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ADDRESS BY REV. R. WALLACE.

TEMPERANCE FROM THE BIBLE STAND-POINT.
 Delivered at the Ontario Temperance and Prohibitory League, on Wednesday, December 18th, 1872.

THE vice of intemperance is admitted to be one of the greatest hindrances to the triumph of the Gospel in christian and heathen land; it destroys more life and property, and causes more misery than war, slavery or pestilence, and yearly, drags down thousands to the drunkards doom.

And shall the Ministers of Christ keep silence, and with folded arms behold all this evil brought upon society, without one earnest effort to stay that vast tide that is daily rising higher and higher, and carrying so many victims to the place of eternal woe?

If they keep silence the very stones would cry out against them as unworthy to stand in God's name between the living and the dead.

When we think of the near approach of that day when we must give an account of our stewardship, and when we hear the solemn command of our Master, "work while it is day, for the night cometh," we dare not keep silence on this vitally important subject. The question with many is, what do the Scriptures teach about it?

I believe that it we only fully examine the subject with a sincere desire to know the mind of God we shall come to the conclusion that the Scriptures give no countenance to the modern drinking usages, and that the fundamental principles of the New Testament require christians to deny themselves the ordinary use of that which has become a snare to multitudes of the human family. Reason has been given to guide mankind in the path of duty and safety. Means of information have been put within our reach, and as a part of this the experience of others is often a great help in seeking to arrive at right conclusions. A lesson thus learned is that many things are practised by men ruinous to themselves and others. The source of this is set forth in the Inspired Word, "God made man upright, BUT THEY HAVE SOUGHT OUT MANY INVENTIONS."

One of these was the art of distillation by which alcohol was extracted from fermented liquors by the Arabian Alchemists. It was first recommended as a medicine by Arnoldus de Villa, a physician of the south of Europe, in the thirteenth century.

In 1381, distilled liquor was adopted into the diet of English soldiers, and so great has been the increase of its consumption, that many million gallons are distilled yearly in Britain. The manufacturing and sale of strong drink were discountenanced in England by the best writers till the time of William the Third, who unfortunately caused measures to be passed by Parliament encouraging the traffic.

Many esteem alcohol a good creature of God, which He has given to be received with gratitude. This is an entire mistake as not a particle of it is to be found save through the influence of vinous fermentation. Alcohol is no more a good creature of God than MIASMA, which also arises from decayed vegetable matter. The good

creatures of God are changed before we get alcohol. It is not the custom of the Bible to speak of a natural object before it exists, and the most common way of obtaining alcohol is by distillation which is a modern invention.

I do not say that drunkenness began with distillation, yet it has thus been greatly increased and aggravated by rendering more accessible the means of producing that great evil, and augmenting the injurious effects which the excessive use of liquors entails on society in modern times.

We admit that intoxicating wines were in use from the earliest times, but the question that imperatively demands an answer in this does the Word of God GIVE ENCOURAGEMENT to intoxicants?

We must take into account the circumstances in which each portion of Scripture was written. Thus for instance, we find more frequent reference to the use of wine and stronger prohibitions or warning against it in some portions of Scripture than others. The reason of this is to be found in the fact which contemporary history corroborates, that the tendency to intoxication is greater at certain periods than others.

Thus there is little reference to this evil in the early ages of Jewish history, because like most unadorned Eastern tribes, the Hebrews were a temperate people. As wealth and luxury increased during the days of Solomon and afterwards, intemperance—through the use of fermented and drugged wines became more prevalent—and hence we have more frequent and severe prohibitions in the Proverbs of Solomon, and in the writings of the Prophets, such as "Look not upon the wine, etc." It is as the result of similar luxuries and corruption, that cases of it are recorded in the early ages of human history. From the prevalence of this luxury and evil example before the flood, sprang the drunkenness of Noah on one occasion. The human family corrupted its way by eating and drinking, and revelry, until the judgments of Heaven came upon them suddenly. The daughters of Lot were misled by witnessing similar luxury, and sinful indulgences in Sodom.

