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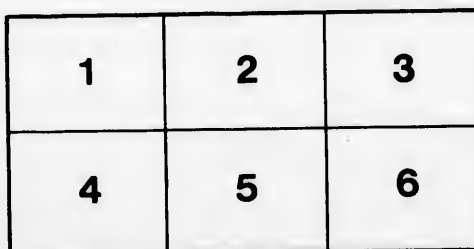
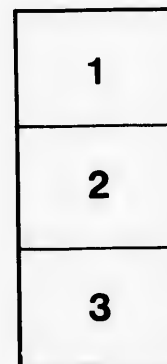
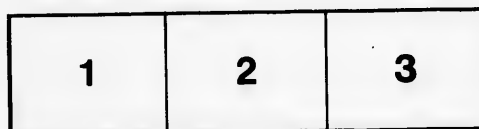
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J.J.S. Pamphlet Box H3

# STRONG DRINK:

## Its Use and Abuse.

BY F. W. L. MOORE,

BARRISTER-AT-LAW.

---

England was merry England, when  
Old Christmas brought his sports again.  
'Twas Christmas broached the mightiest ale;  
'Twas Christmas told the merriest tale;  
A Christmas gambol oft could cheer  
The poor man's heart through half the year.—  
Marmion Canto 6.—*Scott.*

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CHARLOTTETOWN, P. E. ISLAND:

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With the author's  
compliments.

## APOLOGY.

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IN laying this tract before the public, the author begs all good Christians who may overlook it, to do so in a spirit of *Charity* befitting this joyous season.

The question touched upon is so mixed that it is quite impossible for all to see eye to eye on it: and it is therefore most necessary that both sides should use forbearance.

It will not do for a person to imagine that he is possessed of the whole truth, and to refuse to see any good in the ideas of those opposed to him.

He who finds in these pages nothing with which he can agree, will fall out with some of the greatest minds, ancient and modern; for their author does not pretend to originality, but only attempts to give a plain statement of an old case, and to recall a few facts which some people seem very anxious to forget. He who, while admitting their truth, would question the propriety and necessity of such a public overhauling of these things, is reminded that this is not written for women and children, but for men who are about to exercise their franchise in a matter which involves the dearest liberties of a British subject.

The reader is asked to disabuse his mind of the glamour thrown around it by his bringing up and surroundings; to cut himself clear from any preconceived ideas which may have been preached into him by those well-meaning people to whom he is used to look for guidance and advice; and to look the matter squarely in the face for himself, "the best way to come to truth being to examine things as they are, and not to conclude they are as we fancy of ourselves, or have been taught by others to imagine." \*

Charlottetown, Christmas, 1890.

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\* Locke. "The Human understanding." Bk. 2, Ch. 12.

### ONE EXTREME.

Few things surpass old wine, and they may preach  
Who please,—the more because they preach in vain,—  
Let us have wine and women, mirth and laughter,  
Sermons and soda—water the day after.—*Byron.*

### THE OTHER.

Call things by their names! \* \* \*

Glass of brandy and water! That is the current but not the  
appropriate name; ask for a glass of liquid fire and distilled  
damnation.—*Robert Hall.*

### TRUTH LIES BETWEEN.

Come, come; good wine is a good familiar creature, if it be well  
used; exclaim no more against it.—*Othello.* Act 2, Scene 3.

If all the world  
Should in a pet of temperance, feed on pulse,  
Drink the clear stream, and nothing wear but frieze,  
The All-giver would be unthanked, would be unpraised.—*Milton.*

Wine that maketh glad the heart of man,  
And oil to make his face to shine,  
And bread that strengtheneth man's heart.—*Psa.* 104 : 15.

Be not drunken with wine wherein is excess.—*Eph.* 5 : 18.

Go eat thy bread with joy, and drink thy wine with a merry  
heart.—*Eccles.* 9 : 7.



# Strong Drink :

## ITS USE and ABUSE.

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It is proposed,—

1. To notice shortly the origin, and usefulness, of wine and strong drink ;
  2. Then to touch on the evils arising from excessive indulgence therein ;
  3. And, finally, to enquire as to what is the right way to go about abating those evils.
- 

### I.

#### ORIGIN AND USE.

“Wine” in its widest sense includes all alcoholic drinks made by fermentation of vegetable juices. In this sense the word will be used here.

