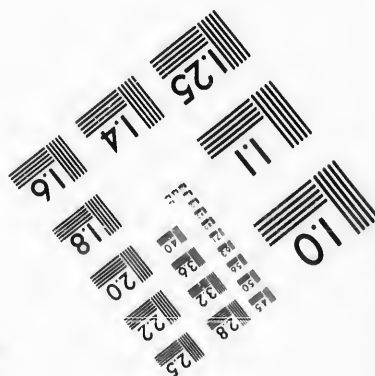
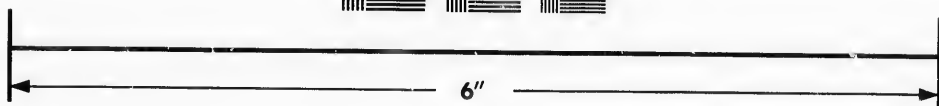
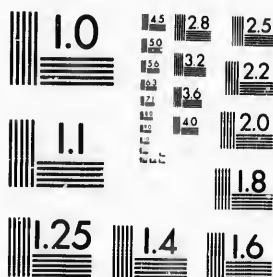


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



© 1987

T
to

T
p
o
f

O
b
e
t
h
s
i
o
t
f
i
s
i
o

T
h
s
T
h
w

M
a
d
i
f
e
n
t
b
e
g
i
n
t
r
i
g
h
t
r
e
q
u
e
r
e
m
e
n
t

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☒ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

10X 14X 18X 22X 26X 30X

12X 16X 20X 24X 28X 32X

The copy filmed here has been reproduced thanks to the generosity of:

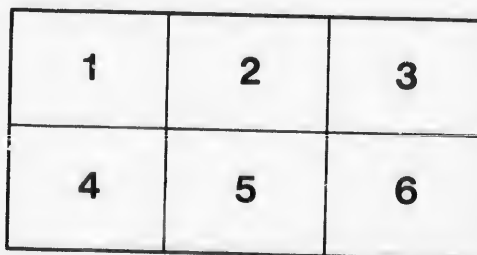
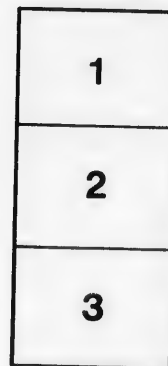
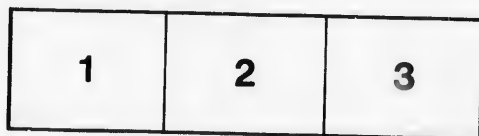
Harold Campbell Vaughan Memorial Library
Acadia University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol ➡ (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Harold Campbell Vaughan Memorial Library
Acadia University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole ➡ signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

I

T

NO BIBLE SANCTION

FOR DRINKING

A
178
m35

INTOXICATING LIQUORS;

BUT THE SUPPORT

OF THE

TOTAL ABSTINENCE CAUSE

A CHRISTIAN DUTY.

ADDRESSED TO MINISTERS AND MEMBERS OF CHURCHES.

BY

JOHN G. MARSHALL, ESQ.,
OF NOVA SCOTIA.

PRICE THREEPENCE.

EDINBURGH:

**PRINTED AND PUBLISHED BY H. ARMOUR, 54 SOUTH BRIDGE;
O. ZIEGLER, EDINBURGH; G. GALLIE, GLASGOW;
HOULESTON & STONEMAN, LONDON.**

Sixth Thousand.

1848.

THE
oth
“ I
tea
so
bl
Je
in

pre-
re-
h-
n-
o-
li-
in-
t-
i-
r-
l-
t-
a-
o-
n-
t-

NO BIBLE SANCTION, &c.

THE following passage of Holy Writ has been selected from among many others, as appropriate to the subjects discussed in the present essay. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—*Titus*, 2 Chap., 11, 12, 13, and 14 verses.

This very comprehensive passage may be said to exhibit a brief compendium or summary of ~~the~~ most of the doctrines and duties of our holy religion, which are essential to final salvation. It is here intended, however, to bring it to bear upon one of the chief causes of the most numerous and afflicting evils of the present day, namely,—The drinking of intoxicating liquors. All, indeed, admit, that the excessive use of such liquors is productive of by far the greater portion of the prevailing injuries to individuals and society, and that such excess should at all times be avoided; but whatever may be said of the opinion on the subject in former generations, there is now much difference of sentiment with regard to the lawfulness of using those liquors in even a moderate or limited manner. It is true, the great majority still contend, that consistently with religious principle and duty, they may be thus used, even as an ordinary beverage, on the ground of Christian liberty, and that the only evil or impropriety lies in using them to excess or intemperance. There are others, and happily their number is increasing, who hold that their use is not sanctioned by Scriptural authority, and, consequently, that they ought to be avoided, except for a medicinal purpose. This latter position is the one here assumed, and an endeavour will now be made to sustain it, on the authority of the passage of Scripture already recited, and others bearing on the subject. Of course, this position excludes any question of Christian liberty for the use of such liquors. It will here be contended that their use, as a beverage, is directly contrary to the spirit and precepts of our holy Christianity. The higher and better dispensation under which we are placed, is a strictly spiritual one, and although relieved from burdensome rites and ceremonies enjoined under the Mosaical and typical economy, yet under our dispensation any more than under the other, or even the patriarchal, not only nothing in the

least measure sinful or unholy, in itself, but nothing tending to produce ungodliness or unholiness of any kind, has been sanctioned or made allowable by a holy and righteous God. In several respects, indeed, our dispensation is more limited and restrictive than either the patriarchal or Jewish. Under the first, a plurality of wives, to say the least, was not forbidden; and under the other, a man was allowed to put away his wife and take another; but neither of these is permitted to the Christian. Again, under the Jewish economy, an eye was to be forfeited for an eye, and a tooth for a tooth; but *we* are commanded not to resist evil, but if a person smite us on the one cheek, to turn to him the other; and looking further into the same strict and spiritual code, as to what is enjoined regarding killing and being angry with a brother, an impure and unrighteous act, and a licentious desire, loving friends and hating enemies, and as to many other particulars of moral conduct, we shall perceive, that we are called unto the highest degree of holiness, even more especially than were the people of Israel, and for this plain reason, that we enjoy more grace, and light and advantages. The first part of our text is conclusive, as to our more extensive responsibility, for we are there informed, that, "The grace of God that bringeth salvation, hath appeared to all men;" by which we are to understand, that the system of the abounding grace or mercy of God has now, in the New Testament revelation, been fully disclosed, for the benefit of the whole of the human race, of whatever nation, tribe, or colour. We are most especially under the dispensation of the Holy Spirit, whose gracious and renovating influences have been purchased for us, by the obedience and sufferings of our blessed Redeemer, and therefore, in every part of this new revelation of mercy, the highest degree of spirituality and holiness of heart and life, is strictly enjoined, insomuch, that we are called to sanctification of soul, body, and spirit, and in order thereto, are commanded to "watch and pray always, that we may not enter into temptation," and even to "abstain from all appearance of evil."

"UNGODLINESS."

THIS dispensation of mercy teaches us, that denying "ungodliness and worldly lusts, we should live soberly, righteously, and godly." The term "ungodliness" is of very extensive import, and we may properly understand it to comprehend whatsoever is contrary to the reverence and spiritual worship and obedience which we owe to our glorious Creator and Redeemer. Therefore, every cherished or permitted thought, or desire, or mode of conduct, having a direct tendency to prevent or impair such reverence, worship, and obedience, may justly be denominated a species of ungodliness. Further remarks, however, on this point will be offered, when that part of the passage is treated of in which "godly living" is enjoined.

"WORLDLY LUSTS."

THE next species of self-denial, is, that which relates to "worldly lusts;" and here a wide field is laid open for remark and illustration. The

expression, in its widest and indeed most correct signification, may be held to include every sensual gratification not needful or divinely sanctioned, and having a direct tendency to prevent or lessen spirituality of mind, and devotion of the whole heart and life to the service of God. Now, in the present day it must surely be admitted by all, that intoxicating liquors are not in the least degree essential or necessary to the nourishment or support of the body, or its preservation in health. The millions of persons, pursuing all the various employments of life, who are now altogether refraining from such liquors, not only without bodily inconvenience or injury, but with decided benefit both to body and mind, afford the most decisive proof not only that such liquors are not really needed or useful, but afford the strongest reasons for a directly opposite conclusion. But, in addition, indulgence in the use of those liquors has, in all ages and countries, been one of the chief and favourite modes of gratifying sensuality and lust by ungodly and worldly persons. Such was the case in ancient times, by the votaries of Bacchus, the followers of Epicurus, and others, by the degenerate Greeks and Romans, and other nations, including the ungodly and apostate of Judah and Ephraim. All ancient history, indeed, has spoken the same language on the subject, and in more modern times, and down to the present, the free or excessive use of those liquors has been one of the principal characteristics, and the especial delight of worldly and sensual persons.

ALLEGED SCRIPTURAL AUTHORITY FOR DRINKING INTOXICATING LIQUORS.

ALTHOUGH the truth of the preceding remarks, regarding the worldly and sensual, must be admitted, yet there are numbers, even among the professed followers of the immaculate Saviour, who contend for the limited or moderate use of intoxicating drinks, on the authority of divine revelation. Indeed, nearly all who are now continuing in the use of those liquors, when addressed on the subject, immediately turn to that authority, and endeavour to adduce facts and arguments from thence in support of their practice. It is, therefore, of the utmost importance, to ascertain whether, in reality, the sacred records do or do not recommend or sanction the using, as a beverage, intoxicating liquors of any description. There is, at present, much diversity of opinion, and some open controversy on the point, and it is therefore especially needful, for the interests of religion and all that is good, and particularly for carrying triumphantly forward the present benevolent enterprise, for effecting entire and universal abstinence from such liquors, that every fallacy and mistake on the subject should be exposed and refuted, and Scriptural truth be made to appear in its own pure and beautiful harmony. The question, as to the Scriptural allowance of the use of intoxicating liquors of any description, may, at the outset of the argument, be very much narrowed, by referring to the various kinds of such liquors now in general use in Great Britain

and most other countries, nearly, if not all of which are very unlike, both in kind and quality, to the wines and other liquors of a similar nature mentioned in Scripture. The art of procuring ardent spirits, by distillation, was not discovered until several centuries after the canon of Scripture was completed, and the same may be said of the spirituous malted liquors now in use, as no mention or intimation, regarding them, is therein made. If, then, these Bible advocates for permission to use intoxicating liquors, will rest their claim on Scriptural authority, they must be satisfied, of course, to take that authority, only just so far as it literally and expressly applies, and with reference to those kinds of intoxicating liquors alone, the use of which, they say, the divine records permit or sanction. Even on their own ground, therefore, they must at once abandon the use of all ardent spirits, and all malted liquors of a spirituous description. And, even, as to the wines now in use in this country, and in all other lands in which the vine is not cultivated, neither is there, in reality, any Scriptural authority in their favour. The wine mentioned in Scripture, approvingly, was, as will presently be contended, merely the extract from the grape; but even should this point be considered as not fully made out, and were it even to be admitted that the use of fermented or intoxicating wine, was, by that authority, occasionally or even generally permitted, still, it must of course be understood, that it could only be of that description which is produced by simple fermentation, without any addition of a more potent or intoxicating article, for all wines thus mixed or drugged, are, by the sacred records, expressly prohibited. Now it is well known, that the wines used in this and most other countries, in the present day, are, one and all of them, charged with admixtures, to a greater or lesser extent, of ardent spirits, and, in many instances, with other highly intoxicating or stupefying ingredients. It is asserted by those who are well informed on the subject, that there is no grape which will yield, by mere fermentation, a liquor of more than eight per cent. of spirit, and the average from that process merely, may, in general, be considered as about four or five per cent. The wines most generally in use among us contain from eighteen to twenty-six or even twenty-eight per cent. of spirit, and we have scarcely any under fifteen per cent. Taking all these facts and circumstances together, it is perfectly evident, that there is no Scriptural sanction for the use of these mixed and highly intoxicating liquors, but quite the reverse. Those who partake of them, and who pretend to be so zealous regarding the sacred records in this particular, and who think it so unnecessary or improper to be restrained from what they consider their Christian liberty, in the matter, must, therefore, look for some other authority to sanction them in a practice really hurtful to themselves, and in the way of example, deeply injurious to others. It would, indeed, be sufficient to rest, even here, the proof and argument, to show the unlawfulness, on Scriptural grounds, of drinking even the wines now used in this country.

