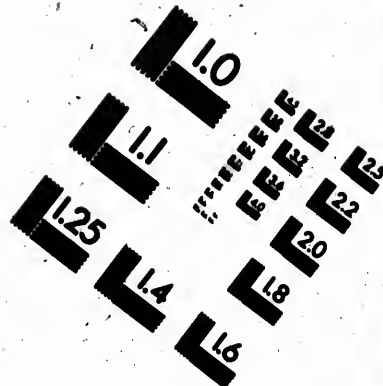
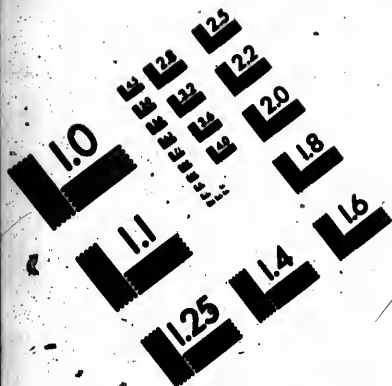




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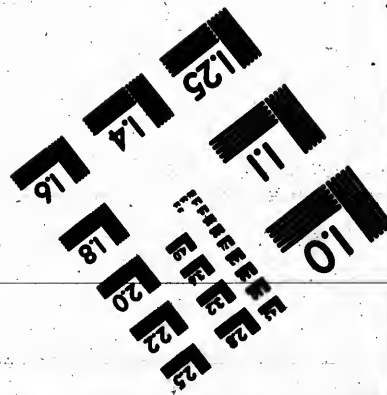
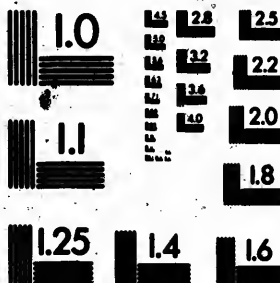
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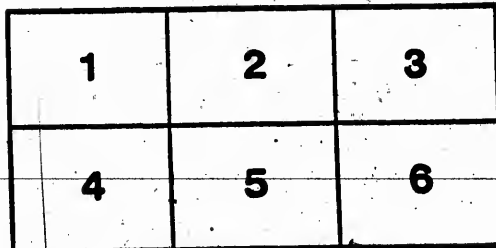
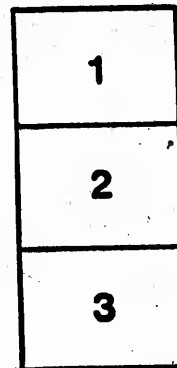
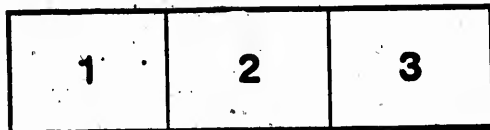
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TEMPERANCE  
FROM THE  
BIBLE STAND-POINT.

A LECTURE DELIVERED BEFORE THE

*Ontario Temperance and Prohibitory League*

BY THE

REV. R. WALLACE.

SUBJECTS.—The Wines Approved of in the Scriptures not Intoxicating—The Whole Teaching of the Bible Opposed to the Use of Intoxicants—God requires more of Christians now in the matter of Total Abstinence than he did of our fathers—It does not supplant the Gospel—The Use of Intoxicants does not promote health or strength—Enormous Loss of Life and Property as well as Crime and Misery caused by the Liquor Traffic—Prohibition the only effectual remedy. Contains 30 Pages, with recommendation by

REV. A. SUTHERLAND,

(PRESIDENT OF THE LEAGUE.)

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# RECOMMENDATION OF 'REV. A. SUTHERLAND.

Office of the Ontario Temperance and Prohibitory League,  
32 King Street, East, Toronto.

The great conflict against the organised power of the liquor traffic is now fairly upon us, and it behoves us to employ all legitimate means to enlighten public sentiment on this important issue involved. The social and political aspects of the question have been fully and frequently presented, but there was still great need of a carefully prepared statement of the Scriptural argument in support of the Temperance Cause. This want is well supplied in the following paper. The greater portion of this pamphlet was read by the author before the convention of the Prohibitory League and was regarded by those who heard it as a masterly presentation of the subject from the Bible standpoint. Since that time Mr. Wallace has added an appendix, which, in my judgment, greatly increases the value of the work. Here he presents in a very forcible light the duty and responsibilities of Christians in regard to the Temperance question; surveys objections; discusses the medical aspect of the subject; points out the immense loss of life and property caused by the traffic; and shows that Prohibition is the only effectual remedy. I feel confident that the circulation of this pamphlet will prove of great service to the cause, and I earnestly hope that the various Churches and Temperance organisations will use their influence to diffuse it as widely as possible.

A. SUTHERLAND,  
PRESIDENT OF THE ONTARIO PROHIBITORY LEAGUE.



# TEMPERANCE FROM THE BIBLE STANDPOINT.

BY THE  
**REV. H. WALLACE.**

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 lands; 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 if 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 usage, and that the fundamental principles of the New Testament require Christians to deny themselves of 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 a great help in seeking to arrive at right conclusions. A Bible that is learned, that many things are practiced by men, without the aid of God, made men upright, but THEY HAVE SOUGHT OTHERWISE.

the art of distillation by which alcohol was obtained from the juice of grapes by the Arabian Alchemists 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 manufacture 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 is this, does the Word of God GIVE ENCOURAGEMENT to intoxication?

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 warnings 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 Nomad 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 luxury 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 24th Chap., we are told that the ungodly Jews degenerated to a point of carnal excess, but forgot God their Maker, and the great end for which they were created to serve Him.



#### TEMPERANCE FROM THE BIBLE STANDPOINT.

and obey God. By their long and severe captivity the Jews were cursed of idolatry, and to a great extent of intemperance, so that when Christ was on earth it was not a national vice or prevalent evil among them. Hence there are few references to it in the Gospels. But after many converts had been gathered in from among the heathen who had been previously addicted to this vice, it is 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 ASSUMING 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 “spot 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.

(2). But does not the Bible allow, and approve of the 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 a curse. It will not do to say that it is the abuse that is disapproved 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 commends 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, “It is of purer eyes than to behold evil,” we conclude that the same words in these places apply to different things. So it is in the opposite sentences of the Word respecting wine. There are eight words 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 the 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, pomegranets, citrons, &c.

The three things formed the triad of blessing, which constituted the staple products of Palestine and the common food of the people, namely field fruit, 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 sometimes 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, 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 the 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 2 Saml. 6, 19, Hos. 3, 1, it is incorrectly rendered "a flagon of wine." The Sept. correctly rendered 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. *Chamir*, 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 "Shemarim," 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.

"Shekar," or sweet palm wine, was used in drink-offerings (Lev. 19, 20; Num. 27, 14). The Arabs still call palm wine "Shekar," like honey, because it is like honey in sweetness. When it was drunk it became "strong drink," and was used only by the warriors of the lowest of drinking people, and is spoken of with disapproval.

"Mesech," 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 or not 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 the term occurs it is found that 33 of the texts are marked doubtful, 84 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, unintoxicating wine 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 connection 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 Statutes 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. Duff says it is used with bread in France, Germany, and other grape growing countries, 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.

John, 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 brass

buried in the earth and thus the wine is kept for any length of time. Captain 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 (*wiss*) was preserved in its unfermented state, and drank as milk."—It may at once be 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 receipts and descriptions of certain drinks, included by some of the ancients under the appellation of wine.