The art of making wine, and the habit of drinking it, are things which have been with men from the earliest times. The legends of the ancient heathen nations give the credit of its invention to their gods.

The first mention of wine in the Hebrew scriptures is in Genesis, where we are told that Noah planted a vineyard, and drank of the wine, and was drunken. But it does not appear from the story that wine had never been made before that.

The root of the word "wine" is the same in English, and Latin, and Greek, and Hebrew; it is one of those that cannot be traced to its origin, and there is reason to believe that if we could do so we should find it in use back to the very cradle of the human race.

Possibly its power to cheer the heart was discovered to Adam and Eve, and welcomed by them as a solace in their sorrow for the loss of that estate in which their happiness had no need of an exhilarant, and they had no cares and griefs to drown.

At all events we find it spoken of all down the ages, in History, both sacred and profane, in two ways.

#### FIRST,--BY WAY OF PRAISE.

"Whom has not the inspiring bowl made eloquent?" exclaims Horace; and again he says of wine "mighty to inspire new hopes, and able to drown the bitterness of cares."

The Hebrews were well aware of its good qualities. They spoke lovingly of their country as a land of corn and wine. The best fruit of the vintage was handed to the priests who laid it upon the altar as an offering.

Their psalmist sang of it as one of the richest blessings of Heaven. Their wisest man advises to "give strong drink unto him that is ready to perish, and wine unto the bitter in soul, let him drink, and forget his poverty, and remember his misery no more." Prov. 31 : 6. (And many a grief-stricken mortal has proved the wisdom of the advice.) Their prophets used it as a symbol of all that is best; and although one of the heaviest curses pronounced on a disobedient people was that God would fill them with drunkenness, no doubt the threat that they should plant vineyards, but not eat of the fruit thereof, was just as dreadful in their eyes.

And when, in the fulness of time, our Saviour came, far from condemning, he gave an express sanction to the drinking of wine, by his first miracle, when he said, "Fill the water-pots with water," and they drew out wine. And Himself was railed at by the narrow-minded bigots of the day, because he came, not abstaining, but eating bread, and

drinking wine, like anyone else; and they said of him "Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners."

One is reminded here of a pithy saying of Miss Willard, the leader of the woman's prohibitory movement in the United States, that "Prohibition is Christianity applied." How comes it then, that the Founder of Christianity did not apply it in that way?

While preaching against drunkenness and charging them strictly to be temperate, He laid on his followers no prohibition, nor any command for abstinence from wine, but even ordained it to be drunk by his people in remembrance of Him. And so, a little later, we find Paul advising the deacons not to be given to too much wine; and again urging his pupil Timothy to take a little wine for his stomach's sake; and again setting down as "speakers of lies in hypocrisy, their conscience seared with a hot iron, giving heed to the doctrines of devils," those who should command to abstain from meats which God had created to be received with thanksgiving. "For," he says, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The prohibitionists of these latter days have tried in every possible way to get over, or around, these stumbling blocks. The favorite theory in the infancy of the movement was that there are two kinds of wine intended, namely, a fermented, or true wine, and a syrup, or simple grape juice; and that it is the latter of these only which is praised and commended. But, when they were referred to the Hebrew and Greek, and found that the same word is used by Solomon in denouncing woe to those who drink too much wine, as occurs in David's psalm of praise for the good wine which rejoiceth the heart, and that the wine which is spoken of as bursting the bottles is the same as that which was drawn out of the jars at the marriage feast at Cana, they had to give up that foolish position. And it is now acknowledged on all sides that the scriptural praise is a recommendation of the moderate use of ordinary wine, and that the condemnation is of excess in the same. So that prohibitionists are now left, so far as the Bible is concerned, without a leg to stand on.

And this testimony as to the proper use of wine, has been fully borne out by the general experience of men in all ages. It is found that the effect of large doses of alcohol is narcotic; is intoxicating; is that of a poison. While the same, taken in small quantities, is stimulating and beneficial to the system, and is most useful in the relief of pain, and in cases of general weakness.

But it is claimed that moderate drinkers always fall into excessive drinking. This is mere assertion. The general verdict is that, in small doses, according to circumstances and constitution, it may be taken, not only with safety, but with advantage. And the fact that all nations, at all times, have made use of alcoholic drinks, goes far to shew that they have been found to be useful, if not necessary, to man.

