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ALCOHOL

AND THE

HUMAN BRAIN.

BY

REV. JOSEPH COOK.

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ALCOHOL

AND THE

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part of the brain and the nervous system, and of many other tissues of the body. Forty per cent of the matter in the corpuscles of the blood is albumen. I am about to drench this white of an egg with alcohol. I have never performed this experi-

(3)

ALCOHOL

AND THE

HUMAN BRAIN.

BY REV. JOSEPH COOK.

CASSIO'S language in *Othello* is to-day adopted by cool physiological science: "O God, that men should put an enemy in their mouths to steal away their brains! That we should, with joy, revel, pleasure and applause, transform ourselves into beasts! To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblest'd, and the ingredient is the devil."—Shakespeare, *Othello*, Act II., Scene iii.

Central in all the discussion of the influence of intoxicating drink upon the human brain is the fact that albuminous substances are hardened by alcohol. I take the white of an egg, and, as you see, turn it out in a fluid condition into a goblet. The liquid is a viscous, glue-like substance, largely composed of albumen. It is made up of pretty nearly the same chemical ingredients that constitute a large part of the brain and the nervous system, and of many other tissues of the body. Forty per cent of the matter in the corpuscles of the blood is albumen. I am about to drench this white of an egg with alcohol. I have never performed this experi-

ment before, and it may not succeed, but so certain am I that it will, that I purpose never to put the bottle to my lips and introduce into my system a fiend to steal away my brain. Edmund Burke, when he heard William Pitt say in Parliament that England would stand till the day of judgment, rose and replied; "What I fear is the day of *no* judgment." When Booth was about to assassinate Lincoln, his courage failed him, and he rushed away from the theater for an instant into the nearest restaurant and called for brandy. Harden the brain by drenching it in alcohol and you harden the moral nature.

If you will fasten your attention on the single fact, that alcohol hardens this albuminous substance with which I place it in contact, you will have in that single strategic circumstance an explanation of most of its ravages upon the blood and nerves and brain. I beg you to notice that the white of an egg in the goblet does not become hardened by exposure to the air. I have allowed it to remain exposed for a time, in order that you may see that there is no legerdemain in this experiment. [Laughter.] I now pour alcohol upon this albuminous fluid, and if the result here is what it has been in other cases, I shall pretty soon be able to show you a very good example of what coagulated albumen is in the nervous system and blood corpuscles. You will find this white of an egg gradually so hardened that you can take it out without a fork. I notice already that a mysterious change in it has begun. A strange thickening shoots through the fluid mass. This is your

moderate drunkard that I am stirring up now. There is your tippler, a piece of him, [holding up a portion of the coagulated mass upon the glass pestle]. The coagulation of the substance of the brain and of the nervous system goes on. I am stirring up a hard drinker now. The infinitely subtle laws of chemistry take their course. Here is a man [holding up a part of the coagulated mass] whose brain is so leathery that he is a beast, and kicks his wife to death. I am stirring up in this goblet now the brain of a hardened sot. On this prongless glass rod, I hold up the large part of the white of an egg which you saw poured into this glass as a fluid. Here is your man [holding up a larger mass] who has benumbed his conscience and his reason both, and has begun to be dangerous to society from the effects of a diseased brain. Whenever alcohol touches this albuminous substance, it hardens it, and it does so by absorbing and fixing the water it contains. I dip out of the goblet now your man in delirium tremens. Here is what was once a fluid, rolling easily to right and left, and now you have the leathery brain and the hard heart.

Distortions of blood discs taken from the veins of drunkards have been shown to you here by the stereopticon and the best microscope in the United States. All the amazing alterations you saw in the shape, color, and contents of the blood discs are produced by the affinity of alcohol for the water in the albuminous portion of the globules.

I am speaking here in the presence of expert chemists. You say I have no business to know

anything about these topics. Well, the new professor in Andover on the relations between religion and science has no business to know them. The new professor at Edinburgh University and in Princeton has no business to know them. The lectureship at the Union Theological Seminary in New York has no right to teach on these themes. There is getting to be a tolerably large company of us who are intending to look into these matters at the point of the microscope and the scalpel. In a wiser generation than ours the haughty men who will not speak themselves of the relations of religion and science, and will not allow others to speak—veritable dogs in the manger—will be turned as dogs out of the manger. I speak very strongly, for I have an indignation that can not be expressed when it is said that men who join hands with physicians, and are surrounded by experts to teach them the facts, have no right to make inferences. Men educated and put into professorships to discuss as a specialty the relation of religion and science have no right to discuss these themes! We have a right as lawyers to discuss such topics before juries, when we bring experts in to help us. I bring experts before you as a jury. I assert the right of Andover, and Princeton, and New Haven, and Edinburgh, and even of this humble platform to tell you what God does in the brain, and to exhibit to you the freshest discoveries here of both His mercy and wrath.

My support of temperance reform I would base upon the following propositions:

1. Scars in the flesh do not wash out nor grow

out, but, in spite of the change of all the particles of the body, are accurately reproduced without alteration by the flux of its particles.

Let us begin with an incontrovertible proposition. Everybody knows that the scars of childhood are retained through life, and that we are buried with them. But we carry into the grave no particle of the flesh that we had in youth. All the particles of the body are in flux and are changed every few years. There is, however, something in us that persists. I am I; and therefore I am praiseworthy or blameworthy for things I did a score of years since, although there is not a particle of my body here now that was here then. The sense of the identity persisting in all the flux of the particles of the system, proves there is something else in man besides matter. This is a very unsubstantial consideration, you say; but the acute and profound German finds in this one fact of the persistence of the sense of identity in spite of the flux of the particles of the body, the proof of the separateness of matter and mind.

Something reproduces these scars as the system throws off and changes its particles. That something must have been affected by the scarring. There is a strange connection between scars and the immaterial portion of us. It is a mysterious fact, right before us daily, and absolutely incontrovertible, that something in that part of us which does not change reproduces these scars. Newton, when the apple fell on his head—according to the fable, for I suppose that story is not history—found in it the law of the universe; and so in the simple fact

that scars will not wash out or grow out, although the particles of the flesh are all changed, we find two colossal propositions; the one is that there is somewhat in us that does not change, and is not matter; the other is, that this somewhat is connected mysteriously with the inerasability of scars, which, therefore, may be said to exist in some sense in the spiritual as well as in the material substance of which we are made.

2. It is as true of scars on the brain and nervous system as of those on any less important parts of the body, that they will not wash out, nor grow out.

3. Scars on the brain or nervous system may be made by physical or mental habits, and are the basis of the self-propagative power of habits.

4. When the scars or grooves in which a habit runs are made deep, the habit becomes automatic or self-acting and perhaps involuntary.

5. The grooves worn or scars made by good and bad habits may be inherited.

Physical identity of parent and offspring, spiritual identity of parent and offspring—these mysteries we have discussed here; and this two-fold identity is concerned in the transmission of the thirst for drink. When the drunkard who has had an inflamed stomach, is the father of a child that brings into the world with it an inflamed stomach, you have a case of the transmission of alcoholic scars.

6. While self-control lasts, a bad habit is a vice; when self-control is lost, a bad habit is a disease.

7. When a bad habit becomes a disease, the

treatment of it belongs to physicians; while it is a vice, the treatment of it belongs to the Church.

8. In probably nine cases out of ten, among the physical difficulties produced by the use of alcohol, and not inherited, the trouble is a vice and not a disease.

9. Alcohol, by its affinity for water, hardens all the albuminous or glue-like substances in the body.

10. It thus paralyzes the small nerves, produces arterial relaxation, and deranges the circulation of the blood.

11. It produces thus an increased quickness in the beating of the heart, and ruddiness of countenance which are not signs of health, but of disease.

Pardon me if I dwell a moment on this proposition, which was not made clear by science until a few years ago. You say that moderate drinking quickens the pulse and adds ruddiness to the countenance, and that, therefore, you have some reason to believe that it is a source of health. I can hardly pardon myself for not having here a set of the chemical substances that partially paralyze the small nerves. I have a list of them before me, and it includes ether and the whole series of nitrites, and especially the nitrite of amyl. If I had the latter substance here, I might, by lifting it to the nostrils, produce this flushing of the face that you call a sign of health in moderate drinking. There are five or six chemical agents that produce paralysis of the vessels of the minute circulation, and among them is alcohol. A blush is produced by a slight paralysis of the small nerves in the interlacing ends of the arteries and veins. If I had ether here, and could

turn it on the back of my hand and evaporate it, I could partially freeze the skin, and then, removing the ether, you would see a blush come to the back of the hand. That is because the little nerves that help constrict and keep up the proper tone of the circulating organs, are temporarily paralyzed. A permanent blush in the face of a drunkard indicates a permanent injury to the blood vessels by alcohol. The varicose vein is often produced in this way by the paralysis of some of the nerves that are connected with the fine parts of the circulatory organs. When the face blushes permanently in the drunkard the injury revealed is not a local one, but is inflicted on every organ throughout the whole system.

After moderate drinking you feel the heart beating faster, to be sure, but it beats more rapidly because of the paralysis of the delicate nerves connected with the arteries, and because of the consequent arterial relaxation. The blood meets with less resistance in passing through the relaxed circulatory organs, and so, with no additional force in the heart, that organ beats more rapidly. It beats faster simply because it has less force to overcome. The quickened pulse is a proof of disease and not of health. (*See Dr. Richardson, Cantor Lectures on Alcohol.*)

12. Alcohol injures the blood by changing the color and chemical composition of its corpuscles.

In the stereopticon illustrations, you saw that the red discs of blood are distorted in shape by the action of alcohol. You saw that the arrangement of the coloring matter in the red discs is changed.



You saw that various adulterations appeared to come into the blood, or at least into visibility there, under the influence of alcohol. Lastly, you saw, most terrible of all, an absolutely new growth occurring there—a sprout protruding itself from the side of the red corpuscle in the vital stream. Last year I showed you what some of the diseases of leprosy did for the blood, and you see how closely alcoholism in the blood resembles in physical effects the most terrific diseases known to man.

Here are the diseases that are the great red seal of God Almighty's wrath against sensuality; and when we apply the microscope to them, we find in the blood discs these sprouts, that greatly resemble each other in the inebriate and in the leper. Dr. Harriman has explained, with the authority of an expert, these ghastly growths. These sprouts shoot out of the red discs, and he tells you that, after having been called before jury after jury as an expert, sometimes in cases where life was at stake, he has studied alcoholized blood, and that a certain kind of spore, a peculiar kind of sprout, which you have seen here, he never saw except in the veins of a confirmed drunkard. I think the day is coming when, by microscopic examination of the blood discs, we can tell what disease a man has inherited or acquired—if it be one of that kind which takes hold of the circulatory fluid.

This alcohol, with its affinity for water, changes the composition of every substance in the body into which water enters, and there are seven hundred and ninety parts of water in every thousand of blood. The reason alcohol changed this white of

an egg into hardness, that if it had been put in whole I could have rolled it across the platform, was that the fierce spirit took the water out of the albumen. If I had a plate of glass here, and could put upon it a solution of the white of an egg, and could sprinkle upon it a little finely-powdered caustic soda, I could very soon pick up the sheet of gelatinous substance and should find it leathery, elastic, tough. Just so this marvelous white matter folded in sheets in the brain is drenched with a substance that takes out the water, and the effect on the brain is to destroy its capacity to perform some of its most delicate actions. The results of that physical incapacity are illustrated in all the proverbial effects of intemperance.

13. The deteriorations produced in the blood by alcohol are peculiarly injurious to the brain on account of the great quantity of blood sent to that organ.

The brain weighs only about one twenty-eighth of the rest of the body, and yet into it, according to most authorities, is sent from a tenth to a sixth of all the blood. If you adopt fiat money, where will the most harm be done? What part of this land shows first of all the effect of a debased condition of the currency? Wall Street? Why? Because there the circulation is most vigorous. The blood of the land, to speak of money under that title, is thrown into wall Street as the blood of the body is thrown into the head, and so in Wall Street, we have our men on the watch to tell us whether the currency is in a healthy or unhealthy state. The slightest alteration is felt there, because

the currency there is accumulated, and so in the brain the slightest injury of the blood is felt first, because here is accumulated the currency of the system.

14. Most poisons and medicines act in the human system according to a law of local affinity, by which their chief force is expended on particular organs, and sometimes on particular spots of particular organs.

15. All science is agreed that the local affinity of alcohol, like that of opium, prussic acid, hashish, belladonna, etc., is for the brain.

16. The brain is the organ of the mind, and the temple and instrument of conduct and character.

17. What disorganizes brain disorganizes mind and character, and whatever disorganizes mind and character disorganizes society.

18. The local affinity of alcohol for the brain, therefore, exempts it, in its relations to Government, from the list of articles that have no such affinity, and gives to Government the right, in self-defence, to interfere by the prohibitory regulation of its sale as a beverage.

19. It is not sufficient to prove that alcohol is not a poison to overthrow the scientific basis of its prohibitory laws.

20. Intemperance and cerebral injury are so related that even moderate indulgence is inseparably connected with intellectual and moral disintone-ment.

21. In this circumstance, and in the inerasibility of the scars produced by the local affinity of alco

hol for the brain, the principle of total abstinence finds its justification by science.

Nothing in science is less questioned than the law of local affinities, by which different substances taken into the system exert their chief effect at particular localities. Lead, for example, fastens first upon the muscles of the wrist, producing what is known among painters and white-lead manufacturers as a wrist-drop. Manganese seizes upon the liver, iodine upon the lymphatic glands, chromate of potash upon the lining membrane of the eyelids, mercury upon the salivary glands and mouth. Oil of tobacco paralyzes the heart. Arsenic inflames the mucous membranes of the alimentary passages. Strychnine takes effect upon the spinal cord. Now, as all chemists admit, the local affinity of alcohol is for the brain. Dr. Lewis describes a case in which the alcohol could not be detected in the fluid of the brain cavities, nor, indeed, in any part of the body, but was obtained by distillation from the substance of the brain itself. Dr. Percy distilled alcohol in large quantities from the substance of the brains of animals killed by it, when only small quantities could be found in the blood or other parts of the systems of the same animals. Dr. Kirk mentions a case in which the brain liquid of a man who died in intoxication smelt very strongly of whisky, and when some of it was taken in a spoon, and a candle put beneath it, the flame burned with a lambent blue flame. But brain is the organ of the mind. Dr. Bucknell (*Habitual Drinking*) quotes Forbes Winslow as having testified before a Committee of Parliament that the liquid dipped from the brain of

an habitual inebriate can thus be burned. Whatever is a disorganizer of the brain is a disorganizer of mind, and whatever is a disorganizer of mind is a disorganizer of society. It is from this point of view that the right of Government to prevent the manufacture of madmen and paupers can be best seen. I care not what men make of the famous recent experiments of Lallemand, Perrin, and Duroy, of France, by which half of the medical profession, including Dr. Carpenter, has been carried over to the support of the propositions that alcohol is eliminated from the system in totality and in nature; is never transformed and never destroyed in the organism; is not food; and is essentially a poison. I care not, on the other hand, what men make of the proposition Mr. Lewes defends, that alcohol may be a negative food. The local affinity of alcohol for the brain! This is a great fact. It is a fact uncontroverted. It is a fact sufficient. It is a fact to be heeded even in legislation.

Among the well known authorities on the influence of alcohol on the human brain, Dr. W. B. Carpenter and Dr. B. W. Richardson, of England, are now in entire accord with Prof. Youmans and Dr. W. E. Greenfield, of the United States, in recommending total abstinence. Dr. Richardson's Cantor lectures have been followed by a volume on "Total Abstinence," and he gives to Dr. Carpenter's views on this subject his full assent and final adhesion, having learned at last, he says, "how solemnly right they are." In 1869 Dr. Richardson began to abstain from wine, by limiting his use of

it to festal occasions, but still more recently he has abandoned its use altogether.

The graduates of Amherst College met at the Parker House, in Boston, some years ago, and, although a wine glass was placed at the side of each plate, not one of them was filled. Niagara itself, a recent traveler in the United States says, is not as worthy of description to Englishmen as the pure array of goblets with ice-water at the usual dinners at hotels. Mrs. Hayes has expelled intoxicating beverages from the Presidential mansion.

✕ The latest investigators of the influence of alcohol on the brain are Schulinus, Anstie, Dupré, Labottin, and Binz. The latter in a series of remarkable articles published in the *Practitioner*, in 1876, maintains that a portion of every dose of alcohol is burned in the system, and yet he considers the use of alcohol in health as entirely superfluous. The experimen'ters agree with the majority of physicians that, in the army and navy, and for use among healthy persons, alcohol, even as a ration strictly limited to a moderate quantity, is physiologically useless and generally harmful. ✕

Upon different portions of the brain the action of alcohol can be distinctly traced by medical science and even by common observation. The brain, it will be remembered, is divided into three parts. The upper, which comprises the larger part, and which is supposed to be the seat of the intellectual and moral faculties, is called the *cerebrum*. Below that, in the back part of the organ, is another mass, called the *cerebellum*, parts of which are be-

lieved to control the contractions of the muscles in portions of the body. Still lower is the *medulla oblongata*, which presides over the nerves of respiration. Now the action of alcohol can be distinctly marked upon the different parts of the brain. The moral and intellectual faculties are first jarred out of order in the progress of intoxication. The tippler laughs and sings, is talkative and jocose, coarse or eloquent to almost any degree according to his temperament. The cerebrum is first affected. His judgment becomes weak; he is incapable of making a good bargain, or of defending his own rights intelligently, but he does not yet stagger; he is as yet only a moderate drinker. The effect of moderate drinking, however, is to weaken the judgment and to destroy the best powers of the will and intellect. But he takes another glass, and the cerebellum which governs several of the motions of the body is affected, and now he begins to stagger. He loses all control of his muscles, and plunges headlong against post and pavement. One more glass and the *medulla oblongata* is poisoned. This organ controls the nerves which order the movements of the lungs, and now occurs that hard breathing and snoring which is seen in dead drunkenness. This stoppage is caused by impure blood so poisoning the *medulla oblongata* that it can no longer perform its duties. The cerebrum and cerebellum now seem to have their action entirely suspended, and sometimes the respiratory movements stop forever, and the man dies by asphyxia in the same manner as by drowning, strangling, or narcotic poisoning by any other substance. (See

Prof. Ferrier. *The Localization of Cerebral Disease.* London, 1878.)

Who shall say where end the consequences of alcoholic injury of the blood and of the substance of the brain? Here within the cranium, in this narrow chamber, so small that a man's hand may span it, and upon this sheet of cerebral matter, which, if dilated out, would not cover a surface of over six hundred square inches, is the point of union between spirit and matter. Inversions of right judgment and every distortion of moral sense legitimately follow from the intoxicating cup. It is here that we should speak decidedly of the evil effects of moderate drinking. Men may theorize as they please, but practically there is in average experience no such thing as a moderate dose of alcohol. People drink it to produce an effect. They take enough to "fire up," as they say, and unless that effect is produced they are not satisfied. They will have enough to raise their spirits, or dissipate gloom. And this is enough to impair judgment, and in the course of years perhaps to ruin fortune, body, and soul. The compass is out of line in life's dangerous sea, and a few storms may bring the ship upon breakers.

It is to be remembered that, by the law of local affinity, the dose of alcohol is not diffused throughout the system, but is concentrated in its chief effects upon a single organ. When a man drinks moderately, though the effects might be minute if dispersed through the whole body, yet they may be powerful when most of them are gathered upon the brain. They may be dangerous when turned

upon the intellect, and even fatal when concentrated upon the primal guiding powers of mind—reason, and moral sense. It is not to the whole body that a moderate glass goes; it is chiefly to its most important part—the brain; and not to the whole brain, but to its most important part—the seat of the higher mental and moral powers; and not to these powers at large, but to their helmsman and captain—Reason and Conscience.

“Ship ahoy! All aboard! Let your one shot come,” shouts the sailor to the pirate craft. Now, one shot will not shiver a brig’s timbers much, but suppose that this one ball were to strike the captain through the heart, and the helmsman through the skull, and that there are none to fill their posts, it would be a terrible shot indeed. Moderate drinking is a charmed ball from a pirate craft. It does not lodge in the beams’ ends. It cuts no masts. It shivers no plank between wind and water. It strikes no sailor or under-officer, but with magic course it seeks the heart of the captain and the arms of the helmsman, and it always hits. Their leaders dead, and none to take their place, the crew are powerless against the enemy. Thunders another broadside from pirate alcohol, and what is the effect? Every ball is charmed; not one of the crew is killed, but every one becomes mad and raises mutiny. Commanders dead, they are free. Thunders another broadside from the pirate, and the charmed balls complete their work. The mutinous crew rage with insanity. Captain Conscience and Steersman Reason are picked up, and, lest their corpses should offend the crazy sailors, pitched

overboard. Then ranges Jack Lust from one end of the ship to the other. That brave tar, Midshipman Courage, who, in his right mind, was the bravest defender of the ship, now wheels the cannon against his own friends and rakes the deck with red-hot grape until every mast totters with shot-holes. The careful stewards, seamen Friendship and Parental Love, whose exertions have always heretofore provided the crew seasonably with food and drink, now refuse to cook, furnish no meals, unhead the water-casks, waste the provisions, and break the ship's crockery. The vessel has wheeled into the trough of the sea; a black shadow approaches swiftly over the waters, and the compass and helm are deserted. That speculating mate, Love of Money, who, if sober, would see the danger, and order every rag down from jib to mainsail, and make the ship scud under bare poles before the black squall, now, on the contrary, orders up every sail and spreads every thread of canvas. The rising storm whistles in the rigging, but he does not hear it. That black shadow on the water is swiftly nearing. He does not see it. In the trough of the sea the ship rocks like a cockle shell. He does not feel it. Yonder, before the dense rush of the coming blow of air rises a huge wave, foaming, and gnawing, and groaning on high. He does not hear it. With a shock like the opening of an earthquake it strikes the broadside; with a roar it washes over the deck; three snaps like cannon, and the heavily-rigged masts are gone; a lurch and sucking in of waves, and the hold is full of water, and the sinking ship just survives the first heavy

sea. Then comes out Mirthfulness, and sits astride the broken bowsprit, and ogles a dancing tune. The crew dance! It were possible, even yet, to so man the pumps and right the helm as to ride over the swells and drive into port, but all action for the right government of the ship is ended. Trumpeter Language mounts the shattered beams of the fore-castle, and makes an oration; it is not necessary to work, he tells the crew, but to hear him sputter yarns.

It is fearful now to look upon the raging of the black sea. Every moment the storm increases in fury. As a giant would toss about a straw, so the waves handle the wrecked timbers. Night gathers her black mists into the rifted clouds, and the strong moaning sound of the storm is heard on the dark ocean. By that glare of lightning I saw a sail and a life-boat! Men from another ship are risking their lives to save the insane crew whose masts are gone. They come nearer, but the boat bounds and quivers, and is nearly swamped upon the top of a wave. Jack Courage and Independence see the boat coming. "Ship ahoy," shout the deliverers. "Life-boat from the ship Temperance! Quit your wreck and be saved." No reply. Independence grinds his teeth and growls to Jack Courage that the offer of help is an insult. "I will tell you how to answer," says Jack, stern and bloody. There is one cannon left with a dry charge. They wheel that upon the approaching boat, and Independence holds the linstock over the fuse-hole. "Life-boat for sailors on the wreck," shouts Philanthropy from the approaching boat. "What an-

swer, ship Immortal?" Then shoots from the ringing gun a tongue of flame, and ten pounds of iron are on their way. The Temperance boat rocks lower from the wave-top, and the deadly reply just grazes the heads of the astounded philanthropists and buries itself heavily in their own ship beyond. It was an accident, they think, and keep on board the ship and stand upon its deck. Then flash from their scabbards a dozen swords; then click the locks of a dozen muskets; then double the palms of a dozen fists; then shake the clubs of a dozen maniac arms, and the unsuspecting deliverers are murdered on the deck they came to save. As the lightning glares I see them thrown into the sea, while thunders are the dirge of the dead and the damnation of the murderers.

The drunken ship is fast filling with water. Not a man at the pumps, not an arm at the helm. Having destroyed their friends, the crew fall upon each other. Close under their bow rave the breakers of a rocky shore, but they hear it not. At intervals they seem to realize their condition, and their power even yet to save themselves, but they make no effort. Gloom, and storm, and foam shut them up against hell with many thunders. In this terrible extremity Independence is heard to refuse help, and boasts of his strength. Friendship and Parental Love rail at thoughts of affection. Language trumpets his easy yarns and grows garrulous as the timbers crack one after another. Rage and Revenge are now the true names of Firmness and Courage. Silly Mirth yet giggles a dance, and I saw him astride the last timber as the ship went

down, tossing foam at the lightning. Then came a sigh of the storm, a groaning of waves, a booming of blackness, and a red, crooked thunderbolt shot wrathfully blue into the suck of the sea where the ship went down.

And I asked the names of those rocks, and was told: "God's Stern and Immutable Laws."

And I asked the name of that ship, and they said: "Immortal Soul."

And I asked why its crew brought it there, and they said: "Their captain, Conscience, and helmsman, Reason, were dead.

And I asked how they died, and they said: "By one single shot from the pirate Alcohol; by one charmed ball of Moderate Drinking!

On this topic, over which we sleep, we shall some day cease to dream.

6

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AN ADDRESS

BY

REV. JOSEPH COOK.

NEW YORK:

National Temperance Society and Publication House,
58 READE STREET.

1878.

THE following address was delivered in Park Street Church, Boston, at an Anniversary of the Suffolk Temperance Union, in 1870. Its impressive admonitions concerning the relations of the corrupting drink traffic to the present and future of popular government and free institutions in our country, render it a most timely and important publication for the widest possible circulation.

ADDRESS.

DE TOCQUEVILLE ON THE POWER OF THE MAJORITY IN THE UNITED STATES.

WHEN Alexis de Tocqueville was in this country in 1832, some one observed to him in Philadelphia that almost all crimes in America were caused by the abuse of intoxicating liquors, which even the poor could obtain in abundance from their cheapness. "How comes it," said De Tocqueville, "that you do not put a duty upon brandy?" "Our Legislators," his informant rejoined, "have frequently thought of this expedient. But the task is difficult. A revolt might be apprehended. And the members who should vote for such a law, would be sure of losing their seats." "Whence I am to infer," replied De Tocqueville, seriously, "that the intemperate are a majority in your country, and that temperance is unpopular."* Even if his estimate of the extent of intemperance in our country forty years ago had been much lower, it would not have been singular that De Tocqueville, with such views of the moral sentiment of the mass of the people, and the relations of that sentiment to Legislative seats, should have inculcated over and over, as he did, the doctrine, little agreeable to American ears, but the ghost, nevertheless, in the

* De Tocqueville, Alexis, Democracy in America. Vol. I, chap. XIII., Self-Control of the American Democracy.

unconfessed thoughts of many by no means the least loyal of American hearts, that the chief dangers of Democracy in the United States arose, and would continue to arise, from the omnipotence of the majority. Even Madison held this view. And so did Jefferson himself.

THE SUBJECT STATED.

My topic to-night is Outspoken Temperance, the Duty of Pulpit, Press, and Parlor. But, not to take a line of thought too trite, although the triteness of all temperance themes is suggestive proof of their importance, I wish to present, as not the least grave or great to the motives of that Outspoken Temperance, the relations of the Temperance Reform to the Future of Democracy in the United States.

CONTRAST OF THE SLAVE OLIGARCHY WITH THE WHISKY RING.

There is a singular analogy between the struggles of the Union with Secessions, and the struggles of some of our larger States with their Corrupt Great Cities. New York city, and New Orleans, and Chicago, and Boston, nullify some of the laws of their States as effectually as ever South Carolina nullified a law of the Union. We have come to the days of Municipal Police. It is given to no mortal to ascend the mount of vision, and, with Milton's affable angel, open the future; but, if I were asked which one of the clouds, not larger than a man's hand, now on the horizon of our years

to come, has in it the murkiest threat, I should point to the collisions between State authorities and corrupt great cities. But, as Secession had one controlling impulse, so the corrupt cities have one. There is often astonishing significance in popular phrases that have such aptness as to live in the mouths of a whole people. The evil power in our corrupt cities is, by common consent, denominated the Whisky Ring. As the Rebellion of the States was Slavery in arms, Slavery on horseback, Slavery on foot, Slavery raging on the battle-field, Slavery on the quarter-deck, so the Rebellion of the Cities is the Whisky Ring at the polls, the Whisky Ring in the lobby, the Whisky Ring in the corrupt judiciary, the Whisky Ring in the ineffective police, the Whisky Ring in the public purse. Prostrate the Slave Oligarchy, it was said by the most substantial of living American orators, when the words were half battles,* and the door will be open to all generous impulses. Prostrate the Whisky Ring, and the problem of the management of great cities, in consistency with democratic institutions, can be solved. Prostrate the Slave Oligarchy, it was said, and liberty will become in fact, as in law, the normal condition of all the national territories. Prostrate the Whisky Ring, and the healthful State regulations will become in fact, as in law, the regulations of the cities. Prostrate the Slave Oligarchy, it was said, and the Na-

* Sumner, Honorable Charles, Speech on the Republican party: Its Origin, Necessity, and Permanence, before the Young Men's Republican Union of New York, July 4, 1860.

tional Government will be divorced from Slavery and the National policy will be changed from Slavery to Freedom. Prostrate the Whisky Ring, and the leading State Legislatures will be freed from far the largest portion of that corruption which is at once the opprobrium and the peril of American Institutions, and is quoted as such to the ends of the civilized earth. Prostrate the Slave Oligarchy, it was said, and the North will be no longer the vassal of the South. Prostrate the Whisky Ring, and the Metropolitan States will be no longer the vassals of Metropolitan Cities. Prostrate the Slave Oligarchy, it was said, and a mighty victory of Peace will be won, whose influence on the future of our country and of mankind, no imagination can paint. Prostrate the Whisky Ring, and a mighty victory of Democratic Civil Safety will be won, whose influence on the future of our country and of mankind no imagination can paint.

THE GROWTH OF AMERICAN CITIES TWICE AS
RAPID AS THAT OF THE WHOLE POPULATION.

