

any, but all your days ye shall live in tents." They were to be deprived of the usual elements of wealth and aggrandisement, in order that they might enjoy an extraordinary exemption from the temptations and seductions to which those who dwelt in cities were subjected. Not only wine that intoxicates, but even the wholesome and delicious fruit of the vine were to be avoided for the sake of the greater immunity.

The relation of this incident by Jeremiah is not a mere accident; and whether we are warranted in believing that the command of Jonadab was dictated by the Almighty, to the end that he might by the mouth of his Prophet, institute a comparison between the respect yielded by the descendants of Rechab to their earthly parent, and the want of obedience of God's people to the command of the Great Judge of all the Earth, or not, this at least is abundantly apparent—that He contrived the plot—if we may so speak—by which the filial duty of these nomades should reach "the ears of all the people," not only of the Israelites, but of all time to come. "Go unto the House of the Rechabites and speak to them, and bring them into the House of the Lord, into one of the chambers and give them wine to drink." Here was a severe trial. Brought into the House of God; presented with wine by the Prophet of the Most High, it might have been supposed that their vow would have been forgotten, or at least, that they would have framed a plea from the circumstances, for a departure, if but in this one instance, from their rule of life. But no. Neither the occasion, nor the sanction of a custom, *supposable* from the presentation of the cup by the Servant of God, nor consideration of respect to their entertainer, of expectations of favour from his hands, induced them to swerve from their purpose. Their answer was plain and characteristic;—"We will drink no wine; for Jonadab the son of Rechab our father, commanded us, saying, ye shall drink no wine, neither ye nor your sons for ever." And did they incur the displeasure of the Almighty for their refusal to accept the proffered cup? Was it deemed an act of impiety to deny themselves this "good creature of God" in obedience to the command of their father? "Because the sons of Jonadab the son of Rechab hath performed the commandment of their father—Therefore thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever."

What a contrast does the conduct of the Rechabites and its requital present to that of thousands of professing christians, who, despising the drink that God has provided for all things living, as the beverage of "oxen and asses," uphold the drinking usages which are sweeping millions into hopeless eternity, on the, to say the least of it, *extremely* doubtful Scriptural recognition of the right to use them as daily beverages, and as a consequence are obliged to bear "with christian fortitude," as they probably superstitiously suppose the heavy penalty of the sacrifice of their own children, on the blood stained altars of intemperance. Can the same cup be devoted to the service of God and the devil, or when does it cease to be acceptable to God, and become suitable sacrifice to the Evil One?

It is trifling with God's word to say, that all he intended by the event related in the Thirty-fifth Chapter of Jeremiah, was to show his approbation of filial obedience. Filial obedience cannot take the place of duty to God. If therefore, in obeying their parent, the Rechabites had treated as "unclean what God had made clean," it is not to be supposed that an unqualified judgment of commendation would have been passed upon them. The fact of the selection of the Rechabites as an example of obedience, and their being made a mark and a beacon to all the world, affords a reasonable, we may say a conclusive presumption, that their conduct in every particular related of them, was praiseworthy and exemplary to the rest of mankind.

There is another point on which we purposed to dwell at some length, but which the extent of this article obliges us

to notice very briefly, and that is that the text is authority for legislating against intemperance. It is a beautiful vindication of the *Maine Law*. It is indisputable that the Patriarchs of old exercised lordly authority over their Households, and Jonadab is not represented as having merely requested or recommended his sons to abstain.—He commanded, made it a law that they should do so. It does not appear that there were any, or what penalties for its violation, nor have we anything to shew us that they were constrained by anything but respect for their parent's wishes or judgment—still they observed his word as a law and fulfilled it as any virtuous citizen would do, not so much perhaps from fear of punishment as from duty and a wholesome regard for the welfare of society.

The Blessings of Temperance.

The blessings of temperance are great and glorious. Wherever we turn, they are continually revealing themselves, shining through the darkness that ever envelopes the drunkard's deeds with a holy light; they awaken to the glory and happiness which they surely give.—They point to a bright world, isolated from that world of woe in which he lives, and invite him to shake off the allurements and miseries which harm all his existence; and exchange the life-destroying cup for their exalting influence and peace to the soul. They restore the unfortunate, to virtue and happiness, which, in their drinking career, their minds never thought of; happiness, which emanates in Heaven, and descends like pearly dew-drops on the thirsty soul. Happiness which dwells in the homes and round the fire-sides of the Temperance man and Christian—happiness, which twines a wreath of smiles round the goblet of sparkling water, and happiness that whispers joys to the spirit, like the gentle music of running rills. They have a thousand times brought joy and gladness to weeping desolate wives, hope and life to almost heart-broken sisters, tears of repentance and feeling to the eyes of wayward sons; the gushings of the heart's gladness, when they have turned from the poisonous bowl to the influence of these blessings. They have robbed the gallows of many a victim, saved many a prisoner from the gloomy cell, and cheered many a heart in the cares and trials of life. They shine in through the broken panes of many a wretched hovel, and sweep away with their radiance, the darkness and despair which ever hovers in the presence of the demon Alcohol.

They restore food to the hungry, clothes to the naked, homes to the wanderer. They empty our poor houses, stop the career of crime, strengthen the resolutions of the weak, and support the strong in temptation's hour. All these and as many more are their fruits. As countless as the stars, are the joys they shed on the world. The hand of truth and religion guide them, the eye of God watches them, and His finger points their pathway throughout the whole world. The blessings of Temperance are His own merciful blessings.—For God shall bless us, and all the ends of the world shall see the salvation of our God.—*Advocate and Home Circle*

Bristol Total Abstinence Society, England.

The Bristol Society is one of the most efficient in England. We receive its annual report with great pleasure, for it always affords evidence of hearty zeal in a good work. The *Bristol Gazette* of December 30, contains an ample narrative of the annual festival of this Society, held on Monday the 27th Dec., at the Broadmead-rooms, where 600 members and friends sat down to tea.

We learn from the report read by R. Charleton, Esq., that during the past year, upwards of 300 public meetings (including 130 in the open air) have been held in the city and its neighborhood. More than 1,000 signatures have been added to the pledge