

1877

## Gospel Temperance

John Martin Van Buren

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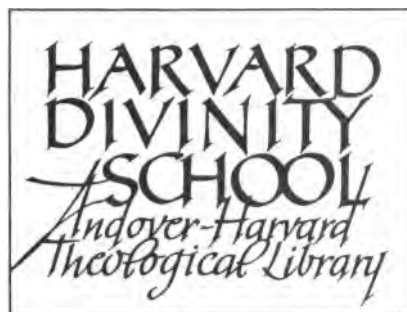
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# GOSPEL TEMPERANCE.

THE LAW OF GOD.

BY

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# GOSPEL TEMPERANCE.

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## CHAPTER I.

### WHAT IS GOSPEL TEMPERANCE.

I AM to show in what the principle of Gospel temperance consists and what are the duties growing out of it. Temperance is a Christian virtue enjoined in the Gospel, and it is of the first importance to have a precise knowledge of what is meant by it. The common notion of moderation, or the moderate use of a thing, does not come up to the Greek word (*engkrateia*) which we translate into English by the word temperance, as in Acts xxiv. 25 ; Gal. v. 23 ; 2 Peter i. 6. This word means an efficient and effectual self-control. The corresponding adjective from which it is derived means first "*having power over, master of,*" referring to the exercise of physical strength and "*in the New Testament, having self-control, continent, abstinent.*"

The duty required by the word *temperance*, and which conveys the proper meaning of the original Greek, is a strong moral self-control, which will keep us from every impropriety and every immorality. What better law for universal application could have

been given, to reach all cases under all circumstances? The rigid enforcement of this law is required of every Christian. There is no place for moderation in that which is wrong in itself, or pernicious in its tendency, either as it affects ourselves or others. All Christians are to have within themselves a moral power equal to any emergency, and which they are to bring to bear in an instant and effectual restraint. This power is the united force of a proper Christian intelligence and a good conscience toward God, which recognizes and enforces all our moral obligations and duties. This is Gospel temperance.

Understanding the meaning of temperance (effectual restraint), we see the propriety of its being placed last and highest in the order of Christian virtues. Gal. v. 22: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Temperance is placed last; it is the crowning virtue; all the others are under its protection. It controls and keeps down the disturbing forces of the sinful nature, which yet remain within us. If this unceasing powerful restraint should fail, how soon would some wrong tendency gain the mastery and blight our fairest virtues; pride, vanity, envy anger, resentment, need constantly to be kept under restraint; the incitements to falsehood, fraud, and drunkenness need a strong hand laid upon them. There are desires, lusts, and appetites, which must be

chained, crushed, and trampled out. All this is the work of temperance. The idea of moderation does not apply in any of these matters. The restraint must be a complete preventive, entire abstinence imposed.

Temperance is thus placed as a presiding and protecting power that keeps all our Christian virtues safe. We may compare it in relation to all the other virtues which adorn the Christian character, to a roof that protects everything inside the house from exposure to the elements. The inmates dwell in comfort and safety; and it may be in rooms beautifully furnished. But let that roof be imperfect, broken up or decayed, and everything valuable suffers from it. What a miserable, wretched habitation is that human body which has over it no protecting roof of temperance to shelter the soul!

In regard to the use of intoxicating drinks, every Christian is required to exercise such restraint as will give complete protection against the injuries resulting from them. Many of those who have attempted to accomplish this by moderate drinking, have made disastrous failures. No one can be sure that he will not acquire an appetite for them. This once acquired, and the roof, if not entirely off his dwelling, is so much injured that there is no longer any security, any safety there; the storm, the drenching rain of drunkenness may deluge that habitation almost

any moment. The only sure and safe protection for all men is total abstinence.

Expediency in its ordinary use is a word too loose and feeble to take the place of the obligations which the Gospel imposes by the word *temperance*. It is not a matter of irresponsible expediency, but of stern duty to put down pride, vanity, envy, anger, resentment—to put down the *incitements* to falsehood, fraud, and drunkenness. It is the strong hand that is to be applied to this work; *strength* is at the bottom of the meaning of this word.

The appetite for intoxicating liquors is not a natural, but a diseased appetite, produced by moderate drinking; and like all diseases, this appetite has various stages of development; it becomes in many cases so strong that nothing can stand in the way of its gratification; health, character, family, property, all resources of rational happiness, religion, Heaven itself, are discarded and lost for the one purpose of its debasing gratification. It is awful to think of its stupendous power. It is awful to think of the indifference to this matter of so many Christians. It is awful to think of the training process of moderate drinking by which this appetite is produced. It is awful to think of Christian fathers, who by using it on their tables have made their sons drunkards. It is awful to think of Christian fathers and mothers providing it for social and convivial entertainments,

and making such gatherings, which ought to be pure, and chaste, and beautiful, and over which temperance should spread the canopy of perfect sobriety, scenes of unnatural mirth, rude jesting, or revelry.

We have said that *temperance* was a protecting care over our virtues; it is to be extended over our bodies also, protecting life and health. Alcohol has been considered by many eminent physicians as a poison directly injurious to the body. According to the recent observations of a medical professor in New York, it does not act as a poison to the human system until its stimulating effect begins to show itself in some kind of mental exhilaration. However slight this may be, he tells us, it is the indication of the poisonous effects of alcohol passing into the system without being assimilated by the functions of digestion. I believe no intelligent advocate of moderate drinking goes further than this. Here is a boundary set up, not to be passed, when the object of drinking ordinarily is to produce this exhilaration. How many that use it daily or on social occasions are satisfied to keep within these bounds? Where a diseased appetite craves it, this restriction is not thought of; when used for social purposes, it would be almost out of place, unless the company were enlivened by it. At best is it not an insidious poison that no one should dare to trifle with? The voices of multitudes ruined by it, cry from their graves.

touch not the "accursed stuff;" instead of the pleasure you seek, think of us and the evil that may come upon you.

God has formed the body and supplied nourishing food for its support; the body is a temple for the soul; sin corrupts the soul, alcohol poisons the body. If we think of the powers of the soul, and the pure and elevating sources of happiness which God has provided for it; of the body so mysteriously and wonderfully made and sustained by His power, does not every sense of obligation to God and duty to ourselves impose on us the strictest temperance; a restraint that will give ample protection to the body and the soul? In regard to alcoholic drinks, all experience testifies that this protection can not certainly be maintained by any method short of total abstinence.

I have set forth the principle of temperance as we find it in the New Testament, and what seems to be its proper application to alcoholic drinks. Let the ordinary reader bear in mind that what is to be understood by the word temperance must be learned from the language in which the New Testament was written. The translators used the word temperance, which had been previously adopted into our language from the Latin. It does not come up to the Greek word, which has a most fitting propriety to Christian life, in the grand ideas of a moral, effectual, and safe self-control. This is the law of God.



## CHAPTER II.

### GOSPEL TEMPERANCE A UNIVERSAL LAW.

THE question has been propounded to the temperance people, Why did not Christ and the Apostles lay down the law of total abstinence from wine, if total abstinence from intoxicating liquors is a proper rule of Christian life? The principle on which this question is to be answered, as it appears to me, has been presented in the first chapter, in which I set forth the Gospel principle of temperance and the duties growing out of it. Temperance as required in the New Testament, was shown to be an efficient self-restraint, which prevents indulgence in anything pernicious to morals or injurious to health. This rule, which is the law of the New Testament, applies not only to wine, but to all distilled spirituous liquors, to opium and all narcotics, and many other poisonous substances. We can easily see the divine wisdom of this rule. The art of making distilled liquors was not discovered until several hundred years after the time of Christ and the Apostles. Had they forbidden wine and strong drink, *i.e.*, ale, beer, which were then the only known alcoholic intoxicating agents, and left the matter there, all the hosts of alcoholic

liquors, brandy, rum, etc., which since that time have been produced by the art of distillation, would have claimed exemption, or have been reached only inferentially. To specify the thing forbidden is after the manner of human laws. The New Testament, in this matter, lays down a principle of action which governs every case that possibly can arise. The *self-restraint* which it requires, which we now call temperance, is to be an efficient barrier against all the incitements to drunkenness, and against any and every approximation to it. This law is to be enforced upon the conscience of every man, at all times, and under all circumstances, in all ages.

If alcoholic liquors produce drunkenness, and it is our duty to keep entirely clear from it and all approximations to it, how can this be done except by total abstinence? Moderate drinking, which has been so generally tried, has proved a signal failure in all ages and countries. The pleasure which drinking affords, the excitement which it produces, and the lead and the example of others who wish to make social gatherings scenes of revelry, all operate to overcome self-restraint and to lead the way to dissipation. And worse than all these is that diseased appetite produced by moderate drinking, which never ceases its craving power, and which has carried so many millions to the drunkard's grave. All classes and conditions of men have alike suffered by this

use of intoxicating liquors, moderation preparing the way for excess. Neither education, nor refinement, nor self-respect, nor pride of family, nor high position, have furnished motives sufficiently powerful to resist the force of this appetite when once engendered. Ministers of the Gospel from all denominations of Christians, bishops in the Episcopal Church, doctors of divinity, and others of worth and standing in the Presbyterian and Reformed, and in other churches, have fallen ignominiously from their high positions—statesmen, lawyers, physicians, merchants farmers, mechanics—all who have used intoxicating liquors have furnished their representatives among the hosts of inebriates, whose ruined fortunes and reputations, if not eternal disaster, make my heart to sink in sorrow when I think of them. And of the young men of promise who commenced life with me, how many instead of adorning their professions and being an honor to their families, have been laid in early graves by this appetite, or yet linger, the broken wrecks of dissipation.

All this is properly laid to the charge of moderate drinking. Could the devil have devised any better artifice, under the cover of fair and false promises, to seize his prey? Humanity cries out against this moderate drinking, the voice of Christianity cries out against it. Any practice that ruins and destroys as this has, that has such a record of misery and crime,

can not go to the Word of God for its sanction. Men may theorize and say if they keep within certain limits it won't harm them ; many can not keep within those limits, and no man knows what will be the end of it with him years hence. My own careful inspection, through quite a long ministry and in different communities, confirms fully the statements made by physicians and others, that at least one-half of those who practice occasional or moderate drinking suffer from it before they die. Some, lost to shame, become objects of abhorrence, to me of compassion ; others retain a self-respect that hides their fault as much as possible from all observers.

The temperance required in the Gospel is a self-restraint that keeps us from any feelings, desires, or practices that injure the soul or the body. The moderate use of alcoholic liquor, from the nature of the substance, tends to become immoderate, and its poisonous effects soon follow.

The objector says, Some drink it as long as they live and seem to stand it, and I may do the same. Would a man expose himself to as great a danger under any other circumstances? When an infectious disease prevails in a city, people instead of going there fly from it ; and if duties of business or humanity require them there, they take all possible precautions. He who uses intoxicating drinks, perils all the great interests of soul and body, and does this

while he sees the innumerable deaths and disasters which have overtaken others who have ventured it before him. The standing excuse of moderation, in which he says temperance consists, is no justification; for the meaning of Gospel temperance is restraint and not moderation; and this restraint is absolute prohibition or *total abstinence* in regard to anything wrong in itself or evil in its tendency.

We have, then, a law easy to understand, easy to apply to all cases that exist or can arise, infinitely more comprehensive and complete than any express command could have been prohibiting the use of intoxicating wines.

Total abstinence from all intoxicating liquors is the highest, the most perfect style of temperance, the only one strictly reliable, and that meets all the necessities of the case.

We have quoted on the first page, from Robinson's Gr. Dic., the meaning of the word *egkrateia*, translated *temperance* in the New Testament. We have, in this discussion, considered its meaning a protective power; this is plain from its etymology. The two words, of which it is composed, *krateo*, to rule, and *en*, in or within, clearly show temperance to be a ruling power *in* and *over* ourselves. Its purpose is the preservation of our virtues, pure and unsullied, from any depraved and debasing appetites, and of the body also from their injury.

## CHAPTER III.

### THE NECESSITY OF THIS LAW, APPLIED TO INTOXICATING DRINKS.

THIS great matter, the law of restraint which Gospel temperance imposes, has to a great extent been overlooked or misunderstood. It has been supposed by many that there was no law in the Gospel that covered the use of alcoholic liquors, more than the general idea that they should be used with moderation, the same as our food; we might eat too much, we might drink too much—they were put on the same level. The two cases are not analogous. The common, constant use of food sustains life; the common, constant use of alcohol destroys it. These are great truths which every one must admit. There is no doubt that the amount of our food should be a sufficient supply for the wants of the body; and how can we judge when we have eaten what we need but from the fact that the appetite is satisfied? Repeat this three times a day for fifty years and the result is always the same. If increased hunger from long fasting demands more sometimes, the appetite, when the next meal comes, requires just so much less. Our life depends on this,

and is better sustained in health and strength without the use of alcohol, as has been abundantly proved by laborers in every kind of work. On the farm, those who employ most labor, allow no liquor to their workmen. I asked a friend who employed a large number of men in his furnace, as to their habits; he replied, "I employ none who use liquor if I can help it, there is sure to be some failure about them."

Those who train for pugilistic contests understand this physical law of their bodies; not a drop of spirituous liquor is allowed. Plenty of nutritious food and active and laborious exercise are the only agencies relied upon for producing great strength and power of endurance.

In all the throng of fast young men and drunken bruisers that attend these contests, there is not one who does not understand the way in which these men are made to possess such prodigious physical power. The betting of their money gives the highest interest to this training. Even a little ale allowed in one case was reported as considered of doubtful propriety. The only reason we can suppose why those who understand so well the benefits of total abstinence do not practice it themselves, is that they drink alcoholic liquors for the pleasure and excitement they afford. What a pity that so many excellent men in the Church should yet cling to the belief that liquor will give them strength! A more groundless plea for moder-

ate drinking could not well be made. If liquors are used for pleasure to entertain their friends, they should place by the side of that pleasure all the misery, grief, and sorrow these have caused. To justify our pleasures they must be morally right and harmless. Every pleasure must be in accordance with our physical organization and the relations we sustain to each other and to the law of God. Judged by this standard, alcoholic liquors have no rightful place among our pleasures. Hence the necessity of this law.

There is no analogy between food and alcohol in the use of them ; nor is there in the appetites or desires for them. The appetite for food is legitimate and natural, and is the proper measure of its supply. That for alcohol is unnatural, and when once produced, clamors for more until its stimulating power affects the whole system. Sometimes it ends in wild revelry, sometimes it is not satiated until a drunken debauch is produced. Common sense forbids putting alcohol on a level with food, or the appetite for it on a level with the appetite for food. The appetite for food is a universal, natural law, that regulates the supply of nourishment for the body ; the appetite for alcohol is a diseased craving for a stimulant that destroys the body. Hence we see that the law which governs the use of alcoholic liquors must have a special application to the special necessities of the case ; and this we find in the expressive and powerful word which



Divine inspiration employs to impose that law ; it is RESTRAINT *founded on the use of moral power exerted in an effectual self-control.*

Here comes an objection, which I will notice. One says, this effectual restraint ceases with total abstinence, for then all restraint ceases. There is something plausible in this ; but I ask, is not restraint constantly exerted when you hold a restive horse still and keep him so ? Is it not properly called an effectual moral restraint which conscience exerts, when we are so controlled by it that we desist entirely from any wrong act ? It is hardly supposable that there is one case in which there is no temptation, no tendency to be resisted, by those who keep themselves free from sinful practices. Even Paul tells us of a law in his members warring against the law of his mind. The Gospel law of *restraint* may be, should be, and must be carried to the extent of *total abstinence* from intoxicating drinks to secure the benefits of a complete and perfect temperance, of entire safety from their injurious effects.

The moderate drinker is like a man taking a journey with a vicious horse, for whom he must be always on his guard, as he may at almost any time run away, upset his vehicle, land him in the mud, or leave him bruised by the road-side. The disasters of this kind are almost nothing compared with those of moderate drinking. Moderate—the word seems to be a guaran-

tee for safety ; but, oh, could anything be more false and deceptive than this has proved itself?

