possible varieties and contingencies of human actions, leaving room for the exercise of conscience,—calculated to elevate and ennoble the mind, and to give a freedom and dignity to the whole conduct.

Whether we regard its comprehensiveness of principle, or its universality of application, how appropriate and direct is the command, which is founded upon the principle of which we are now speaking; "whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God,"—from a principle of love to him, and with a desire to advance his praise. The Apostle grants, that to eat meat offered to

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idols was an indifferent act.—In itself, neither good nor evil, but circumstances might make it improper. If a heathen were likely to be encouraged in his idolatry, or a weak brother shaken in his faith, the act became a blamable one. Thus all indifferent acts may be brought, and ought to be brought, under this rule:—*circumstances* may give them a moral character and importance, which call for the aid of the fear and love of God. And we do not act as Christians if we do not regulate our common pursuits by *Godly principles*:—if we do not ask the guidance, and consult the will, and seek the blessing of God in every engagement in which we embark our property, our bodies, or our minds. How plain are the directions of the word of God in these matters! “Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get again:—ye ought to say, If the Lord will, we shall live, and do this, or that.”—James iv. 13—15. How would such a course of action secure and ennoble our conduct! By thus “setting the Lord always before us,” how should we be preserved from degeneracy! When a true and pervading regard to God elevates the entire existence, the common things of life are consecrated, and meaning and dignity are given to what was least significant and worthy. Surely it is unnecessary to add any thing in proof of the importance and excellence of this principle. It will not be denied that love to God is the noblest principle of action; and that love to Him will lead us carefully to shun whatever would *not* tend to advance his glory.

Let us glance, then, at the *second branch* of the fundamental law of Christ's kingdom—**LOVE TOWARDS OUR FELLOW-MEN**. It is evident that our Great Teacher sought, both by his precepts and example, to neutralize the maxims of the world in favour of selfishness and revenge; and to circulate (as the current coin of his realm) the maxims of forgiveness and love. “He would have it impressed on us, that we owe to every man a debt of affection which is never discharged:—that we owe it to him as *one of our kind*; and that no conduct of his, however personally offensive, can ever release us from the obligation of seeking his welfare.” We are to aim at the general good of the family of which we are born and must ever continue members. How forcibly is this enjoined upon us by the Apostle, (1 Cor. x. 24): Let no one seek the gratification of his own humour, or the advancement of what may seem to be his personal

interest ;—but let every one pursue another's welfare ; endeavouring to enrich all that are around him in holiness and comfort. As a spiritual being, man is the offspring of God ; and *as such* is proposed to us by Christ as an object of affection. By bringing before us man's origin, and relationship to God, and future destiny, he raises us above the artificial distinctions of society :—he makes us feel that we are made of one blood ; are involved in a common danger ; are invited to one deliverance ; and are hastening to one tribunal. From this elevation he makes us see that the interests of *each* are commingled and blended with the welfare of the whole ; and that *he* who would be happy, must cherish a benevolence like that which brought himself from heaven :—which shall prompt us, as it did him, to “go about doing good,” alleviating the sorrows, multiplying the comforts, and labouring for the salvation of all.

The language of his Apostles is in perfect accordance with this—“He that loveth another hath fulfilled the law, for all the law is fulfilled in one word, thou shalt love thy neighbour as thyself.”—“If ye fulfil the royal law which says, ‘Thou shalt love thy neighbour as thyself,’ ye do well.”—“Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law.”

This, then, is the fundamental law of Christ's kingdom, **LOVE !—LOVE TO GOD**, which leads us to aim at his glory in all that we do ; and **LOVE TO MAN**, which leads us to avoid whatever would in any way injure him ; and *to do whatever has a tendency to promote his present and everlasting well-being.* And the Scriptures urge the observance of this principle upon us by an appeal to the natural principle of self-love, or a regard to our own happiness ; because *this can never be secured while the relative claims of God and man are unheeded.*

