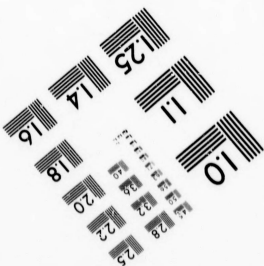
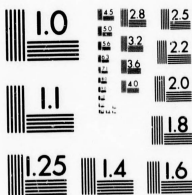


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A TALK ABOUT WINE

WHAT IT IS;

ITS USE AND ITS ABUSE,

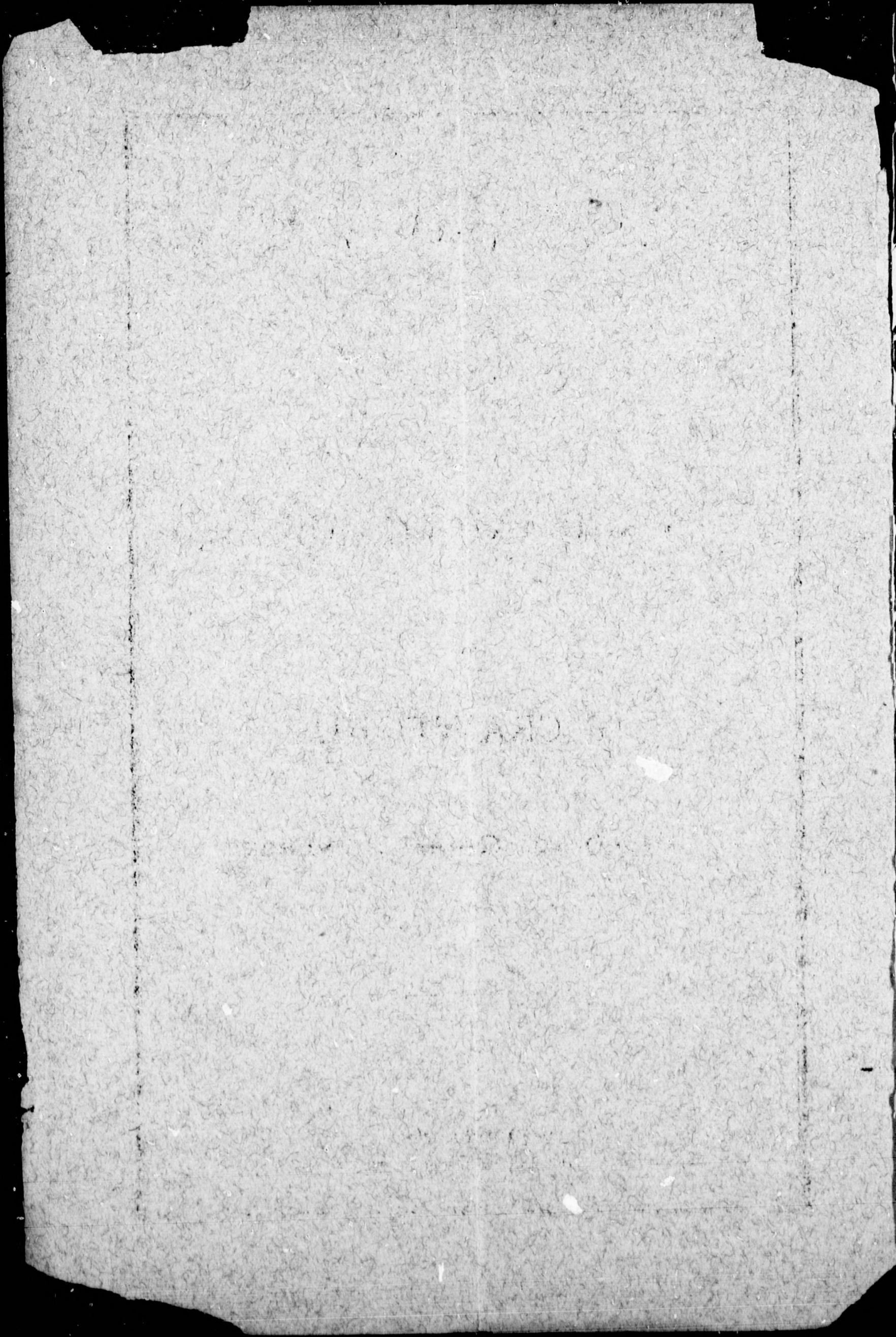
BY

G CRAWFORD,

Tilsonburg, Ontario, Canada.

