

From Leviticus x. 9, we learn that the Priests under the Mosaic law were forbidden to use intoxicating drinks when they entered into the tabernacle of the Lord, and it is declared that their drinking of these would so pollute them as to expose them to instant death in approaching the presence of God. The 6th chapter of Numbers gives us an account of the law of the Nazarites, in which we find the use of wine forbidden; and in the prophecies of Amos, li. 12, the guilt of those who gave wine to the Nazarites is pointed out with its punishment. Oh! that those who use so many means of persuasion and compulsion to drink, would attend to such denunciations as this!

The history of Israel in the wilderness affords much instruction to those who study it attentively. The way was long and tiresome, the travellers were exposed to the sultry air of the desert by day, and the chilling frosts by night, yet on they went for forty years, their raiment waxed not old, neither did their feet swell; and in that dreary wilderness a race grew up, who should expel the giants, the sons of Anak, from cities great, and walled up to heaven. Now what was the food and drink provided for all that host, supposed to have been about two millions in number? Were the provision to be made by the wise children of this generation who oppose temperance societies, they would no doubt lay in as of primary importance, an abundant supply of brandy, or other "good stuff," for the purpose of counteracting the effects of the climate. Not so, however, did the wisdom of God see fit, who has never furnished alcohol to any of his creatures, either in miraculous supply, or in the ordinary bounties of his providence. Israel, in their wanderings in the desert, were supplied with the simple fare of manna from heaven, and water from the rock, which followed them all the way. This history completely demonstrates the truth, that nothing but water is necessary as a drink for man.

The 35th chapter of the prophecies of Jeremiah, gives us an account of a total abstinence society, which had been formed by Jonadab, the son of Rechab, nearly three centuries before. A special blessing was promised to the members of this society on account of their faithfully keeping the pledge, given them by their father and founder. That blessing has been bestowed down to the present time, when that society is existing in full efficiency, its members drinking no wine, and now numbering sixty thousand. Here, then, is a flourishing society of two thousand five hundred years' standing, at once to test the truth of the accusation, that total abstinence is a modern invention, and to illustrate the truth of what we have stated, that this principle is a moral principle in the administration of God's providence; and it further proves, that attending to this principle will meet with a reward in the blessing which follows it, and of consequence, that the neglect or contemning of this principle will result in evil and punishment.

The next case which we notice is that of Daniel and his companions, who, in the palace of Babylon, determined to maintain this principle, and purposed not to defile themselves by the use of the king's meat and wine. Melzar was afraid that on the simple diet of pulse and water they would not thrive, nor present a healthy appearance; but the result proved that total abstinence was the same then as now. Daniel and his companions, like the teetotallers of the present day, were fairer and healthier looking than others, while their minds being freed from the deleterious effects of the use of unnatural stimulants, were prepared for those studies which were to fit them for the important stations they were afterwards to fill.

We next notice John the Baptist, who appeared as the fore-

runner of the Messiah, and who, from filling this important office, was free from being polluted with wine, and then pass on to Jesus himself. Much has been said and written respecting the example of Christ at the marriage of Cana, but to very little purpose. Until it can be positively shewn whether the wine was intoxicating or not, no positive argument can be founded on it, either on one side or the other. We must go to other examples, and here we find that in the only instance in which it is certain that intoxicating wine was offered to our Saviour, in that instance he refused it. From this, (the case of his crucifixion,) may be inferred, but which, of course, cannot be mathematically demonstrated—that the modern attempts to make Christ appear as a glutton and wine bibber, are about as much founded on truth as the ancient.

Having proceeded thus far, we may readily suppose that the Church of Christ, which was to constitute a spiritual kingdom of Priests and Nazarites to God, should be free from the defilement of the vice against which our efforts are directed, and that all its members should exhibit at least as high a standard of character as the few of former ages, who, like Daniel, purposed not to defile themselves with prevailing immoral practices and conformities to the world, contrary to the character of a holy nation and a peculiar people. By examination, then, we find that the apostles, and especially Paul, the apostle of the Gentiles, embodied the total abstinence principle in the fullest manner in their epistles; and we find the apostle directing the evangelist Timothy to relax the rigidity with which he kept that principle, by making a medicinal use of wine. The writers of the age immediately succeeding that of the apostles, tell us that the feasts of the Christians of that day were not made with wine. In the long period of degeneracy and darkness which succeeded, this principle, like every other, became inactive, or was lost; but now, in the latter days, when the Church of Christ is teeming with great events, which give promise of still greater—when events are rapidly hastening on to the crisis of the world—when the air begins to vibrate with the wings of the angel flying through the midst of heaven with the everlasting gospel—when the pure and holy principles of the Word of God, long concealed by the conformity of Christians to the world, are being brought forth in all their pristine beauty—can we suppose that this principle would remain any longer despised in the Church of Christ? No; it is plain that the neglect of this principle has raised an insuperable barrier to the progress of the Church, in carrying out her great Commission to evangelize the world, and it must be removed. The present century opened in midst of Missionary organization and enterprise, which had been advancing in an accelerating ratio during the century preceding. The present is an age of great undertakings. We live in midst of grand efforts in science and religion. We have scarcely time to wonder at some great discovery, when another crowds upon our view. The steam engine is producing effects both physical and moral, unprecedented in the world. The telescope and the microscope are equally laying open the wonders of nature. A Herschell is laying down the laws which govern the revolutions of worlds, and a Brown unravelling the mysteries of the human mind.

The same progress appears in the social condition of man. There is a rapid development of character and principles, all showing a rapid onward progress of human nature. The division of labor comes in to aid in producing great results, both in the physical and moral world. The onward progress of the Church, and the mighty agencies required, have caused the formation of societies for performing specific parts of the work, such as Bible Societies, for circulating the Word of God; Tract Societies, to distribute cheaply religious knowledge; Temperance Societies, to