It is not denied that many live in health without them;—people with plenty good food, not overworked, living in wholesome houses and air, can get along without stimulants. But when some or all of these conditions are wanting (the usual case, especially in towns) it is thought that a nearer approach to health is made with a moderate use of alcohol.

It is declared that alcohol is not a food. But neither is water, and that is quite as necessary to life as food. Again, it is said "Alcohol is a poison." So is anything, if you take too much of it. Who has not seen people so gorged with food that they can scarcely speak, much less think?

It was written of old, and written well: "Man shall not live by bread alone." There are other good gifts of God besides the bread we eat; and in accepting them, we should shew our thankfulness by a temperate use.

Then besides the mere physical benefit arising from a proper use of wine, there is the pleasing exhilaration of the mind and spirits, bringing out the best feelings of our nature. "Good wine," says Dr. Holmes, "is the grand specific against dull dinners." It is a promoter of good fellowship and human kindness, and should have a place on the board at all times of rejoicing and festival. "Let teetotalers say what they please, there is a genial influence

inspired by wine and song,—not in excess, but in that wholesome degree which stirs the blood and warms the fancy," says Lever; and this is proved by observation of the character and habits of men as affected by it.

For, not to speak on the one hand of the true hearted men and women, tireless in good works, and sacrificing without stint their time and feelings in a cause which they firmly believe to be good; nor, on the other, of the hypocrites, the wolves in sheep's clothing, who make the pretence of temperance a cloak for darker sins than drunkenness, and the false hearts who cry out so loudly in favor of prohibition for others, but take good care that it does not affect their own private cupboards;—leaving out of the question the best and the worst,—what are we to think of the great multitude calling themselves temperance people? The supreme end of their societies and of their work is to make people total abstainers. To see them, and hear them talk, one would imagine that all a person had to do was to avoid the use of intoxicating liquors and he was safe; let him attain but this one virtue, and the rest must follow! We know that this is not the case, in fact that the very opposite seems often to happen. How comes it so many generous, open-hearted fellows indulge; while in the ranks of the total abstainers and prohibitionists there is usually such a galaxy of mean, crusty, crabbed individuals, as is seldom brought together elsewhere? They may be temperate, they may have the negative virtue that they do not some things which are evil; but they certainly are not blessed with the positive virtue of doing much good. It is said that alcohol has a softening influence on the brain. It would be well if some of those who have forsworn alcohol would take, in its place, something to soften their hearts, supply the milk of human kindness they so sadly lack, and straighten out the kinks and crooks into which the pursuit of a hobby has warped them, body, mind and soul.

How idle to claim, as is sometimes done, that alcohol was not intended for our use because God did not make it,—that is because Nature does not produce it of herself without man's aid. Neither, in that sense, did He make a razor. Neither of them is a necessity; both are dangerous things; and yet

both are good in their right place. It is not yet proposed to prohibit barber shops. Surely nothing of itself is either good or bad, except as the use we make of it is right or wrong.

In view of our knowledge of its effects, and in the face of the combined wisdom and experience of all times, it is not for us to say that wine is altogether bad, and to attempt to abolish it. We should rather admit that, within proper limits, it is one of our greatest blessings. But outside of those limits, it is one of the greatest curses.

And this brings us to the other way in which we find wine spoken of, that is to say, *By Way of Blame*, and to the second part of our opening proposition.

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## II.

### THE EVIL RESULTS OF EXCESSIVE DRINKING.

“There is a devil in every berry of the grape.”—*Koran*.

“O thou invisible spirit of wine! If thou hast no other name to be known by, let us call thee devil.”

\* \* \*

“I will ask him for my place again; He shall tell me I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and, presently, a beast!”

\* \* \*

“O that men should put an enemy in their mouths to steal away their brains! That we should, with joy, pleasance, revel, and applause, transform ourselves into beasts!”—*Othello*,—Act 2, Sc. 3.

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So well known that it is scarcely needful to recall them are the sins, and follies, and wretchedness, that come to the drunkard. If we had not for our instruction the warning words of the wise, there would still be every day before our eyes living examples, where all could see the sin of drunkenness destroying the happiness of those who give way to it,

beggaring their families, and disfiguring the image of God in which they were created.

But we must take care to read aright both the written word, and the practical illustration.

