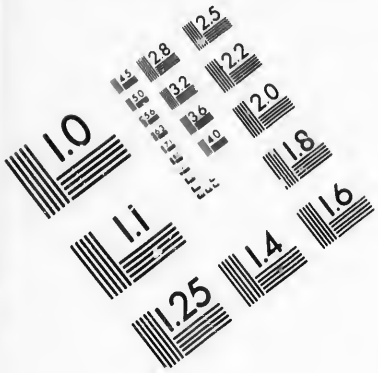

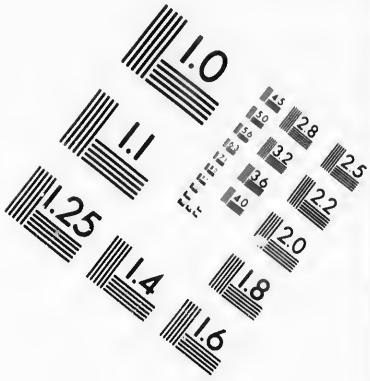

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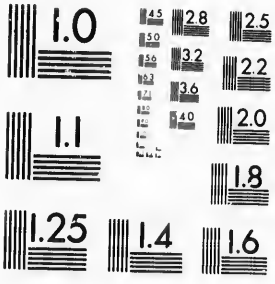

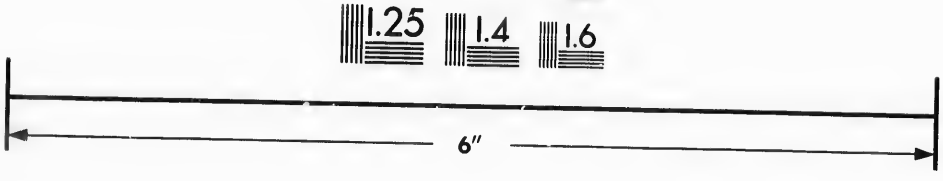

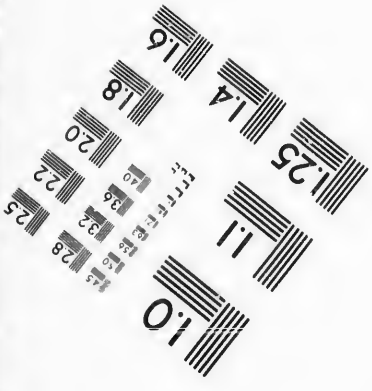

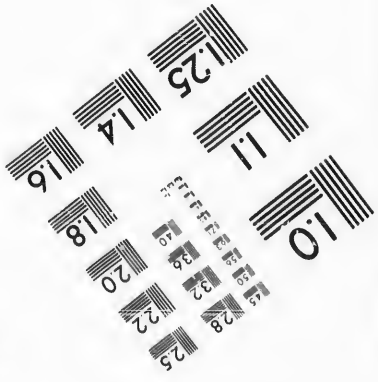

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AN EARNEST APPEAL

ON BEHALF OF THE

TOTAL ABSTINENCE REFORM;

ADDRESSED TO

MINISTERS OF THE GOSPEL, AND OTHER RELIGIOUS PROFESSORS,

ON

SCRIPTURAL AUTHORITY.

BY

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

PRICE FOURPENCE.

ABERDEEN:
PRINTED BY WILLIAM BENNETT,
42, Castle Street.

FIRST THOUSAND.

1849.

INDEX TO THE SECTIONS, &c.

NOTE.—Throughout the several Sections, the Scripture texts are arranged and given according to the successive order of the books and chapters of the Bible,—therefore, if a person wishes to refer to the remarks on any particular text, he must look at *that part* of each Section in which is contained the several passages of *that* scripture book to which the text in question belongs. An index was at first thought of, which would have given the page in which each text was inserted, but on further consideration it was found that this arrangement, which of course, would have increased the bulk and expense of the pamphlet, would have saved to the reader but little, if any, time in the way of reference.

AN EARNEST APPEAL, &c.

The present age, compared with all that are past, may peculiarly be termed the age of investigation. Truth, to the utmost of human apprehension and attainment, is being earnestly and anxiously sought after, on a countless variety of subjects, some of very great, and others of very inferior importance. Of the former description, religion and morals, civil and religious rights and privileges, forms of government, education, and political economy, war, slavery, and punishment of crime, with very many subjects relating to science and art, and having a direct bearing and influence on the civilization and advancement of society, have each their zealous advocates and active supporters. It is well that such should be the case, as the truth on every subject in which human improvement and happiness are concerned, is always more or less valuable. Among those of a moral and benevolent character, it may safely be affirmed that there is none more important, as regards such improvement and happiness, than what may peculiarly be denominated the great movement of the age—the Temperance Reform.

The necessity, as well as the lawfulness, of using intoxicating liquors as a beverage, are questions, which are claiming and receiving increased attention throughout the whole of society; and so frequently are these and other topics of the subject discussed and enforced through various channels, and in numerous modes of illustration and proof, that nearly every individual is either frequently or occasionally almost compelled to think of it, and to form some opinion. It is time, indeed, that all should investigate it fully, and come to a decision, for surely every reflecting mind must admit that the whole subject, in itself and in its numerous influences, involves the most important and affecting considerations and consequences, bearing on religion and morality, crime, poverty, and affliction, health and disease, life and death, the comfort of individuals and families, and the welfare of communities and nations. It may safely, then, be asserted, that as all are almost equally concerned regarding its effects, it is the religious, as well as the moral and benevolent duty of every individual, not only at once to examine, but to conclude and act concerning it. If it were a subject of only a partial description, and merely affecting certain classes of persons, the obligation might not be so imperative, because for a person not to know a subject which it is not his duty to know, and especially of which he has no means of acquiring a knowledge, implies no blame or guilt whatever; but if he neglects to examine and become acquainted with a subject which intimately and deeply concerns his duty to God, to himself, and all his fellow-creatures around him, and on which he has the means of becoming fully informed, he is certainly blameable in a very high degree.

The use of intoxicating liquors, and the Temperance, or rather Abstinence reform, do intimately affect all classes and descriptions of persons and the movement itself is producing the most important results in every direction, and affecting nearly all the duties and interests of men, both for time and eternity. The whole subject has now, for many years, been pressed upon the public attention in nearly every part of the civilized world, and has, by its advocates and supporters, been openly and fully examined and explained. Chiefly through their investigations and exertions, the solemn facts have been ascertained and make public, that by far the greater proportion of crimes, deaths and disease, of poverty, destitution and suffering, neglect or rejection of religion, degradation and dismissals from churches, and ruin of every form and kind, have, for ages, been caused by the use of intoxicating drinks.

On the other hand, it has already been made abundantly manifest, that results of the very opposite descriptions have, in innumerable instances, ensued from the establishment and prevalence of the abstinence reform. Such being the general and great truths on the subject, universally admitted, surely it becomes, most especially, the imperative duty of ministers and all other religious professors, rulers, and magistrates, and heads of families, no longer to delay becoming fully acquainted with it, and deciding and zealously acting against the evils, and to promote the good. The friends and advocates of the reform, so far from fearing or shrinking from its investigation, most anxiously desire that it may immediately undergo the most searching inquiry and discussion. Their writings and addresses, and the whole of their proceedings in the cause, are open to the observation and examination of all. They are conscious of the purity and disinterestedness of their motives and designs. They are not desiring or endeavouring to alter creeds, governments, or laws, institutions in church or state, or the relations and obligations of domestic or social life, but solely to effect a great moral reform, and, by the employment of moral means, by adducing facts, enforcing arguments, and urging reasons addressed to the understanding, the conscience and heart, and with reference to the highest and most valuable considerations and motives, affecting all the best interests of men, both present and future.

If ministers of religion and others who are not already acquainted with the abstinence subject, would candidly enquire and examine concerning it, they would readily ascertain, in some degree at least, the magnitude and afflicting nature of the evils from the use of intoxicating drinks, and thus, it might be hoped, would be led more fully to see their instant duty on the whole of the subject. But, probably, those ministers will say, what can we do to prevent or remove those evils? We have often denounced and still continue to condemn drunkenness and every degree of excess in the use of those liquors, and what more can we be required or expected to do? They may be told, this always was done by those who were any more than mere formalists in religion, and by moral and sober-minded persons, yet all the evils of the drinking practice still continued to abound. This alone should

be sufficient to prove that something further is needed, and that it is requisite to examine as to the prudence, or even lawfulness, of using those liquors at all, as a beverage. Had such examination been faithfully made, ages ago, by professors of religion, and especially by ministers of the sanctuary, the baneful practice would have been detected and exposed in its destructive effects, and it would never have acquired that establishment and prevalence in the church, or even in society at large, which it has unhappily gained. But such dutiful attention not having been given to the subject, and the practice being almost universally followed from one generation to another, through a long succession of ages, both ministers and people, without the least hesitation or doubt, took it for granted that the habitual use of those liquors was both justifiable and requisite, and consequently the entire reform now contended for has become nearly, if not quite, as much needed for the church as for the world. Several reasons or circumstances may have led to the ready and pleasing assumption, that their use was perfectly justifiable, but probably these two are the chief; the mention of wine with approbation in many passages of Scripture, and the hasty but unfounded conclusion, that, of course, it invariably and universally possessed the same intoxicating quality as the strong liquors of modern times; and the other, the universal prevalence of their use, from which it was, with equal readiness, concluded, that the practice must surely be right, according to the common maxim so often advanced, that what every person says must surely be true. As to this last reason, however, the answer is obvious, that there are many subjects and practices of the highest antiquity, and the longest continuance, and on which nearly all mankind have ever seemed to agree, and yet they were essentially unjust, cruel, and sinful. Among these may be specified, war and slavery, both of which, with the few exceptions of express divine injunction, are as directly contrary to that revelation of goodness and mercy with which we are favoured, as to every feeling of genuine benevolence. As to this plea of antiquity, for what is radically wrong or erroneous, a sufficient answer may be found, even in the sentiment of a politician and statesman, who said, "hoary-headed is not on that account venerable, nor has long continued absurdity any prescriptive title to respect." That we are not to follow the multitude in the commission of any evil, and that each rational agent is, on all moral subjects, accountable for his own voluntary conduct, irrespective of the sentiments and conduct of others, are truths which surely all must admit.

But whatever excuse may be sought or offered for the opinion, that the use of those liquors was right, and for continuance in the practice through former ages of darkness and neglect of investigation, yet, now that so much light has been shed on the subject, and such varied and ample information afforded on all its aspects and divisions, every individual is left without the slightest excuse for any longer neglecting to examine, and to adopt and act upon the truth regarding it.

The writer thinks it no way presumptuous to express the opinion that these two classes of persons—the medical faculty and the ministers of religion

—have more especially been deficient in duty on the subject. The former, if duly skilled in their profession, must always have been aware that alcohol, being a poison, is injurious to the bodily constitution, as thousands of them are now declaring, and therefore their neglect of openly warning against the use of those liquors containing it, was, to say the very least, disingenuous and uncharitable.

The ministers of the gospel having so constantly witnessed the evils to the church and through society in general, from the same ensnaring cause, should have prayerfully examined the subject in the light of divine revelation, and from religious principles and precepts, especially with reference to example, should themselves have entirely abstained from the delusive and injurious practice, and should have faithfully and frequently warned and admonished the people against it. This is the very least they should have done on the mere grounds of danger and expediency. But if they had sincerely and diligently examined the sacred and infallible records, they would assuredly have discovered, that they afford no sanction whatever for the use of those ruinous liquors. It is much to be regretted that there are many in that sacred profession, who as it would seem without such prayerful and diligent examination, still say and contend that divine revelation warrants such use. On this ground, indeed, the most, if not all, of the ministers, and other religious professors, who oppose or refrain from supporting the abstinence reform, have chiefly taken, and are endeavouring to maintain, their position. This is made evident in all conversations and discussions with them regarding the subject. It is therefore most especially needful that this point should be carefully and fully examined, and the whole truth be brought out and enforced. This should be done not only for the confuting and if possible converting such opponents, but for the full edification and confirming of friends, and the instruction of all. A few, and happily but a few, of the ministerial order have openly opposed the reform, and have publicly contended in favour of the use of intoxicating liquors, on the pretended authority of divine revelation, but they have been ably opposed, defeated, and silenced. The truth on every branch of the subject has even already so far been established and prevailed, that neither any in that sacred profession, nor scarcely an individual in any other class of society, is now found sufficiently bold and reckless to come forward and publicly contend in favour of the habitual use of intoxicating drinks, and against the abstinence movement.

But further, this direct and important advantage to the cause has been achieved and still is extending, that hundreds or even thousands of the medical faculty, with many other able physiologists, have examined minutely regarding the effects of intoxicating liquors upon the bodily functions, even in a limited measure, and they have by certificates and other writings, and by public addresses, declared that one and all of those liquors, except strictly and only occasionally as a medicine, are always more or less injurious to those functions, and tend to produce or aggravate disease, and to impair and even shorten life. This indeed is most important testimony on the subject, as directly showing that our gracious Creator, by his wise and beneficent

arrangement and laws in the constitution of our bodies, has so constructed them that alcoholic liquors are poisons to their organization, and consequently ought to be avoided. This fact alone should lead us in the very first instance to infer if not decidedly conclude, that in the written revelation with which He has favoured us, no sanction or approbation whatever is given for the use of those liquors as a beverage, as His laws and will, concerning us, both in nature and revelation, must, according to His wise and unchangeable character, be in the most perfect accordance. But this conclusion does not rest on inference merely, for on full and unprejudiced examination of the sacred records, it will clearly appear that they afford no such sanction, but on the contrary contain an express prohibition, from which of course there should be no appeal.

There are many other reasons and motives in addition to scriptural authority which may unanswerably be urged against drinking those liquors, chiefly with reference to the waste of property, the increase of crime, poverty, and suffering, the causing of disease and death, the injuries to the moral feelings and character, the intellect and kindly affections, and above all to the spiritual and eternal interests. Also as regards the dominion of appetite and habit, the injuries to families and society, to the claims and interests of education and benevolence, and of country and humanity generally. But this ground of scriptural prohibition ought surely with every genuine Christian to be esteemed as the highest and most commanding of all. On the belief or denial of this prohibition the abstinence reform must to a great extent, if not altogether, either triumph or fail. Could it be made to appear that the scriptures of wisdom and truth sanctioned such a limited use of those liquors as avoided every degree of drunkenness or excess, then the enforcing of entire and universal abstinence would, if not improper, be at least not imperative, and the charge so often made by many of our clerical and other opponents, that we are endeavouring to supersede the gospel, would be in part if not fully correct. Were such sanction indeed afforded, then, as none should presume to be wiser than their Creator, or endeavour to establish a higher standard of morality than he has revealed in his pure and infallible Word, the utmost that should in general be done, would be warning, advice, and exhortation, and to be so watchful and circumspect in the use of those liquors as never to partake of them to intoxication or any degree of excess.

According to every rule relating to proof, our opponents are bound to establish such scriptural sanction, because they know to a certainty that such use is constantly producing the most afflicting and fatal evils. Some of the more imprudent, or even reckless among them, in years gone by, most presumptuously and uncharitably laboured to establish such sanction, but, as might well be supposed, entirely failed, or were openly met, vanquished, and silenced.

With reference to any such scriptural sanction, it is no sufficient argument or proof, to show that, in many passages of the Divine Revelation, wine is mentioned with approval, and classed with other temporal blessings. The all important enquiry, and on the result of which the decision as to such

scriptural prohibition or sanction entirely depends, immediately arises—What is the quality or description of the wine there mentioned approvingly? Although, as already observed, our opponents are bound to show that the wine so approved of is an intoxicating liquor, yet several of the advocates of our movement, waving their right of not being required to prove a negative, have convincingly shown that the wine, and other similar liquors mentioned approvingly, did not possess that quality, but were of quite an opposite description. That, in many instances, the wine, and other similar liquors, mentioned in the Scriptures, were of an intoxicating character, there is not the least question; but it is equally apparent that, in many other instances where they are noticed, they were unfermented, and, consequently, of an opposite description. It is, indeed, utterly impossible, on any other ground, or in any other way, than on this distinction and difference as to those liquors, to reconcile the seeming opposition in many passages of the Scriptures concerning them. The following are a few of such seeming contradictions or discrepancies:—"He will also bless the fruit of thy land, thy corn, and thy wine," Deut. vii. 13; "Thou shalt furnish him liberally out of thy flock, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee," &c., Deut. xv, 14; "Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. ii. 9, 10; "They shall flow together to the goodness of the Lord for wheat, and for wine, and for oil," &c., Jer. xxxi. 11, 12. But here are a few in such seeming opposition:—"Wine is a mocker," &c., "Look not thou upon the wine when it is red," &c., "for at the last it biteth like a serpent and stingeth like an adder," &c., Prov. xxiii. 29—34; "Be not among wine bibbers," &c., Prov. xxiii. 20, 21; "It is not for kings, C Lemuel, to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted," &c., Prov. xxxi. 4, 5, 6, 7, with many other passages of similar import. Surely these latter texts cannot refer to the same description of liquor as that mentioned in the former. We are all fully convinced, that there is no real contradiction or discordance in the sacred records, as they were all indited by the same infallible Spirit of wisdom and truth. Any such seeming discordance must be imputed to our imperfect apprehension and knowledge, and should lead us in every instance to prayerful and diligent examination, in order to become truly informed on the subject on which the difficulty has arisen. This should be done by our opponents regarding this scriptural question, having previously relinquished all prejudices, and pre-conceived notions concerning it. That there is such a difference in the wines mentioned in the Scriptures, and that while those of an unintoxicating character are numbered among the temporal blessings bestowed by our heavenly benefactor, those of the opposite description are condemned and prohibited by divine authority, are great and most valuable truths. Happily they are now being made more and more manifest through the writings and public addresses of learned and able men, some of them admitted to be no ordinary critics in the languages in which the Scriptures were originally

written, and many of these not only learned and judicious, but of piety also. In the first rank of such learned and able advocates on this side of the scriptural subject may be mentioned, Dr. F. R. Lees, and the authors of the works entitled "Bacchus and Anti-Bacchus," and "Tirosh Lo Yayin in Great Britain and in America," the Rev. Mr. Marsh, Mr. Sargeant, and Mr. Delavan, President Nott, and last, though not least, Professor M. Stewart of Andover, whose critical and able letter to Dr. Nott, recently published, contains a treasure of knowledge on the subject. The writer of these pages has here undertaken to add his contribution to the stores of proof, that there is no Scriptural authority or sanction for the use of intoxicating liquors, but on the contrary a divine prohibition. He has long been fully convinced, that as regards ministers and other religious professors, these are the points on which the abstinence reform must eventually either triumph, or generally or at least partially fail. Several years have elapsed since, from a general examination of the Scriptures, as well as from other sources, he formed, and has constantly retained the opinion, that there was no divine sanction for drinking intoxicating liquors of any description, and of late having particularly and carefully examined every passage of Scripture on the whole of the subject, he has throughout discerned the distinction noticed already as to the wines and other similar liquors, and has been fully confirmed in the opinion just mentioned. He will now proceed to set forth all those passages of the sacred records, under the following classification and arrangement, which it is thought will facilitate the examination and solution of the two important questions of the distinction or difference in wines, and of a divine sanction regarding their use, and will assist towards forming the more readily, enlightened and truthful decisions concerning them:—1. All those passages in which wine and other similar liquors are mentioned, with approval either directly expressed, or as may be plainly or justly inferred from the context. 2. The passages in which those liquors are mentioned, with disapproval or prohibition, either express or by inference from the context, or as emblematical of divine wrath and punishment, which latter is the case in several instances. 3. Where those liquors are named, but without any divine approval or prohibition, either directly expressed or otherwise intimated; and 4. The sacred drink offerings under the Mosaical or Levitical dispensation. On every text under each of these sections or divisions, the writer has given his own notes or remarks, either explanatory or by way of illustration, or as assistance towards forming a judgment. Some of them are but brief, and others rather extended. He feels perfectly conscious of not being qualified to do ample justice to the subject, and therefore, as it well becomes him to do, he solicits a candid and unprejudiced consideration and judgment as to the manner in which it is arranged and treated, and the style and tone of the remarks.

With regard to the solemn and important questions submitted and discussed, he especially entreats an earnest, prayerful, and thorough examination of the sacred Scriptures themselves, with a sincere desire to ascertain the truth and a disposition to embrace it, and to act accordingly. If thus disposed, the reader will assuredly be guided to a truthful or at least to a conscientious conclusion.

Throughout the remarks on the various passages of Scripture the writer has constantly kept in view, and he entreats the reader to do the same, the two important questions noticed already—first, the difference in the wines and other similar liquors with regard to the intoxicating quality or otherwise; and next, that of—the divine approbation or sanction.

SECTION I.

Passages of the Sacred Scriptures in which Wine, and a liquor called 'Shechar' in the Original, are mentioned, with the Divine approbation for their use, either express or as fairly to be implied from the context.

1. "And Melchizedek, King of Salem, brought forth bread and wine, and he was the Priest of the Most High God."—Gen. xiv. 18.

There is nothing here to intimate what kind of wine it was, but surely it is far the most probable that it was of the unintoxicating description—"*the pure blood of the grape,*" or *new wine,* mentioned with approbation in so many other passages as just from the *press,* or even while in the cluster. This was the kind of wine chiefly or generally used in early times—see the case of Pharaoh's butler. Dr. A. Clarke says in his Commentary, "The *Yayin* of the Hebrews, the *Oinos* of the Greeks, and the *Mustum* of the Romans, were merely the expressed juice of the grape, and in this state the wine was anciently used." It is not at all probable the Priest of the Most High God and the King of Peace would bring forth to the Patriarch an intoxicating liquor. Bread and wine, as being both nourishing and refreshing, are the chief earthly blessings mentioned by God in his promises to Israel.

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2. "Therefore God give thee of the fatness of the earth, and plenty of corn and wine," &c. "And with corn and wine have I *sustained* him, and what shall I now do unto thee, my son."—Gen. xxvii. 28, 37.

In the first clause the patriarch Isaac is blessing his son, and praying for blessings upon him from God. Doubtless the new and unfermented wine is here intended as given by God, and more especially as being prayed for from Him, and, being joined with *corn* or grain in the first or natural state. These two were among the chief temporal blessings promised to be bestowed and enjoyed in Canaan—see Deut. xxxii., "With fat of kidneys, of wheat, and thou didst drink the pure blood of the grape." Surely the patriarch did not pray for intoxicating liquor as a *blessing* to *sustain* his son. In numerous passages the liquor, as flowing from the *press,* and even while in the *cluster,* is called *wine.*

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3. "He will also bless the fruit of thy womb, and the *fruit* of thy *land,* thy corn, and thy wine," &c.—Deut. vii. 13.

Wine, here, being mentioned with corn, as the *fruit* of the *land,* and as a blessing, evidently must have been unfermented, and, therefore, not intoxicating. Most probably, indeed, the clusters of grapes, containing the wine, were intended.