Let us now see whether the principles which have been advanced (which are the fundamental principles of the religion of the Bible) do not form the legitimate basis of **TEMPERANCE SOCIETIES.** In other words, whether these principles do not abundantly justify, and loudly call for, exertions similar to those which are made by such associations. To apply the *first branch* of the law of Christ—*love to God*,—a supreme and constant regard to His will and His glory. I entreat every professor of religion to consider what are the *effects* produced by the use of intoxicating drinks as a common beverage ; and then to say—whether he can possibly believe either the sale or the use of them to be *productive*

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*of glory to God?* And confine not your attention to our own land;—but think of the effects of the same practice on the progress of Christ's kingdom at our missionary stations! In the South Sea Islands it has swept, like a desolating tempest, over fields in which missionaries have laboured for years, and which were already "*white unto the harvest.*" When you see it thus spreading misery and crime around us; when you behold it erecting itself as the most formidable barrier to the spread of the gospel at home and abroad, can you give the weight of your influence and example to uphold it? Can you continue to use these baneful drinks, or to traffic in them, and be *innocent*? When efforts are made to banish these drinks from society, can you *oppose* such efforts, or even remain neutral, and seriously say, that your object is *thereby to promote the glory of God*?

I do most affectionately appeal to you, my hearers, whether you are *consumers* or *venders* of fermented liquors:—considering that their influence upon the cause of religion is so malign:—that every individual who indulges in even the *moderate* use of them, exerts an influence which tends to perpetuate the evils of intemperance;—can you come *unhesitatingly* and *honestly* to the conclusion, that by continuing to use or vend them, you are really promoting the glory of God? Is your *motive* for continuing the practice *that* which the Apostle says *ought to be the ruling principle*,—"Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God?" If the common use of distilled or fermented liquors has confirmed many in habits of intemperance; unfitted them for the reception of the gospel; destroyed their lives, and plunged their souls into everlasting perdition:—if it has proved the most formidable barrier to the advancement of Christ's kingdom in lands called Christian, and in heathen countries,—then what does Love to God dictate? What does a supreme regard to His will, and an over-ruling desire for His glory demand? Undoubtedly that we endeavour, by all lawful means, to bring these usages to an end! If it be in our power to do *any thing* to prevent such lamentable consequences, even though to do so required *some great personal sacrifices*, can we be guiltless if we fail to do it? How much more, then, when no such sacrifices are required of us? When it requires only the renunciation of *that* which is inimical to our own happiness, as well as that of others? That it *is* so, we may hereafter briefly shew;—but the point *now* to be decided is *this*:—Taking all the evils resulting

from the common use of fermented liquors into consideration, is it more for the glory of God to MAINTAIN, than to DISCONTINUE the practice? And seeing that thousands of drunkards have been reclaimed, and many hundreds brought under the saving power of the gospel, by means of Temperance Societies; while tens of thousands have been improved by the influence they have exerted upon their habits and characters,—is it more for the glory of God that you should OPPOSE Temperance Societies, or even refuse them your support, than that you should cordially and diligently unite with those who are thus seeking to raise men from degradation and misery, and to make ready a people prepared for the Lord? I cannot imagine that a single individual can seriously come to any such conclusion; and therefore I should not be justified in taking up your time by any argument upon the point. If, however, there be an individual who *really desires* to be governed by this first and grand principle of religion, and who honestly comes to this conclusion, I shall feel thankful if he will afford me an opportunity of conversing with him on the subject, as it would be very easy to produce arguments which no ingenuous mind could withstand.

It only remains, then, under this part of our subject to remind you, that unless you can come to an *enlightened, serious, full, and prayerful conviction*, that to continue the use of such articles is more for the glory of God than the abandonment of them would be, *you are bound, as a Christian, to relinquish them*, even though it were a great sacrifice to do so; according to the general maxim of the Apostle, “Whatever is not of faith is sin:” i. e. the divine authority ought to be sacred with every man, as to engage him to avoid, not only what is *plainly and directly* contrary to it, but what he *apprehends* or even *suspects* to be so, though that apprehension or suspicion should happen to be founded on his own ignorance or mistake; since no consideration can ever balance the infinite evil of offending God, and bringing guilt on our own souls. We sum up this first part of our subject, then, with the apostolic injunction, founded upon the first branch of the fundamental rule of Christ’s Kingdom—“Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.”

