

biteth like a serpent, and stingeth like an adder."—*Prov. xxiii. 31, 32.*

"Be not among winebibbers."—*Prov. xxiii. 20.*

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine."—*Joel i. 5.*

"Strong drink shall be bitter to them that drink."—*Isaiah xxiv. 9.*

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunk."—*Hab. ii. 15.*

Surely there must be a meaning in these warnings?

2dly. We know it to be a path of danger from the records of history—we there see the most distinguished individuals and nations falling into the vice of drunkenness—we read of Noah, of Job, of Alexander, and very many others in the page of sacred as well as of profane history, who fell into this vice—of the Persians, Grecians and Romans, Saracens and Turks, each in their turn losing their high station, from the same cause—and if we look to a later date, we can still fill up these records with many names otherwise distinguished and great, even in this our day.

And now for our own experience. Is there an individual in any sphere or rank of life who cannot find one number among his acquaintances and friends, who, from the temperate use of such drinks have fallen into the most degrading extremes of drunkenness, and have we not seen many of them descend, into the tomb in this utterly hopeless condition?—Alas! it may be that the thought has harrowed up words that time had buried—the remembrance of some one near and dear to yourself—reader, lost, lost, in the baneful vice—if so, permit me to sympathize with you, to share your tears—but let it be a warning to us.

The temperate use then of inebriating drinks appear from the history of the past time in our experience, and above all from the words of scripture, to be attended with every possible danger.

Let us now examine the only other path that remains—the path of Total Abstinence from all that can intoxicate—this I have already asserted to be guarded and safe, and strewn with blessings, nay though it is peculiarly the path of God's own choosing—it is safe from the impossibility of your ever becoming a drunkard while you continue in it, and it is peculiarly blessed, as the records of antiquity and the pages of scripture show us, it has been followed by individuals and nations distinguished for their superiority, physically, morally, and intellectually.

The following facts afford, I think, the most satisfactory evidence possible on the subject:—

"For forty years a God of infinite wisdom and love gave to Israel the very best liquid for drink that heaven could provide; and the generation of tee-totalers who drank this beverage proved the most courageous and valiant of the sons of Abraham that ever existed, even from that day down to the present time."

"Water, in former days, was the common drink of the people. Abraham gave Hagar and Ishmael at departing a bottle of water. Abraham's servant asked of Rebekah nothing stronger than water, nor did she offer to get any thing better. Gideon's three hundred valiant soldiers were drinkers of water. King Saul slept with a cruse of water at his bolster. Nabal, at his sheep shearing feast, gave the people nothing but water to drink. The Israelites, as we have seen, during forty years in the wilderness, had nothing to drink but water. The prophet Elisha, was provided by God himself with nothing but water. The old prophet offered his guest "bread and water." Obadiah fed a hundred prophets with bread and water. The King of Israel set before the Syrians bread and water, and it is said, he "set great provisions before them." David and his courageous troops were drinkers of water. Samson, the strongest man, drank nothing but water. The Nazarites were drinkers of water, yet, Jeremiah says, that "they were more ruddy than rubies, their polishing was of sapphire." The Jewish Priests were drinkers of water. It was commanded to kings by Solomon to drink neither wine nor strong drinks, and, therefore, nothing but water. Isaiah promises the church nothing stronger, for he says, "bread shall be given thee and water shall be sure." Daniel and his followers were water drinkers, yet in health, hearty and vigorous, they surpassed their fellows. John the Baptist drank water. Our Lord was a water drinker, for he asked water of the woman of Samaria, and sent his disciples into the city to buy bread, not to buy wine; for the multitudes he provided nothing but water; and in the Book of Revelations, speaking of heaven itself, he is said to lead his people to "living fountains of water."

The Rechabites mentioned by Jeremiah, abstained entirely from

wine and strong drink, and to this day observe the total abstinence principle they received from their father; and while other nations have passed away, and are now no more, the Rechabites still exist as a monument of God's blessing and protection.

We have an account of the Ethiopians, termed Macrobian, because of their longevity. These people were remarkable for their beauty, and the large proportion of their body, in each of which they surpassed other men. In the age of Cambryses they lived to a hundred and twenty years old, and some to a longer period; yet they feasted upon roasted flesh, and used milk for their drink. These people were the neighbours of the Egyptians, and must have been well acquainted with their mode of living, and probably would have been influenced by them if they had been drinkers of wine. This testimony of the father of history is valuable, because it shows that these Ethiopians, who abstained from alcoholic, or intoxicating drinks, were tall, strong, handsome, and so noted for their longevity as to be called Macrobian.

"Cæsar, speaking of the Suevi, says that 'they were by far the greatest and most powerful in war of all the nations in Germany,' and adds, 'they live for the most part, on milk and animal food. Wine they do not admit at all to be imported among them because they believe that by it, men are sucrated, made effeminate, and incapable of enduring labour.' How exactly the judgment of these Suevi accords with facts of history! The ancient nations were powerful in proportion as they were abstinent, and became effeminate in proportion as they indulged in inebriating liquors. Babylon and Nineveh might have been saved by tee-totalism; it was drunkenness that corrupted them, and made them an easy prey to their enemies. The Persian tee-totalers took Babylon, in consequence of the citizens being worse than beastly drunk. The tower of Belus, in its present dilapidated state, seems to have been preserved until now, as a fearful tomb or ornament of that drunken city. We might call it the 'Drunkards Memorial.' The Persians in their turn, adopted the view of those they had conquered, and then became the easy prey of their enemies. Drunkenness shivered the vast empire which Alexander commanded, and called his own."

"Rome conquered the world by the valour of her abstinent heroes; but luxury and intemperance paralyzed the energies of her citizens, reduced her to a state of dependency on the abstinent barbarian hordes that dwelt on her frontiers, and, at length, made her an easy prey of these courageous tee-totalers. The history of the Saracens and Turks, affords illustration of the same truth. The luxurious Saracens of Bagdad trembled in the presence of the abstinent Turks, yielded to their power; and, in their turn, the Turks inebriated with opium instead of wine, are passively waiting to be swept away from the face of the earth."

"We have already seen that the ancient Romans did not drink wine. Gibbon observes, 'that in the age of Homer the vine grew wild in Sicily and the neighbouring shores, but no wines were made from it.' Pliny asserts that wine was not used by the ancient inhabitants of Italy. He says that Romulus poured out milk and not wine as a libation to the gods; and that it was necessary to make laws to compel the husbandmen to cultivate the vine."

"In a passage from Homer, we learn that Hector, who was contemporary with Sampson, considered wine as 'enervating,' and therefore refused to drink any, although, pressed to do so by his mother; and if Hector did not drink wine we may rest assured that the hero did not administer it to his troops."

"Pliny assures us that the ancient Romans had not wine to drink, but that water or milk was their beverage; and we know that both poets and historians dwell on those olden times of total abstinence as the golden age of Italy."

"The history of Cyrus shows that the ancient monarchs of Persia did not use wine; and if the kings practised total abstinence, we may be sure that the people did not use a more costly drink than their sovereigns. Cambryses became fond of wine, but still we have from Herodotus, that the army of that monarch had nothing but water for their common drink."

The Koran enjoins on the followers of Mahomet, total abstinence from wine; and a very large number of his disciples rigidly adhere to his injunction, especially in Arabia, and yet these men and women are among the finest and strongest people upon earth. The conquests of the Saracens, were in a great measure owing to their abstinence; for no sooner did they begin to relax in their obedience to this command of the prophet, than they began to degenerate and succumb to their enemies. The Turks, before their