It is not to be denied that many who can not be suspected of want of zeal for the success of Democracy in the United States are thrown into grave doubts, as to the future of our system, by its imperfect success in our great cities. The lesson of history in the past has been, that great cities are among the chief dangers of Democracy. I am no alarmist. My business is not agitation. But I confess that I consider this lesson of history as to Democracies, when put side by side with the facts that we are, and are to be, a nation of great cities.

something that should bring thoughtful men to a pause. We hear daily enough, and more than enough, of the corruptions of our great cities. But it is not so commonly noticed that population increases in our cities with vastly greater rapidity than elsewhere. I take up the last census and find that the growth of the average population of our cities is more than twice as rapid as that of the whole population of the land. I find, for example, a list of one hundred and twenty-six cities, that are scattered from end to end and from side to side of our portion of the continent, and the average increase of their population between the years 1850 and 1860, was 78.62 per cent., while that of the whole population of the United States, during the same period, was only 35.59 per cent. This remarkable circumstance in regard to the population of American cities is a phenomenon not merely of the Western States. During the period in question, the increase of the population of New York was 56.27 per cent. That of Philadelphia was 65.43 per cent.; an increase partly the result of addition of territory; but between 1840 and 1850, Philadelphia increased 54.27 per cent. That of Worcester was 46 per cent. That of Hartford was 115.08 per cent. That of New Haven was 93 per cent. That of Buffalo was 91.97 per cent. That of Nashville was 62.13 per cent. That of New Orleans was 44.94 per cent. There are a few cities in the East in which the increase was not thirty-five per cent.; but to balance these, we have in the West such almost fabulous rates of increase, as that of 106.49 per cent. for St. Louis, and 264.65 per cent. for

Chicago.* The fact is strikingly evident from the census, not merely for the period from 1850 to 1860, but also for that from 1840 to 1850, that our population has a tendency to mass itself in cities. I am forced to regard this as one of the most suggestive prophecies as to our future that the census contains. Probably the growth of our aggregate city population is three times as rapid as the growth of the rural population. But we manage great cities by the vote of the majority. Our population tends to arrange itself in great cities. But great cities are one of our chief dangers; for in all history the vote of a majority in great cities has been found an inadequate protection of property and life. To look these facts in the face is not sensational declamation; it is statesmanship. The facts are not sentiment; they are arithmetic.

CITIES IN EUROPE GROW FASTER THAN THE POPULATION.

If it were perfectly certain that half the civilized world was henceforth to live in cities and large towns, it would not be uncertain which half of the world would predominate in influence over the other half, the part in the towns or the part out of the towns. It would not be uncertain, either, that the management of large towns would become a problem of the first importance in civilization. Nor would it be uncertain that the management of the towns on the democratic principle would have extraordinary difficulties. Now I believe it capable

* Preliminary Report on the Eighth Census, Table No. 40, p 242. Also p. 117.

of being made very probable that the tendency of the application of the discoveries of the railway and the telegraph to create centers and facilitate intercommunication, must cause a vastly increased percentage of the civilized world to live henceforth in cities and large towns. This tendency of population to cities is not a merely American phenomenon. From 1832 to 1869 the increase of the population of London was 98 per cent. That of Constantinople was 50. That of Paris was 118. That of Vienna was 107. That of Moscow was 50. That of Berlin was 220. That of Manchester was 49. That of Liverpool was 174. That of Madrid was 105. Liverpool has increased as fast as Boston; Berlin faster than New York.

Here is a movement wide as the world. Here is the touch of the Finger of the Ruler of men. God is setting cities on hills thrice higher than they ever occupied before. Their light can not be hid; and, whether it be white flame from above, or blue flame from beneath, the radiance, celestial or infernal, white or blue, vivifying or ominously ghastly, is cast, in many cases, on landscapes of souls half around the globe!

FIVE PROPOSITIONS AS TO GREAT CITIES.

I hold five propositions to be plainly true concerning this problem of the management of great cities; and that the propositions are sure to attract attention in the next generation, if not in this.

1. The growth and influence of great cities increase with every increase of the means of intercommunication between States, and the growth of

means of intercommunication is very nearly the most characteristic feature of the present age.

2. The problem of the perishing and dangerous classes, increases in importance with every increase in the growth and influence of great cities.

3. The growth and influence of great cities, unless the problem of the perishing and dangerous classes can be solved in consistency with American Representative Government, are the chief perils in the future of Democracy in the United States.

4. The chief perils from the perishing and dangerous classes in great cities, arise from intemperance and its associated vices.

5. The Temperance Reform, therefore, has profoundly vital relations in the United States to the success of Democracy itself.

GROWTH OF MEANS OF INTERCOMMUNICATION AND ITS EFFECT ON CITIES.

Ours, it must be remembered, in the first place, is an age extraordinarily distinguished by the growth of means of intercommunication. The time has now come in the history of the world when it may be said that there are no foreign lands. One-half the considerable cities of the globe can be reached from London and New York by telegraph in twelve hours. One-half the missionaries of the American Board can be reached from Andover by telegraph in twenty-four hours. Our age is likely to be remembered in future ages as that of the increase of intercommunication. The laying of the Atlantic cable is a success. The Pacific Railway is opened. The Suez Canal is complete. These

are all events of the first magnitude. The telegraph and the railway are bursting into consummate flower in the annihilation of distance. They are imposing new habits on civilization. But the habits of civilization, as Carlyle remarks, are more than the laws and constitutions of States; they are the one organic law, which, for the time being, society can not disobey. But, the great events which have made international communication easy, are only more important than the wonderful increase of intercommunication between the different parts of individual nations. In the United States alone, during the ten years between 1850 and 1860, the number of miles of new railway brought into operation, would, if put into a straight line, have lacked but a trifle of encircling the globe. It amounted to 22,000 miles. It is evident that, with all this facilitation of intercommunication, population must tend to mass itself more and more at the points at which capital and industry can be applied at the best advantage, that is to say, at centers. Backward swirls, such as are seen in England, gentlemen having landed estates seeking the country, will come; but they are only swirls, and not a reversal of the current. The current is caused by the establishment of centers easily intercommunicating and giving opportunities to industry and capital such as are not furnished elsewhere; and the creation of such centers is a permanent result of the growth of means of intercommunication. Supply follows demand; and the demand is for population at centers. Accordingly, in actual fact, both in the Old World and the New, population is found massing itself in

cities and large towns. It is doing this in a degree that it is a new phenomenon in civilization and one of the highest significance. Indeed, the most important lines of division among men are now not territorial, but social. But, beneath the touch of the Finger that moves the world, many social barriers to the intercommunication of men are disappearing, along with the territorial. Side by side with the Atlantic telegraph, the Pacific Railway, and the Suez Canal, and, in a sense, analogous to them, we have the abolition of Slavery in the United States, the abolition of Serfdom in Russia, and an almost universal movement throughout the world to extend suffrage to the masses. Indeed, there are not wanting those, like Mr. Godkin, in the last *North American Review*, who regard the condition of civilization at this moment as analogous to that of the Roman Empire just previous to its fall. The latter had extended its boundaries on all sides until the outer barbarism had been so far reached, or so far partially admitted, that it broke in; and the greatest catastrophe of human history followed, to be succeeded by a slow reconstruction that has proved its greatest blessing. Modern civilization has extended its boundaries, both territorial and social, until barbarism begins again to break in. The problem of the second crisis is more complicated than that of the first, as the battle with Goths and Huns is to be fought now with social and intellectual and political weapons; and not, or at least not as yet, with martial. It is more complicated also, because there are now no new Americas and El Dorados to which civilization can

escape to set up its ark; but must be fought out chiefly at centers of population.

MUCH AS CITIES DO FOR VIRTUE, THEY DO MORE FOR VICE.

Now, in the second place, it is evident that the problem of the perishing and dangerous classes must grow in importance with every increase of the growth and numbers of great cities. Such has been the entire experience of modern as of ancient civilization. I do not forget for an instant that the massing of men gives greater opportunities to virtue. Heaven forbid that we should fail to remember, in view of the perilous future, any part of the influence of the tendency of men to cities, to stimulate the press, the pulpit, and the school! Here is the place, as we pass from point to point of this walking on the summits of present history in order to discern our duty to the immediate future, for this audience to pause solemnly, and with our fathers' graves beneath our feet and as in the sight of Almighty God, to emphasize the tremendous moral responsibility of school, pulpit, press, parlor, and law in our great cities, and to the land's end of every rural district as well; for, as the streams that supply the sea with unpolluted waves are supplied from the far fresh mountains, so the moral vigor of cities can be kept up only by the inflowing streams from the far fresh mountains that send unsullied life to the coasts. It is easy for the city to underrate the country. The rural school and church that formed earliest Daniel Webster, Henry Clay, Horace Greeley, did something for cities. The phy-

sicians say that, generation after generation, the majority of the strongest brains in business and in public life are born in the country. But the quickening which the metropolitan school, pulpit, press, parlor, and law ought to receive from local opportunity, is nearly equaled by the quickening that ought to spring from the power of metropolitan influence in rural districts. I do not underrate that quickening. But, it is the notorious, stern truth of history, that, much as cities do for virtue, they do vastly more for vice. You doubt this? Would that the proof were not so near home! One-half the criminals of Massachusetts, for example, are found in Boston. Mr. Phillips has shown that for ten years the returns proved that forty-two per cent. of the population of the county in which we are to-night assembled was arrested for crime, while in other counties the number was only one, two, or three per cent.* This is the result of massing up here property and population. It is a part of the operation of the inevitable laws of human nature in the present state of human culture, and in the present arrangements of philanthropic endeavor. Boston has one-half the criminals of Massachusetts, and yet only one-sixth of the population. I instance no other city whatever: for Boston, which proves the proposition in question, is probably the most unfavorable example for the proof that could be adduced from the whole circuit of the earth.

* Phillips, Wendell; Speech on a Metropolitan Police; Speeches, Lectures, and Letters, p. 507.

PERILS IN THE UNITED STATES FROM GREAT AND
CORRUPT CITIES.

I need, and it is suggestive that I do need, in the third place, only brief proof that the growth and influence of great cities, unless the problem of the perishing and dangerous classes can be solved in consistency with American Representative Government, are the chief perils in the future of Democracy in the United States.

THE EXAMPLE OF NEW YORK.

New York! New York! It is dear to me from the great Sound to the great Lakes, from the Adirondacks to Niagara, as are the ruddy drops that visit this sad heart. It is my native State. It is little to call it the Empire State in iniquity as well as in commerce. New York city is not an American city. For every 50,000 voters there of native birth, there are 70,000 of foreign. No American city could be managed as New York is.

I do not incline to declaim on a theme so grave: I prefer to be analytical.

Holding the lurid light of the example of New York, as of a blazing Gorgon's Head, as a lamp above the investigation, consider, first, the power of the votes of a corrupt city population in city elections. There are not two cities on the continent of over two hundred thousand inhabitants, in which the local elections are not in the control of the perishing and dangerous classes. Consider, secondly, the power of a corrupt city population to subsidize the city press and thus poison the fountains of political influence for the country at large. Let fall here the light of the Gorgon's Head. In

the third place, remember its power to awe or cajole into silence many metropolitan pulpits. In the fourth place, notice the power it possesses to corrupt the metropolitan judiciary. Let the Gorgon light fall here. In the fifth place, remember its capacity to resist State law in spite of State police. Remember the confessed insecurity of property and life in New York city, and the whispered clamor, unthinking, indeed, but suggestive, of some New York merchants, to have New York governed as Paris is. In the sixth place, notice the power of its accumulations of capital to influence the management of large bodies of wealth in the rural districts. In the seventh place, remember its complicity with the periodic panics of trade, and the frauds that imperil State and national credit. Do not quench the lamp of New York here. In the eighth place, notice its complicity with the worst party in State elections, and its power in great crises to do national damage. Let fall here the light of the history of New York in the riots of the war; or of Paris, city of all the devils, as Carlyle calls it, as it managed all France, in the French Revolution. In the ninth place, remember that there is nothing to check all this but the ballot of the majority. And lastly, notice, as has already been stated, that the population of cities in the United States increases with twice the rapidity of that of the whole country.

POWER OF THE WHISKY RING TO CONTROL CITY
ELECTIONS.

Nor, in the fourth place, need I pause upon the proof that the chief perils from the perishing and dangerous classes in great cities arise from intem-

perance and its associated vices. When the subject of a Municipal Police was first brought before the Massachusetts Legislature, this proposition was discussed in a scholarly way; and Mr. Phillips has repeatedly presented this single point in a popular way. He was hissed in this city last night for going so far as to assert that, for twenty years, the Mayor and Aldermen of Boston have been but a committee of the places for gambling and of the liquor-shops of the peninsula. The year 1900 will not hiss Wendell Phillips. Since he last night took Boston, let us to-night take New York. In New York city and Brooklyn, there are now, or were before the recent breaking down of the law closing on Sabbaths the places for the sale of liquors and before the inundation of new licenses, 7,000 places where liquors are openly sold. Suppose each place can control two votes. Probably each can on an average control five or ten. Politicians in the field estimate that the Whisky Ring in New York city can, and does when it pleases, send 25,000 votes to the polls. But suppose each place controls only two votes. The 14,000 votes, having one object, and held together by immense financial interests, can control any city election. Precisely here is the knot that chokes Democracy in our great cities. Precisely here is the vulnerable point in all rose-water theories for the management of the Temperance Reform. Precisely this power to control city elections is the perch on which the Whisky Ring, bird of omen, in plumage bathed in night, the Poe's Raven of Democracy, sits and responds, as the city population seeks its lost Lenore of good government,

"Nevermore, nevermore."

Politicians on the spot estimate that twenty men, with the imbruted and dangerous population at their back, control the New York city elections. It is a part of the odiousness of the power of the Whisky Ring, as it was of that of Slavery, that it is the power of an oligarchy.

SECONDARY CAUSES OF INTEMPERANCE.

But, beyond all this, statistics proving that fifteen-twentieths, at least, of the crime of the land would be canceled if intemperance were eradicated, are so common, that, even when put forth by learned judges, half century after half century, or by men, like Governor Andrew, not open to the suspicion of holding extreme views as to the Temperance Reform, the attention they excite is in inverse proportion to that which they deserve. Bad lodgings, insufficient food, excessive physical labor, ignorance, all the secondary causes of intemperance, may be kept in mind. They deserve a hundred-fold more study than they have ever received. It will be the wisdom of the temperance cause to keep them in mind hereafter, more than it has in the past. But, make all allowance for their influence, and they dip only a few surface waves out of this deep sea, which the immense fraction of fifteen-twentieths represents. Uncleanliness of lodgings is as rarely found with the temperate poor, however closely they are crowded, as it is found absent from the intemperate. Poverty and moral disintone-ment are not necessarily connected: intemperance and moral disintone-ment are. I do not un-

derrate the secondary causes ; but they can be easily overrated. A loaf of bread is a good weapon with which to spoil a decanter ; but a decanter is a better weapon with which to spoil a loaf of bread. "Crime and tippling," says Governor Andrew, who makes the most of the secondary causes, "are so linked together, that if we could banish tippling, the judges have a thousand times declared that crime, unable to live alone, would follow too."*

Let me say then, in the last place, that if the Temperance Reform in the United States needs justification, in its moral or in its legal aspects, it finds it in the transcendent political necessities of Democracy itself in relation to corrupt great cities.

So much for the dangers to good government in the United States, from the power of the Whisky Ring.

MEASURES OF RELIEF.

I now turn to measures of relief. These are, in sum, the arousal of the forces of pulpit, press, and parlor. These are the sources of public sentiment, without which, behind it, law is a ship in the belt of calms.

EFFECTIVE TEMPERANCE LEGISLATION A POLITICAL NECESSITY IN A REPUBLIC.

I beg that I may not be understood as opposed to efficient temperance legislation. It is on the pedestal of precisely the political and social necessities of which I have been speaking, that the prin-

* Andrew, John A., *Errors of Prohibition* ; Speech in Representatives Hall, Boston, April 3, 1867, p. 73.

ciple of prohibitory legislation, whatever we may say of this or that detail in particular prohibitive enactments, finds its place, at a height far out of the reach of all objections as to sumptuary laws. Only prejudice or misconception regards prohibition as a sumptuary law. The central principle of Mr. Mill's essay on "Liberty," that Government may interfere with social arrangements only in self-defense,* is, in a republic of great and corrupt cities, enough to justify prohibition. Mr. Mill has been considered happier in his central theory than in some of his applications of it. He would have no law imposing restrictions on the sale of even the most notorious poisons.† The friends of prohibition adhere to Mr. Mill's central principle. They do not accept his judgment as to some of its applications. The sober judgment of American statesmanship and of American enlightened communities, year after year, is a better authority on these applications than that of any European scholar who has not studied America on the spot. It is not my purpose to discuss legislative enactments to-night, as the honorable society for which I speak, though not opposed to prohibition, makes moral effort its main object. But, it is impossible not to remark in passing the point of view at which we now stand, that effective temperance legislation, in a republic of great and corrupt cities, is a political necessity. I affirm that the prohibitory principle is justified by the political necessities arising out of the structure

* Mill, John Stuart, on "Liberty." American Edition, p. 23.

† *Idem*, pp. 185, 186.

of American society. I know not that any one prohibitory law has ever been enacted, all the details of which I could approve. But the principle, in view of our circumstances, needs no better defender than Mr. Mill himself. There are some who think that there may be a call for a law imposing on the dealer in liquor, by some new adaptation of the ordinary processes of assessment, the necessity of paying for the damages he does. It may yet become the cry: Taxes caused by rumsellers should be paid by rumsellers. I have read a large part of the voluminous testimony taken in the License Hearings, in 1867, in the State Capitol yonder. Few things in it are more striking than the answers in which Professor Peabody, of Cambridge, expressed without reasons his belief in the practicability of such a law. It is certainly a suggestive passage.

THE MINISTRY AND PROHIBITION.

Pitiful indeed are the excuses by which any citizen who is opposed to the prohibition would make its existence a reason for relaxing moral efforts in face of the perils that are inevitable if those efforts are absent. It is commonly objected, and even by portions of the ministry, that the attention to legal suasion in Temperance has destroyed public enthusiasm as to moral suasion. Some ministers say that they can not preach on temperance because they do not wish to seem to set on men to prosecute each other under Temperance laws. A minister's influence is in the unity and affection of his parish; and when temperance is preached, the effect now is, it is said, to stir up political differ-

ences that undermine ministerial influence. I reply, first, that the example of a vast proportion of the Protestant ministry in New England, and in some denominations of that ministry, the example of the vast majority prove that Temperance can be preached even under prohibition, and parishes not be divided, and the affection of communities not alienated from their religious teachers. I reply, secondly, that at this moment the moral appliances of the Temperance Reform are having, as they have had for ten years past, wide application and extraordinary success in the temperance social organizations and bands of hope. The Temperance Reform, indeed, can never again be a novelty. The enthusiasm of novelty has passed away. I reply, thirdly, that in the States of the Union where prohibition is not the rule, we do not find, even where the differences between the communities are no greater than between Massachusetts and Connecticut, that moral suasion has greater life than in States under prohibition. I reply, fourthly, that, in seven instances out of ten, this objection comes from individuals who, from inheriting the habits of a past generation, or from peculiarities of social training, have not adopted, either in theory or in practice, the principle of total abstinence. I am not discussing the validity of that principle; but it is pertinent to remember Aristotle's words: "On the temperate man, perhaps forthwith, by motion of his temperance, ensue sound opinions as to temperance; but, on the intemperate, the opposite on the same subject." A pulpit silent on Temperance discredits itself as

much as a pulpit silent on dishonesty. Christianity is at least not below Buddhism. But in the Buddhist code there run these words: "Thou shalt not kill; thou shalt not steal; thou shalt not lie; thou shalt not commit adultery; thou shalt drink no intoxicating liquor." It is not improper to recommend to a very few metropolitan pulpits that, on one point, if they can not preach Christianity, they should preach Buddhism. If under any haze, exegetical or social, there are eyes that can not find in the letter or in the spirit of Christianity, what is so plainly inculcated in Buddhism, then this fifth Buddhist commandment should be commended to them as a text. No inculcation or shy inculcation of the Buddhist fifth commandment! That, in the majority of cases, is the practice of the Romish pulpit, by which our city populations are so largely influenced; and therefore the Protestant pulpit in cities should be the more awake.

In recommending Specific Measures for Relief from the Whisky Ring in great cities, I must begin by saying that there are two instrumentalities which will not be found measures of relief.

THE STATE POLICE.

An effective Measure of Relief from the Whisky Ring will not be found in the system of State Police. I do not object to State Police as not democratic. It has been repeatedly pointed out that the republican plan of government is that the executive should be co-ordinate in the sphere of its power with the Legislature and the Judiciary. The legislative power of the State makes certain laws

for all the State. The executive power of the State should execute them in all the State. This is the true theory of democratic institutions. It was the practice in Massachusetts until about fifty years ago. Neither do I object to the State Constabulary as inefficient. It has been over and over asserted by the calmest judges that the State Police of New York is the only thing that makes New York city inhabitable. The State Police is efficient. It is not sufficient. The power of the Whisky Ring can not be broken by the State Police, because the Police does not reform, and was not intended to reform, the imbruted population which the Whisky Ring makes its instrument of power. Only the moral forces of the pulpit, press, and parlor can destroy secret intemperance. The tremendous responsibility of moral suasion in the Temperance Reform arises, and will always arise, whatever laws are enacted, from the fact, that it, and it only, can check secret intemperance, and drive the traffic itself out of places that the law is never intended to reach.

LICENSE AN INEFFECTIVE MEASURE OF RELIEF.

An effective Measure of Relief from the power of the Whisky Ring will not be found in the conduct of the Temperance Reform on the basis of moderate indulgence and licenses. If anything is sure, this is. We have now had licenses two hundred years. The drunkenness of the land has grown up under them. Twenty years the Temperance Reform was conducted in consistency with the principle of licenses. Twenty years its own con-

cessions undermined the effect of its own claims. Up to 1836, the common pledge was not for total abstinence. Twenty years the reform gained hold of the intemperate only to loose great masses of them until the National Temperance Convention in 1836 placed the reform on the basis of total abstinence. There are men in this audience who remember the heated discussions on this theme. Are we now to forget all that agony? The trouble with Governor Andrew's speech is, that its date is precisely 1835. Much of the science that is vital to his argument is equally old in date, and will not bear the microscope, though that is another matter.

MIDDLE TEMPERANCE MEN.

The first Measure of Relief I recommend is the endeavor to secure the full allegiance of all that class who may be called middle temperance men; who, although not in the most advanced ranks of the Temperance movement, are above the Whisky Ring and hate it. The vote of this class put with that of the more advanced, would control nearly any city election. It is in the power of pulpit, press, and parlor, by means perfectly well known to social and political life, to secure the allegiance of this class. Great mistakes are made in assailing this body of men as careless of the public weal. I must say I think there is a wide class of merchants who are accused too frequently of being sordid. The Boston merchants! The Eastern Massachusetts merchants! They founded Amherst College! They built Dartmouth! They erected Andover! They endowed Harvard University. They have

been the almoners of the benevolent institutions of Boston, which are its greatest local pride.

SOCIAL DRINKING.

A second Measure of Relief is a discountenancing of social drinking in club-rooms and parlors, as an unwitting, it may be, but an effective ally of the Whisky Ring. When prohibition is executed, the club-rooms blossom. But it is not far from the lower club-rooms to the Whisky Ring; nor far from the upper club-rooms to the parlor. John Bright, however, finds drinking strikingly falling into disuetude with the members of the English Parliament during his acquaintance with it. Henry Wilson finds the same true of the American Congress. Mark Hopkins said in the Capitol there, that, in Williamstown, it was a social discredit to offer wine to guests. Whoever knows the best social parties of Boston, knows it is no social discredit to omit wine. If it were permitted me, I might instance three of the highest hosts any man can have in Massachusetts who set this example. It is the peculiar misfortune of Miss Flora McFlimsey and my Lord Verisopht to consider themselves the upper ten of society. But when the true upper ten are studied, the college presidents of New England, for example, and not the parvenus of Saratoga, the example against wine-drinking is steadily growing. Social drinking is not the right hand, but the left hand of the Whisky Ring. The dietetic and narcotic influences of alcoholic liquors, indeed! the distinction of which Mr. Fiske makes so much. Suppose the narcotic effect were wholly

taken out of social drinking, how long would the custom stand on the basis of the dietetic effects alone?

THE SECONDARY CAUSES OF INTEMPERANCE.

A third Measure of Relief will be found in the increased use of all appliances for the removal of the secondary causes of intemperance. George Peabody knew at what he was striking when he provided funds for lodging-houses for the poor of London. The Temperance Reform must feel itself affiliated with all the great charities; and it may lean much on them without leaning more heavily than they lean on it.

A fourth Measure of Relief is the omnipresence of such forms of temperance organizations as shall secure the presentation of the subject and of the pledge statedly to the entire population. Hon. Henry Wilson has recently urged this point with great force. A chief value of temperance organizations is that they reach classes the pulpit and parlor, however much inclined, do not reach. It is the peculiar need of the reform that societies should be organized to reach the most imbruted.

THE LATEST LIGHT OF SCIENCE AS TO TEMPERANCE.

A fifth Measure of Relief will be found in the use of the most advanced light of science as a weapon.

I care not if it be proved that alcohol is not literally a poison. It is practically such, and of the worst class of poisons, namely, a brain poison. Take the work of Mr. E. L. Youmans, the chemist, on Alco-

hol and the Constitution of Man. It proves, if anything can be proved, that alcohol, under the chemical and vital laws, has a local affinity in the human system for the brain.

Nothing in science is less questioned than the law of local affinities by which different substances taken into the system exert their chief effect at particular localities. Lead, for example, fastens first upon the muscles of the wrist, producing what is known among painters and white lead manufacturers as a wrist drop. Manganese seizes upon the liver; iodine, upon the lymphatic glands; chromate of potash, upon the lining membrane of the eyelids; mercury, upon the salivary glands and mouth. Oil of tobacco paralyzes the heart. Arsenic inflames the mucous membranes of the alimentary passages. Strychnine takes effect upon the spinal cord. Now, as all chemists admit, the local affinity of alcohol is for the brain. Dr. Lewis describes a case in which the alcohol could not be detected in the fluid of the brain cavities, nor, indeed, in any other part of the body, but was obtained by distillation from the substance of the brain itself. Dr. Percy distilled alcohol in large quantities from the substance of the brains of animals killed by it, when only small quantities could be found in the blood or other parts of the systems of the same animals. Dr. Kirk mentions a case in which the brain liquid of a man who died in intoxication smelled very strongly of whisky; and when some of it was taken in a spoon and a candle put beneath it, it burned with a lambent blue flame! But, brain is the organ of mind. Whatever is a

disorganizer of the brain is a disorganizer of mind, and whatever is a disorganizer of mind is a disorganizer of society. It is from this point of view that the right of government to prevent the manufacture of madmen and paupers can be best seen. I care not what men make of the famous recent experiments of Lallemand, Perrin, and Duroy, of France, by which half of the medical profession, including Dr. Carpenter, has been carried over to the support of the propositions that alcohol is eliminated from the system in totality and in nature; is never transformed and never destroyed in the organism; is not food; and is essentially a poison. I care not, on the other hand, what men make of the proposition Mr. Lewes defends, that alcohol may be a negative food. The local affinity of alcohol for the brain! This is a great fact. It is a fact uncontroverted. It is a fact sufficient. It is a fact to be heeded even in legislation.

Moral dissuasion from vice has now the authority of the fixed sciences. It need not be sentiment. It may be mathematics. The vices have all been made vacant of attraction to the reasonable by the progress of science. Intemperance is overrated. Every physical vice is overrated. He is far behind the age who does not know that, weighed in the scale of pure selfishness and exact science, every vice kicks the beam. Apples of Sodom, fair to the sight, dust and ashes to the taste, are among the oldest symbols of mythology for the vices. It is peculiarly true that they are the latest symbols of the scalpel and the microscope. The superiority of bliss to pleasure is a fact of the fixed sciences.

CHALMERS' EDINBURGH PLAN FOR THE MORAL AMELIORATION OF THE PERISHING AND DANGEROUS CLASSES.

A sixth Measure of Relief I shall call the Chalmersian Edinburgh plan for the moral amelioration of the perishing and dangerous classes. Chalmers took the most degraded quarter of Edinburgh, a spot where apothecaries had committed murders by dropping men through trap-doors, in order to sell human skins to physicians, and washed it white; and it is white to this day. The magic power was simply his famous Territorial Principle, assigning a special district to a special church to be worked in until the task was overtaken by visitation, religious services, Bible schools, secular schools, and all the appliances of lay effort. This system has spread widely in Scotland, and is to-day the best hope of its crowded populations. I beg leave to recommend the chapter on the West Port in Chalmers' Life by Dr. Hanna, and Chalmers' work on the Christian and Civic Economy of Large Towns, as perhaps the most suggestive record the whole past contains as to the problem of relief from the Whisky Ring.

MODERATE EDUCATIONAL TESTS.

A last Measure of Relief, I shall venture to say, must eventually be found in keeping the suffrage within certain moderate educational tests. I would have no man deprived of the suffrage who enjoys it now. But, when State Constitutions are revised hereafter, I would have it remembered, as it has been

in some of our States, that, in New York city, for example, if only those could vote who can read, some 18,000 votes would be dropped out of every local election. This simple change, it is said by politicians in the field, would give the control of New York into the hands of its virtuous and industrious classes. Most of the worst corruptions of New York have grown up since 1821.* The State Convention of that year changed the Constitution so as to admit ignorant suffrage. Martin Van Buren, in that convention, predicted precisely the results which have followed. It may be thought that this suggestion is not apposite to the theme. But the Temperance vote is important enough in politics to make it a proper suggestion. There are other points on which temperance men must vote right, if they are to break the power of the Whisky Ring, besides temperance laws.

I am here to-night to ask that these Remedies be applied persistently and thoroughly and hopefully; and to ask this in the name of Democracy itself.

DEMOCRACY, PHILANTHROPY, AND THE SCIENTIFIC METHOD—PROVIDENTIAL FACTS.

I am aware that I have drawn a dark picture, though intentionally less dark than the facts warrant. But I do not despair of Democracy. I am little prone to take superstitious views of History. But Alexis de Tocqueville, thirty years ago, wrote his *Democracy in America* under the impulse of religious awe induced by the passage of current

* Parton, James, *North American Review*, Articles on New York city, 1866 and 1867.

events. He regarded Democracy, progressing for centuries by irresistible revolutions, as a movement visibly driven forward by the hand of God. In the gradual development of the principles of equality he saw a providential fact. He found in it all the chief characteristics of such a fact: it was universal, it was durable, it constantly eluded all human interference, and all events as well as all men contributed to its progress.* He saw in the change the sacred characters of a Divine Decree, and professed that he wrote under the impression of a kind of religious terror produced by the view of an irresistible revolution that had advanced for centuries, and was still advancing in the midst of the ruins it had caused. That revolution progresses yet. It is universal. It is durable. It constantly eludes all human interference. All events as well as all men contribute to its progress.

There are two other tendencies of History which have the character of providential facts, and before which, I, for one, stand in awe. They are Philanthropy in the Church and out of it, and the Scientific Method in the schools.