Aristotle says this sweet wine does not intoxicate. Heroditus, according to Bishop Lowth, calls the fresh juice pressed from the grape, "*stinos ampelinos, i. e. wine of the vine.*" Virgil, in his *Georgics*, Book 1, describes the boiling process to prevent fermentation, and that such was the practice of the ancients Anthon, in his "dictionary of Greek and Roman Antiquities," Potter, in his "Grecian Antiquities," Smith, in his "Dictionary of the Bible," and many of the most learned scholars affirm.

Such was the wine used by Israel at the Passover; either the fresh juice of the grape, or boiled grape syrup, diluted with water when needed. The Rabbins tell us that unfermented liquor or wine free from alcohol was alone used in ancient times by the Jews at the Passover, even as it is at the present day. Whatever kind of wine was used at the Passover, it was always diluted with water, as Jewish writers on the Talmud and the early Christian Fathers affirm.

And if pure unadulterated grape juice was used at the Passover, so we may be sure it should be at the Lord's Supper. Cave, in his "Primitive Christianity" says, that at that ordinance the early Christian's diluted wine with water. The Jews of Russia and Poland, when they cannot get the unfermented juice of the grape for the Passover, dilute raisins or dried grapes in water and express the juice out of them. And should not Christians use an unfermented wine still at the Lord's Supper—more especially as reformed drunkards are in danger of falling again by tasting fermented wine at that holy ordinance?

Fermentation is PUTREFACTION, as Liebig declares, and it changes the quality and character of the wine so that it ceases at once to be the good creature of God that it was in its natural state; being a process of *inocerosarroz* it changes that which God gave to be beneficial to man into that which is injurious, and therefore it must be prevented by boiling, as has been discovered and practiced in all wine countries. Besides our Lord calls the cup not wine, but "the fruit of the vine," a term properly applied to fresh grape juice. Several learned men who have fully examined the subject tell us that the wine approved of denotes grapes



in the cluster or unfermented juice either newly expressed or boiled down to a syrup; whereas wine after fermentation is an article strongly condemned in Scripture. The fruit of the vine in its natural state was not only called wine, but was even considered a better article than when fermented, and was therefore called GOOD WINE.

The Greek and Latin writers speak of the unfermented juice of the grape as good wine, as being better for the health and more commendable to use than fermented or drugged wines. This pure good wine was sometimes followed by mixed or intoxicating wine at feasts as we learn from the statement of the governor of the feast at the marriage of Cana, "Thou hast kept the good wine until now." This was the unfermented juice of the grape of which the guests might drink freely, as it would not injure, but refresh and cheer them.

To suppose that Christ would make intoxicating wine is insulting to reason and Christianity, especially as the very terms employed were applied to a pure unfermented beverage. To say that the Holy Being who declares that the drunkard shall not inherit the Kingdom of Heaven, would yet make that which leads to drunkenness, seems to me little short of blasphemy.

We are asked, did not Paul recommend the use of wine to Timothy? Yes; but in small quantities and medicinally. Pliny about that time tells us that intoxicating wine caused headache, dropsy, madness, STOMACH COMPLAINTS and other evils; while the same distinguished author informs us that pure unfermented wines were salubrious and medicinal, and were especially recommended for "DISEASED STOMACHS." Now, in the face of this fact we ask, which kind of wine was it most likely Paul recommended to his son in the Gospel? Besides the case of Timothy was a medicinal one, and can afford no rule to persons in health. If rhubarb had been prescribed the tender conscience of moderate drinkers would not have been pained, though science and history had announced that total abstinence from such medicine was best for persons in health. We might as well say because James ordered to appoint the sick that we should do the same. Is it not rational to conclude that it was an innocent wine such as Pliny describes as really medicinal?

Besides so sensitive was Timothy to the evils arising from the use of intoxicating wines, that it required Apostolic authority to lead him to use even medicinal wine. It is thus evident that Timothy was a total abstainer, and Paul exhorts him to continue such, and only enjoins the use of a little wine in water MEDICINALLY, but not as an ordinary beverage.

Every liquor which contains alcohol in sufficient quantities to poison or injure the human system, whether produced by fermentation or drugging, is spoken of with disapproval in Scripture. When intoxication was produced by wine in the East, it was drugged, for by the mere fermentation of such wines as the temperature of the East allowed intoxication was scarcely practicable.

Such drugged wine was probably administered to Noah, since for the drunkenness resulting, the curse alighted not on him but on his son and grandson the grifty parties. But even suppose that we admit that

Does not knowingly guilty of the sin of drunkenness, is that a person who drinks in moderation? As well might we argue that the same person is a sinner why we should curse and swear and drink (if only provided we did it in moderation)? Surely total abstinence in both cases is better.

Stupifying wines were given to criminals to render them less sensible to the agonies of death. Hence, Solomon says, "Give strong drink to him that is bitter of soul, because he is going to suffer the punishment of death."

We are told that they gave our Lord wine mingled with myrror, and he received it not, because he would not stupefy his senses, but suffer all that was allotted to him. This wine God forbade his people to use. Amos mentions as one of the sins of Israel that they drank the wine of the condemned in the House of their God. This mixed intoxicating wine so far from being approved of is used as a symbol of God's wrath: "In the hand of Jehovah is a cup, and the wine is turbid. It is full of a mixed liquor, verily the dregs thereof all the ungodly shall wring out."—Pa. 75, 8. In a great many cases intoxicating wine is spoken of with the strongest disapprobation, and is often associated with other vices and crimes, and with woe to them who indulged in the use of it.—Prov. 20, 1, 28, 29, 39; Is. 5, 11, 12, 22; Pa. 60, 8; Jer. 31, 7; Joel 3, 1; Hab. 2, 14, 15; Rev. 14, 10.

We are told, "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise." And are not men continually deceived to their ruin by intoxicating liquors in our day? Mark the strong language in which Habbakuk is directed by God to denounce not merely drunkenness but the sin of inticing to drink. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunk." The prophet adds, "The cup of the Lord's right hand shall be turned unto thee," that is, his judgment shall rest upon all such as lead others to drink intoxicants. Will any one that believes in the Bible and in the wrath of a Holy God, dare in any way to lead others to drink intoxicating liquors, after hearing that solemn warning of coming judgment?

One would have thought that this awful depunciation would at least have kept all professing Christians from engaging in the sale of such liquor, or in any way offering the intoxicating cup to others.

The Bible thus makes a plain distinction between pure, wholesome, and innocuous wine. Pure wine might be used to excess even as food and honey; but the natural tendency of anything declared to be a blessing, could not be to injure, whereas we know this is the case with intoxicants.

The good creatures of God are never condemned in terms attached to the substances themselves as evil and dangerous. They are never called "a weapon." This distinction is important, as it shows that it is not the mere excess that is condemned. A man might eat too much of any good thing, but bread is never called a weapon, and wine is never called a weapon. The distinction between good and evil is not in the thing itself, but in the use to which it is put.



the former, which is highly acrid or intoxicating. The latter, however, is the more common, and is a favorite species of wine in the East. It is either the green wine, or the black, or the French green wine, or the purple, or the white wine, boiled down to prevent fermentation. These are the fermented juices of the grape, and are called a "blending," and the fermented wine is called a "mash." The unfermented wine of Scripture we do not possess, and ancient spirits produced by distillation did not exist. Some modern travellers very foolishly argue that because such wine was the unfermented wine in Persia and India at the present day that it never was in use in Syria. The testimony of Jewish Rabbins and others, however, puts that beyond all question, that it was the general practice among those who feared the Lord to use such wine in preference to drugged intoxicating wine.