We come now to apply the SECOND BRANCH of the law of Christ,—LOVE TO MAN,—which leads us to *avoid* whatever would in any way be injurious, and to *do* whatever has a tendency to promote his present and everlasting well-

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being. It will be granted that a Christian is bound by the law of Christ to abstain, not only from those things which are known to be sinful, but also from those which are, *in themselves, indifferent*, when they might prove the means of stumbling and ensnaring others. Of this the Apostle Paul was a noble example. Let us look, then, at the grand principle upon which he acted. In Rom. xiv., having led them back to the great doctrine of their common faith,—that we must all stand before the judgment seat of Christ,—he urges both upon Jews and Gentiles *two consequences* which naturally followed: 1st. That censoriousness was very unbecoming, since we thus usurp the place and prerogative of our judge: and, 2d. That it is an undoubted and important duty, not to lay any stumbling block, or any occasion to fall, in our brother's way. The two nouns here used very forcibly, and with peculiar propriety, signify—“Whatever may be the occasion of ensnaring another, or drawing him into sin and mischief.” He then illustrates the principle by an example, (as he does also in 1 Cor. viii.), the sum of which may be briefly stated thus:—his conscience would have permitted him to eat meat sold in the shambles, without asking whether it had, or had not, been previously offered in sacrifice to idols,—still, least he should encourage any one to imitate his example in so doing, contrary to his convictions, and thus be the occasion of his falling into sin,—with a self-denial which all must commend, he says, “If meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend.” Now, with this principle of Christian duty, and this illustration of the law of Christ's kingdom before us, how should we act with regard to intoxicating drinks? Even supposing that what is called ‘the moderate use of them, is *lawful*, or *beneficial*, are we not bound to abstain from them for the good of others? Many are convinced that it would be sinful for them to drink such liquors; if, therefore, our use of them should in any degree encourage such persons to partake of them; or if our use of them should induce others who have no scruples upon the matter, to imitate our example, till they imbibe a taste for them, and by insensible degrees become drunkards,—what account of our conduct shall we be able to give to our Lord? He has plainly taught us that we do not fully discharge our responsibility by not *directly causing evil*;—we are to do all that we can to *prevent* it. How powerful the appeals of the inspired writer! “If, by thy conduct, *though lawful in itself*, thy brother be led



into sin, how dost thou any longer walk according to that noble principle of love which is the grand rule of the Christian life?" However innocent it may seem in itself, wilt thou, if thou hast any compassion for him, or any regard to thy Great Master, wilt thou destroy him, by thy rash use of such particular drink, for whom Christ not only submitted to self-denial and reproach, but died amidst the agonies of the cross? Is the gratification to be derived from the use, or the profit to be derived from the sale of such liquors, so great a thing to a Christian, that for the sake of it, an immortal soul should be endangered, and the blood of Christ made of none effect? Say not your Christian liberty is thus invaded! for what is Christian liberty,—but a noble, a spiritual, a heavenly superiority to all things that would hinder the advancement of Christ's kingdom in your own soul and in the world?—Freedom to do all things that shall promote the glory of God and the well-being of man? Surely none will say that conscience forbids him to abstain from these things! "For the kingdom of God is not meat and drink," it neither prohibits nor enjoins such things as these, but enjoins and promotes "righteousness and peace, and joy in the Holy Spirit,"—i. e., a cheerful temper, supported by a consciousness of strict integrity, established on principles of universal love, and inspired by the Spirit of God. "Let us therefore pursue the things which tend to peace, and mutual edification; and indulge not so mean a taste as for the sake of a particular kind of drink to destroy thy brother, who is the work of God; whom, therefore, thou art bound to love; whose welfare thou art bound to seek! Therefore it is good neither to eat any kind of flesh, nor to drink wine, though in the most moderate degree, nor indeed to indulge in any thing else by which thy brother is scandalized or weakened,—i. e., by which he may be either ensnared, discouraged, or endangered in his religious course. Think of the value of the soul! Behold its value in the price paid for its redemption! and surely you will carefully avoid whatever might, in the least degree, endanger or injure the souls of others! You will consider no labour too great, no sacrifice too costly, by which the salvation of the soul may be secured.

