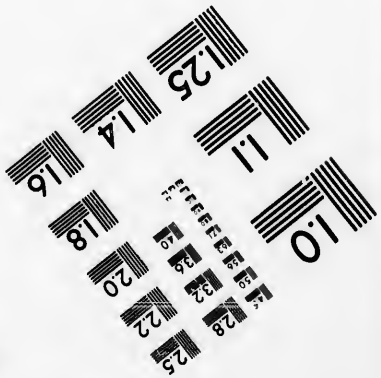
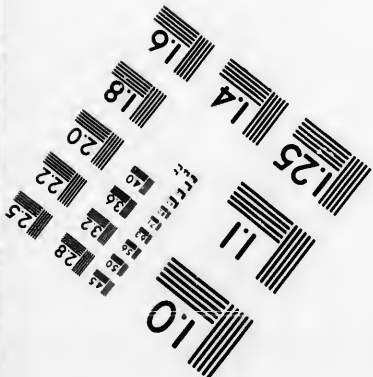
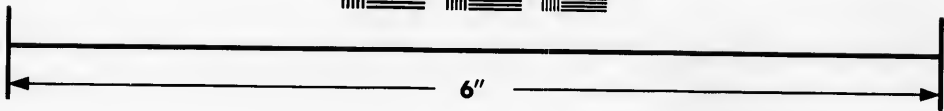
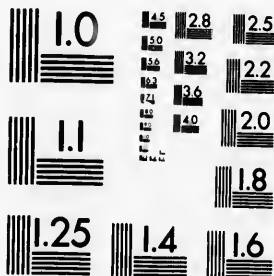


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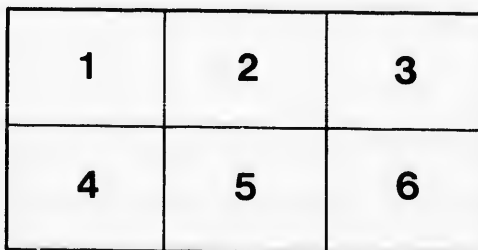
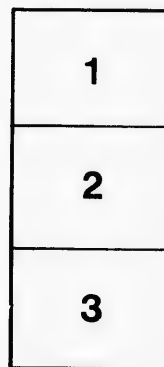
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THE BIBLE

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AND THE

TEMPERANCE QUESTION.

BY THE

REV. W. H. WITHROW, M.A.

“Wine is a mocker, strong drink is raging.”—Prov. xx. 1.

“Look not thou upon the wine when it is red At the last it biteth like a serpent, and stingeth like an adder.”—Prov. xxiii. 31, 32.

“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”—Rom. xiv. 21.

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THE great Temperance Reform is more and more engaging the attention of the community, especially of the religious community. I have thought it therefore not inopportune to set forth in this pamphlet what I conceive to be the Biblical aspects of this important subject. I lay no claim to profound original investigation or philological lore; but have availed myself freely of the labours of the best authorities, who have made the topic a special study. Particular acknowledgment will be found in the foot notes. If this humble contribution to the discussion of one of the most important social problems of the day shall in any degree give stronger convictions of the Scriptural obligation of total abstinence from all that can intoxicate, it shall have accomplished the purpose of its preparation.

W. H. W.

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BIBLE AND THE TEMPERANCE QUESTION.

THE advocates of Total Abstinence are sometimes met with the astounding statement that in their condemnation of all intoxicating liquors they are acting in opposition to the Scriptures of Divine Truth, that they, in fact, are contravening the revealed will of God. In support of this amazing assertion a few well-worn texts are adduced, in which something translated wine in our version is spoken of with seeming commendation, and the extremely illogical inference is drawn that therefore modern alcoholic and intoxicating liquors have the Divine sanction and approval. These champions of the liquor traffic are strangely forgetful of the fact that for every text which even apparently commends the use of wine or strong drink there are three that, with the most solemn warning, admonitions and threatenings, plainly and emphatically denounce it. This is something, surely, that should somewhat lessen the confidence of those who claim the warrant of Scripture for the drinking usages of society.

Before critically examining the texts of Scripture bearing on this subject it may be well to notice the *a priori* probability, or the reverse, of the Divine commendation and sanction of intoxicating liquor.

It is universally admitted, or if denied by any, it is demonstrated by the amplest and most irrefragable evidence, that the drinking system is the greatest evil of the age, that it ruins the health, wastes the substance, degrades the character, and destroys the life of multitudes of human beings every year; that it withers every moral virtue and stimulates every vice; that it is the fruit-

ful source of nearly all the crime, pauperism and wretchedness, and of a large proportion of the disease, insanity and idiocy of the land. To counterbalance the fearful aggregate of desolated homes, broken hearts, blighted hopes, burning tears, ruined characters, and lost souls, what an infinitesimal amount of benefit, if any at all, can be adduced! And all this misery and woe, past, present, and to come, was in the mind of God when He spoke these words of alleged commendation of wine. Yet we are asked to believe that the just and holy One, who cannot look upon sin with the least degree of allowance, who loveth all the creatures He hath made, and who commands us to be pure as He is pure, bestows His blessing and his smile on that which more than anything else frustrates His purposes of grace and work of redemption in the world, rendering even the sacrificial death of Christ of no avail for millions of the race. Perish forever the thought of blasphemy! There must be some fearful mistake in the interpretation of Scripture which leads to such results as these.

Let us therefore carefully examine the teachings of Holy Writ on this momentous subject.

The first thing that strikes us in this examination is the remarkable difference of expression with which wine is mentioned in the sacred writings. The discrimination is not merely between the use and the abuse of wine; but it is the thing itself that is sometimes commended and again so emphatically denounced. This fact instantly suggests the inquiry, is it the *same* thing that is thus so differently spoken of, that "makes glad the heart of man," and is pronounced to be a "mocker" and "raging"—that, to use the words of Professor Miller, "is a symbol of the mercies of salvation and of the outpouring of the wrath of God—that is an emblem of the joys of piety and of the pleasures of sin—that is permitted for use, in a religious observance, and forbidden to be looked on when it 'giveth its colour in the cup'? Believe this who may," he continues "we cannot. . . . The conclusion seems to us irresistible, that it is an innocent unfermented wine which the Spirit of God in His Word commends; while it is a deleterious, inebriating wine, which He condemns."

