

man who repeats his offences in this way, without penitence or remorse, or an aim at abstinence in future, though it be only after long intervals, though it be but once or twice in a year, or in a number of years, is as truly excluding himself from the kingdom of Heaven, by drunkenness, as the man who steals, or murders, or commits adultery, yearly, or once in a number of years, without repentance, or an effort to amend. None of all such, saith God, shall enter in there.

GUARD against committing this sin; even occasionally, therefore, as one which is in every instance heinously offensive to the purity of the Most High, and threatened with an awful retribution. But guard against even the most *infrequent* commission of it also, as a vice of a most insinuating and growing tendency. Many who have never been seen to stagger, with strong drink, during their whole lives, may, from the relish they have acquired for it, and for the company of the intemperate, truly be denominated DRUNKARDS BEGUN. He who commits this sin once, is more ready to commit it a second time; and he who has repeated it a second time, feels less compunction about being guilty a third time. Thus, by degrees, the appetite for ardent spirits strengthens, the warnings of conscience are stifled, the fear of God is extinguished; with slow but steady progress the habit becomes inwrought into the constitution; the man becomes callous to shame or remorse, reels in the streets, loses the use of his limbs, his tongue, his reason—in one word, he is ruined: health, estate, character, body, and soul, ruined forever. God sums up the dreadful consequences of his departure from a life of sobriety, apparently a small matter in its commencement, in this one, this solemn denunciation,—a denunciation which should awaken alarm in the bosom of every man who in any case oversteps the laws of sobriety, or is in the way of being tempted to do so;—"Drunkards shall not inherit the Kingdom of God."

II. WHEN God ^{had} thus in a manner so explicit and alarming, expressed his displeasure against drunkards, allow me next to turn your attention to the second clause of the text, to the course which he has denounced against those who designedly furnish them with drink to become so. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, that he may be drunken also." Here is a passage in the book of God, which it becomes us to ponder no less carefully than the former. There are few, very few days in the year, in which

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