BUT
parti
recon
will
of re
pass
or co
brin
anot
hear
his
pres
mira
cally
man
othe
decc
wine
wher
beca
add
wine
upon
are t
how
recon
Cano
real
revel
glori
any f
in ou
to be
cludi
as to
two s
the v
them
proof
credi
those
parti
quali
by d
furth

WINES OF SCRIPTURE.

BUT it is not here admitted that even the simply fermented, and therefore partially intoxicating wines mentioned in the Scriptures, are there recommended, or the use of them sanctioned as a beverage. Those who will peruse those sacred writings, with unprejudiced minds, desirous only of reaching the whole truth on the subject, will, by comparing different passages referring to wine, be impressed with the seeming inconsistency or contradiction they present. In one passage, we are told, that "God bringeth forth out of the earth wine that cheereth the heart of man;" in another we are exhorted to "drink our wine with a good, or merry heart." As one of the rewards to him who shall honour the Lord with his substance and the first fruits of his increase, it is promised, "Thy presses shall burst out with new wine." Our Lord furnished wine miraculously on one occasion, and wine was recommended, (only medically however,) to the Presbyter Timothy, by an inspired apostle; and many other passages, it is readily admitted, sanction their use. In other passages, we are told, that "Wine is a mocker, and whosoever is deceived thereby is not wise." We are commanded not to be "Among wine bibbers," and are expressly prohibited from looking "on the wine when it is red and giveth his colour in the cup, and moveth itself aright," because that "at the last it biteth like a serpent, and stingeth like an adder," with many other passages of similar import, in which the use of wine is denounced or disapproved of. By the command, "Look not upon the wine," we are, of course, prohibited from partaking of it, and are to turn away from it as ensnaring and dangerous in its nature. Now, how are these seemingly incongruous and contradictory passages to be reconciled. All who believe in the divine inspiration of the whole of the Canon of Scripture, will, of course, be perfectly satisfied, that there is no real inconsistency or contradiction in the case, as the whole of divine revelation, must, according to the character of that infinitely wise and glorious Being who gave it, be in the most perfect harmony. If there is any failure in the attempt to reconcile them, the reason can only be found in our own imperfect apprehension or knowledge. There does not appear to be any other possible way of making them harmonize, than by concluding, that under the general term, *wine*, two different kinds of liquor, as to their qualities and effects, were referred to, respectively, in those two sets of passages of Scripture. And here it must be remarked, that the writings of many ancient authors, in the Eastern countries, some of them cotemporary with the inspired writers, afford clear and satisfactory proof to support such conclusion. Several of those authors, of undoubted credibility, declare, that in the times in which they lived, there were in those countries, a great variety of wines, and they further assert, most particularly, that some of them were entirely free from any intoxicating quality. A few of those writers, even give precise directions for preparing, by different modes, such of them as were of that description. It is further of importance to remark, in passing, that all those liquors,

whether intoxicating or otherwise, were by those writers designated by the one general term,—*wine*. But to return to Biblical authority alone, it must be perfectly evident, that by the expressions the “new wine in [the cluster,” which was not to be destroyed, because a blessing was in it, and the “new wine,” while bursting out from the press, in the process of treading or compressing, could not possibly be meant, any intoxicating liquor, as it is certain that the liquid, while in the cluster, or when being pressed from the fruit, possesses no alcoholic or intoxicating quality; neither, for the same reason, can it, with any propriety or consistency, be said that the “vineyard of red wine,” spoken of in Scripture, refers to a liquid of that description. In the 1st chapter of Joel it is said, the “new wine is dried up,” which, in a subsequent verse, is explained by the expression, “the vine is dried up,” in the clusters of which the new wine is contained.” It must be noticed, moreover, that in the foregoing and other similar passages, where the pure liquid from the grape is spoken of, the same term is used, as in those in which the intoxicating and mixed liquors are mentioned. They are all designated by the general term—*wine*. It is not said, “destroy not the new” juice or liquid in the cluster, or “thy presses shall burst out with new,” or fresh grape juice; but such should have been the forms of expression, according to the reasoning of those who deny that the term wine can be correctly applied to the liquor from the grape, before fermentation, and contend for the use of intoxicating wines on Scriptural authority. It must, in fairness, be presumed that the translators of the present authorised version of the Bible understood the terms in the original language, signifying wine, and have, in most instances at least, if not in all, rendered them truly. In all the passages referring either to the newly expressed liquor from the grape, or to that of an intoxicating quality, they have given this one generic term. Those persons, therefore, who contend so zealously for the literal authority of Scripture, in everything regarding the subject, ought, surely, to acquiesce in that authority on the point of the propriety of that general term; seeing that the spirit of perfect wisdom has in both cases assigned only the one appellation. The truth is, there has been a very general and long continued misapprehension as to the reason for assigning this particular appellation to the liquor produced from the grape. It would seem that the mistaken idea, that no liquor procured from the grape should be denominated wine, but that which has undergone fermentation and become intoxicating, has arisen from the fact, that all the wines which have ever been in use in the various parts of the world, except the vine countries, have been of an intoxicating nature. In truth, however, it has not been so designated because of its having undergone fermentation and become intoxicating, or its not having undergone such process, which are but circumstances regarding it, but it would rather seem that the reason why it has been so denominated, and with the strictest propriety, is, that the liquor is an extract from the fruit of the vine. The word in the Latin is *vinum*, in French, *vin*, and in English, *wine*; and in other languages words of the same import, expressive

of a liquor obtained from the *vine*. Even on the admissions of those who contend that the juice of the grape, as it flows from the press, should not be called wine, it is sufficiently clear that it is, with propriety, so denominated. One of the writers on that side of the question has said, that "the Hebrew word, usually translated *wine*, means something *squeezed* or *expressed*, as juice from the grape, and that it has been introduced, with little change, into nearly all the languages of Europe." This definition, of course, refers to the liquor which is obtained by the treading or squeezing of the grapes in the press, and this liquor, it is perfectly known, is not in the least degree intoxicating; and yet, according to that writer's own definition of the original word, agreeing with the translations also, it is properly denominated *wine*. If, then, the liquor thus procured is so named, by reason of its being obtained by the process of *squeezing* or *pressing*, it will follow that the juice of the grape, as it flows from the press, is, even with more propriety, called wine, than that which is procured from the wine vat, after fermentation, in which process no such pressure is employed. That writer, however, by a strange inconsistency, or rather contradiction, directly after, refuses to allow that the juice of the grape should be denominated wine. That in many passages of Scripture, wines of an intoxicating nature are mentioned or referred to, no person, of course, will be so foolish as to question or deny. All that is here contended for, and by others who have written and spoken on the same side of the subject, is, that there was a liquor designated in the Scriptures as *wine*, which had not undergone fermentation, was not intoxicating, but was merely an extract from the grape, and the use of which *alone* was by that authority sanctioned and recommended as a blessing. An endeavour will now be made to show that wherever, in the sacred records, the use of wine is spoken of approvingly, it was wine of that description. And, first, as to the wines mentioned in the Old Testament Scriptures. All of them, of whatever description, were strictly forbidden to the priests, when they were about to officiate in the tabernacle. It would seem highly probable that this injunction was given, lest, through ignorance or mistake, they might, on some such occasion, partake of wine which had in some degree fermented, and, therefore, was somewhat intoxicating; and might thus, in a measure, be improperly excited when engaged in the solemn and holy duties of their office. In the 18th chapter of Numbers it is said, that at other times they were to *eat* with their households of all the *best* of the wine, the *first fruits* of it, and of whatsoever was *first ripe* in the land, and which were brought by the people as their offerings unto the Lord. With regard to the Levites, after rendering, as an heave offering, a tenth part of the tithes, they were to have the remainder; and it was to be reckoned to them as though it were "the fulness of the *wine-press*," and as "the increase of the *wine-press*," and they were to *eat* it with their households, as a reward for their service in the tabernacle. With reference to servants, it was commanded, that on their going out free, in the seventh year, they were to be furnished liberally out of the flock, the floor, and the "*wine-press*." None of these passages can possi-

bly be understood to refer to any intoxicating liquor, as none of that description was furnished or could be had from the *wine-press*. If any such liquor had been intended, or alluded to, the expression would doubtless have been *wine-vat* instead of *wine-press*. In the prophetic song, recorded in the 32d chapter of Deuteronomy, it is mentioned as one of the blessings to Israel, "thou didst drink the *pure blood of the grape*;" and in the same song, and by way of contrast to this, it is said, with reference to the heathen, the enemies of the Lord, "*their wine is the poison of dragons, and the cruel venom of asps.*" A liquor obtained through decomposition or a species of putrescence, in the process of fermenting, and which has thereby acquired a poisonous and intoxicating quality, cannot surely, with any propriety, be termed the "*pure blood of the grape*," any more than water could be denominated pure, after an admixture of any adulterous or injurious ingredient, or than *that* could be called the pure blood of a human body into which had been infused any corrupting and destructive liquid. The passage just cited, is, indeed, directly in point, to show that it was only the unfermented and unintoxicating liquor, the "*pure blood of the grape*," which was granted as a blessing; and, further, it proves as clearly that such was, indeed, the kind of wine the Israelites generally or almost universally used in the earlier periods of their history; for it is said, "thou *didst* drink the pure blood of the grape." A learned and eminent critic, in commenting on this passage, has said, that "*blood* here is synonymous with *juice*, and it means *red wine*, or the *pure juice*, of whatever colour, *expressed from the grapes.*" There are many other passages in the Old Testament Scriptures, too numerous indeed to recite and enlarge upon here, in which wine is spoken of approvingly, or without any remark of disapprobation; but it will be found, on candid examination of the context, that in all of them, the unfermented or unintoxicating wine was intimated or intended. Such is the case in the 26th chapter of Deuteronomy, where the Levites, the stranger, the fatherless, and the widow, were to *eat* of the tithes and be *filled*. Also, in one passage in Nehemiah, where the people were to eat the *fat* and drink the *sweet*; in another, where they were commanded to bring the offerings of the *first fruit* of all manner of trees, of the *new wine*, and of the oil; and in other parts of the same book, where *new wine* is spoken of. As to the passage in 1st Chronicles, where the distribution of the bounty of David is recorded, the word *wine* is not in the original; and it is asserted by one writer, if not more, well acquainted with the original language, that the word translated a *flagon*, signifies rather a *sweet cake*, and refers to some kind of *confectionary*. In our translation, there being a doubt as to the meaning, the words "*of wine*" are put in italics.

But it is urged in favour of the use of intoxicating liquor, that the people of Israel were expressly permitted to partake of *strong drink*, or of whatsoever the soul should lust after. To this it may, in the first place, be remarked, that some who are well versed in the original language, assert most decidedly, and give strong reasons for their opinion, drawn from ancient as well as modern authority, that the original word, translated *strong* evidently,

as none of that
ne-press. If any
 on would doubt-
 prophetic song,
 med as one of the
grape;" and in
 reference to the
 son of dragons,
 h decomposition
 and which has
 cannot surely,
grape," any more
 re of any adul-
 the pure blood
 ng and destruc-
 point, to show
 uor, the "*pure*
 and, further, it
 the Israelites
 f their history;
 e." A learned
 d, that "*blood*
 e *pure juice*, of
 any other pas-
 d to recite and
 gly, or without
 did examina-
 r unintoxicat-
 e 26th chapter
 rless, and the
 ne passage in
 the *sweet*; in
 gs of the *first*
 ; and in other
 o the passage
 David is re-
 serted by one
 age, that the
 efers to some
 ubt as to the
 at the people
 of whatsoever
 be remarked,
 t most decid-
 ncient as well
 ng evidently.

means *sweet*, in a number of passages; and in this particular passage, should have been so translated, and that it referred to the *new* and unfermented liquor from the fruit of the date or palm tree. It would, indeed, clearly seem, that this should have been the rendering, in order to make it harmonize with those parts of scripture in which merely the new wine from the press is recommended or approved of, and with the others in which intoxicating wine is denounced. But further, this permission was to be enjoined only once in a year, and at the place specially appointed by God, and there is not a word in the passage as to actually *drinking*; but it is said, "thou shalt *eat* there before the Lord thy God," and therefore, from this expression, it would rather seem, that the sweet or luscious fruit of the palm or date was intended. It was, indeed, in the nature of a sacred festival, appointed by God; and we can scarcely presume, without a measure of profaneness, that this Holy Being, who commands us to watch and pray that we do not enter into temptation, would, on any occasion, thus sanction the gratification of a sensual lust, by the unrestricted use of an ensnaring and intoxicating liquor.