(3) We infer that the spirit of the Bible is opposed to the use of all intoxicants, and is favorable to total abstinence because God strictly prohibited the use of wine to Priests when engaging in the service of the Sanctuary, and to the Nazarites at all times, and to all who sought real eminence in piety, as the mother of Samuel. By the restrictions put upon the use of wine in the case of Priests, Nazarites, Kings and Judges, God teaches that whatever unfits for the right discharge of duty towards God or man is forbidden in his word. What is the meaning of these cases but that abstinence is pleasing in the eyes of God. To show that it was better and safer for the human family to abstain, and to prepare mankind for the time when all should be a nation of Priests, or a holy and peculiar people. In the New Testament believers are all described as such, and therefore that which was acceptable to God in the case of His Priests of old, will be acceptable in the case of all His people now. It was said of John the Baptist, "He shall be great, and shall drink neither wine nor strong drink." In this respect he represented the Holy Priesthood of both dispensations, and this implies that total abstinence is a part of a higher type of Spiritual character, and is the most pleasing to God.

(4) We might argue the same from the honor put on the Rechabites for obeying their father's command to abstain from wine. God refers to their conduct as a nation, why His people should obey Him. But if the command itself had not been in accordance with the divine will, He would not have held it forth as an example to his people, nor His special blessing been accorded to it. Jonadab saw the tendency of intemperance to destroy a people and in order to the preservation of his race, enjoined that they should be devoted to God as perpetual Nazarites. And God not only rebuked the drinking Priests of Israel, at that time, but greatly honored these ancient total abstiners, for they have been preserved amid all the wars and changes that have taken place, and the same people were found by Dr. Wolf, a converted Jew, to exist in the same manner as a separate people according to Divine promise, having ever observed a perpetual abstinence.

Total abstinence from all intoxicants may be traced to the earliest examples and precepts of the Gospel. It was the practice of the Apostles, and appears from various passages of Scripture to have been the practice of the early Church. If any man will bring forth his fruit to the Father, he must love the Father, and keep His commandments, that he may abide in Him, and that His love may be perfected in him. (1 John 5:2)

TEMPERANCE FROM THE BIBLE STANDPOINT.

"avoid every appearance of evil." "Do not conform to this world, but be transformed by the renewing of the mind, that ye may bring forth the glory of God." It is evident in the case of those who are intoxicated, they do not deny themselves nor avoid the appearance of evil, as they countenance by their example, the greatest vice and most heinous sin of the age, and they directly encourage and increase "evil." They do not pretend to set the Divine glory before them in the use of intoxicants but their own gratification. They conform to the evil customs of the world, and thus counteract the operations of the Holy Ghost seeking to promote their sanctification, and through this the glory of God. The whole spirit of the Bible is opposed to all indulgences that unfit us for communion with God. Its language in reference to all such things is, "Touch not, taste not, handle not." Let this be the motto of all Christians with reference to intoxicants.

(6). The duty of Christians to abstain from the use, as a beverage, of all intoxicants, appears from the law of love and CHRISTIAN EXPEDIENCY. We are taught in Scripture that it is the duty of Christians to abstain from that which is injurious to society, and by which others may be led into temptation to their injury. In Rom. 14, 12, 21, this principle is fully set forth by the Apostle Paul. He reminds us that we must give account to God for our influence on earth, and that we should not therefore put a stumbling block or an occasion to fall in a brother's way, and enjoins to follow the things whereby one may edify another. Would this be done by setting an example that might prove a snare to a weak brother? Hence he adds the general principle intended to regulate the conduct of Christians in this matter of influence and example, "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother is offended or is made weak." We are here taught that God expects the full force of our example to be used in advancing the edification of our brother. Again in 1st Cor. 8, 9, 13, Paul sets forth the same principle, and says that he could have eaten the meat offered to an idol without injury, because he knew that an idol is nothing, and the meat thus offered is not rendered unclean. But many others considered it sinful, and if he set them an example he would be leading them into sin. Then he warns all Christians not to do that which would be lawful for them if it would mislead or injure others. They will be held accountable by God for doing not only that which is sinful in itself, but also that which leads or occasions others in sin, that is FOR THE INFLUENCE OF THEIR EXAMPLES OVER OTHERS. Hence Paul says, "All things are lawful for me, but all things are not expedient and edify not."

CONFIDENCE AND RESPONSIBILITY GO TOGETHER. I do not believe that the drinking of wine is a sin in itself, but I do believe that the man who is known by precept or practice to be an advocate of the use of the cup, takes upon himself a fearful responsibility. The effect of his example is felt far beyond the circle of those who are in direct Christian contact. The higher the position of the man the wider will be the influence of his word and deed. Who can say that the example of a man who is known to be an advocate of the use of the cup, does not sweep to ruin by alcohol, hundreds of thousands of souls? Before God we are responsible for every word we speak, and every action we perform. "God is not mocked, for whatsoever ye shall sow ye shall also reap." "Be ye not like with thy meat, and therefore eat

to whom Christ died? It is not right,—it is wrong,—to stand  
 AGAINST A BROTHER AND SIN AGAINST CHRIST, to get a criminal drunkard  
 or an intemperate to fall in a brother's way. God demands of the Christian  
 to give up his liberty in this matter if it endanger the welfare of another.  
 This is the noble self-sacrificing spirit of the Gospel which teaches us  
 not to look every man on his own things, but also on the things of others,  
 and in the spirit of the loving master to seek not to please ourselves, but  
 to promote the glory of God and the good of our fellow men. Certainly  
 love is a diviner more Christ-like thing than lawfulness, and we are thus  
 taught that actions in themselves lawful should be abstained from if  
 they encourage others in sin.

We believe this principle forms a SUFFICIENT FOUNDATION for  
 the Total Abstinence Societies, and for enjoining total abstinence from  
 all intoxicants, as the duty of all christians in our day. It is admitted on  
 all hands that a fearful amount of guilt, crime and misery, are brought  
 upon our fellow men by the liquor traffic and drinking usages of the  
 present day. What heart can contemplate, unmoved, the sufferings  
 caused to wives and children by drunken husbands and fathers? Often  
 they have to endure life long misery, poverty and privation together with  
 abuse, and shame that rend the heart and lacerate the affections. Many  
 and sad as are the cases reported, ministers of the Gospel, and doctors  
 know that many other cases are carefully concealed from the public  
 notice. How many parents are called to mourn over hopes blighted in  
 the case of some darling son of fair talents and amiable disposition, who  
 has been led to conform to the customs of good society, but has not  
 strength to remain at the point which they approve—**WASTING AND  
 TITTLING.**—Let any father pass through the fiery ordeal of seeing such  
 a son besotted, disgraced and ruined, and at length laid in the drunkard's  
 grave, and then ask him will he uphold the right of any man to manufac-  
 ture, sell or give that which has caused the ruin of his beloved son? Nay,  
 he will solemnly denounce the whole traffic as the most scurvy business  
 on earth.—We may point to the 600,000 habitual drunkards in Christen-  
 dom and to the 150,000 slain yearly by this monster vice, and ask shall  
 we stand by with folded arms and cold indifference and do nothing to  
 stem the tide of evil which is thus sweeping away such multitudes to a  
 drunkard's fearful doom? If 100,000 christians, or even 20,000 were  
 martyred yearly by any pagan power, what an outcry would be raised to  
 prevent the evil. Yet professedly christian men can stand by and witness  
 this fearful misery inflicted on society in christian lands, and make no  
 effort, and submit to no sacrifice to prevent this evil, and remove it  
 blot from the face of modern christian society. All those were once  
 moderate drinkers, and were encouraged in their downward course to  
 eternal death by the example of those who were enabled to continue  
 moderate drinkers. Let not such persons say, "We are not responsible  
 for the drunkenness of others." You are responsible before God for  
 not endeavoring to abstain from that which leads others into sin, and  
 remember that the drunkenness of others is nothing to you, inasmuch as  
 the question of the first readiness, "Am I responsible for the  
 drunkenness of others?" We are all bound to use our influence to prevent