Perhaps it may be thought by some, that the law of Christ's kingdom, as thus illustrated and enforced, though it demands the relinquishment of the use and the sale of intoxicating drinks, does not make it our duty to support

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*Temperance Societies.* Let us look, therefore, at this question for a moment. If societies of this kind were only now formed, and their practical results, therefore, a mere matter of *probable calculation*, still, the *object* which they have in view is so eminently desirable, and the probability of their doing good so great, that we might reasonably expect that every sincere lover of God and man would give them his cordial support. But the practicability and success of such societies is *not problematical*. They have been *tried*;—tried on a large scale:—tried under every variety of circumstances, and among different classes of society, and time would fail, were we to attempt a review of their results. Hundreds of thousands have joined them; and multitudes who have not given in their names as adherents to the cause, have adopted their principles;—so that both in England and America, an important change has already taken place in the general habits of a large portion of the community. Thousands of drunkards have been reclaimed from vice and misery; and several hundreds of these—(who were, be it remembered, beyond the reach of the ordinary means of grace:—voluntarily excluded from them by habits which rendered them incapable of receiving religious impressions:)—*several hundreds* of these have been made partakers of all the comforts that flow from sobriety and religion now, and are enjoying the hopes of a glorious immortality, from which the drunkard must be for ever excluded:—while hundreds, who have thus been rescued from ruin in both worlds, are now uniting with the hosts of the redeemed, in ascribing praise, and honour, and glory to Him who bought and cleansed them with his own most precious blood!!\* *Where* can we find *any other* benevolent enterprise that has produced results to be compared with this? Until, then, human ingenuity, or Christian benevolence, can discover plans more calculated to stem the torrent of wickedness, misery, and crime:—until they can adopt some more effectual method of raising man to his proper standard in the scale of creation as a thinking and

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\* Observe—we do not say that all this has been effected by Temperance Societies—we are as forward as any in asserting, that "the Gospel of Christ is the power of God unto salvation,"—but we do say that the adoption of the principle of Total Abstinence has been in hundreds of instances *the first step* towards their salvation:—and humanly speaking, had not this step been taken, the glorious end would not have been obtained. We do not put Temperance in the place of the Gospel—and our opponents *know* that we do not, or at least they *may* know it, and *ought* to know it.

accountable being;—until they can raise up a more consistent and successful harbinger to prepare the way for the Gospel,—*love to God and man* seems imperatively to require, that the friends of humanity and of religion should unite in carrying into execution this most benevolent design.

But we have said that the Bible does not ask us to lay aside the law of our being—a *regard to our own happiness*,—but that on the contrary it appeals to it, works by it, sanctifies and strengthens it! that it upbraids us with folly and madness when we do not seriously and rightly cherish it; and that it leads us in the path in which alone its great object can be secured. Therefore, although we conceive no Christian can need other considerations than those which have been advanced, yet before we close we will follow the example of the Bible by appealing to this law of our nature, especially as it will furnish an opportunity of addressing those who may not yet feel the force of those laws of Christ's kingdom to which our attention has been specially directed.

We will suppose that you are a Christian;—but that you think it right to use or to sell intoxicating drinks:—that if a *vender*, you derive some *profit*; if a *consumer*, some *pleasure* from them; and that were you to adopt the principles we have been endeavouring to illustrate, *some loss* would be incurred, *some self-denial* would be necessary. I think it has been shown that in such a case, the loss or the self-denial *ought* to be submitted to; and where love to God and man is in operation, *will be cheerfully* submitted to, even supposing that *no personal advantage* whatever could accrue from such a course. But *this is not the case!* The Christian who makes this sacrifice (if sacrifice it be), *from the principle now under consideration*, will receive much more than he surrenders. The Apostle glances at this in 1 Cor. x. 27, 28. “If any of them that believe not bid you to a feast, and ye be disposed to go, whatever is set before you, eat; asking no questions for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake, for the earth is the Lord's, and the fulness thereof.” In the latter case he was *not* to eat for two reasons—(1) out of regard to him who had invited him to the entertainment; for if a *heathen*, he might be thereby confirmed in his idolatry; or if a *brother*, he might be ensnared by the example, and tempted to violate the dictates of his own mind:—(2) out of regard to *conscience*, because