A further attempt has been made to justify the use of intoxicating drink, from the example of the Saviour, who, it is said, partook of it. There is little or scarcely any thing to show that our Lord ever drank wine of any description; but admitting that he did so occasionally, there is not the slightest proof, or even a word, tending to the presumption, that it was of an intoxicating quality, and considering his immaculate character, and the perfect example which he ever exhibited, it is surely most reasonable and becoming to conclude, that whenever he did use any wine, it was of that kind which had not been fermented and rendered intoxicating.

It is also urged, that the wine used at the celebration of the passover, and at the institution of the sacrament, was of an intoxicating quality. There is not, however, the slightest evidence, or even intimation in any part of scripture, that such was the case, on either occasion; but the opposite may, or rather *must*, be inferred, from a variety of circumstances relating to those ordinances. With regard to the passover, the use of wine of any kind did not form a part of its original institution, nor is there in any part of the sacred scriptures any direction or intimation whatever for its use upon that occasion. It is true, it did so come into use, but when, or for what reason, does not, from ecclesiastical history, very precisely or fully appear; neither can it be shown, that when so used, it was of an intoxicating nature, but various circumstances would seem satisfactorily to indicate just the reverse. Indeed, it is asserted by good authority, that the Jews, down to the present time, regard the injunction as to putting away all leaven at the time of the passover, as applying not merely to bread, but to all kinds of fermented liquors, and therefore avoid using, or even having any of such liquors on their premises, during any part of the season of the passover. It would doubtless have appeared to them as highly proper, as well as significant, that only unfermented wine should be used on that occasion, as it would most typically and suitably represent the grace and holiness required in the worship and service of Jehovah. Those who were spiritually enlight-

ened, might also view the use of such wine, as in suitable accordance with the unleavened bread, which was emblematical of the character of the Messiah for whom they were looking, that pure "bread of life" which was to come down from heaven.

The offerings under the legal dispensation were to be of the same pure, unadulterated, and in most instances, typical character. Those in the season of harvest were to be of the *first* of the ripe fruits and of the *liquors*, as we find enjoined in Exodus, chapters 22d and 29th, and they were strictly commanded not to *delay* to offer them. Again, in the 23d chapter of Leviticus, when they reaped the harvest, they were to take to the priest a sheaf of the first fruits, for a wave offering, and on the *same day* that it was so waived, there were to be offered a lamb without blemish, a meat offering of fine flour and oil, and a drink offering of *wine* as a *sweet savour* unto the Lord; and they were strictly commanded as a statute for ever, throughout all their generations, neither to eat bread, nor parched corn, or green ears, until the *self same day* that they had brought such offering unto God. Now, from the whole of this institution, it seems perfectly evident, that they were not to wait until the new wine had undergone fermentation in the wine vat; but, on the contrary, were to present it with the other offerings, in the very first instance, and in its primitive state, as it came from the wine press. With regard to the sacrificial and other offerings, prescribed in the 29th chapter of Exodus, and in the 15th, 28th, and 29th of Numbers, they were to be accompanied with drink offerings of wine, and the whole were to be for a *sweet savour* unto the Lord. In the 7th and 10th verses of the 15th chapter of Numbers, it is expressly declared, that the drink offering of wine was to be a *sweet savour*. Now, if the wine so offered had undergone fermentation, and thereby acquired, in addition to its *intoxicating*, some degree at least of an *ascetic* quality, as would be the case, it might, indeed, be denominated a *strong* or a *sour savour*, but could never with propriety, or correct analogy, be designated a *sweet savour*. Moreover, when it is remembered, as is held by the most learned and orthodox divines and commentators, that the wine poured out in the offerings was typical of the blood of our blessed Redeemer, shed for our sins, it surely seems most in accordance with his pure and gracious offering, and his holy character, to conclude, that the wine so typically offered, like the bread in the pass-over, was to be free from fermentation, and of the sweetest and most harmless quality. If any such fermentation, and consequent change of the liquor had been divinely intended, doubtless it would have been precisely enjoined, as was the case with reference to all, even the most minute particulars, regarding the tabernacle, the offerings, the ceremonies, ritual, and other institutions of that precise and typical economy. Under that dispensation, every thing regarding the worship and service of Jehovah was particularly prescribed, insomuch, that the forms and adjustment of the garments of the High Priest were minutely enjoined, even to the bells and pomegranates on the borders of his robe; also the placing of the altars, and all the furniture of the tabernacle, with numerous other particulars, which infinite wisdom saw fit to prescribe. In the directions

to Moses
which w
manded
of Canaa
and wen
destructi
temple,
priests, t
the wor
nutely c
of that
the offic
and sinf
With
New Tes
tend for
marriage
a manne
furnishe
subject
account
of that
the natu
ing wha
Lord an
tion, it
was of
stated a
evident
of the
good wi
thou ha
which g
mining
or other
tion on
Doubtle
well as
remark,
known i
for pres
that sta
desired.
the gra
abstract
ing the
time in

dance with
ter of the
ife" which

same pure,
at the season
dors, as we
strictly com-
f Leviticus,
heaf of the
so waived,
of fine flour
Lord; and
at all their
s, until the
w, from the
were not to
e vat; but,
ne very first
ress. With
9th chapter
were to be
to be for a
5th chapter
f wine was
one fermen-
orne degree
indeed, be
a propriety,
when it is
divines and
typical of
seems most
y character,
n the pass-
t and most
change of
e been pre-
most minute
nies, ritual,
Under that
of Jehovah
justment of
even to the
acing of the
erous other
e directions

to Moses, it was said, "Look that thou make them after their pattern which was shewed thee in the mount." When the Israelites were commanded to build an altar unto the Lord, on their first entering the land of Canaan, it was strictly enjoined that they were to build it of *whole stones*, and were "not to lift up any iron tool upon them." And after the destruction of the first temple, the form and dimensions of the second temple, and every thing relating to it, together with the garments of the priests, the sacrifices and offerings, with all other particulars regarding the worship and services in such latter temple, were specially and minutely enjoined by divine authority. The truth is, that under the whole of that precise and typical dispensation, infinite wisdom left nothing to the officious intermeddling, or the blunderings or perversions of fallible and sinful men.

With regard to the lawfulness of using intoxicating wine, under the New Testament dispensation, it is continually urged by those who contend for that use, that our Saviour furnished wine miraculously for the marriage festival at Cana. This transaction has been so often explained, in a manner suited to convince every unprejudiced mind, that the wine so furnished was not of an intoxicating quality, that little further on the subject need here be added. There, certainly, is not a word in the whole account, even in the slightest degree, leading to the inference, that it was of that description. It is indeed altogether uncertain whether such was the nature of any of the wine previously used on the occasion. Considering what must have been the character of the guests, in general, as our Lord and his mother and disciples were among them, by special invitation, it is, indeed, most suitable and becoming to conclude, that none of it was of an intoxicating quality, bearing in mind what has already been stated and explained, regarding the unfermented and unintoxicating wine, evidently alluded to in the Old Testament scriptures. As to the saying of the ruler of the feast, "Every man at the beginning doth set forth good wine, and when men have well drunk then that which is worse, but thou hast kept the good wine until now," it merely alludes to a custom which generally prevailed at feasts, but can signify nothing as to determining whether any of the wine used on that occasion was intoxicating or otherwise, or even as to its being of either the one or the other description on the occasions, generally, to which the alleged custom referred. Doubtless there were good and bad qualities of unintoxicating wines, as well as among those of the other description. It may here be well to remark, that at the period when this feast took place, several modes were known in the vine countries of the East, and were very generally practised, for preserving the fruit of the grape from fermentation, and keeping it in that state, sweet, and free from any intoxicating quality, for any time desired. The chief modes, it appears, were by boiling down the juice of the grape to a syrup, or by repeated filtration of the juice, thereby abstracting the mucilaginous matter essential to fermentation, or by keeping the cask which contained the fresh juice submerged for a considerable time in cold water, or otherwise kept under the temperature at which

fermentation would take place, thus allowing the fermentable matter to subside, and obtaining in that way the pure and clear juice of the fruit. Wines preserved in each of these modes, are mentioned in the works of ancient authors, in several of those countries, some of whom have given particular receipts and directions for making such unfermented and un-intoxicating wines; and they have also stated, that those were denominated the *best wines*, which possessed no intoxicating quality. Bearing this testimony in mind and above all, considering the pure and benevolent character of our Saviour, surely it is far more probable and consistent, as well as becoming, to conclude, that the wine which he so miraculously produced, was indeed the *best*, in every sense of the word, by its being entirely free from any intoxicating quality, and possessing the delicious flavour of that original blessing of Canaan, "The pure blood of the grape," than to infer, that it was a liquor of an intoxicating nature, and consequently pernicious. But further, wine according to one if not more of those modes is made at the present day, in parts of Syria and Palestine, according to the testimony of Professor Robinson of America, and other recent travellers of unquestionable veracity, and of late years it has occasionally been imported into Europe, and very frequently into the United States of America, from some of the Eastern countries. The learned author of that able and most valuable work, entitled, "*Anti-Bacchus*," has therein declared, that he has made unfermented wine according to the receipt given in the work of an ancient Eastern writer, who lived about the same time as our Lord, and that the wine he thus made, "kept good for more than a year even in a warm apartment." Other recent writers on the subject have stated, that in the present day, in the East, and in wine countries generally, unfermented wine is well known and commonly used, and that "The modern Turks always carry the unfermented wine with them on long journeys." Mr. Delavan of New York, who travelled in Europe in 1840, has written as follows:—"While I was in Italy, I obtained an introduction to one of the largest wine manufacturers there, a gentleman of undoubted credit and character, and in whose statements I feel assured the utmost reliance may be placed. By him I was instructed in the whole process of wine making, so far as it could be done by description, and from him I obtained the following important facts:—

First. "That with a little care, the fruit of the vine may be kept in wine countries, free from fermentation for several months, if undisturbed by transposition. Wine of this character he exhibited to me in January last, 1839, several months after the vintage."

Secondly. "That the pure juice of the grape may be preserved free from fermentation for any length of time, *by boiling*; by which the principle of fermentation is destroyed, and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating."

Thirdly. "That in wine producing countries, *unfermented* wine may be made *any day in the year*. In proof of this, the manufacturer referred to, informed me, that he had then, (January,) in his lofts for the use of his table, until the next vintage, a quantity of grapes sufficient to make,

one hu
time of
nothing
tation,
sent to
recently
I had a
grapes,
greater
proof t
with a
opening
In a
" in Sep
Silleman
of alcoh
In fu
and also
ing the
remarks
importa
with vin
vine, in
so exclu
facture,
Bible so
staple su
vineyard
greatly f
gravelly
what is
genial at
either an
Providen
bearing d
unadulter
state, it i
nutritive
example,
to the pa
subject, an
appearanc
when it so
mountain
bounties o
but to ma

able matter to
 ce of the fruit.
 n the works of
 om have given
 ented and un-
 were denomi-
 ility. Bearing
 and benevolent
 consistent, as
 miraculously
 , by its being
 the delicious
 of the grape,"
 re, and conse-
 t more of those
 estine, accord-
 d other recent
 s occasionally
 ited States of
 author of that
 has therein
 to the receipt
 about the same
 good for more
 rriters on the
 and in wine
 mmonly used,
 ed wine with
 travelled in
 ly, I obtained
 a gentleman
 I feel assured
 d in the whole
 scription, and
 e kept in wine
 undisturbed by
 January last,
 yed free from
 the principle
 ipped to any
 oxivating."
 ed wine may
 turer referred
 or the use of
 ient to make,

one hundred gallons of wine; that grapes could always be had *at any time of the year*, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine, free from fermentation, in wine countries *at any period*. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been plucked for months. I had also twenty gallons of inspissated wine, made to order, from these grapes, which wine was boiled before fermentation had taken place, the greater part of which I have still by me in my cellar. As a further proof that wine may be kept in a sweet unfermented state, I travelled with a few bottles of it in my carriage, over 2000 miles, and upon opening one of the bottles in Paris, I found it the same as when first put up."