4. "If ye shall hearken diligently unto my commandments, &c., that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."—Deut. xi. 13, 14.

From the words "gather in" being applied as well to the wine as the corn and the oil, it is quite evident that the wine, while enclosed in the grapes, is intended, and consequently, that an intoxicating liquor could not be referred to. Here, as in many other passages, the liquor is called *wine*, while within the grapes; and thus the most positive proof is afforded that it is not requisite as some, for want of due information, assert, that the liquor should undergo fermentation and become intoxicating, in order to its being properly designated, *wine*.

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5. "Thou mayest not *eat* within thy gates the tithe of thy corn or of thy *wine*, &c., but thou must *eat* them before the Lord, in the place which the Lord thy God shall choose, thou and thy son and thy daughter, and thy man-servant and thy maid-servant, and the Levite, &c."—Deut. xii. 17, 18. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, &c. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far for thee, which the Lord thy God shall choose to set his name there, &c. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord shalt choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, (Shechar) or for whatsoever thy soul desireth: and thou shalt *eat* there before the Lord thy God, and thou shalt *rejoice*, thou, and thy household, and the Levite that is within thy gates," &c.—Deut. xiv. 23—28.

The tithes for the priests and Levites were to be of the first fruits, and of whatsoever was first ripe in the land, and they were to be brought in to the Lord; and the people were not to "delay to offer" the first of their ripe fruits and liquors. See Exodus xxii., and Numbers xviii. In Nehemiah x. they were required to bring "the first fruits of all fruit of all trees unto the house of the Lord; of wine, &c. unto the priests, into the chambers of the house." The priest was required to be with the Levite when the tithes were taken, &c. The tithe of the tithes, being for the priests, was to be brought to the priest "into the chambers of the house, where are the vessels of the sanctuary, and the priests that minister." In the text in Deut. xiv., cited above, the person bringing the tithe offerings, and his son and daughter, and the Levite, and the man-servant and maid-servant, were to *eat* them before the Lord, and he was to rejoice with his household, and the Levite. In both passages cited the word *eat* is used, but not *drink*, from

which, probably enough, as some infer and conclude, the liquors were partaken of, while in the grapes and dates which were eaten. As to the words "strong drink" in our common version, it may here be well to remark, that there are not *two* words in the original, one meaning *strong* and the other *drink*, but only the one word *shechar* or *shay-cawr*. The learned author of Anti-Bacchus says, that the translation should be *sweet drink*, the primitive idea or meaning of the word being *sweetness*, and that it was produced, as indeed all admit, from the dates of the palm tree, and was often called *palm wine*. See the whole of the conclusive passage on this point in Anti-Bacchus, page 97. Dr. F. R. Lees, another able critic on the original, declares a like opinion, in a pamphlet containing the substance of his Prize Essay on this passage in Deut. xiv. 26. In one condensing passage of that pamphlet on the word *shechar*, he asks, "Now if the original Hebrew never signified sugar or sweetness—never referred to something, the first and sensible property of which was *saccharine*—how is it possible to account for these most evident derivations? The irresistible conclusion is, that as forms of this term have become in many languages designative of *sugar* or *saccharine* matter, the original must, to say the least, have denoted some substance characteristically *sweet* and not *strong*, since the alcoholic principle can only arise from the destruction of the sweet one." He further writes, "The opinion that *shechar* signified 'sweetness,' or referred to some kind or preparation of sugar, is not entirely novel, but has been suggested to the minds of many intelligent philologists and commentators long prior to the prevailing discussion originated in opposition to the temperance society, as a last plea for the use of 'strong drinks.'" The following among many others he names as such philological authorities—Robert Ainsworth, Professor Brown in 1768, the Editors of the Encyclopædia Britannica, the learned American, Thaddeus Mason Harris, D.D. (1820), and Richard Watson, a Wesleyan Commentator. The learned and eminent Professor Moses Stewart of Andover College, in the United States, who has fully investigated regarding the wines, and the *Shechar* or *shay-cawr* of the Scriptures, in a letter, lately addressed by him to President Nott, another eminent man in the same country, and which letter is published at Leeds, in England, in the "Truth Seeker's Temperance Topic," gives, among many others, the following illustrations and remarks on the subject. The Hebrew name is "*shay cawr*," which is usually translated *strong drink* in the Old Testament and int he New. The mere English reader, of course, invariably gets from this a wrong idea of the real meaning of the original Hebrew. He attaches to it the idea, which the English phrase now conveys among us, viz., that of *a strong intoxicating drink*, like to our *distilled* liquors. As to *distillation*, by which alcoholic liquors are now principally obtained, it was utterly unknown to the Hebrews, and, indeed, to all the world, in ancient times. An intoxicating liquor, like to what we now name *pure alcohol*, should never be thought of, by any intelligent reader of the Scriptures, when he meets with the expression, *strong drink*. The true original idea of *shay cawr* is, *a liquor obtained from dates* or *other fruits*, (grapes excepted) or

barley millet, &c., which were *dried or scorched*, and a decoction of them was mixed with honey, aromatics, &c. Again, he remarks,—"But it by no follows, that because such a verb as *shaw căr* is made from the corresponding noun, that the noun always means *strong* or *intoxicating drink*. This is true of neither *yayin* or *shay-cawr*. Both words are generic. The first means vinous liquor of any and every kind. The second means a corresponding liquor from dates and other fruits, or from several of the grains. Both the liquors have in them the *saccharine principle*, and therefore they may become *alcoholic*; but both may be kept and used in an *unfermented* state." That my position is correct in regard to the *generic* nature of both the words in question,—and that both may mean a liquor, either intoxicating or unintoxicating—is shown decisively by Numb. vi. 3. There the Nazarite is forbidden first to drink either *yayin* or *shay-cawr*. This is *generic* in respect to both. But then, in order to enforce the precept more thoroughly, the legislator goes on to *particularize*. He forbids the Nazarite to drink *fermented wine* or *fermented shay-cawr*. Again he writes:—"Both the words in question, therefore, are *generic*: both comprise liquors *fermented* and *unfermented*. We should not be surprised then, in case we find both spoken of in such a way that, in one passage, it is regarded as a blessing, or an allowable comfort; while in another it is spoken of as a means of intoxication and a curse. We shall see that this is in fact true of both the words in question." Further, commenting on *shay-cawr*, he writes:—"What I have already said implies, that this latter word has, if I may so express it, a *good* and a *bad* side to it; that it has an aspect in which the liquor designated is recognised and treated as a comfort or a blessing, and one in which it is regarded as the means of intoxication and of mischief. The text in Numb. vi. 3, which I have already cited and commented on, makes it quite clear that *shay-cawr* may be *fermented* or *unfermented*, which is the same as to say that it may be of an *intoxicating* nature or of an *unintoxicating* one." He further says:—'For the use of it as a mere *comfort*, and not as a medicine, there is but one decisive case in the Bible, and here nothing decides it to be fermented." With regard to the distinction in the *wines*, and the *shay-cawr*, he further remarks:—"The *fermented* liquor was pregnant with alcohol, and would occasion inebriation, in a greater or lesser degree, in all ordinary circumstances. The *unfermented* liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil. It might be kept in that state, by due pains, for a long time, and even go on improving by age." Is there any serious difficulty now in acquitting the Scriptures of contradiction, in respect to this subject? I do not find any." "Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavour and purer quality than fermented wine." What then is the difficulty in taking the position, that the *good and innocent wine* is meant in all cases where it is commended and allowed? or that the *alcoholic* or *intoxicating wine* is meant in all cases of prohibition and denunciation? I cannot refuse to take this position without virtually impeaching the Scriptures of contradiction or inconsistency. I cannot admit, that God has given liberty to persons in

health to drink alcoholic wine, without admitting that His *word* and His *works* are at variance. The law against such drinking, which He has enstamped on our nature, stands out prominently,—read and assented to by all sober and thinking men. Is His word now at variance with this? Without reserve I am prepared to answer in the negative."

But even if it were admitted, which it is not, that the word *Shechar* in the text, is rightly rendered *strong drink*, it would not necessarily follow that it was an *intoxicating* liquor. On this point Dr. Lees, in his pamphlet already referred to, makes the following very appropriate remarks:—"Were the term 'strong' an expression of the original Scriptures, we might demur to the criticism, which would impose upon it the modern and merely conventional sense of 'intoxicating,' rather than 'nourishing,' whether in the passage before us, or in that where St. Paul speaks of 'strong meat'.—Heb. v. 12, 14, by which certainly he did not mean that which would intoxicate! In fact, 'strength' anciently appears to have referred rather to thickness and taste than to intoxicating power. Hippocrates, speaking of *melecrate*, (honey mixed with water) remarks, that the *thickness* of wine *and of honey* makes a great difference in the *strength* of each. The Roman writers often use the term *forte* (strong) in the sense of *amarum*, (harsh, rough, bitter) as opposed to *dulce, suave, lene*, (sweet, soft, mild) and even instruct how to convert wines, afflicted with diseases of the 'strong' or 'harsh' kind, into wines of a sweeter and richer kind, plainly shewing that *forte* or 'strength' has not in all ages, even when applied to wine or drinks, had its present conventional signification. As the word 'strong,' however, is purely an interpolation, or gloss of the English translators, the original name *(Shechar* or *Sachar)* having no adjective attached to it, the only question to be solved is this, what is the 'Shechar' of the Bible? That the double word 'strong drink' is a merely conjectural or presumptive rendering of the single phrase, *Shechar*, is a position which admits of ample proof."

But, moreover, independant of all the foregoing authorities and proofs against the supposition, that the word *Shechar* in the passages commented on, and in all other parts of Scripture, signifies an intoxicating liquor, it would, from several circumstances contained in the passages themselves, seem quite incredible, and, to every pious mind, altogether revolting. Not merely the person who brought or purchased the articles, but all his household, wife, children, young and old, man and maid, servant and Levite, were all to partake, without any caution or limitation imposed or intimated, as to quantity, but as freely and fully as they might desire. And, further, it was by the express command of God that they were thus to *eat* and to rejoice before Him. It was strictly a sacred festival. Now, is it credible to imagine, or rather, is it not even profane to suppose, that a God of infinite holiness, as well as benevolence, who has classed drunkenness among the most enormous and ruinous crimes, and who punished with instant death those who approached to worship Him under the influence, as it would seem, of intoxicating liquor; and further, who commanded his people then, as he does now, to be watchful and circumspect, and to be "holy as He is

holy;" is it not, we say, profane to suppose that He would command or sanction, to the whole nation of His chosen and peculiar people, men, women, and children, male and female servants, and Levites, on even one day, or at any one season, the unrestricted use of intoxicating liquor? Such a sanction or permission would, doubtless, have led to a Bacchanalian festival indeed. The Jews were always sufficiently disposed to sensuality of various kinds, and, in the latter periods of their history especially, were much addicted to this particular form of it,—the excessive use of intoxicating liquors, as is manifest from the numerous declarations in several of the books of the sacred volume regarding their drunkenness. They surely, therefore, did not need any divine sanction for a free indulgence of that description. The supposition of such a sanction or permission is, we assert, nothing less than wicked and profane.

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6. "Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy *wine-press;* of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."—Deut. xv. 14.

This was to be done to the Hebrew servant when he was set free. Observe, it was out of the *wine-press* that he was to be furnished, not from the *fermenting vat.* The gift was either from the *grapes* deposited in the *press,* or from the liquor as it flowed from the *press,* in which case, of course, it had none of the intoxicating quality.

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7. "The first fruit, also, of thy corn, and of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him."—Deut. xviii. 4.

This was the tithe for the priest only, and, as mentioned in the note on No. 5, it was to be brought into the *chambers of the house,* where were *the vessels of the sanctuary, &c.* It was to be of the *first fruit* of the wine, which, as mentioned already, they were not to *delay* to offer. Surely, then, keeping in view the distinction in wines, already mentioned, as to the intoxicating and unintoxicating quality, it is the most reasonable, as well as Scriptural, to infer, either that the grapes themselves were intended, or the wine of the unintoxicating description, especially as the priests were prohibited altogether from wine when ministering.

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8. "And he made him to suck honey out of the rock, &c., butter of kine, and milk of sheep, &c., and the fat of kidneys, of wheat; and thou *didst* drink the pure blood of the grape."—Deut. xxxii. 13, 14. "Their wine," (*i. e.* of the heathen) "is the poison of dragons, and the cruel venom of asps."—Same Chap. verse 33. "Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings."—Same Chap. verse 38.

From the words, thou *didst* drink the *pure blood of the grape*, it is quite evident that the *unfermented* liquor, the *pure* juice or *new wine* of the grape, is intended, as a liquor obtained through decomposition in the process of fermenting, and which has thereby acquired a *poisonous* and *intoxicating* quality, cannot surely, with any propriety, be called the "*pure* blood of the grape," any more than water could be called 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. It would appear, also, from this passage, that it was only the *unfermented* and *unintoxicating* wine, the *pure* blood of the grape, which was given as a blessing. And further, from the words thou *didst* drink, it seems as clear that it was this description of wine which the Israelites generally or universally drank in the earlier times of their history. That learned and eminent critic, Dr. A. Clarke, in commenting on this passage writes,—"*Blood* here is synonymous with *juice*, and it means *red wine*, or the *pure juice*, of whatever colour, *expressed* from the grapes." The *wine* of the heathen, mentioned in a subsequent verse, is as evidently an *intoxicating* liquor, for it is said to be the *poison* of dragons, and the cruel *venom of asps*, which corresponds precisely with the description of intoxicating wine mentioned in Prov. xxiii., where it is said "it *biteth* like a *serpent*, and *stingeth* like an *adder*." Such, also, was the wine mentioned in verse 38, as the "drink offering" of the heathen.

The writer not only thinks himself at liberty, but even required, to notice here a palpable and important mutilation of this passage—"Thou didst drink the *pure* blood," &c., committed by a person who styles himself a minister, and who, in a pamphlet which he thought it expedient to publish some years ago, on the Total Abstinence subject, has laboured hard to show that the Holy Scriptures sanction the drinking of *intoxicating* liquors. He has there given that passage thus:—"And thou didst drink the blood of the grape," leaving out the most important word *pure*. But, as though this was not enough for his purpose, and evidently to give a colour to his own perverted, or even profane, construction that it was an intoxicating liquor, he immediately says, "Parkhurst renders it the inebriating blood of the grape." The word "*pure*" is in the original, and not put in *italics* in the English version, as in many texts in which words are added in those letters, in order to help the sense, and, therefore, his omission of the important word is the more glaring and culpable. He should have borne in mind the severe condemnation denounced against those who shall "add to," or "take from" the Word of God. There are, it is to be hoped, few such instances of bold and glaring mutilation of the Scriptures to be found in any publication, and one would scarcely suppose it would appear in one by a Minister of our holy religion. It seems only barely possible that the omission may have been inadvertent.

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9. "Israel shall then dwell *in safety* alone; the fountain of Jacob shall be upon a *land* of *corn* and *wine*."—Deut. xxxiii. 28.

Here again, "corn" and "wine," in their original state, as the products of the land, are mentioned as the chief temporal blessings promised and given to the Children of Israel in the land of Canaan. Doubtless the unfermented and unintoxicating liquor is intended, as the intoxicating kind could not be considered a blessing, and in the use of it they could not be said to dwell in safety and to retain the *fountain* or *spring-head* of blessings.

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10. "Eat the fat and drink the *sweet*, &c., for the joy of the Lord is your strength."—Nehem. viii. 10.

As it was a *sweet* liquor it could not be intoxicating, as the sweetness is carried off by fermentation, and rather a tartness is introduced. Further, the joy of the Lord, or spiritual rejoicing or consolation, are never produced by the use of intoxicating drinks, but in innumerable instances they have caused a woeful and ruinous reverse. It is incredible to suppose that the pious and self-denying Nehemiah would have recommended the use of an intoxicating liquor, and have mentioned it in connection with "the joy of the Lord."

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11. "And that we should bring the first fruits of our dough, and our offerings and the fruit of all manner of trees, of wine and of oil, unto the Priests to the chambers of the house of our God, &c. And the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers into the treasure-house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine and the oil, unto the chambers where are the vessels of the Sanctuary. And the Priests that minister, and the porters, and the singers," &c.—Nehem. x. 37, 38, 39.

After the return from the Babylonish captivity, there was, under the direction and superintendence of Ezra and Nehemiah, a restoration of the offerings, tithes, and other institutions of the temple worship and service as at first established. Accordingly, it was appointed and required as before, that the people should bring the first fruit of their trees, and their offerings of corn and new wine and oil, into the chambers of the house where were the vessels of the *Sanctuary* and the *Priests*. As it is called "*new wine*," it was, doubtless, the unfermented juice of the grape, in accordance with a number of other passages, where the same kind of liquor is called *new wine*, as in this, "Thy *presses* shall burst out with *new wine*;" and again, "As the *new wine* is found in the *cluster*," &c. Probably, as some think, merely the grapes containing the wine were intended, but, if in a liquid state, it is not credible to suppose that a fermented and intoxicating liquor was to be deposited where the vessels of the sanctuary were kept, and where the priests were, who might thus be tempted to partake of it, although prohibited altogether from wine of every kind when about to minister, on pain of death.—See further the first part of the Note on No. 5.

12. "And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the *new wine* and the oil, which was commanded to be given to the Levites, and the singers, and the porters, and the offerings of the priests."—Nehem. xiii. 5.

"Where *aforetime* they *laid* the tithes of the corn, the *new wine*," &c. These expressions show that the articles were laid there in their first or original state; probably the clusters of grapes containing the wine, but if in a liquid state, doubtless the unfermented liquor is meant, for the reasons mentioned in the preceding note, as well as many others which might be adduced.

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13. "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."—Psm. civ. 14, 15.

Surely it is on many grounds far the most probable, and is the most reasonable conclusion, that the wine mentioned here was of the unfermented unintoxicating description. A liquor, which, through the art and labour of man, had undergone fermentation, and thereby parted with several of its original distinctive qualities, and had acquired a new one of an intoxicating character, could not, with any propriety, be said to be a liquor which God brought forth "*out of the earth.*" Moreover, as it is perfectly clear that the two kinds of wine are mentioned in the Scriptures, it is the most in accordance with the divine wisdom and goodness, as well as every way most appropriate, to infer and conclude, that the wine here spoken of as a blessing, was of the unintoxicating, rather than of the opposite description. As to the words, "maketh glad," &c., there are other articles which the Scriptures describe as making man *glad* or *cheerful*, which certainly do not possess an intoxicating quality. Here are a few instances:—"Comfort thine heart with a morsel of bread."—Judges xix. "Eat thy bread with joy," &c.—Eccles. ix. "A *feast* is made for *laughter*, and wine maketh merry."—Eccles. x. "*Corn* shall make the young men cheerful, and new wine the maids."—Zech. ix. In all these passages, the expressions are as pointed and strong as to comfort and joy, laughter and cheerfulness, from the use of *bread, corn, feasting*, or *good eating*, as to similar feelings from the use of *wine*, and yet none of the eatables could produce the intoxicating sensation. While *new* (or unfermented) *wine* should make the "maids" *cheerful*, so should *corn* make the "young men" so, and in the same degree. Moreover, surely there may be *gladness* or *cheerfulness* in seeing the corn and wine ripening, and also in partaking of them, apart from the irrational and degrading gratification and excitement from the use of intoxicating liquor.

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14. "Honour the Lord with thy substance, and with the first fruits of all

thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. ii. 9, 10.

From the words, "thy presses shall burst out," &c., it is perfectly clear that the liquor thus bursting forth, or issuing from the press in the process of treading, could not have been of the intoxicating description. It is observable, that it is called *wine* before fermentation and while issuing from the press, as in many other passages, and in some indeed while in the grapes. This *new wine* was the blessing originally promised and given, "the pure blood of the grape." The word of inspiration is not needed to inform us that this "new wine" could not be intoxicating.

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15. "She hath mingled her wine, she hath also furnished her table. As for him that wanteth understanding, she saith to him, come eat of my bread and drink of the wine which I have mingled. Forsake the foolish, and live and go in the way of understanding."—Prov. ix. 2, 4, 5, 6.

All will see that these expressions regarding *bread* and *wine* are figurative. They are evidently used to denote heavenly knowledge and graces. One mode, and a very general one in the Eastern Countries, of preserving unfermented wine, was, and still is, to boil down the liquor to a thick, sweet, and rich syrup, and by adding to it sufficient portions of pure water, a beverage was made which was not cloying, but refreshing and cooling, and satisfied thirst. Testimonies to this effect may be found in Anti-Bacchus, and the writings of the celebrated oriental traveller, J. S. Buckingham, Esq., and also of Dr. Robinson, who says, that nearly all the wines of Helbon are now preserved in that manner. We know that the juices of various berries are thus preserved among us, and form with water very pleasant and refreshing beverages. Certainly this expression, "mingled wine," could not have referred to the liquor which this same heavenly wisdom in the same book calls "*a mocker*," producing woe, sorrow, contentions, babbling, redness of eyes, &c., *biting like a serpent*, and *stinging like an adder*, and which we are commanded not even to "look upon." This invitation by wisdom, is to drink of the wine which she has mingled, and to "forsake the foolish and go in the way of understanding;" but the use of intoxicating liquor is undoubtedly one of the ways of the foolish, and instead of improving the understanding, tends directly to pervert and impair it, and in place of being the way to *live*, it is one of the most certain ways to *disease* and premature *death*.

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16. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works."—Eccles. ix. 7.

It is plain that the eating and drinking were to take place *with* or *in* the exercise of the feelings of *joy*, and being merry, which had been previously excited, and that they were not the effects of such partaking. Moreover, the "joy" *in the eating*, is full as strong an expression as that with reference to

the drinking, and yet bread will not give such excitement as is produced by spirituous liquor. The reason is given for such *joy* and *merriment or cheerfulness of heart;*—"God now accepteth thy works." A sense of the divine favour, especially after a season of mental depression or spiritual distress, is the highest possible cause of joy, and only works done in faith, or in a justified state, can be really acceptable to God.

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17. "For thy love is better than wine, &c. We will remember thy love more than wine."—Song of Sol. i. 2, 4.

These are figurative expressions to describe the love of Christ to his Church, and surely they more appropriately refer to the sweet, new, and unfermented wine, than to that of an *intoxicating* character, which by fermentation had lost its sweetness, and therefore could bear no analogy to the love of Christ to his Church, in which he works, and from which he requires holiness of heart and life. See the note on No. 15, as to Wisdom's "mingled wine," from the rich, sweet syrup, produced from the juice of the grape.

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18. "How much better is thy love than wine."—Song of Sol. iv. 10.

The preceding note aptly and fully applies here.

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19. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."—Song of Sol. v. 1.