In spite of every corruption, there is a law in human affairs by which human conditions improve from age to age. Macaulay, in contrasting the present century with the seventeenth in England, presents in vivid outlines the proof that our ancestors were less humane than their posterity. "A man pressed to death for refusing to plead,"

* De Tocqueville, Alexis, *Democracy in America*, Vol. I, Introduction.

he says, "a woman burned for coining, excited less sympathy than is now felt for a galled horse, or an overdriven ox.* On all this misery society looked with profound indifference. Nowhere could be found that restless and sensitive compassion which has in our time extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave; which peers into the stores and water-casks of every emigrant ship, which winces at every lash laid on the back of a drunken soldier, which will not suffer the thief in the hulks to be ill-fed or overworked, and which has repeatedly endeavored to save the life even of the murderer." That sensitive and restless compassion! The abolition of slavery, the abolition of serfdom, the purification of literature, the banishment of torture and the Inquisition, the disuse of duelling, the bursting forth of the missionary enterprise, the reform of prison discipline, the American Sanitary Commission, Howard, Elizabeth Fry, Florence Nightingale, echo the words of the historian. They are the marks of a providential fact. The tendency of the last two hundred years is toward practical philanthropy. The movement is universal. It is durable. It constantly eludes interference. All events as well as all men contribute to its progress. I stand in awe before this movement which lived before we were in the world, and will live when we are in it no more forever.

The universal power of the Scientific Method over

* Macaulay, Lord, History of England, Vol. I., pp. 394, 395, American Edition.

thought, is another providential fact. The movement toward the use of the Scientific Method in all forms of investigation is universal. It is durable. It constantly eludes all human interference. All events as well as all men contribute to its progress. In the hands of Philanthropy, it will be applied to legislation as well as to moral dissuasion from vice, and to the darkest social problems.

It is because Democracy is a providential fact, and because I see side by side with it, the providential facts of Philanthropy and the Scientific Method, that I bate not one jot of heart or hope.

Sooty Manchester; reeling, lower London; putrid Paris; maddened, thievish, murderous New York: God bears all these in remembrance, and means to cut their bloody ulcers, and bring to their leprosy, in time, the health as of an infant.

MORAL SUASION FOR THE TEMPTED, LAW FOR THE TEMPTER.

Moral suasion for the tempted; law for the tempter! This may fairly be said to be the outline of the wisdom reached under the guidance of Philanthropy and the Scientific Method in the discussions of the first half century of the Temperance Reformation. It has been proved by experience that either half of this precept is defective without the other. The two halves are two wings. In the first decades of its history, the reform tried the first nearly without the second. In late years it has used the second without enough employment of the first. But, whenever it has tried to move on

one wing, its flight has been a sorry spiral. It is not claimed that either wing is yet fledged to the full. But, there is now historic ground of hope that, when both pinions are grown, and both used, in equal librations, the reform, as an archangel flying with steady vans in mid-heaven above the nations and dispensing blessings, is to make the circuit of the globe.

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GOSPEL TEMPERANCE,

A NEW PRINCIPLE.

BY

Rev. J. M. VAN BUREN.

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CHAPTER XXI.

**GOSPEL TEMPERANCE A NEW PRINCIPLE—NOT DERIVED FROM
CICERO—DR. CROSBY'S ERROR—THE PROTECTION OF THE
PULPIT—DEAN ALFORD'S COMMENTARY—COLLEGES,
SCHOOLS, AND CHURCHES—DR. CROSBY'S DEFECTIVE LOG-
IC—BENEVOLENT REGARD FOR THE WELFARE OF OTHERS
—GAMES OF CHANCE.**

A NEW PRINCIPLE.

WE have at the outset of this Work shown what is to be understood by temperance as a principle of the Christian religion.

This principle, in its manifestations as an element of Christianity, and as one of its cardinal virtues, can not be found in any author outside the Bible. Rev. Dr. Howard Crosby, in his "Calm View of the Temperance Question," has quoted Cicero for a correct definition of temperance. This writer was a heathen philosopher, a Roman, who knew nothing of the Bible; the New Testament was not yet written. Nor does the Greek language, in which the New Testament was afterward written, in the use of the word *cgkrateia*, which we translate temperance, contain any other ideas but those originated by human reason. In presenting the new, sublime, spiritual truths of Christianity, all the words employed to set forth its principles and virtues had to receive new meanings and enlargements. Our ideas of faith, if derived from

Cicero, or any philosopher, Greek or Roman, would not give us an insight into any one of those elements which constitute its grand peculiarities as a Christian virtue. And the same is true of repentance, love, fear, joy, peace, hope, etc. These new ideas, which Christianity has introduced, when a language is Christianized, make it almost a new language; there was something to begin with and build upon.

Temperance as a Christian virtue is a protective power over all other virtues, as well as life and health. It demands moderation in things innocent, but in regard to many, in which it is specially called for, it enforces absolute prohibition. Cicero had no idea of such a principle, which derived the power with which it was armed from the word of God, a good conscience and a holy fear; he had no knowledge of these forces, nor of their power over the mind, nor of the Bible, or the God of the Bible. It is more than surprising that he should be produced as a judge and arbiter in this matter, a great principle of Christianity.

It is from this source Dr. Crosby gets his definition, "*temperance* signifies the moral quality of moderation or discreetness." To determine its action Cicero has no higher or more perfect law than human reason, *rationi obediens*. We have then "moderation or discreetness" as its only element, and reason its only instructor, guide,

and law. What security, may we ask, does this form of temperance afford; what protection does it give to Christian virtues? The Bible gives us positive laws for purity and propriety of life, which Gospel temperance enforces. This is a positive power, regulated by a perfect, divine law, that leaves no vague or uncertain issues, if we maintain as we are bound a good conscience toward God.

In the "Calm View" we are charged with using "a false flag"; the reader may judge to whom that "flag" belongs. This book, to which this chapter is added, has had a large circulation; more than ten thousand copies have been issued; Dr. Crosby himself and other ministers were supplied with it at the first. The principle it maintains has been recognized by ministers who have taken part in the temperance work for fifty years past. It is true that its application to one particular necessity, the suppression of the use of intoxicating liquors, has been pressed with zeal and energy. The necessity in this direction has been so great as to demand the unabated action of all the moral forces that could be supplied by the Christian Church. Those who have stood aloof or discarded this work, have claimed that intoxicating liquors were one of the gifts of God's bounty, to be used with moderation. We have shown (Chap. XI.) the absurdity of this claim of "God's bounty," and the danger of their use from the immense loss of hu-

man life which they have caused, and the misery, poverty, and crime they have inflicted. Cicero does not teach the doctrine that moderation is to be pursued in things that are injurious. Cicero says, Temperance is that which admonishes that we should follow reason in things either greatly to be desired or to be avoided, *fugiendis*. If his disciples in this age will follow reason, they will certainly *avoid* and *fly* from intoxicating drinks, which have been the ruin of such numbers of men of every class and station.

We are denounced in the "Calm View" for restricting temperance to one particular thing. It had been shown in this work long before the "Calm View" was written, that Gospel temperance is a great principle of our religion, and has many applications as a restraining and ruling power over the soul. It was not to be expected that all these things should be explained by every lecturer or in every work.

Dr. Crosby says, "the Latin *temperantia* signifies the moral quality of moderation and discreteness, and that the English word 'temperance,' as used in all good standard English works, means precisely the same thing." Now, if this can be shown, it can have no effect against the Bible meaning of this word. If a thousand persons fall into an error, the number can have no effect to make that error true. It is not a question what "English works" contain, or what definition they give; but the question is, what does the

Bible contain, and what definition are we to give to the word temperance as used by inspired men ; what are the elements that enter into the principle or virtue of temperance, as an act of obedience to God, an act of a new heart and right spirit, governed by divine law, not human reason, as Cicero has it.

THE PROTECTION OF THE PULPIT.

Dr. Crosby, in another published communication in the form of a letter to a friend, is severe on the temperance people for debarring, as he supposes, young men holding his opinions on the subject of temperance from access to their pulpits as candidates.

If this is a fact, it shows the progress of Gospel temperance. When the temperance reformation began, not more than fifty years ago, ministers and people proclaimed and practiced the doctrine of "moderation and discreteness" in the use of intoxicating drinks. As might be expected, many not only of the members of the churches, but of the ministers themselves became drunkards. In thinking over those within my knowledge in New York and vicinity, I count up seven Doctors of Divinity and four others, besides some whose condition was not so bad as to require their giving up the ministry. Most of these were men of illustrious talents in the pulpit. Some had preached many years, who, in deference to their age and families and services, were not eccle

siastically suspended, on condition they altogether ceased preaching. Concerning one of these, who had been a great light in the city, and a crown of honor to the pulpit for forty years, I inquired not long since of a lady who was in a condition to know. She replied she had herself seen the Doctor attempting to perform a funeral service when so drunk that he made awful work of it. I inquired of another lady who I knew attended the ministry of another doctor, if what was said was really true. She said it was, and that Elder A. was with him, and that he died of delirium tremens. I could tell sad things of some of the others, but we hide and bury the past in such matters; and no reference would be made by me to them, were it not for this ungenerous public reflection made on the churches which are protecting themselves against such a ministry as may ruin themselves, as well as inflict great injury on the Church.

Those who maintain and practice moderation, may in the ordinary sense be sober men; but as moderation in so many cases ends in inebriety, and as ministers are no exception, self-protection and the duty to maintain a pure ministry, demand that there shall be no toleration of intoxicating liquors in the pulpit. There is a settled conviction in almost all churches that total abstinence must be the rule for their ministers.—And we need not go to Cicero for instruction

[These four pages to follow the close of the first subdivision on the 127th page.]

GOSPEL TEMPERANCE A NEW PRINCIPLE.

The most erroneous conceptions of Gospel Temperance exist where least expected. The definition of this doctrine as given by Dr. Howard Crosby, who derives it from the writings of Cicero, has already been shown. A review, since published by Dr. ———, affirms the same thing. The former gives this definition, as the sum of the teachings of Cicero, and says, it is "the moral quality of moderation or discreetness"; the latter, in his review, adds, "We agree with him in what he says of the original and proper meaning of the word temperance." The error is in taking the meaning from Cicero and the Latin language. The New Testament was written in Greek, and we must look to that language for "the original and proper meaning" of the word translated temperance. The etymology of this word (*egkrateia*) gives us a clear understanding of its "original and proper meaning." It is formed of *en*, in, and *krateo*, to rule or govern; as democracy, where the people rule or govern; theocracy, where God governs; autocracy, where one rules. Hence the meaning of *egkrateia* is a ruling or governing (*en*) in ourselves. And as ruling in all governments is for the protection of our personal rights, and is the exertion of power to resist their invasion, so the word temperance must carry this meaning with it into the English Bible and not the Latin of Cicero, which has nothing to do with it.

Temperance, or ruling in ourselves, seizes and destroys the germs and tendencies of evil before their action is seen by others; it is a protection of the soul and the body against all the evil forces which spring up within ourselves. This is the time when the laws of God must operate, and the place where the power our religion supplies is to be exerted. The religious element of the soul is a new force, and gives to temperance as a Christian virtue a far higher and more perfect meaning than this word ever had, or could have, in the Greek language, which contained no knowledge of God or His laws. All words receive new ideas when used to express the new and revealed doctrines of the

Christian religion ; this word had a specially fitting foundation to build upon.

As temperance is a ruling power to protect the virtues of the soul and its happiness, it also bars the door against temptations from without. The use of substances which produce disastrous appetites, as alcohol and opium, is forbidden by a paramount law, that requires the protection and safety of all our virtues, our health, and home. Danger and disaster lurk in these things, and millions have been made wretched by them. Cicero's teaching of moderation has opened the door for all classes of men, who have supposed they had the permission of divine law for the moderate use of these things.

All governments have rulers to enforce their laws. The government of temperance (*egkrateia*) is set up within ourselves. No other person can administer it ; every person must administer it for himself. Others may instruct, reason, and persuade ; he alone has the responsibility, and is the only one who can execute those laws, which must be maintained over the appetites, affections, and desires of a depraved, sinful nature, which are lurking in secret, and often openly and defiantly attempt to gain possession of this government of the soul. Here is needed fidelity, decision, and courage. The laws which a Christian must enforce are contained in the Bible ; God is their author. These laws do not come from human reason or the dictum of Cicero, *rationi obediens*. This was all he, a heathen philosopher, could say ; he had no Bible ; knew not God. His deities gave him no laws, no intelligent communications. We are Christians. God has given us specific laws which forbid all external acts of wrong, and which are to be enforced with instant determination on all the elements of sin in the soul. Each one must give account to God for the manner he has administered this government in and over himself. This responsibility carries with it a holy fear of a holy God, whose omniscient eye sees all things, who knows all that transpires in the heart, and in all secret places. God is our Creator ; He has given us not only moral intuition, conscience, and reason, but has added direct revelation, containing all the instruction we need in our duties, and the promise of all the help

we need to perform them. To what degradation has this cardinal virtue of our holy religion, this governmental principle of temperance, been doomed by the wisdom of learned men who have resorted to Cicero for what the Greek New Testament alone can supply!

This meaning "of moderation or discreetness" has been imbedded in our literature for ages, and is afloat everywhere in the current opinions of men, and has been grafted by the use of the Latin word temperance into the Bible itself. Cicero has been exalted as the umpire and teacher of a doctrine of Christianity; his Latin writings are quoted and affirmed by men in the highest positions—eminent and learned Doctors of Divinity. These facts are painful to reflect upon.

Christ has instituted a ministry to instruct the people and explain the doctrines taught by Him. There is no translation that can entirely do away with this necessity. We have a learned ministry for this purpose, that they may give the meaning from the Greek, and "comparing spiritual things with spiritual," they may show not only the elementary meaning of the words, but their full scope and significance in the doctrines they are designed to teach. Take, for example, repentance (Latin); in the Greek, a change of mind; in the Bible, meaning a change of mind "towards God," embracing the reception of Christ, the divine law and every duty God requires of us—not simply the intellectual conceptions, but with the heart, even delighting in them.

The Revisers have suggested for the Latin temperance, *self-control*; but this to start with does not come up to the Greek, where the primary idea is government, with all its prerogatives and duties *in and over ourselves*. Self-government is the best; but we can get no word from any language equal to the Greek; even that in its new relations must be explained, enlarged, and illustrated by the new purposes to which it is applied. Every doctrine may suffer from this neglect. Those who preach must be "apt to teach"; they have the highest and most responsible duties to perform. It is the duty of the minister to instruct the people in the doctrine of Gospel temperance, and in

all the other doctrines with which it is associated, called the cardinal virtues. This arises from the necessity of using human language to convey the instruction of divine things.

In religion, almost everything is new: new principles, new purposes, new duties; new elements of happiness, new ideas of God, heaven, and the future; so that we live in a new world. When preparing the work on Gospel Temperance, to meet this necessity, I did not imagine that any distinguished and learned men could be found, destitute of the first elements of knowledge on this subject. I was told it would take ten years (clear and plain as this doctrine was stated) before it would be generally accepted and appreciated. Five years have gone, and facts seem to justify the prophecy. No work had appeared, announcing or defining the divine law of temperance. Many books had been written on the wine, the medicinal, the hygienic, the economic, the social, domestic, moral, and criminal aspects of the temperance question; all of great value and pressing need. This field lay unexplored. The publication house of the National Temperance Society, when questioned, said they had no work on this subject. This was a new branch of study. The divine law, though obvious on inspection and reflection, must harmonize the Bible; this required study. It had been asserted that no law existed on the subject of temperance; some were in a fog of doubt, some under a delusion that Cicero was the true authority. There have been many cheering words uttered and sent; and, what is encouraging, no adverse criticism.

Reference is distinctly made by Dr. Crosby, in the *Calm View*, to "temperance in the list of Christian virtues"; and with the purpose of showing what temperance is, Cicero is introduced as the true and proper authority for its meaning.

in the exercise of temperate and moderate manners; the Bible is an authority with Christians, and a better guide in manners. We find no fault with Cicero, who had only the light of nature, but with Dr. Crosby, who brings forward the teaching of a heathen philosopher, and ignores the word of God, which covers every line of Christian duty in these matters.

In the light of the facts that have been presented, what reliance can be placed on moderation in drinking? Moderation, as a rule, is determined by every man's appetite. A little more is felt to be needed, and a little more is taken. This is what *obeying reason* amounts to; there is no fixed boundary. Even the temperate zone, which he gives us as an illustration of temperate living, which from a broiling sun in one part of the year changes to icy coldness in the other, is rather an illustration of the heated cravings of the drunkard's appetite, and the almost death-like prostration of his powers in which it ends.—And besides the destruction of so many ministers, we should think also of the influence of their example in justifying others in drinking, and leading young men astray. Very few, if any parents would be willing their sons should be put under the teaching and example of such men. With what solicitude does a mother watch and strive to protect her sons from the drinking practices with which they are beset. And will she cease all her endeavors and lay aside her solici-

tude and consent to have a minister in the pulpit who maintains or practices moderate drinking? This is too much to ask; and Dr. Crosby will have to direct his followers in this matter to some other pursuit. The ground won by the grand temperance reformation from the demon power of intoxicating drinks in the pulpits of the Christian Church, will never be given up; it is undoubtedly the precursor of a larger and more thorough work among its members. Pitiful indeed is this last expiring sigh of crimination and despair over the departure of the bottle from the dinner-table and other places of social enjoyment. The world outside the Church have had their slants and jeers long enough at its drinking ministers and members. The light of a new day has dawned, a new power has come into action, and churches now shine with the radiance of purity, where intoxicating drinks had brought shame, sorrow, and defilement. In a region, forty years since, where several churches had passed through this experience, a minister was called by one of them, and was being settled, when the swift report came that at a certain place he had called for a glass of wine; he was saved from being rejected by the explanation that it was for a sick woman. Even when liquor is needed as a medicine there is watchful scrutiny; so much anxious fear exists of appetite, wrong-doing, and bad example.

Temperance in the form of total abstinence is not

as Dr. Crosby would make us believe, pressed onward by a blind and senseless fanaticism. In addition to what we have stated here and elsewhere, we quote from Dr. Binz, who is produced as an authority by him and others, the concluding words of that author on this subject: "While I thus share in the views of the late Dr. Anstie so ably upheld in England, I do not hesitate, on the other hand, to declare with respect to the requirements of the healthy organism, that I consider the use of alcohol in health as entirely superfluous." If then used with the utmost moderation it has no beneficial effect. The belief of its necessity is a delusion and a snare — a snare in which many millions have been taken, among whom have been thousands of church members and many discarded ministers. When Dr. Crosby asks Dr. Nelson what hope there would be for a young man, maintaining his views, entering a pulpit in the central part of the State, the question answers itself; none at all. If the loss of the wine-bottle was any loss to the young men in health, or character, or usefulness, we might sympathize with them. But as to these there can be no question, since Dr. Binz has written on the wine-bottle: "The use of alcohol in health is entirely superfluous." As to character and usefulness, the only ones who profit by it are the rowdy and politician.

While saying this much to vindicate the churches,

I must say a great wrong has been done by Dr. Crosby to the young men entering the ministry, by the intimation that they may feel a sense of deprivation by being deprived of the wine-bottle. They are, in my opinion, in perfect harmony with the churches in this matter. The progress of the work of temperance comes very much from their appreciation of its benefit and the sustaining power they give to it. The great men referred to who have fallen, were almost entirely among the older ministry. My knowledge probably covers but a limited portion; that this is no exaggeration is evident from an editorial in *The Christian Intelligencer*, in which they are referred to as a "galaxy" of great names, illustrating the sin of Noah, who was so long a minister of God, and at the last was conquered and disgraced by wine.

The "Calm View" and other writings of Dr. Crosby abound in unjust and severe statements against the temperance people. We do not wish, however, to have Dr. Crosby misunderstood, and here state, that in an address or lecture reported in the *Times* some time since, he was represented as denouncing all distilled spirits, and even wines fortified with brandy, as poisons, and as defending and retaining only pure wine, and that in very limited quantities. But he doesn't leave it there, or defend his position with respectful and candid language. But his writ-

ings are so bold and defiant against temperance people, and against temperance as understood by them, especially total abstinence, that their publication and circulation have been carried on by brewers in great quantities.

THE SCIENCE OF INTERPRETATION.

DEAN ALFORD'S NEW TESTAMENT COMMENTARY ON JOHN ii. 8, contains the following: "He who creates abundance enough in this earth to 'put temptation in men's way,' acted on this occasion *analogously with his known method of dealing.*" "The Lord here most effectually, and once for all, stamps with His condemnation, that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors.* He pours out His bounty *for all,* and He vouchsafes His grace to *each* for guidance; and to endeavor to evade the work which He has appointed for each man, *by refusing the bounty, to save the trouble of seeking the grace,* is an attempt which must ever end in degradation to the individual motives and social demoralization," etc.

It is not true that the abundance, which God has created, is with the intention "to put temptation in men's way." Everything is provided for our need, and is to be used for the purposes for which it is in-

tended. "Let no man say, I am tempted of God; for God can not be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed," etc. (James i. 13).

This is the reason why Christ enjoins us to resist temptation at the outset, and to watch and pray that we be not drawn into it. We have before shown the absurdity of calling "intoxicating liquors" God's "bounty." These are produced by the art and device of man, destroying God's bounty for this purpose. The learned Dean's idea seems to be, that we are to make "intoxicating liquors," call them God's bounty, and then pray for grace to avoid the legitimate effects, drunkenness. It is true, "He pours out His bounty for all," but He never pours out "intoxicating liquors." This idea is carried still further, that drinking them is a "work which He has appointed for each man," and for which he is to obtain special "grace," and that abstainers are sinners for "*refusing the bounty to save the trouble of seeking the grace,*" when they sign the temperance pledge. Many ministers of the Gospel have tried this method, to seek "the grace" which was necessary to qualify them for drinking these liquors with safety, who have ignominiously failed. It is evident God don't give a man the grace to drink "intoxicating liquors," without incurring the danger of getting an appetite for alcoholic stimulus.

This attack on Temperance people is made as a defense of the supposed act of Christ, in making a large quantity of intoxicating wine for a marriage festival; it is to meet the moral objection to such a belief, because it would furnish a temptation to revelry and drunkenness. The Dean's purpose will be accomplished if the reader is satisfied with his reasoning.

The fling at signing the pledge and "refusing the bounty to save the trouble of seeking the grace," does not seem to have disconcerted The Church of England Temperance Society, which has made wonderful progress since these lofty words were uttered; the most illustrious Bishops taking the lead, and the Queen declaring herself a patron of this movement, of which the pledge is the stronghold; some signing it for total abstinence, and some for assured moderation. Our opinion is that the Dean, instead of lifting this objection and taking it out of the way, has shown its great weightiness by the signal failure of his attempt.

The moral objection can be effectually removed only by considering *oinos*, wine, a generic term, including the sweet unfermented wine or *glukos*, and that the miracle wine which Christ created was of this sort. It seems to us a greater strain on the moral harmony of the act and the occasion, to believe *oinos* here means intoxicating wine, than would be the strain upon its ordinary use, to consider it a generic

word, for which there is real, good authority, having here the meaning of *oinos neos*, new wine. Indeed the worthy Dean, where it suits his purpose, supposes and avails himself of a fact not stated, because the moral bearing of this fact is necessary to his purpose.

He says, "We may be sure that the Lord would not have sanctioned or ministered to actual drunkenness." Whether it existed in the company we are not told; but we are told, that the wine had given out, *i. e.*, they had drunk it all up. And it would require no great stretch of the imagination, to believe a considerable degree of intoxication, already existing in some of the company. To justify the belief that this wine, so abundantly furnished, was intoxicating, it was necessary for the Dean to declare the company one of such propriety and sobriety, that no evil would be done to it. The reason given is an inferential, moral reason, "We may be sure that the Lord would not have sanctioned or ministered to actual drunkenness." It is precisely on this line of argument, we say, we may be sure the Lord would not place a great temptation to actual drunkenness before a promiscuous company, some of whom we may suppose were already exhilarated.

It is one of the first laws of *hermeneutics*, that "There should be a constant appeal to the tribunal of common sense." In the matter of moral propriety and sinful indulgence, there is enough reason here to re-

quire a close restraint, for which a small quantity, if any, would be a proper supply, if the wine was intoxicating, and *that* the quality, which gave it its excellence, as many assert. One hundred, and probably more, gallons of intoxicating wine provided for that occasion! "Common sense" or reason is staggered to believe it. Another rule, an author must be understood as speaking and acting consistent with himself. Christ taught we should avoid temptation, watch and guard against it. And He supply such a temptation to a free and dissipating indulgence! Common reason and consistency, these recognized factors in hermeneutics, compel us to seek some other solution of this difficulty. This we find in the supposition, and in the proofs which sustain it, that *oinos*, wine, was used as a generic term. If so, both parties in this matter may be accommodated and their consciences satisfied. The moral difficulty which we experience is removed, to the satisfaction of our minds, by the evidence we are able to furnish. This is given in Chapter XXII. The proof is positive from the Septuagint translation of the Old Testament, that unfermented wine in Hebrew Greek was *oinos*. This is the Greek in which the New Testament was written. We have the right to consider *oinos* unfermented wine, if moral reasons require it.

Temperance is a *principle* of our religion, and is to be enforced as a divine law. The authority of this

law is superior to any right that does not rest on an absolute intelligible law to the contrary. Such a law, in conflict, can not be supposed to exist. Every man is responsible for the proper use of his reason, and the maintenance of a good conscience toward God; we are to be able to give a reason.—“Thou hast kept the good wine until now.” Dr. Robinson’s Gr. Dic. on *kainos*, says, “To drink wine new, in its best state, according to Hebrew taste.” If this is correct, it is a good reason, certainly, for believing this wine Christ made was of that sort. It would then be a rebuke to revelry, and a shut-off to all further dissipation. It would be something refreshing to the body, and delicious to the taste; and it might be called by the same name, though wine, that He applied to that used as the memorial of His death, “the fruit of the vine.”

An astute dialectician like Dean Alford, saw the necessity of a way of escape from the moral difficulty connected with “intoxicating liquors;” to escape its embarrassments, he has formulated an argument founded on an asserted fact, which if true doubles the difficulty. If it is true that God provides “intoxicating liquors” among His bounties, which He pours out in such abundance for man’s use, it would be in collision with the representations of the wisdom and goodness of the divine character, as everywhere presented in the Bible. There is no evidence whatever of His doing this; not a drop of such “liquors” is to be

found in any berry, fruit, grain, fountain, or fluid which He has created. God does pour out in abundance the juice of the grape; this is His gift. Its conversion into an intoxicating liquor by fermentation is a new chemical process, in which the laws of nature in its production are changed into a process of decomposition, of which alcohol is the beginning. This has been sufficiently presented elsewhere. The fallacy of this assumption, that "intoxicating liquors" are God's bounty, has not even the merit of a subtle and covert concealment. (See pages 183-184.)

This juice *tirosk*, which God pours into the grape, is rendered wine in the authorized version of the Bible, by the most learned men of that time; and this was done when there was no controversy on the question of temperance. A little modesty, in a great deal of the scholarship of this day, would certainly be becoming when they face the most formidable array of learning, England could produce, and deny the propriety and correctness of calling this juice wine. Especially might they admit, without reflection, our right to call it so at the communion, when it answers exactly the description Christ gives of that which He used in instituting the sacrament, "the fruit of the vine." The fermented article is a new combination, contains new elements, and loses most of those which at first constituted "the fruit of the vine." It is an enigma, of which we have never seen a solution.

Why does Christ call what He then used "the fruit of the vine," if He did not intend "the fruit of the vine" should be used by us? Only the loosest figurative language could be imputed to Him, if His idea was, that a liquor entirely different in its principal properties should be used. In a solemn ordinance like this, His words are certainly to be taken in their literal and proper sense. Those who do not, strange as it is, charge us with impropriety. In any other matter the common sense and reason of the world would uphold us. Certainly every minister has a right, and ought, in administering the communion, to employ Christ's words, "the fruit of the vine." They who condemn us for using "the fruit of the vine," will, it is hoped, see there is something here for them to think upon. On the ninety-third page are some references to this wine.

We are met so often by the appeal of confidence to scholarship, that we think it right, before closing this subject, to refer particularly to the confident assertions of the eminent men, which we have already reviewed in this Chapter. I think it right, because these and others are often appealed to as authority for moderate drinking as the only legitimate temperance, a temperance that uses intoxicating liquors without abusing them. I do it with no personal feeling, and indeed with regret that the necessity exists. Dr. Crosby especially has made himself conspicuous, de-

fiant, and denunciatory. I have labored in the temperance cause for many years, and could not, in justice to that great and good cause, which has accomplished so much for humanity and the Church of Christ, do otherwise. It would not be just to the truth to see these attacks, errors, and misrepresentations live and flourish without a proper exposure of them. Those in high positions have also great responsibilities. The unlearned say, Whom shall we go to, to get information, if not to them? Clinging to the old drinking customs, there are many who brace themselves up against plain and obvious duty by the support of such men. Is Dr. Crosby qualified to be a teacher on the subject of temperance as a Christian virtue, who gets his knowledge and definition of this virtue from the Latin language, with which the New Testament had no connection, and from Cicero, who knew nothing of Christianity; must a Christian people cower before the blasts of his rhetoric, blown from a heathen trumpet?

Who can measure the evil that will be done by the circulation of millions of "The Calm View," as the brewers and dealers proposed. There is no possibility of overtaking and counteracting such a power for evil. The teaching of Dean Alford is so transparently absurd that there is little to fear from it. His declaration of "intoxicating liquors" as God's bounty, and of the necessity of prayer to obtain the grace to

use them properly, does not fit this for a document to circulate. As a rule, those who pray and those who do not pray would be equally horrified at this idea of mixing up religion and "intoxicating liquors." The good Dean has done so well in his great work that this shabby piece of assertion and reasoning will not detract much from his reputation.

COLLEGES, SCHOOLS, AND CHURCHES.

We are glad to say that the men who are over our institutions of learning of all kinds, colleges, academies, female seminaries, select and public schools, have almost universally upheld the temperance cause. As with churches, so with schools for the education of youth, the public sentiment distinctly favors and supports abstinence from all "intoxicating liquors." Beer, wine, and distilled spirits are considered unnecessary, useless, dangerous, out of place. Any school or college that admitted their use would be discarded. We see in this a power for good, which is full of hope for the rising generation. Our observation has shown that the men who teach and guide the youth do what they do in this matter from principle, a sense of duty, and a desire to protect their scholars from the evil ways and disasters of drinking habits. This is a crown of glory to the country in which we live. The church is gaining ground; and we may look for the time when the union between it and the school will

be complete : when the use of any kind of intoxicating drink by its members will be considered improper, as it now is for scholars in our schools and colleges.

Able papers are inserted in literary, theological, and religious journals, by eminent scholars and teachers, though differing in their methods, yet all aiming at the same thing, total abstinence from all "intoxicating liquors." We quote from Dr. Hodge in the *Presbyterian Review* : "Every Christian must be a sincere temperance man ; and in this age the great mass of us are ready, in all social relations, to advocate and practice total abstinence on the ground of Christian expediency, which of course carries with it the obligation of Christian duty." Each takes his own line of reasoning ; whatever his may be, if it reaches the same point, it "carries with it the obligation of Christian duty." We notice this statement with pleasure. The endeavor has often been made to create the idea that expediency in the matter of temperance involved no moral obligation. This led to the discussion of this subject some years since, in "Gospel Temperance ; The Law of God," Chapter V. We refer to the argument with confidence, from the fact that no effort has been made to invalidate it.