In a note at the foot of the foregoing extract, mention is made, that "in September 1842, Mr. Delavan sent a bottle of his wine to Professor Silleman of Newhaven, *for analysis and distillation*. The result was, that not a drop of alcohol was found in it."

In further proof as to the use of unfermented wine, in the vine countries, and also in support of the distinction maintained in these pages regarding the wines mentioned in Scripture, the following statements and remarks of Dr. Duff, of the Scotch Mission to Calcutta, are of great importance. He says, "in these countries, (France and Italy) mantled with vineyards, one cannot help learning the true intent and use of the vine, in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or what is worse, by a species of manufacture, an *intoxicating beverage*, that many have wondered why the Bible so often speaks of *wine* in conjunction with *corn*, and the other staple supplies of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive, that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food, or pasturage for cattle. But what is the *providential design*, in rendering this soil, favoured by a genial atmosphere, so productive of the vine, if its fruit become solely either an *article of luxury* or an *instrument of vice*? The answer is, that Providence had *no such design*. Look at the peasant at his meals, in vine bearing districts; instead of milk, he has before him a basin of the pure unadulterated "blood of the grape." In this its native and original state, it is a *plain, simple, and wholesome* liquid, not an *intoxicating*, but a nutritive beverage. Hence, to the vine dressing peasant of Auxerre, for example, an abundant vintage is as important as an overflowing dairy to the pastoral peasant of Ayrshire. And hence, by such a view of the subject, *are the language and the sense of Scripture vindicated, from the very appearance of favouring what is merely luxurious or positively noxious*, when it so constantly magnifies a well replenished wine press, in a rocky, mountainous country like that of Palestine, as one of the richest bounties of a gracious Providence, not to the rich or mighty of the earth, but to man, as man, with his manifold wants and infirmities."

Missionary Record, April, 1840.

It has further been urged, in justification of the use of intoxicating wine, that it was used at the institution of the sacramental supper. It must be remembered, that this took place at the time of the passover, and if what has already been stated be correct, with regard to the exclusion of all fermented liquors, as well as bread, on that occasion, most assuredly the wine used at that Christian sacrament was not of a fermented and intoxicating nature.

The recommendation to Timothy, "use a little wine for thy stomach's sake, and thinne often infirmities," has also been continually cited, to support the drinking practice. The case is one of a strictly medical character, and according to the plain tenor and meaning of it, affords no authority for the use of any description of wine, as an ordinary beverage. In Timothy's weak and infirm state of body, this particular direction of the apostle was specially needful to him, as, in a previous part of the same epistle, the express injunction was given to bishops, not to be *given to wine*, which means, in effect, not to be *by wine*, or to use it all, of whatever description. Moreover, as there were in the countries, through which Timothy was then passing, several wines of an unintoxicating nature, which were much esteemed as a medicine for complaints of the stomach, it is certainly most reasonable to conclude, that some wine of this description was intended by the apostle, and would be used by Timothy, rather than to presume that any was designed, or would be taken, of an intoxicating quality, and which might prove injurious. It has been already observed, that the prohibition against wine is expressly given in this same epistle, and a similar one is contained, in the like peremptory terms, in the epistle to Titus. It would seem highly probable, that this prohibition, similar to the one regarding the priests, under the previous dispensation, was given lest such bishops, who were to be constantly engaged in the devotional ministrations and exercises of their holy office, might inadvertently partake of wine of an intoxicating nature, and be improperly excited. But whatever might be the reason, the prohibition of wine as a beverage, is, as to them, very plain and express.

The injunction "be not drunk with wine, wherein is excess," has also been cited in support of the moderate use of wine of an intoxicating nature. On this it may in the first place be remarked, that the word *drunk* did not, as used and understood among the ancients, always signify, to be intoxicating with liquor, as we understand the term, but they frequently understood it to mean, *drenched* or *filled*, which it is said by several of the learned, is indeed, in many instances, the meaning of the original phrase. That eminent scholar and critic, Dr. Adam Clarke, in his comments on the 11th chapter of the first epistle to the Corinthians, where the term "*drunken*" is used, says, that the original word so translated, means, in many parts of scripture, to be *drenched* or *filled* with liquor. Consistently therefore with this definition, a person might with propriety, according to the generally understood meaning of the original term, be said to be drunk with wine, not of an intoxicating nature, or indeed with any other,

kind of
It would
in the p
redunda
drunken
general
plete if
remainin
drunken
"excess
be mere
But by
filled, th
antithes
read th
with the
wine, or
and oth
transgre
many wa
one to
diligent
man giv
a great
subjecti
myself
even in
force to
to Timot
various
indeed,
restrict
even un
the win
there we
to the su
of intox
ferment
with ref
in addit
perfectly
counten
have no
although
wines w
position
namely—

intoxicating
l supper. It
the passover,
regard to the
that occasion,
was not of a

hy stomach's
lly cited, to
ctly medical
of it, affords
an ordinary
is particular
previous part
pps, not to be
use it all, of
ries, through
intoxicating
laints of the
some wine of
be used by
or would be
injurious. It
is expressly
l, in the like
hly probable,
ts, under the
were to be
cises of their
intoxicating
e the reason,
ery plain and

ess," has also
intoxicating
at the word
ayssignify, to
ey frequently
several of the
ginal phrase.
omments on
ere the term
ed, means, in
Consistently
ty, according
be said to be
ith any other.

kind of liquor, if he had drank of it in an inordinate or excessive degree. It would seem, indeed, that this must be the meaning of the word *drunk*, in the passage just cited. The Holy Spirit has nowhere used merely redundant or superfluous words. If the injunction had related to drunkenness through the use of intoxicating liquor, according to our general understanding of that word, the clause would have been complete if it had stood thus: "Be not drunk with wine," without the remaining words, "wherein is excess;" for it is self evident, that *drunkenness*, as understood among us always, and necessarily, implies "excess;" and therefore the latter words would, according to this meaning, be merely superfluous, or afford no additional meaning to the passage. But by assigning to the original word the other meaning, of *drenched* or *filled*, the whole clause will have a full and definite application, and the antithesis or contrast will be strikingly complete. The passage will then read thus, "be not *filled* with wine, wherein is excess, but be filled with the Spirit." Excess may be committed in the use of unfermented wine, or of any kind of liquid, pleasing to the taste, as well as in meats and other lawful things, and we are in danger of temptation, and of transgressing in this way, and, therefore, we have in the sacred writings, many warnings and cautions as to the use of such lawful things. Here is one to the point: "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite." We should ever strive to imitate the example of a great apostle, who said, "I keep under my body, and bring it into subjection, lest that, by any means, after I have preached to others, I myself should be a castaway. The danger and impropriety of excess, even in the use of unfermented wine, will serve to give meaning and force to the cautions given as to deacons and aged women, in the epistles to Timothy and Titus, not to be "given to much wine." From these and various other passages in the New Testament scriptures, it would seem, indeed, that the use of wine as an ordinary beverage is even more restricted under the present dispensation than under the Jewish; but even under that less restrictive one, the command was, "look not upon the wine, &c." alluding of course, to intoxicating wine. If, therefore, there were no other caution or command in the sacred writings, applying to the subject, this alone should be sufficient against the use as a beverage of intoxicating wine, merely such as the Jewish, produced by simple fermentation; but surely, it should be considered of far greater force, with reference to the wines now in use in Great Britain, all of which are, in addition, charged with more or less of some ardent spirit. It is perfectly clear, therefore, that those who appeal to the sacred writings to countenance them in the use of our intoxicating wines, as a beverage, have no scriptural justification or excuse for their practice,—no, not although it should even be conceded to them, that the simply fermented wines were allowable by that authority. On the whole, therefore, the position taken at the commencement of this essay is again insisted on, namely,—that there is no sanction or authority in any part of the sacred

scriptures, for the use of any kind of intoxicating liquor, as a common or ordinary beverage, but that, on the contrary, such use is forbidden. If this be considered as proven, then the using in that way, any of such liquors, especially those so generally drank in this country, may, with the strictest propriety, be denominated the gratification of a mere "*worldly lust*," and as such, is, in effect, denounced and prohibited, in the text at the commencement.

But further, the ensnaring nature of such liquors, from their direct tendency to produce intoxication or improper excitement, affords an additional scriptural reason why their use should be avoided, especially, when it is so universally known, that such use has in innumerable instances in the church, and even among its ministers and office-bearers, been followed with degradation, ruin, and death. We are frequently exhorted to watchfulness and prayer, that we do not enter into temptation. Our Lord has expressly taught us to pray to that effect, and we are further enjoined to abstain even "from the appearance of evil." Now, considering the nature and strength of those liquors in general, the frequent enticements of company, or companionable example, with other ensnaring and evil influences and associations, so generally attending the drinking customs, it is perfectly evident that the use of such liquors is directly contrary to those warnings and precepts. For each of the reasons, therefore, which have here been adduced, it is the imperative duty of all Christian people to abstain entirely from the use of every kind of intoxicating liquor.

"LIVING SOBERLY."

THIS is a phrase, which, as here employed, is not to be confined to the avoidance of drunkenness or excess in the use of intoxicating liquors; but it has a very extensive signification, applying to nearly the whole of the external conduct of an individual, especially with reference to himself. That such is the general meaning of the term, will clearly appear from the passages in the epistles to Timothy and Titus, where bishops are required to be *sober*, and after other injunctions, it is added, "not given to wine," showing that the word *sober* was not used at all with reference to intoxicating liquors; and further, the same extensive meaning appears from a like injunction, in one of those epistles, applied to aged persons, and, more especially is it evident, from the direction in Titus, "exhort young men to be *sober minded*." The words, "*soberly*" and "*sober*," as used in all those passages, and many others in scripture, are of the same meaning as "*grave*" and "*gravity*," denoting a Christian and becoming seriousness in the whole of the personal demeanour. Taking this, then, to be the meaning of the word "*soberly*," as used in the text, it must appear sufficiently evident, that the use of intoxicating liquor of any kind is quite opposed to this injunction, by reason of the direct tendency of such liquor to produce a state of mind and behaviour directly the reverse of the seriousness enjoined, and contrary to that circumspection which is elsewhere commanded. The terms "*soberly*," "*righteously*," and

a common or forbidden. If any of such may, with a of a mere inhibited, in the

their direct at, affords an ed, especially, innumerable office-bearers, re frequently into tempta- et, and we are evil." Now, general, the ample, with erally attend- use of such For each of ne imperative use of every

ained to the ing liquors ; the whole of ce to himself. appear from bishops are "not given ith reference ning appears. aged persons, tus, "exhort d "sober," as of the same and becoming this, then, to ext, it must of any kind tendency of y the reverse ection which eously," and

"godly," in the text, have each a distinctly separate and appropriate meaning and application. "Soberly" relates to the whole of the external conduct of the person, as regards himself ; "righteously" relates to his duty towards others ; and "godly" refers to his duty more particularly towards God.

LIVING "RIGHTEOUSLY."