The lapses of the people of Israel into idolatry were also accompanied by an increase of intemperance and kindred evils. Heathen idolaters were much addicted to intoxication and revelry, in connection with religious ceremonies. Hence the frequent reference in the Prophets to the association of drunkenness, with music, dancing and impurity. Thus in Isaiah, 5th Chap., we are told that the ungodly Jews delighted in scenes of carnal excitement, but forgot God their Maker, Benefactor and Redeemer, and the great end for which they were created to serve, honor and obey God. By their long and severe captivity the Jews were cured of idolatry, and to a great extent of intemperance, so that when Christ was on the earth it was not a national vice or prevalent evil among them. Hence there are few references to it in the Gospel. But after many converts had been gathered in from among the heathen who had been previously addicted to this vice, it was not to be expected that its tendency would all at once disappear. In the case of many converts then—as with heathen converts now—intoxication was their "EASILY BESOTTING SIN," by which they brought suffering and sorrow upon themselves, and the Church of Christ. Hence the Apostles in their letters to these converts, use frequent warnings against this special source of danger. Thus Paul says: "Many walk of whom I have often told you, and now tell you even weeping that they are the enemies of the cross of Christ, whose end is destruction, WHOSE GOD IS THEIR BELLY, and who glory in their shame." Jude calls such persons "spots in your feasts of charity." And believers are enjoined to separate from them, and to abhor their practices as crucifying the Lord afresh. See Rom. 13, 12; Eph. 5, 18; 1st Cor. 6, 9, 10, 19, 20; Gal. 5, 21; 1st Pet. 4, 3, 4; 2nd Pet. 2, 20, 22; Thess. 3, 6, 14, 15.

But does not the Bible allow, and approve of the use of wines that were intoxicating? The Bible does NOT APPROVE OF THE USE OF ANY INTOXICATING LIQUORS AS A BEVERAGE. Where it speaks of such

it ever speaks with DISAPPROVAL, and when it speaks with approval of the use of wines, they are not intoxicating.

In some cases wine is spoken of as a blessing, in others as a curse. It will not do to say that it is the ABUSE that is disapproval of, for it is the wine itself that, in some passages, is pronounced a blessing, and in others a curse.

Can any candid christian believe that the wine by which Noah was dishonored, and Lot defiled, which caused Prophets to err, and Priests to stumble, which is a mocker, and causes wounds without cause, is the same as that which the Divine Word says, "makes glad the heart of man," which the divine mercy mingles, and which the Jews were enjoined to drink freely before the Lord as an act of worship? That it is the same thing that is a symbol of the mercies of salvation and of the outpouring of the wrath of God, that is an emblem of the pleasures of piety and the pleasures of sin? Would God call a thing a mocker, and then press that mocker to men's lips? Such a supposition is an insult to Jehovah, and a mockery of human reason. Would God exclude men from the kingdom of Heaven for a vice without being opposed to that vice and every temptation to it?

The conclusion to which we are irresistibly led is, that there is a difference of character in the wines, and that those which God's word commands are innocent and un-intoxicating, while those that it condemns are injurious because intoxicating. When we read, "Can there be evil in a city and the Lord hath not done it?" and in another place, "He is of purer eyes than to behold evil," we conclude that the term evil in these places applies to different things. So is it in the opposite statements of the Word respecting wine. There are eight or nine terms in the Hebrew which are translated "wine" in our English version. It must be evident that all these terms are not used to designate wine of the same nature. The Jews, like all Easterns, used extensively the grape in the cluster with bread. Rev Professor Porter, for years missionary at Damascus, states that this is still common in that land. Tirosh used 38 times, and rendered new wine, or sweet wine, is always spoken of with approval, and is generally associated with corn or bread and oil—which latter Dr. Eadie, and other authorities, say denoted orchard fruit, comprehending figs, olives, pomegranates, citrons, &c.