The condition of the Church fifty years since was deplorable. It was then an act of politeness to bring out fine liquor to entertain the minister in his pastoral calls. Drinking was everywhere the idol of politeness

and fashion. It was no small matter to break down such usages.

In a memorial discourse some years since, in one of our ancient churches, Rev. Dr. Isaac Ferris, the venerable Chancellor preceding Rev. Dr. Crosby, who had been their pastor in his early ministry, related the fact that in the introductory sermon, he begged the people not to consider it an act of discourtesy on his part if he declined the proffered glass, as he did not use its contents, and referred to the smile of surprise on the faces of many in the audience, as these words were uttered.

Good and true men came forward, cautiously and firmly. It was no slight undertaking to break the grasp with which a Christian people held the wine-bottle and the decanter. Fashion enthroned them; appetite held to them. The contents were thought to have many virtues, and if used moderately would do no harm. My observation fifty years since gives me a vivid conception of this state of things. My pastor kept on the strict line of propriety, but an only son, a noble young man, fell under the power of this appetite, and had a desperate struggle for years, until he found a place of safety, and attained to honor by total abstinence. I recall the feeling of astonishment in my early ministry, when invited by the Executive Committee of the Temperance Society of the State of New York to deliver one of the annual addresses, and

take for my subject, "The Duty of the Christian Church in the Work of Temperance." The fact that a comparative youth was called to this duty will give some idea of the positively available forces for this service. I can say, however, that its reception was not without encouragement, as the Secretary afterward informed me of its repeated publication here and in England. This duty remains still; the Church is the light of the world; every member is to carry with him the light of the Bible on this subject. All these lights are to radiate from a central union in the Church. Every Christian virtue is to be illustrated, and brought out before the world. The enormity of the evils of intemperance shows the need of the constant and active co-operation of its members in the temperance work.

Experience has confirmed the conviction that ministerial fidelity can accomplish in this matter what can not be expected from any other agency. It is wonderful what power God gives to the pulpit. There is a Divine Helper, a Power Unseen acting on the conscience of men, that gives success to the truth uttered from the pulpit. Temperance is a virtue, armed with the law of God and the strength of conscience to protect all other virtues; it appreciates and protects every spiritual interest of the soul; it resists and suppresses the inroads of evil in the germ before they come to the flagrant act. A good conscience is

effective and instant in carrying the requirements of Gospel temperance into every action and every thought and feeling. This divine teaching and divine help comes up to our necessities. The pulpit does not get its power from Cicero and reason; reason is subordinate; the elements of its strength are in the word of God and in the power of God. No other agency can take the place of the pulpit and make a permanent success of this grand and glorious work of temperance.

DR. CROSBY'S DEFECTIVE LOGIC.

Dr. Crosby admits that a drunkard should abstain, but insists that is no reason one not a drunkard should abstain. He says the medicine of one that is sick is not prescribed for one that is well, to keep him from becoming sick, and other like illustrations. This piece of defective logic is a pretty fair specimen of his line of argument. Take an illustration that is parallel, instead of this. If a man has become sick by eating injurious or poisonous food, or by drinking bad or poisonous water, is that not a reason why others should abstain from these? And suppose one-half who used them should escape any considerable injury, would they not be laughed at, if assuring other people that this food and this water were good, even healthy? Statistics show that more than one-half of those who use alcoholic drinks are ruined or greatly injured before

they die. Those who have not already taken the "disease" have no reason to assure themselves they will not before they die. They who did take it were once equally certain of their safety. All the ministers of the Gospel, Doctors of Divinity, hosts of physicians, lawyers, statesmen, poets, orators, literary men, merchants, etc., who practiced moderation and became drunkards, were certain they would never take this disease. *Temperance is not a remedy, but a prevention.*

Dr. Crosby is the head of a church and the head of a college. It is in each of these capacities that he sustains the highest responsibility to the public. His assertions, by reason of these exalted positions, have more than ordinary weight, and there is a double demand for a searching criticism and the exposure of his errors. His position on wines and fermented liquors is discussed in Chapter XX. We here insert a statistical fact reported within the present year: "Upwards of 20,000 were arrested in Paris during the first four months of the year for drunkenness." When Dr. Baird years since visited Europe, partly in the interest of temperance, Louis Philippe, the King of France, said: "The drunkenness of Paris is on wine." In England, where the drinking of malt liquors prevails, the Rev. Canon Farrar, D.D., F.R.S., has repeatedly declared in his published discourses that England is the drunkenest nation on the earth. The great Chan-

cellor of Germany years since declared the Germans were breaking down under beer. This slow narcotic poison tells in the course of time.

Dr. Crosby says, "The drunkard is a diseased man, and his restoration depends on this restriction. Now, by what logic does this man's duty become mine? Are the sick to be the norm of the well? Is the matter of diet to be regulated by the needs of the drunkard? You would not put me on a sick-regimen to keep me from becoming sick, etc., etc." It was said of a statesman, If you admit his premises you must admit his conclusions; and that the power of his logic lay in the concealments which his statements covered. We answer, *Abstinence is not the regimen of a sick, but of a healthy man.* All experience, and the statements of thousands of the best-informed physicians agree, that alcohol in any form is not needful as a diet for health. Total abstinence is in fact the norm of the well, the condition of highest health. "The duty of the sick man" does not "become mine"; my duty is that of the well man. A slight breath of intelligent reason will dispel the little fog which conceals the elements of this logic. The temperance question is so simple, so clear, so easy to apprehend, that only an astute, puzzling logician can get the better of it. And though his reasoning may bother, it can't conceal the great facts which are before the mind of every man, nor prevent the

conclusions of natural reason when applied to them. All this puzzling reasoning goes on the assumption that moderate drinking is the natural condition of man. Nature everywhere, in every natural food, denies this assumption. She denies it in the milk she furnishes as the entire food of our early years; in all grain and animal flesh; in all fruits and vegetables. The *normal condition of man*, as of all animals, is that of a water-drinker. Water is essential to his life; is the solvent of his food in a perfect state of health. "Are the sick to be the norm of the well?" Concealment lurks in these words, and the deception they contain leads to a wrong conclusion: that total abstinence is only good and right for a drunkard.

We ask Dr. Crosby and any other man to answer fairly and frankly, without any sophistical quibbling, whether it is not better to put himself in an assured, safe position, and take the medicine of abstinence at once and forever as a perfect prevention of drunkenness.

We notice one more exhibition of the same line of reasoning, by which the weak are deceived and the deceived are strengthened. There is more of this, but our space is filled. Having stated Dr. Binz's view of alcohol in very small quantities, as a heat-supplying food for feeble persons, Dr. Crosby says: "In the light wines and beers, where alcohol forms only from three to ten per cent. of its liquid, we have the alcohol in

the form best adapted for this beneficial effect, while in brandies, rums, gins, whiskys, and all distilled liquors the alcohol is in dangerous proportions for a beverage." The fog here is very thin. In distilled liquors the alcohol is more concentrated, because they contain less water. We have only to supply water to destroy these "dangerous proportions." If beers and wines contain ten per cent., and brandy fifty per cent., all that is needed is to add to one spoonful of brandy four of water and the strength of both will be the same. The essential properties of the alcohol in all cases are the same: this is admitted; the danger is ascribed to its strength, which "is in dangerous proportions for a beverage." It is so seldom done, it would be a strange thing to see a man drink any distilled liquor without water to reduce its strength. Beer and wine have the water necessary, and are drunk without adding more. If wines are harmless because they are weak, and distilled spirits are made equally weak, why is one worse than the other? Those who drink them understand this. Port and Madeira are rated at twenty-three to twenty-five per cent.; very near half the strength of brandy. Common sense shows that this wine business is a mere quibbling, so transparent that it has not the merits of a puzzle. All the drunkenness of ancient times was on wine and beer (strong drink): if more was required the effect was the same.

Dr. Binz is treated shabbily by the learned Chancellor; that part of his statement which refers to a healthy organism is suppressed; Dr. Binz says, in such cases, alcohol is "entirely superfluous"; that is, in the small quantities *prescribed* for invalids. Dr. Binz treats alcohol only medicinally; really, this has nothing to do with the temperance question, which has *proscribed* alcohol in any form as a beverage. English beer is rated at fourteen per cent.; three glasses equal about one of gin or whisky. The exhilaration of the alcohol in beer is diminished by the narcotic effects of the hops, so that a sleepy, stupid drunkenness is produced.

Dr. Crosby does not take into account his example; that, as well as his teaching, is far-reaching and evil. It was an open secret some years since, that he attended a celebration given by a party of students, who by his wish furnished no wine. When he departed, they said they would rather follow his example than his advice, and ordered the wine. Persons far and near, liquor-drinkers and liquor-sellers, have quoted his example and his teaching. A fearful responsibility this at the Judgment Day. Think of the writings of a minister in high position, published by brewers and dealers in alcoholic liquors! Dr. Crosby has been enthroned as the master spirit upon this desolating tide sweeping myriads on to death and destruction:—a position given him for the services rendered

to the cause of moderate drinking, with its domestic misery, blighted hopes of youth and degraded manhood. His personality could not be more distinctly real among the millions who quote his high position, his authority, his learning, his embittered feelings against the temperance cause and opposition to its principles.

Dr. Crosby asserts that the doctrine held by us, that "moderate drinking leads to drunkenness," is "moral error." No fact is better established by the observation of all ages and countries. The hope and the success of the temperance work is with the young; in establishing the principle of "total abstinence from everything that can intoxicate." They see the disasters which come from moderate, social, and convivial drinking. We point them to facts in almost every family connection, to impress the duty of *total abstinence*, and show them there is no other assured safety. Dr. Crosby's assertion is a moral absurdity, founded on defective logic. Moderate drinking leads to drunkenness.

He pronounces the pledge "a pernicious instrument for debauching the conscience." Does not his own experience, since he pledged himself in his matrimonial vows, sustain the propriety of that act? A written pledge is not different from a verbal, or a silent, unspoken pledge; the same elements of moral obligation and duty exist in each. The public-spoken

pledge is thought proper in marriage; the written pledge has been found of great benefit in establishing a social union, and so uniting and strengthening the temperance forces. A secret, written pledge and a silent, unspoken pledge have their times and places and beneficial purposes in sustaining a person in the performance of a duty. The Bible abounds in vows and pledges; is that "a pernicious instrument for debauching the conscience," or does defective logic make it so?

BENEVOLENT REGARD OR LOVE FOR THE WELFARE
OF OTHERS.

This is not, strictly speaking, temperance; though the work of saving inebriates has been carried on with great success, as a temperance work. Christian benevolence finds a heavenly joy in doing good to the fallen and the ruined; in delivering them from the wretchedness and misery of a life of drunkenness and despair. The helplessness of one who is under the power of this appetite excites our deepest sympathies.

"Am I my brother's keeper?" came from one who knew no sympathy or love for his own brother. The elements of this iron-hearted selfishness are still in this world. There are still people indifferent to the welfare of others, who feel and express no desire to reclaim the drunkard, who look upon the sale of intoxicating liquors with indifference, and are never ready

or willing to lift a finger or a voice against this business. Crying poverty, wretched families, widows' tears do not move them; the vast tide of poverty and crime always flowing into poor-houses and prisons, is something with which they think they have nothing to do to prevent its flow.

All the elements of Christianity make it an active power for doing good. Christ tells us of a priest and a levite, who looked upon a wounded man, passed by and offered no assistance. These were mere formalists. Their example is set before the Church that we may see its utter inconsistency with a profession of religion. "To do good and communicate, with such sacrifices God is well pleased." To do good in the temperance work, our principles and practice must accord with it. No man can preach against drunkenness and practice moderation; the drunkard began a moderate drinker; this was the preparatory process. No one can preach religion who is not a Christian: his profession would pass for nothing. Consistency is demanded everywhere. To do good in the temperance work a man must present the example of his own life. A moderate drinker would be treated with derision.

A benevolent regard for the welfare of others is one of the fundamental principles of the Christian religion. Even where men believe themselves safe this principle must control their acts. Are they not forbidden the use of "intoxicating liquors," as Christians, when they lead others astray by their example?—they

are bound to study their welfare, as Paul shows, even by abandoning "meats" offered to idols, which were a cause of offense. If they did not, Paul says they committed two sins: they sinned against the brethren and they sinned against Christ. If Dr. Crosby and others like him would study and apply this great principle of Christianity to their acts, there would be an end to all this contention for the right to use "intoxicating liquors," and their religion would come out in beautiful conformity to a high, noble, and holy principle, which God plants in the heart, and which we are to cherish and exhibit in our acts; they would be a joy to the Church, and a savor of life to many who may perish in drunkenness through their example.

Wine and beer and moderation produced all the drunkenness spoken of in the Bible. It does not appear that the danger of immoderation was then less than now, from what is said of it. And now, how many young men accustomed to the use of wine, in the most respectable families, have become the most desperate inebriates. If wine and beer (strong drink) were safe, why did God forbid the use of wine to the priests engaged in His service? why are such awful descriptions and denunciations written in the Bible? Is that a good creature of God which destroys more human life, and inflicts more misery, than famine, war, and pestilence?—*GOSPEL TEMPERANCE AND LOVE TO MAN are divine principles of our new spiritual life, entirely beyond the range of the philosophy of Cicero.*

TEMPERANCE AS A REFORMATION ; IS IT TO BE CONDUCTED ON THE PRINCIPLE OF MODERATE DRINKING OR ON THE PRINCIPLE OF TOTAL ABSTINENCE ?

Dr. Crosby condemns us, in no measured terms of condemnation, because we do not unite in the temperance work with those who oppose drunkenness, but practice and advocate moderation. They are, in his estimation, the only true reformers. If that is so, the work is done already. All profess to be moderate drinkers, except the drunkards, who admit this to be the correct doctrine. Ours he pronounces "a false and fanatical system," and that we are "responsible before God and man for the spreading curse." Wonderful discovery of logical acumen! Before we began, moderation had the work all to itself. Did it prevent drunkenness; did it maintain moderation? Far from it; things grew worse continually. Forty-six years' work on the principle of total abstinence from all that can intoxicate has thrown up barriers around the family circle, the pulpit, and the pew, making a protection against drunkenness, of which there was no conception at the outset. What has moderation done; what can it do in protecting the youth? It has done nothing, and from the nature of the case, can do nothing. Where is the line to stop, and who is there to enforce it? When social drinking is engaged in, or appetite has

grown into mastery, there is but little hope of moderation.

To "stay this surging tide of intemperance," Dr. Crosby proposes as the only efficient remedy a united action, admitting beer and wine, and prohibiting distilled spirits of all kinds. This was tried fifty years since, when the temperance work began. Wine was not then excluded; the mistake was soon apparent. The intoxicating properties of wine were the same. The greater quantity required was no protection against the evils of its use. Necessity and propriety both demanded its exclusion. We were in a ridiculous position before the public. All were ready to say, Give me the wine I want, and I will do without rum or whisky or brandy. All the difference was, they could not afford the wine. Dr. Crosby was not yet in active life when those things took place. There is some plausibility in his proposal, but reason and experience reject it. At a large wedding entertainment with which I had some connection at this early stage, where only wine was furnished; to avoid drunkenness it was arranged that it should be accessible for only a short time at the close; and though it was regarded a skillful device, there were numbers of young men who were barely able to reach their homes. Speaking with the host the next day, he said he furnished seventy dollars' worth, which they consumed twice the quantity this money would now buy. Older

men are under more restraint ; young men are in a fatal period—hilarity carries everything before it. There is a special tendency and temptation to drink wine to excess on social occasions ; the company, the stimulus, the flavor all combine.

Within the last few years the grapes have largely failed in the wine-growing districts of France. The supply of wine and brandy has not diminished. The reason may be found in the fact that the export of distilled liquors called high-wines has reached enormous proportions. Year before last the statistical report of the Government was twelve millions of gallons. With the alcohol obtained from this country, in such quantities, there is no difficulty in supplying these articles, with the finest aromatic flavors, so that they can not be distinguished from the fermented juice of the grape.

ARE THE PROPER SUBJECTS OF THE TEMPERANCE
WORK, DRUNKARDS OR MODERATE DRINKERS.

We are all blamed by Dr. Crosby for directing our efforts and “the shafts” of our “literature, not at the drunkard, but at the moderate drinker.” Do we not act with discretion and wisdom in this matter? This sublime philosopher would have us stand by, look on, keep silent, and see the work progress, until the young man, who has been undergoing the training process of development, has become a sot, bound

in the chains of an appetite which almost defy a Samson to break, and then hurl "the shafts of the total abstinence literature" at him. If we engaged in such a ridiculous performance, the dullest philosopher taking "a calm view" would burst his restraints and shout with laughter. No, no; the temperance men are not fools. "The child is the father of the man" in the processes of development in moral culture and in the customs and usages of life. In this matter the moderate drinker is the "father" of the drunkard. With some the appetite is easily developed, and the work quickly done. I count thirty in my knowledge, mostly from the highest families, trained in this sort of drinking, and ruined before they were of middle age.

The truth is, the recovery of the drunkard, at best, is attended with much solicitude and uncertainty and must be done by kind, helping hands, with true sympathy for a wretched, broken-down man. A drunkard loses both his self-control and self-respect. He has a bitter experience of his degradation and his misery. Hurling "the shafts of the total abstinence literature" at him, would be a piece of folly. He knows it all better than we can tell him. He is the very man, lost, ruined. We present his case to the moderate drinkers of all intoxicating liquors, beer, wine, brandy, and the like, that they can see what they may come to and stop, while they have yet power to stop. Here we address a subject, a

man under the control of reason, capable of exercising self-mastery, and coming up to the line of duty and of safety, as Gospel temperance requires. "The shafts of total abstinence literature" are not embittered with gall, nor fired at any man as a target. Facts are presented to show the danger of moderate, social, and convivial drinking; these no man can disprove; none are entirely ignorant of what is going on in the community in which they live, even among the higher and better classes. It is true such matters are hidden as much as possible, but enough is known. The misery is none the less in the home because it is concealed, and the attempt is vain; time brings the exposure.

Is Dr. Crosby ignorant of these things; does he purposely avoid reasoning upon them? His *defective logic* here, as elsewhere, is in the statement in which the real facts are concealed from the casual reader, by his manner of stating them. He takes for granted what is wrong: that the drunkard, and not the moderate drinker, is the proper subject of the shafts of our literature. The mighty river flows from the innumerable streams that supply its waters. Stop the tributaries that supply "this surging tide of intemperance," and it will soon be dried up. A few years will terminate the lives of all the drunkards in the land. If no more are made, what a day of rejoicing that would be; earth and heaven, good men and holy angels would rejoice together.

We address those who can act and reason ; especially the young, before they are brought into the ways of drinking ; to fortify their minds against the teachings, the blandishments and enticements of any and every form of moderate drinking.

THE PROPER SUBJECTS OF LEGISLATION FOR THE
PREVENTION OF DRUNKENNESS.

To carry out his system Dr. Crosby advises legislation to suppress the sale of distilled spirits, and to license that of beer and wine. He denounces the temperance people with violent and opprobrious language, because they do not favor such legislation. There is no doubt a pleasant and inviting charm about this proceeding he proposes. Those who drink distilled spirits reduced with water, could then obtain the same article, reduced with water, and made delicious with a little sugar and aromatic flavors, under the name of wine. Wine and beer are pleasant to drink ; the alcohol is in them for the stimulus and the condiments that gratify the taste. The strictest chemical analysis has shown that wine manufactured in this way, in vast quantities, can not be distinguished from that made of fermented grape-juice. Indeed it is asserted that the taste, when tested by the best judges, has been pronounced finer than that made from the grape, when the two have been compared without knowing which was the artificial wine.

Wine has the double danger of being inviting to the palate and intoxicating. Distilled spirits, when diluted to the same degree with water, have more of a repelling than inviting taste. If the same amount of alcohol could be purchased in the form of wine, that would be preferred, undoubtedly. But wine is dear. Legislation that admitted the use of wine and suppressed spirits, would be regarded as favoring the rich and oppressing the poor; would be impossible; would meet a determined resistance. When we come to the bottom facts, there is no foundation for such legislation, none for such a distinction in these drinks.

If we look into the Bible we find that protection against the use of wine is as much called for as any other liquors. When the Jewish State ran down in drunkenness: idolatry and a general corruption followed. Isaiah lived in this period. We quote his graphic description: "But they (the priests) also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink (beer). 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."--xxviii. 7-8. It is a marvel that any one, with the light of this history in the Bible, should propose wine and beer as comparatively harmless drinks. Here we have what may be supposed

the purest wine and beer, the agents of the most besotted drunkenness, "all tables full of vomit and filthiness, so that there is no place clean." Involving "the priest and the prophet," in one common debauchery, and under a divine judgment the doom of the Church and the State. Their captivity of seventy years in a foreign land was not simply a punishment, but the needed discipline for their reclamation.

The project of shutting up low drinking-places, and licensing places of a higher order has been advocated. The Rev. Dr. Potter, of Grace Church, New York, asks what good would come of this, and points to the fact, that the higher and wealthier classes would be provided with their sumptuous hotels and drinking-places, to blight and ruin respectable families. I give the substance and refer to it, to show the solicitude of a wise and good man, who looks to total abstinence as the only sure protection of young men and domestic life.

It is fundamental to the temperance question that the purpose and intent of Gospel Temperance be distinctly understood. No other form of temperance comes with the authority of divine law. In finding the meaning of *egkrateia*, temperance, a Christian virtue, we have no sufficient guide outside the Bible. That is our dictionary. The only correct meaning of this word is found in the explanation it furnishes. All agree that it is a principle or law

what we are to determine, is its meaning. It evidently belongs to the class of prohibitions, not specifically to any one of them, but directly to all of them. It is the exertion of a strong protective power enforced for the suppression of the evil tendencies of our nature. It is associated with all the virtues which constitute holiness, and has a lively and unfailing appreciation of their value and excellence. Its purpose is their care and protection, and to resist the encroachments of evil at the first recognition. To do this it is armed with power by the word of God ; its fidelity is maintained by a good conscience, a sense of duty, and all the motives of a holy life. Are intoxicating liquors injurious ; do they debase moral character ; do they destroy domestic happiness ; do they fill prisons and poor-houses ; do they engender an abnormal appetite that destroys moral sensibility and physical power ; have they brought many millions to poverty, misery, and a premature death ; has religion been debased, and have the churches been defiled by them ? These questions every one must answer for himself, and see if Gospel Temperance has not a high, imperative duty here. The only reason on which the advocates of intoxicating liquors can justify the personal, social, and convivial use, is the pleasure of the exhilaration. Dr. Crosby has given us the best authority he could for the use of these liquors, and that is medicinal ; but has omitted the author's declaration

that the use otherwise is "entirely superfluous," even in small quantities.

Those who are concerned in this matter for the safety of themselves; for their sons and family connections; for the good of mankind, temporal and spiritual; for the Church and the kingdom of Christ; we must think, can not fail to see the duty to bring Gospel Temperance, with all its legitimate divine power, into a direct and unceasing action against this monstrous evil; to discard and suppress intoxicating drinks in all places and under all circumstances.

SUMMARY OF "A CALM VIEW OF THE TEMPERANCE QUESTION."

The Bible represents drunkenness on wine and strong drink (beer) as a curse of earth and an abomination in the sight of heaven. Dr. Crosby makes no reference to these things; they do not suit his purpose. He condemns us for perverting the Scriptures, and he goes straightway to Cicero for his law of temperance; this suits his purpose. He is against prohibition of all intoxicating liquors, and is in favor of licensing wine and beer; this suits his purpose. He denounces us for hurling the shafts of our literature at moderate drinkers; he wants them hurled at the drunkards; this suits his purpose. He denounces the use of the pledge in the temperance work, and makes no mention of its use in the Bible; this does

suit his purpose. He produces the medical statement of Dr. Binz for invalids, but does not give his statement that for a healthy organism it is useless; this does not suit his purpose. He is indignant at the church's disapproval of ministers who use wine, but does not tell us how many have become drunkards and disgraced the pulpit; this does not suit his purpose.

He condemns us for prohibiting wine; he does not tell us that God prohibited the priests' using it when engaged in their official duties. "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. And that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them by the hand of Moses" (Lev. x. 8). If wine and strong drink were then so dangerous that God gave a special statute to prohibit their use, they are none the less so now. God put the dignity of total abstinence upon the priests, to preserve their moral fitness and competency for the duties they were required to perform. Transgression subjected them to the penalty of death, "lest ye die"; like Nadab and Abihu. Have those who now teach and practice a contrary doctrine no reason to fear the Divine displeasure? If Dr. Crosby would set forth

this law there would be an end to all controversy. It is certainly as needful now as under the former dispensation. Paul says, "We can do nothing against the truth but for the truth." This law, in its principle, and in the reasons for it, covers the whole ground of total abstinence, for all persons and all times.

He maintains that moderate drinking does not lead to drunkenness, and proves it by "the millions" who have not become drunkards; but takes no notice of the millions who have become drunkards, nor of the misery, crime, and poverty which it has produced; this did not suit his purpose. He admits that abstinence is the duty of the drunkard, whom he calls the sick man, but does not tell us how he became sick. As he was at first a moderate drinker, it would be well to explain why other moderate drinkers are not in the same danger, and what is the reason they may not take the same sickness.

Dr. Crosby says of "the total abstinence theory," "We do not say that it is wrong in principle. We only say that people will not adopt it." Here we have the key to his system; it is policy and not principle. The policy is to continue the drinking in some other form, as he thinks, less obnoxious. This policy has no stable foundation; it is the shifting sand. The structure may have temperance written on it in gilded letters, but all the means of drunkenness are still supplied. The act of indorsing such a system

would make drunkenness worse than ever. The temperance advocates act on principle, maintain Gospel Temperance as the law of God, instruct the people, and carry God's truth to the conscience. This work can not be done at once; but it is done—there is slow, but constant progress. The best of people see we are right; we get our temperance, not from Cicero or any heathen philosopher, but from "the Word of God, which liveth and abideth forever."

GOSPEL TEMPERANCE APPLIED TO THE USE OF THE LOT, GOOD LUCK, AND THE MANIA FOR GAMBLING.

The use of intoxicating drinks is not the only evil which Gospel Temperance is called upon to suppress. There are other vices, notably those that invade the domains of chastity, which demand instant and perpetual prohibition. The divine law as expounded by Christ, presents the duties that are required of every person.

There is one class of evils that has almost escaped observation. I refer to the pleasure-loving games of chance. Gospel Temperance has a wide domain, and stands sentinel at many posts of duty. Games of chance are so quiet, so social, they seem innocent and harmless. Though quiet, they are intensely exciting. The anxiety they create produces often great mental exhaustion, when protracted to late hours. Cards, which have skill connected with them, are em-

inently hazardous and absorbing. Skill once obtained, the incitements of gambling follow as almost a natural consequence. Then instead of social pleasure, secret places where conclaves meet to win or lose, invite the unwary youth. These abound almost everywhere, and escape observation with names and devices intended to prevent suspicion.

This mania for gambling is beset with a desperation as strong as the drunkard's appetite. With cards, the two elements, good luck in the deal and skill in playing, operate as a double power, to drive the gambler on in hope of gain, if losing, till all is lost. The stories of thousands of young men who have entered the list of gamblers, periled and lost, until all was lost, are no fables. It is done in secret; the world wonders what has become of the money. Some occupying positions of trust have not been able to resist the temptation to abstract money for this purpose. The prison has been made their home, character and position lost, wife and children beggared. The ways of iniquity are sometimes dark and mysterious, but their exposure is sure to come. Playing cards, like social drinking, begins as an entertainment of pleasure, and like drinking often ends in loss and disaster.

When we see such a tendency in anything to lead to evil, is not this an evidence that it is not right to practice it? Uncertainty, chance, and hazard some-

times belong of necessity to the elements of production; they encounter drought and blight, tempest, fire, and flood. Then we recognize the events as determined by a Higher Power. To create such uncertainties by shuffling cards or throwing dice, for amusement or gain, is invading the domain of that Power. These uncertainties by the use of the lot, in the deal, for gain, do not present proper motives for card playing; these motives are wrong in principle, and the acts that follow are wrong. The hope and desire of such gain is forbidden: "Thou shalt not covet" "anything that is thy neighbor's." If in addition skill is employed to get an advantage where an equivalent is not given, another law is violated, "Thou shalt not steal." This forbids all tricks, deceptions, sharp practices, whereby we get what belongs to another. Even the civil law makes all bets and gambling contracts void.

There is a deep principle that governs the use of the lot, in the "deal" of the cards, on which the play in great part depends. "The lot is cast into the lap, but the whole disposing thereof is of the LORD."—Prov. xvi. 33. God does not recognize human agency as having any part in producing the result. "The whole disposing" of the result is altogether HIS act. This is entirely different from anything else in the world in which man takes part by his labor, skill, or intelligent forecast, for pleasure or

for gain. When, therefore, he requires God's acts for his amusement, is it not a solemn question that meets him at the outset: will God be pleased with such a use of HIS acts? We have light on this subject in the command, "Thou shalt not take the name of the LORD thy God in vain." We are not to use it in a light and trifling manner · nor for any purpose that is not connected with a reverential acknowledgment of HIS presence. If HIS name is to be held sacred and honored, HIS acts are to have no less honor, are no less sacred. HIS name represents God HIMSELF, and so do these HIS acts in disposing the lot, in which HE is alone concerned. Other acts in which man remotely participates, and in which second causes operate, and which are brought within the scope of his cognizance by the laws of nature, do not stand in the same category with the lot; for "the whole disposing thereof is of the LORD." God takes the entire responsibility of the lot—it is HIS act; all other things we do are our acts; we plan and execute them, and have the entire responsibility.

When this matter is presented, the thoughtless reply is sometimes made, God does all things. This would take away the responsibility of man, and make God responsible for his acts, for all his crimes. Into all other plays and amusements, excepting the lot, man's intelligence enters. There are times when the use of the lot is proper. If it be a matter that can

not be settled by reason, or that pertains to different persons and can not be parted, then the act of God may be reverently invoked by the use of the lot to decide whose it shall be. See examples in the Old Testament.