Here again figurative language is employed, in which the Saviour calls to his sister and spouse, meaning his Church, and tells her of the food and pleasing refreshments and delicacies he had provided for her use, all of which are in their natural, freshest, and best state, and are such as are highly adapted to refresh and to please, and are beautifully figurative of the graces and blessings of the gospel, so freely imparted, and nourished, and preserved by the Saviour. Certainly an intoxicating wine could not be referred to as emblematical of such graces and blessings—a wine which, as the Saviour himself declares, produces woe and sorrow, babbling and contention, and bites and stings. Surely the benevolent Saviour would not select such wine, even figuratively, and recommend and exhort his church to drink it *abundantly*. The figure or emblem *should*, and in the inspired volume always *does*, correspond as near and aptly as may be, both in nature and effects, with the subject or thing represented or recommended.

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20. "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly."—Song of Sol. vii. 9.

The notes on Nos. 15 and 17, and also on the last number, apply aptly enough here, in a general sense at least.

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21. "I would cause thee to drink of spiced wine of the juice of my pomegranate."—Sol. Song. viii. 2.

A new spiced wine is savoury, pleasant, and refreshing, but not intoxicating. The wine here mentioned is said to be the juice of the pomegranate, which is a sweet and most delicious fruit. The figurative language is expressive of the affection returned by the Church through grace imparted by the Saviour, the bridegroom. See the several preceding notes as to figurative language.

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22. "The treaders shall tread out no wine in their presses; I have made their vintage shouting to cease."—Is. xvi. 10.

Here it is in effect declared, that the *blessing* of *new wine*, as just trodden out from the press, has been withdrawn by reason of sins.

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23. "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined."—Is. xxv. 6.

The language here is emblematical of the spiritual, and rich, and pure blessings of the gospel dispensation. Which description of wine, then, it may be asked, the intoxicating or the unintoxicating, is the most appropriately emblematical of those blessings? This may at once be answered by referring to the effects of each. The first, or intoxicating, produces, as the Holy Scriptures declare, and as is constantly verified, woe, babbling, contentions, and bites like a serpent. The other is nourishing and refreshing—"the pure blood of the grape," or rich juice, the mucilage or lees having subsided, or by the liquor being well filtered so as to remove all the mucilage or dregs, or "well refined" by being boiled down to a rich syrup, pure and sweet. Sweetness, or fatness, is removed by fermentation.

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24. "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it. I will water it every moment, lest any hurt it. I will keep it night and day."—Isa. xxvii. 2, 3.

The word "vineyard" here is used emblematically, to signify or represent the Church, and the Lord declares that he will constantly refresh, invigorate, and defend it. The wine is spoken of as being in the grapes, in a *growing state*, and they were *red* grapes, which are the sweetest and most delicious. If *intoxicating* wine is such a good creature, and recommended or sanctioned in the Divine Word as a blessing, it would have been employed as the em-

blem; but here, and in all the similar emblematical passages preceding, it is directly the reverse, the unintoxicating wine being the emblem selected and employed.

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25. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price."—Isa. lv. 1.

The waters, wine, and milk, here, are doubtless emblematical of the grace and blessings of the Gospel dispensation; and it is perfectly evident that the articles are referred to as being in their first, natural, and best state, and as some of the chief temporal blessings coming immediately from the beneficent hand of God. Surely *intoxicating* wine cannot be emblematical of those pure Gospel blessings, but the refreshing and nourishing unintoxicating wine is beautifully appropriate. See further, several of the preceding Notes as to similar emblematical language.

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26. "The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the courts of my holiness."—Isa. lxii. 8, 9.

From the words, *brought it together*, applied to the wine, it is sufficiently evident that the grapes containing the new wine are referred to, which, as *tithes* were, very probably, as already explained in the previous Note (No. 5), brought into the chambers of the house, for the use of those officiating in the temple service—the new wine, from which should be drunk, as the Lord here says, "in the courts of my holiness." Surely the Lord would not sanction the bringing in and drinking of intoxicating liquor in the "courts of his holiness," after commanding his priests, so positively, not to partake of wine at all when about to officiate, on pain of death—"The Lord tempteth no man."

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27. "Thus saith the Lord, as the new wine is found in the cluster, and one saith destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all."—Isa. lxv. 8.

As the *new wine* in the *cluster* is certainly not intoxicating, but refreshing and invigorating, it is a most appropriate emblem of the spiritual mercies and blessings which the Lord bestows on his people. This *new wine*, or "pure blood of the grape," was one of the chief temporal blessings originally promised and given. If intoxicating wine, as some pretend, is such a good creature, surely it would have been the emblem here selected and employed. See what is said in several of the preceding Notes as to such emblematical language, and especially with reference to wine. Intoxicating and stupifying

wine is employed as emblematical of the Lord's *indignation*. "In the hand of the Lord there is a cup, and the wine is red; it is *full of mixture*, and he poureth out of the same: but the *dregs* thereof all the wicked of the earth shall wring them out, and drink them."—Psal. lxxv. 8.

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28. "And they shall plant vineyards, and eat the fruit of them."—Isa. lxv. 21.

From the words, "eat the fruit," &c., the grapes containing the new wine are evidently intended, and they are mentioned as a blessing.

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29. "For the Lord hath redeemed Jacob; therefore, they shall come and sing in the heights of Zion; and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil; and for the young of the herd, and of the flock, and their soul shall be as a watered garden, and they shall not sorrow any more at all."—Jer. xxxi. 11, 12.

The wheat and wine, and other temporal gifts and blessings, are evidently spoken of here as in their first or natural state, and as expressions of the "goodness of the Lord." Undoubtedly *intoxicating* wine is not here referred to as a blessing from the "goodness of the Lord," for in other parts of his Word, he declares that such wine is a "mocker," and "bites like a serpent, and stings like an adder," and commands us not even to look upon it. He farther says here that their souls shall be as a watered garden, and that they shall not *sorrow* any more at all; but in another place he says that intoxicating wine produces *woe* and *sorrow*, and other great evils and afflictions.

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30. "And joy and gladness is taken from the plentiful field and from the land of Moab, and I have caused wine to fail from the wine presses; none shall tread with shouting, their shouting shall be no shouting."—Jerem. xlviii. 33.

The words, "wine to fail from the wine presses," evidently prove that an unfermented and *unintoxicating* wine is intended, and that it was a blessing withheld because of sins. They were not to "tread with shouting" or rejoicing, as on such occasions when that *new wine* was abundant, which "God bringeth out of the earth," the "pure blood of the grape," which "maketh glad," or cheereth the heart of man on viewing the abundance, and also in partaking of it.—See Psm. cv. 15.

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31. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool, and my flax given to cover her nakedness."—Hos. ii. 9.

These words, "*my* wine in the season thereof," evidently refer to the time when the grapes should be ripe for the *press*. All the products are

spoken of as being in their first or natural state, and as being the Lord's. If intoxicating wine were intended, why was this expression used; "in the *season thereof*," as such wine might be made at *any season*, but it would not be the Lord's, or answering the description, "my wine," coming directly from Him.

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32. "The floor and the wine press shall not feed them, and the new wine shall fail in her."—Hos. ix. 2.

Evidently the unfermented and *unintoxicating* wine is here referred to. The blessings of corn and of *new wine* from the *wine press* were to be withheld by reason of sins, as in the text in the preceding number.

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33. "Yea, the Lord will answer and say unto his people, behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith."—Joel ii. 19. "And the floors shall be full of wheat, and the fats shall overflow with wine and oil."—Joel ii. 24.

From the words, "I will send you corn, and wine, and oil," it is evident that these blessings were directly from the Lord, in their first or natural state, and consequently, that the wine was of the *new* and *unfermented* description. These blessings were to be so abundant, that the people should be fully *satisfied* with them; the wine, especially, being in such great quantity, that it should exceed the expectation or calculation of the *treader*, and should even overflow the fats or reservoirs to receive it from the *wine press*, before he should be aware of it.

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34. "The new wine is dried up." "The vine is dried up."—Joel i. 10, 12.

The words, "dried up," show conclusively that the new wine, while enclosed in the grapes, is intended. Here, again, a natural blessing was withheld because of sins.

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35. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, &c."—Joel iii. 18.

If this language should be taken literally, it will be perfectly evident that the "new wine" is meant, even while in the grapes, growing on the sides of the mountains or hills, where they were generally cultivated. And this earthly blessing was to be so abundant, that the rich wine should even be dropping from the grapes before they were gathered. From examining the whole context, however, it would appear that the expressions are emblematical of the spiritual blessings, under the Gospel dispensation, which

should be enjoyed by the Lord's faithful people, after a season of severe trial and affliction. According to this latter construction, the rich "new wine" thus dropping from the grapes, is a most beautiful and appropriate emblem of those spiritual blessings, but the intoxicating liquor would be just the reverse.

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36. "Ye have planted pleasant vineyards, but ye shall not drink wine of them."—Amos v. 11.

From the words, "wine *of them*," (the pleasant vineyards,") it is next to certain that the *new unfermented* wine is meant. Here, also, a blessing was to be withheld by reason of sins.

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37. "Behold the days come saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And they shall plant vineyards and drink the wine thereof."—Amos ix. 13, 14.

In the context, in which this passage is contained, the restoration of Israel to their own land is predicted and promised, and it is declared that, when thus restored, their temporal blessings should be so abundant, that even the rich "sweet wine" should drop from the grapes on the "mountains" or sides of the hills on which they were growing. This wine, of course, was not intoxicating. These words also, "wine thereof," (*i. e.* of the "vineyards") show that new and unintoxicating wine is meant. See also the text and the first remarks in No. 35. Fermented and intoxicating wine cannot, with any propriety, be called wine of the *vineyard*, or be considered as a blessing from God, who has declared that it produces "woe, contention," and various other evils, and who has expressly warned us *not, even, to look on it.*

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38. "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but thou shalt not drink wine."—Micah vi. 15.

Here, again, blessings were to be withheld by reason of sins. The words, "sweet wine," show that the new unfermented wine was meant. They might tread the olives and the grapes, but both should be so dried up, that they should not obtain either oil or wine.

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39. "And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and

upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."—Hag. i. 11.

Here, through a severe drought, temporal blessings were withheld from the nation, as a punishment for their sins. There is no reference here to *intoxicating* wine, but *new wine* is mentioned, which "the *ground* bringeth" forth, consequently unintoxicating.

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40. "Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty."—Hag. ii. 16.

The words "press-fat," evidently mean a vessel or reservoir, either immediately under the press in which the grapes were trodden, or attached to it, so as to receive the liquor as it flowed out by the treading. It would seem, indeed, from the latter words, "out of the *press*," that the *fat* or reservoir was a part or division of the *press* itself, most probably partly under the press, and also extending outwards. On any supposition or construction on this point, it is sufficiently clear that only new and *unfermented* wine is referred to. It is not said "out of" the *fermenting* "fat." This is another declaration of earthly blessings withheld or diminished, because of sins. But further, even on the supposition that it was fermented wine, there is nothing to intimate or recognise a divine sanction for the use of such liquor, but only the fact is stated of their being disappointed in their expectations as to quantities.

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41. "The Lord of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids."—Zech. ix. 15, 16, 17.

The language here is beautifully figurative of the love and excellency of the Lord and Saviour, and expressive of his goodness towards his people, and of their rejoicing in Him. Corn is nourishing and strengthening to the body, so is grace to the soul. "Strong meat belongeth unto them that are of full age." "I have written unto you, *young men*, because ye are strong, and have overcome the wicked one." They should be "cheerful," because of victory over all their enemies—the world, the flesh, and the devil. As *new wine* is pleasing and refreshing, so the "maids" or virgins should be cheered and comforted with the meek and gentle graces of the Holy Spirit. Wine is frequently employed in the Scriptures, as emblematical of those graces,—"buy *wine* and milk without money and without price." But surely none of such passages can refer to a wine which, by fermentation,

has been deprived of its *sweetness*, that chief emblematical property as to those graces, and which has become intoxicating; and further, as the same blessed spirit declares, produces *woe*, *sorrow*, and *contention*, and *bites* and *stings*. It is observable that the *corn* is to make cheerful, in the same degree as the *new wine*, yet corn will not intoxicate.

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42. "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. xxvi. 27, 29. "This is my blood of the New Testament, which is shed for many; verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—Mark xiv. 24, 25. "I will not drink of the fruit of the vine, until the kingdom of God shall come."—Luke xxii. 18.

There cannot be the least question or doubt as to the kind of wine used on this occasion, as it is not even called wine, but "fruit of the vine," in all the three passages. This is the only description of wine which comes directly from God, as expressed from the grapes, "the *pure* blood of the grape," as He elsewhere declares. This ordinance of the Sacrament was instituted at the time of the Passover, at which festival no leaven or fermented article was allowed to be, even in any part of the dwellings of Israel. They held this prohibition to apply as fully to liquors, as to solid food. Testimonies to this effect from the Jews themselves, are given in the work called "Anti-Bacchus," by the Rev. E. B. Parsons, and also in a pamphlet entitled "Fruit of the Vine, &c.," in which is contained a letter from a Jewish Rabbi, in 1844, describing the mode of their making the unfermented wine for the Passover, passages of which letter on the subject will be found under No. 2 of section 4 in this pamphlet. Further, it may here be asked, which description of liquor is the most appropriately emblematical of the love and blood-shedding of the "holy, harmless, and undefiled" Redeemer? the pure, refreshing, and nourishing fruit of the vine, called in so many other places, "*new wine*," or the fermented and intoxicating wine which He declares produces "woe," "sorrow," and "contention," and *bites* "like a serpent?" Certainly the former, every truly enlightened and regenerated soul will immediately answer. That eminent scholar, Professor M. Stewart, in his letter to Dr. Nott on the Scriptural wine question, recently published, says:—"I regard it as all but absolutely certain, that *unfermented* wine was used at the original celebration of the Lord's Supper, which followed the celebration of the Passover. Any other wine was *inadmissible* on that occasion."

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43. "And when they wanted wine, the mother of Jesus saith unto him, they have no wine." "When the ruler of the feast had tasted the

water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, 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."—John ii. 3, 9, 10.

Numerous passages of the Sacred Scriptures most clearly mention and describe *two* kinds of wine of directly opposite descriptions, as to the intoxicating quality, and the most convincing proof is also afforded from other sources, that the same two kinds were known and used among the ancient eastern nations; the one is mentioned in the Scriptures, while in the grapes, or immediately from the *wine press*, and, consequently, not intoxicating, and always mentioned, or intimated, as a Divine blessing—the other fermented and intoxicating, and which Divine Wisdom calls "a mocker," producing "woe, sorrow," and "contention," and other great evils, and which *bites* "like a serpent." There is no intimation as to which of these kinds of wine the guests at this feast had been drinking previous to the miracle, but it is far the most probable that it was of the first and harmless description, as the Saviour and his disciples and his mother were there. The contrast mentioned, is not as to the *strongest* and the *weakest*, but as to the *good* or *best*, and the *worse*. Which description, then, is really the good or best—the new wine directly from the cluster and wine *press*, that which the Lord says "cheereth," and which refreshes and nourishes, or that kind which produceth woe, and sorrow, and the other evils just mentioned? Surely, all must at once say that the former is the *best*, and as there is not the slightest intimation regarding which of the two kinds was produced by the Saviour, it may be asked which it is most probable *would* be furnished by Him who was "holy, harmless, undefiled, and separate from sinners," and, more especially, if, as some seem to imagine, the persons present on this occasion had been drinking freely of intoxicating wine? Surely it would be profane or blasphemous to suppose that, in such case, the Saviour would have furnished a further quantity of intoxicating liquor? What he *did* produce was) doubtless, in every respect, the "best wine," pure, healthful, refreshing, and, most probably, better than any ever previously known. The remark of the ruler of the feast to the bridegroom—"when men have well drunk" (or drunk freely), "then that which is worse," &c., merely refers to a custom at feasts in general, and, perhaps, by carnal or sensual persons, but shows or signifies nothing as to the extent of the previous drinking on that occasion, or as to the intoxicating or harmless quality of the wine they had been previously drinking, or of *that* which the Saviour had furnished. Doubtless, there was *good* and *bad*, *better* and *best*, among the unintoxicating wines. Further, there is not, throughout the whole account of this marriage feast, a single word to intimate, or from which it can even be inferred, that at any period of it *intoxicating* wine was used.

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44. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."—1 Tim. v. 23.

This is strictly a medical case, relating to disease or bodily infirmity, and, as such, with reference to the question of the use of intoxicating wine or other spirituous liquor as a common beverage, it is, indeed, not at all material whether it was fermented or unfermented wine which was here recommended, but, for many reasons, the probability is extremely strong that it was the latter. From the words, "drink no longer water" (or water only), it would appear that Timothy was practising such extreme abstemiousness and self-denial, that his health, or even life, was thereby much endangered. His continuance in life was of much importance to the Church, and, therefore, this command was given to him by Divine Authority—to "use a little wine," but it was only for his "stomach's sake," and his "often infirmities." Ancient authors mention wines in eastern countries, especially in Greece, where Timothy then was, made from myrtle, squill, horehound, &c., and which were very good for stomach complaints, and certain other disorders. Which kind of wine, then, is it the most probable the Divine Spirit of wisdom and benevolence would intend to be used, and which the most likely that Timothy would understand he was required to take—"the pure blood of the grape," the new wine so repeatedly mentioned as a blessing, and which was healthful and refreshing, especially when filtered or refined by boiling or otherwise, or else some of the medicinal wines just mentioned—or, on the contrary, the fermented and intoxicating wine, which the same Divine Spirit says is a "mocker," and produces "woe, sorrow, and redness of eyes," which bites and stings, and which all are commanded not even to "look upon?" It was this intoxicating wine which, in the case of St. Martin the Canadian, even in small or moderate quantities, produced inflammation and other injuries in the stomach, as declared by Dr. Beaumont, who observed such injuries through an orifice in St. Martin's side, from a wound which he had received several years previous, but from the effects of which, except as to such orifice, he had fully recovered. Undoubtedly, in the case of Timothy some of the former descriptions of wines were intended, and would be used.

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45. "And I heard a voice in the midst of the four beasts say—a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine."—Rev. vi. 6.

The command is here given to him who sat on the "black horse," not to hurt the natural products and blessings mentioned in the text, and doubtless referring to them while in a *growing* state, especially the oil and wine.

SECTION II.

Passages of the Scriptures in which wine, and a similar liquor called "Shechar" in the original, are mentioned with Divine disapproval or prohibition of their use, either express or as implied in the context; and also in which wine is employed as emblematical of Divine displeasure or punishment.

1. "And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."—Levit. x. 8, 9, 10, 11.

This was a positive and invariable injunction for all succeeding time, by the infinitely wise and good Being who foresaw that intoxicating liquor would still be made and drunk. If a conjecture may be allowed, it would seem probable, that the reason of such entire prohibition on that occasion might be, lest the Priest should unwarily or unconsciously partake of wine or similar liquor in some degree fermented, and thereby become partially excited and weakened, or injured in memory and judgment. At other times the Priests might partake of the offerings or tithes of new wine. It is said in the New Testament, that Bishops (or Ministers) are not to be "given to wine," that is, not *by* (or *in company* of) wine. Probably the reason of this prohibition as to them, may be the same as that just mentioned regarding the Priests, and was intended as an entire prohibition to Bishops or Ministers of religion, of all kinds of wine, as they were to be constantly engaged in religious exercises. "The Priest's lips should keep knowledge, and they (the people) should seek the law at his mouth, for he is the messenger of the Lord," &c., and that they may put difference between holy and unholy, &c., and teach the people the statutes of the Lord. All Christians are called "Kings and Priests unto God,"—"a royal priesthood, an holy nation, a peculiar people,"—therefore most assuredly it must be contrary to the will and design of a Holy God, that they should at any time partake of intoxicating liquor.

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2. "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation he shall eat nothing that is made of the vine-tree, from the kernels

even to the husk." "And after that" (*i. e.* that is, after the prescribed offerings) "the Nazarite may drink wine."—Numb. vi. 2, 3, 4, 20.

Divine sanction is here given to the voluntary Nazaritish vow, and the manner of fulfilling it strictly, is minutely prescribed. The prohibition as to eating the grapes is quite obvious. He could not do so without partaking of the *wine*, and thereby violating his vow. From the words in the third verse, "he shall separate himself from wine and from strong drink, (shechar), and shall drink no vinegar of wine, or vinegar of strong drink," (shechar), it seems sufficiently evident, that the distinction already mentioned of fermented and unfermented, applying both to wine and shechar, is here referred to. Professor M. Stewart, in his late letter to Dr. Nott already mentioned, commenting on this passage, writes—"There the Nazarite is forbidden first to drink either *yayin* or *shay-cawr*,—this is *generic* in respect to both,—but then in order to enforce the precept more thoroughly, the legislator goes on to *particularize*. He forbids the Nazarite to drink *fermented wine*, or *fermented shay-cawr*." In a subsequent place he says—"Now all wine in fermenting parts with more or less of its *sweetness*, and becomes more acid. Plainly then the expressions above mean *fermented* (acidulated) wine, and *fermented* (acidulated) shay-cawr." He also writes—"both the words in question therefore, (*yayin* and *shay-cawr*), are *generic*—both comprise liquors *fermented* and *unfermented*."

The Divine sanction to this voluntary vow, thus far approves of the total abstinence principle and pledge.

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3. That he bless himself in his heart, saying, I shall have peace though I walk in the imagination of mine heart; to add drunkenness to thirst —The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man; and all the curses that are written in this book shall be upon him: and the Lord shall blot out his name from under Heaven: and the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the Covenant that are written in this book of the law."—Deut. xxix. 19, 20, 21.

If the word "*thirst*" here used means the same as *desire*, as seems probable from the preceding word *imagination*, then the sinner adds to the evil *desire*, the commission of the *act* of drunkenness. But taken literally, instead of quenching thirst by taking water or any other simple beverage, by using intoxicating liquor, he literally adds, *drunkenness* to continuing *thirst*. From the awful denunciations and woes here declared against drunkenness, it would seem as if, in the Divine estimation, it formed the climax of all other sins and abominations; and so indeed it does, as depriving men of reason, and thereby entirely defacing or destroying that image of God in which man was first formed, and preparing them for the commission of nearly every other description of wickedness. If there were no other passage in the Sacred Scriptures regarding or alluding to the use of intoxicating liquor, this one ought to be quite sufficient to prevent every Christian from ever drink-

ing any of those liquors, whereby drunkenness *may*, and in such innumerable instances *has* been produced, and whereby those denunciations and woes *have*, or *may* become applicable.

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4. "Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing; for lo! thou shalt conceive, and bear a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb." "She may not eat of any thing that cometh of the vine."—Judges xiii. 4, 5, 14.