The three things formed the trial of blessing, which constituted the staple products of Palestine and the common food of the people, namely: vineyard fruit and orchard fruit, in whatever state they might be used. Tirosh refers generally to the fruit in its unmanufactured state, that is, grapes or raisins, but some times to the fresh juice of the grape, or the syrup made from that juice—but never to the wine after it has fermented or become intoxicating. It is applied to grapes in that beautiful passage (Zech. 9, and 17), "Corn shall make the young men cheerful, and new wine or grapes the maids." It is spoken of as gathered along with corn and oil, and as eaten.—(Deut. 11-14, 12 17). The promise made to those that honor the Lord with their substance is "So shall thy barns be filled with plenty, and thy presses burst forth with new wine or grapes."

In Isaiah 65, 8, it is described as the juice in the ripe fruit; "When the new wine is in the cluster and one saith destroy it not, for a blessing is in it."

The term "Eshisha," denotes cooked wine, or grape or raisin-cakes. The learned orientalist, Pocock, says the term denotes cakes of dried grapes, ("Gesenius" a cake or hardened syrup made of grapes.) In 2nd Saml., 6 and 19, Hos. 3, and 1, it is incorrectly rendered "a flagon of wine." The Sept. correctly render it "a pancake," that is a cake of dried grapes.

The term "Asis," denotes must, or grape juice, something trodden, the grapes as trodden in the wine press. In several passages it denotes the juice of the grape newly pressed, and this was frequently drunk. Pharaoh's chief butler pressed the grapes into the cup, and gave the cup into Pharaoh's hand. And yet some tell us that the juice of the grape is not wine until it has fermented. Chamier, or "red-wine," sometimes refers to the juice of the grape in the first stage of fermentation, and is

neither good nor palatable. It is employed as an emblem of God's wrath.

The term "Shemariam" denotes "lees," also preserves and jellies, that is a boiled syrup, or sweet unfermented wine, such as the Greeks and Romans used according to Pliny and Plutarch. This wine, when boiled and skimmed of the lees or dregs, was not liable to ferment.

"Sheekar," or sweet palm wine, was used in drink-offering (Exod. 19, 40; Numb. 27, 14). The Arabs still call palm wine "Sacharion," dibbs or honey, because it is like honey in sweetness. When it was drugged it became "strong drink," and was used only by the ungodly or the lowest of drinking people, and is spoken of with disapproval. "Messech," mixed or drugged wine, (Prov. 23, 30), is spoken of as an evil thing; and in connection with idolatrous feasts.

"Yayin," is the generic term for wine; it includes various kinds, sweet wine and fermented—and it is spoken of with approval according to its character—while the grape fresh or dried, or confections made from it and used with bread as an article of diet, and pure fresh wine just pressed from the grape are ever spoken of with approval; on the other hand in the use of the term yayin the whole tone of the words of the Holy Ghost is different. In examining the 141 places in which this term occurs it is found that 33 of the texts are marked doubtful, 24 are marked as pointing out permitted enjoyment, while 71 are marked as branding it with notes of warning, both by solemn admonition and examples of its intoxicating power. Why is it thrice condemned as an evil, for each time it is allowed? Evidently because in the one case the passages refer to intoxicating wine, and in the other to wine not intoxicating.

When wine was spoken of with approbation it was not intoxicating. "Wisdom hath mingled her wine (yayin) and saith, drink of the wine which I have mingled." Wine was intoxicating or not, according to the mode of manufacturing it; whether it was fermented or drugged, or boiled down and mixed or diluted with water when needed. In this case Wisdom mingled or diluted her boiled wine with water, according to the Jewish custom among the pious, who used it for refreshment, not for excitement or the gratification of appetite.

Christ says, "I will not drink this fruit of the vine till I drink it new with you in my Father's Kingdom." This language refers to the new, sweet, un-intoxicating juice just pressed from the grape. The rich clusters of grapes are divinely provided as a part of man's food, and are full of luscious juice that forms, when expressed, a cool refreshing drink, (Ps. 104, 14, 15; Hosea 2, 21, 22.)

This is "NEW WINE," perfectly innocent as an enjoyment, and incapable of producing intoxication. Its connexion with bread shows that it was not intended as a stimulant, but as a part of their ordinary food.