Instead of this fine-pretending and vicious beast, if we would travel safely all our earthly journey, we must take an unpretentious drink, such as cold water, unfermented juice of the grape, tea, coffee ; these never run away with us or endanger our lives ; they are the safe, sure agencies which God has provided. All fruits in our climate may be made into jellies and syrups, affording, when mingled with water, a delicious, refreshing, and invigorating beverage. These may be stored the previous year and kept for use. If we take away intoxicating drinks, we must have something in their place. If persons are feeble, or exhausted by the heat, a provision should be made for their necessities. The nourishing properties of these drinks make them so much more valuable. For laborers thin gruels flavored with spice are excellent. It was stated that in relaying a railroad in England, an immense number of men had water with an infusion of oatmeal, during fourteen successive hours of labor, for their drink, and no stimulant.

## CHAPTER IV.

### GOSPEL TEMPERANCE NOT MODERATE DRINKING.

WE have shown that Gospel temperance is an effectual restraint. Such a restraint as will keep us from all wrong affections and desires ; such a restraint as not only secures total abstinence from all participation in the acts to which these affections and desires lead, but which shall suppress the desires themselves.—We have shown that the constant exercise of this restraint is necessary to preserve our Christian virtues unharmed ;—that this restraint is especially called for to resist the use of alcoholic drinks, and to prevent their injurious effects ;—that the general experience of the world, of all classes of men, in the Church and out of it, proves that this restraint must extend to the total prohibition of their use, to make us certainly and entirely safe from their injurious effects.—We have drawn attention to the fact that our duties required by the Divine law in the New Testament, are made known to us through the Greek language, in which that book was written ; and that the word temperance in English must have the same meaning, force, and application as the

Greek word for which it stands.—And we wish now to add that this meaning is *not moderate drinking*.

In regard to alcoholic liquors the supposed right of *moderate drinking* is not found, as we have shown in the word temperance. We plainly see that it would not be compatible with the Divine character to confer such a right, the use of which brings with it so much misery into our world, is ever leading to excess, and does lead so many to ruin. What! God give to man the right to go to the very verge of drunkenness! A right which in the nature of things could not be exercised with safety; for most persons who use intoxicating liquors consider the excitement and hilarity which they produce, within the proper bounds of their use, especially on festive occasions. In ordinary practice, few would agree as to the line which defines the boundary of moderate drinking. That boundary every one determines for himself; though in doing it the position to which one has advanced in drinking may appear very different to others from what it does to himself. Moderate drinking to multitudes is a fatal delusion, which leads to ruin; it does not and can not secure the effectual restraint which Gospel temperance demands for the protection of our virtues, our life, and our health.

A plea for moderate drinking has been raised which needs some elucidation; it respects the moral

character of a single act, of drinking a glass of wine or other intoxicating liquor. An effort has been made to prove, what I suppose no one denies, that this is not necessarily a sinful act, if considered by itself and independent of its example. If, however, that one glass is one of a series, and that series produces drunkenness, the moral aspect of the case is changed. Or if the series is broken by an interval of time, and another and another follows in the same manner, and an appetite is ultimately produced, the moral aspect of this case is still worse ; every act in this broken series shares its part in producing this craving, diseased appetite. No one, I think, will question the fact that every case of drunkenness has begun in this manner. What a seemingly fair excuse, "a glass will not hurt you ;" "there is no sin in taking a little." The temperance question is not to be discussed on the ground of barren abstractions, but on the ground of facts as these present themselves everywhere, on the ground of our duty to keep ourselves perfectly and permanently safe from the injurious effects of intoxicating drinks.

If any method can be shown by which all men can follow moderate or occasional drinking and keep perfectly sober to the end of their lives, that would settle the question as to the necessity of total abstinence, and that being the only safe course ; but no other method has been devised or proposed how that

can be done. The proposition to punish all persons who drink too much by imprisonment, can not reach the case, is beyond the prerogatives of civil government ; its enforcement impossible. There is no way to secure perfect sobriety but by pressing upon every man's conscience the obligations which Gospel temperance imposes, and thus creating in each one's mind a power and mastery over himself. This is one of the first things called for in the instruction and training of youth, in which every parent should engage at home, every Christian in the Sabbath-school, every minister in the pulpit. If there could be one heart, one voice, and a united effort in this matter in all Christian churches, a new generation would soon spring up in which the curse of intemperance would be scarcely known. We have to deal with an active, pressing evil of tremendous power, which can not be resolved into abstract questions. Every excuse, every palliation derived from such questions only operates to put men off their guard, until they find that an apparently innocent friend has proved to be a sly and subtle foe, whose power has become too great to be resisted.

## CHAPTER V.

### EXPEDIENCY APPLIED TO TEMPERANCE, A MORAL OBLIGATION.

THE word expediency, when applied to temperance, often leaves confused ideas of its meaning. This is so because it is frequently used in reference to subjects which have no moral bearing. As when a man says he does not consider it expedient to engage in a certain business transaction, because he thinks it will not profit him. But what is expediency? It is fitness, propriety, adaptation. In all matters of morality it is the fitness and propriety of our acts. When we say it is not expedient to use intoxicating liquors, the reason is obvious, because of the disastrous consequences which attend its use. We say also that abstinence is expedient, because of its fitness and adaptation to promote good morals, prosperity, and happiness. If there is such a fitness and propriety in abstinence for moral purposes, we can not take it out of the class of moral duties, nor separate it from moral law. "Be ye perfect," covers every possible excellence of moral fitness and propriety. If any one is convinced that abstinence from

intoxicating liquors is fit and proper, is expedient, is it not evident he is bound to practice it?

It is just here that the coercive power of moral law comes in with our personal convictions. Here the knowledge of facts, the evils of intemperance, and the truth everywhere evident that the appetite for alcoholic liquors springs from their moderate use, all come before us to convince us and to decide our duty, to show us that it is expedient, fit, and proper to reject<sup>4</sup> their use entirely. We are bound by the *law of Gospel temperance* to impose on ourselves such a restraint as will keep us entirely safe; expediency indicates the extent of this restraint and its necessity. If my conscience and understanding decide that it is improper or inexpedient to use such liquors at all, because of their injurious effects, and I do not abstain from them, it is a sin against God. Expediency thus applied is the great moral lever by which the cause of temperance is to be lifted up to its high and commanding position in the Church and in the State. Without this conviction of the moral expediency of temperance wrought in the minds of good men, very little can be done to abolish the use of liquor from social life, or to restrain drunkenness. As long as a man thinks there is no impropriety in its ordinary use, we can only meet him with argument and persuasion to show him that this may be a deception and fatal delusion as it has been to many now about



him, and to many who have passed away from a disgraced and sorrowful life.

Any kind of expediency is inapplicable to this subject and worthless, which does not recognize the law of restraint which Gospel temperance imposes. Such an expediency leaves the whole matter open to the individual will, for every man to do as he pleases, with this one exception admitted, that he must not get drunk. This amounts to little, for when he gets under headway by what he supposes a lawful right of drinking, he is well-nigh drunk before he is aware of it, and often quite so when the full effects of the liquor come upon him. This kind of expediency is to little purpose, because it has no coercive force and recognizes no divine obligation. Gospel temperance is a coercive force, and temperance is a Christian virtue, and like all other Christian virtues, it is required by a law which expresses the divine will and authority. What success would we have in leaving any other virtue to the individual will, acting from an expediency without moral obligation?

There is no justifying the use of liquor as a common beverage on the ground of any true expediency. Expediency means fitness, propriety, suitableness; "the fitness or suitableness to effect some good end or purpose intended." (WEBSTER.) Instead of a suitableness to effect some good end, what do we everywhere see of its evil effects, in almost every family!

It is suitable and fit to produce every vice, every kind of moral and physical evil; it ruins estate, soul and body. There is no expediency in it, for it does not effect any "good end or purpose." Those who use it can not show better health in consequence; can not show greater strength or power of endurance, clearer intellectual perceptions, or greater argumentative force, better morality, or devotion to religion. On the contrary, the general tendency of its common use has been to weaken all the functions of the body and the mind, and to lower the estimate and sense of moral propriety. Experience shows that any restraint short of total abstinence is with vast numbers a complete delusion—they kindle an appetite, which defies all their power to quench; experience shows that entire restraint is the only complete safety, and is therefore the highest expediency. This accomplishes what the law of Gospel temperance demands.

What else but a moral expediency was the reason of the divine law in the Old Testament, which required the priests who officiated in God's service in the temple to abstain absolutely from the use of wine? Was it not to prevent them from defiling the service of God by drunkenness?

The mistake, that expediency applied to this subject is a mere privilege to do or not to do, to drink or not to drink, implying no obligation, has grown out of another mistake equally great, making temper-

ance, as required in the Gospel, to consist in the moderate drinking of intoxicating liquors, instead of an effectual and safe restraint, which is its true meaning. It is for every individual to see for himself, if experience shows in the history of the past that moderate drinking is a safe and sufficient restraint. On this point there is no denying the truth that moderate drinking does in many persons produce that devouring and destroying appetite for intoxicating liquor, which ends in drunkenness, in physical, domestic, moral, and social ruin.

Obviously, it does not in such cases answer the purposes of an effectual and safe restraint. There are multitudes, also, who are occasionally intoxicated; and there are many who are partially so habitually. They struggle to hold their ground on the plan of moderate drinking, but have a constant experience of their inability to do so. They try to appease the appetite without yielding to its full demands. With their occasional lapses new resolutions restore their courage; theirs is not a safe and sufficient restraint. I have in my knowledge two cases of men dying from delirium tremens who were never known to be drunk; steady moderate drinking was the cause. Cases, also, where the physician has failed in his efforts to rally the system, because, as he said, it was too much used to stimulant. Follow moderate drinking in its various ramifications, and the cases, I think, will be found

exceedingly rare where it has been maintained without excess or injury. The few, who may claim to do this, have another important matter to think of, how many have been led by their example to try the same thing, who have failed? In attempting to dissuade young men from the use of intoxicating liquors, we hear the quick reply, "such a man uses it." They, who appear to be safe guides, lead others where they fall, where they can not stand. No one starts in moderate drinking by quoting the example of those, who have done so and failed and fallen; that would be too discouraging an outlook. If the few moderate drinkers, who can maintain a safe restraint, would take away their example, there would be no ground left for young men to stand upon, who try to justify themselves in the practice of moderate or occasional drinking.

The following propositions seem conclusive : 1. That moderate drinking of intoxicating liquors can not be claimed to be out of the range of moral obligation. 2. That an expediency which carries with it no moral obligation is not applicable to the subject of Gospel temperance, which is a moral obligation. 3. That no practice can be recognized as Gospel temperance, which is not within the bounds of a perfectly safe restraint. 4. That as it is the common tendency of moderate drinking of intoxicating liquors to create an appetite for them, and so to promote drunkenness

and cause immense misery and moral disorder, therefore the practice should be repudiated and abolished.

The importance of these points can not be overestimated. Surpassing strange that the idea should ever have entered any Christian community that the moderate drinking of intoxicating liquors was what the Gospel required as the duty of temperance! That self-restraint which *Gospel temperance* signifies, is a very different matter; it comes up to the necessity of abstinence in things, which are wrong in themselves, and in many others, which incite and lead to evil. It is a word that expresses the act of power over ourselves, in exercising a control so complete that our perfect safety from all the evils of the indulgence of wrong appetites and desires is secured. It is put in the order of the topmost Christian virtue, because it protects all others. This power over ourselves is to be used at the outset, before appetites and passions that lead to evil have the mastery over us. *Temperance* in the Gospel is a word with a most distinct and significant meaning; if anything is wrong or leads to evil, temperance ends it at once. It admits no half-way work, no trying of uncertain courses no palliating or excusing; it is an executive force with which a Christian is armed by the Word of God and an enlightened conscience, and by which he is to maintain himself pure and spotless in this world.

Gospel temperance in its strict meaning *confers*

*no privilege of any kind*; its meaning and its action is to restrain, to repress, and to prevent evil. The mistaken idea that it conferred the privilege of moderate drinking of intoxicating liquors has done much to give respectability and approval to such practices, and to maintain the opinion that there is no moral responsibility connected with them. It has also led to the error that abstinence from them was an expediency involving no obligation, when in truth the expediency of abstinence is the real foundation of its obligation. They who do not admit that expediency in this matter imposes a moral obligation, are confronted by the whole system of divine law, founded in infinite wisdom and goodness, and always determined by the highest expediency in what is required, by what is most suitable and fitted to produce the best ends of our existence.

We have only to understand Gospel temperance in its true primary meaning, to see that it does not bestow or grant anything, any privilege, right, or indulgence, but that it is strictly a restraining power to keep us from evil thoughts, and acts, and ways, and so to protect all our virtues, our life, and health from harm; if we understand this, we have, in the case of intoxicating liquors, abstinence plainly before us as the perfectly safe condition and plain duty of all men.

If a man says, I believe in abstinence as an expediency and not as an obligation, he confounds himself, for if it is expedient, it is obligatory.

## CHAPTER VI.

### GOSPEL TEMPERANCE HARMONIZES THE BIBLE.

TO undertake to discuss the subject of temperance, by referring to every passage in the Bible where wine and strong drink are mentioned would be of little use, as many persons would not agree in their ideas. The object I have had in view is accomplished without the necessity of doing this. It has been to show that *Gospel temperance in regard to "intoxicating drinks" is based on a distinct and plain requirement ; namely, such an efficient restraint imposed on ourselves as shall keep us safe from the temptations and dangers which attend their use.* It has been made apparent, we trust, that this restraint in regard to these drinks, to be effectual and certain in accomplishing this end can not be any less than total abstinence. It is on this principle of effectual restraint, that all parts of the Bible which relate to this subject are to be harmonized. This measures the demands of our duties and the extent of our liberties, if any. The object of this law is perfect safety, and the duty it requires of us is to make it complete and permanent. A lower view of duty than that which we have presented, leaves

the result uncertain, as is evident from the multitudes, who have tried that restraint on the principle of moderate drinking, and have ignominiously failed ; including many of the best men, those of the highest positions, and of the best talents. While such facts, innumerable, are shown before the world, we maintain it as a truth established by the experience of all ages, that total abstinence is the only safe ground on which we can take our stand and maintain Gospel temperance.

Gospel temperance as a great fundamental law stands unmoved ; to it everything referring to the use of wine or strong drink must be subordinate. The disagreements among good men, which have resulted from the endeavor to obtain the exact meaning of the different words employed to designate different kinds of wine in the Old Testament, in order to deduce our duties from them, in this matter, do not affect this one grand universal law.

There are many nice questions in regard to the Sabbath—theft, falsehood, etc.—as to what constitutes the violation of the divine law ; yet all will say that a position of unquestioned rectitude is better than a doubtful one, and that if an unquestioned course can be pursued, it is our duty to do it. So in the matter of temperance. That restraint, which is sure to prevent any and all evil, by putting intoxicating liquors entirely aside, is, unquestionably, the right



kind, because it leaves no doubt, no uncertainty. Of two courses in any matter of moral or religious duty, we are to take that which is free from doubt. Paul referring to this principle, says, Rom. xiv. 23: "He that doubteth is damned," *i. e.*, is condemned. But in the case of moderate drinking, to say it is doubtful, is to state it in a very mild manner. Is there perfect safety for moderate drinkers? Millions of drunkards come from their ranks. Judged by experience, any man who attempts moderate drinking, must say it is doubtful what will become of him. He is no stronger, no better able to resist this appetite than others who have gone before him.

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NOTE:—Those who have undertaken to harmonize the wine question have met the difficulty in passages which speak of wine (*yayin*) as a blessing, and others which speak of wine (*yayin*) as a curse, by supposing *yayin* a generic term, including all qualities of wine, fermented and unfermented, intoxicating and un-intoxicating; and say that the kind of wine, where this word (*yayin*) is used, must be determined by what is said of it. If represented as a blessing, it is grape-juice in its natural state, fresh or preserved; if the cause evil or drunkenness, it is fermented or intoxicating. That it can not be the same thing when represented to possess entirely different qualities.

Again, wine (*yayin*) is several times put in the same category with corn and oil, showing that a food or nourishment of the body was referred to. To say it means an intoxicating drink, and put it in the same category with food, is absurd; things thus classed together must have the same qualities.

Again, grapes and the juice of grapes, fresh or preserved, was

[SEE PAGE 105.]