God and goodness, only in ways that will bless and not mislead our fellow-men. God holds us responsible not only for our own sins, but also for any wrongs we give to the sins of others. He says, "The righteousness of other men's sins." Any one that gives any countenance to the drinking usage of middle society, which cause such incalculable sin and misery, becomes more or less a partaker of this sin, and contributes to this misery. In order to feel aright on this subject, we must take up some particular cases, become familiar with them; and try to realize the misery that is thus caused to the human family, and then let us lift up our hands if we can to uphold the liquor traffic. How christians can defend and even engage in that traffic, I cannot comprehend. If Paul considered one soul so precious that he would go to account allow himself in any indulgence that tended to ENDANGER a brother's soul, should we not still more feel ourselves constrained to act on the same principle in the presence of the vast multitudes that are constantly going down to death slain by the demon alcohol? Besides we must bear in mind that the "flesh and wine" spoken of by Paul are "good creatures of God." They are not intended to designate things evil in themselves. The wine in this case was not forbidden because it was intoxicating, but because both flesh and wine being offered to heathen deities would bring guilt upon the consciences of a weak brother. Whereas the wines we obtain are not the pure juice of the grape—the unadulterated wine approved of in Scripture—but almost invariably drugged or adulterated, and such wines the Scriptures ever condemn, and distilled liquors, a modern invention, has greatly increased drunkenness, so that it has become the leading sin of the age, probably destroying more souls and causing more misery than all the other vices put together.

If then it was the duty of christians in Paul's day to abstain from meats and drink offered to idols, as a PROVISIONAL evil by which christians were enabled to abstain from a greater evil which is ACTUALLY DESTROYING greater numbers, and causing a much greater amount of misery.

There is another aspect of this duty which places it, if possible, in a stronger light. Paul does not speak of a personal danger to those whom he exhorts to abstain from the use of meats. He rather suspects that they like himself might use them with perfect safety. He bases his great argument on pure benevolence, the duty of abstaining for the sake of others. But our position is much stronger in applying this principle to the duty of total abstinence from all intoxicants, in view of the fact that every man who uses these liquors is in danger of himself becoming a victim, and of exposing himself to the drunkard's death. How many moderate drinkers have laughed to scorn the idea of danger to their own, have boasted of their ability to take care of themselves, and to keep within proper bounds, and yet have at length found in their own bodies that "wine is a mocker, strong drink is raging, he that is drunk is not wise." A certain proportion of moderate drinkers are enabled to keep the Divine glory, or his own salvation, and yet not to be led into the drunkard's grave. But even in such cases, if we are to be true to our consciences, it would still be the duty of christians

...and in order to do this they had to drink the glass with both hands, and to do this they had to drink the glass with both hands...

If there were no other statement in the Scriptures bearing on the subject, this would be sufficient to show that it is the duty of christians to set an example against intemperance, the leading sin and cause of the age.

(3) The Scriptures also lay down the LAW OF LOVE, that we should love our neighbor as ourselves, and do to others as we would that they should do to us. Is it love to a brother man that may be weak, that may have already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? If you were in the same danger would you not in your best moments intensely desire your neighbor to show you an example of abstinence, and thus strengthen your faltering resolution, and help you to regain your lost happiness? Whatsoever ye would that men should do to you, do ye even so to them. Now the Scriptures most solemnly denounce giving intoxicating drinks to others as a violation of this law of love. Every one therefore that manufactures, sells or gives, intoxicating drinks to his neighbor addicted to intoxication, violates this law, and exposes himself to the woe. Let this matter be brought home to each one's case or family, and will he not feel it to be a violation of this fundamental law of christianity? If the natural love of kin would revolt against any one enticing your son, son or daughter or relative, should you not also condemn the same conduct with reference to all others?

Nay, more, this law of love demands that we should use all our influence to save our fellow men that are ensnared by this vice, and as the most efficient means to this end that christians should combine together to put down the liquor traffic, the grand source of this fearful evil. It is not enough to abstain ourselves, our christian love must be active like that of Christ, who "pleased not himself, nor sought his own safety, ease or comfort, but the general good of mankind. Thus it is that we act the part of the good Samaritan towards our fallen neighbors, not passing them coldly by, nor turning merely a pitying, while unavailing, look on when you deem his hopeless case. Instead of this go to him personally and say to him as Paul to the jailer, "Do thyself no harm." Plead with him to give up this ruinous habit, and as a help towards perseverance get him to sign the temperance pledge, and bring him under the influence of kind sympathizing friends who will take him by the hand and cheer him on his career, of new obedience to God's law. Let us remember that none of us lives to himself, that we are the Lord's and bound to follow him in doing good unto all men, and in trying to save the lost.

Those whom our blessed Lord denounces most severely, were the men who by their conduct led others astray, and thus stood between them and salvation. So if we would be like him, or be faithful to him, we must denounce those in our day who uphold and defend the liquor traffic, and bring the way in multitudes who might otherwise enter the kingdom.

We agree that in God's name, and in the name of the loving and dying Saviour, we should abstain from the use of all intoxicants. We know that there is no express command in the Bible for total abstinence from every, polygamy and heathen amusements of most heinous character, were common in the days of our Saviour, yet no specific command is given for their suppression. But Christians animated by the Holy Spirit, and especially by the GENERAL PRINCIPLES of the Gospel and especially Christ's law of love, required the suppression of all these evils, as opposed to the Divine glory, and the highest wellbeing of mankind. As Dr. Duff asks, "where in all the Bible is there any prohibition against the habitual use of arcanic and prussic acid?" It is enough that the Bible condemns all murder, whether it be that of ourself or that of another. And Parents, Sabbath School Teachers, and ministers should unite in setting before the young the evils of the drinking usages of the day, and the fearful dangers that beset the paths of those who use as a beverage the intoxicating cup, and one way in which they may be helped is, by inducing them to join Bands of Hope or other Temperance Associations.

Parents should especially avoid the dangerous practice which is too common, of using intoxicants in the family and even giving them to their children. The judgment day alone will declare how many children have been thus misled and ruined by the example of their own parents. Drinking habits have thus been formed in the case of thousands who might otherwise have lived happy and useful lives on earth, and then have joined the glorious company of the Redeemed, instead of bringing misery on themselves and their relatives, and going down to the lost the victims of their parents' SELFISHNESS. One of the first literary men of the United States said to a temperance speaker, "There is one thing which, as you visit different places, I wish you to do everywhere, that is to exhort every mother never to give a drop of strong drink to a child. I have had to fight as for my life, and all my days, to keep from dying a drunkard, because I was fed with spirits when a child. I would not have a child of mine take a drop of it for anything. Warn every mother where ever you go, never to give a drop to a child." Warn every mother where ever you go, never to give a drop to a child.