THIS, also, is a most comprehensive term, and, as already observed, includes the whole of the behaviour towards others. Now, it can very readily be shown, that, for a variety of reasons, the use of intoxicating drink is contrary to such righteous conduct. As Christians, our first duty towards others, undoubtedly, is, to do all in our power to ensure to them, in the most ample and effectual manner, the means of obtaining the advantages and blessings of the gospel. We are therefore commanded to be "always abounding in the work of the Lord," to do every thing "to the glory of God," to "love others as ourselves," and to let all our "works be done with charity." In obedience to these and similar precepts, it is the imperative duty of every professed servant of the Lord, so to arrange and economise with regard to that worldly property with which Providence has favoured him, that he may have the largest portion which can be set apart, consistently with other indispensable and necessary purposes, to apply in aiding missionary purposes among the heathen, as well as at home, in the promotion of other religious ministrations and objects, and, generally, according to his means and opportunities, in endeavouring to further that great design of the gospel, to win souls to Christ, as well as for aiding philanthropic and benevolent objects. But these duties he cannot perform, as fully as he is required to do, if, as an unfaithful steward, he is absorbing and wasting any part of the property his Master has committed to his trust in the use of unnecessary and injurious liquors. With reference, therefore, to this class of duties to others, the individual indulging in that use cannot be said to be fulfilling this precept of "living righteously." He is further transgressing this precept, with reference to the needy and destitute, whom he is required and commanded always to relieve according to his power. One of the objects for which the Christian is commanded to be "diligent in business," is, "that he may have to give to him that needeth." We are exhorted, "as we have opportunity," to "do good unto all men, especially unto those who are of the household of faith ; and further, are commanded, "look not every man on his own things, but every man also on the things of others." These gracious injunctions at all times apply, and are binding upon us, and surely they are most especially applicable and imperative at the present period, within many parts of this realm. Many millions in the whole, within Ireland and Scotland, are in a state of destitution and excruciating suffering from the want of food. Many thousands have perished already from that cause, and by disease resulting from it, and those sufferings are still numerously occurring ; yet in reality, there has been no lack of necessary food in the land. Although the Almighty Ruler of Nations has righteously seen fit

to send a blight upon one description of food, yet, by his bounty, there was gathered in of other descriptions such quantities, as, if applied according to his beneficent design, would have amply sufficed to make up that partial deficiency, so that, notwithstanding, there would on the whole have been bread enough and to spare. But selfish, wasteful, reckless men, yes, even professedly Christian people, with the immediately pending destitution fully in view, and, subsequently, amidst the supplications and cries of the famishing poor, and the groans and agonies of the dying, have, some of them, been converting the food thus given by God for the use of his creatures, into intoxicating and destructive liquors, while millions of others, have, by their consumption of those liquors, sanctioned and encouraged such sinful destruction. It has often been estimated and stated, and has never been denied, but the statement has even been fully warranted by the admissions of the rulers of the country, that about *sixty millions of bushels of grain* are *annually* consumed in Great Britain and Ireland, in the manufacture of various kinds of spirituous liquor. This quantity would furnish a sufficiency of daily bread for more than six millions of persons, taking all the different ages, which is a larger number than has yet been in absolute want. The persons immediately engaged in furnishing and destroying the grain in that manner, thereby counteracting and perverting the purpose of Heaven, are doubtless grievously guilty, in thus performing their part in this most afflicting evil, this enormous act of unrighteousness; and much the same may be said of those who are engaged in vending those liquors. But is there no blame attaching to those professedly Christian people, ministers, office-bearers, and members of churches, who are indulging in the use of them, though not to excess, but only in a limited manner. It is a well known maxim, that the demand for, and consumption of any article, encourage and command the supply of it. If only the drunkards and grossly intemperate required and consumed those liquors, the supply would be, comparatively, limited. The great body of professedly Christian people are those who consume by far the greater portion of the liquors manufactured from the grain of the country. They are thus affording their direct encouragement and approbation to such manufacture and sale, and are, consequently, doing their part, and a most important one too, in upholding and perpetuating this system of unrighteousness towards those who are suffering and dying from want. If it indeed be true, as scarcely any, pretending to the character of a Christian, will be so thoughtless or bold as to deny, that, in the present destitution especially, the destruction of such a vast quantity of food is a great national sin, then it follows, of course, that every individual who assists, sanctions, or encourages the commission and continuance of that destruction, is a participator in that aggregate sin, and incurs a portion of its guilt.

But, further, there is *unrighteousness* in the manufacture, sale, and drinking of those liquors, by reason of the price of bread being thereby kept up, as to those of the poor who have, within themselves, some means of subsistence, and to others who are in straitened or limited circum-

his bounty, there
as, if applied ac-
cuffed to make up
ould on the whole
wasteful, reckless
the immediately
amidst the sup-
ns and agonies of
od thus given by
destructive liquors,
of those liquors,
has often been es-
atement has even
the country, that
nsumed in Great
nds of spirituous
ly bread for more
which is a larger
ons immediately
manner, thereby
btless grievously
g evil, this enor-
said of those who
ame attaching to
rs, and members
gh not to excess,
im, that the de-
d command the
ate required and
atively, limited.
who consume by
the grain of the
nent and approp-
tly, doing their
perpetuating this
and dying from
o the character
t, in the present
ity of food is a
individual who
nuance of that
surs a portion of
ture, sale, and
being thereby
es, some means
limited circum-

stances. If the vast quantity of grain thus destroyed were brought into the markets, it is perfectly evident that such persons would be able to procure bread, and other articles also, at lower rates than they are now compelled to pay, in consequence of that unnatural destruction of grain. Viewing the subject throughout, in all its bearings and consequences, even on the ground of political economy alone, neither farmers, manufacturers, nor tradesmen would ultimately be injured by the reduction, in that way, of the price of grain and other necessary articles. But it is the observance of the precept of living "righteously" that is here insisted on and which may well be said to be grossly violated, by the use of liquors procured by such grievous destruction of necessary food. If professing Christians, then, would be free from all participation in this enormous iniquity, they must avoid altogether the use of those liquors, and at all times carefully abstain from affording the least sanction or encouragement to their being manufactured, or sold, or drank. To this course of conduct they are called by the letter as well as spirit of those precepts which say, "Thou shalt not follow a multitude to do evil;" "Come out from among them and be separate, and touch not the unclean thing;" "Neither be partaker of other men's sins, keep thyself pure!" Such conduct will be according to the example of a certain great and good man of a former age, who, when application was made to him to know of what plate he was possessed, in order to his being taxed for it, answered, that he had only *two silver tea-spoons*, and that he did not intend to possess any more while there were so many around him who wanted bread; and also in accordance with the spirit and example of a greater than he, who nobly and zealously declared, "Herein do I exercise myself to have always a conscience void of offence towards God and towards men."

With reference to example, also, the persons who partake of intoxicating liquors are further violating this precept as to "living righteously." The influence of example, whether for good or for evil, is ever more or less extensive, often, indeed, altogether incalculable. All are, therefore, as strictly accountable for their example as they are for all the other means and modes in their power of influencing others. We are commanded to let our light shine before them, that they may thereby be led to "glorify God;" and we are solemnly warned not to put a stumbling-block or cause of offending in the way of our brother. The more elevated is any individual, as to station or employments, or the more he is respected or esteemed for talents, learning, or piety, the more is his example influential and important. Hence, ministers of religion, and all other Christian professors, are most especially and extensively responsible for the example they exhibit. Their whole conduct and demeanour are observed and examined among themselves, and frequently with reference to imitation; and are viewed with a watchful and scrutinizing eye by mere worldly persons, and not only will the latter avail themselves of any example of professors, which seems to give them countenance in any sensual or worldly gratification, but, unhappily, many among their brethren are too readily inclined to act in like manner. Hence, the use of intoxicating

liquors by ministers, and other professors of religion, has ever been most extensively pernicious, especially among youth, and other weak or unwary persons. Several instances of ruin and death, resulting from such example, have been brought to the knowledge of the writer, and doubtless multitudes of them have occurred throughout the history of the drinking customs. The use of those liquors, and all the abominations and afflictions they have produced, have, indeed, been perpetuated chiefly by the sinful and pernicious example.

"LIVING GODLY."

In discussing this point, it may be well in the first instance to inform the reader that the remarks and arguments to be offered are intended to apply to the spiritually-minded person, he who possesses the power of Godliness; in short, the true and vital Christian. The mere formalist, who is satisfied with the cold observance of the outward forms of devotion, and the outward practice of the round of lifeless duties, will neither understand or appreciate acts or exercises of a truly spiritual character; nor will he much regard any attempt to explain them. The expression, "living godly," may be considered to refer, most especially, to the whole of the duties of worship and spiritual service, with all the various acts and exercises more immediately towards God, to which we are called, and in which we should ever gladly and gratefully engage. In order that such worship and service may, through the medium of the great atonement, be acceptable to him, who is an infinitely holy and heart-searching Spirit, they must be rendered in spirit and in truth, and in the beauty of holiness. It is said to Christians, "Ye are not your own, ye are bought with a price;" and this great command is ever in force, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." We are further enjoined to watch and pray that we may not enter into temptation, to "lift up holy hands," and to "pray without ceasing." By these and similar injunctions, Christians may clearly understand, that both with regard to their inward emotions and outward behaviour, they should constantly endeavour, through the influence of grace, to acquire and retain a spirituality of the highest degree, so as to be qualified thereby for fulfilling those constant and all-important duties of holy worship and service. They are called to be, and are denominated, "kings and priests unto God," and, therefore, like the priests under the preceding dispensation, they should ever abstain from all kinds of intoxicating drink; so that they may never be surprised into any degree of that unhallowed excitement which it so directly tends to produce. Moreover, as the injunctions to pray are so pointed and extensive, the Christian should earnestly strive to be always in the spirit of prayer, and should ever be so watchful and circumspect in all his thoughts and demeanour, that he may be prepared at all times, and under all circumstances, to engage outwardly in that solemn and hallowing exercise, with the utmost clearness of understanding, and the greatest possible degree of spirituality, of perception, and feeling. Every species of conduct, therefore, which has any tendency to prevent or impair, though but for a time, those requisite qualifications

er been most
weak or un-
ing from such
and doubtless
the drinking
and afflictions
by the sinful

to inform the
ended to apply
power of Godli-
malist, who is
devotion, and
neither under-
acter; nor will
ession, "living
whole of the
acts and ex-
called. and in
rder that such
eat atonement,
arching Spirit,
beauty of holi-
re bought with
shalt love the
strength." We
nter into temp-
ing." By these
and, that both
ur, they should
quire and retain
therby for ful-
wship and ser-
ngs and priests
ceding dispensa-
ating drink; so
unhallowed ex-
as the injunc-
should earnestly
r be so watchful
he may be pre-
ge outwardly in
arness of under-
of perception,
as any tendency
ite qualifications

for such spiritual and acceptable worship, should ever be scrupulously avoided. Now, it may well be affirmed, that no act or practice can be named, not openly and glaringly sinful, by which such spirituality of mind and feeling will be more readily and effectually prevented or weakened, than by the use of intoxicating liquor. From the very nature of the liquor, it has an immediate tendency to produce disturbing and irregular action; first through the physical powers, and next upon those of the mind; often causing, at least for a time, more or less of obscurity, of perception, and judgment, and always preventing or impairing, if not entirely extinguishing, spiritual or holy desires. This true and beautiful sentiment was of old recorded by one of the pious of Israel, "Wisdom cometh in." No, nor will she enter or abide where sensuality of any kind is cherished or indulged. If, then, the man of vital and experimental religion make use of intoxicating drink, he will inevitably, from time to time, be thereby ensnared; and from the nature of the liquor, often from misapprehension as to its strength, from the invitations or enticements of company, and from various evil associations and influences, will, occasionally at least, be brought into such a state of excitement, if not of intoxication, that the Holy Spirit will be grieved and depart. His own conscience will condemn him, and testify that, while in that state, he is unfit to engage in prayer, to a holy and omniscient God; and then this scripture will truly and piercingly apply to him, "Beloved, if our heart condemn us, God is greater than our heart, and knoweth all things." Oh, then, let the Christian, above all persons, ever abjure and avoid the use of intoxicating drink. Multitudes, in all, who once held communion with God and stood fair in the Church and in the world, have fallen and been entirely lost from this cause—very many indeed, even within the guarded enclosure of the sacred ministry. Cases of degradation and ruin among these, though less exposed and better guarded than others, have been far from uncommon. Let him, then, "that thinketh he standeth, take heed lest he fall," and let him not trust his heart, or his resolution, or prudence, but carefully "abstain from all appearance of evil," and shun this and every other ensnaring approach to it. Upon the whole, then, with reference to each and all of the injunctions, to live "soberly, righteously, and godly," the use of intoxicating drink is not only dangerous and ensnaring, but decidedly evil, and should therefore be avoided by all who profess to be guided by the spirit and precepts of the Gospel. There is a pointed and appropriate meaning in these remaining words of the passage, "this present world." It is elsewhere said "this present evil world." And truly it is an evil world, polluted by sin, and full of snares and temptations, especially to those who desire to live godly. Therefore it is, that our infinitely wise and benevolent God has exhorted and commanded his people to take to them the whole armour which he is so ready and willing to supply, and to walk "as strangers and pilgrims here," abstaining "from fleshly lusts, which war against the soul."