NOVEMBER, 1878.

FREE PRESS PRINTING COMPANY, RICHMOND STREET, LONDON, ONTARIO.



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INTRODUCTION.

I have never seen anything written upon the subject of wine, from the point from which I present the following thoughts:—I know quite well that I am not qualified to say all that might be said upon, the subject, nor even to present my thoughts in the most acceptable manner; but I think the time has come when the public mind should be directed in some way to the very grave question, Is wine an evil or a good? a curse or a blessing? The people should be trained to examine the matter for themselves.

My connection with the wine industry of Ontario, since the year eighteen hundred and sixty-seven, has led me into conversation with a great many persons in different parts of Canada, upon the subject of wine, in which I have given expression to some of the thoughts contained in these pages. I have been asked to put my thoughts into print. I now respectfully dedicate this tract to the people of Canada, and ask a charitable criticism, hoping that some one better qualified than I am may be induced to treat the subject in a more comprehensive manner, my only object being to "Vindicate the ways of God to Man."

G. CRAWFORD,

TILSONBURG, ONT.,

November, 1878.

Canada.



A Talk About Wine.

The discussion that has been carried on for some years in Canada, upon the subject of temperance, has brought prominently before the public mind, the question, Is wine an evil or a good? a curse or a blessing?

In order to understand the matter, it is better to know what wine is. In every dictionary, large or small, the meaning given to the word wine is, "the fermented juice of the grape." When other wine than that made from the grape is meant, the term must be qualified by having the fruit from which it is made prefixed, as currant wine, gooseberry wine, &c.; but the word wine alone, can, from its root as given by Webster, mean nothing less nor more than the fermented juice of the grape.

The express of the grape is *must*, not wine, until it ferments, which it will do within a few days after the grapes are pressed, as naturally and as positively as milk will become sour. Nature has given to *must* this power or quality of its own preservation within itself, namely, the germ of fermentation, and it is simply impossible to prevent the juice of the grape from fermenting, except by adulterating it to such a degree as would render it unfit for any purpose.

We have the record of wine for more than three thousand years. Let us inquire how it has been used.

In the Scriptures there are two kinds of wine spoken of, one a pure natural wine, given as a blessing to the human family,

the other a mixed wine, spoken of as an evil, and its use prohibited. I shall further examine into and mark the distinction.

OF PURE NATURAL WINE.

The worship of God, during the time of the Levitical law, consisted largely in sacrifice, of which wine formed a part. In the 29th chapter of Exodus, where the appointment of the morning and evening sacrifice is recorded, it is commanded that wine should be part of the sacrifice "day by day continually." In the 15th chapter of Numbers, where the law of sundry offerings is given, namely, "free-will offerings," an "offering in your solemn feasts," it is commanded that wine should be part of the sacrifice, not occasionally, "but henceforward throughout your generations."

When Christ was about to offer himself as the great atoning sacrifice, he ordained and commanded that bread and wine should be the symbols of that sacrifice.

In many instances in the Scriptures wine is used as a figure to represent the richest blessings of the gospel. In Isaiah, 25th chapter, 6th verse, it is said:—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Also in the 55th chapter, 1st verse:—"Buy wine and milk, without money and without price."

Wine is frequently used as a figure to represent the most bountiful temporal blessings. Isaac said to Jacob, Gen., 27th chapter, 28th verse, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." In Joel, 2nd chapter, 24th verse, it is said:—"And the floors shall be full of wheat, and vats overflow with wine and oil." It is also spoken of as being a legitimate and profitable article of commerce, Ezekiel, 27th chapter, 18th verse:—"Damascus was thy merchant in the multitude of the wares of thy making, for

the multitude of all riches, in the wine of Helbon and white wool."