We learn from scripture and history that this freshly expressed grape juice was greatly used (Judges 9, 27; Deut., 32, 14). In ancient Statues of Bacchus he is represented as pressing grapes into a cup. This was the most common and approved mode of using wine, as many ancient writers tell us. Captain Charles Stewart says that the unfermented juice of the grape and palm wine are delightful beverages in India, Persia, Palestine, and other adjacent countries at the present day. Dr. Buff says it is used with bread in France, Germany, and other grape growing countries, as they use milk in Scotland as a part of the food of the people.

How was this intoxicating wine preserved? Pliny, Plutarch and others tell us that it was common among the ancients to boil wine to a syrup, about one third of the quantity, to prevent fermentation, and this they kept in stone jars, and diluted with water as they needed it.

Jahn, and other writers on the wines of Syria, at the present day, say that they are prepared by boiling them immediately after they are expressed, to prevent fermentation, and that they are preserved in large firkins buried in the earth, and thus the wine is kept for any length of time. Capt. Treat says it is a common practice in Italy to boil down the fresh grape juice and bottle it or put it in casks and bury it in the earth or keep it in water.

"The admissions of those who claim a scriptural endorsement for the use of intoxicating wine are sufficient proof of the practice. Smith's Bible Dictionary says, 'Sometimes it (wine) was preserved in its unfermented state, and drank as milk.'—It may be at once conceded that the Hebrew terms translated wine refer occasionally to unfermented liquor." Rev. Henry Holmes, missionary at Constantinople, says, (Bibliotheca Sacra, May, 1848), of the boiled juice of the grape, which he kept for two years without its undergoing any change: "Here is a cooling grape liquor which is not intoxicating, and which in the manner of making and preserving it, seems to correspond with the recipes and descriptions of certain drink, included by some of the ancients under the appellation of wine."

TO BE CONTINUED.
DID NOAH GET DRUNK?
 BY CHRISTOPHER CROSSCUT.

CHRISTOPHER is not addicted to the habitual use of intoxicating drinks, but he does not claim exemption from the common weaknesses and frailties of his fallen race; and he never had assurance enough to taste the cup, and then wipe his mouth—hold up his hand and say, "I have done no wrong." But once upon a time things had gone hard with Christopher—his heart was very, very sad, and his hopes and prospects were all upset by the circumstances into which he had been suddenly brought; and one day, in town, he met first with one acquaintance and then another, who, partly out of sympathy, asked him to "take something." Now Christopher is not one of your altogether thoughtless mortals, who never reason or reflect, and his general aim and intention is to do right; but feeling acutely his sores, he thought it might not be unwise to experiment on the direction given by the wise woman,—"Give strong drink unto him who is ready to perish, and wine unto those who are of heavy hearts. Let him drink and forget his poverty and remember his misery no more." So he partook of the proffered glass, and felt relief. Two or three more during the afternoon made him feel "strong as other men," and the burden of his sorrows was wonderfully lightened. Next day, feeling somewhat thirsty, and being threatened with a return of his grief and despondency, he took "a hair of the dog that bit him," and got home in the evening still more "elevated." In the morning his eyes were heavy, his head confused, his stomach unpleasantly out of sorts, and he felt within him certain compunctions in addition to the previous burden of his sorrows. In short he felt he had done wrong, despite the apology he sought in the above quoted advice of the wise woman. "Did every one," he asked, "who took 'too much' feel as he did?" Did not Solomon, the wisest of men, "give himself to wine?" Yes; but while doing so, he was "acquainting himself with wisdom," and pronounced it to be "vanity, even a feeding on wind." Then there were Nabal and Belshazzar and Lot and Noah; and he thinks, "I don't know how drunk Nabal might be, or Belshazzar; but I was not so bad as Lot is reputed to have been, nor so bad as Noah, either, for I walked home quite easily—I might stagger a little, but I was not lying drunk for any one to find me, and go and tell the story. I must own that getting 'high,' as they call it, is wrong—that it bites, afterwards, like a serpent, and stingeth like an adder; but if it is really so bad as the teetotallers say, how comes it that Lot, just newly rescued from destruction in Sodom, could behave so, and not be found fault with, when his poor wife who is not blamed for anything half so bad, that we