Brothers, God's smile rests upon our labors, and they must succeed. Let each Christian abstain for his own sake and for the sake of example to others, and let all unite in earnest efforts to check and at length put down this monster evil of the day.



## TEMPERANCE FROM THE BIBLE STANDPOINT.

The Christian expediency of total abstinence appears also from another consideration. God deals with communities and individuals according to their ADVANTAGES AND OPPORTUNITIES FOR KNOWING HIS WILL. This principle is clearly set forth by Paul in preaching to the people of Athens, when he says with reference to the heathen practice of idolatry, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." This principle of progress in the moral practice of mankind—according as our advantages increase—was also applied by our Lord in the matter of divorce. He declares that while Moses because of the hardness of their hearts—or because of their ignorance and stiff-neckedness as newly reclaimed slaves, not prepared for the high and pure morality implied in the original law of marriage, suffered them to divorce their wives, yet He will enforce that law as it came from His Father's hand. On this principle we hold that God requires more of Christians in our day on this question of TOTAL ABSTINENCE than he required of our fathers. The subject has been thoroughly examined in the light of the teachings of Scripture, and of the increasing evils which the liquor traffic is inflicting on society. It is therefore evident that in view of the greater light we enjoy our responsibility is greater, and we cannot meet the requirements of Scripture, in the general principles laid down for the guidance of Christians without doing what we can, by our own example to banish this fearful evil from modern society. Is it possible for us to avoid the appearance of evil, to be not conformed to the world, while we continue in any way to countenance the drinking usage that confessedly cause most of the vice and crime and misery of our day? Can we expect a holy God to hold converse with us, to make us his children, or to fit us for Heaven, while we MAKE, SELL OR USE AS A BEVERAGE that which is annually sending thousands of our fellow men to perdition? While acting thus can we exhibit the noble self-denying magnanimity of the Apostle Paul who rather than place temptation in a brother's way, would willingly forego the use of that which he considered lawful for them to use, and which was right in itself? As alcohol is not a good creature of God, and as fermented, mixed, or intoxicating wine was not approved by God, this greatly enhances the duty to abstain from it. But even if wine were a good creature of God, the principle laid down by Paul requires us to abstain because of the injury the use of it is inflicting on society in our day. This principle will apply to the general use of wine, whether pure or mixed. If we could get pure wine such as was approved of by the Jews, and such as the pious Jews need, this principle of expediency would require us to abstain from its ordinary use, because of its association with the drinking usage of modern society. It is almost certain that some of our

### APPENDIX.

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would be misled to their present injury if not their eternal ruin. We say then that in the midst of the light which Divine Providence is causing to shine on this subject, Christians cannot with safety continue the too common habits of former times in this matter. They cannot expect to grow in grace, to obtain nearness of access to God, or enjoy the higher manifestations of his love while shutting their eyes to the light, and stifling the voice of conscience. We hold then that it is the bounden duty of all who desire to be Christians in the PAULINE SENSE, TO MAKE NOT, SELL NOT, AND TAKE NOT THE ACCUSED THING.

9. Some say that total abstinence supplants the Gospel. We do not say that total abstinence will save a man whether he believe in Christ or not; but we do say without total abstinence there are thousands who never can become Christians, and thousands more who without it never will.

We first preach to the drunkard as Paul did, DO NOT TELL NO MAN, and then when he ceases from doing this evil thing, we teach him to do well by believing on the Lord Jesus Christ. While his brain is muddled and his reason beclouded, he cannot intelligently receive Christ as his Saviour and Lord. Lead him to pause and think and in order to this get him to sign the Total Abstinence pledge, or at least solemnly to pledge himself to give up the use of intoxicants. Cast out this unclean devil, and then he will be prepared to sit at the feet of Jesus, clothed and in his right mind. You do not preach the Gospel to those starving with hunger or growing; you first supply the wants of his body or save him from starving. So also the drunkard is not in a condition to receive the Gospel, or to profit by it. The Gospel is addressed to men who have the use of their natural faculties, but the drunkard is partially bereft of reason, and his will is enslaved by passion. He is like a servant with his feet and hands tied who must first be unbound before he can obey the orders of his master. The object of total abstinence is not to make men Christians, but to remove a barrier out of the way of their coming to Christ. And we know as a matter of fact and experience that hundreds, yet, thousands of reformed drunkards and their families have been led to hear with joy the glad tidings, and to believe in the Lord Jesus Christ to the saving of their souls.

In making the suppression of intemperance as of silver or substance-breaking, we must employ specific measures specially adapted to that end. And the Bible itself teaches us that it is only when we are willing to give up evil habits that God will hear our cry for mercy. This is plainly set forth in Ps. 7, 16-18.

In making those addicted to intoxicants to become abstainers in order to gain becoming Christians, we are simply imitating Christ in the manner in which He directed them to roll away the stone from the tomb. He would not have done so himself as easily as raise the dead; but He would have done so for them, and therefore He required it of them. He would not have been moved or working, and the first step the Gospel takes is to get us to give up the habit to obtain altogether. May we not say that the first step the Gospel takes is to get us to give up the habit to obtain altogether.

It is a mistake to suppose that the first step the Gospel takes is to get us to give up the habit to obtain altogether. The first step the Gospel takes is to get us to give up the habit to obtain altogether. The first step the Gospel takes is to get us to give up the habit to obtain altogether.

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... All therefore we claim is that when sober they can be  
... to receive the Gospel, and far more likely to possess  
... their salvation.

10. The Christian expediency of Total Abstinence from all intoxicating  
... evident when we are assured that they do not promote either  
... STRENGTH.

That the moderate habitual use of alcoholic liquors is not beneficial to the  
... human system has been affirmed by more than 8,000 of the most  
... eminent physicians of Europe and America, and these in all grades from  
... Court Physicians and Metropolitan Surgeons, such as Sir James Clark,  
... Sir Benjamin Brodie, Dr. Conquest, who are conversant with the wants of  
... the upper classes of society, to the reputable country practitioner who is  
... familiar with the requirements of the artisan in his workshop, and the  
... labourer in his field. Physicians in these various grades have signed the  
... following certificate:

That a very large proportion of human misery, including poverty, dis-  
... ease and crime, is induced by the use of alcoholic or fermented liquors of  
... beverages.

That the most perfect health is compatible with Total Abstinence from  
... all such beverages, whether in the form of ardent spirits, or as wine, beer,  
... ale, porter, cider &c.

That total or universal abstinence from alcoholic beverages of all sorts  
... would greatly contribute to the HEALTH, the PROSPERITY, the MORALITY,  
... and the HAPPINESS OF THE HUMAN FAMILY.

A similar statement was lately signed by Dr. Campbell, Dean of  
... Faculty in McGill College, Montreal, and by ninety-six of the most eminent  
... physicians of that city.