A critical examination of the passages in which wine is mentioned will prove that this is the case. The fact is, there are eleven

words used in Holy Scripture for wine, nine in the Old Testament, and two in the New, and they have all differences of meaning, the difference sometimes being very wide indeed. Let not this seem strange, or a mere confusion of language. We have many specific expressions for things that have one generic name. There are many different varieties of the genus *canis*, or dog. The royal Bengal tiger and the domestic mouser both belong to the *felis*, or cat tribe. There are seventy different sorts of oaks, and nearly as many kinds of pines. The number of different wines are still greater. Cyrus Redding, Esq., the greatest authority on the subject, in his book on wines, enumerates over twelve hundred distinct varieties, besides over eighty kinds of wine known to the ancients. Yet they are all wines. He would be a bold man indeed, but a poor logician, who would assert that everything said of one of these wines was equally applicable to the whole of them.

Let us in the next place examine—it can only be very briefly—the uses and meanings of those different words employed in Scripture for wine. This subject has been exhaustively treated by Dr. F. R. Lees, the Revs. Dr. Nott, Moses Stuart, W. Ritchie and others, to whose writings I would here acknowledge my obligation, and direct the reader for further information on this important subject.

Although nine words are used in the Old Testament for wine, three of these occur most frequently, the others being rarely employed. These words are—*tirosh*—*shechar*—and *yayin*.

The first of these—*tirosh*—with one single exception (Hosea iv. 1) to be hereafter explained, “is spoken of,” to use the language of Mr. Ritchie, “as a blessing, without one word of disapproval or caution against it. The second—*shechar*—is almost with the same uniformity represented as a curse, and is in every case but one in the early history of the Hebrew people, spoken of as an evil, only evil, and that continually. The third—*yayin*—is spoken of as very doubtful in its character, a possible good, yet generally an evil; hence for *one* text in Scripture which speaks of its use with approval there are *three* which point to it with warning.”*

The word *tirosh* occurs thirty-eight times, and is derived from the root *yarash*, to possess, and is probably used as peculiarly appropriate to an object which was an important part of the

* “Scripture Testimony against Intoxicating Wine,” page 3.

national wealth of Palestine. Its proper signification, as Mr. Ritchie remarks, is not wine at all, nor any other liquor. "It means," he says, "VINE FRUIT, the produce of the vine in the *solid* form of grapes, raisins, etc."

This is apparent from the manner in which it is used. It occurs in connection with corn and oil nineteen times. It is associated *nine* times with the earth, as the produce of it (Gen. xxvii. 28), as suffering by its lack of moisture (Haggai i. 2). It occurs *seven* times with the term denoting first fruits; *ten* times with the words signifying offerings or tithes, which were mainly the first gathered fruits or grain in their natural state. It is also spoken of as the *yielder* of wine, not wine itself. These varied expressions could be properly used only of the solid fruit of the vine.

Yayin, on the other hand, is frequently spoken of as a liquid, as being poured out, as being drunk. "We read of 'bottles of *yayin*,' (Josh. ix. 13), of 'pots full of *yayin*,' (Jer. xxxv. 5), of 'washing one's garments in *yayin*,' (Gen. xlix. 11), of 'a drink offering of *yayin*,' (Ex. xxix. 40), of 'drinking *yayin*,' (Job i. 13)."* *Tirosh* is never used in these senses. On the contrary, it is spoken of as "gathered," as "eaten," as "laid up in a *heap*," (2 Chron. xxxv. 5, 6), as withering with the vine, as found in the cluster, as dried up with the corn and orchard fruit by the drought of summer, (Joel i. 10), and as trod and yielding *yayin*, (Micah vi. 15). None of these expressions, it is apparent, could properly be used with reference to that which was itself a liquid.

Two other passages which seem to speak of *tirosh* as a liquid remain to be noticed. One of these is Isaiah lxii. 8, 9, "The sons of the stranger shall not drink thy wine (*tirosh*), for which thou hast laboured, but . . . they that brought it together, shall drink it in the courts of my holiness." The word rendered "drink" here, is elsewhere translated "suck," which is peculiarly appropriate to the usual mode of eating grapes. But several MSS. have an entirely different word, which means they shall eat it, instead of the term which signifies they shall drink it. Indeed, the expression, "brought it together," which is uniformly used of solid things, as of grain, spoil, sheaves, etc., seems to preclude the

* "Scrip. Test." p. 8.

idea of its being a liquid, and leads Gesenius to interpret *tirosh* as grape fruit.

Again, the expressions in Prov. iii. 10, "Thy presses shall burst forth with new wine," and Joel ii. 24, "The vats shall overflow with wine," are cited in proof of the liquid character of *tirosh*. The verb in the former case, according to Gesenius, means to spread abroad as a people, a flock, to increase like riches, and is as applicable to the heaped-up grapes in the vat as to the wine, and, indeed, conveys in that sense the more striking idea of exuberant plenty. The word overflow is also used by the poets with a similar signification. We find, for instance, in Spencer, the expression, "The Northern nations *overflowed* all Christendom," and Rogers speaks of an "*overflowing* plenty."

The only passage in which *tirosh* is spoken of as liable to abuse is Hosea iv. 11: "Whoredom, and wine, and new wine (*tirosh*) take away the heart." From this it has been inferred that *tirosh* must be an intoxicating liquor. It by no means follows; indeed, the contrary is implied. It is not said, it destroys the reason, but it takes away the heart—*i.e.* turns it from God. The "new wine" here mentioned, is assuredly different from the "wine" first mentioned, for if it is not the language of inspiration is unmeaning tautology. There are three things here spoken of—the first, a flagrant sin; the second, a dangerous indulgence; the third, a permitted enjoyment. The last, if it be made the object of supreme desire, will as assuredly alienate the heart from God as the former.

Let us next briefly examine the word *shechar*. We shall find a remarkable contrast between its use and that of the word *tirosh*. The latter we have seen, in every case but the one just examined, is spoken of as a blessing. The former, in every instance but one, is spoken of as a curse. The word occurs twenty-three times in the Old Testament. It seems to have been a generic term for the juice of the date, grape, or palm. This, while not necessarily intoxicating, had a strong tendency to become so from fermentation, and is generally spoken of in the latter condition, and therefore is properly translated "strong drink."

It was expressly forbidden to the priests (Lev. x. 9), and to

those having the Nazarite's vow, (Num. vi. 3). It is said to be "raging," (Prov. xx. i), a woe is denounced against them "that rise up early that they may follow" it, (Isaiah v. 11), "that are men of strength to mingle" it (Isaiah v. 22). "The priest and the prophet have erred, and are out of the way through strong drink," says Isaiah, (xxviii. 7), . . . "they err in vision, they stumble in judgment." It is not for kings to partake of it, "lest they drink and forget the law, and pervert the judgment of any of the afflicted," (Prov xxxi. 4, 5). It can only be a pernicious and intoxicating liquor, the effects of which are so terrible.