## CHAPTER VII.

### THE GOSPEL LAW OF A SAFE RESTRAINT IMPOSED IN THE OLD TESTAMENT.

WE do not enter upon the discussion of the qualities of ancient wines. That does not come directly within the range of our subject, which is a RESTRAINT against drunkenness, which shall be *perfect* and *perpetual*, such as the law of Gospel temperance demands. There is in the Old Testament abundant proof of the necessity of such a restraint; and that when it was self-imposed in the form of total abstinence it was regarded with divine favor. It was imposed in this form by God himself on those who were engaged in ministering in the Temple services, and in instructing the people in His laws—not in the form of moderate drinking. Its necessity was impressed on kings and princes, when they were performing the highest duties of the State.

It is plain as to temperance, that it is not material what kind of liquor is used; the only question is, Does it intoxicate, have men become drunken on it, is there danger in its use? In this matter *we* have to do with the liquors in use among ourselves. We stand on a simple principle, perfect sobriety; have a simple duty

such a COMPLETE RESTRAINT, as puts that sobriety beyond all doubt or uncertainty.

The need of an effectual and safe restraint is illustrated by the example of Noah. Noah, who was a minister of righteousness one hundred and twenty years, no doubt, did what many ministers in our day have tried to do, who have fallen into the same disgrace—tried to keep within the bounds of moderate drinking. He drank a little more, a little more, all the while thinking himself quite safe until he went down. His disgrace is recorded for our admonition, that we should not be drawn into the use of intoxicating liquor and disgraced by it.

God did commend the Nazarites, Lam. iv. 7, who abstained from intoxicating liquor ; this was a voluntary act on their part, in which they renounced the use of whatever might lead to intoxication, and consecrated themselves to His service.

God says, Prov. xx. 1 : "Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise." These are words of decided warning *against the use* of an intoxicating beverage, which was liable to deceive and injure. According to this text, he is evidently a wise man, who lets wine and strong drink alone. This text does not say that the use of wine is right in any degree, but that it is a "mocker etc.," that that is its nature and tendency. Again Prov. xxxi. 4-5, abstinence is commended to civil

rulers: "It is not for kings to drink wine, nor princes strong drink. Lest they drink and forget the law and pervert the judgment of the afflicted." Here is abstinence enjoined, and the reason for it plainly given. Again, Lev. x. 8-11, it is required of the priests: "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 forever throughout your generations. That ye may put a 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." The object of this statute evidently was to guard against the least degree of intoxication; in that state the priest would be "unholy," "unclean," unfit to offer sacrifice, and incompetent to teach. To secure perfect sobriety, God required entire abstinence, showing that moderate drinking could not be relied on. The connection points to the fact that Nadab and Abihu committed the offense, for which they suffered death, under the influence of wine. This was a statute for the priests "forever," "throughout their generations," and was in force when Christ came. *Are the moral reasons on which this prohibition was founded any less cogent now?*

We have here some strong barriers against mod-

erate drinking, barriers of total abstinence. None to be drank by priests, who officiated before the LORD in His service; kings and princes are warned against its use, lest they should become incompetent to discharge their official duties; it is described as an agent of evil, that rules with demoniac power, mocking and raging at those who use it. It is vain to endeavor to parry the force of these texts, by the plea that the Old Testament sanctions moderate drinking and only forbids drunkenness. These texts show that total abstinence is the only safe ground; nothing is said in them of moderate drinking. Abstinence is a safe rule, one that every one can apply; it is as proper for all men in the ordinary duties of life, as for priests and kings and princes in their official duties. A child knows exactly what it means, when you tell him the thing is bad, you *must not touch it*. But tell him he may take a little, he wants a little more, and don't see why he can't have it. His appetite regulates his food; you give him what he wants; but here is some mysterious reason for the authority imposed; he doesn't see why you give him so little.

In this great matter of abstinence from intoxicating liquors, the teachings of Revelation and reason are in full accord; moderate drinking is a dangerous expedient, that maintains itself by a vicious appetite, and customs, and usages, which all history shows to be productive of the greatest evils that burden the

race of man. Total abstinence, we said, was as proper for all men as for priests and kings and princes, but the reason it was specially enjoined on them, was the special necessity for it, which existed by reason of their great responsibilities ; the principle is equally proper and right in all cases, however limited may be our responsibilities.

It may be said that the priests when off duty drank wine. This was not a privilege specially granted ; it was one they assumed, and terribly did they suffer from it. Moderate drinking produced the same effects then on God's ministers, it now does. Isa. xxviii. 7, 8 : " 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." Show me in this day ten ministers, who have followed moderate drinking to the time of their death, without being disgraced or ruined by it, and I will show you ten of the highest order, who have been disgraced or ruined by it long before they came to their death. Look in any direction, in any age of the world, at any class of men, and we see this kind of temperance, moderate drinking, producing the same

results. The want of any fixed boundary to moderate drinking, where a peremptory restraint must be applied, gives it as a law a vague uncertainty, and makes it a real danger instead of a protection. It often takes men unawares who are not used to it, and do not suspect they may be caught in this snare. We have known an eminent doctor of divinity unexpectedly entrapped by the hospitable wine of the dinner-table, to which he was invited, so as to be unfitted to perform his ecclesiastical duties on a public occasion.

It has been said that the Nazarites were not commanded to abstain from wine; that taking the vow was a voluntary act. True; but as they were accepted of God as men of special sanctity, was their abstinence any less a virtue because it was voluntary? It was a virtue, because it put them out of the reach of temptation and danger. If all other men had done the same thing, God would have been pleased with them. It was the duty then, as now, for every one to keep himself out of temptation, out of danger. God will be pleased with us if we do it.

The Rechabites are another noted example of abstinence; Jer. xxxv. 1-end. Their father had enjoined this on them. The prophet was directed to prove them as to their obedience by taking them into the Temple and setting pots of wine before them

in the presence of the priests and princes. The trial and proof of their integrity had two purposes, to condemn the Jews for their disobedience to God, and to commend the Rechabites for their obedience to their father. The Divine blessing was pronounced on them. This is certainly a reason why we should wish to be in the same position as to intoxicating drinks; should have nothing to do with them.

It is objected that these are special examples, and out of the way of the ordinary practices of the people. We admit that they, who abstained from wine voluntarily, seem few; but there may have been many others of whom no mention is made. This, however, does not detract anything from the propriety of their conduct. God was on their side; while the multitude was so much given to drunkenness that God pronounced special judgments on the land on account of it; Isa. v. 11-14, please read. It may be said they ought to have drank moderately. They may at first have intended to, but the result of it was the same then as it is with many among us. There were then, no doubt as there are now are, persons who used liquor without acquiring a predominant appetite for it, and some who kept themselves under close restraint; but the insinuating effects of alcohol on the human system, when wine-drinking was indulged in, seem to have been just as apparent, just



as debasing as they are in the use of the liquors of our times, only more was required. The descriptions of revelry and drunkenness given in the Old Testament are complete pictures of scenes and characters which abound in our day. Prov. xxiii. 29: "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." Indeed, this fact, that it has always been so, has been advanced by opposers of total abstinence, both as an extenuation of drinking practices, and as a reason why we should expect these always to continue. True, the weeds of sin have always been persistent and prolific, but cultivation keeps them down, and fits the human heart, when sown with the Word of God, to produce many heavenly virtues. That of Gospel temperance is as needful as any.

## CHAPTER VIII.

### GOD'S ADMONITIONS IN THE OLD TESTAMENT A LAW FOR ALL MEN TO EXERCISE A SAFE RE- STRAINT.

How well did God meet the necessities which existed, in taking away wine and strong drink from those who ministered in the Church ; and how faithfully does He *admonish* all men as to the danger of their use. Wine-drinking seems to be a beautiful and attractive pleasure for social and convivial purposes ; notwithstanding this, God says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. xxiii. 31 : "Look not thou upon the wine when it is red, when it giveth his colour in the cup. At the last it biteth like a serpent and stingeth like an adder." It is evident that the danger to the body and the soul, which attends its use, must be very great, or God would not speak with such terrible words of warning. This shows conclusively that total abstinence is the only safe course.

Although God has not issued a peremptory command forbidding all men the use of wine, as He did

the priests, the language used in these admonitions is little short of it. Facts are presented which call for the exercise of our own judgment ; the responsibility is laid on us to decide what course we will take in a case which may bring our ruin. In other matters, if a decision respects only our personal safety, we do not wait to be expressly forbidden to expose ourselves ; it is enough if we are informed of the danger. The law of safety is uppermost in the mind, the sense of duty to take care of our life is imperative ; there is no question as to how far we can venture, no doubt, no delay. Now, let any one look at the miseries and deaths produced by wines and stronger liquors, and say if there is not greater danger here, if there is not a thousand-fold more ruin than has ever come from small-pox, and plague, and cholera ? These dreadful results of liquors are infinitely worse, because they produce a moral disaster, a moral ruin, in addition to the destruction of life. It is wrong to expose one's life, forbidden by the fifth Commandment ; it is a greater sin to expose the soul to the effects of drunkenness, to eternal misery. In the use of intoxicating drinks, the soul and the body go together. To those who ask for a universal law, we say, God's admonition against "wine" and "strong drink," when He tells us that the one is "a mocker," the other "raging," must be regarded as a law, enforcing such an effectual re-

straint as will keep us from touching these liquors, if necessary to our safety.

And we ask, Is not the preparatory process, by which the appetite for intoxicating liquor is formed, within the scope of this admonition? Is not the first step wrong, if one does not know where he will land, or how soon he may be under the power of an appetite, that binds him fast with cords he can not break? The penalty of God's law comes after the transgression; it may be so long before it is reached that it is scarcely thought of, but it is sure to come. They who start for pleasant enjoyment in the ways of drinking, and fear no evil from it, are met at the outset by an admonition in which both the law of God and the love of God are united: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "At the last it biteth like a serpent and stingeth like an adder." What peril do they encounter who regale themselves with intoxicating liquors! How do these, when once they get the mastery, mock their helpless victims! They are biting serpents and stinging adders, that make their nests in the very heart of a man. If we should give such an admonition of the evil effects of any other course to our children, we would expect them to desist from it, and that they should understand the admonition as both the law and the reason for the law of a safe restraint, abstinence. The admonitions in the New Testament (Luke xxi.

34; Eph. v. 18; 1 Tim. iii. 3, 8, etc.) are to be understood in the same manner.

*God's admonition to civil rulers is peculiarly appropriate.* Prov. xxxi. 4-5: "It is not for kings to drink wine, nor princes strong drink. *Lest* they drink and forget the law and pervert the judgment of the afflicted" Kings and princes are the representatives of all the officers of civil government in every nation. Among us, the President, members of Congress, Governors, Judges, and Legislators, and others holding important offices, are here warned against the use of "wine" and "strong drink, lest they drink and pervert the judgment of the afflicted." The meaning is plain, they are not to drink *at all*, lest they drink and become incompetent to discharge their duties. This is not an irrational demand by total abstinence people, who are charged with interfering with *the* rights of others, in the use of "intoxicating drinks." The Bible is God's word; it speaks with fidelity to kings and princes, to all who conduct the affairs of civil government; its authority is over all. The reason presented is just as strong now. No public man is competent to do his civil duties under the influence of liquor. The extent to which intoxicating drinks have entered in political movements, and the great amount used to influence elections and legislation, make it necessary to show the world what the Bible teaches on this subject. The evil can be mastered

only by creating a proper public sentiment, one that will sustain the cause of temperance, and elect men who are sober, honest, and just. The more intoxicating liquors are used by public men, the more debased and corrupt will they become. Public morality suffers, legislation is perverted, and the administration of justice fails, when in the hands of debauched and drunken men.

Civil rulers are exposed to peculiar temptations; too often their social meetings are garnished with sparkling bottles and brimming cups. To them personally, it is of the first importance to be free from such temptations. Many have suffered disastrous consequences, honored names have been disgraced, and honored positions have been dishonored. There is no safeguard but in the Bible law, "It is not for kings to drink wine, nor princes strong drink." An admonition that makes abstinence the guardian of safety.

It is evident that the restraint which Gospel temperance imposes is fully enjoined in the Old Testament, and that the Old and the New are in accord in this matter.

The responsibility for the enforcement of the Gospel law of temperance is laid upon every man. He has the guardianship of himself. There is only one instance in which God has taken the enforcement of this law into His own hands. This is in the peremptory

and absolute prohibition of wine to the priests during their ministrations. Those who demand instructions for the specific application of this law, can learn from this instance in what manner God would enforce it on them, to make them safe from the effects of intoxicating drinks.

The impropriety of the use of wine by kings and princes is distinctly declared. Those who conduct the sacred and civil institutions of this world, would, by following the instructions of the Bible, make themselves an impregnable moral power to sustain the cause of temperance. Not on the principle of moderate drinking and the ruin that attends it, but on that of total abstinence, and the perfect safety it ensures.

## CHAPTER IX.

### CHRIST'S TEACHING AND EXAMPLE.

It has been said that Christ did not preach temperance. But did He not state principles and give illustrations which comprehend all that is to be said on this matter? Take the injunction, Matt. xxvi. 41, "Watch and pray, that ye enter not into temptation;" or the prayer He taught, Matt. vi. 13, "Lead us not into temptation, but deliver us from evil;" are not social and moderate drinkers going into temptation and doing what they should pray God for strength to avoid; is not temptation before them; has it not already a mastering power over many, who commenced in this way? Use this prayer as we should, with desire to keep out of temptation, and it will always give us strength of resistance; there is no example, no persuasion of others that can for a moment stand against it. Is it not better to give such general principles of action, that can be used on all occasions, than to give the various specific directions that would otherwise be necessary for the many temptations to which we are exposed? or, take Christ's instruction as to the manner of dealing with sins to which we are so much addict-



ed, that they have become so familiar that they are as much a part of ourselves as the hand or the eye; and what is the duty required, Matt. v. 29, "Cut it off," "pluck it out." I know nothing to which these words apply with so much force as to the appetite for strong drink; give it up immediately, cost what it may; "cast it from thee."

Christ's teaching covers the whole ground of every moral duty over which the divine law extends; it regulates the outward life, searches the heart, and *bars the door of temptation*. No one who yields to the tempting glass and puts himself in the way of forming an appetite for it, can say that Christ has not forewarned him of temptation and shown him the manner in which he is to arm himself against it; and if he has formed an appetite for it, has shown the way in which he is to end all connection with it, "cast it from thee."

The rigid enforcement of that effectual restraint which the law of Gospel temperance requires, is here provided for in a manner that can not be evaded. No one is allowed to take any risks; he must keep himself entirely safe at all times.

Some notice should be taken of Christ's example. We have several accounts of His being present at entertainments to which He was invited, but we have no account of His drinking wine. We have accounts of pointed and instructive discourses which He de-

livered to those present. There is nothing in His example to justify a minister's drinking wine or making jovial speeches. In Luke xi. 37, on such an occasion, we have a discourse on the hypocrisy of those who made "clean the outside of the cup and platter," with duties enjoined and denunciations uttered against pride and arrogance. In Luke xiv. 1, on a similar occasion, another discourse, on the Sabbath, humility, making a banquet for the poor, etc. With these specimens, we can see what is to be learned from the example of Christ.

John the Baptist was accused of having a devil, and He with being a wine bibber, and a friend of publicans and sinners. It is too bad for any one in this day to join with them in aspersing the character of Christ, that he may get a footing for "intoxicating drinks."—Christ was no recluse; no man lived more among the people, in public, in private, in their homes; eating, conversing, and tarrying with them. All His thoughts and efforts were to induce them to cleanse their hearts and mend their ways. "The Son of Man came eating and drinking," means nothing more than that He lived in the ordinary way of men.

*"Watch and pray that ye enter not into temptation."* This unremitted, faithful guardian power is the gist of Gospel temperance. To be safe from drunkenness we must do away with moderate drinking. We must watch against, and repel the enticements of pleasure,

which lead to this sin. The pleasures of moderate, social, and convivial drinking, are very enticing; but no man knows the horrible depths of sin and degradation into which he may be led by them. Millions who have been tempted by such pleasure, and have yielded, have gone down into the depths of sin and degradation. The command of Christ, "Watch and pray that ye enter not into temptation," should be written on every glass of intoxicating drink. It may be a long distance between the first and the last glass, but it is a solid chain of responsibility that extends along the whole line. *Christ places the law at the outset*; the sin of yielding commences there; we are to take no risks in the uncertainties and dangers of temptation.