Yet, in the face of such testimony, some writers tell us that the liquor  
... trade is necessary, that we might as well prohibit the use of bread, but  
... can't not sometimes make gluttons of themselves. There is no parallel  
... between the cases. Who ever heard of the misery and wretchedness in-  
... flicted on Society by a few cases of gluttony, such as all know to result  
... from the liquor traffic? In addition to the testimonies already given, one  
... of the leading physicians of Britain lately sent forth a warning against the  
... general use of alcohol EVEN AS A MEDICINE, and declare that it does more  
... harm than anything else to the health, happiness, and welfare of the working  
... classes, and is the CHIEF CAUSE OF THE POVERTY AND MISERY OF GREAT  
... BRITAIN. A writer in the *Daily Globe*, 15th March, 1878, states that  
... the best physiologists are agreed that alcohol has the effect of increasing  
... "CONSUMPTION AND WEAR ON TISSUE," that a man needs less food if he uses  
... a moderate amount of alcohol; that alcohol and tea enable the body to  
... assimilate more food than it would be able to do otherwise; that  
... he declares that alcohol prevents excessive food from being  
... assimilated, and that a lack of sufficient nutritious food is the  
... cause of many diseases, and that alcohol and tea are overworked, and  
... that the food is not taken to the place; that men who use alcohol  
... are more likely to be overworked than those who do not; that  
... the water does not seem against overwork, and that



change the use of alcoholic stimulants until men learn to lead sober and healthy lives, and then oppose prohibitory measures as the only preventing this. Now I fear though the spirit and intention of the writer was good that the tendency of the article is very dangerous indeed. I would not have the moral responsibility of such an article for all the good of California. A minister in Canada once wrote a pamphlet against the fanaticism of total abstinence, and in defence of the drinking usage. Soon after several toppers in the place were heard reading it in front of a tavern with delight, while drinking themselves drunk, and praising the writer of the pamphlet as the minister for them. I fear such articles will greatly increase drunkenness and lead precious souls to eternal death. May God forgive the writer the injury he has unconsciously done to his cause in trampling on the law of his kingdom, "destroy not him which thou hast bought for whom Christ died."

But some will say if it be scientific truth why not declare it? I declare that it is truth; it is merely the ablest thing that can be said in favour of the use of alcohol, the argument of the "Westminster Review," which has been refuted more than once already. In opposition to such assertions we place the recorded opinions of the most eminent physicians and physiologists of the age, that alcohol is not food in any sense, but a medical drug, that it seriously injures the brain, liver and stomach; that it passes off by the excretory organs without being assimilated, that while it does as a whip or excitant it yet weakens and deranges the powers and shortens life. Such is the opinion of the eminent Professor Miller, of Edinburgh University. He says it is dangerous as a beverage, and that if used as food it is like a SULLY IN A CHINA SHOP, and likely to do great mischief.

Alcohol is like opium a narcotic and poison, and should therefore be confined to the druggist's shop, and be prescribed like opium or arsenic. Alcohol may assist in removing fever, and stimulating when greatly reduced, but so may quinine. But who would therefore argue for the use of quinine as an article of diet? Several of the most distinguished French Physiologists have proved by a series of experiments that alcohol is not digested and does not assimilate, but wanders about from organ to organ as a foreigner, and that it may be detected in the breath, the perspiration, and the other excretions for at least eight hours after a moderate dose has been taken, and that the quantity thus passed will amount for the whole amount drunk. This fact so beautifully elaborated by some scientists is a valuable comment on, and verification of the scripture which says, "Nabal who was very drunken in the wine of the vine was gone out of Nabal; that is when he became sober, and his brain was freed from the narcotic influence of that wine." As to the advantage of alcohol as a stimulant, Professor Miller observes, "Alcohol does more work than he ought naturally to do, but the man working under alcohol is like a man working under a heavy load, and tired to the point of exhaustion, yet what is the result? He takes less food, and the food he takes is not so good as that which he would take if he were not under the influence of alcohol." The man working under alcohol is like a man working under a heavy load, and tired to the point of exhaustion, yet what is the result? He takes less food, and the food he takes is not so good as that which he would take if he were not under the influence of alcohol.

...but if the object be to consume the ruling stock, as a nation, without doing anything to maintain the same, this will be found a very unwise mode of managing the line, and will not very soon...

Professor Miller shows that in no sense can alcohol be regarded as a reference to nutrition, or the repairing of tissues and always being given as a stimulant. Such, also, are the views of Dr. Carpenter in his Physiology of Temperance, and of Dr. F. R. Lees, of Edinburgh.

The following extract from a testimony signed by Sir Benjamin Brodie, Sir James Clark, Dr. Marshall Hall, and others, of the most eminent medical men in Great Britain, bears on this point. "An opinion handed down from rude and ignorant times and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drinks as of wine, beer or spirits is beneficial to health, and even necessary to those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly exhausted, must satisfy every mind WELL INFORMED IN MEDICAL SCIENCE, that the above opinion is ALTOGETHER ERRONEOUS. Man in ordinary health, like other animals requires not any such stimulants, and cannot be benefited BY ANY QUANTITY OF THEM, LARGE OR SMALL, nor will their use during his lifetime increase the aggregate amount of his labour. IN WHATEVER QUANTITY THEY ARE EMPLOYED THEY WILL RATHER TEND TO DIMINISH IT."

Edwig, the prince of physiologists and chemists, says, in reference to the poorly clad labourer, "spirits by their action on the nerves, enable him to make up the deficient power AT THE EXPENSE OF THE BODY, so abundant to-day that quantity which ought naturally to have been employed every year." He draws, so to speak a bill on his health, which must always be renewed, because for want of means he cannot take it up, and eventually sits CAPITAL BROKEN ON HIS INTEREST, and the result in the inevitable bankruptcy of his body.

These statements of the most eminent physicians and physiologists of the age show the falsity as well as the folly of talking about alcohol as imparting strength, and I may well leave the "Westminster Review" and its followers to the great authorities whom I have now quoted. A volume might be filled with evidence that abstinence promotes health. The Temperance Life Assurance Office in England has had not half the mortality as the other offices. Dr. Carpenter says that in the GUINNESS SOCIETY the average mortality for all ages between 15 and 70 is but 1/1000, whereas in the Temperance Provident Institution it was only 1/2000.

...tell us that alcohol contracts the fluids and burdens the liver, that it acts most injuriously on the nervous system, that it causes liver, diseased kidneys, diseased hearts; that it weakens the mind, and... We have all been in order...

depression. The inevitable reaction leaves the system weaker than before. The distinguished Dr. Coe says that doctors ought not to be so ready to dispel the fatal delusion that alcoholic liquors should be used freely as a medicine, that very much mischief has thus resulted, for which the medical faculty are responsible. There are also many cases which show that total abstinence is adapted to ALL CLIMATES. Those engaged in the whale fisheries, and Northern explorers amid Arctic seas, can endure more cold without the use of intoxicants, and total abstainers are not so liable to be frozen as those who use alcoholic liquors. They generally substitute coffee for liquor, and find it safer amid severe exposures.