In Deut. xiv. 6, indeed, permission is given to use *shechar* in religious ordinances before the Lord. This, be it observed, was at an early period of Jewish history, seven hundred years before the denunciations of Isaiah, and probably before the word had acquired the evil signification that it afterwards obtained. A similar degradation of modern words in a shorter time than that may be observed. Thus, the expressions "knave," and "villain," three hundred years ago had nothing of the approbrium they now convey, but simply meant lad or serf. The early use of these words, however, does not prove that knavery or villainy is innocent. The context of the passage referred to will make it plain that intoxicating liquors could not be meant. The Israelite was commanded to tithe all the increase of his seed, and to eat it before the Lord in the house of the Lord. "But if the way be too long for thee," says the preceding context "so that thou art not able to carry it. . . . then shalt thou turn it into money, and thou shalt bestow that money for whatsoever thy soul lusteth after. . . . for oxen, or for sheep, or for wine, (*yayin*), or for strong drink (*shechar*), and thou shalt eat it there before the Lord thy God, and thou shalt rejoice, thou and thy household." Can we believe that God here commands his people to drink in religious ordinance, in the very tabernacle of the Lord, that against the use of which, elsewhere, He denounces a woe and a curse? The supposition is incredible. This *yayin* and *shechar* could only be the innocuous and unfermented juice of the grape, or date, or palm.

The only other passage in which the use of *shechar*, or strong drink, is spoken of with apparent approval is Prov. xxxi. 6, 7; "Give strong drink unto him that is ready to perish, and wine unto

those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." The context here shows the true meaning. The 4th and 5th verses say, "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." "There is here an evident contrast," remarks Mr. Ritchie, "between what is the wisdom of kings and what is the usual course of the miserable among men. This course of the miserable is not referred to for approval, but simply for illustration and warning. 'This,' says the speaker, 'is your wisdom as a king, not to drink wine; give or leave that to those who are ready to perish.' . . . It is implied, indeed, in this text, that the distressed and unhappy do drink, that they may forget their misery; but this conduct is disapproved of, in so far as counsel is given that it should not be followed."*

The word *yayin*, which we proceed next to notice, is that which is most frequently used in the Scriptures for wine. It occurs no less than one hundred and forty-one times. It is a generic name for all kinds of wine, both the nourishing and unfermented juice of the grape, and that which was intoxicating and pernicious, and even for the solid produce of the vine. Hence we find it spoken of twenty-four times as a permitted indulgence, but seventy-one times it is mentioned in tones of admonition, or warning, or of solemn denunciation. In thirty-four instances it is merely historically mentioned, without reference to its character, and twelve times its use is referred to in connection with a religious ordinance, when in accordance with the ceremonial statute of the Jews it must have been unfermented.

It is apparent, therefore, that there must have been a vast difference in the character of the wines here mentioned. A careful examination of all the passages in which the word is used warrants the assertion that in every instance in which wine is spoken of with approval, it is the sweet and unfermented juice of the grape. Many persons imagine that fermentation must take place before that juice can be called wine, and indeed that it cannot by any means be prevented from taking place. Both

* "Scrip. Test." p. 33.

of these suppositions are incorrect.* Wine may be kept for any length of time without fermentation, and therefore without the formation of a particle of alcohol. This may be done in a variety of ways. It is frequently effected in the south of Europe by "inspissation," or boiling down the must, or original liquor, to two-thirds or one-half the original bulk. It can also be preserved by sealing it up in an air-tight jar, and keeping in a cool vault. A third process is that of exposing the must in a closed vessel to the vapour of sulphur, which seems to neutralize the fermenting principle and preserve the liquor without change. The first two methods, at least, were common in classic times.

"When it was desired," says Professor Anthon, "to preserve a quantity [of the must] in the sweet state, an amphora was coated with pitch, within and without, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand and allowed to remain for six weeks or two months. The contents after this process were found to remain unchanged for a year, hence the name *αἰ γλυκός*, *i.e. semper mustum*, or ever sweet. A considerable quantity of must from the best and oldest vines was inspissated by boiling, being then distinguished by the Greeks under the general names of *ψημμά* or *γλυξίς*, while the Latin writers have various terms, according to the extent to which the evaporation was carried."†

The same practice is still observed in wine countries.

"When on the south coast of Italy," says Captain Treatt, as quoted by Dr. Lees, "I enquired particularly about the wines in common use, and found that *those esteemed the best were sweet and unintoxicating*. The boiled juice of the grape is in common use in Sicily. . . . I found that the *unfermented wine was esteemed the most*. It was drunk mixed with water."

The same usage obtained in Syria and Palestine.

"The must," says Dr. Jahn, a distinguished Orientalist, "as is customary in the East at the present day, was preserved in large firkins, which were buried in the earth. Sometimes the must was boiled into a syrup, which was comprehended under the name *Debesh*, although it is commonly rendered *honey*. The must thus boiled till the liquid part of the grape juice was vaporated by the heat, what remained became a thick substance, which might be kept for any length of time; and when again diluted with water or milk, it was used as an innocent refreshing wine."

* In Gen. xl. 11, it will be seen that the cup-bearer "took the grapes and pressed them into Pharaoh's cup." "This," says Clarke, "was the *yayin* of the Hebrews, the *oinos* of the Greeks, the *musturi* of the ancient Latins."

† Anthon's edition of Smith's Dictionary of Greek and Roman Antiquities; article, *Vinum*.

Hence we see the propriety with which Scripture promises, as one of the greatest material blessings, an abundant vintage, and associates the fruit of the vine with corn and other staple supports of life. By a beneficent arrangement of Providence, on gravelly soil and rocky heights, where neither corn or pasturage would grow to furnish food for man or beast, the vine flourished in greatest profusion. By the wondrous chemic influence of the great laboratory of nature—the sunshine and the shower—her inorganic elements, in marvellous alchemy, were converted into sustenance for man. The miracle of changing water into wine was anticipated on a million vines. God, indeed, commanded stones and they became bread. The purple clusters blushing on the sunny slopes and terraces of Palestine furnished, and still furnish during a large portion of the year, the principal food of the inhabitants, and the pure and unintoxicating juice of the grape was a nutritive and wholesome beverage for ordinary and daily consumption. Thus the Bible in its praise of wine is relieved from the imputation of ever speaking with tolerance much less of commendation, of the vile and pernicious intoxicating liquors which cause such moral and physical ruin in the world.

It was this innocent and unfermented wine, which it was expressly declared must be used in the service of the sanctuary. No fermented liquor nor leavened bread might be employed in the celebration of the passover, nor in any of those symbolical offerings, which typified the true Passover slain for us.

And this is the only sort of wine whose use is sanctioned in Holy Scripture. It is this that "maketh glad the heart of man," not with drunken merriment, but with gushing gratitude to God. It was this that Melchizedek, "priest of the most high God," brought forth for Abraham and his warriors. It was this that Abigail, the discreet wife of Nabal, and afterwards Ziba, the servant of Mephibosheth, brought to David and his warriors for their sustenance during a severe campaign.