This is a special case of prohibition, the particular reason for which is not mentioned, but the prohibition to the mother is in accordance with a physical law, by which the appetites and propensities of the parents are in general transmitted to their children. Sampson was to be of great strength,—intoxicating liquor limits growth and strength. Probably the prohibition was to prevent or control a desire in Sampson for intoxicating liquor. It does not appear that he ever violated the Nazaritish injunction; but he was a sensualist in another way. Here also the prohibition is so far an approval of the Total Abstinence Reform, from all intoxicating liquors.

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5. "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."—Ps. lxxv. 8.

Wine is here employed as the emblem of Divine anger, and punishment; and, doubtless, *intoxicating* wine is intended. The words "full of mixture" show, that this wine should contain stupifying and maddening drugs, and the dregs, or worst and most maddening parts, the wicked were to "wring out, and drink," or swallow down. This kind of wine is selected as emblematical of the *punishment* which the wicked should be compelled to undergo; but to his own obedient people, the Lord promises and *gives* the real blessing of the *pure* blood of the grape. "New wine in the cluster, a *blessing* in it; new wine from the *press fat*," which should *overflow*, &c. In these opposite passages, the two descriptions of wine are plainly referred to, and while one is a blessing, the other is a curse and a punishment.

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6. "Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment."—Ps. lx. 3.

Here, again, wine is mentioned as an emblem of affliction and punishment, and called the wine of "astonishment," or giddiness, which they should be "*made*" or compelled to drink, to punish them for their disobedience. Surely the Lord would not give or sanction the use of such liquor to His faithful and obedient people.

7. "Then the Lord awaked as one out of sleep, and like a mighty man, that shouteth by reason of wine; and he smote his enemies, &c."—Ps. lxxviii. 65, 66.

This, again, is figurative language, to denote extreme displeasure and punishment inflicted on the Lord's enemies. Surely there is nothing in the passage to show a Divine sanction for the use of intoxicating liquor by the people of the Lord or any others.

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8. "For they eat the bread of wickedness, and drink the wine of violence."—Prov. iv. 17.—(said of the wicked.)

By the words "wine of violence" may be understood, either what was seized by violence, or *intoxicating* wine inciting and leading to violence. There is a condemnation of their conduct, and on the latter construction, so far from there being any sanction thereby afforded for the use of intoxicating liquor, there is directly the reverse.

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9. "Wine is a mocker, and strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. xx. 1.

Doubtless, intoxicating liquors are here intended, and, certainly, they mock and deceive, for instead of affording comfort and happiness, as desired and expected, they inflict "woe and sorrow, contention and wounds, and bite like a serpent, and sting like an adder. There is not a word about using them in *moderation*, or using the *good creatures* so as not to *abuse* them, according to the language of some who plead for their use in a limited manner so as to avoid excess. Surely professors of our holy religion, above all others, ought not to seek and cherish intercourse with a "mocker" and deceiver, when the gracious commands and exhortations to them, are,—"Watch and pray that ye enter not into temptation; see that ye walk circumspectly; work out your own salvation with fear and trembling, &c.; abstain from all appearance of evil"; and, finally, "*look not* thou upon the wine, &c." God tempteth no man, but every man is tempted when he is drawn away of his own lust, and enticed, &c. See texts and remarks of similar import, and to the like effect under Nos. 11, 12, 13, 14.

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11. "Be not among wine-bibbers, among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty, &c."—Prov. xxiii. 20, 21.

By the term "drunkard" being used, it is evident that intoxicating wine is alluded to: and if, as here commanded, we are not even to be in the company of the drinkers of such liquor, lest we should be tempted to partake of it, most certainly we ought not, at any time, to drink it. In

the same chapter is the prohibition, "look not thou upon the wine, &c.," "it biteth like a serpent." See further in the next number.

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12. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."—Prov. xxiii. 29, 30, 31, 32, 33, 34, 35.

There are two kinds of liquor mentioned here, both of them intoxicating, "wine" and "mixed wine," the latter having been made more intoxicating and stupifying by drugs or other potions. The evil effects from their use, as described in these passages, are numerous and most afflicting. With regard to the use of them, there is no warning or caution to be guarded, and "put a knife to the throat," as in this same book of Proverbs with regard to eating, or to drink in *moderation*, or *temperately*, and to avoid *excess*; but, immediately after the description of the afflicting effects, the express injunction and command is given, "look not thou upon *the wine*," evidently applying alike to each kind. This is the very strongest form of expression that could be used to signify that a person should not partake at all, but should turn away, lest, by looking on its tempting appearance, he should be captivated and ensnared, and be induced to drink of it. This passage alone should be sufficient to prevent every individual, who professes to be influenced and guided by the authority of the inspired volume, [illegible] ever drinking intoxicating liquor of any description. It is an *express and unqualified prohibition of its use*, by the same divine spirit, who mentions "*new wine*" as a reward or blessing to those who shall "honour the Lord with their substance, and the first fruits, &c.," and recorded by the *same* inspired writer, in the *same* book of Proverbs. From viewing and comparing these two opposite passages, the following truths or positions are made perfectly evident:—first, that two kinds of wine, of directly opposite qualities, are mentioned in the Scriptures: and, secondly, that the one, generally denominated in the Scriptures, the "*new wine*," and which was not fermented or intoxicating, was given and recommended as a blessing; and that the other, the intoxicating liquor, was condemned and prohibited by divine authority. Neither on this subject, or on any other, can there be any contradiction or inconsistency in the sacred records. They are in perfect harmony, being dictated by the same infallible spirit of wisdom and truth. Many learned men, well versed in the original languages in which the Scriptures were

first written, now declare that there is no Scriptural authority for the use of any intoxicating liquor. Professor Moses Stewart, who has already been referred to in another number, says, in a pamphlet on this subject, "The use of intoxicating liquors is as evidently forbidden by God, in the arrangement of our natures, as in the volume of his revelation." As to the first point of the distinction or difference in the wines, and the other similar liquor called "*Shechar*," mentioned in the Scriptures, he says in another place, "we have seen that these substances were employed by the Hebrews in two different states, the one was a *fermented* state, and the other an *unfermented* one. The *fermented* liquor was pregnant with alcohol, and would occasion inebriation, in a greater or lesser degree, in all ordinary circumstances. The *unfermented* liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil. It might be kept in that state, by due pains, *for a long time*, and even go on improving by age. Is there any serious difficulty now, in acquitting the Scriptures of contradiction, in respect to this subject? I do not find any.

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13. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that are of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."—Prov, xxxi. 4, 5, 6, 7.

It is wrong for kings and princes most especially to use intoxicating liquors at any time, the reason for which is here given—"lest they forget the law and pervert the judgment of any of the afflicted." They formerly acted as judges in controversies between private parties, among those under their rule. The same reason applies now as to judges and magistrates, and most forcibly to ministers of religion, lest these latter forget or pervert the laws or gospel of the Lord. See the prohibition in Leviticus to the use of wine by the priests when going into the tabernacle to minister. In the text, the use of wine and strong drinks is exclusively restricted to those ready to perish, and those of heavy hearts, (or broken hearted.) The "strong drink" was for those ready to perish, and doubtless, as an instant medicine, it may be useful in some of such extreme cases. Different meanings have been attached by able critics and commentators to this direction, for the use of wine and strong drink. Dr. Adam Clarke says, in his commentary, "We have already seen, that *inebriating* drinks were mercifully given to condemned criminals, to render them less sensible of the torture they endured in dying. This is what was offered to our Lord; but he refused it." Professor Moses Stewart, in his letter to Dr. Nott already mentioned, writes regarding this passage, as follows—That it, (*shay cawr*), may be of a *medicinal* nature the passage in Prov. xxxi. 6. seems to indicate—"Give strong drink to him who is about to perish, and wine to him whose soul is embittered." The interpretation which applies this to the case of a criminal about to be executed, is ingenious, but,

as I look upon the matter, is not well founded. The intoxicating cup given to such was "full of mixture", *i. e.* highly drugged. It was *wine*, not strong drink.—Ps. lx. 3; lxxv. 8, (9); Jerem. xxv. 15; Rev. xiv. 10; xvi. 19. In Math. xxvii. 34, it is stated that such a cup, (sour wine mixed with chol-ee, a species of poison), was offered to the Saviour on the cross, but he would not drink it. In the context of Prov. xxxi. 6, kings and princes are forbidden to drink wine and *strong drink*, see vs. 4. Of course the same drink is in view both in vs. 4 and 6, consequently it is not *medicated* wine for criminals, for kings and princes would not need a command to abstain from this. This passage then shows, that as a medicine *alcoholic* wine may be employed for an important purpose, viz., to revive the *perishing*, and to cheer the *broken hearted*. I am not aware that any respectable temperance association have set up a standard which excludes a *medicinal* use of wine or strong drink.

By the words, "forget his poverty (or embittered state), and remember his misery no more," we are not necessarily to understand, that the power or exercise of the memory was for the time entirely destroyed or suspended by the great quantity of the liquor taken. We may fairly understand the passage to mean, that the individual having obtained deliverance and relief from his perishing or deeply painful and afflicted circumstances, by the medicine administered, will comparatively forget the misery in the enjoyment of the sudden deliverance and state of safety, or the restoration to health and comfort, as in the case of a rescue from the extreme pain and peril of threatened death by disease or otherwise. In such cases, the former misery will scarcely be remembered in the enjoyment of the present blessings of safety, health, and comfort, as pain of sickness is often forgotten after a restoration to health. The following passage in the 11th ch. of the book of Job, seems fully to warrant and illustrate the meaning here suggested—"Then shalt thou lift up thy face without spot; yea thou shalt be stedfast and shalt not fear: because thou shalt *forget* thy *misery* and *remember* it as waters that *pass away*." There is nothing however in the context here regarding the use of wine or strong liquor. Most certainly the Holy Spirit would not recommend the use of anything to stupify and to destroy the memory. The use of any such article could only have that effect for a short time, and the remembrance of the misery would return still more intensely.

Whatever may be said, or whatever explanation may be given as to the excepted cases in the text, there is certainly, in the whole passage taken together, a strongly implied prohibition to the use of all such liquors as an ordinary beverage.

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14. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them."—Is. v. 11.

It is perfectly clear, that intoxicating liquors are here intended. Should it be objected that only the excess is condemned, a reference for answer may be made to Prov. xx. 1, where it is said "wine is a mocker, and strong drink

is raging," and to Prov. xxiii., where we are commanded not even to "*look upon*" the intoxicating wine. No kind of drink, as given by the beneficent Creator, is of an intoxicating quality. All must admit, that there is no necessity for the use of any such liquors as a beverage. Most assuredly such use is altogether contrary to the exhortations and commands, to "watch and pray" "that we do not enter into temptation," to "enter not into the path of the wicked, and go not in the way of evil men, avoid it, pass not by it, turn from it and pass away," and to "abstain from all appearance of evil."

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15. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Is. v. 22.

The remarks made in the preceding number fully apply here.

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16. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine."—Is. xxviii. 1.

Here, also, the remarks made under No. 14 fully apply.

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17. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision—they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."—Isa. xxviii. 7, 8.

Surely all ministers of religion, especially, ought to be warned from this text, and should entirely abstain from intoxicating liquors, lest they also err, and stumble in like manner. Intoxicating wine is a "mocker," and deceives. All Christians are called "kings and priests" unto God, "a royal priesthood;" and, in one sense, they are all to be prophets or preachers, especially parents and masters in their families. It is said in the Epistle to the Roman Christians, by way of commending them, that they were "able to admonish one another;" and to all Christians the command is given, "If a brother be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness." Every Christian should at all times be able to do this, not erring or stumbling in judgment, as the use of intoxicating liquors would frequently cause them to do.

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18. "And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine."—Isa. xlix. 26.

Wine is here used figuratively. If literally *sweet wine* is to be under-

stood, it could not have been fermented and intoxicating, and, therefore, the word "*drunken*" is applied figuratively, and is to be understood as *drenched, or filled to the full.* This is the meaning given of the original word by Dr. A. Clarke in his comments on the 11th chapter of 1st Corinthians—"One is hungry, and another is drunken." It is said in the 3rd chapter of the Lamentations of Jeremiah—"He hath made me drunken with wormwood." Also, in Rev. xvii., "I saw the woman drunken with the blood of the saints." But neither *blood* nor *wormwood* will intoxicate. The text contains a declaration of punishment—that they should be drenched *with* or *in* their own blood, like to one who is filled and cloyed, or made sick with sweet wine.

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19. "Hear now this, thou afflicted and drunken, but not with wine. Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee."—Isa. li. 21, 22.

Here, also, "wine" is employed as emblematical of Divine displeasure and punishment, and, no doubt, intoxicating wine is meant.

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20. "Mine heart within me is broken because of the prophets; all my bones shake. I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness."—Jer. xxiii. 8.

Intoxicating liquor is evidently referred to here. The words "drunken" and "overcome" are employed figuratively, to denote the extreme agitation and distress of the prophet on contemplating the sins and wickedness of the false prophets, and of the people generally, and thinking of the heavy judgments of the Lord about to be inflicted on them; thereby fulfilling "the words of his holiness," pronounced against them by many of his previous prophets, as well as by Jeremiah himself.

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21. "Thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I shall send thee to drink it." "Drink ye, and be drunken; and spue, and fall, and rise no more, because of the sword which I will send among you."—Jer. xxv. 15, 27.

The words "wine cup," &c., are here used figuratively, to denote wrath and punishment, and, doubtless, from the effects mentioned, intoxicating wine is meant. Most certainly, a God of wisdom and benevolence would not give or recommend such wine as a blessing to his faithful and obedient people, or sanction their drinking it.

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22. "Thus saith the Lord God of Israel, Every bottle shall be filled with

wine: And they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?" "Behold I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness, and I will dash them one against another," &c.—Jer. xiii. 12, 13, 14.

Here, again, emblematical language is employed, and, doubtless, intoxicating liquor is meant. The remarks in the preceding Number fully apply here.

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23. "Cry ye out, and cry, They are drunken, but not with wine; they stagger, but not with strong drink."—Isa. xxix. 9.

The language used here, also, is figurative, and expressive of the stupidity or senselessness of the prophets, and rulers, and people generally, by reason of their continued transgressions and their hypocrisy. Evidently intoxicating liquors are meant, and they are employed in an unfavourable sense.

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24. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad."—Jer. li. 7.

In this passage, also, wine is employed as figurative of wrath, and most severe and maddening distress, and, doubtless, by the terms used, intoxicating wine is intended. The use of such wine often literally causes the evil and afflicting effects mentioned or intimated in the text. Certainly, then, a Being of infinite holiness and goodness, would not give such wine as "a good creature," or a "blessing," or sanction its use. Babylon was an instrument in the providence of God for punishing a number of guilty nations, and then she herself was punished, for her wickedness, with everlasting desolation and destruction.

It may be well to mention here, once for all, that none of the foregoing passages of Scripture in which wine and other intoxicating liquor are mentioned, can, of course, possibly be understood or construed so as to intimate any *Divine sanction* for the drinking of such liquors. Indeed, they sufficiently signify or imply just the reverse—*prohibition of their use.*

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25. "Neither shall any priest drink wine when they enter into the inner Court."—Ezek. xliv. 21.

This command was given on the restoration of the Divine service in the temple, after the return from the Babylonish captivity, and is a re-enactment of the prohibition given on the establishment of the tabernacle service. Every [illegible]tion of wine is included in the prohibition. See the probable reasons [illegible]h prohibition mentioned in the Note on No. 1.

26. "Who look to other gods, and love flagons of wine."—Hos. iii. 1.

Here the two sins of *idolatry* and *sensuality* are specified. Most probably intoxicating wine is meant, but if the other or non-intoxicating kind, sensuality may be committed by its excessive use. See the passage in the Epistle of Jude—"Sensual, having not the Spirit." The quality or description of the liquor, however, is quite immaterial with reference to the question already mentioned of a *Divine sanction, &c.*, as the conduct of the persons is so plainly condemned.

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27. "Whoredom, wine, and new wine, take away the heart."—Hos. iv. 11.

The word "wine" first used here, is, doubtless, to be understood of intoxicating wine, and as distinguished from the "new wine." This last, if indulged in very freely, or to excess, would take away the heart from the Lord, and amount to the sin of sensuality—see the passage in Jude already referred to, "Sensual, having not the Spirit;" also Prov. xxiii., "Put a knife to thy throat if thou be a man given to appetite," &c. Also, the following passages apply as to the free or excessive use even of new or unfermented wine:—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other;" "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live;" "Every man that striveth for the mastery is temperate in all things," &c.; "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;" "He that soweth to the flesh, shall of the flesh reap corruption;" "M any walk, of whom I have told you often, &c., that they are the enemies of the cross of Christ, whose God is their *belly*, whose glory is in their shame, and who mind earthly things." These passages will serve to illustrate and explain the caution or command given to deacons and aged women "not given to much wine;" meaning, as presumed, new or unfermented wine. Many wines of this kind, in the Eastern countries, are very rich, and pleasant, and enticing to the appetite, and, doubtless, sensuality was often committed by their excessive use.

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28. "Awake ye drunkards and weep; and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth."—Joel i. 5.

As a punishment for the sins of the people, either the vines were destroyed, or the grapes did not yield any liquor. The drunkards were to "weep" because there was no intoxicating wine for them, and all other drinkers were to "howl" because there was no "new wine." The blessing of new wine was cut off or withheld from all by reason of their sins. As there was no "*new*" or *unfermented* wine, there could not be any of the intoxicating description for the use of the drunkards, and therefore they were to weep and howl. There is no Divine sanction here for the use of intoxicating wine in any degree, but, at the least, an *implied* prohibition.

29. "And they have given a boy for an harlot, and sold a girl for wine that they might drink."—Joel iii. 3.

From the character and conduct of the persons spoken of here, it is far the most probable that the wine was of the intoxicating description, but certainly there is here no Divine sanction for its use. The conduct is condemned as execrable.

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30. "And they drink the wine of the condemned in the house of their God." —Amos ii. 8. "Ye gave the Nazarites wine to drink," &c.—ver. 12.

These declarations were made concerning Israel, who had revolted and sinned, and had even fallen into gross idolatry by attending with the heathen, or those condemned of God, in their idol temples, and there partaking with them of the wine which they offered in their idolatrous worship. There is no doubt but that intoxicating wine is meant here, for drunkenness and revellings generally or almost invariably succeeded the sacrifices and offerings in the idolatrous temples. The people were further charged with the sin of tempting and inducing the Nazarites to break their vow. Certainly there is nothing here that savours of a Divine sanction for the use of intoxicating drink on any occasion.

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31. "If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."—Micah ii. 11.

There is nothing in the passage to show with certainty which description of wine and "shechar," (translated strong drink), were here intended; but it is most probable they were of the intoxicating character. If so, the prophet mentioned was surely guilty of lying, as no such liquors were ever promised by the Lord, and as a punishment to that disobedient and wicked people, such *lying* prophet should be *their* prophet. If the words are to be understood to refer to new and *unfermented* wine and *sweet drink*, then it is intimated that such blessings would be now withheld by reason of their sins, and in such case also he would be guilty of falsehood in promising those blessings.

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32. "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home; who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people."—Hab. ii. 5.

Doubtless, intoxicating wine is here intended. The proud idolatrous King of Babylon is prophetically referred to in the passage, who, as we are informed in the book of Daniel, was drinking wine with his lords, and wives, and concubines, out of the sacred vessels of the Lord's sanctuary, on the night his city was taken by the Medes and Persians. This was what con-

stituted the chief or most heinous transgression of the drinking referred to; but surely there is nothing here to imply or intimate a divine sanction for the use of intoxicating liquor, by any person, or on any occasion.

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33. "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness, &c."—Hab. ii. 15.

By the word "drunken" used here, it is perfectly clear that *intoxicating* liquor is referred to. A woe is pronounced for even *giving* a person such drink, or merely *putting* or *offering* a bottle of such liquor to him. So far from there being a *divine sanction* for the use of *intoxicating* drink, on any occasion, such use, in any measure or degree, is here plainly and expressly condemned.

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34. "The son of man came eating and drinking, and they say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children."—Math. xi. 19.; also, Luke vii. 34, 35.

The enemies of the Saviour and of his truth, made here an unfavourable contrast or comparison of his conduct, with that of John the Baptist. The charge as to *gluttony* was certainly false and slanderous, and that of being a "wine-bibber, that is, of intoxicating wine, was most assuredly also false. Wine-bibber literally means *wine-drinker*. There is no proof whatever that our Lord habitually or generally drank wine of any kind, and most certainly we cannot, and ought not, to infer or presume that he ever drank *intoxicating* wine, which he tells us in his word is a "mocker," and produces "woe," "sorrow," "babbling," "contentions," and other great evils, which "bites like a serpent," and which he forbids us even to "look upon." Surely no truly pious, or even candid and intelligent person, will take these false and slanderous assertions of the enemies of our Lord as proofs that he ever drank any kind of intoxicating liquor, especially when there was wine of the opposite and harmless description. He has left us a perfect example, that we should follow his steps. It is true he did not practise the same austerity as John the Baptist, who fed on locusts and wild honey, but came eating and drinking, in general, like others, but in strict temperance, and mixed with publicans and sinners, to instruct, reclaim, and save them. Yet "wisdom is justified" of each description, and, of all others, of her children.

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35. "And they gave him to drink wine mingled with myrrh, but he received it not."—Mark xv. 23.

Whether the wine here mentioned was intoxicating, or, as is generally supposed, drugged, and made stupifying to lessen the sense of pain, and which was often given to criminals, or was merely *unfermented* wine, is not

material as to the question of divine sanction so often referred to, as the Saviour refused it. The instance has no reference, and can prove nothing as to the lawfulness of using intoxicating wine, or any other kind of liquor, as a common beverage.

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36. "Others mocking, said, these men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, &c. For these are not drunken, as ye suppose, seeing it is but the third hour of the day."—Acts ii. 13, 14, 15.

If, by the words "new wine," is to be understood wine just from the press, and before fermentation, we need no inspiration to inform us that this could not be intoxicating. But if, as is most probable, the words referred to new wine, directly after the full fermenting process had taken place, it would be stronger, and more readily and fully intoxicate than fermented wine, which had been kept for some time, and had become mellowed and lessened in potency by age, as new rum, gin, whisky, and other spirituous liquors are so denominated in the countries where they are made, to distinguish them from the same kinds of liquors respectively, which have been kept for some time, and such *new* liquors are always stronger and more fiery and intoxicating than the others. These opposers spoke "mocking," (or ironically) and to repel the supposition by any that they were drunk, the Apostle, lifting up his voice, said, "ye men of Judea, and all ye that dwell at Jerusalem, hearken," these men are not drunken, as ye suppose, seeing it is but the third hour of the day, (nine o'clock in the morning) as if he had said, you are altogether wrong, for you must and do know, that even drunkards, or habitual drinkers of wine, do not get drunk, or even drink wine or other liquors of an intoxicating quality, at such an early hour of the day. Most certainly the Apostle did not mean that they might lawfully get drunk at any later hour. Surely the mocking and slanderous speech of these *enemies* is not to be considered sufficient for presuming a *divine approval* for the use of intoxicating liquors. There is nothing in the whole account from which even an inference can be drawn in favour of the use of such liquors as a beverage at any hour, or on any occasion.