Similar has been the experience of those exposed to the burning sun of the South. Rev. Hope M. Waddell, for 29 years, from 1829 to 1858, a missionary of the U. P. Church of Scotland, in Jamaica and Old Calabar, West Africa, states that the planters who drink rum or other alcoholic stimulants generally lost their health, and several died in a short time, while many left in a few years with shattered constitutions.—On the contrary he and others who tried total abstinence, enjoyed EXCELLENT HEALTH, and while the rum drinkers could not bear much fatigue, without suffering greatly, seldom riding more than 15 or 20 miles a day, he often rode 40 or 50 miles, and on one occasion he rode 70 miles on horseback in one day without being the worse at it. This he attributed to his total abstinence from all intoxicants.—When he removed to Old Calabar, one of the hottest and unhealthy regions of West Africa, he found that the captains and seamen of the trading merchant vessels who used alcoholic stimulants, were liable to disease and death, and were exceedingly afraid of remaining long at the station. Whereas he and other friends engaged in the mission, enjoyed their ordinary health even during the hottest season of the year, when the whole atmosphere was filled with death bearing vapors, fatal to most Europeans. At this season drinking captains and crews would not depart from the river.

Mr. Waddell's testimony is more valuable as he was not a total abstainer when he went out, and was not led to it by any theory, but by observing its advantages in the case of those who practiced it.

A British Convict ship took 300 culprits who were only allowed water to drink, while the crew had ardent spirits. On arriving at Sydney every convict was in perfect health, no case of illness or death had occurred among them during a seven month's voyage. But of the crew several died, and several were sick on landing.—Indeed the experience of the whole world confirms the voice of God in His Word that it is better not to use intoxicants.—Witness the health and vigor of the water drinkers in many lands, as the Caffers of South Africa, the natives of the Himalayan mountains, are said to be equal to two English ale drinkers, the natives of Constantinople and Smyrna, carry burdens that would crush down THREE soldiers, the New Zealanders with their wives and children, the Circassians with their possessions, the Russians with their heavy coats, the Greenlanders with their sledges, the Eskimoes with their sledges, and the Chinese with their heavy loads. It is also found that the water drinkers are stronger than those who use spirits, and more able to endure cold, wind, heat, and fatigue. This was found both in the Crimea and in



...under the opposite extremes of heat and cold. Since the ordinary use of intonics is not sanctioned by Scripture, and is injurious to the health or strength of mankind, the Christian has a duty of total abstinence, and the duty of seeking the suppression of the liquor traffic appears all the more manifest, when we consider the enormous loss of life and property, and the amount of crime and misery caused by that traffic.

It is computed that there are over 600,000 habitual drunkards, and that about 150,000 of these perish annually. Years ago all England was filled with astonishment when Dr. Buchanan's researches in the east were published, to read of the horrid rites of Juggernaut, with its obscene and cruel orgies. The people cried shame on the Government for allowing it, and would not rest till these rites were abolished. Yet wonderful is the inconsistency of men thus horrified at customs which take the life of a man yearly in far distant lands, while they look with apathy upon customs which have been handed down from their ancestors, and which are interwoven with all their habits, though causing a THOUSAND-fold more misery to their fellow men.—What a frightful waste of life by the use of that which is unnecessary for health or strength!

Then again the liquor traffic costs England directly £108,000,000, or about \$500,000,000, and including indirect cost through loss of time and labour, expenses of jails, penitentiaries, asylums, criminal expenses, &c., the yearly loss to the British nation is stated by the United Kingdom Alliance to exceed the mighty sum of \$1,144,000,000!

And that enormous waste for intonics when the national expenditure for bread is only £74,000,000, and the great charitable and missionary institutions receive only about £3,000,000. In the United States in 1871 a revenue tax was paid on 125,400,000 gallons of brewed and distilled liquors and wines, not including imported, at a cost of \$222,000,000, and including collateral expenses, \$1,246,559,868.

There are about 300,000 places where liquor is sold in Great Britain, and these are doing more to hinder God's cause than the 30,000 ministers of religion can do to advance it. Yet these places are sanctioned by law to lead away the people from God, from happiness and heaven. In Britain one seventh of the country is occupied in raising articles for the well; and the liquor traffic costs as much as would support 600,000 missionaries at \$1,200 a year; 500,000 school-masters at \$500; build 5,000 churches at \$10,000; 5,000 school-houses at \$4,000; would give to the world 200,000,000 bibles at a quarter of a dollar each; and 500,000,000 acts at \$1.00 per 100; and 200,000 widows at \$100.00 a year, and 200,000 poor families at \$50.00 a year. In short, would provide the means that would evangelize the world in a very short time, or pay off the national debt in four years. What, over \$1,000,000,000 spent by the Christian people of Great Britain on intonics, while her people are here seen in all the Missionary and Bible Societies more than 50,000,000 of the world to Christ. Probably \$3,000,000,000 are expended annually on intonics on this traffic in Christendom, while we are neglecting the funds that are needed and are withheld in order to give the Redeemer to give the gospel to every creature.

...of these fearful facts... may we enquire, "In what way... shall the... be... from the purpose for which... the... of the... and... of...? Shall all this be allowed while thousands are dying of... and... and other lands? Yes, while hundreds of thousands are on the verge of starvation in the cellars and garrets and open streets of the cities of our own beloved Britain and other lands?

We may calculate the loss of property to the nation or to the individual, but who can compute the wretchedness caused to families, the poverty, cruelty, violence, disappointed hopes, broken hearts, sad and withered lives, diseased constitutions transmitted by drunkards, and the vice and crime which this traffic occasions, together with the happiness it prevents, and above all the awful misery in the eternal ruin of so many millions of lost souls? Reports of Parliamentary commissions show that three-fourths of the crimes committed in Christian lands, nearly half the cases of insanity, and four-fifths of the pauperism which afflicts Britain, result from the use of intoxicants.

In order to realize the infamous nature of this traffic we must individualize or give cases. Think of the struggles, tears and agonies of these helpless victims of this vice, as he resolves and resolves again to break his chains, and at length, exhausted with his efforts, gives up in despair, and takes the hopeless death of the drunkard, or is driven by the demon raging in his brain to the commission of some great crime, for which the law deprives him of liberty, and casts him to the felon's cell with the brand of infamy upon his once fair name. How many poor victims of the liquor traffic have not only lost their liberty and good name, but have been deprived of life for the murder of some one, who, when sober, they called by the sacred name of friend! No Christian should have anything to do with a traffic that leads to such fearful results. The curse of God most manifestly rests upon it. An aged Christian told me that he had married the baron of Sealers in intoxicants for more than sixty years, and he never knew the property made by them go down to the third generation. Generally either they or their children go to destruction. The price of blood is on it, the blood of souls destroyed by this traffic, and a fearful sickening awaits them at the great day of accounts.

The curse of a holy and loving God rests upon it, and now it is upon you, who make money by it. To those who make money by it we may apply the solemn warning, "Go to now ye rich men, weep and howl, for your riches shall come upon you." Let every one engaged in the traffic have a case, (as Lot to see from Sodom) to get rid of that traffic. I cannot bless you in God's name that do Christian men, but I can say that in our day when so much light is shed upon the world, it is a shame that all Christians should not be engaged in the cause of the divine glory, for all eyes are turned to the rich men, but they should also be turned to the poor and the suffering.

...to be done. It is also the greatest hindrance to the progress of  
...and the well-being of man in their various relations. We should  
be done to check this fearful evil, and at length to remove it  
blot that defiles the fair face of Christian society? We should  
his opinion, all we can bring it to bear upon the legislature is to  
to enact a law prohibiting the sale of intoxicants as a beverage, and  
ing it to the druggists shops, to be used only for medicinal or medicinal  
purposes. No law can be enforced which the moral convictions of the  
majority of the people do not demand, and which they are not ready to  
support. Hence the need in the first place to secure an enlightened and  
correct Christian moral sentiment on the whole subject of the liquor traffic.  
This may be mainly with the various total abstinence organizations and  
Christian churches. Doubtless, public opinion should be led rather than  
followed on great moral questions, and it is the duty of all the heads of  
family the legislature included to promote the moral and social education  
and elevation of the people.

