

Samson.

This Hebrew Hercules was an abstainer from wine from his birth, and physiologically, facts point irresistibly to the conclusion that his progenitors had strictly observed this vow. His muscles were not degenerated by the deleterious influence of intoxicating liquors, or his nerves paralyzed by stimulants. He was a Nazarite, and is a striking illustration of the incompatibility of Alcohol with strength.

The Rechabites.

This association was a sort of family temperance society. They abstained from the use of wine because commanded to do so by their fathers; and the Lord commended them for their consistency. What a noble example for the sons and fathers of the present day.

The Essenes.

The class of Jews known by this name were very temperate in all their habits. They were strict teetotalers, carefully avoiding the slightest indulgence in fermented drinks, and were noted for their rigorous piety. Josephus mentions them as passing lengthy periods in the wilderness, far from the haunts of men, for the purpose of alienating themselves from the customary habits of eating and drinking. This eminent historian was so impressed with the purity of their lives that he spent three years in this way himself, and testifies to its elevating tendency in purifying the thoughts and subduing the passions; and there is no evidence that he ever used wine after this experience.

HISTORY as well as the Bible furnishes numerous instances in which temperance has resulted in astonishing powers of body and mind.

Mico, a famous Greek, who is said to have outvalled Samson in his prodigious strength, was a total abstainer, using neither wine or animal food.

Pythagoras.

One of the most renowned of ancient philosophers, was an advocate of total abstinence. Neither himself nor followers made any use of wine. He formed associations 550 years before the Christian era, and associations based upon the Pythagorean philosophy, were quite numerous up to the time of Alexander the Great. It was under this school of philosophy that the Greeks and Macedonians arrived at their acme of fame as nations.

The relation of the Bible to temperance may be summed up in the following conclusions, to which the evidence presented must lead us: (1) The use of intoxicating drinks is not commanded; (2) The use of fermented wine is not recommended; its use is not countenanced as a harmless practice or a necessary evil; (4) total abstinence is not condemned; (5) Many texts commend abstinence, and not a few command it; there is nothing in the Scriptures that disagrees with the principles of total abstinence and nothing that sustains moderate drinking; (7) Hence the Bible, the revealed word of God, agrees with science and experience in denouncing the use of intoxicating liquors and commending temperance.

In the face of these facts can any person who has a particle of faith in the inspiration of the Scriptures and in man's accountability to his Maker, continue to indulge in the use of intoxicating liquors to any extent whatever?

ALCOHOL AS FOOD.

Temperance advocates have almost invariably made a mistake in admitting that alcohol affords advantages when taken as a "medicine," for in cases of great prostration, as in all other cases, the effects claimed to be produced by it are so analogous to that of nourishment that medical experts cannot distinguish between them, hence the differences of medical opinion, as quoted by "Microscope" and "Prohibitionist," in their late passage at arms in the *Globe*. Experience has not, nor is it likely to settle the matter satisfactorily to all parties. Observation, and a feeling of exhilaration after its use, have alike led medical men and others to conclude that in cases of great prostration it affords, in some indescribable manner, such advantages as should not be dispensed with when life is endangered. And the representative men in our various temperance organizations have not felt safe in taking a stand against its use "as a medicine," while those who are "pushing" the liquor traffic all admit that its excessive use is productive of all the harm that is inflicted on society by its devotees. The only difference really existing between the opinions of the contending parties is one of quantity, and as this is a "free country" every one must be allowed to decide how much is required for his special benefit. The consistent (?) "temperance man" advises that a medical man may be asked to prescribe the quantity and state at what times it shall be taken, while the "temperate" man deems