We have another enforcement of the whole range of principles, which should characterize Christian living, Matt. xvi. 24: "If any man will come after me, let him deny himself and take up his cross and follow me." This has many applications; to our fidelity under persecutions and trials; to our fidelity in maintaining an independent course, when customs and usages are adverse to the interests of religion; to our fidelity in making our consecration to Christ complete and constant. A man with an appetite for intoxicating drinks, must take up his cross at once; this lust must be crucified. If he does not master it, it will master him. How many who

profess to follow Christ, do not "deny" themselves, and so bring reproach on religion and disgrace on themselves.—How many, from motives of popularity or gain, excuse themselves from taking up the cross, when called to sustain the cause of temperance. The proper applications of this command reach the most trying straits in the duties of Gospel temperance.

As to the miracle wine, see chap. 17.—We have an instructive statement by Paul, in "the mind of Christ," as to the principle of intoxicating wine. Eph. v. 18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." He gives the character of this principle, by the use of the word *asōteia*, translated "excess." *Asōteia* is a compound Greek word and means something injurious or fatal to the safety and preservation of the body. This principle, he says, existed in wine, and was the reason why it should not be indulged in. The word azote, which means something which injures or destroys life, is strictly analogous to *asōteia*. Any one who understands the Greek and reflects on this word will be struck with the accuracy of his description of that which we now know as alcohol, the intoxicating principle of wine. The injurious and fatal effects of this intoxicating principle, in distilled liquors, are terrible in our day. In its nature there is no blessing in it; it is *asōteia*, the contrary, injurious.

## CHAPTER X.

### THE SIN OF INTEMPERANCE, AND ITS CONNECTION WITH MODERATE, SOCIAL, AND CONVIVIAL DRINK- ING—SELLING.

THE disastrous consequences and grief which attend intemperance we have already spoken of; these have been often portrayed in glowing words of sympathy and sorrow. The *sin* of intemperance has been almost overlooked; it has been treated very much as if it were a providential evil; its vileness has been concealed under gayety and pleasure; the respectability of the person or his amiable qualities have operated to diminish, if not to dispel, the idea of its sinfulness; and more than all, the fact that the consequences of drunkenness are upon the person himself or his family, has screened him from a public condemnation of his guilt. Sins of no worse character, because connected with wrongs by which others suffer, are severely commented on, and the persons discarded. God's law makes no such distinctions, nor does it admit these palliations and excuses which human sympathy is so ready to allow. Intemperance is actually a sin, peculiarly offensive to God. "Drunkenness and revelings" are classed with those sins of which it is said, "They that do such things shall not inherit the kingdom of God." Gal. v. 22. And yet social meet-

ings in which revelry forms a conspicuous part, are sometimes attended by reputable persons. Such meetings are a perilous venture, where liquor is introduced to enliven the feelings. At what stage does this sin begin which is characterized as such an enormity? The lines of guilt surely are not broadly drawn where the guilt commences. It is certain that the progressive development of stimulation is always followed by the darkening shade which determines its moral character. It is vain to pretend that this stimulation is a trifling or excusable matter.

To show how little is thought of the sin of intemperance by some in the highest social position in the Church, we take the following from the pen of a contributor to a religious paper: "Does the prohibition of it (intemperance), as something peculiarly offensive to God, appear among the ten commandments given by Him with so much solemnity?" If he means in direct terms, this no one pretends. But it is forbidden by a fair construction of the command, "*Thou shalt not kill.*" Intemperance does destroy life; in many instances intemperate persons are picked up dead, when there is no doubt the liquor they drank was the cause of their death. Twenty thousand intemperate persons it is supposed die annually in this country. It is supposed they shorten their lives at least ten years. On this account no insurance can be effected on their lives. Take all the violations of this

command in any other way, as suicides and murders, and do they compare in number with this of intemperance? When God says, "*Thou shalt not kill*," He means to prohibit taking life by means of alcoholic drinks, just as much as by arsenic, opium, the club, the knife, or the bullet. Intemperance, which produces such an immense destruction of human life, must be a sin peculiarly offensive to God. The fact that intemperance violates no civil law does not diminish its sinfulness. As a means of self-destruction, God forbids it; He forbids any act by which we injure our health; He forbids any practice by which our moral nature is defiled and degraded; He forbids the formation of this appetite for intoxicating drinks. If we are Christians, our "bodies" are to be "the temples of the Holy Ghost." Gospel temperance therefore requires us to keep them in their purity consecrated to God; "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Some have averred and professed to believe that drinking intoxicating liquors is a "lawful indulgence." If so, there is no sin in it. Instead of this, is it not a *perilous indulgence*? is it not so represented in many places in the Bible? The admonitions and denunciations to which we have referred in the seventh and eighth chapters are proof of this. There is no law for this "indulgence," but a law of Gospel temperance,

which guards us against it, and in effect really forbids it. It is true of millions who have tried this indulgence, that "their sin has found them out," and that their disgrace has been exposed with it, before Heaven and earth, angels and men.

What we eat and drink must be compatible with the laws of our physical system as God has established these laws in the body. Whatever produces and sustains health and strength, it is lawful to use. Whatever injures the body, we are to reject. This we are to discover by our own discernment. We are to "use this world as not abusing it;" more literally rendered, *as not misusing it*; 1 Cor. vii. 31. We are held responsible for our misuse of opium, arsenic, or alcohol, or anything by which the body is injured. Intoxicating drinks debase the soul and destroy the body. The apparent safety of their moderate use is pleaded, but this is fraught with the great danger of producing an appetite for them. This once acquired, and reason, shame, and moral principle all fail in their power to control.

I said once to a gentleman, that I wondered men should drink, and like that fiery liquor. He did not think of the sin; his answer was, "You would not wonder if you knew how good it makes one feel." This happy feeling is an abnormal condition of body and mind, one that is contrary to God's law, and is sinful; Gospel temperance forbids it, and Christ re-



quires us to bar the door against this temptation. What does this happy feeling amount to; sometimes they shout, they sing; sometimes they fight and swear; sometimes they are helpless, senseless; sleep and rest restore them, only to feel the need of new potations.

As a medicine it is dangerous, liable to produce one of the worst affections of the body, a drunkard's appetite. A respectable gentleman who had lapsed and recovered many times—it was almost a vain struggle—told me he had no appetite for liquor until his physician advised him to take a little brandy before meals. I may add that the physician and his son caught the same disease, though in a milder form, from the same remedy. From my personal acquaintance with men of this profession, it appears there are about as many inebriates among them as men of any other class.

Every man ought to open his eyes to the sin of cultivating this appetite, who is engaged in moderate drinking, or who takes an occasional glass. The result shows about the same number of cases, whether they are physicians, lawyers, ministers, merchants, farmers, or mechanics.

Another point is participation in this sin by those who sell it. The "woe" which the Bible pronounces on him, who makes his neighbor drunk, comes alike to him who does it for mirth or for money. A mer-

chant with whom I once remonstrated, said in reply, "If I sell an axe and a man cuts his foot with it, or sell him a jug of rum and he gets drunk, and abuses his family, what am I to blame in one case more than the other?" I replied, the axe was made to cut wood; if he cut his foot it was as an accident, but the rum was made to make him drunk. Making drunk, includes all the preparatory processes of drinking; the sin does not lie in the last glass. All are united in the result. That which begins the work and inflames the appetite has the chief responsibility. "Am I my brother's keeper?" was the reply of Cain, who had slain him for hate. This in effect is the excuse of many who have supplied the destruction of others for money.

The Bible says, "Ye that love the Lord hate evil." We are to hate every evil thing, to desist from it, to denounce it; whether there is money in it or not. There are two great fundamental principles in our religion; love of what is holy, pure, good, proper; and hatred of what is sinful, evil, injurious, improper. The evil must be driven out, abolished; the good must be protected, cherished, and made a controlling power in our affections and desires. They who parley with drinking, apologize for it and keep on good terms with it, can accomplish nothing in the work of Gospel temperance. Intemperance must be met as a sin, and every avenue to it closed up. This

will keep us in safety. Total abstinence is the only way in which we can effectually close every avenue to intemperance.

Paul made a prescription for Timothy, but mark how careful he was, 1 Tim. v. 23 : "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." And this, mind, is wine and not brandy. The caution connected with it, "keep thyself pure," shows that even such a conscientious man as Timothy must be on his guard.

The sin of intemperance often becomes one of awful aggravation, it produces so many other sins; at home discord, abuse; in company contention, profanity. More than three-fourths of all crimes of violence and blood are produced by it. It fills the prisons and poor-houses. It is a sin sometimes so monstrous that language can not describe it. The poor victim of inebriety becomes a very demon of wickedness. A man otherwise amiable has all the terrors of a madman in his family. What a sin to drink for the pleasure of its exhilaration, such a cup as this! Does not self-respect, honor, love of order, peace, every virtue of man, cry out against it from first to last? Is not all this guilt justly laid upon moderate, social, and convivial drinking? Abolish these and the work is done. Prisons and poor houses would be comparatively empty; peace and order prevail; homes be filled with abundance and

happiness, where now want and wretchedness stare you in the face.

It may be said, families of wealth and good social standing do not supply inmates for either the poor-house or the prison. It is, however, true, judging from facts within my own knowledge, that intoxicating drinks cause discord, violence, and the horrible abuse of wives, in precisely the same way there as among the poor and degraded.

There is another form of the sin, which comes from the use of such liquors, in many of these families, which is appalling to think of—it is the sin of initiating their sons, and sometimes their daughters, too, into the use of intoxicating drinks. This is looked upon as belonging to their respectability, to the style and the pleasure of life. Of those who have been trained in these drinking usages, and have become drunkards, of whom I have knowledge, No. 1 was an only son in a wealthy and stylish family, so bad that his father excluded him from his house. No. 2, a fine young man, the only son, the pride of the father and the mother, and loving sisters, sent at last to an asylum from the abode of wealth and high social dignity. No. 3, an only son, I inquired concerning him, “He has become a sot,” was the reply. Nos. 4 and 5, only sons, lost their lives while driving, as was said, under the influence of liquor. No. 6, his father a Dr. of Divinity, it was said “He learnt it

at home." No. 7, his father an Elder in the church, 'learnt it at his father's table," was the remark ; proud, educated, and refined, but often prostrated by this drink.—Another died by his own act ; his father an Elder, grand, wealthy, a moderate, and immoderate drinker. No. 8, his father was so truthful as to say, "I can't complain, he learnt it of me." Nos. 9 and 10, high families, "Died in the gutter," the reply in both cases. Take the histories of these few, and what a book it would make, of shame and sorrow, of debasement and misery !

Parents think it an awful crime for the heathen to sacrifice their children to their cruel deities. But to what more cruel demon than intoxicating drink could they devote their children? Think of a home training, respectable and fashionable, which puts young men within the iron grasp of the power of alcohol !—a life of degradation, a death of despair ! Piteous complaints and sorrow-broken hearts have a double aggravation from the blame, *the sin*, which rests *at home* for all this.

All must see, there is a great work before us to stop the use and the sale of intoxicating drinks. This is a good work, and no one can be indifferent to it, without being reprehensible ; "To him that knoweth to do good and doeth it not, to him it is sin," James iv. 17. The sin of past indifference and neglect ought at once to arouse every one to their duty

This sin accumulates while this evil lasts. If a hand has not been lifted, it will be no excuse to say, I could not help it.

I am sorry to say an attempt has been made to justify the use of intoxicating drinks for the purpose of exhilaration by an appeal to the Bible. As this is the very thing that leads to drunkenness, and is the beginning of it, we may be sure that the passages supposed to prove it, may have another meaning. And so we find it, Eccl. ix. 7: "Eat thy bread with joy and drink thy wine with a merry heart." The Hebrew word rendered "merry," means "*good*," "*up-right*," "*virtuous*." Put either of these meanings in the place of "merry," and instead of the idea of an alcoholic exhilaration, we have a sentiment of piety consistent with Gospel temperance.

Another is in Ps. civ. 15: "Wine that maketh glad the heart of man," etc. Wine is here spoken of as one of the gifts of God, for which they were to "bless the LORD;" and the word translated "maketh glad," is often applied to the worship of Jehovah. So that "maketh glad the heart of man" may mean, and doubtless does mean, the same kind of gladness as that felt in divine worship, glad with a happy feeling of God's goodness, and not as has been said with the "exhilarating effects of wine," which is a partial intoxication. The joy, in the first quotation, produced by eating bread, has the same (cognate) meaning as

the verb "maketh glad," in the second. Alcoholic exhilarations are entirely different from religious affections. They are sinful in all stages of their development; there is no proof of them in either of these passages.—As to the kind of wine, see Chap. 15.

It is a monstrous thought that the Bible teaches us to drink wine for the purpose of alcoholic exhilaration! This exhilaration causes silly mirth and not joy and gladness; although enlivening, it is a crazy feeling. It is sad that any one should so misunderstand the meaning of these texts. The Bible is always in harmony with itself. It sanctions no evil, nor anything that leads to it. The beginnings of drunkenness progress like all other sins, only more rapidly; in this excitement reason is lost, hence there is less power of restraint, and this diminishes constantly as appetite increases.

Where the word "merry" occurs in such passages as the above, it must be taken in a good sense. "Merry with wine" suggests a bad sense, having happy, crazy feelings; literally rendered, it would be, "good" with wine, or as we might say, good drunk.

A good conscience, well instructed in the fundamental truths of the Bible, does not easily mistake its meaning. This will adjust Christian duties correctly, will prevent a wrong understanding in obscure places, though a person can not read Hebrew or Greek. As an interpreter it may fail in the letter, but

it does not err in the spirit. A good conscience sees quickly the danger of temptation, and marks the lightest shades of sin. It sees the *danger* of drinking and the *sin* of "the exhilarating effects of wine;" it meets drunkenness like all other sins forbidden in the Bible at the outset, with firm resistance. Once sanction "the exhilarating effects of wine," by the Bible, as some advocates of moderate drinking in the Church claim, and where do they propose the sin of drunkenness to commence, this side of a complete debauch? God grant to open the eyes of all men to the iniquity of such teaching.

"Drunkards" are mentioned among others, who "shall not inherit the kingdom of God," 1 Cor. vi. 10. There is sin, sin, in making the drunkard all the way from first to last. And though society condemns only the confirmed inebriate, the sin is greater, if possible, when a man puts himself in the way of becoming such by moderate drinking. When he has acquired the appetite and can not restrain himself, he is denounced; while he is doing it, he is the high-spirited, free and noble gentleman. The law of God and Christ's teaching condemn the first processes of sin. When the hundreds of thousands of drunkards now on their way to their graves, have disappeared, what a blessing it would be if this work was ended! Keep up drinking usages and other hundreds of thousands will be ready to take their places.



## CHAPTER XI.

### INTOXICATING DRINKS NOT GOD'S BOUNTY FOR DAILY USE.

I WISH to consider *whether it is a fact that alcoholic or intoxicating liquors are God's bounty, and are to be regarded as such for our common use.* The argument, put in a succinct form, is this: God has made them for us to drink, and we should regard them as His gift to be used with moderation.

We answer, He made the grapes from which wine and brandy are made; He made the sugar-cane, and the rye, and the corn from which other alcoholic liquors are manufactured, but not in any of them, in the state in which He has given them to us for food, is there the least particle of alcohol. This powerful agent of drunkenness is the result of fermentation, which is the first stage in the process of decomposition, when these gifts of His bounty are returning to decay and rottenness. Then the sugar and the starch which they contain are converted into alcohol, an entirely new substance. This substance did not exist in these articles in that pure and healthy state in which God gave them to sustain our strength and

to supply the materials for the growth of our bodies ; nor is there one particle of alcohol produced in the body by the use of this food. It is said, this process of fermentation and decay is a law of nature, which God has established. So it is ; but it is not a process by which food is fitted for our use, but one by which it is *unfitted* for our use. Fermentation is a process by which the nourishing properties of all kinds of food are destroyed. When the time designed for its use has passed, it returns by this process to the earth out of which it grew. In the last stage of decomposition everything becomes foul and repulsive ; then only is it fitted to unite with the earth. No substance can unite in its natural, healthy state, nor as alcohol, nor as acid—all must be destroyed. The fact that the alcohol and acid produced by this process may be preserved, if sufficiently strong, and that there are uses for them in the arts and as medicines, is no proof that they were intended to assist in the nourishment of the body.