For instance, when you see one go down into a drunkard's grave, you will hear it said "Drink killed that man." That is just as foolish as to say of one who cut his throat "He was killed by a knife." In the one case, as in the other, the man committed suicide.

In the same way, when Solomon exclaims "wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise," the thoughtless are apt to rush to the conclusion that he is blaming wine as an evil doer. But, as we have seen, in another place he sings its praises. Therefore, reading the two together, his meaning is plainly that, while wine rightly used is a blessing, to such as are given to excess, it will prove a snare and a deceiver. And so he says elsewhere "Who hath woe? Who hath sorrow?" and so forth, going on vividly to describe a drunkard's feelings and appearance, "They that tarry long at the wine." And Isaiah preaches "Woe unto them that rise early and tarry late till wine inflame them."

Thus we find all literature, sacred and profane, and all human experience, pointing out the evils of excessive drinking.

To say that it is hard, or impossible, to draw the line between moderation and excess, is false. Jeremy Taylor says, "Drunkenness is an immoderate affection and use of drink. That I call immoderate that is besides or beyond that order of good things for which God hath given us the use of drinks."\* Every man knows for himself when he has drunken enough, just as well as when he has eaten enough, and, if he goes on eating or drinking after that he is accountable for the results. It has been well said by Seneca that "Drunkenness is nothing but voluntary madness;" and when a man of his own free will puts himself into that state, it is time for him to be taken care of.

But, it will be said, to talk like this is not practical; we

\* "Holy Living" Chap. 2. Pt. 2.

must take the world as we find it; and, finding it a very drunken old world, what means do you propose to set it on its legs again?

And now we are at the third part of our proposition.

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### III.

#### THE REMEDY.

First, it will be attempted to state in a few words the aspect which should be taken by law in regard to the civil disorders arising from intemperance; secondly, to consider what should be the proper attitude of the Church in this matter.

##### (A.) DRUNKENNESS AND THE STATE.

The powers of our Legislatures are almost supreme. They can enact pretty much what they please, so long as they have the executive power to compel obedience. And here is where they have to be very careful, for to put a statute on the books which for any reason fails to be properly enforced, is to weaken the whole structure. As Macaulay tells us, "The habit of breaking even an unreasonable law tends to make men altogether lawless." So that, before passing any new measure, it is necessary to enquire, not only whether it is just and right, but also whether it is capable of being carried out in practice.

And herein is the beauty of the constitution under which we live. We are governed by our Queen and Parliament; but their powers are subject to well defined bounds. Our liberties are marked out for us on the statute book, illustrated by the struggles, the traditions, the history of our race; and before any new departure which might touch them is made permanent, it has, after running the gauntlet of the legislature, to bear the test of the public opinion of the country, and if the people are dissatisfied with it, they have means of redress.



**Law changes.** But, back of all law, written not in books but in men's hearts, are the eternal principles of justice; and when the written law does not correspond with those, be sure there will be difficulty in its enforcement. One of those principles, and one on which the English constitution is based, is that every man shall be free, so long as he interferes not with the rights of others, to do what is good in his own eyes. We have had laws which infringed that liberty. He who has studied his country's history will call to mind many such, and will also remember the fate of all. It was attempted to carry them out. It was found to be impossible. Finally, some of them after remaining as dead letters for centuries, they were ignominiously repealed.

One instance will be enough. There were once laws requiring uniformity in religion. Where are they to-day? The manner in which a person should worship God is felt to be a matter for his own conscience. And we have no more right to use force to compel one to be a teetotaler, than to make a Mahometan a Christian, or a Roman Catholic a Methodist against his will. What is more, we are, and will be, about as successful in one case as in the other.

Such has been the spirit of British institutions; and such it remains. A tyrannical law may be put on the books, but it will never be enforced.

The attempt was made in 1855 to impose on this colony a prohibitory law, after the pattern of that then lately passed in the State of Maine. The Hon. Edward Whelan stood up in the House and manfully opposed it. "If," he said, "we carry out the resolution proposed, we perpetrate an invasion of the rights of individuals and of society at large. \* \* \* The majority of the people of this Island are not drunkards, nor are the majority of mankind; and I for one will not consent by vote of mine to put the two classes on a level—to place the sober and respectable man in the same position as the worthless drunkard. \* \* \* 'Abolish the traffic in liquors,' say the enthusiastic followers of Neal Dow, 'because its continuance leads to drunkenness.' What if it does? Drunkenness carries with it its own punishment, and cannot legally or

constitutionally be noticed by the governing power, unless it interferes with the rights of others. Drunkenness *per se* is not a crime, but a vice; and are we justified in seeking to restrain all mankind because a small portion of them happen to be the slaves of this vice?"