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37. "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv. 21.

The whole chapter in which this passage is contained treats of things which may lawfully be used, such as meat, herbs, &c., and concerning weak or scrupulous brethren, of whom it is said, "another who is weak eateth herbs." The words, "nor to drink wine," may with the strictest propriety be considered to refer only to unfermented and *unintoxicating* wine, and indeed must be so construed and applied to avoid inconsistency, and a contradiction to many other passages in which wine is mentioned. The strong brethren were

shown their charitable duty not to use anything whereby or at which the weak brother "stumbleth," which he thinks or suspects it to be wrong or unlawful to use, or by which he "is offended," or should be induced to offend, by partaking of things which his conscientious scruples should intimate to him were not lawful to be used, or by which he should be "made weak" by doubts or suspicions as to their lawfulness, and by partaking of which he should be "damned," or condemned according to the declaration, "whatsoever is not of faith is sin." There is nothing in the text given nor in any part of the chapter implying a liberty to use intoxicating liquor of any kind, or any other article or thing *unlawful* to be used; but the whole of the cautions and directions relate merely to things *lawful* in themselves. The use of intoxicating liquor in any degree is always tempting and ensnaring, and directly contrary to the gracious warnings and commands to *watchfulness* and *circumspection*, "denying ourselves," "abstaining from fleshly lusts," "working out our salvation with fear and trembling," "crucifying the flesh," and "abstaining from all appearance of evil." As the use of such liquors is quite unnecessary, there is always involved in such use, in the first place, a waste of worldly substance or possessions, of the whole of which we are but stewards, and as such are required to be faithful. Again, by such use injury is done to the body, and life is shortened, according to the best medical and physiological testimonies. "Your body is the temple of the Holy Ghost," "if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Again, those liquors cloud or weaken the mind, and impair the judgment and memory; also, invariably injure, and in myriads of instances utterly ruin the spiritual interests; they unfit for prayer or other religious exercises by causing unnatural and improper excitement, if not gross intoxication. We are commanded to "pray always," to "watch unto prayer," and in accordance with these precepts should endeavour to be always in the spirit of prayer. All Christians are called "kings and priests unto God," and "a royal priesthood." Under the Old Testament dispensation wine of every kind was strictly forbidden to priests when about to minister at the altar. See the case of Nadab and Abihu, who offered strange fire, and were immediately struck dead; also the remarks under No. 1 of this section. But further, none should use such liquors with reference to the example to others. On this point the following commands plainly and fully apply—"Let your light so shine before men, that they, seeing your good works, may glorify your Father in Heaven," "look not every man on his own things, but every man also on the things of others," "let all your works be done with charity." We are not to put a stumbling block in the way of a brother, for when we do so, even in the use of lawful things, and thus "sin against a weak brother," we are said to "sin against Christ." On the whole then it may be asked—Has any person a *Christian liberty* to partake at all of any intoxicating liquors, and thereby commit each and every one of the offences and evils just mentioned? Most certainly not. The scruples of the weak brethren mentioned in the chapter containing the text, most probably referred to meat offered in pagan worship in idol temples, as similar scruples

and exhortations and instructions are contained, 1 Cor. ch. 8, expressly with reference to meat offered in such idolatrous worship.

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38. " And be not drunk with wine, wherein is excess, but be filled with the Spirit."—Eph. v. 18.

The term " drunk" was often used by the ancients to signify being filled, as derived from the verb—" to drink," and is so explained by critics and commentators. See Dr. Adam Clarke's comments on chap. xi. of 1st Cor. :—"One is hungry, and another is drunken," &c., on which he writes, " *drunken,*" —"*filled to the full,*—this is often the meaning in Scripture." The word " drunk," in the text, is not, therefore, necessarily to be understood as meaning drunkenness, or intoxication, as generally understood in the present day, or as relating to the use of *intoxicating* wine only, but may be considered as a prohibition to being filled with, or indulging to excess, even in unfermented and *non-intoxicating* wine, which would amount to that *sensuality* which Christians are so expressly and repeatedly required to avoid. For several reasons however, it would seem far the most probable that the text refers to *drunkenness,* or being filled with *intoxicating* liquor. Thus understood, then, it amounts in effect to a prohibition to drunkenness, but does not imply any permission or sanction to any use whatever of intoxicating liquor. This form of prohibition as to *wine,* might probably be used in contradistinction to drunkenness, or intoxication, by other modes or means, as by the stupifying drugs or other substances which were often used by sensualists among the ancients to produce excitement and intoxication, the intoxicating wine being more inflaming to the lusts and passions than the other intoxicating articles; and the Ephesian converts having just come out of the heathen state, in which most, or nearly all persons used intoxicating liquors, and even in their religious rites and festivals, those converts were more in danger of this kind of intoxication than any other.

The following is Dr. A. Clarke's comments on this passage—" Be not drunk with wine, wherein is excess," &c. :—" This is a further allusion to the Bacchanalian mysteries ; in them his votaries got drunk, and ran into all manner of excesses. Plato allowed that the people should get drunk in the solemnities of that god who invented wine, and, indeed, this was their common custom," &c. They ran into all kinds of extravagance, having completed their sacrifices, they indulged themselves in wine. The words which we translate " excess," means profligacy and debauchery of every kind, such as are the general concomitants of drunkenness, and especially among the votaries of Bacchus in Greece and Italy. " But be filled with the Spirit," —the heathen priests pretended to be filled with the influence of the god they worshipped, and gave out their oracles. The Apostle exhorts the Ephesians not to resemble these, but, instead of being *filled with wine,* to be *filled with the Spirit of God,* in consequence of which, instead of those discoveries of the Divine will, to which, in their drunken worship, the votaries of Bacchus pretended they (the Ephesian converts) should be wise indeed, and

understand what the will of the Lord is. See the preceding verse—"Be ye not unwise, but understanding what the will of the Lord is." The words, "wherein is excess," &c., means *profligacy* or *debauchery* of every kind, or *utter ruin*, as explained by one learned minister of the gospel, containing as it were the germ or seeds of all those abominations and evils, or having a direct tendency to lead to, or produce them. *Qu.* Does the word "wherein" refer to the wine itself, or to the excess? &c. If to the first, or *intoxicating* wine, then it amounts to a prohibition to any use of an article possessing such germ or seeds of profligacy or ruin, or having such direct tendency to produce those evils. Any use, even the most limited of such an article, is surely contrary to the express and numerous warnings and commands, to "watch and pray," that we do "not enter into temptation," "see that ye walk circumspectly," "work out your own salvation," &c., "abstain from all appearance of evil," &c., as also to the petition which our Lord has taught us to offer, "lead us not (or suffer us not to enter) into temptation." But if the word "wherein" refers to the *drunkenness*, which is not so probable as the other construction, then if the excess tends or leads to such profligacy and debauchery, most certainly the use in any degree of such an article, which may lead or has a tendency to lead to such excess, profligacy, and ruin, ought to be avoided for the reasons which have just been mentioned, as to watchfulness, circumspection, temptation, &c. The mode of expression used in the prohibition—"be not drunk," or *filled*, &c., does not imply a permission to use intoxicating wine or other liquor of that description in any measure or degree. Many similar instances of command and prohibition are to be found in the Scriptures. The following are of that description:—"Wherefore, lay apart all filthiness and superfluity of naughtiness," &c., Epist. James, i. 21. "Naughtiness" is the same as *badness—wickedness*. Is it, then, only the *superfluity* or *excess* of wickedness that is to be laid aside, or is prohibited by the text? and may Christians indulge in wickedness, to a certain extent, or as persons in general do, only avoiding the excess or superfluity of wickedness? Again, in 1st Peter iv., "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, *excess of wine*, revelling, &c., wherein they think it strange that ye run not with them to the same *excess of riot*." Here the same form of expression is used as in the text, and is applied in the same passage both as to *wine* and *riot*. Is "riot" then to a certain or to any extent permitted to Christians, or is lawful because only the excess of it is condemned? Again, 2 Peter ii. "As they that count it pleasure to riot in the day-time." Is it then lawful or permitted to riot at *night*, and only riot in the *day-time* is condemned? Another instance, in Acts ii., "These are not drunken, as ye suppose, seeing it is but the third hour of the day." Did the Apostle mean by this that it was lawful or allowable to be drunken at a *later* hour of the day, or at *night*? Yet this is the only reason given to refute the charge of drunkenness. Also this passage in Coloss. iii., "Mortify therefore your members which are upon the earth, uncleanness, inordinate affection, *evil concupiscence*," &c. The word "concupiscence" means, irregular desire, sensuality, &c. Is any kind

or degree then of irregular desire, or sensuality allowable, or divinely sanctioned, or is only the *evil* or *excessive*, or most wicked and corrupt concupiscence, irregular desires, or sensuality, condemned and prohibited? In all these instances, as in the text, the *greater* mentioned includes the *lesser*, and condemns and prohibits the practice or commission of the evil in any degree whatever. Do these express commands—"Thou shalt not kill," "thou shalt not steal"—imply or admit that in one case a person may beat another severely or in any way abuse or injure his body; or, in the other case, may over-reach or take advantage of him in business in any way not amounting to actual theft? If it be answered, that there are express prohibitions to these injuries to others, it may be replied, that so there are these express warnings and prohibitions against the use of intoxicating wine: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;" "Be not among wine-bibbers," &c., that is, *drinkers* of wine; "Look not thou upon the wine," &c., meaning evidently, *turn away* from it lest you should be tempted to partake of it. If then we are not even to look upon it, surely we are not to drink it. This is one of the strongest forms of expression to denote prohibition. There is no contradiction in the Scriptures. The same spirit of truth, wisdom, and purity indited both these passages,—"Look not thou upon the wine," &c., and—"be not drunk with wine," &c., they must therefore be in perfect consistency and agreement. If, indeed, there were no other Scripture, prohibiting the use of intoxicating liquor, *this one* should, by all professors of our holy religion, be considered quite sufficient to prevent such use,—"look not thou upon the wine," &c. There is no subsequent or other Scripture to be found, repealing or contradicting this express prohibition. Under the Christian dispensation, all are called to the highest degree of purity. The Saviour has said, ye have heard that it hath been said by them of old time, "thou shalt not kill; but I say unto you, whosoever is angry with his brother, without a cause, is in danger of the judgment," &c. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all." We are commanded to avoid, "*temptation*," to forsake the foolish, and go in the way of understanding, and to "abstain from all appearance of evil."

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39. "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, &c., not given to wine."—1 Tim. iii. 23.

The words, "not given to wine," may be understood to mean, not *addicted* to the use even of unfermented wine, or *generally* using it. The words in the original are explained to mean, "not by or in company with wine." Under the former dispensation the priests were strictly prohibited from using wine, of any kind, when going into the tabernacle to minister. See the probable reason for this, mentioned in the note on that text, under No. 1 of this section. In this New Testament passage, the prohibition may probably be considered as virtually re-enacted, or *possibly* even enlarged for the

reason already alluded to, as Bishops or Ministers were to be constantly engaged in religious exercises and duties. And "the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth." Surely it is not the excessive, or even habitual indulgence in intoxicating wine, that is intended by the prohibition, as all such excess or indulgence was included in, and prohibited by, the term "sober." And, further, because the general or universal prohibition "look not upon the wine," &c., applies most especially and forcibly to ministers of religion. A divine command from the pen of an Apostle, was requisite to permit or enjoin Timothy to take even a small quantity of wine of any kind, strictly as a *medicine*. This command, by way of exception, is contained in this same epistle in which the prohibition in the text under review is set forth.

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40. "Likewise must the Deacons be grave, not double tongued, not given to much wine."—1 Tim. iii. 8.

The kind of wine is not intimated, but, doubtless, the unfermented and *unintoxicating* wine only, is intended, as the universal prohibition, so often cited—"Look not upon the wine," &c., (meaning intoxicating wine,) applies most especially to all such persons as those mentioned in the text. Even of the unfermented wine they were not to partake freely or to excess, and thereby commit the sin of sensuality, but, after the example of the Apostle himself, they were to "keep under their bodies," and be "temperate in all things;" and, avoiding any approach to the character of those who are described as "sensual, having not the Spirit."—See further the remarks on the text in No. 27, "Wine and new wine take away the heart."

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41. "For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine," &c.—Tit. i. 7.

See the remarks on No. 39, which equally apply here, as the two texts are precisely alike.

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42. "The aged women likewise, that they be in behaviour as becometh holiness, &c., not given to much wine."—Tit. ii. 3.

Here, also, the description of the wine is not intimated, but, doubtless, the various kinds of unfermented wine are meant as the same universal prohibition applies, "Look not thou upon the wine," &c. Many of the unintoxicating wines were made very rich and pleasant, and inviting to the taste; several of them were boiled down to a rich syrup, to be diluted as might be preferred. See the remarks under Nos. 27 and 40, as to sensuality, &c., all of which fully apply here.

43. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot," &c.—1 Pet. iv. 3, 4.

From "excess of wine" being connected with the other vices named, it seems certain that intoxicating wine is meant. But, is it only the excess which is condemned? Not so, but the expression means the same as "drunkenness," and the *greater* includes the *lesser*; and in effect, the expression condemns altogether the use of intoxicating liquor, in consistency and harmony with the divine prohibition so often cited, "Look not thou upon the wine," &c., and the declaration, "Wine is a mocker." With reference to the words, "*excess* of riot," it may be asked, was it then allowable for these converts to christianity to go to a certain or any extent of riot, but not to excess, as the heathen did? Most certainly not; yet only the *excess* is mentioned; so, although only "excess of wine" is mentioned, the use of *intoxicating* wine is not thereby impliedly permitted or sanctioned. See further the remarks on No. 38. But, even allowing a different construction as to the "excess," it is declared to have been the conduct of the converts while in their *heathen* state, in connection with their other abominations, all of which are equally condemned, and therefore the form of expression, as applicable to them while in that state, they having been drunkards, can imply or afford no justification, sanction, or excuse, to Christians for the use of intoxicating liquor in any measure or degree whatever.

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44. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire," &c.—Rev. xiv. 10.

Wine is here employed as figurative or emblematical of the divine wrath and punishment, which, by analogy, seem to be represented as producing such stupefaction or madness, and woes and heavy afflictions, as attend and follow drunkenness or the excessive use of intoxicating liquors. Most assuredly a God of wisdom and benevolence would never grant or sanction to his faithful people, the use of any article producing such afflicting effects, and which he has selected as emblematical of his wrath and indignation against his greatest enemies.

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45. "And great Babylon came in remembrance before God, to give into her the cup of the wine of the fierceness of his wrath."—Rev. xvi. 19.

The same remarks which have been made in the last number apply with precisely the same force and effect here.

46. "For all nations have drunk of the wine of the wrath of her fornication, &c."—Rev. xviii. 3.

Here, also, wine is used figuratively in a bad or condemned sense. No doubt intoxicating wine is meant. There is, of course, nothing here to imply a divine sanction for the use of intoxicating liquor as a beverage.

SECTION III.

Passages of the Sacred Scriptures in which wine, and a similar liquor called "SHECHAR" in the original, are merely mentioned or referred to, without any Divine approval or disapproval of their use, either expressed or directly implied.

1. "And he drank of the wine, and was drunken, and was uncovered within his tent."—Gen. ix. 21.

No further remark need be made on this melancholy incident in the history of the patriarch Noah than this, that surely none will cite or plead it as an example, excuse, or sanction, for any, even the most limited, use of intoxicating wine or other liquor of a similar description.

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2. "Come, and let us make our father drink wine, &c.; and they made their father drink wine that night, &c.; and he perceived not when she lay down, nor when she arose, &c.; and they made their father drink wine that night also, &c.; and he perceived not when she lay down, nor when she arose."—Gen. xix. 32, 33, 35.

The same remark made in the preceding number equally applies here, and no other need be made.

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3. "And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand, &c.; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler."—Gen. xl. 11, 13.

Although this scene was only in the dream of the butler, yet from the whole passage, and especially from the declaration by Joseph as to delivering the cup "*after the former manner*," it would seem that unfermented and *unintoxicating* wine was generally used even by the King of Egypt. Dr. Adam Clarke, in his Commentary, makes the following remarks on the passage—"From this we find, that wine anciently was the *mere expressed juice of the grape without fermentation.* The saky or cup-bearer took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master.

This was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins." Whatever construction or interpretation may be given of the case, it certainly can have no bearing or effect as to deciding the question of a Divine permission or sanction for any use by Christians of intoxicating liquors as a beverage.

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4. "He washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk."—Gen. xlix. 11, 12.

In the chapter containing this passage, Jacob, by the spirit of prophecy with which he was endued for the occasion, declared what should befal the several tribes of his sons in future ages, and of several of them the predictions were unfavourable because of their sins. Of Reuben, the eldest, he said, "unstable as water, thou shalt not excel," and as the cause or reason of this he mentioned his great sin committed most particularly towards his father. Of Simeon and Levi, he said, "Instruments of cruelty are in their habitations. O my soul, come not thou into their secret, &c., for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger for it was fierce, and their wrath for it was cruel. I will divide them in Jacob," &c. He then predicts concerning the tribe of Judah, and favourably in general if not throughout. The passage under consideration seems of somewhat doubtful interpretation, and may admit of two and opposite constructions. By the favourable one it may be understood to mean, that their vintage should be so prolific and overflowing, that as in treading out the wine their garments should be "washed" (or drenched) in it, and their "clothes in the blood of the grapes," so literally, also, their eyes, or the parts about them, should, in the course of their work, become partially *reddened* with the abundant and *rich* wine from the *red* grapes; or, perhaps, more *probably*, as one able writer has said, it may mean, that the vintage should be so abundant that their eyes should, as it were, *sparkle* with *delight*. On the opposite and unfavourable construction, the passage may be held to predict the drunkenness that did in fact prevail very extensively among that tribe, and as well with the priests and false prophets as the people. Whichever of these constructions may be given, or whatever other may be assigned, most undoubtedly it cannot be supposed by any genuine professor of our holy religion, that the Divine Spirit of truth and purity would mention as a blessing, or speak approvingly of that redness of eyes which attends gross drunkenness, and which that same blessed Spirit in another place describes as one of its effects in connection with woe, sorrows, babbling, contention, and other great evils; and then immediately, and in the most pointed and forcible manner, commands one and all not even to "look upon the wine" which produces such afflicting and ruinous effects.

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5. "Thou shalt plant vineyards and dress them, but shalt neither drink of

the wine, nor gather the grapes, for the worms shall eat them,"—Deut. xxviii. 39,—"which (their enemies) also shall not leave thee either corn, wine, or oil," &c.—ver. 51.

There is nothing here in allusion to fermented and intoxicating wine; but doubtless the new wine from the press is intended, the blessing of which should be withheld, as also of the grapes, by reason of their sins. They should have neither, as the worms should eat the grapes.

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6. "Ye have not eaten bread, neither have ye drunk wine or strong drink, (*Shechar*) that ye might know that I am the Lord your God."—Deut. xxix. 6.

In the original the word here translated "strong drink," is "Shechar," and most probably, as used here, means "sweet drink," or *unfermented* "*Shechar*." Regarding this word, see the remarks, &c., under No. 5, Sec. 1. The meaning and lesson of the whole passage is, that they had not been obliged to labour for their own support, but, during the whole forty years of their journeyings in the wilderness, they had been fed with needful food, directly and daily from Heaven, to instruct and preserve them in constant dependence upon their God. If *fermented* wine, or even wine of any kind, or strong drink, or intoxicating liquor of any description, or in any measure, had been at all needful to enable them the better to endure the fatigues and privations of their wilderness journey, doubtless, some or all of those articles would have been given to them, but infinite wisdom supplied them with *water only*, as the most suitable and best for them. No possible inference, in favour of the use of intoxicating liquor of any kind, can be drawn from this passage, as it is expressly declared that they *did not* partake of the articles specified, and there is not even the slightest intimation in favour of the use of those articles at any time.

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7. "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"—Judges ix. 13.

The figurative language of a parable is here employed, to serve a particular purpose of reproof and condemnation, and it was uttered by a man who, probably enough, was not a religious character, "my wine which cheereth God and man." As the former could only be cheered in the contemplation of his own goodness, in giving his creatures the "*new wine*," or "*pure blood of the grape*," and not by partaking of it, so they would be *cheered* or made happy in the possession of an abundant vintage, or in actually partaking of the blessing of new wine, abundantly bestowed on them. In analogy to this, it is said, in another place, by the Lord himself, "Corn shall make the young men cheerful, and new wine the maids." Doubtless, it is not necessarily to be understood that the *cheering*, in the text under review, refers to the effect of the use of intoxicating liquor, for we see

that *corn* is said to make *cheerful*, but corn will not intoxicate. And the same may be said of this passage, "comfort thine heart with a morsel of bread," &c., and as to many other passages of a like import. Whatever construction or explanation, however, may be given of the passage, it can avail nothing at all in determining the question of a divine permission or sanction for the use of intoxicating wine, or any other intoxicating liquor, as a beverage. Professor M. Stewart, of Andover, America, in his letter to Dr. Nott, already referred to, gives the following just and appropriate explanation of the word "cheereth," in this passage,—"is an acceptable offering to God, and a blessing to man." [The letter here mentioned will be found in the "Truth-seeker's Temperance Topic," published at Leeds, by Dr. F. R. Lees.]

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8. "And another carrying a bottle of wine, &c."—1 Sam. x. 3.

What was the description or quality of this wine is of no importance whatever, as to the question of a divine sanction for drinking any kind of intoxicating liquor.

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9. "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, &c. And Nabal's heart was merry within him, for he was very drunken. In the morning, when the wine was gone out of Nabal, &c."—1 Sam. xxv. 18, 36, 37.

Here was the conduct of a grateful, benevolent, and prudent woman. It is quite uncertain whether the wine in these bottles was unfermented, or of the intoxicating quality, and it is not at all material to be known, as either case, under the circumstances, could be of no importance whatever, as to the point of the divine approval or sanction of the use of intoxicating liquor as a drink. As to the wine which Nabal drank, there can be no doubt concerning its quality; but surely no religious professor will cite his example in favour of the use of intoxicating liquor.

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10. "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine."—2 Sam. vi. 19. Also 1 Chron. xvi. 3.

The words, "of wine," are not in the original, and are put in *italic letters* in the English version. It is supposed by some critics that the original word, here translated "flagon," means a kind of cake or confectionary; but even admitting that it is rightly rendered, as meaning a "flagon of wine," as the quality of the wine is not mentioned or alluded to, (but most probably it was new *unfermented* and sweet wine, as it was dealt among the *whole multitude of Israel*, and doubtless, the children as well as the women got their portion,) the instance, as in the two last mentioned cases, can avail nothing

as to the question of a divine sanction or approval of the use of any liquor of an intoxicating description.