Those, who argue for the use of alcoholic drinks because fermentation is a natural process, could by the same reason defend the use of any other result of fermentation, the use of spoiled food in every stage of decomposition. It is certainly a noteworthy fact, one that we should reflect upon, that God has nowhere in all this wide creation provided an atom of alcohol in any living growth, either of the vege-

table or animal kingdom, in any berry, fruit, or grain, or in any spring or fountain.—Some sensible persons have supposed that the alcohol must be in these substances, or it could not be got out of them by fermentation. They overlook the fact that fermentation can not proceed at all, unless in connection with atmospheric air; this is necessary to supply the oxygen by which fermentation is carried on. This explains the mystery, and shows us that these substances, which produce alcohol, do not supply all the ingredients, which are necessary to its production. We know that fruit-cans must be made air-tight or their contents will be soon unfit for use. In reference to spoiled fruit, we may as well say it is God's bounty for our use, as to say this of alcohol; it was, before it was spoiled.—It has been said, If we reject alcoholic drinks because they are the products of fermentation, we should reject bread, which is a product of fermentation. Bread is not a product of fermentation; the gas which puffed it up was a product of fermentation, but that disappeared in oven.

All things in their natural, healthy state, which supply nourishment to the body, should be regarded as the gifts of God's bounty for this purpose. But alcohol is not one of these, and can not therefore be used for this purpose; and therefore it is not right to speak of it in this connection, as if it was something like food for our daily use. Its injurious and destructive

power has been so great as to show clearly that God did not design such a use of it; and that, if so employed, it is more properly called a curse than a blessing. After destroying God's bounty and making a burning liquid fire out of it, it is remarkable that any one should justify its use, by placing it on the same level with food as a necessary support of the body. Dean Alford comes squarely up to this, and blames us, who abstain from "intoxicating drinks," with "a refusing of God's bounty;" the quoted words are his own. Grapes and grain are God's bounty, but alcohol, which makes "intoxicating drinks," is a new substance, a chemical compound of entirely different properties. "It is obtained from fermented liquors by distillation. It consists of hydrogen, carbon, and oxygen. It is extremely light and inflammable, and a powerful stimulant and antiseptic." (Encyc.) All the strong "intoxicating drinks" are obtained by this process. For this purpose millions and millions of bushels of grain, of different kinds, are destroyed. This, we think, can fairly and honestly be said to be "a refusing of God's bounty" by destroying it; refusing it as a nourishment for which God gave it, and converting it into an agent of destruction, destroying the bodies and souls of men in multitudes; shedding its death-blight upon one or more in almost every family relationship.

Those, who vindicate the use of "intoxicating drinks," should seriously consider, if a part of the responsibility for these results does not rest on them. Many of them are Christian men; all of them are men with human hearts and human sympathies; let them look into those families, where they know drunkenness has entered by the use of "intoxicating drinks," and reflect upon the sorrow, shame, wretchedness, and poverty, which so often exist, and think if any justification, any reason can be found for the use of "intoxicating drinks;" if the practice is not justly and properly to be condemned from the beginning to the end, from the first glass to the last debauch; if the apparent innocence and pleasure of their moderate use do not operate like a concealed and artfully-devised trap to catch and destroy with fiendish cruelty those who are taken. Alas! what a delusion and self-deception, to consider an inflammable chemical compound, like alcohol, to be one of the gifts of God's bounty for our ordinary use. Call liquors by what name we please, this is what gives them their potency; it is for the stimulating effects of the alcohol they contain that men drink them.

Medical men of the highest distinction rank alcohol among the worst of poisons. The small quantity ordinarily used does not produce a fatal effect, and from its volatile character it passes off so that drunkenness is temporary, though by constantly repeating

it, it destroys life in the end. Some distinguished physicians I know hold that it is not poisonous if taken in such small quantities as to produce no perceptible exhilarating effect; but say that all such effects, even the slightest, are the result of its poisonous agency penetrating the system in its unassimilated state. Dr. Willard Parker, of New York, one of the very highest authorities in medical science, in his address before the American Association for the Cure of Inebriates, asks, "What is alcohol? The answer is, a poison. It is so regarded by the best writers and teachers on toxicology," etc. And again, in a public address, he asserted that "one-third of all the deaths in the city of New York are the result, directly or indirectly, of the use of alcohol, and that in the last thirty-eight years 100,000 in this city have died of its use either by themselves or their parents." Other authorities might be quoted.

Is this one of the "creatures of God," which He has given us "richly to enjoy?" Is the Bible, by every sort of implication, and where the least possible use can be made of it, to be pressed into the service of intoxicating liquors? and this, too, while it is so full of the denunciation of Heaven upon drinking and drunkenness? What an astounding fact that Christian men of the highest respectability still maintain its rightful use; and that, while so many ministers of the Gospel and distinguished civilians have fallen

into drunkenness, and so many others are preparing for it by feeding an appetite that will soon develop itself into an uncontrollable power. May I ask, what gives such great value to the right of drinking intoxicating liquor? What good has it ever done? what act of crime has it not caused? what depth of misery that can be fathomed by the human imagination has it not produced? Very few families are not now looking into the dark and horrid pit where its victims have been gathered. The idea advanced by some that intoxicating drinks are included in the statement of Paul (1 Tim. vi. 7), "the living God, who giveth us richly all things to enjoy," is repudiated by the facts which we have presented.

The view of this subject which we have presented is strictly in accordance with the principles of Gospel temperance. What is right and proper for us to use, is to be shown from its nature and the effects of its use. If it is in its nature injurious, or its continued use proves injurious, it is our duty in either case to discard it. This is the fundamental principle of Gospel temperance; on this principle it is abundantly evident from the experience of all ages that *intoxicating drinks are not God's bounty for our daily use*. Gospel temperance as a protecting power admits no uncertain results, no compromises with social pleasure and convivial enjoyment; no yielding to the gratification of an abnormal, diseased appetite. We

must guard against forming it ; this we can not do if we use that which causes it.

The fruit of the vine, grape juice in its native, unfermented state, is God's bounty, and is proper for our daily use. This does not disorder the mind or body ; but with its delicious flavor, imparts healthful nourishment. Of this wine it is said, Isa. lv. 8, " A blessing is in it." This substance was much used by the Jews. In the Old Testament it is often mentioned as one of the principal gifts of God's bounty, and is always called " wine ;" in a few instances it is called " new wine." Sample passages are mentioned in chapter fifteen.

Is it not strange that so much effort is needed to convince men, it is best to put away this great curse of the world, intoxicating drinks? With us, it is not a wine question ; few comparatively drink that. It is not cheap enough for some nor strong enough for others. The condition of things two or three thousand years ago has little to do with us. We must manage temperance now, according to our need. Mohammed forbade the use of wine, as that was the great enemy in his day. But see how short-sighted was his law. When, a few centuries afterwards, distilled spirits came into use, the faithful took brandy instead. Christians have a law sufficient for all ages and countries, all times and places ; a law which affords ample protection and perfect safety, and puts its enforcement upon ourselves.



## CHAPTER XII.

### AUTHORITY FOR THE TEMPERANCE PLEDGE—ITS UTILITY FOR YOUNG MEN.

THE teachings of the Old Testament on the subject of total abstinence and the pledge, have been stated. In the voluntary devotion of themselves to a life of abstinence from wine, the Nazarites now stand before us, with the approbation of God, to sanction and encourage all voluntary acts of abstinence and pledges thereto, especially if we do it with the desire and intent to please Him. They, who have held up such abstinence as a human device and as an evidence of our weakness, and have denounced pledges and vows, can see their error and the wrong they have done. To the opposition and denunciation of Dean Alford, of England, and others like him, there and here, we present the example of those who pleased God in doing what they condemn us for.

We are charged with a "false system of moral reformation, which would commence by pledges to abstain from intoxicating drinks." We ask, is not such a "moral reformation," as far as it goes, good and proper? For the pledge, we have seen, there is rec-

ognized approbation in the Bible, and the best approved examples. Ministers who utter such reckless denunciations are the model men for all who use "intoxicating drinks." (Alford's own words). They are the quoted authority, the blind leading the blind; and unless God in mercy saves them, may it not come to pass that "both shall fall into the ditch" of intemperance. Not a few, high in name and place, have come to this. Their dismal end utters a warning voice to those who yet plead for "intoxicating drinks." Two bishops of the Episcopal Church in this country, higher in official position than Alford, were deposed, not many years since, for making too free use of "intoxicating drinks," and other improprieties. Better surely that they had taken the pledge and lived up to it. Bishop Alonzo Potter, who succeeded one of these in the diocese of Pennsylvania, was as distinguished for his public advocacy of total abstinence and the pledge as for his intellectual endowments, piety, and learning. Whose lead shall we follow, those who lead in a safe way, or those whose principles so often work their own ruin?

It must be remembered too, that the same moral necessity exists for total abstinence among ministers of the Gospel, that existed under the Old Testament dispensation, when God required it of the priests during their ministrations by "a statute forever throughout their generations." This covered all the

time devoted to their sacred duties. Christ's ministers have no periods of intermission; day by day, and from Sabbath to Sabbath, their services continue the year round. The command, "Do not drink wine nor strong drink, lest ye die," has still all its moral, coercive force, though this penalty is not imposed.

Gospel temperance is one of the cardinal Christian virtues; and the highest perfection of that virtue, as respects "intoxicating drinks," is undoubtedly in total abstinence; anything less than this leaves human weakness exposed to danger and the power of temptation. He that has taken a resolution or pledged himself to total abstinence, is not like one who has put himself in bondage; it is a resolution, a pledge against entering into the ignominious bondage of a slave to "intoxicating drinks," against the least surrender; it is liberty maintained, the liberty of the enjoyment of health and strength, of all the pleasant amenities of life, in our families, and among our friends, without exposing these Heaven-sent gifts, these our lawful rights to be wrested from us. Higher than all, it is the liberty of the soul in drawing nigh to God; already burdened with sins and sorrows, for which we need relief, shall we add thereto, by taking on us "intoxicating drinks," which so often have proved the most crushing burden that has ever rested on the soul and on the body of man?

We are called upon to bar the way to temptation and sin by resolutions and pledges, which shall be like a wall of iron in their resisting power. This is moral courage, this is independence; when we rise superior to the social customs of using "intoxicating drinks;" when we can not only maintain our position against those who disgrace themselves by their excesses, but stand invincible against the refined blandishments of politeness, and the examples of those in high positions in the Church, in the State, and in wealth.

Nothing we hear more frequently said to excuse doubtful morality or positive wrong, than that such and such important persons do it. Human nature in its yielding tendency, and in its fear of social ostracism, submits readily to those who lead. As "intoxicating drinks" are usually sustained by what is called fashionable society, those who lead there have an almost irresistible control over young gentlemen and young ladies. This tremendous, fortified power must be met by a maintained, pledged, and determined decision. They who do it, honor themselves, save themselves, and will be honored by the prudent and thoughtful wherever they are.

Woman, though restrained from drinking by that delicacy which her sex prompts her to maintain, sometimes becomes a prey to an appetite for intoxicating drinks. In families where it is fashionable to use such drinks, for the entertainment of company, she encoun-

ters the awful danger of forming an appetite for them. I have known a lady from one of the highest families of this State, who became an abandoned drunkard; and have heard of others, whose debasement has been kept, as far as possible, from the public. Wherever these "drinks" are used, the appetite for them in a certain number of cases is sure to follow. Observation shows that no sex or class is exempt, no profession or occupation escapes; men and women have the same proclivity. There is no other safety assured and certain but in total abstinence. There is no doubt of the help, to maintain this position, that is furnished by a pledge taken or a resolution made; this is a good excuse, a strong position to fall back upon.

I have said that moral courage and independence were required to stand against the social use of "intoxicating drinks" and the example of distinguished men. But with the courage the difficulty ends. There is no direct opposition to total abstinence by respectable people and in good society. These are personal rights which no one expects to interfere with. A person needs only to overcome that human weakness which fears to be singular. All this rallying of our strength is to bring us up to our proper manhood. It is not the spirit of defiance and contempt of others, but of respect for ourselves, in what we believe is right and proper, which we are to exhibit. The young man who pursues this course will receive even

courteous respect from older persons, who have seen the evil effects of "intoxicating drinks."

The difficulty to be encountered is not often so much outside, as in the tendencies and inclinations which exist within ourselves. Some see pleasure in drinking, and have a zest for it. The attraction exerted on them has great power; others are in it, and they might as well join them. Here is where a person needs most the pledge, decision, self-mastery. This is exactly what is meant by Gospel temperance—strength exerted in the form of moral restraint. For this we are to summon all the resources of our power; we are to think of our happiness, our interests for time and eternity, which may be periled; we are to think of the moral degradation and ruin so many have suffered; of our duty to "glorify God in our body and spirit which are His."

In our decision to have nothing to do with "intoxicating drinks," we are upheld by the most weighty and powerful considerations. These should be well considered beforehand, and our decision settled, so that we are not in an uncertain state of mind, which would be quite certain to give way on the first trial. This is work that needs to be well done, pledged, made strong and sure. It should stand for life. The reasons for it, the more we reflect on them, will become stronger and stronger the older we grow. The experience of my youth in pursuing this course and

of my whole life, prompts me to recommend it to young men. Alas, what numbers of those whom I knew in early life, sons of the best families, have fallen, through "intoxicating drinks," into disgrace and ruin! Make your decision strong, make your position safe in your early years.

Some object to the pledge, and say, "I will not sign away my liberty." This is not a good objection. For the object of the pledge is to carry out the most perfect form of temperance, that is, to put the most perfect restraint on ourselves, and so to protect ourselves against the evils of "intoxicating drinks." Temperance has in view the protection of all our virtues, the security of the right use and enjoyment of all the sources of rational happiness which God has conferred upon us. By the pledge I sign away "intoxicating drinks," which have impoverished and degraded millions, to make it sure they will not do the same for me; they may if I retain them. I sign the pledge to maintain my freedom from their power. I can't ask the right to use that which, "at the last," when once it gets the mastery, "biteth like a serpent and stingeth like an adder." God warns me of my danger; shall I pay no heed to it?

What joy would there be in Heaven and earth, if all of every rank and condition should sign away their right to "intoxicating drinks!" What a burden of anxiety and sorrow would be lifted from the human

heart! What relief would every mother feel who now fears the ruin of her son!—Every person can free himself from all danger in this matter, and retain his right to all the true and proper sources of happiness, by signing or making a pledge, and keeping it.

Some repudiate total abstinence and the pledge, and say *a religious education is sufficient*, for the restraint we are to exercise over ourselves, in regulating our lives. They admit the practice of moderate and social drinking, and believe in its entire safety. Their mistake lies in the fact that a religious education, piety, and prayer do not prevent a person acquiring an appetite for intoxicating drinks. This appetite results from a physical condition of the body, produced by the use of alcoholic poison. In this way multitudes of Christians have become addicted to the use of intoxicating drinks, and have fallen into drunkenness just like other men. Among them have been Doctors of Divinity, ministers, and church officers. The Rev. Newman Hall, D.D., of London, gives statistics which show that, in this way, *ten thousand* members are lost to the Christian churches of England every year.

All commence with a Christian education, which allows moderate drinking. Such an education is radically defective. A Christian education is not complete, unless it includes Gospel Temperance in its strictest and perfect sense, and requires total abstinence from all intoxicating drinks.