It is this also which is the appropriate figure of spiritual blessings. Divine Wisdom and Love exclaims, "Come eat of my bread and drink of the wine which I have mingled."* . . . "Eat

* Prov. ix. 25.

O Friends; drink, yea, drink abundantly, O beloved."*
 "Come, buy wine and milk without money, and without price."†
 Can we conceive that the destructive and pernicious thing so
 solemnly denounced in Holy Scripture is here set forth as the
 appropriate symbol of the riches of God's grace and the choicest
 gifts of God's love?

Let us observe now the exceedingly different manner in which
 such intoxicating wine is really spoken of. As we have remarked,
 in seventy-one different passages *yayin* is mentioned in tones of
 solemn admonition, menace, or denunciation "Of these texts,"
 says Dr. Lees, "twelve denounce it as poisonous and venomous.
 They describe it as 'the poison of dragons, the venom of asps.'
 Nine expressly prohibit it in certain cases, and five *totally pro-*
hibit it without any reference to circumstances at all."

We are assured by the voice of Inspiration "that wine is a
 mocker," not merely excess of wine, but wine itself; "that
 strong drink is raging," and that "whosoever is deceived thereby
 is not wise."‡ In solemn interrogation we are asked, "Who
 hath woe? who hath sorrow? who hath contentions? who hath
 babbling? who hath wounds without cause? who hath redness
 of eyes?"§ and in swift decisive answer we are told, "They that
 tarry long at the wine; they that go to seek mixed wine."|| We
 are admonished to "look not upon the wine when it is red, when
 it giveth his colour to the cup, when it moveth itself aright," for
 "at the last it biteth like a serpent and stingeth like an adder."¶
 It is not merely against inordinate indulgence that we are cautioned
 —there were no need of a revelation from heaven for that—but
 against the mere looking on the seductive danger; nay, the very
 association with wine bibbers is denounced.**

The pernicious effects of wine are set forth in the inspired
 counsel of the wise mother of Lemuel, †† and a woe is denounced
 against them "that rise up early in the morning, that they may
 follow strong drink; that continue until night till wine in-
 flame them . . . that are mighty to drink wine and men of
 strength to mingle strong drink. . . . Therefore hell hath enlarged
 herself, and opened her mouth without measure; and their glory

* Cant. v. 1. † Isaiah lv. 1. ‡ Prov. xx. 1. § xxiii. 29. || Prov. xxiii. 30.

¶ Prov. xxiii. 31. ** Prov. xxiii. 20. †† Prov. xxxi, 3, 4.

and their multitude, and their pomp, and he that rejoiceth shall descend into it. . . . Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them and smitten them."* The curse of God is pronounced against the drunkards of Ephraim, their "crown of pride shall be trodden under foot," and the desolations of the sanctuary caused by wine are vividly portrayed.†

The wine cup is chosen as the fittest emblem of the destroying wrath of God, "the dregs thereof all the wicked of the earth shall wring them out and drink them,"‡ and the nations shall be mad with the cup of his fury.§

Thus God lifts His voice in awful and solemn warning, in earnest and tender entreaty, against this great and terrible evil.

There are six other words occasionally used for wine in Scripture, though but infrequently—none of them more than four or five times. Some of these wines appear to be innocent in character, but one especially—*meseck*, or mixed wine—is regarded as exceedingly virulent. It is the "cup of mixture" which is the emblem of God's wrath toward the wicked, and the "mixed wine" which causes to them who tarry long thereat, sorrow and wounds without cause. None of these give any countenance whatever to the use of intoxicating liquor.

When we examine the New Testament Scriptures we find that neither do they give any greater warrant for the indulgence in fermented wines than the Old Testament.

The word *oinos* (*oinos*) is most frequently used for wine in the New Testament. It occurs thirty-two times, and is, like *yayin*, a generic term, and is, therefore, sometimes spoken of with commendation, but more frequently with unequivocal displeasure.

The remarkable miracle of turning water into wine at Cana of Galilee, is most frequently adduced by modern wine drinkers as an emphatic sanction of their indulgence. They beg the whole question, however, by assuming that the wine that Jesus made was *intoxicating* wine. Till this be *proved* the passage can give no particle of support to their practice. The *a priori* probability on the contrary, we conceive, from the character of our Lord, the

* Is. v. 11, 14, 22, 25. † Is. xxviii. 1, 3, 7, 8. ‡ Ps. lxxv. 8.
§ Jer. xxv. 15, 16.

purpose of the miracle—to manifest His glory—and the usage of the age and country, to be overwhelming that it was unfermented, and not only harmless, but highly nutritious and beneficial. An examination of the circumstances of the case will establish the moral certainty of the fact.

Assume for a moment that the wine whose exhaustion was the occasion of the miracle was fermented, and consequently intoxicating, and that our Lord created a fresh supply of a similar character. The guests, it is implied, had already “well drunk” (*μυθοθωσει*), which, if the liquor was fermented, must mean that they were well drunken, or at least that their senses were blunted, and that they were partially under its intoxicating influence. At this juncture our Lord, according to the supposition, created a large quantity of wine possessing those qualities in a still higher degree.

“Can we suppose,” asks Professor Miller, “that He who declared in His inexorable Law, one jot or tittle of which cannot pass away, that ‘no drunkard shall inherit the kingdom of God,’ that He to a party of marriage-guests, either already drunk or on the very brink of becoming so, should give eighty, ninety, or a hundred and twenty gallons of wine, not only as intoxicating as that which they had already used to excess, but more intoxicating still—practically tempting them to complete the act which shall put them in danger of hell, if they repent not? Is that conceivable? Is it not gross blasphemy? practically supposing the Lord of Glory, who tempteth no man, to be like unto Satan and his agents, whose work He came to destroy; nay, worse, practically subjecting Christ to His own terrible anathema against such a tempter: ‘Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also.’”*

On the contrary, the immediate recognition of the superior character of the new wine implies that there was nothing in that which they had been drinking which could blunt the perceptions or intoxicate the brain.