THE HOPE OF THE GOSPEL OUGHT TO RESTRAIN FROM INTOXICATING LIQUORS.

As one of the motives to such self-denial and holy and godly living, Christians are taught, and exhorted in the succeeding part of the text, to look "for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ." If the professed people of the Lord would, indeed, act consistently with the warnings and exhortations he has so abundantly given them, and be influenced as they should be by the hope of the glories and happiness of eternity, setting their affections on things above, and desiring and looking for these as their treasure; if they would estimate aright communion with the Father of their spirits, while passing through this vale of evil and sorrow, they would view, not merely with disregard, but with jealous aversion, the ensnaring evil here treated of, with every other sensual gratification having any tendency to withdraw their minds and affections from the infinite sources of pure and eternal enjoyment. Moreover, they are reminded in the text, by whom, and for what purposes, they have been purchased from a state of captivity to Satan and sin, and from exposure to eternal woe. He who is one with the Father, possessing all the ineffable attributes and glories of divinity, condescended to undertake the gracious work of our redemption, and as requisite to its accomplishment, assumed our infirm and suffering nature, became most especially "the Man of sorrows," was tempted, rejected, despised, and persecuted, freely submitted his soul to inconceivable agony, and his body to the ignominious and excruciating death of the cross, to make it possible for infinite holiness and justice, consistently, to pardon our transgressions, accept us to favour, and grant us an inheritance in the kingdom of glory and eternal enjoyment. Contemplating such grace and condescension, well might the poet exclaim, "Oh thou bleeding Love, the great morality is love of thee."

THE USE OF INTOXICATING LIQUORS OPPOSED TO THE REDEEMING DESIGN OF THE SAVIOUR.

WE are further informed, that he "gave himself for us," that, as an object previously and indispensably requisite to the attainment of such final felicity, "he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Let us now examine and reflect on this previous design, and the consequent obligations of love and obedience under which we are placed, with reference, especially, to the particular subject now under consideration. We are all, from the natural condition of our fallen humanity, under captivity to Satan and sin. This is pointedly and repeatedly declared in the oracles of truth. While in this state, we are therefore prone to fulfil, and are constantly fulfilling the lusts of the flesh, and the suggestions of the spirit of evil, and, consequently, are alien from God, and habitually, in mind and act, are violating his holy and righteous laws. The holy and compassionate Saviour, gave himself in our stead, that he might redeem

STRAIN FROM

and godly living, part of the text, to of the great God, e of the Lord would, ortations he has so should be by the their affections on ir treasure; if they their spirits, while d view, not merely g evil here treated tendency to with- urces of pure and the text, by whom, a state of captivity c.] He who is one ces and glories of of our redemption, nfirm and suffering ws," was tempted, s soul to inconceiv- cruciating death of justice, consistently, and grant us an joyment. Contem- poet exclaim, "Oh "

POSED TO THE IOUR.

or us," that, as an attainment of such y, and purify unto et us now examin- t obligations of lov- ence, especially, t e are all, from th- ivity to Satan an- e oracles of truth and are constantly f the spirit of evil ally, in mind and he holy and com- e might redeem o

purchase us out of this state, and not merely from the outward com- mission, but from the desire, the love, and even in the being of sin, of every description. The word "iniquity," as here employed, is very extensive in its import, and comprehends every thought and desire, every word and act, contrary to the laws and the character of God. There are some indeed in this day, and among professed theologians too, who seem fallaciously to endeavour to make such a distinction between sin and the sinner, or a violation of duty and the person who commits it, that while they condemn the former, in itself, they will either justify or excuse the latter. But the word of infallible truth speaks a very different language, and emphatically says, that "all unrighteousness is sin," that even the thought of foolishness" is the same, and throughout, declares in effect, that whosoever commits unrighteousness or sin, incurs guilt and condemnation. Every cherished or permitted thought, or desire, as well as every word and act, contrary to any divine precept, or exhortation, is, therefore, in effect, a species of iniquity. Now let us bring these views, on this point, to bear upon the subject under review. We are commanded to "watch and pray that we do not enter into temptation," "to abstain from fleshly lusts," and even "from all appearance of evil," and not to put a stumbling-block, or cause of offending, "in our brother's way." Taking then for granted, and indeed it will scarcely be denied by any, that intoxicating liquors are not needed for the preservation of health or strength, the discharge of any of the duties of life, or towards its comfort or rational enjoyment, and further considering, that the use of such liquors is ensnaring and dangerous, as well as in many respects positively injurious to those who partake of them, and also, that such partaking is often to an incalculable extent injurious to others, in regard to example, it follows as a necessary result, that the Christian professor who uses them, except strictly as a medicine, is thereby violating in effect, each and every one of the precepts last cited, and is thus far failing to act in conformity with the redeeming design of the Saviour, expressed in the text.

USE OF INTOXICATING LIQUORS CONTRARY TO THE PURITY AND PECULIARITY REQUIRED OF CHRISTIANS.

THE design of the Saviour in thus giving himself for us, still further comprehends, that his professed followers shall "be purified unto Himself, and be a peculiar people." They are frequently reminded, that they are not their own, "but are bought with a price," and are, therefore, commanded to glorify God in their bodies and spirits, which are His; and whether they "eat or drink, or whatsoever they do, to do all to the glory of God, and in the name of the Lord Jesus." The spirit and the letter of the New Revelation everywhere show, that it is essentially requisite that this purification should extend to every desire and purpose, as well as every word and action; and hence, the Saviour prayed for his people, that they might be "sanctified through the truth;" and, in like manner, an apostle for his brethren, that they might be sanctified in soul, body, and spirit. Christian professors, therefore, are designed by their Redeemer

to be devoted unto Him, and to live for his service, exclusively. They are required on every occasion, and under all the varieties of circumstances, to endeavour to ascertain what course of conduct will most effectually tend to promote the cause of their Lord, by the prevention or restraining of evil of every description, and the promotion of every thing virtuous and good; and, especially, by word, and deed, and example, striving to win souls to the Saviour, and to edify, strengthen, and improve one another. But can *they* be said to be acting in harmony with that gracious design, and those exalted and benevolent duties, who are partaking of those ensnaring and debasing liquors, by the use of which such myriads of souls have been lost, and still are perishing; such multitudes are kept from attending on the ministrations of the Gospel, and imbibing its spirit, and experiencing its saving power; through which such innumerable crimes have been committed, and such fearful and indescribable afflictions and miseries have been inflicted, and are still being brought on the human family? Let such inconsistent professors no longer refer to the opinions of selfish or sensual men, or to any human standards as to right and wrong; nor seek for a justification or excuse by a reference to what are weakly and erroneously termed the courtesies of society; much less by merely following the multitude. But let them honestly and conscientiously examine themselves on the subject, as in the presence of a heart-searching God, and by the supplicated light of His Spirit and Word. By so doing, they will assuredly find, that, instead of promoting the holy and benevolent cause of Him whom they call Redeemer and Lord, they are in reality wounding Him "in the house of his friends," and in presence of his enemies; marring his gracious designs, hindering the progress of his glorious gospel, and often contributing to deprive Him of its trophies. Even in the use of lawful and necessary things, the professed servants of the Saviour are enjoined self-denial, for the benefit of others; and for the sake of meat or drink not to "destroy the work of God," or "him for whom Christ died," but in all things to walk so charitably towards their brethren, that they may not cause them to be tempted, or to offend. When they act otherwise, even in such lawful things, and "sin against weak brethren," they are expressly said to "sin against Christ."

Moreover, having been purchased by the Redeemer, Christians are to be a "peculiar people." By this, of course, is intended, that they are to be peculiarly different in motives and designs, in thoughts, desires, and affections; in hopes, and fears, and other inward emotions, as well as in outward demeanour and actions, from those who are appropriately denominated the people of the world. If they are indeed sanctified and purified unto the service of the Saviour, they will not only possess such inward peculiarity, but will manifest it throughout their daily history. If a judgment, however, is to be formed regarding the desires and emotions of Christian professors in the present day, from their outward acts and demeanour, it will not be uncharitable, but only agreeable to truth, to conclude, that in general, such *inward* peculiarity but very faintly exists, even where it exists at all, inasmuch, as it is to a very great extent most

palpa
defici
striki
age.
Fathe
eyes,
The "
form
vario
of som
temp
portio
gious
the e
their
appe
other
be ex
and
choly
laity
when
taki
fulne
and
exhi
be s
On t
to th
may

Tri
wor
and
a go
min
So r
this
it w
ben
as v
and
ally
of c
sho

palpably manifest, that such *outward* peculiarity is extremely rare. This deficiency, indeed, or rather conformity to the world, is one of the most striking evidences of the very limited degree of vital piety in the present age. We are told, that "if any man love the world, the love of the Father is not in him;" for that "the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but are of the world." The "people of the world," as a matter of course, breathe its spirit, conform to its maxims, and are seeking enjoyment in one or many of its various pursuits. *They* possess no zeal for the glory of God, or the saving of souls; *they* are not watching and praying, that they may not enter into temptation; *they* are not careful or anxious to preserve and apply a liberal portion of their worldly substance for the support or propagation of religious truth; nor are *they* scrupulous in their conduct with reference to the effect it may have upon others, in regard to example; consequently, their use of intoxicating liquor, as one of the means of gratifying a fleshly appetite, may be readily accounted for, and is quite in character with all other parts of their conduct. But, surely, an opposite course might well be expected from those who profess to be influenced by a different spirit, and by the exalted motives already alluded to. It is, however, a melancholy truth, that the great body of such persons, both of ministers and laity, are still partaking of those drinks of the sensual and the worldly, whereby crime, and poverty, disease, and death, and eternal ruin are still taking place. Thus acting, they are, with reference to that zeal, and watchfulness, and prayer; that preservation and application of worldly property; and that regard to example, most grievously and injuriously failing to exhibit, in this particular at least, that peculiarity for which they are to be so affectingly required to be distinguished from the world around them. On the contrary, they are violating this further precept, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

SUPPORT OF THE TOTAL ABSTINENCE CAUSE A CHRISTIAN DUTY.

THE redeemed people of the Lord are also required to be "zealous of good works." In further carrying out the design of this essay, it is now appropriate and needful to endeavour to show that the total abstinence reform is indeed a *good work*, and, as such, should be zealously encouraged and promoted by ministers, and all other professors of our holy and benevolent Christianity. So much good has already been made manifest on the face of society through this reform, in every part of the world where it has been introduced, that it would at first view seem altogether superfluous to set about proving its beneficial effects. However, for the silencing and confounding of opponents, as well as encouraging friends and arousing the indifferent, it is expedient and proper that some of its valuable tendencies and results should occasionally be appealed to and explained. It will be well indeed, and is a matter of duty, that both by adversaries and friends, these tendencies and results should be contrasted with those which belong to the drinking practice. As

to both, this scripture may be pointedly applied—"by their fruits ye shall know them." In proof, then, of the beneficial effects of the total abstinence cause, it may, in the first place, be remarked, that by undoubted and oft repeated testimony, in a number of countries, it has in the carrying of it forward been instrumental in reclaiming, in the whole, hundreds of thousands, or rather *millions* of drunkards. If no more had been done, this were an inestimable good. But vast numbers of others have been saved from intemperance, very many of whom were fast verging towards it. Crimes have been diminished or prevented in a greater degree than can possibly be ascertained or imagined, for it is universally known and acknowledged, that an immense proportion of the crimes committed in every Christian country, so called, has been caused by the use of intoxicating liquors; in some countries, in modern times, in the proportion of nine out of ten, or even more, according to judicial and other undoubted authority. It is within the knowledge of the writer, that in all those parts of that country to which he belongs, where this reform prevails most extensively, the number of crimes brought under judicial investigation, as well as suits of a civil description, have, since its introduction, been much reduced, and are far more limited than in those parts of the same country in which the reform has but slightly advanced.

Peace and harmony also have, in innumerable instances, been thereby introduced into families, where before, through intoxicating drink, strife, outrage, and unhappiness almost constantly prevailed.