It is impossible to read the Scriptures attentively and not see that wine was universally drunk, both in the Old and New Testament times, by the command or sanction of God.

In the 18th chapter of Numbers, where the law regarding the Tribe of Levi is recorded, we find that they were to have no landed inheritance in Canaan, as the other Tribes had, but they were to receive the tenth part of the productions of the land as their inheritance, and in the 12th verse it is stated that they were to receive "all the best of the wine," and they were to offer a tenth part of that as their part of the sacrifice, and appropriate nine-tenths to their own use. In the 18th chapter of Deut. the same law is repeated. In Gen., 14th chapter, 18th verse, it is said:—"And Melchizedeck, King of Salem, brought forth bread and wine, and he was the Priest of the Most High God." In the book of Deuteronomy wine is frequently named amongst the richest productions of Canaan, as in the 11th chapter, 14th verse:—"I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil." In Nehemiah, 5th chapter, 18th verse, it is said:—"Now that which was prepared for me daily (for Nehemiah) was one ox and six choice sheep, also fowls were prepared for me, and once in ten days stores of all sorts of wine." In Luke, 5th chapter, 39th verse, Christ said:—"No man also having drunk old wine straightway desireth new, for he saith the old is better." It was impossible to have old wine except by allowing the *must* to ferment. He also sanctioned its use at the marriage at Cana. In 1st Timothy, 3rd chapter, 8th verse, it is said:—"Likewise must the deacons be grave, not double-tongued, not given to much wine," and in the third verse the same is said of bishops. It will easily be seen that wine was given to the Jews in Canaan as a blessing, and also that its use was sanctioned by Christ and the] Apostles, and that its excessive use was forbidden.

That the wine used in those days was fermented, Christ puts beyond dispute; for in Matthew, 9th chapter, 17th verse, He says :—" Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish, but they put new wine into new bottles, and both are preserved." Here, as in other places, *must* is called new wine.

In those days the articles called bottles, into which the new wine (or *must*) was put, were made of the skins of animals, the fermentation expanded the skin to its utmost capacity, hence if used a second time it would of necessity burst, clearly showing that the wine to which He referred must have been fermented.

The Scriptures also inform us of the benefit to be derived from the use of wine, and in many places we find passages similar to that in the 104th psalm, 15th verse :—" And wine that maketh glad the heart of man." Ecclesiastes, 10th chapter, 19th verse :—" A feast is made for laughter, and wine maketh merry," or, as the margin reads, " Wine maketh glad the life." Wine is said to cheer and strengthen man's heart; its natural effect being to strengthen the muscular and nervous systems and promote health, and consequently raise the animal spirits and make man cheerful.

Dr. Henderson, London, England, states :—" Pure wine temperately used acts as a cordial, quickening the action of the heart and arteries, diffusing an agreeable warmth, communicating a sense of increased muscular strength, and exalting the nervous energy."

Dr. Sigmond, London, England, says :—" Good wine gives additional strength and power of mind, and an increased capacity for encountering the ever-varying agitation of life; these are amongst the many good results which spring from a regular, temperate use of pure wine."

Dr. Adam Clark, in a long article on the benefit to be derived from wine, says :—" Pure wine, taken in moderate quantities, has a wondrous tendency to revive and invigorate

the human body. Ardent spirits exhilarate, but they exhaust the strength, and every dose leaves man the worse. Unadulterated wine, on the contrary, invigorates, makes him cheerful, and provides for the continuance of that cheerfulness by strengthening the muscles and bracing the nerves."

A French chemist of note says:—"Wine maintains the strength of a man in health, renews that of the weak, and imparts to their feeble constitution a strength that they would vainly seek in any other means."