“The inference,” continues Professor Miller, “seems inevitable, that the guests had been enjoying themselves with unintoxicating wine, which supposition is all the more natural as ‘the Jews’ passover being then at hand,’ the time was within a month or two of the close of the grape season, when, of course, this kind of wine could with perfect facility be procured—and that their deficient stock was supplied by the Giver of all Good, by a wine of like nature, but of richer and rarer quality. Had it been otherwise, had they been

* “Nephalism,” p. 160.

drunk, or in any way approaching thereto, the request for more wine would not have been complied with, but refused with indignant rebuke. He would have done then, as doubtless He could do now, if we can suppose Him personally introduced to a marriage-feast of the present day, loaded with fiery intoxicants, what we are told a few verses on He did in the temple—He would have made a scourge of small cords, and driven them all out, saying, 'Take these things hence.'”*

The advocates of wine drinking quote, in defence of the system, the accusation brought against our Lord, of being “a man gluttonous and a wine-bibber.”† No one supposes that the first of these charges was true, then why the second? The text is as much a sanction of gluttony as of wine drinking, both of which the Scriptures expressly forbid. Our Lord also lent the aid of His own example to the cause of total abstinence. We read that in the agony of His passion, amid the pangs and throes of dissolution, when His exhausted frame was parched with thirst, “They gave Him to drink, wine mingled with myrrh; *but He received it not.*”

The use of fermented wine, even in the celebration of the holy eucharist, is a departure from Scripture precedent, for, as we have already seen, all leaven and ferment were abolished from the celebration of the Jewish passover, and therefore our Lord could not have used intoxicating wine in the institution of His Last Supper.

The passage in Matt. ix. 17, “Neither do men put new wine into old bottles, else the bottles break and the wine runneth out,” has been cited as implying the common use of fermented wine. Even if it did, there is here no sanction given to the custom; but Dr. Lees takes the ground that the contrary may be inferred from the passage. He says that fermented wine will burst the strongest bottle, or even iron-bound casks, that new wine if put into old bottles would be the more likely to ferment from the deposits of tartar and gluten on their sides, and that therefore “new wine” was put into “new bottles” to preserve it from fermentation by the complete exclusion of the air.

We sometimes hear the maudlin sentiment that “wine is a good creature of God, and therefore to be received with thanksgiving.” Assuredly the wine commended in Scripture is one of

* “Nephalism,” pp. 162-4.

† Matt. xi. 19.

God's best temporal gifts to men, but it is an astounding perversion of Holy Writ to assert the same of the drugged and poisonous liquors in common use, with their abominable adulterations and their demoralizing and soul-destroying results. Or if they are good creatures of God, because they are the result of certain chemical changes in the process of decay, then the putrescent gases which proceed from the continuation of that process are also good creatures of God, and therefore to be received with thanksgiving. So also are arsenic and prussic acid, strychnine and belladonna, or any other virulent poison which may be tortured from nature in the alembic of the chemist.

Paul's advice to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and thine other infirmities,"* is often made to do service in defence of the use of intoxicating liquors. The reply of a certain canny Scot to this exhortation would be the dictate of common sense in many cases. "I'm no Timothy," he said, "and there's naething the matter wi' my stomach." But those persons, who thus illogically argue from a particular instance to a universal practice, overlook the fact that this was virtually a medical prescription for the bodily infirmities of Timothy, and by no means a universal precedent. Moreover, the intoxicating wine in common use is very different from the unfermented sort which was common in the East, where this admonition was given, and which is still esteemed the best and most nutritious. It is evident that from even this wine Timothy had been an abstainer, probably in consequence of a Nazarite's vow, and Paul exhorts him to drink no longer water *only*, which had been his previous custom, but to take, for the weakness of his stomach and his manifold infirmities, a *little* wine, and that mingled with water or milk, as the manner of the country was. Would that those who quote the example of Timothy as their precedent for wine drinking, would conform in reality to Timothy's practice in this matter.

But the New Testament, as well as the Old, has distinct warnings against the use of wine, and dissuasives from it. It is employed as the fittest emblem of the anger of the Almighty in the book of the Revelation, as in the old Hebrew prophets, the

* 1 Tim. v. 22.

wine of the wrath of God is spoken of again and again. Can we believe that that which in itself is beneficial or harmless is used as the appropriate type of the direst and most terrible evil? The idea is inconceivable.

Everywhere in Scripture the brand of God's displeasure is placed upon the use of that which is intoxicating. "Be not drunk with wine," says the voice of inspiration, "wherein is excess," (*ασωτια*—*asotia*) which may be translated—debauchery, profligacy, perdition—"but be filled with the Spirit." What a broad and striking contrast is here drawn between the "cup of the Lord" and the "cup of devils!"

In 1 Peter iv. 3, believers are exhorted to abstain from "excess of wine, revellings, banquetings, *οινοφλυγίαις, κομοίς, ποτοίς*, literally—from revellings, feastings, drinkings,—not only from excess but from the thing itself. Bishops, we read,* "must not be given to wine"—literally "not *near* wine"—*παροίως* "Likewise must deacons be grave, not given to much wine."† Some have imagined from this that it was only excess of wine which was condemned, and that a licence is here given to moderate indulgence. As well assert that because men are commanded to lay aside all superfluity of naughtiness, they may therefore indulge in a certain moderate amount of it. Small need were there for an inspired apostle to teach men merely not to be guilty of excess and drunkenness. But he also exhorts men to "watch and be sober"—*νηφωμεν* literally to "drink not." (1 Thess. v. 6.) He draws a broad and striking contrast between the heathen wine-bibber and the Christian abstainer. "They that be drunken are drunken in the night, but let us who are of the day be sober,"—again *νηφωμεν* "drink not," ver. 7 and 8.

There is one other word—*gleukos*—used for wine in the new Testament. It occurs only once—in Acts ii. 13—and is translated "new wine." It is derived from the word *glukus*—sweet. The meaning given in Grove's Lexicon is, the fresh juice, and in Bagster the unfermented juice of the grape. In the passage referred to it seems to have attributed to it intoxicating effects,

* 1 Tim. iii. 3; Titus i. 7.

† 1 Tim. iii. 8.

but whatever may be its signification in this particular instance, it offers no countenance to the use of intoxicating liquor.

Moreover, besides the precepts of Scripture on this subject we have many illustrious examples of total abstainers among the Bible worthies, who signally enjoyed the favour of the Almighty. For forty years His own people in the wilderness "drank neither wine nor strong drink." The whole class of Nazarites, the family of Rachab, Daniel and his companions at the luxurious court of Nebuchadnezzar, Samson and Samuel, and, in the New Testament, John the Baptist, all vowed to abstain from all intoxicating drink. We have, too, the warning examples of Noah, Lot, Nadab and Abihu, and kingly Solomon, and of the crimes into which the use of strong drink led the Corinthian Christians.

I have thus endeavored to give the testimony of Scripture on this important subject, not shrinking from the candid examination of those passages on which the greatest stress is laid as favoring the use of intoxicating liquors. It is hoped that every one who has followed the argument, or who will examine the evidence for himself, will admit that in no single clause or verse are intoxicating wines recommended, sanctioned or commanded in Holy Scripture, but that, on the contrary, they are everywhere emphatically denounced and forbidden.