## CHAPTER XIII.

### APPETITE FOR "INTOXICATING DRINKS"—ITS CAUSE—DUTY OF YOUNG MEN.

THIS appetite is produced by the moderate and continued use of alcohol as a stimulant. The system, by degrees, acquires a feeling of necessity for it. No other stimulant can take its place and satisfy the craving desire which this produces. The desire or appetite for this stimulant often becomes exceedingly powerful and beyond control. Did we not see the straits to which men will resort for it, and the loss they suffer, of health, and character, and everything they possess, if they can only get this stimulant, we should be almost compelled to disbelieve what is said of the power of this appetite. The Hon. Thos. Marshall, of Kentucky, at that time a member of Congress, said in an address, in which he seemed to state his own experience, "It (this appetite) would drive a man into hell to get liquor." He, a man of splendid genius, power, and culture of intellect, had reformed and renounced liquor forever; but he fell back again, and ended life an utterly ruined man; the appetite was too mighty for him. Burns, the much-admired Scottish poet, went to his death

with *delirium tremens*, which is an awful wreck of mind and body produced by the continued use of alcoholic stimulus. I might mention others, from my personal knowledge, who have come to the same miserable end, some laborers, some men of property and social position. The evidences of the power of this craving appetite for a life-destroying liquor, are in every part of our land, in every position, in every profession.

This appetite is called by some a disease. Is this true? The alcohol affects the whole system, burning up and destroying its vital functions. The more rapidly these are being consumed, the stronger and the greater is the demand for continued supplies of this stimulant. If we call it a disease, it is unlike any that flesh is heir to. Diseases exist from causes lodged in the system, which are inherent and permanent, or from those which are accidental or temporary. No natural disease craves that which is its producing cause as this appetite does; no natural disease is held in restraint and repressed as this often is, and may be, by voluntary action. It is evident some are more susceptible to this appetite than others; some, again, have more self-mastery and determined will-power, and what is more important still, a higher sense of responsibility to clear themselves and to keep clear of it. Cases of this latter kind are not of frequent occurrence, except in connection with

Strong religious convictions, when a man is brought to a sense of his sins before God, and he renounces all intoxicating drinks, once and forever, as wrong and sinful. It becomes a part of his religion to sustain this resolution. His self-control acquires a power he never had before. He is a new man in his convictions, in his character, in his habits; within and without, what the eye of man sees and what the eye of God sees.

A man may take many diseases by voluntary exposure, as small-pox, cholera, yellow, ship, and other fevers, but he can not cure any of them by the power of will and conscience. Is it not evident that this appetite is the result of an unnatural state of the system produced by the use of alcoholic poison, and is a moral debasement of a criminal character in the eye of God?

When the sinfulness of any act is fully realized, it must be given up, if we expect God's favor; there is, then, an end to stealing, gambling, drinking, or any other sins. This appetite for "intoxicating drinks" is not the only sin which acts through the agency of the body; nor is this the only one where the progress is so gradual that you can scarcely tell where it begins. There are tendencies to lying, stealing, adultery, covetousness, that need to be subdued and destroyed in the very germ, or they may grow into open and strong manifestation of their sinful power.

The beginnings of drunkenness, in the production of this appetite, are no exception to the general rule by which all wrong tendencies are developed into criminal and flagitious acts. There is mirth, and there is pleasantness, and there are appearances of propriety thrown around the stimulating, social, and seemingly moderate use of "intoxicating drinks;" these blandishments take away the suspicion of sin, and cause them to be regarded as a real good. Who knows the point where appetite begins? Is there not something of the kind, at the very outset, in the fine flavors and pleasant exhilarations which attend the drinking?

If in other sins we are to look after the first elements, this is no exception. This is more easy to keep clear of than any other; others all germinate in the heart in our natural state; this is an exotic planted by ourselves, which brings the functions of the body under its power and masters the whole system. No person has had an appetite for intoxicating liquors who has never used them; without their use he knows neither the taste nor the effect. How easy is it to have nothing to do with them. My experience proves this. Though brought up in the midst of them in my youth, and handling them in my duties for others, I never used them. The drunkenness I saw among respectable people satisfied me it was wrong. Young men often use them because it is

the custom, or because it is thought manly, without thinking whether it is right or wrong. What others do is no guide for us; we have our own responsibility, and must determine and act for ourselves. We should consider what effects they produce, and whether it is safe for us to venture where so many are disgraced and ruined.

The time to determine our course of life is evidently at the outset. We can not be too early or too careful in observing and understanding what are the effects of the habits and usages which exist about us. So many young men acquire the appetite for "intoxicating drinks" that the danger is not imaginary. Numbers from the best families and of the best talents, everywhere go to ruin; neither education, respectability, or affluence prevents their drinking; having a jovial frolic, some think the smartest thing they can do; treating others, or drinking with them, the most polite. It is sad that social customs are so debased that a young man, who has not a strong resolution of resistance, is almost necessarily led into the use of "intoxicating drinks."

The appetite generally goes along with its use, and grows with it. When a man comes to like it, and feels the want of it, he will need no inducements from others. As a rule, he then prefers secrecy, and keeps his drinking very much to himself. Appetite is then his master, though he may have self-restraint enough

to continue this course without becoming an ignominious and besotted slave. There is a species of triumph felt by those who do this. They say a man can use liquor without becoming a drunkard. Although their experience illustrates this, it is nevertheless true that they are kept up to their measure by the appetite they have for it. They can claim no good from it, no better health or strength, and only that they have not gone down to utter ruin as many others have who have tried the same thing. Is it not more noble and manly for a young man to clear himself from all participation in "intoxicating drinks?" he can then justly claim his independence, his liberty, and his superiority, if that question is at issue. Nothing to do with them, is the only true, just course in which he is faithful to himself.

What are our duties as members of the Church? Some persons renounce them utterly before they make a profession of religion, and are safe; others adhere to the habit of moderate drinking, and not a few of these have scandalized themselves, their families, and the Church, by the appetite which they cultivated and the excesses which have followed. How many sad and distressing cases of this kind have existed in the churches! If this matter is looked at in all its bearings, there can hardly be a more reasonable and a plainer duty for every member of the Church than abstinence from "intoxicating

drinks." If a person has not done it before, there will never afterwards be a better or more appropriate time to commence than when he takes the vows of God upon him, and promises to "forsake the world and to lead a new Christian life."

The development of this appetite is a mighty and unanswerable argument for strict abstinence from "intoxicating drinks." And when we consider the well-ascertained fact that, at least, one-half of all who make a moderate use of them acquire this appetite before they die, they who start on this way may well fear the terrors of a drunkard's life and death.

## CHAPTER XIV.

### MORE NEED OF SPECIAL EFFORTS TO PUT DOWN INTEMPERANCE THAN OTHER SINS.

IT has been asked, why not make pledges and form associations against other sins ; is intemperance any worse than other sins ? All sins are wrong. But this sin has special opportunities and privileges that are denied to others. Profanity, lying, stealing, have no place or toleration in the social life of any respectable families ; no enticements or inducements are presented to stimulate these propensities if they exist. They are frowned upon and consigned to the deepest disgrace. Any one guilty of lying and stealing loses a standing in respectable society. But how different is the manner in which the sin of intemperance is treated ! The incitements and inducements to it are often seen in the most respectable families ; they often form the chief social attractions of the occasion ; intoxicating liquors are used to create mirth and pleasure ; some, if not fully intoxicated are nearly so. There are in this state of things abundant reasons for pledges and efforts to expel intoxicating drinks from social life ; their effects, everywhere, supply abundant reasons for pledges and spe-



cial efforts to maintain the strictest Gospel temperance by their exclusion.

"Drunkennes," says Dr. Paley, "is a social vice." It is nurtured in the best society, amidst the highest refinements of civilization, amidst the most elegant attractions of art and the splendors of wealth. Those who become its subjects, are often the educated and the refined, men otherwise of the best moral character, respected and honored, whose degradation consists in this one "social vice." Society which rigidly excludes all other vices panders to this. A change in public sentiment, a reformation is needed; every parent, every well-wisher of the rising generation has a duty to join heart and hand in this work; every member of the Christian Church, which is to be "the light of the world" and "the salt of the earth," has a place of influence and power in this work. It is Christ's command, "Let your light so shine—."

## CHAPTER XV.

### THE HIGHLY INTOXICATING PROPERTIES OF MODERN DRINKS DEMAND THE STRONGEST ENFORCEMENT OF GOSPEL TEMPERANCE.

ALL the intoxicating drinks of ancient times down to a period about 900 years after the birth of Christ, were the product of fermentation, and possessed only what alcohol was produced by this process. Wine was in this manner made from grapes, and the "strong drink" so often mentioned in the Old Testament was made in this manner from some kinds of fruits, barley and other grains. (See Sikera, Robinson's Gr. Dic.) "Strong drink," when made of fruit, was much like cider, and when made of barley was just what we call beer and ale. The strength of these liquors could not then be increased as they now often are by an infusion of distilled spirits, for the art of producing distilled spirits is a discovery of comparatively modern times. The invention of the process of distillation produced a liquor before unknown. From its powerful effects on the system, it was considered a wonderful medicinal agent, was called the "water of life," and was kept at first only for medicinal purposes. Its introduction into common use as a

stimulant marked a new era in the progress of drunkenness.

With such powerful agents for producing intoxication as rum, gin, brandy, whisky, which have been obtained by this new process of distillation; with these fiery, powerful liquors of which alcohol forms more than one-half in quantity by measure, holding the sway and dominion of drunkenness in modern times, we can see the pressing necessity which exists for the most urgent efforts in the cause of Gospel temperance. As to the ancient drinks, they still survive, and what is said of them in the Bible is still true. In regard to them it may be said, however, that what is called wine in the Bible was not always intoxicating. Of this kind, must (*tirosh*) were the tithes of the "wine" to be used at festivals, Deut. xiv. 23, and the "first fruit" of "wine" in Deut. xviii. 4, to be given to the priests. This was unfermented.

Besides these sacred and social uses for unfermented grape-juice, here called *wine*, there are many other places where this wine is spoken of, indicating that it entered largely into common use; for examples, Gen. xxvii. 28, 37; Deut. vii. 13, xi. 14; Prov. iii. 10, and Judges ix. 13: "Wine which cheereth God and man;" and Joel iii. 18: "The mountains shall drop down new wine, and the hills shall flow with milk;" Zech. ix. 7: "Corn shall make the young men cheerful and new wine the maids." Besides, there are

many places where, in the Hebrew, another word for wine is used, which, though generally considered to mean an intoxicating drink, yet from the fact that it is often found in the same connection as *tirosh*, with corn and oil, and milk, supplies a reasonable ground of belief that in these places it also refers to the same kind of wine. This, however, is no part of our discussion. The undoubted passages are so numerous as to prove that unfermented wine was largely used among the Hebrews for religious, social, and common purposes. What have we at this day to take its place, which they had not? We have distilled spirits, new liquors, rum, gin, brandy, whisky. Can any temperance man or moderate drinker of these fiery liquors, think of this state of things without a blush?

The facts, in regard to ancient and modern drinks, show how much greater peril we are in at the present time. If we understand how comparatively harmless the intoxicating drinks spoken of in the Bible were, we will see also how little authority they give for the use of distilled spirits, for which purpose they are often quoted. The wines even in use among us are said to be fortified by adding such spirits. We now use no unfermented juice of the grape; what a strange drink that would be! The ancients used it extensively, and preserved it for all the year. As it was thick and rich, it was mixed plentifully with water.

Greek and Roman writers mention this practice. So also among the Jews; at the Passover, "the wine was mixed with warm water," (Smith's Dictionary). What was contained in the cup used by our Lord, is called "the fruit of the vine," and this we may suppose was mixed with water. The same authority says, "In the early Christian Church, it was usual to mix the sacramental wine with water, a custom as old at all events as Justin Martyr's time," Apol. i. 65.

Wine at the institution, Deut. xii. 8-20, is not mentioned as forming part of the Passover feast. It came into use in the latter part of the Jewish Church, was a human devising, suggested by other religious festivals. Our Lord took it as He found it, and instituted the Sacrament with it. At that time it was used as a drink; we now are to use it as a memorial.

Some have supposed we would receive a great gain in the way of temperance by using wine instead of distilled spirits; but though so much less intoxicating, it is capable of producing both appetite and intoxication; large quantities have supplied the means of drunken debauches; Alexander the Great died in one of these. Our duty is to make a firm stand on the principle of Gospel temperance, from whatever source our danger may come; and as our danger is now so much increased by the use of distilled spirits, it is our duty to be doubly armed and to maintain a constant and determined resistance.

## CHAPTER XVI.

### RIGHT TO USE INTOXICATING DRINKS, AND OTHER RIGHTS.

SOME persons object to the efforts made by temperance people to persuade others not to use intoxicating drinks, on the ground that they are invading their rights; and charge them with endeavoring to establish restrictions as to what others shall eat and drink. The right to food is conceded, but that to intoxicating drinks does not follow. Food is necessary to sustain our strength; we can not live without it, we must have it constantly. There is no such necessity for these drinks, nor any necessity for their common use. Besides, their injurious effects show that their proscription is both proper and called for. No person has a right to injure or destroy himself. He can not say he has a right to do as he pleases; God has not given such a right to any one, in regard to these drinks. He has given a law of temperance requiring us to be on our guard against whatever is injurious. Aside from Revelation, the laws of nature and reason affirm the same duty. And yet the preposterous folly and self-delusion of doing in this matter as one pleases, has deceived and ruined many.

Some are bold enough to proclaim that there is no danger in their case, that they can stop when they please, and that it is time enough to stop when they find they can't control themselves. How many have put themselves beyond control by this argument, and by pursuing this course! The staunchest minds and the strongest resolutions have fallen powerless, when once this right to drink has produced the appetite to drink. There is no such right as this, for any man to imperil his safety; no right to lead others astray by asserting it. In this last act, he is not only an enemy to himself, but an enemy to others. What multitudes of young men are constantly being caught in the snares which are the devising of this wisdom of the devil. This right to drink is confronted by the duty of Gospel temperance, which requires every man to make his position one of perfect safety; is confronted and falsified by the experience of every family and every community in which it has been maintained. Over the graves and upon the tomb-stones of every one of the twenty thousand drunkards who die annually, may be written, Here lies the man who maintained the right to drink intoxicating liquor. These words are not proclaimed to the world, but are deeply buried in sorrow-stricken hearts.

The temperance cause is not a work of folly or fanaticism; it is founded in nature, in reason, in divine law: those engaged in it sustain the best inter-

ests of the community, and protect the virtues of the people. Order, peace, and happiness are not the companions of intoxicating drinks. Every family has its right to these blessings of God's providence. May we not hope that the time will come when it will be seen that the State has no right to license the establishment of institutions of drunkenness? When the people shall see and feel that these places are a blighting curse; that they waste and impoverish the land. When all the members of the Church of Christ shall uphold the great principle of Gospel temperance. When they shall arise in their unity and power to assert and maintain the right of the whole community to protection against this evil. Then will the day of our redemption be at hand.

The right of self-protection is original and inherent with every individual; this right exists also with every community, with every State. In this matter the individual must first maintain that, which pertains to himself. The body politic remains powerless until there are a sufficient number of such persons united to uphold its acts. The right of maintaining complete protection by the State has been admitted by the highest judicial tribunals. Though the time may seem far distant when this result can be reached, it is encouraging to think that every individual and every family add just so much moral power and numerical force to the number of those, who desire this



protection. It has been decided that as the right of the State to restrain the public sale of intoxicating liquors has no limit, that to suppress them necessarily follows. In this matter we must be content to abide our time. Our true work now has its permanent and its immediate results. Every one, who joins the temperance cause on the ground of moral conviction, is sure to stand, while all partisan legislation is sure to be broken up with each new political movement.

A man's right to use intoxicating drinks is denied by the highest authorities in medical science. We quote the most distinguished English authorities:

"We have all been in error in recommending wine as a tonic. Ardent spirits and poisons are convertible terms."—SIR ASTLEY COOPER.

"Reduction of animal heat is the special action of this poison."—DR. RICHARDSON.

"Its constant use in moderation injures the nervous tissue, and is deleterious to health." "A man may very materially injure his constitution short of drunkenness." "It degenerates the tissues and impairs the intellect."—SIR W. GULL.

"Alcohol is especially injurious to continued muscular exertion." "Is not at all required in health."—DR. SANDERSON.

