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PART FIRST.

THE TEETOTALER'S HAND-BOOK.

CHAPTER I.

HISTORY OF THE TEMPERANCE CAUSE.

BIBLE EVIDENCE—SCRIPTURE IN FAVOR OF ABSTINENCE.

The inspired writers employ a number of different terms to denote various kinds of drink, and speak of these in great diversity of tone and language. We leave out of account here, *tiros*, the name of *vine fruit*, as this, though uniformly rendered wine in our version, has been proved not to signify a liquor at all. The other terms occur in Scripture, altogether *two hundred and twenty-three* times. The drink denoted by one of these (*shechar*) is invariably disapproved by God, and its use, as a common beverage, denounced in terms of loudest warning and woe. The drink denoted by another of them (*yain*) is sometimes represented as a possible good, but in the vast majority of cases, it is branded as a mighty evil to man. The articles denoted by the other words are spoken of with diversity of expression, as it seems, according to the presence or absence from them, of the intoxicating principle. Altogether, there are about *a hundred and thirty* warnings and admonitions in Scripture against intoxicating drinks, while there are not over *twenty* instances of distinct approval of wine, under all its names, in the whole Bible. And these passages, as far as their evidence is explicit, show the wine commended, to be of an unintoxicating quality. All the other cases in which the word wine occurs, are doubtful or neutral in the Temperance question, since they contain no proof, either on the one side, or on the other.