We have found one hundred and thirty warnings against wine as an unmixed evil, as a dreadful curse, and as a fitting emblem of the wrath of God. On the other hand there are not more than a score of distinct instances of commendation or approval of its use—less than one sixth of those opposed to it. Even if it were the same thing which was spoken of, this vast disproportion between its praise and blame would certainly prove that entire abstinence from wine is safer than the most moderate indulgence in so insidious and seductive a temptation.

But we have seen from a careful examination of the passages which throw any light on the subject that it cannot be the same thing which is so diversely spoken of; that the wine which is commended was an unfermented, healthful, and nutritive beverage, the pure juice of the grape, the like of which cannot now be obtained except in vine-growing countries. That which was condemned was a fermented and intoxicating liquor which must have

contained, in order to insure its preservation, twelve or fourteen per cent. of alcohol. If this wine—the only fermented sort known to the ancients—called down such dreadful denunciations of the wrath of God, what language would be strong enough to condemn the vile and deleterious wines of modern commerce, which must contain, to endure transportation, twenty per cent., and often have as much as fifty-five per cent. of pure alcohol, to say nothing of their disgusting and poisonous adulterations.

As for the different varieties of ardent spirit, the vile product of distillation, against which the Temperance Reform is chiefly directed, there is not a word said in either Old or New Testament about them. The fact is, the manufacture of alcohol by distillation was unknown till the tenth century of the Christian era, when it was discovered by an Arabian alchemist. The fiery spirit, which has been profanely called *aqua vita*—the water of life—but for which the more appropriate name were *aqua mortis*, or water of death, was the result of an unhallowed attempt to discover some subtle elixir which would enable men to bid defiance to the laws of nature, and live forever. But, like the primal temptation of our first parents—"ye shall not surely die"—this glozing of the devil has proved a most atrocious lie; and instead of lengthening the duration of human life, nothing has ever so greatly abridged it as this fatal discovery. How much more terrible would have been the curse pronounced against all intoxicating liquors had these ardent spirits then been known! and how much severer would have been those threatenings against their use, if drunkenness, instead of being the exceptional vice of the heathen, or of those who followed their example, were, as it now is, the great sin of the age, extending its ravages in high places and in low, impoverishing the masses, sapping the national health, the fertile source of every crime and misery, and woe, and destroying its multitudes of human beings every year.

Apart from any specific directions contained in Holy Scripture for the guidance of our conduct, there are certain great general principles, which are, in the absence of any distinct command, designed for the whole race and for all time.

The apostle beseeches us, by the mercies of God, that we present our bodies a living sacrifice, holy, acceptable unto God, which is

our reasonable service.* The undue indulgence of even the natural bodily appetites has an injurious moral effect, from the subordination of the spiritual to the animal, much more such an unnatural craving as that for strong drink, which ruins the body and debases the mind.

“Know ye that ye are the temple of God,” saith the Scripture. “If any man defile the temple of God, him shall God destroy.”† And a goodly temple this house of our body is, nobly built and cunningly contrived, curiously and wonderfully made, a temple where the incense of prayer and praise should evermore ascend to God. But intemperance, by stimulating the animal nature, kindles unhallowed passions in the heart, and is the greatest incentive to lust and impurity in the world. It overthrows the altar of God in the soul, and extinguishes the flame of Christian devotion. It builds an alien altar there and offers strange fire thereon. It desecrates the temple of the Holy Ghost, pollutes the house of the body, and makes it the hold of every foul and unclean thing, where sinful passions prowl, and festering lusts abide.

We are commanded to “Watch and pray, that we enter not into temptation,”‡ but does not he who partakes of alcoholic stimulus welcome temptation to his soul, and “put an enemy into his mouth to steal away his brain?”

We are to “abstain from all appearance of evil,”§ and if dram-drinking, even in the greatest moderation, is not evil and a fearful one, too, it certainly has remarkably the appearance of evil.

We are to love our neighbour as ourselves, to watch over one another as they that must give an account. We are to put no stumbling-block, or occasion to fall, in the way of any. And does not he disobey this command, is he not guilty of this offence, who, by his example, and influence, lays a snare in his brother's way and becomes a stumbling-block in his path, over which he may fall into perdition?

On the contrary we are commanded to “make straight paths for our feet, lest that which is lame be turned out of the way, but let it rather be healed.” We are to make paths, in which whose walks cannot be mistaken; not the perilous and difficult road of,

* Rom. xii. 1. † 1 Cor. iii. 16, 17. ‡ Matt. xxvi. 41. § 1 Thess. v. 22.

so-called, "moderate drinking," where only men of strong will, firm nerve, and cool brain can walk at all; but the plain path of total abstinence, where the weak, the wayward, and the erring may not stumble; where the victims of passion and of appetite, infirm of purpose and of will, beguiled by fleshly lusts, may not fall into perdition. "Lest that which is lame be turned out of the way." Lest the halting and the lame from evil habit, hereditary, or acquired propensity, the young, the thoughtless, the unwary, be by our example led astray, to their everlasting ruin. "But let it rather be healed," restored to the path of virtue and sobriety by the exhibition of our self-denial, consistent walk, and entire abstinence from all that can intoxicate.

We are exhorted to "abstain from fleshly lusts that war against the soul," to "exercise ourselves unto godliness," and "whatsoever we do, to do it to the glory of God." And can he who selfishly indulges in that which is the cause of temporal and eternal misery to millions of his fellow men claim, in any degree, to fulfil these holy requirements of the law of God?

We are commanded to "give no offence to the Church of God," yet what has ever so retarded the progress of religion, or given offence to the Church of God, demanding the exercise of its discipline and the expulsion of its fallen members, like the vice of intemperance?

At least twenty thousand members of the Christian Church, says the Rev. William Tarrant, of Leeds, are lost yearly through drink, and thrice that number prevented by the same cause from entering its ranks. On the moderate estimate of the Rev. Wm. Reed, that only one member is lost to each society in a year, which every pastor will acknowledge to be far below the average, there are thirty thousand thus lost every year, most of whom it is to be feared are lost forever, and go down from the praises of the sanctuary to the wailings of endless despair. Nor is this confined to the laity alone; even the constant ministering at God's altar, the perpetual handling of holy things, the solemn restraints and obligations of the divine office, are no safeguard against temptation.

Says Dr. Guthrie, "I have seen no less than ten clergymen with whom I have sat down at the Lord's table deposed through drink."

"In one month," says the Rev. Wm. Jay, of Bath, "seven dissenting ministers came under my notice, deposed through drink."

"We have one church," says Dr. B. Parsons, "from which three clergymen died from drinking, one of whom hung himself, and in the same locality four dissenting ministers sank into oblivion from the same cause."

