

THE WESLEYAN

FRIDAY, SEPTEMBER 5, 1884.

THE WINES OF SCRIPTURE.

The advocates of the wine cup sometimes affect a show of reasonableness and propriety by pleading in self-justification the countenance given, as they assert, to the use of wine in the Sacred Scriptures. Many of these ought to know, and perhaps do know, that the position taken by them is untenable, and will not bear the test of candid criticism. If the Holy Book did not denounce drunkenness, and if it recommended the intoxicating beverage and spoke of its use in terms of approval, then the lover of stimulants might seek to entrench himself behind such a refuge; but if such a course were at all allowable by any unmistakable teaching of the Bible, then, we must confess, our confidence in that Book as the inspired Word of the living God would be somewhat shaken. But all the teachings of that Word is entirely in agreement with the professed purpose for which it has been given, to be "a lamp unto our feet, and a light unto our path." Were it otherwise, how could the good man say, "Thy word have I hid in mine heart, that I might not sin against Thee?" Or, in reply to the inquiry, "Wherewithal shall a young man cleanse his way?" how could the response be, "By taking heed thereto, according to Thy Word?" Thank God, His word is truly "a light to them that sit in darkness and in the shadow of death." His word is pure; His law is perfect; like Himself—"holy, just and good." That word therefore, never can inculcate or countenance anything inimical to the best interest of humanity; that word never can be inconsistent with itself; its teachings must, in every part, and in all respects, perfectly harmonise with each other,—no one of them can be contradictory to any other divine utterance. When in any case they seem to be in conflict or in non-agreement, the true reason must be a misapprehension on our part of some essential principle of interpretation—or perhaps by the blinding of our mental or moral vision, through prejudice arising from habits of thought, or by a practice at variance with divine requirements, we are rendered incapable of discerning the mind of the Spirit of God.

It is not our purpose to deal now with this subject at any length. There are treatises which present it conclusively and exhaustively. We wish simply to offer a few thoughts which may serve to direct aright some minds seeking for guidance in this direction. It must be evident to all who accept the Scriptures as the inspired rule of faith and practice that the Scriptures never can in any one instance recommend for use that which they elsewhere denounce as an unmitigated curse. We are then naturally led to inquire, What do the Scriptures really teach on this subject? On this, as on every other practical question, we want firm footing, and if we honestly seek for light we shall have it. It is always safe to compare scripture with scripture; to make God's word its own interpreter, and to aim at having all our views of faith and morals regulated agreeably with the analogy of faith.

On a matter involving, as does this, the need of careful biblical criticism, we judge it better, in preference to our own ideas, to adduce the deliberately expressed judgment of acknowledged authorities in sacred literature; and we doubt not the testimony of the following eminent divines will be regarded as entitled to the highest consideration:

The Rev. Dr. Nott says, "No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverages formerly in use; all of which are expressed in our English version by the single term wine, or by that term in connection with some other term expressive of quality. The term wine, therefore, as used in our English Bible is to be regarded as a generic term, comprehending different kinds of beverage; some of which were good, some bad; some to be used freely, some to be utterly and at all times avoided."

Dr. Moses Stuart, of Andover, says, "There are in the Scriptures two generic words to designate such drinks as may be of an intoxicating nature when fermented, and which are not so before fermentation. In

the Hebrew scriptures the word *ya-yin*, in its broadest meaning, designates grape-juice, or the liquid which the fruit of the vine yields. This may be new or old, sweet or sour, fermented or unfermented, intoxicating or un-intoxicating. The simple idea of grape-juice or vine liquor is the basis or essence of the word, in whatever connection it may stand. The specific sense arises not from the word itself, but from the connection in which it stands. The second is of a like tenor, but applies wholly to a different liquor. The Hebrew name is *shay-caver*, translated strong drink. The mere English reader gets from this translation a wrong idea of the real meaning of the original Hebrew. He attaches to it the idea which the English phrase now conveys among us, viz., that of strong intoxicating drink, like to our distilled liquors. Distillation was then utterly unknown. An intoxicating liquor like to what we now name alcohol should not be thought of. Highly intoxicating liquor was produced in ancient times only by putting drugs into it, which was called *mav-sek* mixture, or *min saek*. It is not true that either *ya-yin* or *shay-caver* always mean strong or intoxicating drink. They both have in them the saccharine principle, and therefore may become alcoholic; but both may be kept and used in an unfermented state, and both may mean a liquor, either intoxicating or un-intoxicating. The fermented liquor would occasion inebriation, in a greater or lesser degree, in all ordinary circumstances. The unfermented liquor was a delicious, nutritive, healthful beverage; and might keep in that state for a long time, and even go on improving by age. Is there any difficulty, then in acquiting the Scriptures of contradiction in respect to this subject? I do not find any. I cannot admit that God has given liberty to persons in health to drink alcoholic wine, without admitting that His Word and His works are at variance. The law against such drinking, which He has stamped on our nature, stands out prominently,—read and assented to by all sober and thinking men. Is His word at variance with this? Without reserve I am prepared to answer in the negative."