With reference to the acquisition and preservation of property, and obtaining and increasing the necessaries of life, with its ordinary accommodations and comforts, these advantages have also been secured, beyond calculation, by the direct influence of this reform.

Embarrassments have been removed, and the principal branches of industry, the true source of a country's political welfare, have, from the same cause, been revived and have flourished, and rendered whole communities, where it prevailed, independent and prosperous. Instances of this description of good have also come under the knowledge of the writer. Such, indeed, must ever be the results of such reform, throughout communities generally. It is known that upwards of *fifty million* pounds sterling are annually lost to the people of Great Britain, as the bare cost of the strong liquors they consume; and adding all the other items of expense they incur and have to bear, as the consequences of that consumption, the whole amount of such loss, as has often been estimated, is about *one hundred million* pounds. It cannot truly be called any thing else than an absolute loss, as those liquors afford no nourishment, or strength, or benefit, indeed, of any other description. Such an annual loss to a population, probably less than *five million* families, must bear most oppressively; and, when viewed in all its bearings and effects, will very intelligibly account for embarrassments and depressions in the various branches of business, and for the poverty and destitution, the raggedness and wretchedness, which so greatly abound in the populous cities, and even in the smaller towns and villages of the country.

These further effects of this excellent reform have also taken place in,

air fruits ye shall
 e total abstinence
 ndoubted and oft
 he carrying of it
 undreds of thou-
 been done, this
 have been saved
 ging towards it.
 degree than can
 y known and ac-
 mitted in every
 e of intoxicating
 rtion of nine out
 uted authority.
 se parts of that
 most extensively,
 , as well as suits
 uch reduced, and
 try in which the
 es, been thereby
 ng drink, strife,
 property, and ob-
 inary accommo-
 eured, beyond
 branches of in-
 , from the same
 le communities,
 of this descrip-
 r. Such, indeed,
 ities generally.
 re annually lost
 ng liquors they
 incur and have
 hole amount of
 million pounds.
 as those liquors
 other descrip-
 an *five million*
 all its bearings
 ts and depres-
 nd destitution,
 n the populous
 ntry.
 taken place in.

numerous instances. Clearness and vigour of intellect have been restored
 or increased, moral feeling and the kindly affections permanently improved,
 and respectability of station and character restored.

But by far the most valuable of all the benefits which have resulted from
 this reform, and more so, indeed, than all the others together, are those
 which relate to the spiritual interests. Here, it may be well to give a
 passing answer to the unfounded reproach which has occasionally been
 brought against the promoters of this benevolent enterprise, by some of
 its adversaries, that we are attempting to supersede the Gospel, and to
 substitute in the place of the spiritual and entire change it requires, a
 merely moral reformation, and in one particular only. The absence of
 everything having the semblance of proof, or even plausibility, to justify
 or excuse this reproach, evinces that it is so utterly untrue and gratuitously
 libellous, that it might indeed be sufficient at once merely to deny, and
 indignantly repel it. Much has issued from the press in support of this
 reform, but we may challenge our opponents to produce any sentence
 from that quarter, even savouring of such an absurd and irreligious idea.
 Some illiterate persons, and of weak capacity, in advocating the cause
 may, indeed, have expressed themselves so inaccurately or confusedly
 that their sentiments or opinions have, by some opposed to it, been so
 misapprehended, or perversely applied, as to seem to convey such an
 erroneous impression; but it is not credible to suppose that any person,
 pretending to the belief of Christianity, in any form or denomination
 whatever, would ever be so reckless or foolish, as designedly or wilfully,
 to utter a sentence bearing such a meaning. The writer can truly say,
 that in none of the hundreds of total abstinence meetings he has attended,
 and the countless speeches, conversations, and remarks he has heard on
 the subject, through a long course of years, did he ever hear an observation
 even tending to insinuate such a profane and senseless idea. Had any
 such been uttered in those meetings, he is convinced that many, with him-
 self, would instantly have answered it with reproof and condemnation.
 But to return from this digression, and to enter upon the proof of the
 advantages of this reform, with reference to religion, the following facts
 are selected from among a multitude of others which might be adduced:—
 In that excellent work, entitled "*Anti-Bacchus*," already referred to, the
 author of which is a minister of the Gospel, this testimony on the sub-
 ject is given, which is as far back as the year 1840. "Total abstinence
 has already added hundreds of members to our churches, and kept hun-
 dreds of members from disgracing themselves by drinking, and yet these
 are only the beginning of days of spiritual prosperity. God himself has
 already highly honoured the society with his blessing. Considering its
 limited means, and the opposition which God's Church has brought against
 it, it is probable there is not another institution in the country which has
 been crowned with more signal success. In one small town, I saw it lately
 recorded that fifty members had been added to the Church, in consequence
 of the adoption of total abstinence."

In the fifth report of the American Temperance Society, published in

1832, the following statements are contained, among many others to the same effect, being the answers which were given to questions submitted by the Society :—" One states that, of about 1500 souls in his parish, he should think three-fourths abstain from the use of ardent spirits, and that from those three-fourths, more than 70 made a profession of religion, and were admitted to the Church *in one day*, while from the other fourth there were only *three*, and that as many, lacking *two*, have been admitted to the Church during the past year, as for twenty years before. Another wrote that, as a general thing, all who appeared to experience the power of the Gospel were from the ranks of temperance, and that within a year and a half there had been admitted to the Church, or were on probation for admission, 130, being a greater number than had been added to it for 20 years before, and nearly all were from among the two-fifths of the population who had renounced the use of strong drink. Another writer stated in answer that, subsequent to October 1830, he visited 300 towns, in which special efforts were made for the promotion of temperance, and that of those who, in 1830, were not hopefully pious, but belonged to temperance societies, *six-tenths* had since that time professed to have devoted themselves to God ; and that of those who did not belong to such societies, and have since become hopefully pious, *eight-tenths* immediately united with them. And he further stated that, of those 300 towns, 275 have been visited with the special influences of the Holy Spirit ; that he had witnessed not a few cases, in which persons who had been swearers, Sabbath-breakers, &c., had joined a temperance society, and soon after had, for the first time in their lives, been heard inquiring what they should do to be saved ; and that he himself knew of more than 100 persons who had been drunkards and were reclaimed, and were then consistent members of Christian Churches."

The writer of these pages has personally known of several instances, in his own country, of direct advantages to the cause of religion, resulting from the abstinence reform, and he has been authentically informed of many others. Several cases have come to his knowledge of the drunken and intemperate having been reclaimed, and who, shortly after uniting with abstinence societies, became pious, and were received as members of churches, and walked consistently. One Presbyterian minister informed him that he had undergone more trouble with the members of the church under his charge, during about *three* years, previous to the introduction of the abstinence reform among them, in preventing or settling controversies and dissensions, than he had experienced during about *sixteen* years subsequently, although the number of the church had been much increased. Another minister of the same denomination informed him that, within the sphere of his ministrations, when the abstinence cause declined, and but a partial and temporary revival of the use of strong liquors took place, the attendance in the places of worship fell off ; but so soon as the abstinence reformation again revived and prospered, such attendance became very visibly more numerous, and the people more attentive during religious ministrations. A minister of another denomination informed the writer that, during a rapid and general advance in the abstinence cause, in the part of the country in

others to the
as submitted by
parish, he should
and that from
igion, and were
urth there were
d to the Church
wrote that, as a
the Gospel were
a half there had
ission, 130, being
fore, and nearly
had renounced
that, subsequent
es were made for
, were not hope-
s had since that
at of those who
hopefully pious,
er stated that, of
influences of the
ich persons who
perance society,
heard inquiring
ew of more than
and were then

ral instances, in
igion, resulting
formed of many
drunken and in-
itting with absti-
ners of churches,
ned him that he
urch under his
ion of the absti-
versies and dis-
rs subsequently,
ased. Another
in the sphere of
ut a partial and
e attendance in
nce reformation
ry visibly more
ministrations. A
, during a rapid
f the country in

which he officiated, many members were added to the societies ; and that soon after, a revival of religion took place in the same quarter, and that the whole number of those who, on that occasion, were added to the Church were from among those who had previously joined those societies during that abstinence revival. Another minister, of a different denomination, in a neighbouring colony, informed the writer to the effect, that immediately in connexion with an advancement of the abstinence cause, in the city where he officiated, a revival of religion had taken place, and that holy cause had been extensively promoted. These are only a few, among the almost innumerable instances to the same effect which might be adduced as having occurred in every country, and nearly every community, in which this excellent reform has been established, and has in any good measure succeeded.

Viewing, then, on one hand, the crimes and deaths, the destitution and wretchedness, and other afflicting evils, and especially the deep and diversified injuries to the Church, which have constantly been resulting from the use of intoxicating drinks ; and on the other hand, the blessings and advantages of every description, particularly those relating to religion, which have ever attended the abstinence reform, surely the appeal may confidently be made, that it is the bounden duty of every minister, and other professor of our pure and benign Christianity, to do his utmost to advance such a benevolent and valuable reform. To every enlightened and really spiritual mind, such would seem, indeed, to be the inevitable and immediate conclusion. But unhappily the great majority of such ministers and other professors, with those evidences and results before them, or the means of readily obtaining a knowledge of them, through prejudice, or some other altogether inexcusable cause, still refrain from affording this reform either their support or their countenance, and some of them are yet found even opposing the efforts to advance it. Some of those secret, as also of the open opponents, would endeavour to justify or excuse such conduct, by saying, that the principles and precepts of Christianity are sufficient to prevent the evils complained of, and effect the desired reform ; and, therefore, that Total Abstinence Societies and their operations are not at all needed. To this seemingly plausible objection, this plain and decisive answer may at once be given. It is perfectly true, that our sublime and holy religion, if rightly understood and duly appreciated, in all its solemn threatenings and warnings, its gracious exhortations and promises, its wise and imperative as well as salutary precepts ; in all its means and pure ministrations, and in the sanctifying and benevolent spirit which it breathes, is perfectly sufficient to make every individual all that he ought to be, not only with regard to the subject in question, but in every other particular, and both as to time and eternity. But Christianity has been established, and its means and ministrations have been in operation for upwards of 1800 years, and yet, during nearly the whole of this period, all the same mighty obstacles have been impeding the progress of religion, and the same complicated and desolating evils have been afflicting the church, through the use of intoxicating liquors. Yet assuredly there has been no defect or deficiency in our holy and perfect

religion itself, with regard to preventing or removing those evils. The defect, or rather the blame, has entirely rested with inconsistent professors, who, all along, seem to have blindly and recklessly thought that the use of strong liquors was in perfect accordance with the spirit and precepts of the gospel. Here has been the fatal mistake, the awful delusion; and, consequently, religion has not prevented those evils, but they have still been perpetuated, and from age to age have even been increasing. Had the gospel been truly imbibed in its spirit, and its pure and spiritual precepts been rightly regarded, those who professed to believe and obey it would never have indulged in the use of those ensnaring and desolating liquors; and, consequently, abstinence societies, with reference to the church, would indeed not have been needed. By reason, however, of the erroneous and fatal conclusion just mentioned, total abstinence societies, not only as to the world, but even for the benefit of the church, have not only been justifiable and proper, but highly expedient.