We are asked, "What right has the legislature to prohibit the sale of  
"toxics?" We reply, Government is an ordinance of God appointed  
for the good of society, and designed to be a terror to evil doers, and  
a protection to them that do well. The very object of its existence is  
to protect the community against injury on the part of the wicked.  
Society has therefore the right to protect itself, and has always done so  
in legislation. A very large proportion of the law both in the  
Mosaic Book, and the statute books of the nations are prohibitory.  
God says, "Thou shalt not kill," "Thou shalt not steal," and the  
books of Christians re-enact these and other laws founded upon them.  
Though stealing and murder are not altogether suppressed by being  
forbidden and punished, yet there is no doubt they are greatly lessened  
by it. Whenever they set aside God's enactment as to the punishment of  
murder, it greatly increases, so if a law prohibiting the liquor traffic  
lessened the drinking usage (might not be entirely abolished, but  
be greatly diminished). Render anything illegal, and you make it  
virtually, and this goes a great way towards preventing its general  
practice. This has been found to be the case in Maine and other States,  
where a prohibitory law has been enforced. The Governor of Maine  
and leading officials testified in public documents, that there is no  
question even of the drinking that there had been previously, while  
general respect, and consequently the cause of crime, and  
of violence. Besides, special evils require special treatment,  
and they incidentally founded upon this idea. If there were  
no law against the sale of spirits, there would be no law  
against the sale of opium, and the same would be true of  
other articles of the same kind. The prohibition of the sale of  
spirits would be a great step towards the removal of the  
cause of crime, and the promotion of the moral and social  
elevation of the people.

...to be done. It is also the greatest hindrance to the progress of  
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and elevation of the people.





22. Shall we maintain the liquor traffic by the  
 laws of the state? Shall we permit the  
 traffic and then to church, law, and  
 equity? Is it a right power for the state to  
 carry things which to increase crime, waste the  
 lives of the people, and destroy the lives of the  
 state? The history of this license system proves that the state has the right to  
 in this matter. Now the result of all past legislation shows  
 that it is impossible satisfactorily to limit or regulate a system  
 which is mischievous in its tendencies, as the traffic in liquor is.  
 Knowing what is wrong in itself and injurious to society it is wrong  
 and a violation of a higher law. What does God's Word say about  
 making and legalizing evil? "Shall the throne of iniquity have  
 dominion? Shall the throne of iniquity have dominion  
 over them that fear the Lord? He will not do it. He will not  
 punish the nation that forsakes the law of the Lord, but  
 the design of traffic by greatly increasing their public burdens, for  
 procedure, jails, penitentiaries, poor houses, lunatic asylums, and  
 for widows and orphans, the traffic thus becomes a heavy burden  
 incalculable loss to the country, whereas the gains to the revenue are small  
 indeed compared with the injury it does to the producing power of the  
 people.

It is a traffic which constantly achieves the often quoted legendary result  
 of "killing the goose that lays the golden eggs," for it greatly and  
 strictly destroys the productive power of all these brought under its  
 influence. It is like an abscess or running sore in the body politic which  
 drains away the vital powers of the community, and thus prevents all in-  
 creasing property, wealth, and energy, one which the nation desires  
 an increasing revenue. Drunkenness, and the traffic that makes  
 wars, are sins against God, and crimes against society, and the  
 government has no right to enact laws for the protection of evil. Law  
 made for the restraint of the lawless, who would prey on the  
 (Coloss. 3: Tim. 1: 9). Society therefore should not regulate a traffic  
 law, but prohibit and suppress it. If it was regulated, it would  
 it did not cease to be a violation of the higher law of God. If  
 debauchery was regulated in France, but would anyone say that  
 was right because legalized? Is not the licensing of the sale of  
 cards essentially immoral as a violation of God's higher law? Should  
 as well license other evils as gambling, lotteries, and  
 the law should regulate murders, robbery, and so on, and  
 be thought of it? The state does enact laws prohibiting  
 murders, and should it not do so in all other cases where  
 exclusively about the well-being of the people and the  
 community, you contend with the vested rights of the  
 state society has a right to protect a general right to  
 private property. It does so in other cases as in the case of  
 the state of the state for centuries can be shown  
 of the state should be secured, and the  
 the state should be secured, and the





...and the grapes were boiled down...  
...I observe that...  
...Barnes states that...  
...berry," that is as I have given it the grape itself. This is also the view  
of Lowth, A. Clarke, Cobben, etc. Faussett says on (in blessing it in a  
"good wine-producing" juice (Judges 9 and John 4: 14).

A writer in Montreal defending the use of fermented wines maintains  
that the promise (Prov. 9: 12) implies that the grapes were boiled by  
the rapid fermentation of the large excellent grapes. Whereas the best  
commentators hold that it is merely a promise of larger abundance, and  
the Targum, Sept. Vulg., Syriac, and Arabic, all render it "overflow,"  
instead of "boiled down." The Lord would insure the Divine  
blessing on the natural products of the land (Prov. 11: 25,  
and Cor. 9: 9, 13). Besides all the authorities on Syria show that even  
the fermented wine there had a very small per centage of alcohol probably  
not more than 10 per cent, whereas brandy and rum have over 53 per  
cent, whiskey over 50 per cent, and curran wine 20 per cent. This  
light wine of Syria was scarcely intoxicating at all unless drugged.

Even granting that, which we do not—that the wines spoken of with  
approval were fermented—they were not intoxicating like the wines in use  
among us, far less the spiritous liquors, therefore the permitted use of the  
light harmless wines of Syria would not sanction the use of the far more  
dangerous wines which are in use among us and which are similar to  
the "STRONG DRINK," the use of which is always SEVERELY CONDEMNED.  
And if drunkenness and everything which tended to it were condemned  
when far less common than now and when the wines in general use were  
harmless, how much more severely condemned now, and the use of wines  
and other liquors which are far more intoxicating than those then  
in use.

As to the practice of boiling down the freshly expressed juice of the  
grape to prevent fermentation, the authorities I have quoted place that  
beyond all doubt, notwithstanding the sneers of those who have not seen  
it done. The assertions of all such men are like those of the infidel  
Hume who denied the possibility of miracles because he and others had  
nor seen a miracle. The miracles were however performed, and so was  
the unfermented wine boiled down to prevent fermentation.

The views I have set forth on the wines of Scripture accord with the  
published views of the learned Dr. Nott President, Union College N. Y.  
and Dr. Dawson President, Mc Gill College Montreal, and other first  
class scholars.

**TOUCH NOT THE CUP.**

1. Touch not the cup, it is death to the soul;  
Mark I know who have quaff'd from the bowl;  
Blindly they drank and were caught in the snare;  
Then of the death-dealing hour, O, beware!

2. Touch not the cup, O, young man in thy pride;  
Hark from the warning of thousands who've died,  
Think of their deaths, of their sorrow and gloom,  
Think that perhaps thou may'st share in their doom.

(CHORUS.)

Stop for the home that to thee is so dear;  
Stop for the friends that to thee are so near;  
Stop for the country the God that you fear;  
Touch not the cup! touch not the cup!

**THE END.**

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