The learned Dr. A. Clarke states as his opinion that the *ya-yin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Latins, were anciently the mere expressed juice of the grape without fermentation, and that the *ya-yin* was chiefly drunk by the Hebrews in this its first and simple state.

On the narrative of the miracle at Cana of Galilee, the Rev. Albert Barnes remarks, "The wine referred to here was doubtless such as was commonly drunk in Palestine; that was the pure juice of the grape. It was not brandied wine; nor drugged wine; nor wine compounded of various substances such as is used in this land. No man should adduce this instance in favor of drinking wine, unless he can prove that the wine made in the water pots of Cana was just like the wine which he proposes to drink. The Saviour's example may always be pleaded just as it was,—but it is a matter of obvious and simple justice that we should find out exactly what the example was, before we plead it."

Referring to the sacrificial and thank-offerings of the Hebrews, the Rev. Richard Watson in his Biblical Dictionary says, "It is unreasonable to suppose that fermented *ya-yin* or *shechar*, a symbol of impurity, would be employed on this occasion in preference to pure wine, and as the representation of the first fruits of *tiros* and *yitzhar*. The opinion of the Jews concerning fermentation forbids the supposition. It would be equally gratuitous to suppose that the wine of the drunkard—the mixed or drugged wine, solely devised for the purpose of inebriety, and on the seeker of which a woe is denounced, was selected as an emblem of the fruits of the earth, used in holy acknowledgment. The supposition offends any sense of moral propriety. But that the great and holy God should appoint in sacrifice, or on other sacred occasion, the very wine which He selects as an emblem of His wrath, 'the wine of stupefaction,' a cup of mixture, the dregs whereof the wicked shall drink—that wine which the Holy Ghost has pronounced a mockery—rather than the fruit of the vine, the pure blood of the grape—is for our opponents to prove, not for us to refute."

REV. DR. DEEMS ON EVOLUTION.

In recent numbers of the *Homiletic Monthly* there has appeared a series of ably written articles by several writers of distinction, upon the varied phases of the great question of Evolution, as advocated by scientists of the present day. These have been written in a spirit of fairness, and with an evident desire to receive facts which science has well established; but nothing more. The September number contains, as the last of this series, a well written paper from the pen of the pastor of the Strangers' Church, New York, on the question, "Is there any theory of Evolution proved?" A few extracts will place before our readers the gist of this article.

The writer sets out by giving from Spencer and Kuxley the theory of evolution as maintained by them; and having stated this, remarks that the difficulties in this theory must postpone its acceptance. One serious difficulty lies in the very fact of this postponement. When a question has been fairly before the world for hundreds of years, and when the ablest minds in three most recent generations of scientific men have been devoted to its investigation, and yet no approach is made to unanimity; men practically say that there must be some latent but powerful vice in the reasoning by which it is upheld. It is to be observed that all the difficulties have a scientific basis.

There is a doctrine of evolution which is atheistic. That which requires the eternity of matter plainly is such. That which excludes the efficient superintendence of a personal Originator of force, plainly is such. On the other hand, Professor Gray, a follower of Darwin says, "I for one do not believe that after the matter has been thoroughly sifted the grounds of our faith in Jesus Christ are to be materially affected. The cause of Christianity will not suffer at the hands of physical science." How these two classes can be reconciled on the same theory is a question which at present seems quite insoluble.

The theory of evolution demands that there shall have been gradual but steady development from rudest and simplest forms to most complete and complex forms, *as a rule*, and not as an exception. Are there facts to sustain this theory? If so they must be found in the ancient rocks. The appeal is to geology. So far is geology from sustaining this view that it antagonizes it.