In games and gambling success by the lot is called good luck ; a heathen superstition from remote antiquity. The Christian has God his Father, his sovereign ; has HIS law ; believes in HIS providence ; prays for HIS guidance and mercy ; lives and acts "as seeing HIM who is invisible." Good luck is a monster of heathenism ; the shuffle and the deal of the cards are acts of encroachment upon the prerogatives of God. HE is called on to minister by HIS special providence, in carrying on games to *win*, for amusement or money. Whoever fears God will abstain from such foolish, sinful trifling with HIS acts. Desecrating God's name would be looked upon with abhorrence by many who have not a thought of wrong in calling upon the act of God by the use of the lot, to win a game for sport or money. That this is so, is evident from the fact that each one looks with solicitude at the cards as they come to his hands. If it is a good deal, it awakens pleasure ; if bad, a feeling of disappointment. It does not change the moral character of the act to call it good luck or bad luck ; or to say the play was only for fun. Most men addicted to profane swearing do it to dignify or adorn their

conversation. They say they have no idea of offending God. These two cases are alike in their moral character; the divine law applies to and prohibits both. God requires a positive act of reverence, felt or expressed, or both, in all that relates to our intercourse with HIM. Many think HE does not notice or care for it. They would say, they do not do it to have HIM make fun for them, or win money for them. But they shuffle and deal the cards for one or both these purposes. And whatever their hand is, good or bad, it is not known till they receive it; they have no choice in making it; do not assist in any way; they take it as it comes; as a mystery emanating from an unseen hand. That mystery is revealed in the Bible; God is its author: "The lot is cast into the lap, and the whole disposing thereof is of the LORD." The manner, whether shuffling, casting, or drawing, all give the same character to the act, it is a lot.

It may be said, God directs and disposes everything. But if so, this is in a way that does not interfere with the free agency and responsibility of man. Man is a subject of moral government. Drawing the lot is man's act, disposing of it is God's act. He calls on God to act in a manner and for purposes which God does not approve. If we ask God to act for us in prayer, it must be in a proper manner, and for that which is according to HIS will and for our good. It may be said in drawing the lot, they do not ask HIM

to act. But HE forewarns them that it is HIS act, that if they draw the lot, HE disposes of it and makes it just what it is. The account of the use of the lot in the Old Testament shows it was for purposes which God approved, and that the determination was regarded as HIS act by those who resorted to it.

There is, no doubt, much ignorance, as well as error in this matter. No well-considered discussion of this subject has come to my knowledge. An intelligent and candid inquiry presenting it in the light of the Bible, ought to be acceptable to all who regard that Book as the supreme law. Games of chance have a demoralizing tendency, whether their profanity is admitted or not. This fact stands out before the world. The opportunity for skill in the use of cards increases the interest, and also the disasters of gambling. Had we no God to please, no Bible to teach us, the evils that follow are enough to condemn the practice. In this, as in everything else, doubtful courses are not allowed; "he that doubteth is damned," *i. e.*, condemned. The last refuge of excuse and palliation is taken away. If the Bible did not tell us that "the whole disposing thereof is of the LORD," there might be some room for doubt and conjecture by those who take only superficial views. But this plain declaration comes with authority, is sustained by reason, disposes of all sophistry, and leaves the matter necessarily to the determination of

God himself, as to the right or wrong and the responsibility of the act.

I am aware it is no light matter to break up practices and the opinions founded on them, and that have grown with them. Some have a sentimental charm. The horse-shoe as a symbol of "good luck" has been revived in many places, as an important adjunct of the marriage ceremony. Fashion and folly can not be satisfied with the promised mercy of God and His providential care, for which we may look on such an occasion with a sublime and inspiring confidence, as HIS dear children. There must be a show of mysticism, a sentiment of joy and hope, which springs from a vague and superstitious faith in a horse-shoe. That such a mockery of God and His mercy and His providence should ever be permitted to accompany a Christian ceremony of marriage in a Christian church, is a foreboding of disaster; the offended eye of God sees all this, mockery of religion, this heathen superstition. The wonder is that instead of being elated under the arch of the floral horse-shoe, they do not tremble with dread under a sense of the displeasure of the Almighty. The charm, the delight, all vanishes if once the truth is presented, and "good luck" is seen to be an offense against God. "Good luck" has no sustaining power, supplies no resources, can give no assurance to the hopes of earth or the hopes of heaven.

All the forces of nature operate by the power God imparts to them. They are all His servants. God's hand is in all, His providence over all. Good luck, whether in cards or horse-shoes, is a phantom, senseless and powerless. God operates, and man has the uses of all the vast and various forces of the world. It is by means of these that chemical, agricultural, and mechanical pursuits are carried on. Gravitation, air, water, light, heat, electricity, and the great variety of substances produced by the different combinations of the primary elements of matter, give man abundant opportunities to supply his wants and to make his abode pleasant. Man, by his intelligence, is lord of all. These forces move with invariable certainty. There is no chance, no luck. Man participates in their guidance, in their use; in the lot he does not participate; "The whole disposing thereof is of the LORD." When we touch that symbol of luck, we are warned that it is a special act of God that is called for. In all other matters the whole range of the universe is opened to us for innocent pleasures, for intelligent investigation, for riches in all stores of wealth. Good luck in the deal of cards and in betting ought to shame an enlightened conscience. It is said the parties agree to abide by the result. Such an agreement is immoral; it is founded on no consideration, it is founded on luck, and this is founded on an act of God, called for with the hope

of getting an advantage from another ; these all combine in profanity, covetousness, and fraud. The elements of these three sins are all lodged in these acts

Those who are entranced with the charms of the lot, with betting, and the hopes of good luck, satisfy their minds by sophistries that would not bear inspection in other matters. The practices of what is called society are omnipotent in deciding for them. Refined and elegant politeness is associated with the card-table, and often with betting. Gentlemen think it a dull business if money is not made or lost. City clubs, composed of men of the highest standing, have card playing as a pastime. The Union, of New York, it was stated, restricted the betting to twenty dollars ; the Union, of Philadelphia, better still, discarded betting altogether. Pity that a pure Bible sentiment did not suppress the cards themselves.

IS TOTAL ABSTINENCE TRUE TEMPERANCE?

Some say the moderate use of intoxicating liquors is true temperance. We have shown that moderation, derived from Cicero, has nothing to do with Gospel temperance. Men who practice moderation are in constant danger, and millions become drunkards. The protection and safety which Gospel temperance requires, cannot be maintained and be made certain by any course short of total abstinence. The best of men have been ruined. It has always been so ; "Wine is a mocker and strong drink raging ; and whosoever is deceived thereby is not wise." *Total abstinence is the only true temperance.*

THE BIBLE WINE QUESTION.

THE TWO-WINE THEORY PROVED.

FERMENTED AND UNFERMENTED WINE.

CHAPTER XXII.

THE TWO-WINE THEORY PROVED — COMMUNION WINE—WINE AS A DRINK-OFFERING WITH THE SACRIFICES OF THE TEMPLE—DIVINE LAW GIVES US PRINCIPLES OF LIVING; THESE ILLUSTRATED IN SPECIFIC ACTS REQUIRED OR FORBIDDEN.

IT has been affirmed repeatedly in late years, by learned men, and with much assurance, that in ancient times, when the Bible was written, there were not two substances of entirely different qualities, called wine, one fermented, intoxicating and destructive; another unfermented, innocent and nutritious. A settlement of this question is of great importance; for if there is but one kind and that intoxicating, then that which Christ created at the wedding was of this sort, and it is right to have this wine now at weddings, whatever improprieties may attend its use; though these we are to avoid if possible. And they assert that this kind is the only wine that can be used in the church communion services. Those who sustain these views, rely mainly, if not entirely, upon Roman and Greek writers of that period, and aver that this testimony sustains their position. They admit that these nations preserved the juice of the grape unfermented; but say, they do not distinctly call it wine, that it has special names to distinguish it from wine, as *mustum* and *gleukos*; and where

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these terms are not used there are some qualifying words, which show that it was not a true and proper wine.

This historical evidence has not been distinctly and squarely met by other historical evidence to prove that unfermented grape juice was called wine in its true and proper meaning, in the time of our Lord.

We observe ; this true and proper meaning is not to be sought in Greek and Roman literature, and can only be found in the Hebrew literature of that age. The only work, which meets our necessities in this case, is the Septuagint, a translation into Greek of the Old Testament Scriptures, made, it is said, by seventy Hebrew scholars, nearly three hundred years before Christ. This had been for many years, and was in the time of Christ, a received standard of the Sacred Scriptures, by the Jews, who understood the Greek of that time and country. In the Hebrew *tirosh* is the word used, that means grape juice or unfermented wine, fresh or preserved. This word is translated in the Septuagint by the Greek word *oinos*, wine, in its true and proper sense as understood by Hebrew scholars.

We have then the highest authority, and the most perfect right to consider the *oinos*, wine, Christ created at the wedding, if the reason for it exists, *unfermented* and *unintoxicating*. Those who wrote the Gospels in the Greek of that age and country, were

familiar with this use of the word *oinos* in the Septuagint. Such liquor was food and drink, and an hundred or more gallons, created for this occasion, would be a delicious and valuable refreshment ; and the act of creating such wine, would be in harmony with the divine character of Christ and with all His wondrous works and miracles of mercy. If the other view is taken, and foreigners of whose writings on wine, the apostle John, who describes this transaction, had no knowledge, and *oinos* is of necessity considered intoxicating wine, what an opportunity would have been given for drunken revelry ! and Christ provide the temptation !

What is said of this wine, by “the governor of the feast,” shows that it was a different wine from that they had been drinking, and which was used up. “Thou hast kept the good wine until now,” regarded as a truthful declaration, confirms the view we have taken. Dr. Robinson’s Greek Dictionary, on *kainos*, says, “To drink wine new, in its best state, according to Hebrew taste.” *New* means unfermented ; and the additional fact is attested, that if kept in this state for a period of time, it is richer and better.

It is conceded by all writers that the Septuagint Greek is the Greek of the New Testament. This was the Greek of Syria and of Palestine, and was the Greek of Alexandria, for a long time one of the most, if not the most, renowned seats of learning then in

the world ; to this the Jewish scholars resorted. Dr. Crosby has said, and it has been uttered and echoed by learned men almost everywhere, that grape juice could not be called wine unless fermented and so converted into an intoxicating drink. Their authority for this is in Greek and Roman writers, and is really no authority, as regards the Greek of the New Testament, which is that of the Septuagint. This is something after the fashion, that has been so long in vogue, of going to Rome, to Cicero, for the definition of the doctrine of temperance, one of the Christian virtues.

We give the references, to prove the facts stated, that *tirosk* is wine (*oinos*) in the Septuagint, to a number of passages that have been verified, in the Hebrew Bible and in the Greek Septuagint, Gen. xxvii. 28, 37 ; Deut. vii. 13 ; xi. 14 ; xiv. 23 ; xviii. 4. More might be added. We hope this will be a relief to candid minds that saw no way out of this difficulty, in which Christ was made the creator of intoxicating wine. The Bible explains itself ; and this great work, the Septuagint, has stood for more than two thousand years, like a pillar of light reflecting the glory of the Hebrew Bible, confirming its truth, and sending its own illuminating radiance into the Greek of the New Testament.

Another difficulty ; a relief from which is much needed, and which is simple and we think, ought to

be satisfactory. Learned men, who have visited Syria and Palestine in years past, generally agree in saying, there is no unfermented grape juice there now, called wine. This has been seized upon as settling the question, that it was not called wine in Bible times. The population, language, names of things have all changed in the last nineteen hundred years. Present customs have nothing to do with this question ; it must be settled by the testimony of Bible times. Even if we had not this testimony, the fact they state, if admitted, would be inconclusive. The testimony already referred to in the Septuagint is conclusive, is just what we need. It is a matter of great regret, that so many learned men have used their public reputation to sustain an error, which has had such a damaging effect on the cause of Gospel Temperance, which rightly discards all intoxicating drinks. Their opinions, founded on the present state of things, have been heralded through the land, by religious and Sunday-school papers, as if they were unquestionable proof that unfermented grape juice was not called wine in Bible times. With equal confidence Cicero, a heathen philosopher, who knew nothing about the Bible, has been brought forward to determine one of its cardinal principles, Gospel Temperance. These phantoms have been imposed on the public, for many years, as great fundamental truths. Ought not these men, in justice to the public, who have confided in

them, to rectify these errors and make some amends for the great, though unintentional, injury to the holy cause of Temperance, of which they have been the authors? They are the quoted authorities for all who uphold moderate drinking, with its terrible and desolating consequences.

Dr. Crosby still publishes and affirms, that the Scriptures teach that such wine is a blessing. "Men will drink fermented liquors in spite of all law, not because they despise law, as in killing and stealing, but because they find a law of nature, *which their consciences fully approve*, teaching them so to drink. They know, even without the abundant evidence of Scripture, that wine is a rich blessing from God to be enjoyed thankfully as much as the corn. No denunciation or dogmatism can shake them from its deep conviction." He does not tell us that the Scriptures in the strongest language represent intoxicating wine and beer the "fermented liquors" to which he refers, as a most grievous curse, causing "woe" and "sorrow," "contentions," "babbling," "wounds without cause," "redness of eyes"; and that, "At the last, it (this wine) biteth like a serpent and stingeth like an adder" (Prov. xxiii. 29). And, after other awful experiences, which are described as its effects, the wine drunkard is represented with the same appetite intoxicating wine now produces, saying to himself, "When shall I awake? I will seek it yet again." The

question of wine is evidently to be determined by its quality, whether intoxicating or not. If intoxicating it is not a blessing, nor can it be the representative of spiritual blessings. *Tirosh* in the Hebrew, translated wine in the Septuagint, is always unfermented. The word *yayin* is so differently used in Hebrew that of necessity it must be considered a generic term, including in some cases the unfermented juice of the grape, called wine in the Septuagint; but generally what is said of it, shows an intoxicating drink is meant.

The Bible, like every other book that teaches great principles, must be interpreted consistent with itself. It represents wine (*yayin*) the cause of drunkenness; says, "wine is a mocker"; during their time of service the priests are forbidden its use; the Nazarites, who abstained from wine, are commended; it says, "It is not for kings to drink wine." And of the priests, it says, "But they also have erred through wine, and through strong drink (beer) are out of the way; the priest and the prophet have erred, and through strong drink are out of the way; the priest and the prophet have erred through wine; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. xxviii. 7, 8). Is there any reason or possibility for supposing this wine (*yayin*) was that accounted a *blessing*? Of "the new wine," or unfer-

mented *tirosh*, it is said, "A blessing is in it" (Isa. lxxv. 8).

Those who have referred to Greek and Latin authors, to prove that Christ made intoxicating wine; and that *oinos* never meant anything but that, in Greek language, have come short of the mark. We have shown, that in the Greek used by Jewish writers, *oinos* was used for *tirosh*; and that we are at liberty to believe, what common-sense teaches, that Christ did not provide one hundred or more gallons of intoxicating wine for a large company, who had already exhausted their supply of that article; and that as *oinos* is used for unfermented wine, there is every reason to believe Christ created that wine.

Intoxicating wine is represented as the cause of the miseries and afflictions of every kind; "their wine is the poison of dragons"; "weep and howl, all ye drinkers of wine"; "the wine of violence"; "the wine of astonishment"; "he hath transgressed by wine"; "drunk with the wine of her fornication", "take the wine-cup of this fury"; "give her the cup of the wine of wrath." What more could be said, to show that "fermented liquors" were in ancient times a terrible and desolating curse. Tested by this abundant testimony of their besotting character, and the ruin they caused, of what was fair and beautiful in morality and religion, what was strong and valuable in the State, what was holy in the Church and pure in do-

mestic life, those who commend them, like Dr. Crosby have no right to say, there is "abundant evidence of Scripture that wine (meaning one of the fermented liquors) is a rich blessing from God to be enjoyed thankfully as much as the corn." Some have even gone so far as to say that "the use of wine for exhilaration is unmistakably taught in the Bible." This is the first stage of drunkenness, the stage of vivacity, low wit, mirth, and folly; when the tendencies of vulgarity, impurity, and profanity begin to appear. Dr. Crosby is the leader of those who with defiant energy enthrone intoxicating, "fermented liquors"; "because they find a law of nature *which their consciences fully approve*, teaching them so to drink." "A law of nature," when we consider the many sinful tendencies of man, is loose, unreliable, and deceptive; the Bible says, "the heart is deceitful above all things."

The "law of nature," which men "find" in themselves, to drink intoxicating, "fermented liquors," is nothing more than the pleasure of their agreeable flavors and exhilarating effects, at the first; and an alcoholic appetite, which is produced by their use, an insatiable thirst that never ceases its craving for this stimulus.

The "wine that is a rich blessing from God to be enjoyed thankfully as much as the corn," is in the original Hebrew *tirosh*; this is translated wine, properly, though it is simply grape juice, unfermented

fresh or preserved. This article, in Bible times, entered largely into the means of sustenance, and does still in that country. It was classed with corn (wheat). We find it is so in the passages referred to already, to establish the fact that this drink was called wine (*oinos*) in the Greek of the New Testament; "thy corn and thy wine" occur in connection. This wine was a rich blessing from God to be enjoyed thankfully, as much as the corn. The English reader must not think the word wine always means the same thing, or that it is the same word in Hebrew. A good conscience, and reasonable common-sense, in applying the principle of Gospel Temperance, will keep any one in a safe path. Wine represented as bad is fermented, intoxicating.

No one will be misled in these matters, who understands that all intoxicating liquors are made by fermentation, that turns the elements of nutrition into alcohol; and that wine and brandy are the same in the quality of the alcohol they contain; so with beer and whisky; both differ only in quantity of alcohol. The highest authorities state that there is no difference in the effects of the alcohol; that the same quantity produces the same effect, in whatever mixture it is contained. There is abundant proof of this, in the drunkenness of ancient and modern times on beer and wine. Assertions to the contrary are not founded in science or fact. There is no "law of nat-

ure" that requires alcohol, in any form, as a support of the physical economy of man; it gives no strength; it weakens the power for labor and endurance; it exhilarates the nervous system; produces an appetite that craves and destroys. This is "the law of nature," which moderate drinkers "find" everywhere, in the highest and best families, as well as in the ignorant and degraded. Dr. Crosby says further, "their consciences fully approve this law of nature, teaching them so to drink." Conscience, like wine, may be good or bad; it is easy to have an easy conscience, that accepts social usages; that falls in with old customs; that strains and perverts the truth to justify wrong practices, and to excuse even criminal acts. Such a conscience being taken as ultimate law, there is no difficulty with many, in maintaining the old practices of drinking intoxicating liquors. A good conscience must be kept constantly under the law of God and recognize and enforce all it teaches; it does not confound the "wine (*tirosh*) which cheereth God and man," which is a blessing, with that (*yayin*) which is "the poison of dragons," "the wine of violence," "the wine of astonishment," "the wine of fornication," "the wine of wrath," calling that the only real wine, the true wine, the good wine, which is the parent of so much misery and sin.

The names given in the Bible to intoxicating, fermented wine, by the "holy men of God, who spake

as they were moved by the Holy Ghost," are a remarkable study. If this "wine (*yayin*) is a rich blessing from God to be enjoyed thankfully, as much as the corn," we would expect it to have names of excellence; such as, the wine of strength, the wine of virtue, the wine of excellence, the wine of purity, the wine of peace; but instead of these, we have "the wine of violence," "of astonishment," "of fornication," "of wrath," "the poison of dragons." These names indicate its characteristics. What indignation would be expressed if these Scripture names were put upon the labels that now adorn the wine-bottles. And yet the proof of their correctness is probably as strong now as it was in the days of the prophets. "The drunkenness of Paris," said Louis Philippe, then king, "is on wine." In 1881 "upwards of 20,000 were arrested in Paris during the first four months of the year, for drunkenness" (official report). We have the same testimony from all wine-growing countries. We can mention cases in our own knowledge, in the highest families, where it has been a desolating curse. The use and the debaucheries of this fascinating drink in social life are sufficiently known. But then its advocates say, they ought to drink with moderation. Has this rule ever prevailed; when they got under way, who had authority to say stop, or even wished to do it? Moderation is not enjoined in the Bible, but this wine is cursed with almost every possible name of infamy.

Modern science has pronounced alcohol a poison, acting slowly in small quantities; in large quantities capable of producing almost instantaneous death. "Poison of dragons" is a name of sufficient infamy, but there is a use of this wine, which has a divine reprehension that we must not fail to notice, "Woe unto him that giveth his neighbor drink, that putteth thy bottle (*chemali*, poison) to him, and makest him drunken also." The word rendered "bottle" has no such meaning; it is the same word that is rendered "poison" elsewhere, as "the poison of dragons." The work of conviviality, inviting to drink, and urging to drink, intoxicating, fermented wine, is common in practice, and is dreadful in the effects of this poison, a drunken hilarity. Here let it be noticed, it is not he who drinks, but he who urges the drinking, that falls under this condemning "woe," this curse of God. All the paths that lead to drunkenness are made attractive through politeness, fashion, and hospitality. They who engage in this business draw the curse of God upon themselves.

Much reliance has been placed on the following text as proof that intoxicating, fermented wine was a blessing: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psalm civ. 15). There is no evidence whatever that the "wine" here mentioned was intoxicating. It is associated with

“oil” and “bread,” and is evidently of the same character as the *tirosh* already referred to in several texts quoted, in which that is called wine in the Septuagint Greek. This wine is here represented in the same relation as *tirosh* to corn and oil, as one of the supporting foods of the country. To make harmony in the Bible, this wine can not have the destructive, demoralizing qualities of the wine of the other class of texts just quoted. If it produces “violence,” “astonishment,” “fornication,” “wrath,” and is “poison,” it can not be a blessing from God. There are two assumptions: we think we have disposed of the first; the other is, that “maketh glad the heart of man,” was an alcoholic exhilaration. This is the proof text for wine-drinkers, that such exhilaration is proper. This exhilaration is the first stage of drunkenness. If common-sense is consulted, there is no ground for either assumption. There are some other texts where *yayin*, the generic term for wine, is evidently to be understood in the same manner. It is plain that in the later Greek of the Septuagint and the New Testament, *oinos* was generic, and *gleukos* specific; in English we have *wine*, generic, and no word specific. The Authorized version of the Bible translated *tirosh* and *yayin* by the same Saxon word, *wine*, and leaves it to the sense of the reader what kind of wine is meant. They followed the example of the Jewish scholars who translated the Hebrew

into Greek, and knew more about this matter than any modern scholars; these were then living languages.

The writer wishes to say distinctly that he does not intend to enter upon any controversy on unessential and minor points. His purpose is to produce the proof that unfermented grape juice, in any form, was a true and proper wine in Bible times, and to establish the undoubted right to believe the wine Christ made was this kind, and to show that what the moral reasons require is fully sustained by the clearest proof, that establishes a two-wine doctrine.

We have shown what is said in the Bible of fermented, intoxicating wine, what were the characteristics ascribed to it. To complete the study of wines, it is needful to introduce the pleasant and interesting study of the unfermented wine, and to show what is said of it in the Bible. We will see that there is no term of reproach or infamy attached to it by the sacred writers; that every text to which we have referred, and we might produce others, represents it as possessing the essential virtues of a life-sustaining and strength-producing food; and that it stands in the same position for these purposes as corn and oil, making the three staple productions of the country. Those who are interested in this study will refer to the chapters and verses already designated.

They who have traveled in Syria and Palestine tell

us of the great value of the grape culture; the vintage lasts about four months, and the grapes can be kept for a long time. Dr. Duff, of Scotland, says, the juice of the grape, this ancient wine, with laboring men, supplies the place of milk in Scotland; and bread and grape juice are the bread and milk of the country. Strange as it may appear to us, we can see from this fact the reason why *tirosh*, wine, is put by the side of oil (olive) and grain, the three agricultural staples. It is common for travelers to go early in the season, to avoid the heat of the climate, and to have no knowledge of these matters. These facts accord with the ancient historic statements of the Bible, and if the Greek of the Septuagint has its rightful place in interpreting the New Testament, the harmony is complete throughout, and the moral propriety of the Saviour's acts is vindicated, the "one-wine theory" fails, and the wine of purity and sobriety takes its place, and wine, the milk of the country, may not only go for milk, but go with milk, as the representatives of the blessings of the Gospel. With milk, this is a friend; intoxicating wine is a foe, to poison and destroy.

COMMUNION WINE.

The question of communion wine remains to be considered. The quality of this wine, as represented by the Saviour, is so clear that it is wonderful any ques-

tion should be raised in regard to it. He calls it "the fruit of the vine." It has been noticed that there must have been some special reason for using these words, instead of one single term by which this wine might have been designated; and this reason is obvious when we reflect on the fact that any term in use might be liable, in after-times, to misconception, and open the way to the introduction of intoxicating wine at this sacred ordinance. The words He uses would seem to make this impossible; but the universal prevalence of intoxicating wine in the drinking customs of the people, caused them to pay no heed to the Saviour's words.

Could anything be more clear, positive, and indisputable than these words, "the fruit of the vine"? What we use on this occasion must possess this character in its perfect purity, unchanged, undefiled. Fermented wine has lost this character; it is worse than a mixture; the elements of nutrition it contained have been destroyed by fermentation, and converted into alcohol—a new substance, exhilarating in its nature, poisonous to the human system, in sufficient quantity, producing drunkenness. And this passes for "the fruit of the vine," which does not contain a particle of alcohol. In any other matter it would be considered an audacious and unendurable fraud. Its introduction has been so natural that we can not suppose it was with intention of fraud. The word wine,

in common use, was substituted for "the fruit of the vine"; this done, the people, who did not understand this thing, thought they must have wine; and wine, an article entirely different from "the fruit of the vine," took its place. All seemed right and fair and to the purpose; the Church and the world were in unison; the drinking customs of the world were sustained by the example of the Church; and the Church was considered right in its practice, and was sustained by the world. Age after age rolled on; usage gave unquestioned authority, and the words of Christ, "the fruit of the vine," were no more heard, and nothing was known of them. The departure long since made; the truth lost, but not easily recovered.

Sixty years since, some began to feel that the drunkenness that prevailed was intolerable; but it was no easy matter to question the right of the Church to use fermented, intoxicating wine. There was no other wine recognized, and that they must have wine, could not be questioned. This was a difficult and delicate position for many who would have been glad to move in this matter. The very questioning of the right of the Church to use this wine was looked upon by some as a desecration of the Holy Sacrament. Hence prudence and charity required them to wait for a better time; and this course is still maintained, in probably a large major-

ity of the churches; though the number is not inconsiderable, including several of the very largest churches, which have dispensed with intoxicating, fermented wine, and use "the fruit of the vine," grape juice, in its pure, unfermented state. This article is easily preserved; it was called by the Romans, *semper mustum*, always must, or grape juice; and by the Greeks, *aei gleukos*, always sweet; by Jews, *tirosh*, in their language, and in the later Greek, which they also used, *oinos*, wine. As we have already shown, there is no reasonable doubt that this was the *oinos* Christ created at the wedding. This, the pure juice of the grape, the perfect "fruit of the vine."

Generally the people have received no instruction on this subject; the fear of offending some has kept the pulpit silent. But when presented as necessary instruction, on the proper manner of celebrating this ordinance, we could hardly expect any reasonable person to object to it. We have noticed before, the names the prophets give to fermented, intoxicating wine. If these horrify some persons, they must remember that God alone is responsible for them; that this wine is the same now, and produces the same effects. These names give its characteristics; we add one more that we have not given, "at the last it biteth like a serpent and stingeth like an adder"; if these names were put upon communion-cups, who would touch them?—and yet they are given to us in

the Bible by "holy men of God"; it doesn't alter the character of any act or thing, that we are unwilling to know and hear what the prophets say of it.

An extenuation is offered by many who admit this truth; that it is only a ceremony; that they do not drink it; that they only taste it,—a specious argument, that does not touch the principle; hiding the truth doesn't kill or bury it; it is alive still, and holds on to all its exactions, and God sustains it. In the temperance work we meet with those who justify their use of intoxicating wine, who point to the practice of the Church, and say, if it is fit for such a sacred occasion, it must be a good thing. Ought not this stumbling-block to be taken out of the way? ought not the Church to understand that in the matter of Gospel temperance it is to be a light to the world? Many good people are deceived with the idea that the sacrament must be received with intoxicating, fermented wine. It is a subject they have never examined; it is, and has been, the custom, time out of mind; ask them for proof, they have none, and think, if it is wrong the minister ought to know; the minister knows that it is wrong, but fears to make trouble. And so this light, that is or ought to be in the Church, is darkness, and "how great is this darkness"!

In administering the communion ought not the minister to say: *According to the example of Christ, we take "the fruit of the vine"; "the cup of bless-*

ing, which we bless, is it not the communion of the blood of Christ?" Or another form in which the words, "the fruit of the vine," occur. This practice, with an explanation of the words "the fruit of the vine," previously given in the ordinary service, would so fairly and honestly introduce this article, that no difficulty could be apprehended. But the authorities of the Church must be consulted, their permission granted. This preparatory work can only be accomplished by an intelligent presentation of the truth to their minds.

The importance of getting the Church right in this matter can not be overestimated. Her example would be a power in the world. The children in her Sabbath-schools and her families could have this explained to them, and be intrusted in Gospel Temperance. As it is now, every child can see the inconsistency of preaching total abstinence, everywhere but in the Church, from intoxicating liquors; those who drink of or taste the communion-cup often do it with great repugnance, and feel that the Church authorities have no right to furnish such wine. And there have not been wanting cases, of reformed and converted men, who have been obliged to pass the cup without tasting it, as its fiery alcohol would arouse their appetite for this drink; some, it is said, have actually fallen again by the wine they have taken.

By the drinking of this wine in Old Bible times so many were prostrated in drunkenness, and such ruin and desolation followed, that this wine was, in the figurative language of the prophets, used to represent the divine judgments that were threatened and visited upon the nations. Ps. lxxxv. 8: "For in the hand of the LORD there is a cup and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." Isa. li. 17: "Awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling and wrung them out." Jer. xxv. 15: "For thus saith the LORD God of Israel unto me; Take the wine-cup of this fury at my hand and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I shall send among them. Then took I the cup at the LORD'S hand and made all the nations to drink, unto whom the LORD had sent me." Then follow the presentations of this cup to the several nations; to "Jerusalem and the cities of Judah and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing," etc. Is this wine the symbol of love and mercy, and of the goodness of God in the work of redemption? Shall this wine continue for generations, as it has for generations

past, to be presented to the people of God in the holy communion, in the Lord's Supper? Endurance must have an end.

Declarations and affirmations have gone forth for years, ever since this subject has been before the public, that there was but one kind of wine; that the two-wine theory was an error; that there could be but one wine, fermented, intoxicating. Men in the highest positions of professorships and of honor, whose word was law, have been produced, who, it is said, have declared there could be but one wine. We have not the slightest thought that there ever was any intention of deception in this matter. As in "Gospel Temperance," the greatest scholars were misled by looking to Cicero for "the original and proper meaning" of "temperance in the list of Christian virtues"; so in this "one-wine theory," Greek and Roman authority, and the present usage in Palestine, have, in their estimation, determined and settled forever, as an indisputable fact, that there was but one substance that could be called wine, and that was the wine created by our Lord at the wedding; that was the wine used at the Passover when the sacrament was instituted; and that it was fermented, intoxicating wine.