But, again, some are so blind or so rash as to object to a total abstinence society that it is an anti-christian institution or movement. To this prejudiced and presumptuous assertion, this answer may in the first place be given, that it is evidently the design of the benevolent author of that revelation of mercy with which we are favoured, not only that we should have the well-grounded hope of eternal enjoyment, but that moral evils of every description, with all their consequent afflictions and unhappiness, even in this temporal state, should be prevented or removed; and that we should be brought to enjoy all that positive comfort and happiness which are consistent with our fallen and imperfect condition. Hence, every institution and measure directly tending to promote and effect such gracious design, though merely as to this life, but much more as to our eternal destination, is not only allowable and proper, but commendable and deserving of support. Now, it has already been shown, and indeed will scarcely be denied, even by any of those who view such societies with aversion or indifference, that they have been extensively instrumental in reclaiming the intemperate, preventing of crimes, restoring health to individuals, comfort to families, preventing the waste and directing the proper employment of property, with many other advantages of a temporal nature. These advantages, at the least, are admitted by all, and these, as already observed, are in direct accordance with the revealed design of that benevolent Being who wills our happiness both here and hereafter. So far, then, from abstinence societies and their operations being anti-scriptural in any mode or degree, directly the reverse is palpably and emphatically true. It is not, of course, pretended that the institution of such societies is enjoined or even hinted at in the Scriptures, but the same must be admitted with regard to Bible, tract, and missionary societies, and all the numerous benevolent institutions, and those for moral improvement, now in active and beneficial operation. Christians of nearly every denomination are very laudably found, without any scruple, assisting the operations of these. In vindicating the establishment and proceedings of abstinence societies, if indeed vindication can be requisite, it may, in the first place, be mentioned, as a negative par-

ticul
oper
eithe
to un
effect
relig
lation
ever
they
char
good
strict
refo
of re
and
that
chan
to re
stine
instr
vidua
for a
and l
catin
horta
and t
"Cea
way
has a
been
gion.
stron
and
this
merc
salva
savin
say,
again
sins,
Bu
pled
an an
found
ough
alway
prope

vils. The defect, professors, who, all the use of strong words of the gospel. and, consequently, even perpetuated, the gospel been truly and been rightly and could never have and, consequently, would indeed and fatal consequences to the world, and a justifiable and

total abstinence. To this pre- the first place be the author of that re- we should have the evils of every happiness, even in that we should which are con- every institution gracious design, eternal destination, deserving of sup- merely be denied, or indifference, ing the intem- als, comfort to employment of e. These advan- ly observed, are lent Being who from abstinence mode or degree, s not, of course, or even hinted regard to Bible, evilent institu- beneficial ope- laudably found, vindicating the need vindication a negative par-

ticular in their favour, that they are not endeavouring to effect, nor are their operations producing, any injury or evil whatever to any of the interests either of individuals or society. They are neither desiring or endeavouring to undermine or alter the laws or the constitutions of governments, or to effect any change in creeds or institutions, formularies or ministrations of religion; or in the least degree to disturb any ecclesiastical or civil regulations; nor can it, indeed, be said that the effects of their operations are ever of an injurious description in any respect whatever. In this particular they are singularly superior to most other institutions of a merely human character. Their operations are for *good*, and the results of them are for *good* alone. They do not, it is true, profess to be religious societies, in the strict sense of the term, but while instrumental in effecting a great moral reform, they are also thereby directly subserving the paramount interests of religion. The advocates and friends of this reform know as assuredly, and will as readily acknowledge as those who refrain from assisting them, that no device or operations of men can, of themselves, be available to change the heart, or radically alter the principles or conduct with regard to religion; but they do contend, and have good reason to do so, that abstinence societies, through the means and operations they employ, may be instrumental, and have been so, in innumerable instances, in placing individuals under more favourable circumstances than they previously were, for attending on the ministrations of religion, and for imbibing its spirit, and being influenced by its precepts. By abandoning the use of intoxicating drink, an individual is just so far complying with the divine exhortations and commands, which say, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord;" "Cease to do evil, learn to do well;" "Forsake the foolish and go in the way of understanding," with numerous others of a similar description. It has already been shown that one good effect of the abstinence reform has been a more general and serious attendance on the ministrations of religion. By forsaking this one dangerous and injurious practice of using strong liquors, very many have been led to abandon other fascinating evils and ways of transgression so generally attending it; and, while acting in this way, have been met with the invitations and encouragements of mercy, have been graciously drawn to read and to hear the message of salvation, and ultimately been brought to experience its regenerating and saving power. In such cases, the gracious promises are realized, which say, "Whoso confesseth and forsaketh his sins shall have mercy;" and again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But a further objection is urged against the societies, with regard to their pledge, which some of our opponents say, or seem to insinuate, is also of an anti-scriptural nature. To this it may be answered, that if a person has found any part of his conduct to be dangerous and hurtful, he certainly ought to abandon it; and previous to doing so, a resolution has in reality always been formed in his mind. Surely, then, there can be nothing improper in putting it in writing, and signing it, even in the presence of others

and in conjunction with them. The pledge, as it is commonly called, is indeed nothing more or less than a good resolution ; and we are exhorted by ministers of the Gospel, and by friends, to reform our ways, and to form and fulfil resolutions of amendment. With regard to very many of our enjoined obligations and duties, and on many of the lawful and needful occasions of life, we are required to make, and do actually enter into, pointed and strict resolutions, and some of them are committed to writing. We have, indeed, the very highest authority for the lawfulness or expediency of entering into vows, or forming resolutions for good. It is even commanded, "Vow and pay unto the Lord your God." The wise and pious Psalmist, with regard to various parts of his conduct, entered into voluntary resolutions or pledges, and which we find recorded in the sacred volume. He has written, "I will not sit with the wicked." "I will keep my mouth with a bridle, while the wicked is before me." "I have purposed that my mouth shall not transgress. "I will set no wicked thing before mine eyes;" and this last, indeed, seems directly in point to the main subject under review. The 101st Psalm is just a string or list of pledges, or good resolutions, and most of them with reference to practical duties. Lastly, the vow of the Nazarite is directly in point. It was not divinely enjoined, but was entirely voluntary, and yet it was not only permitted, but met with the divine approval and sanction.

With regard to another objection made to the societies, that there are some persons within them who hold infidel or heretical opinions, it scarcely merits an answer, even though insinuated or put forth by some learned but injudicious divines. It is perfectly possible that there are a few of such characters engaged in the cause, but our opponents would find it very difficult to show that they have ever been so numerous or influential in any society as to have brought about measures subversive of the interests of sound religion and scriptural morality. Moreover, it would scarcely seem courteous or right to refuse to such persons the privilege of uniting with Christians in the promotion of a work of such general benevolence and usefulness. In the course of such united exertion, those persons might even receive some good to themselves, with regard to religion, by observing the far more exalted principles and motives, and the superior zeal and persevering activity, exhibited by orthodox Christians, in carrying forward this excellent work. Even with reference to the Gospel itself, the wise and discriminating Paul has said, "Some, indeed, preach Christ even of envy and strife, and some also of good will ; what then, notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea and will rejoice." If orthodox professors would silence the reproaches, and destroy or weaken the influence of those who are unsound in the faith, there is a ready and scriptural way of effecting those purposes. Let them unanimously and actively engage, and take the lead in this and every other movement for promoting religion, morality, and happiness, and thus, they will most effectually silence such reproaches, evince the truth of their profession, and show that they are indeed the redeemed people of the Lord, "zealous of good works." But what shall be said on this matter, concerning the *thousands* of Christian ministers, and even *millions*, in all, of other

ly called, is in-
are exhorted by
and to form and
of our enjoined
ful occasions of
ed and strict re-
ave, indeed, the
ering into vows,
w and pay unto
gard to various
dges, and which
will not sit with
wicked is before

"I will set no
ems directly in
is just a string
ith reference to
y in point. It
yet it was not
tion.

that there are
ions, it scarcely
me learned but

a few of such
nd it very diffi-
lual in any
the interests of
l scarcely seem
f uniting with
nevolence and
ons might even
y observing the
al and persever-
orward this ex-
wise and discri-
en of envy and
ing, every way,
erein do rejoice,
the reproaches,
nd in the faith,
ses. Let them
and every other
and thus, they
h of their pro-
le of the Lord,
ter, concerning
n all, of other

Christian persons, who are now enrolled in the total abstinence societies, and conducting their operations. Undoubtedly, some deference and respect are due to their judgment and conduct on the subject. It will scarcely be pretended or insinuated that these are careless about the spread of infidel or unscriptural opinions, or indifferent to the interests of true religion and gospel morality. Surely their brethren, who stand aloof from them as to this movement, will not claim to have among themselves all the sound Christianity in the world. Even our opponents, or those beholding our cause with indifference, will readily admit that many of those ministers and other professors are among the wise and excellent of the earth. The decision and conduct, therefore, of the vast body of truly Christian people united in these societies, ought, by every candid and unprejudiced mind, to be viewed as alone quite sufficient evidence in their favour, and should induce those Christian professors who oppose or stand aloof from them, very strongly to suspect that themselves are, indeed, in a wrong position. It is very well known that the use of intoxicating liquors has in numerous instances led to the adoption of infidel sentiments and irreligious and immoral conduct, but we may safely challenge our opponents to produce a single instance in which the adoption of the total abstinence principle, or the operations of abstinence societies, have of themselves produced any such sentiments or conduct. Neither can they, with all their prejudiced and perverted ingenuity, produce any plausible reason to show that the abstinence principle has even any tendency to produce such evil results.

The objections which have here been commented on, with all others indeed, being futile and groundless, and the results of the operations of the societies being so extensively beneficial, it may again be pointedly urged, that in accordance with the Redeemer's design, that his people should be "zealous of good works;" it is their imperative duty to adopt the total abstinence principle themselves, and to afford their union and exertions for accomplishing, in this tried and effectual mode, those beneficial results in the utmost degree. Inspiration has said, that "it is good to be zealously affected always in a good thing," and we are commanded to "abound in good works," and to "do good unto all men, especially to those who are of the household of faith." Now, here is an instrumentality for good, and for good alone, in active and efficient operation. There are still many drunkards in the world to be reclaimed, and some in the churches too; many of the young and unwary, with those fast verging towards intemperance, to be warned and preserved from ruin; many women and children to be delivered from want and suffering; many hearts to be relieved from piercing and pining anguish; and, finally, many souls to be saved from going down to eternal death, through the intoxicating cup. Surely it is worthy of Christians, unanimously, and with all their zeal and energy, to endeavour to accomplish those exalted and benevolent objects by all the lawful ways and available means within their reach. It is one of the special objects of their calling and redemption, to be as *salt* to the earth, and as *lights* to the world, ever watching and labouring to prevent and restrain all manner of evil, and to encourage and promote every description of good.

In here drawing to a conclusion, it may be well to re-state the positions which have been taken, and which, it is trusted, have in some good degree been supported by proofs and legitimate reasons and arguments. The positions are these:—

1. That there is no scriptural authority for the use of intoxicating liquors, as a beverage, but on the contrary, such use is thereby forbidden.

2. That the wine recommended in the scriptures was not an intoxicating liquor.

3. That the drinking of any of the spirituous liquors now in use in Great Britain, may properly be termed the gratification of a "worldly lust," and, as such, is denounced and prohibited in the text.

4. That such use is quite inconsistent with the injunctions to live "*soberly*," "*righteously*," "*godly*," and to exhibit a "*peculiarity*" from the people of the world; and, therefore, may justly be denominated an evil or sinful practice.

5. That innumerable good effects of every description have resulted from the total abstinence reform, commenced and carried forward through the instrumentality of abstinence societies.

And lastly, that in the view of the "good works" thus accomplished, it is required of all who really wish well to themselves and to others, and most especially is it the imperative duty of Christian ministers, and other religious professors, to abstain altogether from intoxicating liquors, and to sanction and *zealously* assist the operations of abstinence societies.

But if some of such ministers and professors will still retain their objections or prejudices against those societies, they may, at least, adopt a different mode of conduct from that which they are now observing. They are fully aware, that innumerable and most afflicting evils are still prevailing through the use of intoxicating drinks, and must also be fully convinced, that numerous advantages and blessings have resulted from the abstinence principle. Let all such ministers, then, exhibit the example of constantly abstaining from all those liquors, and refrain from furnishing them to others, and let them, in the pulpit and in private, through the press, and in every other suitable and available mode, earnestly and zealously denounce and warn against their use, as not only dangerous but decidedly improper. And let all such other professors abstain in like manner, and according to their ability and the means in their power, endeavour, with reference to the subject, to prevent or diminish the *evil*, and promote the *good*. Such conduct will, in both, be in harmony with their high and holy vocation; and will, in this particular at least, exemplify to a selfish, sensual, and unrighteous world, that they are, indeed, a redeemed and "peculiar people, zealous of good works."

the positions
good degree
ments. The

ting liquors,
den.

intoxicating

use in Great
lust," and,

ons to live
y" from the
d an evil or

sulted from
hrough the

mplished, it
others, and
and other
ors, and to
ies.

their objec-
opt a diffe-

They are
prevailing
convinced,
abstinence
constantly
to others,
d in every
ounce and
improper.
ording to
erence to
d. Such
vocation,
sual, and
ar people,