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11. "Mark ye now when Ammon's heart is merry with wine," &c.—2 Sam. xiii. 28.

If this was *intoxicating* wine, as is most probable, yet there is nothing in the text or context from which a divine sanction for its use can possibly be inferred.

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12. "And a bottle of wine, &c. And the wine, that such as be faint in the wilderness may drink."—2 Sam. xvi. 1, 2.

This wine was furnished, and, probably, from his master's stock, by a lying and unfaithful servant; and as there is no intimation regarding the quality of the wine, the instance, as in the three last preceding cases, can be of no importance whatever as to the question of the Divine sanction, already mentioned. Moreover, the wine was only meant to serve as a *medicine* for those who should be faint in the wilderness.

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13. "Storehouses also, for the increase of corn and wine, &c. For God had given him substance very much."—2 Chron. xxxii. 28, 29.

From the words "*increase* of corn and wine," and "*God* had given him *substance*," &c., there can be no doubt but the wine was of the *unfermented* description, in accordance with other passages where "new wine," from the *press*, is mentioned as a blessing from God.

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14. "Wine was before him, and I took up the wine and gave it unto the king."—Nehem. ii. 1.

This instance of a heathen king partaking of wine, whatever was its nature or quality, can be of no importance as to the Divine sanction so often referred to.

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15. "Restore, I pray you, to them, even this day, their lands, &c., also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them."—Nehem. v. 11.

There is nothing here which at all affects the question of the Divine sanction for the use of intoxicating liquor, whatever was the quality of the wine referred to in the text.

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16. "Also fowls were prepared for me, and, once in ten days, store of all sorts of wine."—Nehem. v. 18.

For many reasons, it seems almost certain that all the "sorts of wine" were of an unfermented and unintoxicating description, and from the numerous varieties of the grape. They were "*prepared*" for him, doubtless, by being expressed in the usual manner from the grapes, and, probably filtered or refined, and they were "prepared" also every "ten days." Governors and other rulers, both in the State and the Church, in modern as well as in former ages, have generally thought it expedient and convenient to lay in stores of varieties of wine for five, ten, or even twenty years; and if Nehemiah was accustomed to use intoxicating wine, it would have been much the most convenient for him to have laid in a stock of it at once for *ten months*, or more, as he had the means of doing so, instead of having it prepared for him every *ten days*. Moreover, it is highly improbable that this excellent man, who had such a weighty and most anxious charge and responsibility pressing constantly upon him during this period, would partake of intoxicatiug liquor, in any degree, as, by doing so, his judgment would be impaired, and his mind more or less distracted or weakened.

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17. "Some treading wine presses on the Sabbath, and bringing in sheaves, and leading asses; as also wine, grapes, and figs," &c.—Nehem. xiii. 15.

There is little or no doubt bat the wine mentioned here was of the new and unfermented kind, from the mention of treading wine presses, and of the wine being "*brought in*" with sheaves and other articles, but the point can be of no importance in this instance, as the persons were engaged in desecrating the Sabbath; and, even if it were intoxicating wine, the case would avail nothing towards showing a Divine sanction for the drinking of any liquor of that description.

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18. "And royal wine in abundance," &c. "When the king's heart was merry with wine, &c."—Esth. i. 7, 10. "And the king said unto Esther at the banquet of wine," &c. "The king, arising from the banquet of wine in his wrath, went into the palace garden," &c. "Then the king returned out of the palace garden into the place of the banquet of wine," &c.—Esth. v. 6; vii. 2, 8.

These instances no way affect the question to be constantly kept in view, namely, of Divine sanction for the use of intoxicating liquor.

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19. "His sons and his daughters were eating and drinking wine," &c. "Thy sons and thy daughters were eating and drinking wine," &c.—Job i. 13, 18.

Whether it was intoxicating wine or of the opposite description, is quite immaterial as to the Divine sanction so often mentioned. This instance, and many others regarding the use of wine, are mere statements of facts.

20. "My belly is as wine which hath no vent; it is ready to burst like new bottles."—Job xxxii. 19.

This figurative speech can no way apply to the question of Divine sanction still kept in view.

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21. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."—Psal. iv. 7.

From wine being here conjoined with "corn," it is far the most probable that new and unfermented wine is meant; but it may again be repeated, that the nature of the wine alluded to can be of no importance as to the Divine sanction so often mentioned. The pious and grateful Psalmist here, in effect, declares, that through Divine grace and mercy manifested to his heart, he enjoyed more happiness than mere worldly or sensual persons did in the time of the greatest abundance of their chief temporal blessings.

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22. "He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich."—Prov. xxi. 17.

This is literally true of such characters, almost universally, as to temporal things, and always as to spiritual good. The conduct of the persons is impliedly condemned, and, as to the nature or quality of the wine alluded to, that can be of no importance with regard to the Divine sanction before mentioned.

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23. "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom."—Eccles. ii. 3.

Here also the quality or description of the wine is not alluded to, and even if it were intoxicating, considering the design and purpose for which it is mentioned, the circumstance could be of no avail as regards the question of Divine sanction still kept in view.

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24. "A feast is made for laughter, and wine maketh merry, but money answereth all things."—Eccles. x. 19.

It seems, then, that "laughter," or merriment, may be produced by *good eating* equally as with *drinking*, and every one knows that it is so. Even if it be admitted that the wine here mentioned is to be considered intoxicating liquor, and the merriment to be taken to be of that description which so often attends the free use of such liquor, such admissions would prove nothing regarding the question of Divine sanction for its use. The point or force of the saying is, that, as to a feast and wine, each of them answers one purpose in particular, but that *money* suffices for every temporal purpose.

25. "Thy silver is become dross, thy wine mixed with water."—Is. i. 22.

Most probably unfermented wine is here intended. The language is figurative to express, that as wine would be greatly deteriorated or destroyed by the admixture of a large quantity of water, so the people by their wicked and corrupt conduct had debased and destroyed themselves. Of course there is nothing here to imply a Divine sanction for the use of intoxicating drink.

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26. "The Lord called to weeping and mourning, but behold eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die."—Is. xxii. 13.

It is most probable that the wine mentioned here was of the intoxicating description, but whether it was so or not can be of no consequence as to the question of the *Divine* allowance or sanction so often referred to; more especially as the conduct of these persons is so plainly condemned.

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27. "The new wine mourneth, the vine languisheth, &c.; they shall not drink wine with a song; strong drink shall be bitter to them that drink it, &c.; there is a crying for wine in the streets," &c.—Is. xxiv. 7, 9, 11.

It is sufficiently evident, that the wine first mentioned is the liquor immediately from the *press*, the new and *unfermented* wine, being mentioned as it is in connection with the languishing of the vine. Whether by the general term wine, in the subsequent parts of the passage, is to be understood fermented and *intoxicating* wine, or the same as that first mentioned, is rather uncertain, but it is highly probable that the latter is still meant. It would seem from the connection and expressions throughout the passage, that the word "shechar" in the original language, which is here translated "strong drink," should rather have been rendered *sweet drink*. See the remarks under No. 5 in Sec. I. There is a marked and entire contrast between sweet and bitter, but not so between strong or spirituous and bitter. The passage then being understood to refer to new *unfermented* wine and other *sweet* and *unfermented* drink, it amounts in effect to a declaration of some of the chief temporal blessings being withheld as a Divine punishment for sins; and from the whole context in which the passage is contained, this would evidently appear to be the case. However, should the wine which they were not to drink with a song or rejoicing, and the "strong drink" which was to be bitter to them, be understood to mean intoxicating liquors, still, as the conduct of the persons referred to is so expressly and severely condemned in the context, such construction could avail nothing with regard to the question of a *divine* sanction for the use of such liquors.

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28. "A land like your own, a land of corn and wine," &c.—Is. xxxvi. 17, also, 2 Kings xviii. 32.

This was a part of the speech of Rabshakeh, the Assyrian General, to the Israelites. The description of wine to which he alluded, is of no importance, as to the divine sanction so often mentioned.

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29. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."—Is. lvi. 12.

It is highly probable that both the wine and strong drink ("Shechar") here mentioned, were intoxicating liquors; but such a conclusion could be of no avail or importance towards showing a divine sanction for their use, as the whole conduct of these wicked and sensual priests, is so expressly and severely condemned throughout the context in which the text is contained.

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30. "And I brought them into the house of the Lord, into the chamber of Hanan, &c! And I set before them pots full of wine, and cups, and I said unto them, drink ye wine, but they said, we will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, ye shall drink no wine, neither ye nor your sons for ever."—Jerem. xxxv. 4, 5, 6.

There is no intimation as to the description or quality of the wine here mentioned, but as it was set before these Rechabites, in a chamber of the house of the Lord, where the "first of the first fruits" were deposited, for the use of the priests and Levites; it seems sufficiently certain that it was new and unfermented wine which was so offered to them. Indeed, it is not to be supposed that the true and holy prophet would invite them to drink any intoxicating liquor. The commendation, so expressly bestowed by God on their conduct, may be considered as implying, to a certain extent at least, his approval of entire abstinence by all persons, and at all times, from every kind of intoxicating liquor.

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31. "But ye, gather ye wine, and summer fruits, and oil, &c. Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much."—Jerem. xl. 10, 12.

By the words, "gather wine," and "gathered wine," &c. being used, it is perfectly plain that the *new wine, while in the cluster*, was intended, and therefore this text has no application to the question of the divine sanction so often repeated.

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32. "Because the children and the sucklings swoon in the streets, &c. They say to their mothers, where is corn and wine," &c.—Lam. Jer. ii. 11, 12.

From the corn and the wine being mentioned together, it is far the most probable that the latter is to be understood as wine from the *press* and *unfermented*. Indeed, it is scarcely credible to suppose that these mothers had been in the habit of giving intoxicating liquor to their young children and sucklings, or that the latter would be craving it. However, that may be, it is here also perfectly plain, that there is nothing having the least reference to a divine sanction for the use of such liquor by any person whatever.

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33. "Damascus was thy wine merchant in the wine of Helbon," &c.—Ezek. xxvii. 18

This is merely a statement as to the traffic between two places in wine and other articles, and has no relation to the oft repeated enquiry as to a divine sanction.

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34. "But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."—Dan. i. 8.

It is every way probable that this wine was of the intoxicating description, and that, for this reason, as well as possibly for others also, this good man would not defile himself with this kind of wine, which was drunk by the king. As far as this instance may be supposed to have any bearing on the question of the divine sanction beforementioned, it is directly opposed to the supposition of such sanction.

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35. "They drank wine, and praised the goods of gold, and of silver, of brass, of iron, of wood," &c.—Dan. v. 4. "Thou hast drunk wine in them," (the vessels of the sanctuary).—Verse 23.

The kind of wine drank by these idolators is a point of no importance as as regards the same question of Divine sanction.

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36. "Neither came flesh nor wine in my mouth," &c.—Dan. x. iii.

Doubtless unfermented wine is here alluded to. See the remarks under No. 34.

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37. "In the day of our king the princes have made him sick with bottles of wine," &c. "They assemble for corn and wine, and they rebel," &c.—Hos. viii. 5, 14.

The description of the wine here mentioned is quite immaterial as to the same enquiry regarding a Divine sanction for the use of intoxicating liquor. Their conduct is condemned.

38. "That drink wine in bowls, &c.; but they are not grieved for the affliction of Joseph."—Amos vi. 6.

Neither, here, can the description of wine, drank by these profane, reckless, and unfeeling persons, have any bearing upon the same question of divine allowance or sanction.

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39. "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish, but they put new wine into new bottles, and both are preserved."—Math. ix. 17. See also Mark ii. 22. "But new wine must be put into new bottles, and both are preserved. No man, also, having drunk old wine straightway desireth new, for he saith, the old is better."—Luke v. 37, 38, 39.

Our Lord is here illustrating and explaining the nature or character of his holy religion, by a reference to the prudent and careful conduct of men in the analogical instance adduced. This is a most important part of New Testament Scripture, bearing on the whole subject of the use of wine, as far as any Scriptural authority or sanction is concerned. First, it is perfectly clear from the passages, that unfermented, and consequently unintoxicating wine, was in use among the Jews, and that the wine here referred to was of that description; for if it had passed through the process of fermentation, and thereby lost the *fermenting*, and acquired the *intoxicating* quality, it could have been as safely preserved in the *old* bottles as in the *new* ones, and there would, in that case, have been no risk of the loss of the old bottles by their breaking or bursting. And, secondly, it is further evident that new and unfermented wine, in that age and among that people, could be, and was preserved in that state for some time, for future use, by being put up securely in *new* skin bottles, which, not being porous like the *old*, and therefore the external air, so essential to fermentation, not having any access to the wine, the result was, as stated, "both were preserved." The wine was *preserved*, sweet, and free from *fermentation*, and the bottles were *preserved* from *bursting* and perishing. But even if the passages could be considered to refer to fermented and intoxicating wine, there is nothing in them which can possibly be construed, so as to afford even the colour of a divine sanction or allowance for the drinking of such wine, or any other liquor possessing the intoxicating quality. The passages, indeed, have not the least reference or relation to the lawfulness or unlawfulness of drinking wine of any description. The preference of *old* wine to the *new* is merely a matter of taste. The *old*, *unfermented*, when filtered, or by boiling down, or otherwise refined, and thus preserved purified and mellowed by age, would be better than the *new*.

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40. "And shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb."—Luke i. 15.

Certainly there is nothing, in this instance of John the Baptist, to imply a divine sanction for the use of intoxicating liquor, by any person, at any any time, but quite the reverse, as far as the case applies.

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41. "And bound up his wounds, pouring in oil and wine."—Luke x. 35.

The quality or description of the wine mentioned here, must be altogether conjectural, and the point is not of the slightest importance. The application of the wine, as well as the oil, is to be considered, literally, as being poured into the wounds, there being good authorities to show, that a mixture of oil and wine has been found to be a useful application to recent wounds and bruises.

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42. "For no man buyeth their merchandise any more, &c., frankincense, wine, and oil," &c.—Rev. xviii. 11, 13.

This was predicted of those who traded with the spiritual Babylon. The description of wine or wines alluded to is of no importance, as this prediction has no bearing whatever on the question of the divine sanction, so often mentioned in these pages.

SECTION IV.

Passages of the Scriptures where wine is mentioned as used in religious offerings and services, under the Levitical or Jewish dispensation.

1. "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors."—Exod. xxii. 29. "The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God."—Exod. xxiii. 19. "And the Lord spake unto Aaron, behold I also have given thee the charge of mine heave offerings, of all the hallowed things of the children of Israel, &c. All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them, which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it."—Numb. xviii. 8, 12, 13.

"Thus speak unto the Levites, when ye take of the children of Israel the tithes which I have given you from them for an inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing-floor, and as the fulness of the *wine-press*. Thus ye also shall offer an heave-offering unto the Lord of all your tithes which ye receive of the

children of Isrrel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the *wine-press*. And ye shall *eat* it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation."—Numb. xviii. 26 to 31 inclusive.

"Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, &c. As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field, the tithe of all things brought they in abundantly. And the children of Israel, and of Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things, which were consecrated unto the Lord, and laid them by heaps, &c. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest, of the house of Zadoc, answered him, and said, since the people began to bring the offerings unto the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store."—2 Chron. xxxi. 4, 5, 6, 9, 10.

"And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, &c. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, into the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers, &c."—Nehem. x. 37, 38, 39.

From all that is contained in these several passages, and taken in connection, it would seem that the time and mode of setting apart and furnishing the tithes of the corn, wine, and oil, and other products for the use of the priests and Levites, were as follows:—The people, as mentioned in the first of those passages, were not to *delay* in offering such tithes, but were to set apart, and render them, of the very *first ripe* of the first fruits of their land, and to carry them into the house of the Lord, into the chambers where the vessels of the sanctuary were kept, and where the officiating priests remained, and there they were to be received from the people by the Levites, who were then immediately to set apart from such tithe offerings, a tithe, or the tenth part thereof, and of the best of them, for the use exclusively of the priests and their families, and the residue thereof was to be for the use of the Levites and their households. Of these *first ripe tithe fruits*, it is said in the passage

in Numbers xviii., the priest and every one in his house that were clean were to *eat*. The residue of the tithes, when the best were thus selected, or heaved from them, was to be counted unto the Levites, as though it were the increase, or the fulness, or whole of the threshing floor and of the *wine press*; and they were to *eat* it, in every place, with their *households*, as their reward for their service. It is observable that there is not a word about *drinking* the wine in any of the texts cited, either by the priests or by the Levites, but only the word *eat* is used in every one of them; from which, and also from the other circumstances as to there being no *delay* in offering the *first* of the *first ripe fruits*, and their being laid *in heaps* in the *house*, &c., it would seem more probable that the *first* of the *ripe grapes*, as *gathered*, and containing the new wine, were carried into the house as the tithe offering, rather than that the people passed them through the *press*, and rendered the wine *in that form*. Moreover, as the tithes were to be rendered *in kind*, and were to be the *first* of their *first fruits*, and there was to be no *delay* in offering them, and they were to be precisely the *tenth* part of their products, they could *at once* set apart exactly the *tenth* part of their *grapes*; but if the tithe was to be of the *wine*, as it came from the *wine press*, or most especially if, after *fermentation*, such *tenth* part could not be ascertained or set apart, and carried into the house of the Lord, until after *all* the wine from the whole vintage had been *made and measured*, and thus there would have been *long delay* indeed in ascertaining and offering such tithe; and, from a variety of circumstances, it would have been next to impossible to have ascertained in that way such *exact tenth part*. In which ever form the wine was so carried into the chambers of the house for the use of the priests, it seems sufficiently certain, from all which is stated in the several texts cited, and taking them together, that the wine, previous to such offering, had not undergone fermentation, and thereby become intoxicating. The priests were forbidden, under the penalty of death, to partake of "*wine*" or "*shechar*" ("strong drink" or "sweet drink") of any kind when about to minister in the sanctuary, and as the *tenth* or tithe of the *people's tithes* was an *heave offering, unto the Lord himself*, and He gave it unto the *priests*, for the *support of themselves and their families*, it is almost incredible, or even profaneness, to suppose that *intoxicating* liquor of any kind would, by the *Divine* appointment, be carried into that *sacred place*, and the temptation to the most flagrant and aggravated violation of the command be thus placed and remain immediately before them. Moreover, not only the priest himself, but every one in his house who was clean, including all his *children, young* and old, were to *eat* of such offerings, and, surely, it seems monstrous to imagine that those *children*, even the *youngest* of them, were to partake of *intoxicating* liquors. As the good king Hezekiah, and the pious and excellent governor Nehemiah, both endeavoured literally to restore every thing relating to the worship and service in the sanctuary, and the offerings, ceremonies, and observances, as they had at the first been established by *Divine* appointment and command, and as, under such restoration by Hezekiah, it is stated, that the people brought in the *first fruits* of the corn and *wine*, and of all the increase of the field, and *laid* them in *heaps*

in the *house of the Lord*, and as the priests said that they had had enough to *eat*, and had left plenty since the people began to bring the offerings into the house of the Lord, and that a great *store*, or heaps, were left; and, further, as in the restoration by Nehemiah, it is said that the tithe offerings were of the *fruit* of all manner or trees, of wine, &c., and that the children of Israel, and the children of Levi, were to bring the offerings of the corn and *new wine, &c.*, into the *chambers* where were the *vessels* of the *sanctuary*, and the priests, &c., it may be repeated, that it appears highly probable that the *grapes* containing the *new wine* were thus brought into the house, or if not so, as in this latter instance in Nehemiah, the words "*new wine*" are used, it is perfectly certain that only wine of *that description*, and which had not undergone fermentation, was brought in as such offering. It would be profaneness to suppose that the Lord would command or sanction the desecration of the most sacred chambers of His house by *intoxicating* liquors being deposited and remaining in them, when He has told us that one description of such liquor is a "*mocker*," and that none are so much as to "*look upon*" it, &c., and that the "strong drink" is raging. Upon the whole, therefore, as there is not a word in any of these texts, to give even a colour of probability that any of the wine thus set apart and rendered as the tithe offering had been put through the process of fermentation, and become intoxicating, there is almost a certainty that such tithe wine offering was either the *first ripe grapes*, or the new wine immediately after passing through the *wine press*. Many of the foregoing remarks regarding the priests and their families apply with nearly the same force as to the portion of such wine offering, which was for the use of the Levites and their households.

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2. "And with the one lamb a tenth deal of flour, mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine, for a drink offering, &c., for a sweet savour unto the Lord."—Exod. xxix. 40, 41.

"An offering, made by fire, unto the Lord, for a sweet savour; and the drink offering thereof shall be of wine, the fourth part of an hin."—Lev. xxiii. 13.

"With their meat offering, and their drink offerings, even an offering, made by fire, of *sweet savour* unto the Lord."—Lev. xxiii. 18.

"And will make an offering by fire, &c., to make a *sweet savour*, unto the Lord, a burnt offering," &c. "And the fourth part of an hin of wine for a drink offering," &c. "Or for a ram thou shalt prepare," &c.; "And for a drink offering thou shalt offer the third part of an hin of wine, for a *sweet savour* unto the Lord. And when thou preparest a bullock, &c. And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a *sweet savour* unto the Lord."—Numb. xv. 3, 5, 6, 7, 8, 10.

"And the drink-offering thereof shall be the fourth part of an hin for the

one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a *sweet savour* unto the Lord. And a several tenth-deal of flour, mingled with oil, for a meat offering unto one lamb, for a burnt offering of a *sweet savour*, a sacrifice made by fire unto the Lord. And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year."—Numb. xxviii. 7, 8, 13, 14.

"And one kid of the goats for a sin-offering, to make an atonement for you: beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord."—Numb. xxix. 5, 6.

"Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices."—1 Chron. ix. 29.

Although the nature or quality of the wine directed to be used or poured out in these offerings, whether fermented or unfermented, is of no importance whatever as to the determination of the question of a Divine sanction for the use of *intoxicating* liquor as a beverage; yet if the wine so offered was really of an intoxicating description, it is highly probable that some of those who are in the habit of drinking such liquor, and consequently are opposed to the total abstinence principle, will on that supposition conclude, that such Divine sanction for the use thereof as a beverage is thereby implied. It may be well therefore to offer a few remarks, to show that the wine so offered was really of an unfermented and unintoxicating character. In none of those texts but one is there any mention or direct intimation as to the nature or description of such wine. In that one passage the words "strong wine" are used, but it has been made sufficiently clear by several who have critically examined the word "*shechar*," which in the original is the word here used, that it does not necessarily mean *strong* or *intoxicating* liquor. In a letter by the Rev. Author of Anti-Bacchus, contained in the pamphlet by Dr. F. R. Lees, entitled "Total Abstinence and Scripture Harmonized," and which letter comments upon, and answers certain strictures by Dr. M'Lean on the opposite side of the question, the following passages occur:—"One of the Professor's quotations shows, that there was an innocent '*shachar*.' He grants that in Numbers xxviii. 7, '*shachar*' is used for the *yayin* or wine mentioned Exod. xxix. 40. Now, the most respectable Jewish authorities inform us, that the Hebrew word 'chomitz,' rendered in our translation by the terms 'leaven' and 'vinegar,' refers as much to fermented *drinks* as to fermented *bread*, and therefore the Jews in our day are as careful during the passover, to use unfermented *drink* as they are to *eat* nothing but *unleavened* bread. The following is a literal translation of the Hebrew text, Exod. xiii. 7,—'*unfer-*

mented food shall be consumed during seven days, and there shall not be seen with thee *fermented* meal in all thy borders.' This translation is suggested by a clergyman of the Church of England, a gentleman of probably as profound learning as Dr. M'Lean. Its correctness no one can dispute who will critically examine the sacred original."