It has been shown that the Septuagint, the only true and proper authority in this matter, the fountain of the Greek of the New Testament, distinctly and

positively contradicts this theory ; that all other authorities that have been relied on, have nothing whatever to do with the Bible-wine question. What they did in Rome, and what they did in Greece ; by what name they called the juice of the grape, is nothing to us. These things may be historically interesting, but can not come within the range of this inquiry, or be looked to as giving any authority for opinion or belief. The authority of the Septuagint is Jewish authority, is clear to the understanding, is complete and final. We will probably meet this objection from those who are not competent to read these languages. If this is so, why have not learned men found it out before? We reply, the same thing has been done by the most learned men for many generations, only in a worse form : leaving the proper sources of inquiry, in regard to "temperance as a Christian virtue," they have gone to Rome, to Cicero, to find out what this Christian virtue was.

The work of temperance has been a struggle against mistaken knowledge, misapprehension, and imaginary authorities ; as well as against custom, conviviality, pleasure, appetite, and the enthroned dominion of fashion. This work has on its side everything to commend it—the Word of God, the favor of God, health, happiness, honor ; not a word can rightfully be said to its discredit. Look at the forces that are armed against it, some in the Church, many in the highest ranks of

social life, and in the possession of wealth, and of places of distinction and honor. But what wrecks of moral degradation from the best families, what besotted poverty, what multitudes on multitudes in prisons and poor-houses! The respectability and the worth of intoxicating liquor can not be determined by moderate drinking, or by its acceptance in the communion service. It exalts nothing; what it touches, its tendency is to degrade; it carries its character with it wherever it goes.

In a parable Christ says: "No man putteth new wine into old bottles (skins); else the new wine will burst the bottles. But new wine must be put into new bottles (skins), and both are preserved" (Luke v. 37). The chemical reasons were not then known; "old bottles" (skins) might retain particles of albuminoid matter, which had attracted invisible yeast germs from the air. These would produce fermentation and "burst the bottles." "New bottles" (skins), covered with pitch, were free from yeast germs and albuminoid matter; this is the reason "new wine must be put into new bottles, and both are preserved." Here is true wine, that may be kept any length of time, become old and mellow, the juice of the grape, unfermented. The Saviour adds: "No man, also, having drunk old wine, straightway desireth new, for he saith, the old is better." The "new" and "the old" refer to the same wine, unfer-

mented and unintoxicating ; age, not fermentation, makes "the old" better.

The claim has been advanced, that "the old is better," indicates that reference is here made to fermented, intoxicating wine, as that is a known quality of this wine. But it is also a known quality of unfermented wine. Those who use this wine now, as well as those who used it then, affirm this fact. This carries out the unity and harmony of the Saviour's illustration. The new wine was unfermented, and was preserved in this state by excluding the air. Some, ignorant of these matters, say, fermentation sets in at once, and grape juice can not be kept, unless boiled. This is a mistake. We have quantities put up and preserved, sweet and pure, for communion purposes. Those who wish to see an explanation of methods are directed to Dr. Kerr's book, "UNFERMENTED WINE A FACT," published by the National Temperance Society, 58 Reade Street, New York.

The purpose of the parable of the bottles is to illustrate the incompatibility of the new system of religion (not doctrines), which was now to be established, with that which had served its purpose and was to pass away. The Jewish priests could not serve the purpose of a Gospel ministry. The elements of unfitness in the Temple service would operate to injure the work Christ was about to set up, to preach salvation to the world, through faith in Him and His

sin-atonement sacrifice. The old bottles would destroy the new wine; the priests, from their attachment to old ways, as well as their personal unfitness, would make a ferment of discord. The same idea is set forth in the new piece of cloth put on "an old garment." These representations are beautiful in their fitness, and clearly set forth the great truth, that the "new wine," Christianity, and the new bottle, the Christian Church, were to be as they now are, a harmonious self-preserving power. This wine, when it became old, grew richer by age; so does Christianity in the soul of the believer grow richer and richer with all his experiences of grace. These "new bottles" have been a trouble to those who wish to put "new wine" in them with the purpose of fermenting—the very thing to be avoided, for that would burst the bottles.

The theory that Christ created intoxicating wine encounters two difficulties: 1. The moral, as this wine produced drunkenness. 2. That it is contrary to all divine acts of creation and providence, which furnish food and drink for man and beast. There is no alcohol in any fluid, fruit, or grain; it is the product of fermentation and decay. Can we suppose Christ created alcohol on that occasion, which had not been created anywhere, in food or drink? He did not create diseases—these He cured. He created bread; and the wine He created, we may rea-

sonably suppose, was the true juice of the grape. We have the authority of the Septuagint that this was wine. A startling presumption, that Divinity created an intoxicating drink; and such a sumptuous supply, that might tempt debasing revelry. This presumption is dispelled like a mist when we place in its stead that good, pure, unfermented wine, to which the Jews were accustomed as a drink-food. The Septuagint is authority for this wine.

A late effort of inquiry into this matter in the Hebrew Scriptures, in the *Methodist Quarterly*, exhaustive, learned, and scholarly, carries with it the same error, in a somewhat different form. One object is to show from the Hebrew Scriptures that *tirosh* is not wine at all, simply grape fruit to be eaten. If we had not the Septuagint in Greek, we could not bring this proposition to an unquestionable test standard. The writer seems, like others, not to have discovered the true source of information on this subject. The great Hebrew scholars, who erected their monument of learning, piety, and fidelity to the Hebrew Scriptures by translating them into Greek, more than two thousand years since, have settled this matter for all the world and for all time. *Tirosh* is there, as we have already said, rendered by *oinos*, the Greek term for wine; they, who lived at the time and used it, knew whether it was a fruit to be eaten or a fluid to be drunk. Such mistakes among learned men, looking for

authority where there is none, overlooking that which we have, which God in His providence has given us, cause regret and dismay. Their acknowledged learning carries the world with them, and there is but little hope for the cause of truth, in exposing the gravest errors, while they remain silent. An undue self-sufficiency and sense of humiliation may prompt this course. But in a matter of such great importance to the Church and the world, to the welfare of man and the glory of God, all who find themselves in error ought to feel it an honor as well as a duty to hasten to acknowledge and proclaim the truth.

Among those in eminent positions and of evident sincerity, Dr. Hodge, a conductor of the *Presbyterian Review*, is conspicuous in maintaining that "fermentation is essential to wine," that nothing can be called wine that has not passed through the alcoholic change. He also announces that Prof. Beecher, of Auburn Theological Seminary, has discarded the "exploded distinction between a fermented and unfermented wine." Driven to the wall, Prof. Beecher has succumbed. Truth may be lost, but is never dead; it can not move of itself, it waits for some herald to proclaim it. A man who has lost his way, when he finds his mistake, is glad to be set right, though he has to travel miles in retracing his steps. And we hope that all the excellent men in the Church, and especially in her seminaries, will see and correct this

mistake. Men who have found out they were wrong, have often been the most zealous, and the mightiest promoters of the truth, when they discovered it. The writer will rejoice and thank God, if the simple work of opening the Septuagint, and disclosing the truth in this matter, brings professors and ministers to see eye to eye; and the Church, so long defiled with drunkenness, is purified; and its progress is made a glorious highway of holiness; and the curse of intoxicating beer and wine, which now rests on so many families, is removed forever, with all other liquors and appendages of drunkenness; and hopes that as his long life of labor in this work, in connection with many years of pastoral service, closes, it will be with the rising of a clearer light and a brighter day.

As proof of what we have said, that the most distinguished scholars err in their views of the Bible Wine Question, by going to Roman or Grecian authority, we quote from Dr. Crosby's "Calm View," etc.: "Another of these deceptions is the circulated theory of an unfermented, unintoxicating wine. There is not a chemist, nor a classical scholar in the world, who would dare risk his reputation on the assertion, that there was ever an unfermented wine in common use, knowing well that *must* preserved from fermentation is called wine only by a kind of courtesy," etc. "Cato ('De Re Rustica,' 120) shows how by a very careful method malt could be kept for a whole year,

and other Roman writers show the same ; but who can pretend that the writers ever looked upon such preserved juice as wine, when their whole object is to show how it can be kept from becoming wine," etc.

Rome is not our teacher on the Bible Wine Question. Chemists and classical scholars may be ever so learned in science and classical literature, but it is to no purpose here. The only use of such learning is the proof it gives that grape juice can be preserved fresh and good, even without boiling. The facts that the Jews did preserve it, and did use it fresh from the grapes, and that it was counted one of the principal productions of the country, and that the Jews did call it *wine*, are to be learnt from their own writings. From this source the testimony is complete ; and the unkind words, in relation to our "deceptions" in "the circulated theory of an unfermented, unintoxicating wine," must go for what they are worth ; that is, nothing at all. Roman and Jewish writers are of equal authority in their own countries as to what name they gave to grape juice. We have referred to several texts in the Septuagint ; we will quote a few. Gen. xxvii. 28, "the fatness of the earth and plenty of corn and wine" (siton kai oionon). Gen. xxvii. 37, "with corn and wine have I sustained him" (sito kai oino). Deut. vii. 13, "the fruit of thy land thy corn, thy wine, and thine oil" (siton sou kai oionon sou). Deut. xiv. 23, "the tithe of thy corn, of thy wine

and of thine oil" (Greek the same). Deut. xi. 14 (Greek the same). These texts and others show that there was a perfect confidence and agreement among the learned Jews in calling grape juice wine. *Tirosh*, they here translated *oinos*, was grape juice, mustum, new wine. Are not our assailants satisfied that they attack the castle of God's truth and not an imaginary theory; that we are safe on the Bible Wine Question? As to the Sacrament, it must be remembered, that "the fruit of the vine" is the only term used to designate the fluid used. The word wine, if used, must accord with that idea, *tirosh* wine.

The original institution of the Sacrament stands in its complete integrity, containing our example and our commanded duty. The words, "This do in remembrance of me," "This cup is the New Testament in my blood," are now spoken to us as really as they were to the group of the apostles when they were first uttered. Our divine Lord sees and knows with what intent and in what manner we perform these services. We are not to take our example from any subsequent history of the Church. Apostolic usage is and must be in accord with the original institution. What could not be gathered from the early ages of Christianity! If we were compelled to resort to history for doctrine or practice, there would be no safety. Impurity, error, and inventions of men soon entered the Church. The Bible remained the same pure

fountain of divine truth. No appeal to anything else can now settle any question of doctrine or practice. The manner in which the Church, even in the first century, celebrated the communion, can not be appealed to as authority for us. If they did not use "the fruit of the vine," their practice condemns them and is not an example for us.

And what shall we say of those who, like Dr. Crosby, to rebuke us, point with such evident self-satisfaction to the drunkenness they say existed at the communion in the Church at Corinth in Greece as the proof intoxicating wine was used? We have elsewhere said that the word rendered "drunken" should be translated "surfeited," to harmonize with the context. We are willing they should have it as it is for all the good it can do them; it shows to what extremes *they* are compelled to resort who sustain intoxicating drinks. This Church was condemned for its conduct, whatever it was, and visited with a divine judgment. Others find something in the history of the Church two or three generations later. This is beating the bush for less than worthless game. Ten thousand such cases could have no effect against the words of Christ at the institution of this Sacrament, "the fruit of the vine." Never have I seen these words of Christ presented as authority for their teaching by those who assail us; they prudently pass them by.

The custom of using intoxicating wine at the communion is founded on the assumption without proof that the liquor used must be wine, and that fermentation is essential to wine, and that wine must be intoxicating. This is an imposing structure of the imagination, built in the clouds. With one breath of divine truth, uttered in the words of Christ, it all vanishes. "The fruit of the vine" can not be displaced by this pretentious logic. The institution of the Sacrament, the perfect divine pattern of this holy ordinance, is imposed on all the followers of Christ.

Had Christ used the word wine (*oinos*), even that would not have given the advocates of intoxicating wine authority for its use in the Sacrament. For, as we have shown, the word *oinos* (wine) was used in Hebrew-Greek for unfermented as well as fermented wine. We are, therefore, under no necessity of meeting them on this ground; and we will show the reader that their vaunted claim of the use of such wine at the Passover is prohibited by the law of God on which that institution was founded. If there were proof that intoxicating wine was used by the Jews at Passover, this could not raise a presumption that Christ followed their example. His practice must accord with the law, which forbids any fermented thing even in their houses during the time of this festival. He "was made under the law"; He kept and honored the law; He came to "magnify the

law and make it honorable." We can scarcely mention this argument of our opponents without a feeling of grief, because of the reflection it implies upon the moral integrity and the perfection of the example of Christ. The assumption is nothing less than absurd, that we must learn what Christ did from the practices of men, who were as likely to neglect their duties and disobey God in this as in other things HE required. If we believe Christ obeyed the law, then everything into which fermentation had entered was excluded, whether bread or wine. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters" (Ex. xiii. 7). This law was enforced with the severest penalty (Ex. xii. 19). Wine was not prescribed as a part of this festival, and was introduced long after. The law in regard to fermented bread, so positive and plain, must be, and is, equally applicable to fermented wine. "The most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in the process of fermentation" (Smith's Dictionary). This corruption of wine by fermentation made it almost entirely another article—intoxicating, poisonous, and destructive. The law was a thousand times more applicable to wine than to bread. When wine was introduced as a part of this festival, it would

have been a sheer piece of trickery to claim that fermentation in that was not prohibited because wine was not mentioned. "Neither shall there be leaven seen with thee in all thy quarters." There is no chance for escape from this law.

The bread and wine used in constituting the sacramental memorials of our Lord's death, and which were to set forth the purposes and benefits of His death, were pure natural elements. They had served other holy purposes under the former dispensation in connection with the Paschal lamb, the type of Christ, which made them the more fitting to be employed for the purposes for which they were now to be used. These symbols have a holy character which should be maintained and guarded with the strictest care. It is a question not to be lightly treated, whether the unfermented bread can be dispensed with. The corrupting properties of leaven are referred to when Christ speaks of the corrupt doctrines of the Pharisees and Sadducees and Paul refers to "the old leaven" of the corrupt heart. If the bread is in a natural state of perfect purity, as was that used in the first sacrament, it would harmonize with all its holy symbolical purposes. The levity with which this subject has been handled, by a jocosely reference to "hard-tack," ought not to be tolerated. "Hard-tack," at least, can not be a symbol of impurity of heart or doctrine.

We present this bread question because it will be

said, If you are particular about the wine, why neglect the bread? It is evident, I think, to any reflecting mind, that the bread used by Christ should be used by us. It is right to follow His example. Its nutriment, purity, and perfection recommend it for the purposes of this ordinance. There is no difficulty in baking biscuits without yeast or ferment; they are made in every family for immediate use. The reflection that we follow the example of Christ will give a special interest to the occasion, and our obedience to the command, "Do this," etc., will be unquestioned. There will probably be no contest about the bread. A distinguished professor of Ecclesiastical History proposes that in regard to the wine the churches follow an ancient practice and dilute it with water. We only wish to say it would be better to follow the example of Christ and use "the fruit of the vine." By wine, all these writers mean a fermented, intoxicating article.

If we ever come back to the original elements of the communion, what a pleasant and beautiful thought it will be that we have it as Christ instituted it; what a relief it will be from the distracting thoughts which now arise in the minds of those who understand these things! No one doubts Christ's presence now, but who can enjoy that pleasure from a sense of His presence which would be felt if there were a conscious conformity to the institution as He

ordained it? The fact of a desire to have it so would produce a very different feeling from that which now exists.

These are called little matters, which most affect to regard with indifference. This indifference is a blight on the holy affections of the heart, as is all indifference to sacred things. We have now wine, powerful in its intoxicating quality, made by fermentation; we have bread fermented to the utmost, not "broken," but cut up in square blocks. And this for the maintenance of that which Christ ordained, which was celebrated with bread and wine in which no fermentation had taken place. Christ did not remit the restriction which was placed on these articles, nor diminish their sanctity by the purpose to which He applied them, but increased that sanctity. If Moses was commanded to take off his shoes because he trod on holy ground in the symbolic presence of God in the burning bush, is it not holy ground when we come to this Sacrament in the recognized presence of Christ? Words of levity about the bread, words of indifference about the wine, that it does not matter what bread or wine is used, have the character of disrespect, if not that of scoffing. Even common-sense, as well as religious obligation, requires us to do what Christ appoints; but, when we think of the divine presence and the glorious purposes of divine grace that are set forth in this ordinance, we are appalled

at the indifference and want of respect for this holy sacrament shown in the neglect to provide the proper elements for its observance.

This is not a matter difficult to understand; it is stated so plainly in the Bible that any one can understand it. The wine, if that is the name you call it, is called in the Bible "the fruit of the vine," and nothing else. The Bible says no fermented bread shall be used. Take, then, the pure perfect juice of the grape, and you can not be mistaken, for that is "the fruit of the vine." Take unfermented bread, biscuit, crackers, soda or Graham wafers—let these be broken. No man needs any more learning than to read his Bible. But every man needs, not indifference, but a heartfelt desire to do what is right and please Christ. He needs a holy fear in this sacred ordinance when he *touches* that intoxicating cup which the prophets have loaded with so many epithets of infamy and condemnation. They who provide this wine for the people of God can not escape their responsibility by indifference or an appeal to custom. There are duties that sometimes demand courage. God upholds us, opposition vanishes. Satisfaction, comfort, and peace follow the performance of our duties. Where there are no moral questions, prudence delays or abandons the work; but where religion, truth, and duty are involved, God recognizes no delays—no abandonment of the cause.

WINE AS A DRINK-OFFERING WITH THE SACRIFICES OF THE TEMPLE.

Taking up the *Evangelist* my eye fell on these words, from the pen of "Ambrose": "Wines were approved for drinking through the whole history of Revelation. They were an offering to God for two thousand years, and as such were commanded to be drank." Intoxicating wine is evidently referred to. God had written a statute in these words: "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," etc. (Lev. x. 9) The wine here referred to is evidently intoxicating. The question presents itself: How could the priests drink this wine, in their daily ministrations, in the face of the prohibition contained in this statute, and the penalty attached to it? *Ambrose* asserts that, "wines were an offering to God for two thousand years, and as such were commanded to be drank." But he gives us no proof of any such command, nor of the priests drinking wine, while engaged in their ministrations in the temple. I have looked carefully and find no such command, nor any intimation of such a practice. Two daily offerings of flour, oil, and wine, the three staple products of the land, were (as we have shown)

required to be made. Whether this wine "was commanded to be drank," let the reader judge from these words, Ex. xxix. 38-43: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other thou shalt offer at even. And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt-offering throughout your generations." Then follow the promises God makes for the observance of this statute, which invest it with a sublime, holy, and spiritual significance.

None is "commanded to be drank"; *it is commanded*, "This is that which thou shalt offer upon the altar." This drink-offering was also to accompany the other burnt-offerings required at many stated periods and on special occasions; in none of them do we find that the wine "is commanded to be drank." The written Bible has but one author—God; He is also the Author of the institutions of religious worship; they were set up by His special directions. On principles of common reason, we can not see how

it would be consistent, with the command forbidding the priests to drink intoxicating wine when they went into the tabernacle, and at the same time to command them to drink it in the services. The aspect of such a scene, instead of a place of spiritual worship, would have at least a resemblance to a modern saloon. Such would be the outcome if this wine were intoxicating. They, who believe this, must meet it as they can. They can not have intoxicating drinks, without trouble, wherever they go. The Bible will not admit them without a clashing with its armor; the principles of eternal truth will not bend or break. Conscience may be mistaken, stupefied, polluted; the truth of God is the same; man often changes, that never. These facts encourage our hopes and labor of love in this great and good work, Gospel Temperance. In this matter the principles of the whole Bible are, and must be, in exact unity.

If we accept the teaching of the best Jewish scholars, and leave out Cato, who knew nothing about this wine, we have a clear solid pathway of principle and truth. The Bible is then a unity; this wine (unintoxicating) may go into the sanctuary as a drink-offering; a part may, if it is so directed, be given to the priests to drink as a testimony of God's care for them. Ambrose is not alone in his belief; it is the belief of men of renown in high places, of whom he is one of the followers; that fact gives this subject such im

mense importance. Old convictions, personal habits, social practices all stand in the way. And were it not for a feeling of personal respect and confidence in their integrity, the author would think his labor to a great extent lost.

The purpose for which *Ambrose* makes these statements, is to show the inconsistency of a prohibition clause in the Constitution of the State of Michigan, where he lives, with the sanctions, which he affirms God gives for the use of such liquors. This is a sample of what we often see, broad and strong declarations, where there is little or 'nothing for' them to rest on. Having *The New York Evangelist* as a quasi authority to communicate with the public, scarcely any one will think of questioning his assertions.

It should be remembered that the fundamental principle on which these meat-offerings were founded, was to produce and express a feeling of gratitude to God for the constant benefactions of His providence, in supplying them with the fruits of the earth. Corn, oil, and wine were the principal agricultural products. God gave them wine, the juice of the grape, but not a particle of alcohol. Is it consistent with reason to believe He would accept as a thank-offering an alcoholic liquor, made by the process of fermentation, by which the valuable food-elements of the grape were destroyed? Alcohol comes from the destruction of food; and is itself the great destroyer, even here in

this civilized, Christian land ; the destroyer of life, and health, and domestic happiness. What ! God accept an offering of such a wine, as a creature of His love and mercy, bestowed on us for our good ! Does not this appear like an impious presumption ? Everything that we propose and do must be tried by the principles the Bible furnishes. These principles are pure and perfect in their moral elements, and are strong, enduring, and eternal ; man's ideas or customs alter them not.

We have shown that the theory that there was but one wine, *oinos*, and that intoxicating, is exploded by the best Jewish authority. There is really no difficulty in understanding that the wine-offering, *yayin*, was the unfermented *oinos*, elsewhere in Hebrew *tirosh*. This removes every difficulty. Principles are always superior to words ; words may be misunderstood ; it is seldom they can not be brought into exact harmony. That *yayin* is generic is proved by the law in this case, as we will see ; is used for both fermented and unfermented wine. Words are used of necessity to convey the knowledge of divine things. They have many shades of meaning, and the special meaning must be determined by the connection in which they stand and the subject of which they treat. Principles necessarily underlie and govern the construction and meaning of language. In the Bible the meaning of words is easily understood, for its princi-

ples are so peculiar, so distinct, they are a dictionary by which to read the words. We are to maintain what is pure, good, holy ; we are forbidden to "call evil good." Paul's language is understood by any one, who accepts his principles. God expresses His indignation against drunkenness, and there is scarcely an epithet of condemnation and infamy that the prophets, who uttered His words, have not applied to intoxicating wine. To say that these "wines were approved for drinking through the whole history of Revelation," presents a monstrous absurdity. The theory that "good wine" must possess an intoxicating quality has been long maintained ; and Cato, Cicero, and others, Romans and Greeks, who knew nothing of this matter, have been quoted authorities. A new age we think is coming, and the Bible is yet to rule in its own legitimate sphere ; and its principles, that stand out clear as the light, are yet to bear sway in controlling the opinions and conduct of men ; and, above all, the Church is to come forth with the beauties of holiness, in which Gospel Temperance shall be one of her pure and resplendent virtues.

In the Jewish economy, the principles of *purity* and *perfection* entered into the sacrifices themselves. "Thou shalt not offer the blood of my sacrifice with leaven" (Ex. xxiv. 25). "No meat-offering, which ye shall bring unto the LORD, shall be made with leaven ; for ye shall burn no leaven nor any honey in any offer

ing of the LORD made by fire" (Lev. ii. 11). The "two wave-loaves," "for the priests," not to be burned upon the altar, were to "be baked with leaven" (Lev. xxiii. 17-20). This had a special, separate designation, which accorded with the bread in common use.

The prohibition of *leaven* in the burnt-offerings was founded on the principle of *purity*; the lamb must be *perfect*, "without blemish." If the flour must be pure and perfect and in its native state, does not the same rule apply to the wine? Ferment is the same in wine as it is in bread; only in wine the principal substance of the grape being sugar, that is entirely destroyed by fermentation. Sugar is a very small element in flour, and the fermentation is only sufficient to lighten the dough. After this if left, it takes the second fermentation and becomes sour. If fermented flour was excluded from the altar, fermented wine was a thousand times more objectionable; it scarcely contained any of its original elements. In the place of these a new substance, alcohol, was formed, possessing other qualities, poisonous in its nature, exhilarating to the nervous system and capable of producing drunkenness; could this be poured on the altar!

We have before said that as the priests were forbidden to drink it when they went into the sanctuary, it is not reasonable to suppose intoxicating wine was offered on the altar, nor that they were allowed to

drink it *in* the sanctuary. *We now further say, that the expressed command against leaven excludes such wine*; and that they, who apply His command to bread and flour and not to fermented wine, are guilty of an amazing inconsistency. The law does not state in what substance or substances the leaven existed. Wine and flour were the two substances offered on the altar capable of being acted on by leaven; the one does not possess a taint of fermentation after baking, the other is almost entirely converted into a poisonous intoxicating substance.—This wine holds a high rank in social life as an element of happy exhilaration. This fact has, no doubt, had much to do in producing the belief, that this wine was a special gift of God, was fit for the sanctuary-offerings, and is now specially fitted to be a memorial of the offering of the blood of Christ for our redemption. The unfermented wine, *tirosk*, is considered by most churches unfit for the holy communion. It has not the spirit, it is sweet, there is no wine about it, it is only grape juice. Such are the remarks made not only by members, but by ministers themselves. Of the older ministry, few have paid any attention to the subject; custom is law, and they are satisfied with it as it is. It must be right, it has been in use so many ages. All the worse for that; toleration of any evil from indifference is an offense against God.

A direction in Numbers xxviii. 7, "Thou shalt

cause the strong wine to be poured unto the LORD for a drink-offering," may perplex, and needs explanation. This refers to the "continual burnt-offering" of the lamb, morning and evening, and is to be offered on the altar with the flour and the oil (see context). The word translated "strong wine" is *sikera*, elsewhere translated "strong drink." This substance it seems was admissible in the place of wine, elsewhere required. The same law of leaven and the same principle of purity apply to *sikera*, that apply to *yayin*, wine. *Sikera* as a drink when made from barley in its first, fresh state, was what is now known as *sweet wort*; sweet, palatable, and nutritious. This was "poured unto the LORD." All kinds of beer are now made by *fermenting* this unintoxicating and pleasant drink. The *gleukos*, which has now become an article of commerce among us, is nothing but the concentrated sugar of *sikera*. It is made from any grain containing starch, and is nothing but the conversion of starch into sugar. Barley and corn are principally used for this purpose. The barley by sprouting undergoes this transformation; this was the ancient method; with corn-meal a chemical agent is employed. The purpose in both cases is to effect a combination of the elements of water with those of starch, and so produce a new substance, sugar. I explain this for the uninitiated. The sense requires *sweet sikera*, instead of "strong wine."

The sweet juice drawn from the palm-tree which abounded about Jerusalem, was a pleasant drink, and was *sikera*. This drink, now much used in India, is called *toddy*; the name has been applied in Scotland and in this country to whisky. Though *sikera* made of barley was fermented, and much used as an intoxicating drink, we can see that it might be *poured* in its unfermented, nutritious state, as a drink-offering "upon the altar," without violating the law which forbids anything affected by leaven or fermentation to be offered "upon the altar." It may be asked, Why was it translated "strong wine"? We answer there is room for more such questions in the Bible. The translators were only men. In matters of difficulty our safeguard is in referring to the original. The teachings and doctrines of the Bible, so often presented in plain language, make the interpretation of obscure passages comparatively easy. In any other book Greek or Roman of less antiquity, where all ideas and principles are human, there are no such illuminating lights to lead our pathway.—The Jewish scholars in the Septuagint, simply transferred *sikera*, leaving its quality to be determined by the purpose for which, in this instance, it was to be used.

We have in the unflinching faith of the Temperance workers, a beautiful illustration of the power of principle, to withstand the reproach and the denunciation of many, who have from the first insisted, that tem-

perance as a Christian virtue was moderate drinking ; and that total abstinence from intoxicating liquors was not temperance. At last to overwhelm us, we were assailed with quotations of Latin from Cicero. The common mind could not understand what Cicero had to do with interpreting the Bible. Its principles could not be shaken by this resort to foreign heathen authority. The absurdity of such an authority, though so generally received by learned men, was apparent.

The *one-wine* theory was thought equally certain, and had a splendid show of great names. Those who believed in an unfermented wine, were accused with distorting the Scriptures. Principle, we said, required such a wine to make the Scriptures consistent. This fact did not trouble the drinkers of intoxicating wine ; and to make their position impregnable Cato is next produced, a foreign, Roman authority. But as Cato knew nothing about the Bible, and the writers of the Bible knew nothing about him, it was difficult to see how this helped the matter. Principle held its ground, and the truth comes at last ; the translators of Septuagint, who lived at the time, and used this wine, say principle is right ; *tirosk* is *oinos*, and *oinos* often is, and may be, unfermented wine.

Next comes a representative of the intoxicating one-wine theory and announces that theory as a fact, and the proof it in the offering of this wine to God in the sacrifices of the temple ; and the commanded drink-

ing of it, by the priests. Principle now applies the test of inspection to the divine records; this vindicates its truth, and apparently the last refuge of the intoxicating, one-wine theory fails. May it be the last. With words of fraternal affection, we say to all, come now, and help us to fight this battle of the Lord, with the weapons of divine truth, against high position and low position, against moderation and dissipation, against custom and appetite; come and help us proclaim total abstinence from all intoxicating liquors, the only true Gospel Temperance, the only perfect safety for young men and old men, for all of every age and nation; come and help us instruct the world in the universal application of the great fundamental principle of Gospel Temperance, that requires every man as a free moral agent, responsible to God, to protect himself with unfaltering decision against every appliance of politeness and custom, by which he is induced to partake of intoxicating drinks, in any form; and to eschew beer, wine, brandy, and every beverage that has the taint of alcohol in it.

The importance of this subject is apparent; for, if *intoxicating* "wines were an offering to God for two thousand years, and as such were commanded to be drunk," then the moderation theory is right, and there is a formidable barrier to the temperance work. The word *yayin*, wine, is here used; and the whole matter

turns on the meaning of that word. They say, it means fermented wine, and that is its only meaning. We ask the authority; they reply, Most learned men say so. We answer, These men, like all others, must get what they know from the context and use of the word *yayin*. In this case, as we have shown, an express command of God forbids anything leavened or fermented to be offered upon the altar. As fermented wine can not go there, the wine must be unfermented; for the law of God is higher and stronger than anything man can say or do. They do not instruct God; He tells them what kind of wine is to be offered. And there is no reason *yayin* should not be considered a generic word, and be used in different places for different kinds of wine. We have shown that *oinos*, the Greek word, was so used.

We have before referred to one of the first laws of *hermeneutics* — *i. e.*, interpreting the Bible: “There should be a constant appeal to the tribunal of common sense.” This puts almost everything into the hands of the reader and student of the Bible. From the way many talk and write, a different impression is made. It is a joy to us that the understanding of the Bible is by its own principles.