The Rev. J. R. Barbour, of Newbury, Mass., states that in one hundred and thirty-five churches, out of sixteen hundred and thirty-four causes of discipline, eight hundred and five were caused by indulgence in intoxicating liquor.

Thus the abomination of desolation is set up in the holy place. The sanctuary of God is defiled; it is stained with the blood of souls. It echoes with the wails of the lost victims of the traffic.

Moreover, the enormous waste of money in alcoholic drinks is inconsistent with a faithful stewardship of God's bounty. While the cause of God in many places is languishing for lack of material support, and while both home and foreign missions are crippled for the same reason, the money which is so urgently needed for these Christian and philanthropic objects is poured out like water for that which retards the progress of religion, and often more than neutralizes all the Christian effort that is made.

The Rev. Newman Hall estimates that the Christian Church spends four times as much in alcoholic liquors as in the conversion of the world.

The Rev. Thos. Frazer computes the malappropriation of the Lord's money at a still higher figure. "We spend eight times as much in Great Britain," he says, "in destroying souls as in saving them."

The Rev. Wm. Bickersteth asserts that the aggregate for all the religious institutions of the United Kingdom was only sixpence a year for each individual, while the bare duties on spirits amounted to thirteen times as much.

John Campbell estimates the disproportion to be still more flagrant. He says, "Protestant and pious Britain is annually spending half a million of money on the world's salvation, and sixty-five millions on strong drink."

Is there not reason, therefore, to complain of the guilty apathy which so largely obtains on this most momentous subject!

But even supposing that the moderate use of intoxicating liquors were harmless and innocent, in itself, which we are by no means prepared to admit, still if it be an injury, a temptation, or a stumbling-block in the way of others, Christian expediency and brotherly charity require that we deny ourselves that indulgence for the sake of others.

The apostle Paul strongly confirms this duty in Rom. xiv. 21 : " It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The same doctrine is still more strongly asserted in the parallel passage, 1 Cor. viii. 13. Both of these passages have reference, primarily, to the eating of meat offered to idols, but they apply, *a fortiori*, to the use of alcoholic liquors.

Verse fifteenth of Romans xiv. proclaims very plainly the duty of abstinence from that which in itself is harmless, if it be a cause of offence : " But if thy brother be grieved with thy meat then, walkest thou not charitably. Destroy not him with meat for whom Christ died." It is a solemn consideration that our example, our influence, or our indulgence in that which we may think harmless, or beneficial, or even indispensably necessary, may cause the eternal destruction of our brother for whom Christ also died.

Let us therefore follow the things that make for peace, denying ourselves not only ungodliness and worldly lusts, but even the natural appetites and life's innocent enjoyments, if these be stumbling-blocks over which any soul may fall into perdition, for thus only can we keep a conscience void of offence toward God and man. We may not wrap ourselves in the garment of selfishness and say, " We are not our brother's keeper. Let our brother look out for himself. If he is weak and foolish, and chooses to be offended at our innocent indulgence, we cannot help that. We are not going to give up our rights because he may stumble or fall." Ah! not the spirit of Christ but the spirit of Cain, the primal murderer, is this. We *are* our brother's keeper, and if, through our example, or influence, he perish, the voice of his blood shall cry unto God from the ground, and verily we shall not be guiltless concerning our brother. And if through any act of ours, one of the feeblest of Christ's little ones should stumble

or fall, it were better for us that a millstone were hanged about our neck and we cast into the depths of the sea. For, "when we so sin against the brethren we sin against Christ."

Suppose a man to have the strength of will, the firm self-control, that prevents his moderation from ever degenerating into excess, and suppose, too, that he may always preserve that control of his appetite, which is not often the case, for the nature of the habit is such that it, unawares, fastens its fetters on the man till he is powerless, as though bound in fetters of iron; yet in this hypothetical case we conceive that it is his solemn duty before God to abstain entirely from intoxicating liquor. Indeed the stronger may be his self-control, and the higher may be his moral character, the more dangerous is his influence. It is the pious and respectable drinkers, those who are regarded as the standards of morality and virtue, who are the most perilous stumbling-blocks in the pathway of the unwary. Because their cooler brain and stronger nerves can endure twice the stress beneath which the weaker will and feebler self-restraint of others fail, are they therefore justified in setting the example of habitual indulgence in intoxicating liquors? What saith the Scripture? "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification, for even Christ pleased not himself."*

Should not all who name the name of Christ rise in the strength of a Christian manhood to the height of the apostle's sublime resolve: "Wherefore if *meat* make my brother to offend I will eat no more meat while the world standeth lest I make my brother to offend."† And if the apostle would thus deny himself for the sake of others, what most men think an absolute necessity of life, how much more should we abjure that which is hurtful and pernicious and the cause of such unparalleled sufferings in the world?

We are commanded to let our light shine that men may glorify our Father who is in heaven. But shall we, instead of warning human souls of their danger, act the part of moral wreckers, alluring men by our example of moderate drinking to the awful ledge

* Rom. xv. 1, 2, 3. † 1 Cor. viii. 13.

of perdition? Shall we thus lead them to think that there is no danger till upon the rock of sensual indulgence their souls are wrecked and lost forever?

Can a man take coals in his bosom and not be burned? or handle pitch and not be defiled? And can we cherish the burning coals of temptation and handle this polluting defilement and expect to be unscathed and unstained.

The Christian Church, as a whole, has not yet given that clear, unflinching, and ringing testimony on this subject that she should have given. Nay, has she not sometimes been guilty of complicity in the traffic of souls and been bribed by the price of blood? Instead of preserving her spotless purity as the bride of heaven and being true to her sacred espousals, has she not sometimes been guilty of adulterous fellowship with Belial, and open alliance with the crying sin of intemperance. The stately fane of St. Patrick's, in Dublin,* rears its lofty walls, built with the price of souls, above the squalid abodes of crime and misery, created by the very traffic whose profits "restored" the old cathedral. Surely more acceptable in the sight of that God who will have mercy and not sacrifice were the uprearing and restoring of those human temples so desecrated and despoiled by the vice of intemperance, than the piling up at the cost of their virtue, happiness, and lives, of any mass of marble, however costly, or the celebration of any ritual, however gorgeous. There are other churches, which, if not so literally, are not less truly founded upon the traffic and supported by it. Their deacons, wardens, stewards, or trustees, are actually engaged in the manufacture or sale of this bane of society. Some of these Churches, with a delightful consistency, exclude from the privileges of Christian communion the retail vendor of intoxicating liquor, while they receive with open arms the man who works the deadly ruin by wholesale, through its manufacture in large quantities. Small wonder that such Churches are barren of conversions, arid and sterile, like the mountains of Gilboa, on which there was neither rain nor dew, or like Gideon's fleece, unwatered still and dry, while showers of blessings are falling all around.