The reader may here be reminded, that the "*shechar*," mentioned in Num. xxviii. 7, so admitted by Dr. M'Lean to be *the same as the* "*yayin*" or *wine* mentioned in Exod. xxix. 40, is the word translated in Numb. xxviii. in our version "*strong wine*." According to that admission, therefore, as the *yayin* in Exod. xxix. 40, is not even intimated or to be supposed to be a fermented and intoxicating liquor, so neither is the "*shechar*" in Numb. xxviii. 7 to be considered of that description, but a harmless unintoxicating drink. Dr. F. R. Lees, who must be admitted to be well versed in the Hebrew original, and whose prize Essay on Deut. xiv. 26, has never been answered, has this note in the pamphlet first mentioned—"In Numb. xxviii. 7, the strong wine '*shechar*' [illegible] commanded to be poured unto the Lord for a 'drink offering' of a '*sweet s[illegible]ar*,' and it has been suggested that the same article, called by our translators '*strong drink*' in Deut. xiv. 26, was used for the like purpose as the '*strong wine*'—the original word being the same—as a sweet scented sacrifice unto the Lord. That in both instances some portion of the 'shechar' was poured upon the altar, we have no doubt, but in the first case the terms 'drink offering' seems to imply, that the kind of articles offered constituted *drink* and *meat* to the offerers, the portion offered being an acknowledgment of the remainder; and in the second case the *shechar* appears included amongst a variety of articles, chiefly intended for consumption, to be eaten before the Lord."

Even with regard then to this "*shechar*" in Numb. 28, or "strong wine" as it is rendered in our version, there can be little or no doubt but it was of the same description as the wine for the offerings mentioned in the other texts cited, Exod. xxix. 40, Levit. xxiii. 13, 18, Numb. xv. 3, 5, 6, 7, 8, 10, and Numb. xxix. 5, 6. See further in the remarks on No. 5, Sec. 1, as to "*shechar*" translated "*strong drink*" in Deut. xiv. 26. In the same 28 ch. Numb. in which the *shechar* rendered "*strong wine*" is mentioned, the passover sacrifice and offerings are prescribed, and it is expressly directed, that during the whole seven days of the passover feast, *unleavened* bread only should be eaten. At the first institution of the passover it was expressly commanded, that on the *first* day they should put away all *leaven* out of their houses, and it was declared, that whosoever should eat *leavened* bread within the *seven* days of the passover, should be "cut of from Israel;" and in all the other places where directions are given concerning the observance of this institution, the same injunction as to *unleavened* bread, and the absence or putting away of *leaven*, is directly given or implied. Now, as already stated, the Jews have ever considered this prohibition as to *leaven* to extend to *fermented liquors*, as well as to *bread*, and indeed to *every fermented article*. In a letter as late as 1844 from a Jew, who previous to his conversion was for many years a Hebrew teacher among his people, and residing in Man-

chester in England, there are the following passages—"All the Jews then with whom I have ever been acquainted, are in the habit of using *unintoxicating* wine at the passover, a wine made in this country expressly for the occasion, and generally by themselves. In short, the Jews, as far as I know, use a *perfectly unintoxicating wine* at this delightful feast, the reason why they do so being, that the use of the common *fermented wine* would be a *contravention* of the laws of the passover."

Upon the whole, then, it is sufficiently evident, that all the wine mentioned in the several offerings prescribed in the texts immediately preceding these remarks, as well as in all other offerings made unto the Lord, was of an *unfermented* and *unintoxicating* description. Throughout the inspired volume the type or emblem selected and employed is always the most appropriate and significant, and most in accordance with the thing or subject signified. The offerings mentioned in the texts were to be as a *sweet savour* unto the Lord, and it has with the strictest propriety ever been considered by the most truly enlightened and pious, that they were Divinely intended to be *emblematical* or *figurative* of the pure and perfect *sacrifice* and *offering* which our gracious and loving Redeemer in his *own person* made to Divine justice on our behalf, and to purchase our salvation. Of this gracious and glorious work, there is previously the prophetical declaration—"the Lord is well pleased for his righteousness sake;" and in another place after its accomplishment it is declared—"He hath loved us, and hath given himself for us, an offering and a sacrifice unto God for a *sweet smelling savour*."

Surely then no enlightened and truly regenerated soul can hesitate to conclude, that the precious blood of our spotless and adorable Redeemer—by meditation on whose sufferings and blood-shedding the souls of his believing followers are *nourished, invigorated,* and *cheered,* as the Jews literally were by "the fruit of the vine,"—is typified with infinitely more *propriety* and *accordance* by the "pure blood of the grape," the *unfermented* wine, one of the chief temporal blessings bestowed by the Lord on his people in Canaan, than by an *intoxicating* liquor which the same wise and holy Being declares, produces woe, and sorrow, babbling, and contention, and "bites like a serpent and stings like an adder."

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3. "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh."—1 Sam. i. 24.

As nothing is intimated here as to the quality of the wine thus offered by Hannah, it may at once be concluded that it was of the *unfermented* description, in accordance with the remarks and authorities given in the preceding number, regarding the offerings mentioned in the several texts cited at the commencement of that number, and the others referred to in those remarks.

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4. "And that which they have need of, both young bullocks, and rams, and

lambs, for the burnt offerings of the God of Heaven, wheat, salt, *wine* and oil," &c.—Ezra vi. 9.

"And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of *wine*, and to an hundred baths of oil," &c.—Ezra. vii. 21, 22."

See the remarks under No. 2 of this section, which apply here.

The attention of the reader has now been called and directed to *every* passage of the sacred Scriptures, as the writer believes, in which wines and other similar liquors are mentioned. No passage of that description has been wilfully or, as it is thought, even inadvertedly omitted. Throughout the remarks, the *two* important points, and on which indeed the whole subject rests, and must be determined, have been constantly kept under view, namely,—the difference in the wines and other liquors as to the intoxicating or opposite quality, and—a Divine authority or sanction for the drinking of those of the intoxicating character. As to the first point, the writer presumes, that scarcely a person can now be found so bold or short-sighted, as to deny or even doubt of such difference; and with regard to the latter, he may say, once for all, that he decidedly maintains, there is not a solitary passage which, fairly considered and explained, affords or implies the sanction just mentioned. It will not be sufficient for those who oppose this latter opinion to say, that in several passages where intoxicating liquors are mentioned, there is no express or even plainly implied prohibition of their use either in the text or the context. In many of such passages, the conduct of the persons concerned was culpably unguarded, and, in others, wilfully and grossly sinful. And yet there is no condemnation of their conduct expressed. Of the former description, to say the least, were the instances of Noah and Lot, to neither of whom is any blame directly imputed; and of the latter kind, those of Nabal, and the drunkards mentioned in the first chapter of Joel, and in several other instances, in none of which is the drunkenness in any way condemned; yet who has any doubt, that in all those instances, especially the latter, such drunkenness incurred the Divine displeasure? There are numerous instances recorded in the Scriptures of wilful and flagrant sins committed, and some of them even by the professed people of the Lord, and yet no Divine condemnation was pointedly passed concerning them. Such are those of Jacob in his conduct towards his brother on two special occasions—of Rachel in stealing the images—of Sampson on several occasions—of David in his false representation to Abimelech—even of the good King Josiah in wilfully entering upon the war in which he was slain—of Jonah for disobedience—and of Peter on a solemn and affecting occasion; there are very many also of heinous transgression committed by the habitually wicked and ungodly, on which no such condemnation is recorded. These are, among such instances,—the conduct of Samuel's sons in taking bribes—the atrocious wickedness of Doeg the Edomite in slaying the priests of the Lord—that of Amnon and of Absalom—the treachery and ingratitude of Ahitophel and of Ziba—and, especially, the cruel wickedness of Herod in slaying the young children—and of Pilate towards our Lord—and the unjust conduct of Felix and of Festus. In all these instances, the wicked actions are

merely recorded as facts, without any express condemnation, but yet we are certain they must have been abhorred by a just and holy God. If any act or course of conduct be contrary to the spirit and general precepts of our holy religion or of Christian morality, it must, of course, be held to be sinful, independent of any divine condemnation specially expressed. But as to the principal point for examination and decision, if it indeed appears, from several of the passages set forth and commented on, or even from one of them only, that there is no divine sanction for drinking intoxicating liquors, but that, on the contrary, there is a prohibition of such use of them; this alone should be quite sufficient to influence and determine the conduct of all ministers and other religious professors. If the drinking of those liquors had always been in a limited degree, or free of intoxication or excess, and no great and apparent evils had ensued, it might not have seemed so positively requisite to warn and exhort, and endeavour to persuade to entire abstinence from them. But, on the contrary, it has ever been apparent that innumerable and the greatest evils and afflictions have ensued from their use.

By far the greater proportion of crimes have been committed from this cause: the waste of property has been incalculable, and, in myriads of cases, utterly ruinous; the poverty, destitution, and varied afflictions, the diseases and deaths which have proceeded from it, have been very far more extensive and numerous than from many other causes combined. More than all others, it has injured the interests of our holy religion, as all who know anything of the subject, even among those opposing or neglecting our reform, most readily admit. On this point facts and testimonies greatly abound; myriads are thereby kept from attendance on the ministrations of religion. One eminent divine has said, that "temperance societies are formed to put an end to a sin that empties our places of worship." In the larger cities and towns, spirituous liquors are sold on the Sabbath in hundreds of houses, and, it is believed, that the same desecrating traffic is carried on in nearly all the towns and villages of the land. Until recently, vast numbers of persons resorted to those houses on that sacred day, even during the hours for public worship. The writer has observed this desecration on several occasions. The drinking of those liquors on the Sabbath in private houses has also, in various respects, been deeply injurious to the interests of religion, especially, by preventing attention to its family, and private exercises and duties. Multitudes have thus failed to obtain the blessings of the great salvation, for, according to the divine arrangements, those who wilfully neglect the appointed means for securing those blessings have no scriptural right to expect them. The injuries to Sabbath Schools, both as to teachers and scholars, have been fearfully numerous and afflicting. Many well authenticated instances have been made public through penitentiary, police, and other reports, as also, through pamphlets, and other channels of information, showing that one-half, and, in some cases more, of the teachers and the taught have sooner or later been destroyed by strong drink.

As to the drunkenness among members of churches, it has been estimated and given to the public in the writings of several ministers of religion who

have investigated the subject, that upwards of *twenty thousand* persons have, in Great Britain, been annually expelled from church fellowship for this cause alone. The book of registry of expulsions from one church has disclosed the fact, that the whole of such cases during about fifty years had been for drunkenness.

Even among the ministers of the sanctuary, that order of persons who have reasons and motives, which others have not, to influence and restrain them from indulging to any excess in the use of those liquors, not merely a few but even many have thereby fallen and been degraded and ruined. Numerous testimonies as to such instances have been given by brethren in the mintstry. Very many of such melancholy cases have been made known to the writer of these pages, both in his native land and during his sojourn in this country, and he can truly say that he has not received the information through common or vulgar report, but, as to numbers of them, from gentlemen in the sacred profession, or from respectable members of churches. A gross and affecting instance of the kind has very recently occurred in the place where these pages were written.

The sin and evils of Sabbath desecration by the performance of labour on that sacred day, in the manufacture of some of those liquors, have also been extensive and ruinous. Much has of late been written and spoken against Sabbath desecration by railway travelling, and it cannot be too strongly denounced and condemned; but surely the labour in such manufacture is a desecration fully as heinous and as offensive to God, and must be as likely to call down his judgments and inflictions on the land in which it occurs and is so generally sanctioned. As it is admitted and generally known that a part of the process in the making of the liquors referred to cannot be carried on and completed but by some of the work being performed on the Sabbath, such desecration of that holy day ought, if there were no other reason, to determine every minister of the sanctuary and other religious professor never to partake of them. By doing so they virtually and in reality sanction such desecration; they can no way avoid it but by entirely abandoning their use.

Another heinous and aggravated sin, with regard to the liquors alluded to last, is the destruction of the grain from which they are made, while such multitudes of persons around are in utter destitution, or pining in poverty, and very many are actually famishing. Even during the whole of that period when the famine prevailed, and so many tens of thousands perished of want in a part of this realm, that destruction of grain, as well as the drinking of the liquors, were going on just as before and since. During that calamitous and afflicting season, a day of public fasting and humiliation was appointed because of the failure of one of the crops of food in the previous year, and to avert the displeasure and judgments of Heaven by reason of sins; but the most glaring inconsistency and wickedness were manifested by the same destruction of food being still carried on, and by ministers and other professors of religion still continuing to partake of the liquors produced by that destruction. Such fasting and pretended Pharisaical humiliation

were no better than a solemn mockery in the sight of a *righteous, benevolent,* and *Holy God.* He proclaims in His word—"Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" It has often been estimated and stated, and doubtless correctly, that upwards of *sixty millions of bushels of grain* are *annually* destroyed in Great Britain and Ireland in the manufacture of those liquors. This is a much larger amount of food than that which was withheld through the failure of crops in the year of famine already alluded to, and consequently it would have amply sufficed to have sustained nearly double the number of that destitute and famishing population. Can there be a doubt that the destruction of so much necessary food constituted *then,* as it ever previously *did,* and still continues to *do,* a great national iniquity, and what renders it the more flagrant and atrocious is, that it is sanctioned and perpetuated by religious professors in general, by their continuing to drink the liquors which are thus produced, and who thereby directly encourage that sinful destruction? If it be, indeed, in the whole an enormous iniquity, undoubtedly every person who is engaged in the manufacture or the sale, or who partakes of those liquors, is just to the extent in which he acts in this system of evil, an accessary to its perpetuation, and a participator in the guilt of it, and justly incurs its condemnation and punishment. There is indeed no other mode of avoiding or being relieved from such guilt and condemnation, but by complying with the requisitions of righteous Heaven, which say—"Come out from among them, and be ye separate, and touch not the unclean thing." "Follow not a multitude to do evil." "Neither be partaker of other men's sins, keep thyself pure."

Another, and one of the most extensively injurious of the consequences of the use of intoxicating liquors is, the *pernicious example,* especially by ministers and other religious professors. The more exalted and influential the position of any individual, his responsibility is of course the more extensive, and his example is of the greater importance. Now, example on every occasion and subject on which religious and moral duty is concerned, must of necessity be either for good or for evil. Christians are described as lights of the world, and are divinely commanded to let their light shine before others from the highest motive that can be named; and they are also entreated and required not to look merely on their "own things," but, also, on "the things of others," and to let all their "works be done with charity." Most unhappily, with regard to the subject under discussion, these divine and benevolent injunctions have been almost universally forgotten and violated. The dark, uncharitable, and pernicious example, instead of the bright and the charitable, has been almost invariably exhibited, And what the direful effects have been to the church and to the world, eternity alone can reveal. It may here be advantageous to mention a few instances of such fatal effects, by way of illustration and as warning for the future. They have been com-

municated to the writer from such direct and respectable sources, and under such circumstances, that he has no doubt of their accuracy. One was the case of a married man, who, through drunkenness, fell into a deeply degraded and embarrassed condition, but at length adopted the total abstinence principle and pledge, and continued consistently in their observance for a considerable time, retrieved his worldly affairs, regained a respectable position in society, and became a member of a Christian church. While under these favorable circumstances, he was a guest at a wedding; and, after the ceremony, wine, as usual, was offered, and he observed the officiating minister partake of it. After some reasoning in his mind as to the example of such a respectable person, and on such an occasion, affording a sufficient excuse to him also to partake, he resisted and overcame this first temptation, but on observing the same minister drink of it again, the allowableness of following the example was again suggested, and with fatal effect, for he did partake. His principle and pledge having thus been violated, and the former appetite being revived, and doubtless craving to be gratified, he returned to the downward course, fell again into the vortex of drunkenness, degradation, and ruin, and after a time abandoned his country and also his wife, whose death, it is said, was thereby either directly caused or was hastened. Shortly before his departure, he was heard to impute his last and ruinous fall to the example of the minister on the occasion just mentioned. The following is an instance equally fatal—A young man who, it is understood, was also under the abstinence pledge, was invited, and rather urged by a minister of religion to join him in partaking of wine, the minister, we may charitably hope, not knowing of his being thus pledged. He yielded to the invitation, and after a time became such a drunkard that he was thereby brought to his dying bed, and while in that situation the same minister visited him, and on his entering the room the departing man at once turned his face in an opposite direction, and said, "take him away, take him away," and then, addressing the minister, declared to the effect that he had been the cause of his ruin both in body and soul, and for time and eternity. One other case may be mentioned. A minister joined a total abstinence society, and after continuing a member of it about a year, he requested the secretary to take his name from the list, and on the latter inquiring the reason of his leaving the society, he stated that he now considered it would be quite inconsistent for him to be a member of the society, while so many persons in the church under his charge were in the habit of drinking spirituous liquors. He accordingly withdrew from the society, and by reason of his doing so all the pledged members of rather a large family with several other persons, as is believed, also withdrew, some of them saying to the effect that they would not act contrary to the example of their minister.

Ye professors of our holy and self-denying Christianity, whether ministers or laymen, ponder most seriously these striking, and two of them most fatal and deplorable instances of the power and influence of evil example, and then ask, will conscience or duty permit you to go and act in like manner?

But, supposing that none of the many reasons and motives already ex-

hibited, against the use of intoxicating liquors, really existed, yet, as it is abundantly manifest that all persons may enjoy the most perfect health, and perform all the duties of life to the utmost, without partaking of them in any degree, the use of them, even on that supposition, could only be considered as one of the gratifications of sensual appetite, or of fleshly lusts, and from these last we are commanded to abstain, because "they war against the soul."

But, as shown already, the drinking of those liquors, even in a limited degree, has ever been productive of numerous and afflicting evils.

In former times, in what may properly be called the dark ages regarding this subject, and before attention was called to the abstinence reform, there *might* have been, and it may indeed be conceded that, with reference to the multitude, there *was* some excuse for the drinking of those liquors, or rather a mitigation, as regarded the practice. Even as to religious professors, their conduct formerly in sanctioning the universal use, by indulging in it themselves, does not seem to have been so deserving of severe reproof and condemnation as it *now* evidently is, for the reasons just mentioned. But neither as to those ages, any more than now, can there be found, for these latter, more especially, any real or sufficient justification or perfectly available excuse.

For many years past there has been such an extensive and constant agitation, and such increasing movements of various kinds on the subject, and so much information concerning it, in all its aspects and bearings, has been afforded through lectures,—professional and scientific testimonies,—statistical details,—reports regarding prisons and penitentiaries,—by pamphlets and tracts, and especially by the testimonies of many ministers of religion and others, as to the injuries to the interests of Christianity, that none, either religious professors or persons of any other description or character, can now have any reasonable, or even plausible excuse, much less justification, for any longer continuing in the use of those liquors.

In truth, it may safely be affirmed that all who now habitually indulge in that use, are acting contrary to Christian, benevolent, and patriotic duty, for the following, as well as several other reasons which might be urged: First, without any necessity, but wilfully going in the way of temptation and danger, although divinely commanded to "watch and pray that they do not enter into temptation," and to "walk circumspectly," to abstain from "fleshly lusts which war against the soul, and to abstain from all appearance of evil." If any should answer that they do watch, and guard themselves against intoxication or any excess, and that they do not feel that they incur any danger, it may confidently be replied, that such an answer savours of presumption, for as such, myriads have been ruined by the practice, who began in a limited manner, *they* also may be overcome, for the solemn warning is of universal application, "let him that thinketh he standeth take heed lest he fall." Next, such persons are deeply blameable, on the ground of the wilful misapplication and waste of the worldly substance, with which they have been entrusted by a beneficent providence. From the sensual, luxurious, and reckless expenditure of that substance by the majority of persons,

it would indeed seem, that they consider they are its absolute and irresponsible proprietors. But, in thus concluding, they are under a grievous and most guilty delusion and error. They are but stewards with regard to that substance, the same as of all other means and opportunities afforded them of doing what is instrumentally and truly, for the glory of their gracious benefactor, and the real good of their fellow beings, both for this world and the next. That supreme benefactor alone is the absolute proprietor of this world, and of all that it contains. He proclaims in his word, "every beast of the forest is mine, and the cattle upon a thousand hills," "the world is mine and the fulness thereof." The inspired and grateful Psalmist realised and acknowledged this truth, when, after he had made all the liberal provision for the building and adorning of the sacred temple, he piously exclaimed, "Who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things *come of thee*, and of *thine own* have we given thee;" and he repeats, "All this store that we have prepared to build thee an house for thine holy name, cometh of *thine own hand*, and is all *thine own*." The same truth was recognised by the pious Job, when, after he had been bereaved of all his property by the malice of Satan, he said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord," as though he had said, the Lord has but resumed or called back his loan as he had a right to do. Our adorable Master and Teacher has afforded a pointed and benevolent lesson of universal application, when, after the miracle of multiplying a small portion of food to supply many thousands, he gave the positive direction, "gather up the fragments that remain, that nothing be lost." If, then, any individual, after the prudent and economical expenditure of an adequate portion of the worldly substance of which he is possessed, for the necessary and comfortable support, and the real welfare of himself and those dependent upon him, should find any part of it remaining, he is imperatively bound to employ it for benevolent, religious, and other good purposes, and for those alone. One of his primary duties, in every such case, is towards his distressed fellow beings. As divinely commanded, he must never "turn away his face from any poor man," nor forbear to "deliver those who are drawn unto death," and must deal his "bread to the *hungry*," when he sees the *naked*, must "cover him," and "not hide" himself from his "own flesh."