There is what is called the Dakota Group a formation described by Lesquereux as consisting of reddish and yellow sandstone, with variously colored clays, seams of impure lignite, and remains of fossil plants; a group from sixty to one hundred miles in breadth, and extending from Texas to Greenland. Now, what do scientific men find in this great formation? Four things, every one of which suggests a difficulty which must be removed before any known theory of solution can be accepted as *proved*.

Turning from plants to animals,—after all that has been said about the origin of species, we know, as Dourer has pointed out, that the lower animals have shown no advance in instinct, in notions, in memory, or in physical structure in the last several thousand years.

If the changes in the universe are going forward on the plan of evolution, there must be an advance from the poorer to the better, from the lower to the higher. But the facts are against this. The planet shows that multitudes of species have degenerated. The phrase "the survival of the fittest" has no scientific support. It is a grim satire on nature, unless evolution teaches that the *worst is the fittest*. Such a simple fact as that no grain which now forms food for man, such as corn or wheat, has ever been found in a wild state, but is all the product of cultivation, which means the coming in of a force *ab extra*, and that such grain would disappear if the culture were withdrawn for a short time, stands against the hypothesis of evolution.

For these and many other reasons, after a century of hard work to sustain the hypothesis of evolution, it is apparent that the only verdict that can be safely given—the verdict the truth of which even evolutionists must feel sensible—is the Scotch proverb, "NOT PROVEN." When admitted to have been undeniably established, it may be time to inquire how far it is consistent with the Bible—or anything else.

METHODIST HYMN-TUNE BOOK.

In reply to inquiries of a correspondent, we are happy to state that the reprinting of our Connexional Hymn-Tune Book is in progress. Some further sheets having come to hand, we have now before us the first and second forms of the work, affording us some idea of what the appearance of the book will be when finished, and of the style and character of the music in preparation for the use of the Methodist Church in this Dominion. As far as can be judged by the portions we have seen, we are more than hopeful that this important aid to public and social worship will prove in a high degree satisfactory to our people at large. The high excellence in mechanical execution of the publications that have of late years been issued from the Toronto Book Room, leaves no room for question that this work in its paper and typography will be any thing less than first-class.

As to character and arrangement of the music, the adaptation of the tunes to the hymns for which they are set, and the correctness of the harmonies, there is no ground for want of confidence. The Committee of preparation is composed of gentlemen, lay and clerical, of long experience in matters of church music, some of whom have given years of patient research in preparation for this undertaking, exercising the greatest care in making selections from all available sources, rejecting all defective or objectionable tunes, aiming to meet, as far as can be done with a due regard to merit and excellence, the varied wishes of those in different localities, for whom the book is intended, and at the same time, by the introduction of the best selections, seeking to elevate the standard of our church-music, and to cultivate the musical taste of our people at large by the use of music most suitable to the worship of God, and best adapted to our excellent hymnology.

Musicians in connection with our Church, acknowledged by the musical public to occupy the highest position as judges of sacred music,—who examined the work while in course of preparation, have pronounced upon its merits in highest terms of approval. It may not be generally known that, by the direction of the General Conference, the duty of preparing the Hymn-Tune Book for our Church was devolved upon a large Committee, divided into two sections,—that to the Eastern Section the laborious work was assigned of selecting, adapting and arranging the music; while to the Western Section, representing all the Conferences of the Upper Provinces, pertained the duty of carefully examining the work done by the Eastern section, and of suggesting such changes as might seem to them to be desirable. It is worthy of mention in this connection, that of the first section of the Book, containing 89 hymns, the tunes allocated by the Eastern Committee have all been adopted by the Western Committee with the exception of but two. This fact, of which information has been received from a member of the Western Committee, is sufficient to show the thoroughness and care of the Eastern Committee in the fulfilment of the trust assigned them, and the harmony of judgment between the two sections in the selection and allocation of the tunes. The publication of the work cannot be unduly hurried, as much time is necessary in the setting of the music, and in the revision of the proofs, all of which have to be sent to the Eastern Committee and returned to Toronto, that by coming under examination by both sections, absolute correctness may be secured. But it is the purpose of the publication committee in the West to push forward the work with all convenient despatch.

THE LATE S. D. McPHERSON, ESQ.

