

renders himself depraved and contemptible, but also to sow the seeds of physical debility and premature death; and thus give birth to innumerable diseases, which, before, were unknown to the professors of Medical Science, and which have increased both in number and variety at every step in the progress of the abominable habit of intemperance; the principal of these were, pitch, rosin, the berries of the pine or cypress, and the shavings of the cedar-wood and southernwood, bitter almonds, turpentine resin, and various aromatics such as spikenard, fleur-de-lis, myrrh, cardamoms, cassia, saffron, sweet-scented flag, melilot, &c.

Another painful illustration of the demoralizing effects of intemperance may be witnessed in its relation to the feasts and religious ceremonies of the ancients. And with horror and detestation are we compelled to state that these impious practices are not alone confined to the mystic rites of heathen mythology. In more recent times, and in countries blessed with the sacred light of the Gospel, have these odious scenes been perpetrated, and the solemn worship of the Almighty been polluted, by bacchanalian riot, wantonness and gluttony.

Athanasius states that, "These luxurious entertainments were occasioned by devotion to the gods; and the people imagined they were obliged to get drunk in honor of those lifeless deities, whom they worshipped with all the fanatic zeal of misguided and idolatrous enthusiasm.

As the heathens increased the number of their gods, so also was the number of their festivals increased, until at last these debasing ceremonies were looked upon as so many opportunities of gratifying the sensual appetites, and as a means of indulging to excess in every species of debauchery and vice.