Much stress has been laid on the statement that the ancients boiled their wine, and that then it contained no alcohol. M. le Comte De Chaptal, a French chemist of high standing, has shown that in wet seasons the grape contained so much water that it was necessary to boil part of the *must*, and thus cause the water to evaporate, then pour it boiling hot into the *must* that was to be fermented, this being the only means to prevent it from turning sour and becoming unfit for any purpose. The same practice is still followed in southern countries. I have never seen it stated that boiled *must* was generally used or offered in any sacrifice; it is *not* wine—it could *not* be offered in sacrifice.

As the Mosaic law required that all sacrifices should be offered at Jerusalem, and as the Jews, from all parts of Canaan, had to appear there three times a year and bring the tenth part of their wine for the priests, and wine for their own sacrifice, not boiled *must*, it must have been fermented in order to bear the carriage. To speak of unfermented wine is like talking of unchurned buttermilk—a positive contradiction of terms.

It has also been stated that, on some occasions, the *must* was drunk as it was pressed from the grape; but as I have never seen it stated that grapes were or could be preserved all the year, I think it must be admitted that it was only in the season when the grapes were ripe, or during the vintage, that *must* was drunk. It could not supercede *wine*, for *wine* was

used every day in the year, in the morning and evening sacrifice.

It is plain, then, from what has been stated, that Jehovah commanded that wine should be part of the sacrifice offered during the Levitical Priesthood, that it be used by the priests and the people in their homes, and that very frequently in the Scriptures is used as a figure to illustrate the highest spiritual and temporal blessings; and it is equally plain that Christ has commanded that wine be used in commemorating his own atoning sacrifice.

The question arises, Is wine an evil because evil may arise from its use? Is the abuse of any thing an argument against its real good? The best and most nutritious articles of food we possess, as well as every blessing or good we enjoy and even every faculty and power of the soul, have been and are continually being abused. What has been so outrageously abused as Christianity itself? Who would dare to call Christianity, or any of the noble powers of body and mind, or the many good things of life, given us by our Creator, an evil, except an Atheist? It is plain to every thinking mind that it is no argument against any good, to say that a bad use may be made of it.

OF MIXED WINES.

In Proverbs, 23rd chapter, 29th and 30th verses, we read:—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at wine, they that go to seek mixed wines." Deut., 32nd chapter, 33rd verse:—"Their wine is the poison of dragons, and the cruel venom of asps." Psalms, 75th and 8th verse:—"For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same but the dregs thereof; all the wicked of the earth shall wring them out and drink them." Proverbs, 20th chapter, 1st verse:—"Wine is a

mockery, strong drink is raging, and whosoever is deceived thereby is not wise."

It is quite evident that the wine spoken of here was a very different article from that spoken of in the preceding pages. It has a different root, and was translated *mixed* wine, and is very frequently spoken of in connection with strong drink. It was what we call adulterated wine; and always condemned, and never spoken of in connection with any good, spiritual or temporal, but represented as producing evil, and nothing but evil. Its use was directly prohibited. It was a compound of ingredients that were positively injurious to the human system, just as the adulterated wines of the present day. It is a desecration of the term wine to apply it to a very large quantity of the compounds now sold under the name.

Would it not be more in accordance with the principles of temperance—I mean temperance in its literal and most comprehensive meaning, if our Legislature, the Press, ministers, temperance lecturers, and every intelligent man, would make a distinction between pure natural wine and all liquors, as well as the drugged and adulterated stuff sold under the name of wine. Our children should be taught to make the distinction. Every one ought to know it.

Our Legislature might encourage the use of pure natural wine by discriminating it by law from the injurious ingredients to which I have above referred. Is it right to condemn what God has given to our race, just as He has given bread, animal food, and other nutritious articles of diet? From the nature of things it cannot be right. Within the last ten years there has arisen in Canada a very strong feeling that the manufacture of Canadian wine should be encouraged, by permitting it to be sold free from license in restaurants, by grocers, and at railroad stations, where no other wines or liquors of any kind are sold. Temperance principles and a home industry would thus be promoted, which would certainly be a great benefit to

Canada. But in order to protect the public from imposition, no wine should be allowed to be sold, from any vineyard, or under the name of Canadian wine, by *any* parties, except under a standing certificate of analysis from an authorized chemist, that it is pure, that no spirits or other foreign ingredients have been added, and that it was made in Canada. There is at present a necessity for protecting the business against the action of unscrupulous men.