## CHAPTER XVII.

### SOCIAL PARTIES—WEDDING WINE.

MANY justify drinking wine at table companies, social gatherings, parties, and weddings, because they think a lively exhilaration is required to round off the entertainment in a fitting style. All experience with us shows the necessity of excluding it from such festivities; for unless its use is restricted by measure, which appears mean, there are always those who will persist in drinking until they reach the acme of their pleasure in scenes of frolicsome mirth and long-continued revelry.

There are no other occasions where the effectual restraint of Gospel temperance, in the form of total abstinence, is so imperatively demanded; where excess is so contagious, and is so likely to become general, and where the excuse for it is so plausible; others led the way, and all were bent on having a good time. There is no better course to be pursued on such occasions than to put this infectious evil entirely out of the way. Having advised with parents in such matters, it has been pleasant to see how easily a great good is accomplished. Young men of sense and leaders in society readily recognize its

propriety. Parents, though not practicing total abstinence, prefer, beyond all things, that their sons and daughters should not be exposed at such a time to the temptations of drinking. The satisfaction and pleasure all experience where no liquor is introduced, is a real joy ; the social feelings then have their pure and proper development ; their enlivening cheer is under the control of reason, and a sense of propriety never deserts one individual in all the company.

It is a great mistake to think we can improve upon the true simplicity and the beautiful proprieties of such an occasion, by supplying the guests with an alcoholic stimulus. With plenty of this, we will have an increase of mirth and even wild disorder. But that is not the worst of it ; the demoralizing effects take a permanent hold on society ; the way to dissipation is opened, and it is expected and excused if not sanctioned. It spreads like a flowing tide into other scenes and places ; and as the invading water does not rest until it has formed a common level, so do drinking practices, springing up on such occasions, impart themselves to all others.

To defend the social use of intoxicating drinks, some produce the example of Christ, who, it is said, furnished a large quantity, 120 gallons of such wine, for a wedding. In this matter, we must take the responsibility for what we believe. If we believe Christ did anything productive of evil, our first

thought should be that we must be mistaken. If we know that a plentiful supply of this wine produces frolicsome mirth and drunkenness, the reasonable conclusion is that Christ did not furnish such an entertainment. And this conclusion is strengthened by the fact alleged, that it was customary to drink to excess on such occasions. When it comes to this, it is evident we are mistaken, and that we have deceived ourselves, if we believe the miracle wine intoxicating.

They had been drinking. The wine had given out. Of that which Christ made, it was said, "Thou hast kept the good wine until now." This indicates that it was remarkably good, and in some respects much superior to that which they had already drank.

If we suppose this wine unfermented, like the unfermented wine referred to in Chapter XV., the harmony of the context is maintained, and all these difficulties, based on moral considerations, so apparent, vanish at once. Such wine was un-intoxicating, highly nutritious, and delicious to the taste; it was food and drink; no danger attended its use. It might be called emphatically "good wine." Why not suppose the Saviour made this kind of wine; this certainly would be consistent with His character and all His acts of goodness, and with the proprieties of the occasion. Take this view of the

wine Christ furnished, and we see Him there a guest and a benefactor, giving honor to an occasion, on which we may now seek His blessing and His presence; each imparting a heavenly charm to the ceremony by which we enter into wedded life.

There was another and a higher purpose for this wine; it was to give the company, and especially His disciples just chosen, an unmistakable sign of His Deity and Messiahship. This, it is said, was His first miracle, "and manifested forth His glory, and His disciples believed on Him."

Does it not appear out of place to make this transaction the rallying-point for all who wish to defend their drinking? Drinking men of all classes and conditions seem to think it a citadel in which they can take safe refuge with intoxicating wine or liquors of any kind. We think such persons can find no citadel here; that the glory of Christ is not manifested in their use of intoxicating liquor, nor in their appeal to His authority for it, nor in their appetite for it, nor in the scenes of revelry which so often attend its use on public occasions.

There are excellent men, we admit, who maintain a self-control in its use; but is not their example in drinking, and the supposed example of Christ in creating intoxicating liquor, made to cover all other men's sins? Is not the starting-point, from which intemperance often proceeds, in this presumed right

and propriety of drinking intoxicating liquors, because Christ is supposed to have made them? A right strenuously, but strangely sought for in the example of Christ, where nothing subversive of health, happiness, domestic or social order, morality or religion, has any recognition except that of condemnation and displeasure; a right which can not be exercised by those who claim it without exposing them to the formation of an insidious and controlling appetite, which seeks its gratification even when almost every evil accompanies it. Against such exposure, Gospel temperance requires us to raise an effectual barrier; one that will secure our entire safety. How can this be done, while this wedding wine is held up as an intoxicating element, and, as such, like a perpetual fountain is discharging itself into assemblies of this kind? Was the question of the quality of that wine one of only historical interest, it would be of small moment; but the example and the authority of that occasion come down to us, and if understood to be on the side of intoxicating liquor, will always be likely to disturb the proprieties of life, and to make fearful inroads into domestic happiness.

If that wine is considered, as many learned scholars and excellent Christians believe it was, unintoxicating, the example and the authority of this occasion will be a barrier against the use of intoxicating liquor and against the inroads of intoxication, and a moral

power will be brought to bear which will expel this evil from social life. We need no miracle nor wine now for Christ to manifest His glory on such occasions. If the minister of Christ officiates in this service; if they are "married in the Lord;" if perfect sobriety and good order are maintained; if the friendly cheer of glad and happy hearts abounds, and Christ is enthroned in His rightful dominion over all, and recognized and sought unto in prayer, will not His glory be manifested in a perfectly appropriate manner?

NOTE:—Vino Cotto, an Italian boiled wine, imported into this country, has been chemically tested, without finding a particle of alcohol in it; as it is a light syrup, it requires an infusion of water. This, for our use, seems as near as we can get to the unfermented wine used by the Jews referred to in Chapter XV.

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[NOTE CONTINUED FROM PAGE 35.]

in ancient times, and is at the present time, one of the principal foods of that country. This being so, it has its proper place by the side of corn and oil, making the three great staples of agriculture. Intoxicating wine is now only an incidental use of the grape there.

An attempt has been made to parry this argument, by saying that intoxicating drinks are a gift of God's bounty; and that drinking such wine "for purposes of exhilaration, is unmistakably taught in the Bible." These positions are fully discussed in the tenth and especially the eleventh chapter of this work.

Those who wish to pursue this matter fully, are referred to "Laws of Fermentation," by Rev. Wm. Patton, D.D.; "Communion Wine," by Rev. Wm. M. Thayer; and "The Divine Law as to Wines," by Rev. George W. Samson, D.D.—J. N. STEARNS, National Temperance Society and Publication House, 58 Reade St., New York.

## CHAPTER XVIII.

### INTEREST WOMAN HAS IN THE CAUSE OF TEMPERANCE.

THE necessity for the work of temperance exists almost exclusively among men. But this is not a reason why women should not be engaged in it. They, in reality, are the greatest sufferers from intemperance: they suffer through others. Whose heart bears the burden of sorrow and suffering when the intoxicated husband enters his home? who bears the heaviest burden of the poverty and toil which his drinking often brings on the family? who suffers the keenest anguish of the mortification and disgrace which are felt in consequence of it? Ah! what a wretched home does the intoxicating cup often make for woman; it poisons every spring of domestic bliss, and makes that home, which should be the centre of every attraction, a scene of wild disorder, madness, and cruelty. It often happens that the intoxicated husband is inoffensive and kind until he reaches his own habitation; here the reign of the demon that has crazed his brain commences. His amiable nature is then transformed by alcoholic poison into one of fury; children flee from their father's presence. In-



stances have occurred where the whole family have been turned out of doors in the night, and women have been dragged by the hair. It is a mistake that such things occur only among poor, vulgar people ; they are in families of respectability and in fine mansions, as well as in dirty hovels. Alcoholic drink is no respecter of persons ; it produces the same violent temporary derangement, if there is a susceptibility to this kind of action on the brain, whether the person is naturally amiable or not. All know that it is a common thing for intoxicated men to be abusive, violent, and disorderly. What they are in other places they are when they return to their homes, only worse.

A woman has a fearful lot with a drunken husband. It is true some are quiet and sensible of their shameful condition ; but this, though not so bad, makes a sad home for a woman. And then think of her anxiety ; her waiting and watching for his return ; those long, silent hours of the night, while her children are asleep ; her domestic duties are done, she is occupied with her needle, and expects and fears his coming. Oh, how sad it is to think of those lonely hours and of the fearful forebodings that fill her mind ! Has woman no interest in the cause of temperance ? Every wife, mother, daughter, every woman of every age and condition has a right to demand, and should demand, that the sale of intoxicat-

ing drinks should cease ; and if they must be kept for medicinal purposes, that they be confined to their proper place and use.

How often are parents embarrassed as to the propriety of admitting a gentleman's attentions to a daughter on account of his habits, and a suspicion he may become addicted to drinking. Young ladies make a great mistake who, for custom or appearance, furnish wine with any entertainment ; all their interests, hopes, and happiness lie in the direction of strict temperance. To see the effects of intoxicating drinks, they need not wait the results of future years ; there are always young men given to drinking, who show how quickly the appetite may be produced in every community. Can it be possible that politeness is to continue to lead young men to destruction, and that young ladies will any longer countenance such social customs, which demand or tolerate the use of intoxicating drinks !

What anxious concern do mothers feel when their sons are going forth into the midst of temptation. How many have seen their hopes blasted, and have had their hearts crushed. The son of promise, in whom so many expectations centred, has gone down into the depths of degradation. I have seen one and another, and another ruined. My heart fails me to count the number of young men of the brightest

promise, of the best education, and the best families, who, in early life, have been wrecked by intoxicating drinks. Have mothers no interest in the cause of temperance ; in excluding liquor from the family ; in closing the places where it is sold and where their sons are destroyed ? How many would say, as one did to me many years since, " We will pay for all the liquor in the town, and burn it up, if they will only bring no more in." It is most amazing when we think of it, that such a pest, such a nuisance, such a scourge as intoxicating drink should be allowed any place in a civilized and Christianized community. It is a wonder that all sensible and thoughtful women, and all sensible and thoughtful men, do not unite their social and moral power to expel it from the community. Must women ever grieve in silence, or, at the most, resort to entreaty and prayer, while they see their husbands and sons led into the companionship of those who resort to places of drinking ? Must these places be opened before their eyes to tempt, and seduce, and destroy those who are nearest and dearest to them ? Must they stand by and see the very graves dug by the dealers in intoxicating drinks, in which their hopes and happiness, and those they love most, are to be buried ?

These sufferings of woman ought not to be in vain. Every anxiety, every sorrow, every loss that woman sustains should nerve her heart with power

to make the cause of temperance strong, to press it on the attention of others, to break up the indifference that exists, and show men that their duties to themselves and their families require the suppression of the liquor traffic. Some men make a little money out of it, some gain a few votes by it, some have their own appetite to gratify, and some say every one must take care of himself. If ALL WOMEN, in every family, should arise in the majesty of their moral power, with a sense of the wrong woman suffers, with the voice of remonstrance and entreaty, with their prayers and their tears, would not this public indifference be broken up, and the causes of it be removed? Would not a tide of influence spread over the land that would awaken a universal sentiment of temperance and self-protection against this monstrous evil? In no other way can they save their husbands, sons, and brothers.

## CHAPTER XIX.

### WOMEN AN EXAMPLE FOR MEN IN THE DUTY OF TEMPERANCE.

THE almost universal abstinence of women from intoxicating drinks, except some in fashionable life, and some in moral degradation, makes their example a fit subject for the consideration of men. What plea for liquor, or right to its use, can a man advance that a woman may not urge with as much justice? She is cold and she is hot, she is feeble and she is dispirited; sometimes by the drinking of her husband or a son; she too is fond of company and pleasant enjoyments. When a man, to invigorate his appetite, takes his drinks at home or resorts to the tavern for this purpose, he would be surprised to see his wife doing the same thing. Young men would be astonished to see their sisters drinking in company with other women, and in such places as those to which they resort. This would sink a young lady into the deepest disgrace. When we look at this matter fairly and honestly, are not morality and immorality, honor and disgrace properly to be attributed for the same acts, irrespective of sex? Can a man's moral nature be unsullied where a woman's character would be de-

stroyed? Is it not true that what men think of women in these matters, is exactly what they ought to think of themselves? There is a practice, which has obtained at dinner parties, among those who are in the highest positions in social life ; when the repast is ended the ladies withdraw for the purpose of giving the gentlemen an opportunity for free drinking and mirth. The presence of ladies has always put a moral restraint on the conduct of men. Ought their sense of propriety to need this restraint ; ought they to be less gentle or to act less gentlemanly when by themselves? Some will say men are stronger and better able to bear it. This does not prove the propriety of what they do, but admits there is some evil in it.

It is a cause of thankfulness that women are so free from the use of intoxicating drinks. This we can attribute to the Christian religion. What would become of our homes and our families, if those who have the care of them were given to drink? Nothing of all that is now so pure and beautiful could survive ; neglect, disorder, and contention would prevail there. Think of a mother indulging in liquor ! what a horrible sight ; what would become of the children ? Let liquor be introduced there, and the supporting power of the whole domestic economy falls. All the proprieties and sweet amenities of life, which woman cultivates in the minds of children, will be lost ; the

moral training which they receive in the first lessons of childhood will be lost ; home, sweet home, the centre of four joys, will have no attractions. Unfit woman for her duties in the place where God has appointed them, and humanity is a wreck, order ceases, happiness ends ; every spring of life's enjoyment is vitiated by her contact with intoxicating drinks.

How quickly would all the elements of our national greatness perish, if the care and the cultivation which woman gives to the minds of children should cease ; the Church would fail as if smitten by a moral pestilence. All would perish with her ruin. No power of the imagination can realize the disaster which would come upon us. It was a wise foresight of the old heathen Romans to enact laws to forbid women the use of intoxicating wine, so as to preserve the home and the family safe, and the State as well. Men then, as now, made free use of their privilege to drink and be drunken.

A wife sustains the family, sometimes successfully, even with the burden of a drunken husband, whose provision for them partly or entirely fails. The essentials of that family life are preserved, and his example is turned into an admonition to fortify the children against the evil they see. There are many such families. That man who is guilty of such wrong often reproves himself and tries to repair the loss, but his overmastering appetite prostrates him again.

All join in denouncing this great wrong. But what really concerns us most, and calls most for denunciation, is the preliminary process which has this termination ; moderate drinking, the social drinking, the resort for company to drinking places ; these are the prolific germs that produce all the evil. Ought not a husband's unoccupied evenings to be spent with his family ? There is a place for resting, reading, talking, where others, who feel the highest interest in him, can participate. If a man is only at his home to eat and sleep, however well he may provide, he fails in his duty *there*, and will be almost sure to be in the midst of temptation elsewhere.

If young men and married men reflect on these things, they can not fail to see that much has been going wrong on their part, and that the example of their sisters and their wives is justly pressed upon them, and teaches them a duty they will do well to practice, and that they will profit by.



## CHAPTER XX.

### ALCOHOL IN ITS NATURAL COMBINATION.—HOPS; —BEER, ITS QUALITY AND EFFECTS.

THE admonitions against wine and strong drink (beer) in the Bible, show how fallacious is the theory that there are no injurious effects from the use of alcohol, when, in what is called its natural combination, in fermented liquors. It was only in this combination that alcohol was used, until distillation was discovered. The deleterious effects of alcohol were the same from the time of Noah as now. Wine and strong drink (beer) made all the drunkenness spoken of in the Bible.

The discovery of distillation enabled them to separate the alcohol with a quantity of water from the fermented grape juice or wine. This was called Brandy (brant, or burnt wine). By the same process the alcohol is separated from fermented barley and other grains, which produces gin, whisky, etc. The wines in use vary in strength; distilled liquors contain from two to three times the quantity of alcohol, by measure, that the wines do. The same amount of alcohol produces the same effect in all cases.

Richardson, the most eminent authority, says, "Let us take a moderate amount of alcohol, say two ounces by volume, in form of wine, or beer, or spirits—it matters not which; when we reach the two ounces, a distinct physiological effect follows—the first stage of excitement" ("Cantor Lectures," p. 88). Obviously, both reason and history disprove the idea that fermented alcoholic beverages, in the form of wine and beer, are harmless, or unintoxicating.