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he could not thus injure his brother, without subjecting himself to reproach upon serious and prayerful reflection:— and observe the addition, “For the earth is the Lord’s, and the fulness thereof”—and “therefore (as Dr. Doddridge paraphrases it) thou mayest reasonably hope he will provide for thee some other way; and mayest be assured that he cannot want the *means* of doing it.” The satisfaction of mind, the peace, the joy, which the testimony of a good conscience, and the evidence of true religion which such a sacrifice, *from such motives*, will afford, will richly compensate for whatever may be surrendered to secure it. When the laws of Christ’s kingdom are thus regarded,—when *love to Him* makes obedience easy and cheerful, the *blessings* of his kingdom are richly enjoyed. If you have never made the experiment of surrendering *your* will to the will of God, when to do so required some struggle with the selfish principle of our nature, you are yet a stranger to the most elevated, tender, and improving emotions of which the soul is susceptible. Christians! Let us seek to be more prepared to give up *every thing* that would be prejudicial to the interests of religion in ourselves or others, and we shall realize the truth of the declaration—“He shall restore what you resign—or grant you blessings more divine.”

With regard to all fermented liquors, I would say to every individual, **ABSTAIN FROM THEM ALTOGETHER**, if it be only upon the lowest principle we have adverted to—*a regard to your own happiness*;—let your mind be disabused of the common error, that they are not only *lawful*, but *good* and *healthful* beverages for the ordinary use of life; and especially for supporting the animal frame under fatigue, or restoring it after exhaustion. The foundation principle upon which we would argue with those who will not view the subject in the *scriptural* light in which we have endeavoured to place it before you is this,—and it is a fact in physical science, that **STIMULATING IS NOT STRENGTHENING**, but on the contrary is *weakening* and *impairing*. Let this be but correctly understood, and then well considered in its various applications, and I have little doubt as to the result. One principal inference is, that spirits, whether diluted or not, should be regarded only as a *medicine*, and that it is a medicine falling under the class of *vegetable poisons*; whose operation on the human frame is the commission of a certain degree of invasion, in order to counteract a greater immediate derangement. It is a balancing of two evils, and, under the presence of an exigency, a submission to the

lesser evil of the two. It follows as a necessary further inference, that the submission to this lesser evil should be confined within the narrowest possible boundaries: that the frequent repetition of it (like the frequent use of calomel, arsenical medicines, tincture of opium, &c.) is a slow and insidious, but sure sapping and mining of the citadel of health, pre-disposing the body to disease, or rendering it more difficult to subdue and remove:—often shortening life, or enfeebling and embittering it:—and that to bring it, in any form or disguise, out of the class of *medicines*, into the class of *food*, is, to say the least, a most unwise and perilous course.

Upon this point, however, we cannot now enlarge;—we may refer you with confidence to the published opinions of hundreds of the most eminent medical men of England and America, who assert “that the habitual use of distilled or fermented liquors is a principal cause of disease, poverty, and misery; and that the disuse of them, except when prescribed medicinally, would powerfully contribute to improve the health, morals, and comfort of the community.”

Viewing it, then, as a simple question of *personal expediency*, I would say—*abstain from them*, and thus obey the injunction, “Do thyself no harm.” But remembering that you are accountable to God for the manner in which you use your body, your property, and *your influence*, the duty becomes yet more seriously binding:—for if you thus enervate the body or weaken the mind, you must for this render an account to your Creator; and if you think to escape by saying that you sustain no injury, you have still to account for *property mis-spent*:—for property which might have secured you equal, if not superior comforts, and yet enabled you to do *more* for the cause of humanity, and for the cause of God.

Add these considerations to those which have principally occupied our attention, and it appears to me, that the total amount of responsibility is incalculably great;—the argument in favour of **TOTAL ABSTINENCE FROM ALL INTOXICATING DRINKS** is irresistible. At the same time, let it be carefully remembered, that we have adduced this only as one illustration of the manner in which the fundamental law of Christ's Kingdom is to be carried out. The same principle will apply to *every* pursuit:—and for the *exercise or neglect* of that principle, *each one* must for himself, soon give an account. “Therefore, whether ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD.”

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