Again, with a portion of such surplus, he is most especially required to assist the objects and endeavours of some, at least, of the numerous religious societies and institutions now in operation, for imparting and extending the blessings of religious truth, both at home and abroad, as well as for assisting these of a benevolent and philanthropic character which now so happily abound. If he fulfils all these duties to his God, and to his fellow-beings, as extensively as he is bound to do, however exalted may be his station, and however extensive his worldly possessions, he will have nothing to spare, as he ought to have nothing to spare, in vain and ostentatious display, or in the gratification of a morbid and factitious appetite in the use of intoxicating liquors, or in any other sensual and merely luxurious indulgence. Some of

the most exalted in mere worldly rank and estimation annually expend many hundreds, or even thousands, of pounds in those liquors in their general and more private entertainments; and great numbers in the other classes of society, and very many of them professors of religion in the various denominations, and whose drinking may be thought to be comparatively limited, expend yearly from ten to twenty pounds, or upwards, in a like wasteful and sinful manner.

The first, or actual cost, of the whole consumption of those liquors throughout Great Britain and Ireland annually, has often been estimated and stated at upwards of *Fifty Millions of Pounds!* This enormous and criminal waste is still being committed, and a great portion of it, too, by religious professors, while all those religious and benevolent institutions and societies are constantly and urgently imploring pecuniary assistance for relieving their embarrassments or furthering their holy and excellent purposes. It is required of stewards to be "*faithful*," and they who have been *unfaithful* as to the worldly substance, or what is comparatively called the "unrighteous" or *deceitful* "mammon," have no scriptural right to expect the true and enduring riches of divine grace and endowments to qualify and adorn their souls for the realms of eternal glory and blessedness.

In the next place, the testimony of great numbers of skilful and scientific men in the medical profession, and other able physiologists, now decidedly declares that those who habitually indulge in the use of those liquors, though only in a limited degree, render themselves more liable to diseases of various kinds, and, in reality, shorten their lives. Such persons, then, bring themselves under that Divine condemnation which says—"Know ye not, that your bodies are the temple of the Holy Ghost; if any man defile, or destroy that temple, him will God destroy."

Again, the persons who drink *those* liquors, in the making of which Sabbath desecration is committed, offend most grievously, by the sanction they thus give to a sin so wilfully daring. That it is the demand which almost invariably gives rise to the supply, is a well established maxim in political economy. By the continuance, therefore, of the drinking of those liquors, the making of them is constantly encouraged, and thus that offence against Heaven is, even by religious professors, as well as by others, still sanctioned and perpetuated.

All such persons are further and deeply culpable by sanctioning and even encouraging the vast destruction of grain in the making of those liquors, as has already been noticed and shown. As regards this point, also, the same maxim of demand and supply applies with equal force, and it were easy to show that, by such sanction and consequent destruction of grain, the prices of necessary food for the poor are enhanced, destitution is always increased, and, occasionally, famine and death are the ultimate results.

The last which will here be specified of the evils and sins involved in the use of intoxicating liquors is the pernicious and, in so many instances, utterly ruinous example. This, as already set forth, is in direct opposition to those divine and benevolent injunctions—to let our "light," or pious and upright

example, "shine before others;" not to put a stumbling-block in the way of a "weak," or scrupulous, "brother," for when we so sin against him, we are expressly said to "sin against Christ;" and, finally, to let all our "works be done with charity." Many other reasons and motives might be forcibly urged to show the culpability of indulging at all in the use of those liquors, but surely those already advanced, and explained, ought to be sufficient for every individual who professes to love his fellow-beings, and to desire and pray for the extension and prosperity of the Redeemer's kingdom.

In here drawing these pages towards a conclusion, the writer, although sensible of his own inability to make such a faithful and forcible appeal on the subject as he could desire to do, yet feels that he will not only be excusable, but be perfectly justified in most respectfully, but urgently, addressing some further plain and faithful remarks and suggestions to ministers and other professors of religion, for whose inspection, information, and benefit, more especially, this work is intended. In doing so, Reverend Sirs and Brethren, he trusts you will, at least, give him credit for sincerity and honest intentions when he avers that he is actuated by no spirit of acrimony or hostility, or a desire to lessen your just and legitimate influence, but by an earnest disposition, pointedly and truly, to place the whole subject before you, and to entreat and obtain for it your early, as well as full and candid investigation, in all its aspects and bearings, and also to assist in furthering the wishes and assisting the efforts of the most judicious and zealous of the friends of the Abstinence Reform. All of these, and they are now not a few, have long been most anxiously desiring that you would spontaneously come forward to their assistance, and afford your powerful example, and extensive influence, for removing or, at least, restraining the greatest curse by which the Church, and the greater part of the civilized world, is at present afflicted. That such example and influence in behalf of the Abstinence Reform would be attended immediately with the most extensive and beneficial effects, all must be fully convinced. Let it, then, be constantly borne in mind, that the greater and more palpable the means and opportunities for good, the greater the responsibility, and that where "much is given," the "more is required."

You, Reverend Sirs, by taking upon you the ministerial office, have solemnly undertaken to do your utmost, on all occasions, and by all suitable and available means, to weaken and subvert the kingdom of Satan, and to exalt and promote that of your Lord and Saviour, whose holy and glorious cause you most especially have espoused, and whose honour and interests you have so solemnly vowed to guard and sustain. By love and duty, then, to the Saviour, and as those who have voluntarily undertaken to watch and labour for winning and guarding souls—by every motive and consideration suggested by religion and morality, benevolence and patriotism, you are most sacredly required to engage at once, most zealously and actively, in this great enterprise of endeavouring to remove what you cannot but know, and do even admit, to be the most prevalent hindrance to the advance and triumph of the Redeemer's kingdom.

For promoting this sublime and beneficent object, it is, of course, in the first instance, indispensibly requisite that you should immediately, and entirely, relinquish the use of those liquors, most especially as an example, and for giving force and effect to the exercise of your influence in behalf of the Reform.

The next step to be taken in the right direction is, to unite with the Abstinence Movement, and openly sanction and encourage it, by occasionally, at least, attending meetings of Societies, speaking favourably of the cause, and in other modes which circumstances or occasions will obviously and frequently indicate. Should you suggest the objection which has so often been unreasonably advanced, that you cannot consistently unite with the Societies as they are at present composed, because infidels, and some unsound in the faith, belong to them, it may be answered, in the first place, that the numbers of these are comparatively few, and, even if they were numerous, if the work itself be a good one, tending to the glory of God and the promotion of the best interests of men, the fact that such persons are thus instrumental for restraining and preventing evil, and promoting such an excellent work, should stimulate you the more at once to unite in it, and the more zealously and actively to take the lead for advancing it. Should you, however, be no more than equally active in promoting it as the persons objected to, the inspired question would aptly apply—"What do ye more than others?"

But in opposing or not assisting it, you are obviously failing to fulfil the high calling and design of the Christian character, to be "a peculiar people, zealous of good works," and are thus causing infidels to blaspheme and more determinately to reject and oppose our holy and benevolent religion.

Should you further object, as has been occasionally done, that we are endeavouring to effect a moral and even religious purpose through the co-operation and assistance of the persons just mentioned, this answer, among others, may be given,—that, in the providential government of God, idolaters and other wicked characters have been made or permitted to be instruments to accomplish objects of even a strictly religious description. Cyrus, Darius, and Artaxerxes established decrees for the rebuilding of the temple of the Lord, and for furnishing from their treasuries money and materials for that object, as also, for the sacred offerings and for the maintenance of the priests, and yet they *were*, and *remained* idolaters. The spiritually wise and holy Paul has recorded, that some preached Christ even of envy and strife, and some of contention, but yet he rejoiced that Christ was preached, whether in pretence or in truth. Surely none who advance this objection would refuse to assist with infidels or any others in relieving one who had fallen into a pit, or in using means to rescue him from the flames or the water.

Moreover, no objection is ever made, nor would it seem right to make it, against receiving from profane and wicked persons, practical unbelievers, contributions in general collections, or even special subscriptions, to promote the objects of Missionary, Bible, Tract, and other religious Societies, and for the support of Sabbath Schools and the Ministry, for the building and repairing of places of worship, and for various other purposes of a precisely

religious character. Besides, if the unbelief or heretical opinion is not declared or admitted, none have a right to judge or uncharitably conclude that it is really entertained.

But further, many thousands in all of ministers, both of piety and intelligence, and very many thousands of members of evangelical churches, now belong to such societies, and many of them holding principal offices, and all these are as much opposed as any of their brethren to every species of infidelity and heresy. Surely then the course which these have adopted is justly entitled to much consideration and weight, and should be permitted to produce its appropriate influence and effect. Moreover it may here be remarked, that it is highly probable there were as many of these characters objected to in the old merely temperance societies, some of which are still in operation, and in these there were, and still are, many ministers of religion, as well as other professors. In the principal society of that description, even nine or more Bishops of the English Establishment were at one time among its Vice-Presidents, and yet against those societies this objection of infidelity, as far as the writer has heard, has never been advanced. It would therefore seem, that it is only since the despised and hated total abstinence principle has so extensively succeeded, that the convenient objection has been discovered.

Should it be admitted, that the tendency and operations of the societies merely availed for effecting these moral and benevolent purposes—to reclaim the drunkard and prevent the offence—to prevent the waste, and direct the proper application of property—to prevent pauperism and wretchedness, and to promote the comfort of families—to prevent crime, and disease, and death, and by preventing death to secure for the wretched inebriate a longer period in which to repent, and to seek and obtain mercy, and the further purposes of preventing the contagious influence of the evil example, and withholding from the fatal dangers and snares of the use of strong drink—if these, we say, were the only objects sought and effected, without any more direct reference to religious views and purposes, it would most assuredly and plainly be the duty of all ministers and other religious professors to sanction and forward our movement. Surely there cannot be a doubt, that all moral and benevolent objects ought to be favoured and promoted by those who profess to be the followers of Him who continually went about doing good, and who requires us, "as we have opportunity," to "do good unto all men." But most especially when it is remembered, that the chief hindrance to the progress and triumph of divine truth, and the salvation of souls in many countries called Christian, is the use of strong liquors, as admitted by all, then surely to you, Rev. Sirs, and all other professors of religion, the highest possible motive is held forth to require the employment of all available means for removing or diminishing such hindrance.

But even if the constitution or composition of the societies is not fully approved of, but the objects are admitted to be excellent, as none will deny, then, Rev. Sirs and Brethren, as you are fully aware of the manifold and afflicting evils of the use of strong liquors, surely you are urgently required to employ some, or all other available means in your power, to diminish

or prevent the evils. These can only be prevented, as many of you will admit, by entire abstinence from the ensnaring cause that produces them; other remedies have been tried and have utterly failed. Neither legal enactments of fine, imprisonment, or pillory, nor even homilies and sermons against drunkenness, have proved successful. Also the temperance societies, merely prohibiting the use of the more ardent spirits, have likewise, as is now well known, been quite inadequate to effect the great objects desired. Until entire and universal abstinence from all those ensnaring liquors shall prevail, the same evils which have ever proceeded from their use, will still to a greater or lesser extent be found to occur. The reasons that such will be the case will, even on brief consideration, convincingly appear.—There is the craving of morbid appetite, so soon as it is formed, for the repetition of the sensual indulgence; next, the power of habit, which, when it is a vicious one, is often so powerful and binding that the subject of it seems, in the language of Scripture, to be "held with the cords of his sins"; again, the snares and enticements of companionship in the delusive indulgence; and lastly, but worse than all others, the direct opposition to the warnings and exhortations of that gracious Being who knows us so perfectly, and who so solemnly enjoins us to "watch and pray" that we do "not enter into temptation"—to "walk circumspectly"—to "forsake the foolish, and go in the way of understanding," and even to "abstain from all appearance of evil."

But to return more immediately to the point of duty on the general subject, with reference to you, Rev. Sirs, and your brother professors who are still opposing or neglecting our movement. Should you indeed conscientiously think that it is not your duty to join the societies as they are at present composed, you can surely have no reasonable or scriptural objection to form abstinence societies, including only members of orthodox churches. Several of this kind have already been formed, and are now in useful and extending operation. One at Liverpool, in the Wesleyan denomination, and another in Edinburgh, in that of the United Presbyterian may especially be mentioned as successful and useful, each of them, although but recently formed, now numbering several hundreds of members.

But even supposing any scruple or objection to be still entertained as to the formation of societies of this latter description, surely, Rev. Sirs and Brethren, under all the circumstances as to the evils and the good, you *can* or rather *ought* to haveno repugnance or disinclination as to entire personal abstinence from those liquors on the ground of example; and, further, as to denouncing them, and frequently warning against their use as ensnaring and dangerous, as well as contrary to Christian and benevolent duty. It may here be respectfully asked, have you even proceeded thus far on the subject. As far as the writer's knowledge on this point has extended, he can truly say, that during his sojourn in Great Britain of more than two years and an half, of the numbers of sermons he has heard in various denominations, perhaps nearly, if not over two hundred, he has never, except in those expressly on the abstinence subject, heard any such denouncement or warning proclaimed,

and, perhaps, not on more than a dozen occasions even drunkenness mentioned, and then but as it were incidentally, notwithstanding it is universally known, both to ministers and people, that this is the prevalent vice of the day, and the most frequent and afflicting even in the churches. Can such reserve and silence be right? No, verily, but quite the reverse.

Again, some have objected to uniting with the societies, by reason, as they allege, that improper sentiments and sayings are frequently uttered by those who lecture or speak in the meetings. The writer can safely declare, that of the many hundreds of meetings in all which he has attended in his own country and here during nearly twenty years, he has but rarely indeed heard any sentiments expressed justly exceptionable either as to religion, morality, or decorum, and, he may be permitted to say, that there are not many who on this point are more particular or scrupulous than himself. But it may further be answered, that if such extremely fastidious objectors, especially professors of religion, would unite with the societies, and attend the public meetings, they would have it in their power to check and repress all such irregularities. Even merely their presence would to some extent do it; and by their seasonable warnings and advice they would at length be instrumental in altogether putting down or preventing them. Moreover, it may be remarked, that there are hundreds of ministers and other religious professors of unquestioned conscientiousness and piety belonging to the societies, and who more or less frequently attend the meetings, and yet advance no such general complaint or objection.

Another sweeping but utterly unfounded objection against the abstinence movement has occasionally been insinuated or urged, that it is of an anti-scriptural character. To this, in the first place, there is the following answer —If from the passages of Scripture set forth in these pages, and the remarks made upon them by way of illustration and comment, it has been shown that the use of those liquors is not only not sanctioned, but in fact is prohibited by the sacred records, the objection vanishes at once, as the movement will then prove to be in the strictest accordance with even the letter of that holy and infallible authority. Moreover, should it be denied that this prohibition is established, yet this further and conclusive answer may be given, that, as deducible from the Scriptures, it is plainly the design of our holy Christianity to show forth the glory of God, and to secure the happiness of mankind, both for time and eternity, and therefore all institutions and means not plainly contrary to the letter or spirit of the Scriptures, and tending directly to promote those holy and benevolent objects, must be in perfect harmony with those sacred records.

The means which are employed by the societies for effecting their objects, are also in perfect accordance with the same divine authority. The pledge against which a few cavillers object, is in reality no more than a good resolution committed to writing. Ministers and friends exhort to the forming of good resolutions, and we have the highest authority for voluntary vows or resolutions as to religious and virtuous conduct. "Vow and pay unto the Lord your God," is a divine command, and we have the high example of the

inspired Psalmist, whose voluntary vows or pledges, as to many parts of his conduct, we find recorded in the sacred volume. The following are but a few of them—"I will not sit with the wicked," "I will keep my mouth with a bridle, while the wicked is before me," "I have sworn, and I will perform it, that I will keep all thy righteous statutes," "I will set no wicked thing before mine eyes," which last resolution seems to apply very aptly to the general subject here under review. The whole of the 101st Psalm is composed of pledges or good resolutions, and most of them as to practical duties. Lastly, the Nazaritish vow is directly to the point. It was entirely voluntary, and yet it was not merely permitted, but expressly received the divine approval.

As to the meetings for promoting the benevolent objects of the movement, they are open to the most public observation and remark, and the lectures and various printed publications for advancing it, are addressed to the understanding, the conscience, and the heart, and so as to bear upon all the best interests of men, both for the present and the future, and free from any design of intimidation or compulsion. These and the other means adopted by the societies, and their general operations, have evidently been attended with the divine sanction and blessing, for they have been instrumental in reclaiming in all many hundreds of thousands of drunkards, have prevented crime in an incalculable proportion, as well as pauperism, disease, and death, and the waste of property, introduced peace and comfort into families, with many other temporal blessings, and have indirectly at least subserved and promoted the far more exalted cause of religion. The most unquestionable proofs of this last description of good, have been afforded in every quarter where the abstinence reform has extended.

In the United States of America, according to well authenticated statements, revivals of religion have extensively taken place in hundreds of towns and places, very shortly after the reform was introduced and prevailed, and great numbers of souls were added to the churches from among those who had adopted the pledge; in most or all of which places no such spiritual prosperity had, for considerable periods, been known. In one district of country, of *three hundred* towns, in which special efforts had been successfully made in the temperance reform, in no less than *two hundred and seventy-five* of them, such extraordinary revivals of religion shortly after took place. One testimony states, as to a particular place, that "as a general thing all who appeared to experience the power of the Gospel, were from the ranks of temperance." A number of similar instances of spiritual good, shortly following the reform, have been authentically brought to the knowledge of the writer of these pages, in the British Province of America, to which he belongs, and one of a very special and extensive description in an adjoining colony. In Great Britain, also, many instances of the like gracious results, following the adoption of the pledge, have been declared, in the presence of the writer, by the individuals concerned, and great numbers of them have been stated in pamphlets and other publications. In one place in which 300 drunkards were reclaimed, by the efforts made in the absti-

nence cause, several of them subsequently became members of churches, and sabbath school teachers; and in another place in which 200 similar characters were in like manner reclaimed, many of them became pious, and were added to the churches. Numerous similar instances might be adduced, but these may suffice.

In again more particularly directing remarks towards you, Rev. Sirs, and all others in the churches, it may be permitted to remind you, that you are especially called and required to be active agents and instruments in every sphere and department of religious, moral, and benevolent good. Many of you, of late, have openly and faithfully manifested your genuine zeal in behalf of the honour of your Redeemer, and the interests of his kingdom, by protesting against, and endeavouring to prevent, one public and most offensive and injurious mode of desecrating his holy Sabbath. In this, of course, you have done right and well, but you must excuse being reminded, that you are bound to show equal zeal and activity for preventing the more extensive and even more injurious desecration which is still being perpetrated in the manufacture, the sale, and the use of intoxicating liquors. Be not offended at the further remark, that so far from so doing, while using those liquors and opposing or standing apart from the abstinence movement, you are in reality, though, of course, without desiring or wishing it, affording countenance and sanction to this latter mode of desecration, and to the whole of that system of iniquity which causes it.

As an additional argument and motive to you, Rev. Sirs, it may be well to inform you of what, perhaps, as yet you scarcely suspect, or at least, it would seem, do not sufficiently know, namely, that by opposing or neglecting the abstinence movement, you are impairing your influence and usefulness, as to religious ministrations, and in various other respects. Many have left, and are still leaving, your churches, and are declining to attend on your ministry, from dissatisfaction with the course you are pursuing, with regard to the movement, and are meeting in private, or in halls, or other places, for religious exercises, of a public description, or are entirely neglecting them. It is not intended to assert or insinuate that such persons are justified or excusable in thus failing to attend on the more public and stated ministrations and ordinances of religion. The writer's opinion is quite the reverse.

Again, Rev. Sirs, there are great numbers of members of your churches, and of others who attend on your public ministrations, who frequently express the like dissatisfaction, and as to these in like manner your ministerial influence and usefulness are greviously impaired. The writer, on numerous occasions, both in his own country and here in this kingdom, has heard such dissatisfaction plainly declared. In this way, also, the cause of our holy and benevolent Christianity is most seriously injured, and thus, through the operation of the cause of such dissatisfaction and complaint, the Saviour may be said to be "wounded in the house of his friends," by those who profess to love and to serve him. You do not need to be informed that your personal conduct and character are of the highest importance to

your influence, in assisting and promoting spiritual improvement, and indeed for general edification and success in your sacred and most responsible ministrations. It is the sincere and heartfelt desire of the writer, that you should possess and ever retain such legitimate influence, and that the work of the Lord, in every branch and department of it, may greatly prosper in your hands.

It is a distressing truth, as all who spiritually and fully examine into the subject ascertain and admit, that the standard of religion, as to vital piety and practical holiness, is at present very imperfect and low. As to a revival from this state, it cannot scripturally be expected for many reasons that might be assigned, but most especially while the drinking of strong liquors so generally prevails, it being admitted by all, that drunkenness is far more than all others the cause of individual declensions and of expulsions from churches.

That the Abstinence Reform is divinely intended to be specially instrumental towards hastening and extending a revival of pure and practical Christianity, cannot be questioned, after a candid and unprejudiced consideration of the nature and tendencies of the Reform itself, and of the proofs already afforded of its adaptation to assist towards such a glorious result. It has, indeed, already succeeded in accomplishing good, especially of a religious description, far beyond the most sanguine expectations of its earliest advocates and friends. With the numerous and powerful prejudices and impediments it has had to contend against, its present success could not have been achieved independent of such Divine approbation and favour. Its first friends and supporters were, comparatively, but feeble instruments for effecting such a work; and, even to this day, in most of the countries in which it is established, but very few, indeed, of the mighty or the noble, or those extensively influential, are giving it any assistance or sanction. Yet, notwithstanding, it is everywhere steadily and surely advancing, and, by its friends at least, it will not, and *must* not be doubted that, in the end, it will very generally, if not universally, triumph.

Under all the aspects of the subject which have here been exhibited, and admitting, Reverend Sirs and Brethren, as you surely must do, many, if not all of the reasons and motives which have been urged on your attention, let it no longer be truly said of you that you oppose or neglect such a benevolent and excellent work. Let not any remains of prejudice or adherence to premature opinion, perseveringly held or expressed, or any feeling with regard to approbation, so long and slightingly withheld, induce you any longer to continue in such opposition or neglect. Rather yield to intreaties, to enquire diligently and fully into the whole of the subject, for, assuredly, it is every way worthy of your thorough investigation. Condescend to peruse the chief and most valuable publications which have been put forth in favour of the Movement, attend some of the meetings on the subject, and by using these and other means in your power, and prayerfully and candidly seeking to be rightly directed, you will, it may be hoped, be led to discover and adopt the truth concerning it, and at once ascertain and practise the appropriate duty of uniting with the cause and assisting to promote it.

By acting in this manner, your hearts will be enlarged, conscience will be satisfied, benevolence will be prompted and extended, dissatisfaction removed, and influence will be regained, be enlarged, and more firmly established.

The friends of the Reform will hail your accession with joy, even angels will rejoice over many sinners whom you will thus be instrumental in leading to repentance, believers will be more effectually warned and guarded, one of the principal means of the influence and dominion of Satan will be removed or extensively reduced, God will be glorified, and the kingdom of the holy and benevolent Redeemer, whom you have so often and so solemnly vowed and professed to love and to serve, will be greatly advanced and exalted.

W. BENNETT, PRINTER, ABERDEEN.

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