Reference was made in our last issue to the lamented decease of a highly esteemed brother, S. D. McPherson, Esq., of Fredericton, N. B. From the *Reporter* we glean a few further particulars of his life, worthy of remembrance:—

"It is fifty-four years since he started business for himself, and during this long period his business character has been beyond reproach. In all his transactions he has been the honorable, upright man, well known and highly esteemed. He commenced well having early decided to have nothing to do with intoxicating liquors which had destroyed so many young men, and these fixed temperance principles he adhered to all through

his life. He took a very active part in the temperance reform, and was often seen on the temperance platform and his words were always listened to with respectful attention, and as those coming from a man of experience and moral worth. Mr. McPherson was a member of the Methodist Church in this city for upwards of forty years. During the greater part of the time he was a Trustee, for a period a class leader and for many years held the important official trust of Circuit Steward. He was a very loyal Methodist and took a deep interest in every thing that concerned the welfare and good of Methodism. He was one of the few honored men of the past who had to bear the weight of the Church's early struggles, and assumed the mountain debt which was incurred in the erection of the new Church after the great fire of 1850, and which has since then been almost entirely rolled away. His life was wrapped up in the Sabbath School, and outside of his immediate home circle, there was no interest that lay so near his heart. It was a very great trial to him when he found himself physically unable to give his attention to the school as formerly. On the Sabbath after his return from Boston, a few weeks since, feeling that he must see the children and teachers once more, he gathered up his strength and wended his way to his accustomed place on Sabbath afternoon, visited the classes and took his farewell amid many tears. A good man, a Christian gentleman, has passed away from among us."

FROM THE SOUTH.

DEAR BRO. SMITH.—The summer is passing rapidly away, and we will soon be entering upon cooler times although the heat has not been as great this year as in some seasons, yet we have felt it much more sensibly than last year. We are in a lower section, and our surroundings are somewhat different. We are all tolerably good health so far.

Two weeks ago finding myself run down considerably by the heat, I started for the mountains, and enjoyed the rest and recreation amazingly. The temperature during the day was about equal to our warmest weather in Nova Scotia; but during the night an extra quilt was quite endurable. Though quite cold for two or three months during the winter, I doubt if a finer climate can be found anywhere, during the summer months.

We are just now in the midst of excitement, incident to an election campaign. It is astonishing how many Patriots come forward and manifest a willingness to sacrifice their time and talents for their country's weal. Beside candidates for the Presidency, there are candidates for eight different offices all of which are elective. It requires considerable knowledge of government and people to know who runs, and for what office. In some instances the candidates for one office are counted by the dozen. The time wasted, the money uselessly expended and the bitter feelings which in many cases will be engendered, between this time and the fourth of November, is far too large a price to pay for what some will persist in calling, government by the people. I am, however, somewhat curiously, watching the progress of the contest, and of course am interested in the final outcome. There is no great principle involved in the present struggle for ascendancy, and hence the contest will be waged on the personal merits of the candidates. I could almost wish for the success of the Democratic party, if only for a short time, in order that there might be a general sweeping out of inefficient government officials. I refer particularly to the post office department. All through the south there are numbers of colored Republicans filling office, whose only qualification is ability to cast a vote and exercise a little influence for his party. Only three weeks ago, in my last charge, a competent white lady, a widow, who had given entire satisfaction, was displaced to make room for a black Republican. Such actions should be beneath the dignity of a great party.

District conferences are usually held in July and August, and these are followed by Camp meetings. I attended one of each during my two weeks vacation, and although no very great enthusiasm has been evoked, yet much spiritual good has been accomplished, and many substantial centennial offerings have been made. There seems to be a growing desire among the ministry and members of the church for the return of the old time Methodist fire and power. This can only come through a revival of the old doctrine and experience of full salvation. There is much mistiness about it; but the earnest desires of the church demand a clear and distinct presentation of the subject from the pulpit. I usually dwell upon the theme when called upon to speak in different places, and always find a hearty response on the part of many members.

The subject of temperance is at present engrossing the attention of our leading ministers and laymen. This State has the best Local Option Law that I have any knowledge of; and where it is adopted and enforced, it amounts to almost absolute prohibition. In several counties through which I passed recently in the up country the law is in successful operation, and the peace and quiet, and prosperity of the various sections cannot fail to impress the careful observer. We are cured with the wretched liquor business in this town; but we are just now inaugurating a movement to seek the adoption of the Local Option Law in November. Our first

meeting has been held, and the Hon. Intendant of the town presented himself as the champion of the liquor sellers. We expect stubborn opposition; but by the blessing of God we expect to succeed. Prohibition is pushing itself to the point, and whether right or wrong, is creating a party that is destined to have no small influence in shaping the Presidential election this fall.