The fact that a prohibitory law may be passed with a good object, makes it none the less a tyrannical measure, and, as such, incapable of enforcement.

If the advocates of prohibition have not found this out yet, it is not for want of proof. Forty four years have elapsed, since the passage of the Maine Law. It has been amended upwards of thirty-nine times, and made part of the State Constitution. And yet, as a cure for the disorders at which it was aimed, it has proved, from beginning to end, a lamentable failure.

Our own prohibitory legislation has had no better success.

The only thing that keeps such laws on the books, is the fact that they are so easily broken and avoided. The enforcement by government of a law entirely cutting off the manufacture and sale of liquors, would raise such a storm about their ears that the obnoxious act would be repealed within six months.

To clergymen and women, their opinions and wishes, is due the greatest respect. But when they leave their proper sphere of action to interfere in politics and legislation, we may know there will be bungling. We have seen our parliament egged on by clerical influence, against their better judgment, pass a prohibitive act in which they had no faith, and hand it over to be put in action by a half-hearted executive; and we have seen its failure, and the disorders which have arisen therefrom.

In the endeavour to prevent the abuse of a thing in itself lawful and good, they have interfered with its proper and right use; and we have the annoyance to find that, while depriving ourselves of a good thing, the evil remains and increases.

It is time to cry "Halt!" The cure is worse than the disease, and the disease remains.

"I ask," said Whelan, after pointing out the shameful sneaking, rascality, and perjury, fostered by the Maine law, and of which we have since had such a sample under our own, "I ask whether it would be more conducive to public morality that a man should be allowed to drink a glass of liquor honestly and openly before all men, or that he should take it at the expense of the violation of the law on the part of him who furnishes it, who will do so, though he have to lie and deceive."

And the lying is not all on one side, either.

But the corruption directly connected with an illegal traffic is not all.

Evil breeds evil.

We have had this brought home to our own door of late years. The nuisance of drunkenness was bad. To a great extent that is with us still. In addition we have about one half of a respectable community made to feel that they are law-breakers and criminals. The result might have been predicted. A flood of the most shocking immorality has broken out among high and low. To give instances would be idle, when the cases are of public knowledge.

What then is to be done?

Surely the first thing is to get back to the position from which we went astray; that is, to obtain the repeal of the abortive act. Then will come measures for the proper restriction, regulation, and inspection, of the liquor traffic; for such, as a dangerous business, it has been found to require

But let us get rid once for all of the idea that we can banish drunkenness, or any other sin, by Act of Parliament.

#### (B.) DRUNKENNESS AND THE CHURCH.

We have been speaking of the law, and the State. Is it not time to hear from the Church, and the Gospel?

Church and State are distinct organizations, with very different aims. It is useless to try to throw the work of the one on the other's shoulders; neither can get rid of its responsibility in that way. Sobriety and godliness, charity and self-sacrifice, are things to be taught from the pulpit, rather than to be enacted by the senate.

Has the Church forgotten her mission? Is it not hers to continue the work of him who came not to call the righteous but sinners to repentance? Do her members wish to sit in their cushioned pews, and let the world wag on? Agitation, and talk, and preventive legislation, is matter outside of your duty as Christians. Remember that your Master was a prophet mighty in deed as well as in word; and that not to the denouncers of the bad, but to the doers of the good is the reward. Gird yourselves for work. The Marquis of Queensbury, in forwarding a donation towards the new scheme of work among the poor in England, says that he does not believe in Christianity because it has done nothing for the masses. There they are drunken, and squalid, and sunk in misery. Depriving them of liquor (if that were possible) would not save them. The only way is to do as General Booth proposes, take them away from their poverty, and wretchedness, and give them a chance under better surroundings.

To put the matter in a nut-shell. Drunkenness is sin; For sin there is but one cure: That cure is in the hands of the Church of Christ. Is it necessary to say more?