In this discussion we have given the proofs of our positions. As to the opinions of learned men who endorse these views we may quote Adam Clark, Prof. Moses Stuart, Prof. Tayler Lewis, and many others.

No man's opinion is worth anything, unless sustained by "the law and the testimony."

To support the theory of a one fermented wine, the last and worst is the statement of Dr. Crosby, "Jesus did use wine." There is not a word said about His drinking wine, except the malicious charge of His revilers, which He Himself produces to show the treatment He received. He makes no formal denial, but leaves the charge, that He was "a wine-bibber," to be vindicated by His character and conduct, and says, "Wisdom is justified of her children." If we are the children of heavenly wisdom, we must repudiate all connection of Christ with intoxicating wines. We have already given their bad character as described in the Bible. In one of His beautiful parables He tells us how "new wine," unfermented, is preserved. That this wine was used by prudent people there is no doubt. Our Lord's principles and teaching make it evident that, if He used any wine, it was this kind. This He leaves to our judgment; "Wisdom is justified of her children."

PRINCIPLES OF LIVING NOT LEGAL ENACTMENTS IN THE BIBLE.

It is said, the evidence is clear that intoxicating wine was in use among the early Christians, and that the apostle Paul did not prohibit its use, but guarded them against excess. Eph. v. 18: "Be not drunk

with wine, wherein is excess; but be filled with the Spirit." Titus i. 7: "A bishop must not be given to wine"; are examples. There is nothing here against total abstinence. These admonitions are rather in that direction. Their purpose evidently is to point out the danger of the use of wine that produced intoxication.

It is said, if abstinence was the proper way to insure their safety, why did not the apostle interpose his authority and forbid the use of wine, and so put an end to all anxiety? and why was not abstinence imposed on all Christians as a divine law? This question, in its substance, is presented by Dr. Crosby, and a large class whom he represents, as an unanswerable argument against total abstinence, on the ground of moral obligation.

We will try to answer these questions. Temperance, we have shown, is a principle or law which we are to impose on ourselves for the purposes of personal government, and so to protect the body and the soul from all debasing and wrong appetites and passions. This law is self-imposed, and we, as the judges of its necessity, are responsible to God for its timely, faithful, and unremitting application. This was a matter that the apostle could not take out of the hands of the persons themselves. He did not, and the temperance people do not now, use authority. It is evident total abstinence would have been ac-

ceptable to Paul; this would have been a complete and constant protection against all danger. Temperance is now advocated and urged by all the moral and physical reasons which should govern the conduct of moral, conscientious, and reasonable men. Paul, 1 Cor. vi. 12 and viii. 12-13, gives us the principle which governed his own conduct, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If those who drink wine, by their example are likely to make others to offend, to become drunkards, ought they not to follow this principle of the apostle Paul? It is not so light a matter as they make of it, and say, if others can not use it without becoming drunkards, they should abstain from it. When any one has acquired the appetite, it is too late, the thing is done. The responsibility of the example remains; "through thy knowledge shall the weak brother perish"; "when ye sin so against the brethren, ye sin against Christ." What an account will be met at the judgment for the effects of the writings as well as the example of those who drink intoxicating wine and defend the practice! Well for them if the blaze of light which comes from these words gives a timely warning.

Paul says of his practice and his personal principles, "Be ye followers of me, even as I also am of Christ" (1 Cor. ii. 1). With these words his principles and his

example are placed before us. They interpret his teaching. Dr. Crosby understands Paul to sanction drinking, and only to restrain drunkenness. By any reasonable application of Paul's principles and practice, the drunkenness and the drinking that produces it must go together; the one is responsible for the other. If a man, through his "knowledge," forethought, and self-control, is able to avoid excess, and by his example "the weak brother shall perish," and sometimes his own son or other member of his family, as has often happened, what human thought can measure the responsibility and the sin of his example?

The inference Dr. Crosby draws from Paul's admonition is entirely at variance with Paul's practice and principles. When Paul says, "a bishop must not be given to wine," Dr. Crosby's inference is that Paul's intention is to impose the moderate use of wine. Another inference, more legitimate, may be drawn from this admonition; that it is wrong for a bishop to drink intoxicating wine, for this exposes him to the very danger he is to guard against—a fondness for wine or being "given to wine." We say this inference is more legitimate, but Paul does not directly impose it; he leaves this matter to the conscience and personal responsibility of the bishop. This accords with the doctrine of Gospel temperance, by which every man is bound to insure his entire safety and to protect himself against all danger; and

to apply the principle laid down by Paul, that his acts shall not be a cause of leading others where they "perish."

"A bishop must not be given to wine"; this negative qualification was essential to his office; if given to wine he would be a disgrace and injury to the Church. Many ministers in our day have come to this. The habitual use of wine as a beverage would generally be considered at variance with Gospel temperance and in violation of the principles of action laid down by Paul for the conduct of a Christian life. The reasons for total abstinence are well sustained by Paul's teaching; and though prohibition is not imposed by authority, it is evidently the duty of every minister of Christ and His Church to impose it on himself as a perfect safeguard for himself and an example for others. This is demanded by Gospel temperance; nothing short of this gives complete security. Much is made of the language of Paul, that he does not impose this by authority, but it is plain that the personal duty which Paul elsewhere teaches, comes in just here. This stronghold of Dr. Crosby, in which he bids us defiance, and from which he hurls his shafts at us, is too weak to be defended by reason, or by inference, and is guarded by no direct and positive law; its very foundation is assailed by the great principles of Christian living that Paul inculcated. Moderation in the use of intoxicat-

ing wine is not laid down in the Bible as a rule of Christian living. Drunkenness must be guarded against, all its tendencies prevented, safety assured.

There is only one instance in which God promulgated a formal statute, and this for a special purpose, that the worship of the Temple should not be defiled by the drunkenness of any of the priests: "And the LORD speak unto Aaron saying, Do not drink wine nor strong drink (beer), 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" (Lev. x. 8-11). This law was in force through the entire period of the temple service—existed when Christ came; its purpose is clearly stated, moral purity and fitness to perform their duties in ceremonial observances; and as teachers, instructing the people in the doctrines and duties of their religion, as God had revealed these to Moses. The immediate occasion of giving this law was the improper conduct of Nadab and Abiha, which evidently was connected with some degree of drunkenness. What was required of all the priesthood was required because it was morally right and proper. The penalty, death, was the measure of the necessity

of this law and of the guilt of its violation. Entire abstinence was required because these drinks were needless, and moderation had no boundary or reliability. Had these liquors, in any sense, been necessary or serviceable, we may conclude some other course would have been pursued by divine wisdom, and they not absolutely forbidden.

We notice here the fact that all virtue in the performance of any duty ceases when we are compelled thereto by a penalty. Those who appreciated the propriety of this law, and would have done what it required from a proper moral feeling, were entitled to the same commendation as if it did not exist. This latter class would show the character of true temperance men, who are a law to themselves, and voluntarily and with a profound sense of its propriety, act from the principle Paul expounds. All true virtue comes from moral sense, and not from the compelling power of law; a man who is just because he sees a prison before his eyes, is nothing more than a thief. God, in this particular law, has shown us the manner in which the duty of temperance is to be performed. If the duty, carried to this extent, is felt to be a restriction of our liberty, it may have beneficial effects, but can not obtain divine approbation. These principles are instructive, and show that the method pursued by Gospel temperance instruction is the true and proper course, and has the divine approbation.

Those who wish they had the mind of God clearly revealed as to their duty, have it in this law.

To say that this law was only for the priests, deprives it of its moral character; it contains the elementary principles which are to control the duties of all men in regard to intoxicating liquors. The fact that the priests had to deal with God directly, by express command, does not alter the case. We have now the completed Bible, that contains all the instructions then and since given to the world. Aside from their employment as God's special servants in the matters of religion, there is no reason why every man should not take this law, with all its moral obligations, to himself. This law brought the priests up to their proper condition as men, and, if obeyed, does the same for all, and stands as the exponent of our moral accountability to the end of time. God requires a pure heart; a pure life admits no voluntary exposure to sin, temptation, drunkenness. It is as needful for every man in his personal duties to God, to himself, and to the world, to have this law upon him as it was for the priests. To say there was no need of this law outside of the special functions of the priesthood, is to make a minister now the only man to whom it could apply; what multitudes of them have discarded any such application of this law. They do not profess to be better than other men, and are as much entitled to wine and strong

drink (beer) as they ; this is their answer. It is a true answer.

It can not be denied that the reasons for this law were of a moral nature ; and if so, it must rest on fundamental principles of moral accountability, which extend to the race of man, in all ages and climes. The Old Testament is not a by-gone book of another age. The moral law of God contained in it, and all the fundamental principles of religion, were there announced and maintained ; the obligation for the performance of our moral duties is inherent, universal, and perpetual. The law which proclaims them does not create them. This law, given to the priests, is peculiar in only one thing, in the penalty attached. God would not be trifled with ; but for this penalty many would have found excuses and reasons, as they do now, and nothing would come of it. How little regard they paid to the moral obligation on which it was founded, is shown by their conduct when out of service (Isa. xxviii. 7-8). Nothing but the terror of its penalty had any control over the minds of these drunkards. In all these points this law is a study which should command our closest attention. There it stands, and will stand to the end of time, maintaining a direct and positive revelation of the mind and will of God in regard to intoxicating drinks.

Observe, also, the penalty was not imposed for drunkenness ; that would be a matter of different

opinions; it was necessary then, as now, to strike at the root; total abstinence must be the law; all the vast and desolating evils of drunkenness originated then, as now, in small and apparently innocent beginnings: in the friendly feelings and joyous hilarity produced by alcoholic stimulus. The extreme penalty imposed is so unreasonable, some may say, that there must be a mistake in this document. The right of God to judge of its fitness none can deny; the great interests to be guarded; the defilement and debasement of religion which would follow; the Church and the nation would go down together; there is enough in these to call for the utmost rigor. The barrier which God here put up resisted the desolating tide from coming into the holy sanctuary; but outside, in time, it swept over the land; the Church must be preserved; the first and the last hope were there.

The struggle that is now made with intemperance brings all these things clearly to our view. The question is often asked now, If intoxicating liquors are bad in themselves, or dangerous to use, why did not God forbid their use by an absolute command? Then it would be necessary for Him to forbid opium, arsenic, etc. This would make God a special guardian, and take the duty which properly and necessarily belongs to man out of his hands; he would not, then, be a free moral agent; he would act by constraint

under special dictation ; his moral discernment and decision would not be required ; his accountability would be impaired, and the virtue of his acts lost ; conscience, moral appreciation, motive, and decision could scarcely have a place in such a system. Man is endowed with intellectual and moral faculties, that he may understand all his relations and duties, make his choice, and answer to God for the wrong, and in maintaining the right and serving God, live and abide in the divine favor.

God has condemned drunkenness just as He has forbidden theft, adultery, profanity, lying, Sabbath-breaking. It is the end in which the wrong motives, desires, and purposes terminate that is presented to our view, and we are shown, if we go that way, what we are coming to. The desire to get wrongfully what belongs to another, the affections of lust, disrespect of God and His laws, deception, neglect of Sabbath duties, have each their end placed before the mind. But some will say, Drunkenness is not a necessary result. In its first stages it is reached by all drinkers ; the slightest stimulating effects of alcohol, the best medical writers say, are its first stage ; and back of this the purpose and motive to drink, and desire for its gratification, show how early a breach is made in the boundary of moral obligation. All these moral laws are violated long before the end, drunkenness, is reached ; and often for many years the outward

conduct may seem fair; "the inward thought," with its accompanying desire or affection, seen by the eye of God, presents another view. If men see and know these things, they look upon them as the least trifles. The Bible teaches us plainly that the law of God extends over all that takes place in us. Positive drunkenness may never be reached, and yet men live for years under the influence of alcoholic stimulus, the effects of which they appreciate, though not seen by others.

It has been necessary to present this study of the elementary principles, in order to reach the groundwork of our obligation in the matter of Gospel temperance, and to show the fundamental mistake of Dr. Crosby and all others who interpret the Bible on the principle of a moderate drinking of intoxicating wine and beer; forbidding only the last stage, positive drunkenness.

Outward restraint can only be established by human law, to protect the community against wilful wrong-doers; and to protect those who are debased and have no control over themselves from personal injury. Such laws are necessary for these purposes, but they are not the instruments of a moral reformation. They may, and do, prevent the spread of vice and drunkenness and theft and robbery and murder. The work of Gospel temperance is to be accomplished by the ministers of God's Word and the prayers and

labors of God's people. Principles must be cultivated; the fountain of the heart's affections must be purified; it must make a clean sweep of all that is corrupt and impure; there must be a voluntary spontaneous outflow of feeling that rejoices in the law of God and in every element of that law; a decision must be fortified and maintained, that admits no mere worldly motives, no doubtful acts, no example or persuasion of others, that unsettles the positive truth of the Bible, in its principles as well as its prohibitions.

In conclusion: The necessity of discussing these subjects was obvious. Dr. Crosby at first took his definition of temperance as a Christian virtue from the writings of Cicero; the exposure of this absurdity was fatal to his purpose, to make that the law of Christian life. His introduction of the writings of Cato to establish a one-wine theory of the Bible, has been shown to be equally foreign to the subject; for the proof of what was called wine among the Jews and in Bible Greek, must come from these writings, which are the product of Jewish scholars. These establish the fact, beyond doubt, that grape-juice was called wine. The next resort of this busy and determined advocate of moderate drinking (of wine and beer) was an inconsequential inference from Paul's objection to persons "given to wine" for office in the Church, etc., taking no notice of Paul's principles of Christian living laid down expressly for our

guidance. And last of all, affirming in *The Advance* that "men will drink fermented liquors in spite of all law, because they find a law of nature, which their consciences fully approve, teaching them so to drink." We have shown that the assumption of such a law of nature was not well founded, and whatever it might be, it gave no protection, no security against drunkenness, and could not for a moment be regarded as taking the place of the law of God. We exclaim, What next! This last pitiful pretension seems to be the end of all resources; the conclusion of the mighty efforts, put forth with direful and portentous fulminations, that struck terror and indignation in the hearts of a great Boston audience.

We have no personal quarrel with Dr. Crosby; he is the champion, the Goliath of a great army of moderate drinkers; tells us that he has received great numbers of letters cheering him and urging him not to be dismayed. These soldiers of the wine-bottle wisely keep in their intrenchments, hidden from view, and have not let even their names be known. They are watching their opportunity to advance if he succeeds; and if he falls, to remain in their safe intrenchments. He says they are noble and redoubtable men; why are they not, then, in the front rank?

Our hearts are sustained by the assurance that the truth of God is stronger than men, and that no weapon that is formed against it shall prosper.

The writer has made no reference to linguistic arguments, nor to authorities founded on them. Those who have pursued this method have, with equal confidence, reached different conclusions, in determining the meaning of the same word. It has appeared evident that the understanding of the duty of Gospel temperance, founded on a principle that pervades the Bible, was not left by Divine Inspiration to such an uncertain and difficult process for finding the truth. The Bible is a book for mankind. We have shown that as such its principles stand out distinct and clear, so that no person with common intelligence is left in uncertainty as to the path of duty. Instead of looking to the origin of words to determine the character of the wines they designate, it has seemed much more in accordance with reason to see what is said of these wines by the sacred writers. This course is open to all men; they need no Greek or Hebrew; they can apply the principles of Gospel temperance, and can determine by what is said of intoxicating wine whether it is a good creature of God, or a curse and an enemy to be avoided. They can see whether the same word, wine, always means the same kind of wine: whether there was not one a blessing, another a curse.

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MEDICAL USES OF ALCOHOL.

BY EBENEZER ALDEN, M. D.



[The design of the following papers, written by request of the Executive Board of the Massachusetts Temperance Alliance, and read and discussed at their last two monthly meetings, is to call attention to the medical uses of alcohol, especially in their relation to the temperance reform, to promote which the members of the Alliance are associated.]

PART I.

Mr. President and Gentlemen:—

At the last monthly meeting of the Executive Board of the Massachusetts Temperance Alliance, at which the writer was present, after the completion of the usual business of the session, he was invited by the President, as one who had been long interested in the promotion of temperance, to address the meeting, which he did in a few unpremeditated remarks, re-affirming and recommending the principles of the temperance reform.

Those who adopt these principles propose to remove the evils of intemperance, and its kindred vices, by securing in all proper ways, suasive and persuasive, legal and moral, the universal abandonment of all alcoholic beverages in health; and of the manufacture and traffic in them for that purpose; and that only such a use shall be made of alcoholic medicines in disease as may be required for its most speedy removal; and that in all cases, on account of their dangerous nature and tendency, they be discontinued as soon as the safety of the patient will admit. It was further said, on that occasion, that the use of alcoholic drugs, in the form of domestic and patent medicines, is believed to be one of

the chief obstacles in retarding the progress of temperance. Perhaps it was this remark which was the occasion of the vote inviting me to address you again to-day. Be that as it may, it is my firm conviction with regard to these medicines, which are sometimes called "secret" and sometimes "patent," that whatever they may contain which is secret, it is "patent" that alcohol gives them currency, and that alone. Without it they could not be sold for enough to pay for the bottles which contain them and the wrapping paper in which they are enclosed.

A few of them, it is true, may have some value, if properly applied in the cases for which they were originally devised; but most of them are made up from the cast-off prescriptions that have been used and thrown aside, and are of no more real worth than the shoddy manufactured from worn-out garments. They not only fail to accomplish the good for which they are recommended, but they occasion an untold amount of evil which those who use them do not anticipate. They create and foster an intemperate appetite, and there is abundant evidence to show that many individuals, apparently saved from a drunkard's grave through the persuasion of friends to abstain from intoxicating liquors in their ordinary form, have been lost and carried to the lowest depth of degradation by the renewal of a diseased appetite through the use of these so-called medicines. In the judgment of every well-educated physician, the public sale of such articles is a nuisance that ought, if possible, to be abated.

Mr. President, I am persuaded that if some of these compounds, so much lauded by their proprietors, were submitted for analysis to our learned State Assayer,

who was recently called before a committee of the Legislature, and proved himself so skillful in finding ailment for well men where others fear an element to make well men sick, that even he, with all his knowledge of re-agents, would decline to give his certificate in favor of the safety of these articles, with or without alcohol.

What I contend for, as a friend to humanity, as well as a friend of temperance, is, that these drugs should be analyzed by competent persons duly authorized, and their composition stated on the wrapper that contains them, and if they are found to contain poisons that they should be so labelled, and that the sale of them by unauthorized persons should be prohibited by law. When this shall have been done, the temperance reform will have advanced one step in the right direction.

Another and more formidable obstacle to the progress of temperance, because more difficult to control, is the too common and abundant use of alcoholic medicines by regularly-educated physicians.

Alcohol, as a medicine, has a place and a power. It may be a very dangerous medicine. It may have destroyed more lives than it has saved. That is a good and valid reason why it should be used with caution, but not for its abandonment until other and safer means can be procured. The first duty of a physician is to his patient. He has other duties, but they are subordinate to those he owes to him who has chosen him as his medical adviser.

As early in the history of the Temperance Reform as 1827, the Massachusetts Medical Society, at their annual meeting, held in Boston, June 7th, adopted substantially, it is believed, the true principles on this

subject, which are embodied in the following preamble and resolves, which were adopted with great unanimity, and which, having never been repealed, are still in force :

“Whereas there is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of man ; and whereas it seems to be a duty peculiarly belonging to this Society to correct and oppose so insidious an error, therefore

Resolved, 1st, That in the opinion of this Society the constant use of ardent spirits is not a source of strength and vigor, but that it is generally productive of sickness and disease.

Resolved, 2d, That this Society agree to discourage the use of ardent spirits as much as lies in their power ; and for this purpose to discontinue the employment of spirituous preparations of medicine whenever they can find substitutes ; and that when compelled to use them for any great length of time to warn the patient of the danger of forming an unconquerable and fatal habit.

Resolved, 3d, That in the opinion of this Society, the excessive and constant use of wine is a cause of many diseases ; and though it is useful in some of them, as in the stage of weakness in fever, its use is even in these cases often carried too far and continued too long.

Resolved, lastly, That this Society will use the skill of its members in ascertaining the best modes of preventing and curing the habit of intemperance.”

In accordance with the last resolution they then proceeded to offer a reward of fifty dollars for the best dissertation on the subject, which was afterwards read to the Society and published.

Do you ask whether these views are still entertained ? I answer yes. I am aware that there are exceptions, but I apprehend even here more in practice than theoretically. It is very hard for a young physician, in a city especially, and even for older ones, to resist the tide of public sentiment that alcoholic stimulants are

essential restoratives to poor, sickly, suffering humanity. They cause such a delightful feeling of relief to tired nature; such great rest, such splendid dreams. Alas, such patients and their physicians too often do not realize that these same restoratives will but too soon aggravate the diseases they are taken to heal, and instead of proving "renewers of life" become its destroyers.

I adhere to the views advanced and defended according to my best ability, as to the influence of alcohol in health and disease, before a committee of the Legislature in 1867: "That as a beverage, alcoholic stimulants ought not to be used at all. As medicine, they ought to be used with great care, and only in such quantities and for such a length of time as is necessary in the judgment of a judicious physician."

To that testimony, after four years' additional experience, I now add, that I am convinced, on what I deem good evidence, that many of the sudden deaths that have recently occurred of men in active life have been hastened by over work, and an effort to overcome fatigue by stimulants where rest would have been the appropriate remedy.

These views I might substantiate by reference to authorities to any extent, and at any length, were it desirable. My object has been not so much to cite authorities as to present in few words the results of my own experience and observation.

I have only time to notice one more obstacle to the temperance reform, which is the persistent fallacy of calling alcoholic drinks a nutriment.

IS ALCOHOL FOOD?

What is food? Aliment, nutriment, that which, re-

ceived into the human body, is, by a vital process, assimilated to it: — converted into chyme, chyle, blood, muscle, brain. If alcoholic liquors are thus nutritious, why resist their use? If they are a wholesome diet, why not allow the poor to enjoy the benefit of them as well as the rich? But if, whatever the chemists may say, alcohol is essentially a medicine and not a food, producing its effects in the human body not by a process of assimilation, or digestion, but by its stimulant and narcotic power, the greater portion being eliminated and expelled through the emunctories, which are nature's scavengers, unchanged, — then do not mislead the young and unsophisticated by calling it food. It is a terrible misnomer. Call it by its right name. Shakespeare will furnish an appropriate one if you are at a loss:

“O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee — devil.”

Place it in the medicine chest, where it belongs, or on the apothecary's shelf; but do not allow it on your table, by the side of heaven's beverage, pure water, to allure your children to a drunkard's grave. The whole need not a physician, neither do they need physic.

But it is said alcohol is a food, in a scientific, if not in a vulgar sense. To which I reply, in the language of Dr. Chambers: “We have no right to withdraw words from their ordinary acceptation, clip their meaning, and then tell the vulgar that they are simply one thing in science and another in the world.” The same author shows that Baron Liebig's division of aliments into supporters of respiratory combustion and repairers of tissues, into fuel and building materials, is untenable.

ble. The building materials may be used as fuel, and the fuel as building materials.

Alcohol is neither. According to Dr. Boeker's experiments, although alcohol quickens the frequency of pulmonary movements, it diminishes the quantity of carbonic acid exhaled by the lungs, and therefore is not a supporter of combustion. M. M. Lallemand, Perrin, and Duroy, shew that alcohol passes through the body unchanged, leaving, so far as it is known, none of its substance behind. That alcohol, cautiously administered, has its uses as a medicine, is admitted; but not that it is, in any proper use of language, a nutriment.

The editor of the *British Medical Journal*, after a full statement of his views on the nature and mode of action of alcohol, affirms: "We have no hesitation in saying, that to call alcohol food, in the present state of our knowledge of its effects, is an abuse of language. Those substances only can be rightly called food which are essential for the purposes of life,—which form a part of the healthy body,—which are capable, under the influence of the organic processes, of being incorporated in whole or in part, decomposed or undecomposed, with the body. . . What we affirm is, that we possess no particle of scientific evidence to show that it (alcohol) is such."

If these things are so, the adjunct Professor of Chemistry in Harvard College was right, when, several years ago, he said in his testimony before a committee of the Legislature: "If the definition of the term *food* is to be confined to meaning that only those articles are to be considered as food which go to build up the tissues, then alcohol is not to be classed as food."

PART II.

Mr. President and Gentlemen:—

At the last meeting of the Board, in accordance with your invitation, I read, as far as prepared, a paper on the Medical Uses of Alcohol, in which I endeavored to show,—

1. That the use of alcoholic drugs, in the form of domestic and patent medicines, is one of the chief obstacles in retarding the progress of temperance.

2. That another and more formidable obstacle, because more difficult to control, is the too common and abundant use of alcoholic medicines by regularly-educated physicians.

Under this head I endeavored to show what are the legitimate uses to which alcoholic medicines should be applied, and what the limits which should restrain their use.

3. I stated that, in my view, persisting in calling alcohol food is a grave error, by which many are deluded and the progress of temperance retarded.

4. I then presented certain statistics to show that, although alcohol, as a medicine, cannot, in our present state of knowledge, be wholly dispensed with in the practice of physic and surgery, recent investigations have shown that its use may be very much diminished, not only without injury, but with positive benefit to the sick.

It is so important that the public mind be set right on this subject, that you will pardon me if I state the facts, then briefly alluded to, somewhat more at large, and also the authorities by which they are substantiated.

What we seek, as friends of temperance, is truth. We have no theory to propound or to support. As an association, we are grappling with a great evil, which

we are endeavoring to remove, so far as we can do it with due regard to other interests, by removing its cause. The medical use of alcohol has been, and still is, one of the most formidable obstacles to our progress in this work. If we can show that in the march of science, and by a careful observation of facts, we have found a method by which alcoholic medicines can be dispensed with in some cases, and in others used in diminished doses, not only without prejudice to the sick, but with an increasing percentage of recoveries, we shall have taken an important step in the right direction for the promotion of temperance.

To show the nature of alcohol, the importance of abstaining from it as a beverage, and of using it with great caution as a medicine, and discontinuing its use as soon as the safety of the patient will permit, I have already presented the resolutions of the oldest medical society in the State, as adopted nearly forty-five years ago, and which, being still unrepealed, may be considered as representing the views of the faculty at the present time. That these views are in harmony with the opinions of respectable physicians in other countries I show by asking your attention to the following certificate of one hundred and twenty highly respectable medical men in England, as published in the Boston Medical and Surgical Journal, volume 32, page 187.

ALCOHOLIC DRINKS.

“We are of opinion that there is no principle of nourishment or strength for the human frame in alcohol, or generally in drinks of which it forms a part, such as ardent spirits, fermented wines, cider, ale, porter, and others; that any trifling portion of nourishment con-

tained in the last three is greatly exceeded in barley water, porridge, or gruel, made from an equal quantity of grain; that alcoholic beverages generate ultimate weakness instead of strength; that alcohol never entirely assimilates with the corporeal system; that intoxicating fluids are in no wise necessary to persons in ordinary health, nor are they required for any particular constitution; that the daily or habitual use of any portion of them (much more what has been generally, but erroneously, thought a moderate portion,) is prejudicial to health; that the excitement or cordial feeling they create is mere stimulation, which departs in a short time, and is unproductive of any element of real strength; and that, contrary to ordinary opinion, the health and average comfort of the nation would be greatly promoted by their entire disuse as beverages." See *Boston Medical and Surgical Journal*, vol. 32, p. 187.

To this testimony I add the views of another English physician, as printed in the *Medical Times and Gazette*, and copied into Braithwaite's *Retrospect*, vol. 61, p. 287.

ALCOHOL — ITS ACTION ON THE SYSTEM.

Dr. B. W. Richardson says: "The true character of the alcohols is, that they are agreeable temporary shrouds. There is no evidence at any stage of their action that there is increase of power in the organism. The overwhelming fact that there is reduction of temperature following their use, quite puts out of the question any chemical consumption of them within the body to any amount. If, under scientific administration, any of them are found to cure fever, it can only act by lowering temperature and checking waste, not by sustaining, as food sustains the body." — *Medical*

Times and Gazette, December 18, 1867, as quoted in *Braithwaite's Retrospect*, part 61, page 287.

Such being the views of medical men as to the influence of alcoholic medicines, it may well be supposed that they would inquire whether these medicines, like some others, are not employed where other and safer remedies would be equally if not more beneficial. Each physician, to a certain extent, finds a response to such inquiries in his own individual experience. But the public need something more. To be satisfactory, the experiments should be conducted in a wider circle than the limited experience of private practice can supply.

Hence we resort to the records of large hospitals to confirm or discredit the deductions of individual observation and experience.

Dr. Gairdner, professor of the practice of medicine in the University of Glasgow, considers the assumption that alcohol is not only a food, but that it is *the* food of all others to be chiefly relied upon for supplying the material of repair in fevers—to be erroneous; and, if erroneous, that it must not, in the great interests of humanity, be allowed to shelter itself under the authority of great names, or to take refuge in the theoretical confusion which may be raised around it, in the present unsettled state of the physiological question." He adds: "I shall venture to state the opposite doctrine, in as precise terms as the nature of the case admits, viz.: that alcohol, *per se* (that is, apart from the other ingredients present in some stimulating liquors,) is not in any sense a fitting material to be chiefly relied on for the repair of the textures in fever; that, even admitting the doubtful hypothesis that alcohol may, under certain circumstances, act as a true reparative material,

its practical utility in this direction is very strictly and even narrowly circumscribed by the stimulating, or medicinal narcotic, and ultimately poisonous action, which it always exerts upon the nervous system when given in sufficiently high doses ; that in ordinary medical practice we cannot, as a rule, secure any considerable amount of the supposed *feeding* action of alcohol without a certain amount of the medicinal and poisonous action ; and that the proper use of the stronger alcoholic liquors in acute disease is, therefore, therapeutic, and not properly dietetic." Hence, he maintains, "that when prescribed in the high doses recommended by Dr. Todd and others, it destroys the susceptibility of the system for other and more natural food, disturbs the power of assimilation, retards the elimination of effete matters from the blood, and, by poisoning the nervous system, renders the patient more or less insensible to the natural wants of the exhausted body."

To test the principles, Dr. G. proceeds to give the results of two months' experience in the Glasgow Fever Hospital, in the treatment of 68 cases of fever in males, mostly typhus, and 58 in females, in which the amount of liquor used was very small, and the percentage of recoveries larger than was attained under higher stimulation. Towards the close of 1852 an epidemic fever was prevailing in Glasgow, and Dr. Gairdner, with three other physicians, had the charge of the hospital. It was hinted that his *ratio* of stimulation was much less than that of some of his senior colleagues, and doubtfully orthodox. Under these circumstances he felt it to be a duty to inquire into the results, which he states as follows :—

In a total number of 703 cases, representing a very

low scale of stimulation, the mortality was 11.5 per cent. while the mortality in the adjacent years from typhus in the same hospital, and in the same epidemic, was from 15.81 to 18.86 per cent. In view of these facts, which I have stated as briefly as possible, Dr. G. has reached the conclusion that in the treatment of fevers alcoholic stimulation is not a proper substitute for ordinary food; that beef tea with alcohol, so much favored by some physicians, is very inferior in nutritive value to milk.