President Jefferson, of the United States, in one of his most memorable speeches upon the revenue derived from imported goods, showed the advantage of "pure wine to the working man, in preserving his natural strength," and proved beyond a doubt that putting a high duty upon wine "was sentencing it to certain adulteration, and placing it above the reach of those who most needed it." He concluded by saying:—"No nation is sober where ardent spirits are the common beverage; no nation is drunken where wine is the beverage."

It is not correct to say, as it has frequently been said, that wine creates a desire or thirst for strong drink; for if it did, God would not have commanded and perpetuated its use. The reverse is the fact; wine has a satisfying nature, and will satisfy the appetite, just as tea, coffee, or beef, or mutton will. It is possible to commit an act of gluttony (it is done every day) by taking too much beef, or mutton, or bread and butter, or any other good thing, into the stomach; in the same way a man may take too much wine; but wine will *not* make a man a drunkard, any more than eating bread will make a man a glutton.

I have endeavored to write in a plain, temperate and concise manner upon the question, Is wine (a pure natural wine) an evil or a good, a curse or a blessing? I think two things are clear, namely, that it is a creature of God given to man to nourish and strengthen his physical system, and also that God has forbidden its excessive use, and attached penalties thereto, just as he has to gluttony, and to the abuse of all and each of the many good things with which he has blessed us.

I think wine is a blessing, not only because of the proofs given, but also from the fact that no other inference can be drawn by any sound code of reasoning. There is not any thing that is an evil made use of in any part of the Scriptures to illustrate that which is a good; but great and good and beautiful things are so used. The rose of Sharon, the lily of the valley, the mountains, the rocks, the rivers, wheat, wine, milk and many other good things, are all brought into service, to make plain to us the richness, the fullness, the freeness of the effusions of the Holy Spirit, the blessings of the Gospel, and the immutability of Jehovah. If wine is an evil, would it be so used? Or would God command its use in the most sacred of all ordinances, namely, the offering of sacrifice under the Levitical law, and in commemorating the atonement of Christ in the Christian dispensation?—thus perpetuating its use, and consequently its manufacture to the end of time.

Wine, pure natural wine an evil; PERISH THE THOUGHT. It leads to blasphemy.

Mixed, or adulterated wine, on the contrary, is most positively condemned, and its use prohibited. It will produce drunkenness, woe, misery and death, and is used as a figure to convey the idea of pain and suffering.

There seems to be in some persons throughout Canada a strong desire to abandon the use of wine, and to adopt a substitute for it in the observance of the Sacrament of the Lord's Supper. But to use any other element than wine in the observance of that sacred ordinance would be to act in opposition to the entire teaching of the Scriptures, and virtually to declare that Christ had erred in instituting its use. It has been said that in this age when intemperance is so great an evil, that the use of wine ought to be entirely abandoned, but does not that statement embody a denial of the immutability and omniscience of Jehovah,

or there is no such thing as past or future with Him, but all an eternal ever present NOW; "With Him is no variableness neither shadow of turning," and "known unto God are all his works from the beginning of the world." It must therefore not only be wrong, but presumptuous, to condemn what God has been pleased to ordain and command, namely, the use of wine in commemorating the death of our blessed Lord and Saviour.

One of the ablest divines of the present century, in writing upon this subject, after showing that in the Eucharist nothing but pure wine should be used, says:—"If the principle of substitution be tolerated in the least, innovations without end may obtrude themselves into this sacred rite, and into the mode of its administration; then the issue must be, what, alas! it has already been in numberless cases, a perversion of the sacred ordinance."