It is a cause of devout congratulation that the Methodist Church, in all its branches, has from its beginning been a Temper-

*Restored by Guinness, & Co., the celebrated brewers of that city.

ance Church. By the very terms of its constitution, the "Rules of Society," its members are forbidden the buying, selling, or drinking intoxicating liquors "unless in cases of extreme necessity." Its venerable founder in characterizing the evils of intemperance was as far ahead of his age as he was in many other respects. In solemn condemnation of the liquor traffic he rises into unwonted vehemence of denunciation. "All who sell these liquors to any that will buy are poisoners-general. They murder his Majesty's subjects by wholesale, neither do they ever pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves—a fire that burns to the nethermost hell. Blood, blood is there, the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art 'clothed in scarlet and fine linen and farest sumptuously every day,'—canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven, therefore thy name shall be rooted out. Like as those whom thou hast destroyed body and soul, 'Thy memorial shall perish with thee.'"

Let us as a Church continue to take the same bold, uncompromising attitude toward the evils of intemperance as did he.

Sometimes it may be feared that Christian ministers shrink from the denunciation of the traffic because the men of position and influence in their Churches, the men who hold the purse-strings or control its board, are affiliated with the liquor trade, or actively engaged therein. Shame upon such men! dumb dogs that dare not bark, craven spirits who contaminate their palms with bribes and sell their sacred office for a bit of bread. Oh for the spirit of an Elijah to denounce these troublers of Israel, who by their unhallowed traffic make God's house a den of thieves, or for that of the Master, to drive them from its sacred precincts, or for that of Paul to preach of temperance, and of judgment to come, as did he before the Royal debauchee, at whose bar he stood accused, till like that guilty monarch they tremble at the burning words.

Some Christian ministers even set before their flocks the evil example of partaking of intoxicating liquors, although the demon of intemperance lays waste the pleasant places of the land. Although this boar out of the woods devours the vineyard of the Lord, yet these keepers of the vineyard have been faithless to their solemn trust, and even their own vineyard they have not kept, and the foxes, the little foxes of refined and elegant and social drinking have spoiled the tender vines. Although this enemy of all righteousness assails the battlements of Zion, yet these watchmen on the walls have slumbered at their post, and lifted not the standard nor blown the trumpet of alarm, nay, have even traitorously introduced the foe themselves within the gate. Therefore the inhabitants have fallen in multitudes by the hand of the enemy, they have perished in their iniquity, "but their blood will I require at the watchman's hand," saith the Lord.

Should not they, who are especially set for the defence of the truth, be the foremost advocates of total abstinence? Should not they, who are ordained to stand between the living and the dead, continue to warn the people till this terrible plague of intemperance, whose ravages desolate even the camp of the Lord's host, be stayed. Did they realize this evil as they ought they would exclaim with the prophet, "Oh, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."* The connivance at the drinking usages of society, or their active encouragement by the teachers of religion, is one of the chief incentives to drinking. The old adage is verified, "Like priest, like people." A tipling parson will make a tipling Church.

We have a right to expect that the Church of Christ should lead the van, and that Christian ministers should be the captains of the host of God in this holy war—a crusade to rescue from perdition the souls of men, more glorious than that of old to wrest from the infidel the sepulchre of Christ. The trophies of this warfare are not brazen helms, all battle-stained and dented, and garments rolled in blood, but a world redeemed and disenthralled from the dominion of intemperance, and restored to the service of Christ. The march of this army is not marked by burning villages

* Jer. ix. 1.

and devastated plains, by widows' wails and orphans' cries, but by glad homes and happy hearts, by peace and prosperity, by righteousness and temperance.

As the huge ice-bergs of the North melt rapidly away before the tepid washings of the Gulf Stream, so this giant *sin*-berg of society is being undermined by the resistless washings of the sea of Christian public opinion; and whoso feels a single heart-throb for the sorrows of mankind, whoso puts forth a single holy effort, or utters a single earnest prayer for the welfare of his fellow-creatures, hastens the day when this dire curse and evil shall pass away for ever and be remembered only as a hideous dream.

If this fair vision, this consummation so devoutly to be wished, is to be realized, it will be by the active co-operation of the Christian Church. The Church is not stepping out of her sphere when she braces her energies to this great work. Temperance is not religion, but it is a very important part of it. It is not Christ, but it is John the Baptist preparing the way for His approach. Temperance alone will not save a man, but for many a man it is the first step toward salvation. We can conceive of no greater auxiliary to the spiritual prosperity of any Church than a vigorously conducted temperance organization connected therewith. Such an organization will often lure men from the taverns, and bring them under the sound of the gospel. The adoption of total abstinence will, in many cases, sweep and garnish the house for the entrance of the Heavenly Guest, and banish therefrom the evil spirits of intemperance and vice that held riot there. It will cast out the vile weeds that preoccupy the ground, and prepare the soul for the seeds of divine truth.

The temperance reform ought to be an essential part of the organization of the Church, rather than something foreign to it. If thus identified with the Church it will secure its moral support and receive the sympathy of the religious community. It will enlist more directly the co-operation of pastors and influential persons. It will educate and develop a temperance conscience in the community. It will train up the children in the principles of total abstinence. The Sunday-school will become a juvenile Temperance Society, and the rising generation will be imbued with an abhorrence of strong drink.

Already this reform has made great progress in the Church. No less than three thousand six hundred and seventy-two Christian ministers in Great Britain are pledged abstainers. The influence of this principle has penetrated even into the high places of the land, and the advocacy of its claims has been heard amid the cloistered stalls of its great cathedrals, and temperance sermons have been preached even in the venerable Westminster Abbey. But every advantage gained must be but the incentive to still further effort, till the principles of total abstinence universally prevail. We have seen their accordance with Holy Scripture. We have carefully consulted the sacred oracles and found there no sanction or commendation of intoxicating liquor, but on the contrary uniform and emphatic denunciation. We appeal, therefore, to the Christian men and women of our land, the readers of God's Holy Word, and especially to those who are called of God to the solemn duty of expounding the sacred text, by the holy hopes therein set forth, by the awful warnings against the intoxicating bowl, by the earnest remonstrances which it contains against indulgence in the accursed thing, and by the infinite compassions of Him who gave Himself a ransom for many, to lend not their aid, their influence, their example to that which God doth curse, but rather to give their sympathies and energies to the great work of freeing the world from the dire evil and woe of the liquor traffic.

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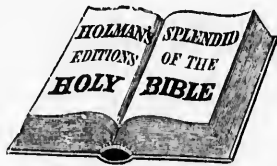
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