The rainfall during the summer has been unusually large, hence much malarial fever prevails in the low country. September is considered the most unhealthy month of the year, and we are approaching it with some apprehensions. This town is unusually free from it; but it sometimes breaks out in unexpected quarters. When malaria once enters the system, it is extremely difficult to remove it permanently. In fact nothing can, but a change of climate.

Fruit this year is abundant. Water melons are flooding the country. Much grain has been injured by the heavy rains. The cotton crop looks quite promising; and cotton is King. A new invention is to be tested this autumn by which it is claimed that a horse can pick 2000 pounds of cotton in a day. Should this new invention succeed, it will almost revolutionize cotton raising in the South. Picking is the great difficulty in raising cotton. This difficulty, surmounted, cotton culture can be carried to an unlimited extent. More anon.

J. M. PIKE.

FOR THE WESLEYAN.

FRENCH CANADIAN EVANGELIZATION.

Referring to Rev. L. N. Beaudry's letter in last week's *Wesleyan*, I would like to make a humble plea in favor of the work. I have been somewhat amongst the French-speaking people of our Dominion, and have found them most warm-hearted and kind. I only wish our people down here were better acquainted with those who speak another language upon the shores of the beautiful St. Lawrence. Doubtless many, in travelling over the Intercolonial, through Quebec have felt somewhat as I did during my first trip in that direction. As I passed the various stations above Metapedia and saw none but French-speaking people upon the platforms, while the cars were filled with those going from one French station to another, among whom were many priests in their long black gowns, I felt I was in a different country from my own. Looking out the car windows, I saw nothing inviting, and wishing rather to hurry on towards my destination I realized a very strong aversion to stepping off at any of those stations, much less leaving the line of railway. However, after passing several times through the same scenes, I overcame such feelings and being very fond of the French language, I ventured away to the shores of the St. Lawrence and found myself amongst a most kind and warm hearted people. Piano-fortes and organs were quite common in the refined homes of the better classes, and I found them surrounded with the luxuries of life.

But I can find no words that express my feelings concerning their religion more clearly than those in the Acts 17-18 where, it is said that Paul's "heart was stirred in him when he saw the city wholly given to idolatry." Upon one occasion a catholic friend kindly accompanied me through the various churches and institutions of the city of Quebec. It pained me very much to see him kneel and offer a prayer towards the altar in every church which we entered, while he bowed or crossed himself before pictures of the Virgin Mary, etc. If he could only be as sincere a Methodist as he is a Roman Catholic, he would doubtless be a valiant soldier for Christ, and he is but one out of many. I have attended the morning mass and after hearing a fine sermon, have gone out and seen a man vociferating loudly before a noisy crowd, as he offered for sale to the highest bidder some articles which a poor one had brought to the priest to pay for prayers to secure the release of a loved one from a supposed purgatory. How different from our own quiet Sabbath! And on my return to the hospitable home, I was told that the afternoon of the Sabbath was devoted to recreation, card playing, fast music, etc., excepting during the hour of vesper. On a Sabbath afternoon I have seen the boys of a seminary playing ball in their playground while the priests walked up and down among them. I have seen upon a pastors table in a glass globe, such as we use to cover wax fruit or flowers, a wax representation of the pierced hand of our Saviour covered with blood-stains; in another house a miniature Calvary in which were the three crosses, the ladder, the rod upon which a sponge was attached, etc. In all the houses are pictures of the saints, and I am reminded, as I remember the plain black cross hanging upon the walls of the poorest, of the words of Isaiah, "He that is so impoverished that he hath no oblation chooseth a tree that will not rot." In the most beautiful church I visited, (outside of the city), I was pained to see, suspended upon a rude cross above the altar, a full length figure of Christ, an exact representation, as nearly as can be imagined, of our Saviour when He offered Himself up once for all. In other churches may be seen lying under the altar a full size image of Christ as he lay in the sepulchre, while others contain bones of supposed saints which are covered with wax bodies, dressed to represent their appearance when alive. Perhaps

it is not generally known in Montreal that the Rev. Mr. Beaudry is a member of the Wesleyan Church, and that he is a native of the Province of Quebec. He is a man of high standing in the community, and his efforts in the cause of the Gospel are highly appreciated. He is a man of high standing in the community, and his efforts in the cause of the Gospel are highly appreciated. He is a man of high standing in the community, and his efforts in the cause of the Gospel are highly appreciated.