Constantine, with a few strokes of his pen, made the Roman empire in name a Christian nation. But his decree could not make Roman citizens true Christians, nor save the empire from the ruin to which it was being hurried by their corrupt and sinful lives. No more need we to-day expect to make men virtuous against their will, or to convert the world *en masse*. That must be done man by man; and the process is slow, so slow that some feel like giving up in despair. The Church has been working in that way all along. She has been applying the remedy after a fashion. But the results not being up to their expectations, the weaker members are forsaking the old and God-appointed lines of

work for something new, which promises much quicker results.

In doing so they are bringing a reproach upon their religion. Christ preached the law of perfect liberty. But they would take away that full personal freedom allowed and practised by their Master, and make abstinence from wine obligatory. A case of much the same kind occurred in the early Church, and was very quickly disposed of by Paul. He told them plainly that each man was a law to himself in matters of food. "For why," he says, "is my liberty judged by another man's conscience? Why am I evil spoken of for that for which I give thanks? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1st Cor. 10 : 29.

Reclaiming men from their sins by force of prohibitions is an idea foreign to Christianity. To the principles and methods laid down by our Lord, and on which his followers were commanded to work, it is totally opposed. Christianity never forces people. It recognizes that they are not cattle, in fact, that they are more like pigs, which, when you try to drive them in one direction, are very sure to go any way but that. Christ said to his disciples, "I will make you *fishers* of men."

The whole system of salvation is one of reasoning, of entreaty, of persuasion, and, if there is any force, it is that of *love*. "If ye love me, keep my commandments." That is the foundation on which the Church was laid, on which she has worked, and on which alone she can fulfil her mission. Of course that implies the use of men as agencies for good. But it does not admit of the adoption of mere human shifts which are directly opposed to the spirit of love in which we are commanded to work.

"Be not overcome of evil." But how are we to save ourselves? By taking shelter behind the fancied protection of a weak human law? By forbidding the use of the good gifts of God, because, forsooth, they lead us into temptation? That is the part of cowards, and faithless hearts. God has said, "Go forth to the fight in your strength and overcome evil." Not avoid it, not attempt to hide it from sight, but

overcome it, and overcome it how? WITH GOOD. That is the evil-cure, and in all the wide universe is none other. You may storm at it, denounce it, prohibit it. Those weapons merely touch the surface. You must go to the root, and that is in the heart; and you must humble yourself to believe that the power that will conquer this world for God is not mighty bursts of eloquence and wrath, but little deeds of kindness.

Prove to us that your method of prohibition is *good*, in this sense, and so fit to combat evil. It is bad, and only bad; and it will recoil on your own heads. It is doing so already. It is fostering more wickedness than it kills. It fails to do what you wish, and it does a woful deal of harm that you would fain hide from sight, but cannot. "It operates from the outside entirely; it does not and cannot reach the root of the evil." And, in giving your time and attention to the enforcement of a prohibitory law, with which, as Christians, you have nothing to do, it must be that, to some extent, you are neglecting your true work.

With results we have nothing to do. "My ways are not as your ways," saith the Lord. We cannot go contrary to his word. And if we follow in his footsteps and obey his commands, we may safely leave results to Him.

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### THE QUESTION AT ISSUE.

The author has given his reasons against a total prohibition of the use of liquors. No doubt there are many who disagree with him in the conclusions reached. But is there a man who honestly believes in the law we now have as a good or sufficient measure? Its sincerest friends do not claim that it is an efficient law. They would have absolute prohibition; and only support the Scott Act as a means to that end. But why was it not made to totally prohibit? Because the men who passed it, and great numbers of those who voted for its adoption here, would never consent to prohibition for all classes. They were very willing that the people who get drunk and disorderly should have their drink cut off; and

even did not hesitate because, in doing that, they deprived the sober labouring man of his glass of beer. But for the rich to give up their wines and liquors is a very different thing. They are a privileged class. So the prohibitionists had to compromise, and accept an act which (if carried out to the letter) would make it impossible for the mass of the people to get liquor to drink, while those who could afford to import might have all they wanted.

That which makes a distinction in such a matter between the house of the governor and the hut of the poorest citizen, and, practically, says that the one may have what the other shall not, is a law which can never be enforced in a free country.

It is just as well to realize that liquor will be bought and sold as long as men want it. The question is,—shall its sale be in defiance of law, and accompanied by all the immorality and crime which law breaking brings? Or shall it be subject to such restrictions, regulations and safe-guards as are proper, in view of the dangerous nature of the traffic?

**THE END.**