In making beer, the first thing is to change the starch in the barley into sugar. This makes the *sweet wort*; in this form it is nutritious, and has no alcohol, and was much used in the early ages, and is now put up in bottles and sold by druggists as a nutriment for invalids. This change of starch into sugar is not by fermentation, though often spoken of in that way. It is the result, under certain circumstances, of a combination which takes place between the elements of water and the elements of starch, analogous to that which takes place in making soap, when oil and alkali combine and produce a new substance. Those who have sufficient knowledge of chemistry, will see the proof of this in "Fownes' Chemistry," p. 575.

All grains from which distilled liquors are made first undergo this change. Without the sugary matter thus produced, there could be no alcoholic fermentation. There is a large amount of nutritious matter left, which does not enter into this change,

which is fed to cattle. It is evident the object of the whole proceeding is to produce alcohol. Liebig tells us to what extent the material of the barley enters into beer; it is the merest nothing. The vast quantity of corn and grain all goes through this round of converting it into sugar, before it can be fermented and distilled spirits obtained from it. In making wine and brandy from grapes, the sugar and the gluten are in the grapes, and the alcoholic fermentation immediately proceeds, by the absorption of oxygen from the air, at the proper temperature, from 45 to 75 degrees.

In the ninth century the extract of hops, a soporific and narcotic, was added to the sugar or alcohol fermentation. The narcotic power of hops retards digestion and causes the retention of effete matter; it makes the body pussy, and ends in what is called beer-bloat. This *narcotic drink* is doing incredible mischief, by being prescribed in families for invalids and women. Present relief is at the expense of vitality; a sense of comfort is followed by slow and certain prostration of strength. Beer makes no strength. Liebig, the great German chemist, says: "It is proved, with mathematical certainty, that as much flour or meal as can lie upon the mere point of a small table knife, is more nutritious than nine quarts of the best Bavarian beer." To have nothing wanting in this delusive art, alum, it is said, is put into ale or beer to

make the high standing head of foam, when the glass is filled. This beautiful sight is held up by a stringent and corrosive poison.

Does either alcohol, hops, or alum promote digestion? Liebig's "Animal Chemistry" says: "In the action of the gastric juice on the food, no other element takes a share, except the oxygen of the atmosphere and the elements of water." "All substances which can arrest the phenomena of fermentation and putrefaction in liquids, also arrest digestion, when taken into the stomach." "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of the vital principle." Alcohol is "a powerful antiseptic," *i. e.*, prevents fermentation and putrefaction; hops and alum have the same quality, in addition to the other evils directly inflicted; all leave ruin in their path. Opium and hops, daily used, are destructive narcotics; slow in their operation, certain in results.

Whoever thinks a moment of the amount of food we take daily, and the process of assimilation, by which the available parts of it are converted into the bodily organs, to replace the waste, worn, effete matter, can see how important is the process of elimination, the throwing out of this matter, to the health of the body. To do this there is a special arrangement of organs called the lymphatics. This effete, soluble matter, is in a thin, watery state, and is carried

to the kidneys and other organs, where it is easily expelled.

But hops render the lymphatics torpid, and unfit them for doing their work perfectly. The result is a retention of a portion of this inert matter, for which there is no place in the living body. Its accumulation in process of time makes the body torpid, lowers its vitality, and shortens the natural period of life. The Germania Life Insurance Co. deduct five years on the lives of saloon-keepers. This is their own testimony as to the effects of beer.

Any one who has noticed beer-drinkers in public places, must have observed their quiet, inactive, and sometimes almost torpid condition. The narcotic effect of hops predominates over the exhilarating effect of alcohol. Lager-beer, which contains only four or five per cent. of alcohol, is peculiar in this respect. Strong ales have a stronger infusion of hops and about three times the quantity of alcohol. The beer-drinker has two appetites, one for the narcotic of hops, and the other for the stimulant of alcohol; he is at the same time stupid and drunken. These two appetites must be met; take away the hops and beer would not satisfy. The hops have still another use; the resinous substance they contain, which is such a powerful narcotic, is also a powerful antiseptic, and is of immense benefit in carrying on the business of brewing, by preventing the beer from souring. In

the same manner, a little leaven is kept from spoiling for domestic use.

The antiseptic properties of alcohol are well known for the preservation of animal substances. It absorbs the water, and acts as a corrosive stringent on all tissues, dead or alive. The moderate drinker, who preserves his health and strength to old age, has, for many years, an increasing difficulty in his knee joints, in getting into a carriage, or even in rising from a chair. This terrible stiffness is caused by the corrosive, stringent action of alcohol on the soft elastic membrane that covers the sockets of the joints. This membrane becomes hard and stiff. We often see old men, who have made no use of alcohol, who are as elastic and supple as a child, in their joints.

This is the way in which alcohol exerts its antiseptic power; by a chemical affinity for water, it draws the water out of a membranous or fleshy substance, infuses itself and so equalizes the fluid mixture, in a manner similar to the action of salt in preserving meat. By a simple experiment this effect of alcohol can be shown on brain matter, and on all the nervous material of the body. It hardens and injures all the soft and delicate tissues. It exerts in this manner a powerful *obstructive* action on the capillary veins, on the surface of the body and on the surfaces of all the internal organs, to retard the circulation, and were it not that alcohol is at the same time a powerful stim

ulant on the action of the heart, the effect would be disastrous ; this supplies the increased force necessary to propel the blood. In this way the heart is overworked, and often permanently weakened.

It is an instructive fact, and one that accounts for the amazing effect of liquor on the brain, that one-sixth of the blood goes to that organ, which is only one-fortieth of the body. Heavy drinking soon paralyzes this organ with the whole nervous structure, by which all the motions of the body are directed and sustained. Three-quarters of the man are to all intents dead, when he is dead drunk. It is a great mistake to say he is asleep. He is paralyzed ; he lives only because the nerves, maintaining the action of the heart and lungs, belong to an automatic, separate system, not invaded by the liquor. These sustain life till the liquor passes off and recovery follows.

Beer, or ale, has all these, and many other effects of alcohol, in addition to the narcotic and antiseptic effects of the hops. The condition of the beer drunkard is the worst possible. It does not require a large amount of ale to make a man drunk. This is about one-third the strength of whisky.

It is not denied that there are medical uses for hops and alcohol. Gin is used for the extract of the juniper berry, which is an active diuretic, with which it is flavored. The liquor, when not needed as a medicine, should not be used. Any liquor, when used to stimulate a temporarily enfeebled action of the heart, should

be taken in small quantities and be well watered ; then it goes immediately to the heart. The burning sensation, when it is strong, is caused by the affinity of alcohol for water, which is very great ; this it attracts from the surface of the stomach ; this it must have before it moves. Hop extract may be used, as a narcotic substitute for opium, to allay neuralgic pain in the stomach. The value these things have as a medicine is admitted ; but when so used, it must be known that their effect on the system is contrary to the laws of health, and is injurious if continued.

Strychnine, a vegetable, alkaloid poison, is sometimes used to supply the place of hops. It is intensely bitter, and a powerful narcotic. Anything to make money. No man knows what may be in his beer. Whisky, in an adulterated form, is made with poisonous drugs. This makes a drunken craziness, defrauds the revenue, profits the distiller. This has been done to such an extent that some years since a law was passed in the State of Ohio making void debts for such liquors. In common liquors there is poison upon poison. The poor, wretched drunkards do not know what they drink. There is no preventing the misery which comes from all kinds of liquors, the best and the worst, but by total abstinence. They all create appetite ; they all weaken virtue and shorten life, besides the poverty and wretchedness they bring. The pledge made, the pledge sustained, is hope's sure anchor, is Gospel temperance assured.



## CHAPTER XXI.

### THE RIGHTS OF CONSCIENCE ; MEATS ; INTOXICATING DRINKS.

THOSE who have put drinking usages under an expediency, which does not recognize the obligations of divine law, have quoted the words of Paul, 1 Cor. vi. 12, "All things are lawful unto me ; but all things are not expedient ; all things are lawful for me, but I will not be brought under the power of any." He shows that all things which were lawful might not be expedient, as the eating of "meats," which had been dedicated or offered to idols. For though he and others might eat these "meats," like any other food which God had given, there were those who considered them as recognizing by this act the worship of the idol, and were offended at their conduct. Of such eating, he says, 1 Cor. viii. 12, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

In itself, it was lawful and proper, but by reason of the offense given to others, it was a "sin against the brethren," and a "sin against Christ." A double sin. The act was wrong, not in itself, but because others believed it so, and imputed a wrong motive. Now, what has this to do with "intoxicating drinks?" They are by their own qualities destructive ; they sweep into premature graves millions on millions. To place the drinking of alcoholic beverages, by the side of the eating of meats, which support life, is a grave mistake. (See 18th page). The only way in which this matter is applicable to moderate drinking, is the offense which it gives to temperance people, by reason of the injury it inflicts, the untold misery it causes ; and the danger to which

it subjects our children, who may be led in the way to destruction, by the example and enticements of moderate drinkers.

Those who quote this language of Paul, "All things are lawful," for the purpose of justifying moderate drinking, mistake entirely the Apostle's meaning. He refers, as the next verse shows, to "meats."

Macknight translates it thus: "All meats are lawful for me to eat; but all are not proper; all meats are lawful for me to eat; but I will not be enslaved by any meat." This is the obvious meaning; criticism is not needed.

A liberty is taken with the words, "but I will not be brought under the power of any," by supposing "any" means any person; when meat is evidently intended to be designated by the word "any." Paul means, that he would not by his appetite for any particular food, be brought under the power of that appetite, to "sin against the brethren," who would be offended by his eating it. This he states plainly, 2 Cor. viii. 13, "Wherefore, if meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend." This entirely upsets the idea that Paul claims his right to eat, and expresses the determination to exercise it, at his own pleasure, and that he will not be brought under the power of "any" person, however much that person's feelings might be wounded by his act. Paul never taught such a principle of action. Moderate drinkers can not claim Paul as sanctioning their defiance of all others, who feel wounded by the injury they do. Their sin is threefold, the sin they commit by their influence and example, the "sin against the brethren," and the "sin against Christ." One stands appalled who thinks of the destruction of multitudes of our youth by the teaching and example of such men. And they, without concern for the evil they cause, say, You must take care of your children, if they can't take care of

**themselves.** How can we follow them in all the ways of social and business life, where social drinking is in vogue; where these men occupy the positions and use their advantage? God alone sees the wrong that is done.

It does not abate the responsibility of any one in this matter, because he is a member, an officer, or a minister of the Church. Moderate drinkers holding these positions of honor in the Church of Christ, have supplied from their number a full proportion of drunkards. Not long since, one who had been an officer in the Church, a good Christian, except what moderate drinking had done for him, informed me, on his return from an Inebriate Asylum, that of its inmates five were ministers of the Gospel, twelve lawyers, and fifteen physicians; besides these, there were literary men, and men from respectable and wealthy families "in plenty." The Rev. Dr. Guthrie, of Scotland, tells us that ten of his associates in the ministry were censured or desposed for drunkenness. We have had many like cases in this country. The Rev. Dr. Ormiston, of New York, says three of his associates suffered from intoxication. Some of mine have fallen in the same manner; one a Doctor of Divinity. Such as carefully maintain moderate drinking lead others where they fall. When will men exercise their own common sense, and cease to appeal to Doctors of Divinity and others, as authority for moderate drinking? The results of their practice in so many cases show the fallacy of their principles. Rev. Newman Hall, D.D., says, The churches of Great Britain have lost 30,000 members within the last three years by intemperance. We are not so bad as that.

And is there no law against moderate drinking, in the Bible? "All unrighteousness is sin;" *i.e.*, all wrong is sin. Is there no danger, no wrong, no sin in it, until a man gets the appetite and becomes a drunkard? If drunkenness is wrong, is it not wrong to employ the means of its production? The

law of God takes in all the preliminary stages of crime ; the barrier is put up by Christ, where the course is entered upon. The man who treads in the pathway to destruction, sins every step he takes. He does not intend to become a drunkard ; not one of the millions who have become drunkards pursued moderate drinking with this purpose. They saw others, who had reached that end, and pitied or despised them. But because the rich, the fashionable, and the polite led the way, they followed, with the excuse that a Rev. Dr. was on their side. It is horrible to think of the multitudes, who are now marching to destruction, who claim the example and guidance of ministers, officers, or members of the Church.

The Church has no law against moderate drinking. Christians acquire this appetite like other men. The alcoholic appetite results from a depraved physical condition of the functions of the body, produced by the use of intoxicating drinks. The Church can not prevent the use without a law, and she can accomplish but little, by discipline, on those who become addicted to drunkenness. This discipline is irritating and difficult to enforce, so that in many cases nothing is attempted, from the fear that more harm than good will come from it.

It is beginning at the wrong end to save the drunkards. Gospel temperance may include that work, but it is properly a work of prevention. It guards and protects the youth, and nurtures a spirit of resistance that admits no tampering, no concession to drinking usages. Entire abstinence insures safety ; nothing else can. It is a great act to reclaim a drinking man, but how much greater to keep a young man from the use of intoxicating drinks.

IS IT TRUE, "THE DANGER IS NOT PROVED?"

In an essay lately read before a ministerial association, and published, it is affirmed, "The argument of abstinence because of danger to oneself is complete and final, if only

~~The~~ danger in every case be proved. But such danger is not proved."

A proper distinction, we think, will clear this matter from both error and difficulty. We should distinguish "danger" from certainty. The "danger to oneself" of becoming intemperate, if intoxicating drinks are used, is real, and is proved by the fact that at least one-half of those who use them do become intemperate before they die. This, we submit, ought to be "complete and final." The certainty that any particular one will be of this number, we admit, "is not proved." Though "such danger" is proved. The certainty can only be proved when the appetite is acquired.

It has been said, Christians are not restricted as to what they shall eat and drink, but are "called unto liberty."—Gal. v. 13. The first verse shows that this was a liberty from the bondage of the ceremonial law. And in the exercise of it, in the 13th verse, they are warned not to use it "for an occasion to the flesh." Intoxicating drinks are of this sort. James i. 25 is quoted to show we have, in this matter, a "perfect law of liberty." Of this "law" it is said, in the same verse, in regard to him who "continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This "perfect law" gives no liberty for intoxicating drinks, but the liberty of a soul emancipated from the bondage of sin to serve Christ; "this man shall be blessed in his deed." The "perfect law of liberty" confers no greater liberty than the liberty of a perfect law. Any greater liberty would lead into sin. There can be no liberty to do what is wrong in act or spirit, directly or remotely; in word or thought, in feeling or purpose. Expediency, determining what is right and proper, determines also our duty. The spirit of the divine law embraces every expediency, all that is fit and proper for a Christian to do. All doubtful

courses are condemned, and are to be avoided. "He that doubteth is damned, if he eat," *i. e.*, condemned.—Rom. xiv. 23.

IT IS REASONABLE TO BELIEVE UNFERMENTED WINE WAS USED AT THE PASSOVER WHEN THE SACRAMENT WAS INSTITUTED.

1. Because the festival wine required by the law was unfermented, (*tirosk*) ; Deut. xiv. 23. 2. Because no fermented article was allowed at the Passover.—Ex. xii. and xiii. chapters. Strict Jews now use the unfermented juice of the grape. 3. This furnishes the most satisfactory explanation of the words, "Drink ye all of it," "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."—Mat. xxvi. 29. The wine then used had been preserved by boiling, and was not to be compared with the new, fresh juice of the grape. This latter He presents to their minds as the emblem of that perfect celestial bliss which they should enjoy with Him in the heavenly state. "To drink wine new, in its best state, according to Hebrew taste."—Robinson's *Gr. Dic. on kainos*. 'For he saith, The old is better.'—Luke vi. 39. Fermented wine is here referred to, as the context shows. The opposite was true of the unfermented ; the new was better. The miracle wine was for a festival, and may be understood in the same manner ; it was "good wine," *i. e.*, fresh, new. 4. It is called by the Saviour, "the fruit of the vine," and by no other name. This describes grape juice, pure and simple. Fermented wine can not be called the "fruit of the vine," as all the grape contained is destroyed by the alcoholic fermentation, except a mite of sugar. We, too, should use what we can call "the fruit of the vine."







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