Dr. G. mentions another fact as the result of his experience, worthy of special note in certain localities, not to say in Boston, that in self-limited fevers, in which the phenomena of the crisis are well known, and the course of the disease may be easily defined and anticipated, it is usually requisite to be very sparing of stimulants in what may be called normal cases, while any considerable excess has a tendency to convert the case into an abnormal one, and postpone the crisis. He then expresses his conviction, "That, as a result of improved consideration given to the subject, it may be confidently anticipated that the profuse and continuous administration of alcoholic stimulants, with a view to alimentation in acute diseases, will ere long be abandoned, as inconsistent with enlightened physiology and a sound practice."

Another most important consideration noticed by Dr. G., which is specially interesting to us as members of a temperance association, bearing upon the excessive and profuse stimulation referred to in the preceding statements, is, "That such liberal doses of wine and spirits given habitually, under medical advice, tend to give a wrong bias to public opinion, and (even apart from the moral consequences arising from the abuse of

alcohol in liquors,) to involve the whole medical practice of the country in a system of unnecessary, and, therefore, wasteful expenditure.

ALCOHOLIC STIMULATION IN CHRONIC DISEASE.

The facts I have already stated relate chiefly to the use of alcoholic medicines in acute fevers. But there is still another use to which they are applied more extensively, for a longer period, and ultimately with more fatal results. It is as a remedy in chronic diseases.

It was especially to this use that the venerable Dr. Rush referred, when, in his last completed course of medical lectures to a class of which I was then a member, he uttered those memorable words: "Gentlemen, I charge you not to use tinctures in the treatment of chronic diseases, if you can avoid it. I shall discard them in my own practice in the future, for I determine that hereafter no man shall be able to rise up in the judgment and say, 'Benjamin Rush made me a drunkard.'"

On this topic I invite your attention to the testimony of Dr. Francis E. Anstie, senior physician to Westminster Hospital, and the more confidently, because as dissenting from some of the positions we have taken with regard to the use of alcohol in acute diseases, he may be listened to with less prejudice by those who seek truth and are willing to review their opinions.

Dr. Anstie says that the great majority of patients afflicted with chronic or nervous diseases, especially those attended with much mental depression, "at once or very readily develop a strong liking for alcoholic beverages; a liking, too, which is precisely of the most dangerous kind." He adds: "If ever there was a case in which the physician may make himself, in the most



tragic sense, the evil genius of his patient, it is in this." If it be left to the sufferer to settle the dose, there is the greatest danger that the necessary quantity will be exceeded, and, instead of moderate stimulation, semi-intoxication will be produced. He adds: "There is no more dangerous trial for a person subject to periodical attacks of pain and depression, than that first experience of 'alcoholic narcotism.'" In such circumstances, it is a melancholy fact that the oblivion of slight drunkenness is most seductive; and the chances are great that on the recurrence of the same symptoms, the patient will long, with increasing eagerness on each successive occasion, for the same luxurious stupification. Let no one think that this warning is the expression of fears based on mere imagination; my own experience has supplied only too many instances of the reality of the danger; and, inquiry among physicians whose practice in nervous diseases is large, has added greatly to the strength of my convictions.

The occasions on which alcoholic medicines are prescribed in chronic diseases, in stimulant or narcotic doses, are almost as numerous as the diseases themselves. In most of these cases the benefit derived is exceedingly transient, if any relief is obtained, while the injury is permanent.

However this may be, it is conceded on all hands that when, in the use of alcohol, either as a beverage or a medicine, the limits of modern stimulation are passed, narcotism commences.

What is narcotism, and how may we ascertain its approach? I reply in the graphic language of the author of "The coming man will drink wine," whom no one will accuse of being a "radical aquarian," "The

first narcotic symptom produced by alcohol is a symptom of paralysis. We allude," he says, "to the flushing of the face, which is caused by paralysis of the cervical branch of the sympathetic nerve. This symptom usually occurs some time before conspicuous manifestation of the ordinary signs of intoxication, which result from paralysis of the cerebrum." Chronic alcoholism, however induced, whether in the use of liquors, with or without the advice of a physician, is not only itself a most dangerous disease, but it unfits the system to sustain the shock of violent epidemics, or of sudden and severe accidents. Multitudes in such circumstances die, who, under the use of ordinary remedies, might have recovered, if it had not been for the self-imposed prostration occasioned by bad advice and pernicious habits. It would be a sad record over the remains of many an individual, were the cause of death inscribed upon his tombstone.

He adds: "The narcotic effects of alcohol upon the entire human organism are so bad that even the teetotaler need not to exaggerate them. The stomach is not only damaged, and the cerebrum ruined, but a slow molecular change takes place throughout the nervous system, which ends by destroying the power of self-control, and utterly demoralizing the character."

Mr. President,—In view of the preceding facts and arguments, permit me to renew my adhesion to the principles of the Temperance Reform; and, as a physician, to express my deliberate conviction, that in the treatment of disease in coming years, new and more successful methods will be discovered than we now possess, more in harmony with the laws of health and life, in which alcoholic narcotics will rarely find a place.

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SOCIAL DRINKING

AND ITS EFFECTS.



BY

REV. WILLIAM ORMISTON, D.D.

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SOCIAL DRINKING AND ITS EFFECTS.

BY REV. WILLIAM ORMISTON, D.D.

A paper read at a Conference held under the auspices of the National Temperance Society in the parlors of the President, Hon. William E. Dodge, Dec. 21, 1876.

IN consenting, on the invitation of our generous and philanthropic host, to introduce the topic for our conversation to-night, I did so upon the understanding that I should only furnish some suggestions by way of prelude to a free general discussion of the matter, and in addressing you I shall not hesitate to repeat what I have elsewhere said on the same subject.

The extent and expense, the waste and the woes, of the liquor traffic make the question of Temperance Reform one of immediate and prime importance, and force the drinking usages of society upon the attention of every patriot and Christian. The subject has for many years occupied the attention of the highest ecclesiastical courts and conventions of

nearly every branch of the Christian Church, and their united testimony is, that the general use of intoxicating beverages is a great and terrible evil, and presents a powerful obstacle to the progress of pure religion and the extension of the Redeemer's kingdom. The question seems just now to be awakening a freshened interest, and to be receiving general and earnest consideration in other lands as well as our own.

In England it attracts more attention to-day than at any previous period in the history of the temperance movement. Many of the highest dignitaries in the Established Church are active advocates of temperance, and more than half of the whole number of clergymen connected with that Church in England and Wales have signed a memorial asking for the enactment of laws to repress the traffic. In Scotland vigorous efforts are being made to change the drinking customs of the people and to restrict the traffic. Lately, at a large meeting in connection with the Church of Scotland Temperance Association, leading ministers of that Church urged, in eloquent and stirring addresses, the necessity of adopting some practical measures for the promotion of the temperance cause. And in answer to the question, What, as members of that association, could

they do? one of them replied: "As ministers, they could set themselves to preach as to the special character of this vice in a way they had never hitherto done; and with reference to the drinking habits of the country, could they not be at least put down at their induction and ordination dinners?" This statement shows that notwithstanding the great progress of the principles of total abstinence in Scotland, especially among the ministers of the Gospel, still so prevalent and deep-rooted are the drinking usages of that country that a minister of the national Church, in the largest city of the land, deems it a most desirable object to secure the suppression of them on occasions of such social and religious interest as the induction and ordination of ministers.

In the Dominion of Canada renewed efforts have recently been made to secure additional legal restrictions concerning the manufacture and sale of intoxicating liquors.

In our own country there is a deepening conviction in the minds of Christian people, laymen and clergymen alike, that something more effective than what has yet been attained must be devised and carried out in order to arrest the progress and prevent the perpetuation of the desolating scourge of intemperance among our people. For the accomplishment of an end so

desirable, it is by no means sufficient simply to seek the rescue of the unhappy drunkard from the wretchedness and ruin which his habits have already brought upon him. Few, comparatively few, of that class can be saved. Nor does their deliverance, when accomplished, seriously affect the question at issue. Doubtless every rescued inebriate is a noble trophy of human sympathy and love or of divine mercy and grace, and to himself and his family his deliverance is an incalculable boon; but while the work of drunkard-making still goes on, and the habits, customs, and laws of society which foster drunkenness remain unchanged, little has been really achieved. The chief thing to be aimed at is to check the evil in its beginning—to strike a blow at the roots of this deadly tree, not merely to lop off an extra or overgrown branch—to dry up the source of this river of death at the fountain-head, not vainly to lessen its volume as it nears the ocean. “What would you think of a man undertaking to stop Niagara by taking out a pailful of water at a time? Niagara is the outcome of great lakes, and you must dry them up before you can stop the cataract. The lakes out of which the Niagara of intemperance rolls its awful flood are the moderate - drinking habits of society. Stop them, and you have stopped it.”

The vice of intemperance is alarmingly prevalent, and it exerts its insidious and malign influence among all classes of society. Its baneful effects are seen not only among the poor, the ignorant, the degraded, and immoral, but also among the wealthy, the influential, the respectable, and the professedly religious. Neither age nor sex, rank nor class, station nor profession is exempt. It ruthlessly drags its unhappy and hopeless victims from every quarter, and its malignant reign casts its dark shadow over us all. No man is free from danger, no home secure from invasion. The vast army which under its fatal spell marches on through indigence, vice, impurity, profanity, recklessness, and ruin to a dishonored grave and a hopeless future, is being ever recruited from the homes of the happy, the industrious, the prosperous, and the moral, as well as from the hovels of the wretched, the indigent, the outcast, and the vile.

It is utterly impossible to estimate the extent and magnitude of the evils, financial, social, moral, and spiritual, which flow from the use of alcoholic beverages. They are, however, patent to every observer, and are the subject of common lamentation. Few indeed there are, if any, who are not called bitterly to grieve over them, and to suffer, directly or indirectly, in their per-

sons or families, their fame or fortune. Who has not had to weep over the folly, the fatuity, or the fall of some one over whom their hearts lovingly yearned?

The effects of the traffic in alcoholic liquors on national industry, wealth, and prosperity are most pernicious, as seen in the loss of labor and life, time and capital, which it involves, and in the pauperism and crime, the expenditure and waste which it incurs and increases.

From a volume entitled "Our Wasted Resources" (published by the Society under whose auspices we meet to-night), which furnishes from authentic sources a variety of most instructive and suggestive, but appalling statistics concerning the extent, expense, and results of the liquor traffic in this country, I gather the following startling statements: The amount of distilled and fermented liquors annually consumed in the United States is over 330,000,000 of gallons, and costs more than \$730,000,000, or nearly twenty dollars for each man, woman, and child in the land. From the best sources of information accessible, it has been estimated that four-fifths, if not nine-tenths, of all the inmates of our almshouses are sent thither either directly or indirectly by intemperance, and that the greater part of the vagrancy and beggary which exist among us is created

and perpetuated by the use of strong drink. It is obvious that a large number of the working-classes will remain poor and dependent so long as the temptations of the liquor traffic continue as they now are. It is ascertained that from eighty to ninety per cent. of all criminals connect their course of crime with intemperance. Of one prison in Boston it is reported that ninety-three per cent. of its inmates were sent there by the use of strong drink.

The warden of the Rhode Island State prison and county jail estimates the percentage at ninety. In Philadelphia, of the entire number of commitments, nearly three-fourths are traceable to intemperance. Of thirty-four murders committed in that city in one year, each one was traceable to intemperance. The sale of rum and the shedding of blood go hand in hand.

The city of New York is, perhaps, not behind any city in the Union for its number of liquor-shops, and the results flowing from them. It is said that the liquor-shops of this city would line both sides of a street eight miles in length, extending from the Battery into Westchester County; and that of about 90,000 arrests, more than four-fifths are caused by drink. From the report of Commissioner Stern, adopted in the Board of Charities and Corrections in 1874, we

learn that during the four years preceding that date the number committed to the workhouse on Blackwell's Island more than five times for drunkenness was 560 men and 9,006 women; of these women, 3,702, six times; 1,157, ten times; 14, fifty times; 29, 100 times. Mr. Edmund, warden of New York city prison, says: "Three-fourths of all offenses are directly or indirectly caused by intoxicating drink." Oscar Tyler, Sheriff of Albany, says: "Eight-tenths of persons committed to the Albany County jail were in consequence of the use of liquors." Seth Clark, jailor of Buffalo, says: "Nine-tenths of the crime in that county had its origin in intemperance."

Few indeed are the criminals in any county or city who have not to charge the use of alcoholic drinks, directly or indirectly, with being the cause of their ruin.

Long ago one of England's greatest thinkers and most sagacious statesmen declared that "all the crimes on the earth do not destroy so many of the human race, nor alienate so much property, as drunkenness"—a statement the truth of which prolonged experience and wider observation only confirm. Indeed, so strikingly obvious are the blighting effects of drunkenness on the welfare of a people, that very few will be found to question the assertion that

poverty, destitution, and distress in any community will be found to be in proportion to the facilities furnished for the sale and consumption of intoxicating drinks.

Nor are the deleterious and ruinous effects of the traffic less marked upon the intelligence and morals of a people. The learned and pious Judge Hale remarked in his day, "that four-fifths of all the murders, manslaughters, burglaries, robberies, riots, tumults, and other enormities perpetrated by the vicious, and punished by the law, were caused by excessive drinking, and were the results of tavern and ale-house meetings." The same thing may be truthfully averred to-day of our own country. Competent authorities (as we have seen) declare, and common observation confirms the declaration, that a very large proportion of the crime, pauperism, and misery, the ignorance, squalor, and wretchedness, the juvenile vagrancy, homelessness, and depravity, exhibited in our streets, revealed in our police reports, confined in our jails, recorded in the columns of our daily journals, is the necessary and inevitable result of the liquor traffic, which is supported and perpetuated by the drinking usages of society, and sanctioned by the authority of legal enactment.

The unhappy and unhallowed effects of "the

drinking usages of society" upon the Christian Church are seen and felt to be no less manifest than mournful in hindering her progress and lessening her influence, by relaxing discipline and lowering the tone and standard of vital piety and practical godliness. The direct tendency of the use of ardent spirits is to prevent the diffusion of Gospel truth and to diminish its power over the hearts and consciences of men, either by estranging them from the house of God and its ordinances, or by unfitting them for profiting by attendance upon them. It is ever the bane of Sabbath observance, church attendance, Sunday-school and Bible-class instruction. It retards and counteracts the work of evangelization at home, and it impedes and opposes the work of Christian missions abroad, by crippling the resources of the Church, weakening her testimony, squandering her means, demoralizing her agencies, fostering opposition, and strengthening the hands of her foes. Can it be a question, in the present state of society, whether the habitual use of intoxicating drink, as a beverage, by the members or minister of a Christian congregation seriously affects the healthful influence of that congregation, or that it tends to support the drinking usages which lead so many astray and cause so many brethren to stumble and fall?

Or will it be denied that such habitual use is likely to lead to the neglect of personal and family duty, to the irregular or rare attendance at the place of prayer, to general spiritual declension, and possibly to a shameful fall? Such, alas! has been the experience of many who "through strong drink are out of the way." Brethren exalted in office, and in honor too, of great usefulness and highly beloved, overcome by this insidious and pernicious habit, have fallen and brought deep disgrace upon themselves and dark dishonor upon their profession. Ministerial character and usefulness have often been sadly impaired, the influence of the Gospel counteracted, and the hearts of many of God's people grieved and discouraged by the known habits of office-bearers in this respect; and the fact that members and office-bearers of the Church not only use, but manufacture and sell intoxicating liquors, is often referred to as giving the high sanction of religion to the traffic, and the commendation of good authority for the practice of drinking. The various schemes of benevolent and religious enterprise languish for the want of men and money, while thousands of Christian men are employed, and millions of money spent, in furnishing what is at best a useless, and generally a most injurious, indulgence. The claims

of missions abroad, and the needs of the Church at home, urge the propriety of using all lawful means and of making every personal sacrifice in order to the suppression of the traffic and the removal of so great a hindrance to the salvation of souls and the conversion of the world. Let us look into recent statistics on this aspect of the question.

There are in our country 63,000 churches, with a membership of about eleven and a half millions, about 84,000 ministers of the Gospel, and nearly 4,000,000 Sabbath-school scholars and teachers. The entire sum contributed for the maintenance of all these churches does not probably exceed \$50,000,000 — about one-twelfth the sum spent on intoxicating drinks.

While there are only 63,000 churches, there are about 250,000 places where liquors are sold; while only about 84,000 ministers are engaged in preaching, nearly one-half million, or six times as many, are engaged in dealing out strong drink. Some 600,000 of those who drink are reckoned drunkards, and not less than one-tenth of these, or 60,000, die annually. The procession of drunkards marching on through degradation, disgrace, delirium, disease, and death, to that saddest of all ends, a *drunkard's* grave and doom, walking two abreast, would extend more than thirty miles—

two hundred dropping out and two hundred falling in every day. It is a terrible march of death, and its rapidly-thinned ranks are filled up by recruits from respectable and virtuous homes, and from evangelical Christian churches.

The Rev. Newman Hall says "that the churches of England lose, on an average, one member annually through liquor-drinking." The same statement is made by the Rev. Mr. Barbour, after taking the utmost pains to ascertain the facts of the case, in reference to the churches in New England, New York, Pennsylvania, and Ohio. He adds that seven-eighths of all cases of discipline arise from liquor-drinking, and that the same practice causes the ruin of more ministers than all other causes combined.

The Rev. Dr. Guthrie says: "I have seen no less than ten clergymen, with whom I have sat down at the Lord's table, deposed through strong drink!" And I may add that three able and highly-esteemed brethren in the ministry, of the circle of my own personal friends, have been subjected to discipline for the same fault.

How painful and humiliating, too, is the testimony borne by missionaries as to the injurious effects produced on the minds of the heathen among whom they labor, by the drunkenness of seamen, soldiers, and civilians too, from so-called Christian lands! Archdeacon Jeffreys,

a foreign missionary, some years ago expressed the opinion that, for one soul really led to Christ by the labors of missionaries, a thousand had been taught to drink intoxicating drinks by the example and influence of the countrymen of these missionaries.

When we further consider the following facts : that of the 300,000 paupers which fill our almshouses, and must be supported at the public expense, more than half are sent there by liquor ; that of the 20,000 lunatics in the country, cared for in public asylums or in private homes, or left without care altogether, not less than one-half have lost their reason directly or indirectly from the same cause ; that of the 30,000 criminals who crowd our jails, prisons, and penitentiaries, four-fifths at least are there through intemperance ; that of the 60,000 drunkards who perish every year, all are prematurely hastened to an untimely and unhappy end ; and that, at the rate of about two hundred a day, their places are being filled from the class of moderate drinkers—we are appalled at the prospect, as well we may be, and anxiously ask, Why must this state of things continue ?

If we inquire into the causes which support and perpetuate an evil of such magnitude, so inimical to all the best interests of society, so hostile to the progress of the Gospel, so fraught

with every woe to the household, and so baleful to the individual, we shall not fail to discover that by far the most potent are *the drinking usages of society*, which associate the use of the wine-glass with all that is happy and hopeful in domestic life, with all that is joyous and delightful in social intercourse, with all that is hilarious and attractive on festive and public occasions, and not unfrequently with all that is solemn and affecting in the ordinances of religion. The moderate, daily, domestic drinking of the respectable and respected, of the lovely and the loved, must be regarded as the fountain-head, the prolific source, the support and the supply of that widespread and alarming vice which clogs the wheels of national prosperity, impedes the progress of spiritual Christianity, blights the blessedness of many a happy home, and mars and mutilates the strength and glory of manhood, as it defiles and disfigures the beauty and purity of womanhood. Moderate drinking must cease, or its fearful expenditure must be provided for in the future, as it has been defrayed in the past, mainly by those who indulge in it. For while all are involved in some of the losses incurred, and all are called upon to suffer for and by others, still upon those alone who use the liquor will the call be made for personal service and *soul sacrifice*. No man suddenly

becomes a drunkard. The habit must be formed, and in many cases the process is imperceptibly slow, but insidiously sure. Very few men can continue to use intoxicating drinks moderately without imminent danger of forming intemperate habits. The use of alcoholic drinks has a natural tendency to produce an appetite for them, and no man can reasonably expect to continue to use such drinks, and avoid contracting a strong desire for them. The ranks of the drunken are rapidly thinned, for the life of the reveler is usually short, and the dangers he incurs numerous and deadly ; and these depleted ranks must be filled, muscle and mind, manhood and might, sense and soul, character and virtue, must be supplied as the sacrifice to the terrible Moloch, and these will be largely drawn from the homes where the moderate use alone has hitherto been exemplified and encouraged. The victims for this unhallowed demon are very generally selected from the most promising, social, generous, gifted, and affectionate of our youth.

The future levies to supply this annual holocaust to the devouring fiend will be taken partly from the stalwart youth and maidens fair who now heedlessly tempt each other with the social glass on festive occasions, according to time-honored customs, or the tyranny of fashion which sanctions and strengthens the drinking

usages. Our little ones, the light of our homes and the joy of our hearts, our daughters as well as our sons, are endangered by these popular practices and drinking customs ; and long ere they are themselves able to realize their danger or feel their responsibility, they are taught by the example of those whom they most revere, and by the customs which prevail around them, that it is right to drink, and that it is social, generous, and hospitable to invite others to drink.

If, therefore, our children are to be rescued from the imminent peril to which the drinking usages expose them, and from the doom to which, in the past, many have been consigned, *these usages must be abolished*, and in the face of custom, and in spite of fashion, the decanter must disappear from the sideboard and the table.

Our appeal need not rest upon the deleterious quality of the liquors used ; or whether the drinking of a glass of wine is in itself sinful—a position which few will be found to maintain ; or whether any positive prohibition can be quoted from the Scriptures. Let each man settle these questions according to the light he has received, in full view of his position and privileges, his duty and responsibility. But we may be permitted to ask whether—for the sake

of many thousands who are already the slaves of strong drink, and for the sake of multitudes who are in great danger of becoming such; for the sake of those who are dear to us; for the love of souls who are ready to perish; for the glory of the Saviour who died for us—we ought not to be willing and ready to do all in our power, even at personal sacrifice, to banish intemperance and its foul brood of ills from the Church and the world, and for this purpose cease to countenance any of the drinking usages of society, by which so many have been entangled in the meshes of the siren destroyer. There is, on the one hand, the admitted prevalence of a most insidious and destructive vice, a widespread and most pernicious practice, existing among us; on the other hand, we have the example and teachings of Jesus, the entire spirit of the Gospel, inspiring love, enjoining self-denial, and calling on us to stretch forth a hand and help the weak, to help a feeble, tried, tempted, falling brother for whom Christ died. As Christians, as followers of Him who gave Himself for us, and who has said: "If any man will come after me, let him deny himself, take up his cross, and follow me," we ask you to aid in the suppression of this evil under which our country, our Church, and our people mourn.

While the season of the year suggests the in-

terchange of mutual good wishes, and inculcates the exercise of charity and good-will to all, it also reminds us that on that very account it is a time of peculiar temptation to many in the enjoyment of the domestic and social entertainments which are so frequent, and otherwise so precious and so powerful for good. In the exercise of hospitality one toward another, we pray you be on your guard, that you wreathe not the bowl of danger to all, of death to many, with the beauteous and fragrant flowers of home gladness *and social* festivities.

Let us ever act upon the principle implied in the noble declarations of the magnanimous, tender-hearted apostle when he says: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not;" and again: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

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AND THE

CHRISTIAN CHURCH.

BY REV. WILLIAM T. SABINE.

A paper read at a Conference invited by the National Temperance Society, held in the Lecture-room of the Young Men's Christian Association, New York, Jan. 20th 1877.

It can hardly be necessary to define the phrase, "social drinking usages." It is a familiar expression, covering all the customary uses of wine and its related fluids in the habits of ordinary life and the common intercourse of men.

It is assumed in the subject assigned for our discussion that these usages are obstacles to the progress and work of the Christian Church. How and why they are so, your invitation has put it upon me in the paper now presented to unfold.

Taking so much for granted, we clear as at a single bound that which was once a disputed, if not a debatable, area, and plant ourselves away beyond the question whether or no the drinking usages of society are obstacles to the progress and work of the Christian Church;

(3)

for however some may be disposed to think that not all the usages are inimical to the advancement of the Gospel, it is too late in the day, thanks to the labors of this Society and kindred institutions, to claim that, taken as a whole, they do not present very serious impediments to the progress of Christ's cause.

It is a great thing to be able to take our stand at once upon this vantage-ground, and assume at the outset that social drinking usages are at war with the interests and the influence of true religion.

What is the mission of the Christian Church? We answer, to promote the glory of God in the highest well-being of man.

In the discharge of this mission the Church is confronted in fierce and unrelenting antagonism by Satan and the agencies of evil. The Church of Christ on earth is thus a militant host—waging a warfare in which tremendous issues are at stake.

Now, the success of any campaign may be impaired or imperilled either by affording aid and comfort to the enemy, or by weakening and discouraging the army itself.

The opponents of any cause will work effectively to retard or overthrow it if they shall succeed in making their influence felt in either of these directions.

We assume that in both these aspects our social drinking usages offer serious impediments to the work of the Church—

(a). *In that they strengthen and reinforce the foe.*

(b). *In that they cripple the resources of the Church itself, and render it less competent to wage the warfare to which it is called.*

It will be no difficult task to show how and why this should be so.

We charge it against the social drinking usages of our time that they deprive great numbers of children of the instruction which they should receive on the Lord's day, and impair the influence of such instruction on large numbers of those who do attend.

The Sunday-school visitor is frequently told, in answer to the invitation given to parents to send their children to the school, that they are hatless, shoeless, or destitute of proper clothing. The reason why they are so in many cases is that the means which should have been expended in providing suitable covering for these half-clad and shivering little ones has been spent in drink.

But even if the children are permitted to attend upon this instruction, the moderate or immoderate use of stimulants in the families to which they belong may go far to undermine the

influence of the most earnest and valuable teaching. Such use is, to say the least, not unfrequently attended by unnatural excitement, quarrelsomeness, sharp and unkind and angry words, or light and trifling and thoughtless utterance; and these are little like the rain, the sunshine, and the dew of heaven to the good seed.

We believe the Sunday-school teacher has no more subtle and influential foe to his work than the bottle in the home; and if that bottle could speak, it would readily enough solve the question why so many earnest entreaties and affectionate appeals are all in vain.

A little urchin sits in his class on the morning of the Lord's day and listens to his teacher's faithful words. At noon—that he may minister to the miserable appetite of an unfaithful parent—you may see him, pitcher or bottle in hand, entering the nearest dram-shop, where the ribald jest, or the heaven-insulting oath, or the language of obscenity will fall upon his ear. What wonder if the impression of that morning lesson is speedily effaced!

A dear child sits at the dinner-table. She was much moved to-day by the words of love her teacher spoke, but her father, exhilarated, grows jovial, or her mother excited, peevish, and irritable, over the wine-glass, and the light

words of the one or the sharp words of the other will go far to dissipate that teacher's appeal.

Rev. James Smith states in his very valuable essay on the "Temperance Reformation," to which I am indebted for many of the facts and illustrations cited in this paper, that from an inquiry instituted on a large scale, by which information was obtained from the chaplains of the principal prisons in England, Scotland, and Wales, it appeared that out of 10,361 inmates of these prisons and penitentiaries not fewer than 6,572 had previously received instruction in Sunday-schools; and upon pursuing the inquiry it was almost uniformly found that the use of intoxicating liquor was the cause, directly or indirectly, of so many Sabbath-school scholars becoming criminals (p. 87).

We bring it as a second charge against the drinking usages of society that they tend to Sunday desecration; that they deter large numbers of persons from attendance upon public worship, and the use of the means of grace; and that they bar and double bar the hearts of thousands against the appeals of the Gospel. That the excessive use of stimulants has these effects is a proposition so self-evident that none, perhaps, will be found to dispute it.

It is said that on the night on which the cen-

sus was taken in 1851, there were in the district of Marylebone, London, less than 18,000 attending places of worship, while at least 20,000 were in the dram-shops ("Temp. Ref.," p. 90); and it is estimated that over the whole of England the places of worship belonging to all denominations are not attended by more than one-sixth of the population (*ibid.*, p. 95).

This sad state of affairs is largely due, we are assured by those who have given the subject careful study, to the drinking habits of the masses of the British people.

If we are reminded that the Sunday laws of this and other States in the Union have, in a good degree, corrected these abuses, we reply that the tendency of drinking usages is everywhere the same, and that it must not be forgotten that there is a vast amount of home tipping and private drinking on the Lord's day for which previous provision has been made, but which the present restrictive legislation has the effect of keeping out of sight.

The following statement, which appeared in the *Monthly Record* of the Five Points House of Industry, May, 1863, will show that the tendency in our own city, when opportunity allows, is the same as elsewhere:

"On one Sunday, from 10 A.M. to 3 P.M., 547 persons entered a groggery on the corner

opposite our house, and 507 entered another on the opposite side of the street—1,045 in all. Of these, 450 were men, 445 women, 82 boys, and 68 girls.”

In illustration of the truth that this indulgence indisposes the mind to the reception of religious instruction, and impairs and drives away the impressions of the Holy Spirit, we may refer to the testimony of Rev. Wm. Reid, of Edinburgh, who mentions in his treatise on our national vice that a considerable impression was made on one occasion in a district of that city, and a hopeful spirit of inquiry awakened, but that all convictions and impressions were swept away in a deluge of whisky.

The Rev. Mr. Smith cites the witness of that successful London missionary, Dr. Bernado, whose statement is to the effect that, for the first few years, he saw no commensurate result of his labors, though the Gospel was faithfully preached, and he now attributes much of his success to his being led to adopt the temperance movement as auxiliary to his work (“Temp. Ref.,” p. 97).

That the moderate use of intoxicants is likely to have, and does exert, in a vast number of cases, a similar influence is hardly open to question. Whatever may be set forth as the advantages of what is called the temperate use

of stimulants, we doubt whether it ever occurred to anybody to claim for such use the position of a means of grace, or to assume that wine and beer drinking promote the conviction of sin, dispose men to hear the Gospel and lend a willing ear to its appeals. On the contrary, while we believe it is possible that, in some cases, such moderate indulgence may not operate as a bar to the impressions of the divine message or blunt the perceptions of the soul, a competent investigation would prove beyond doubt that in nearly all instances its natural result is to produce a greater or less indisposition to religious exercises. Nor can any man safely conclude that such will not be the result in his own or any given case. He is bound to reckon this as in all cases a probable issue, and to weigh well the risk he thus deliberately accepts.

We make a third charge against these social drinking usages—namely, that they bring discredit upon the Gospel, and retard its influence in heathen lands. The testimony upon this subject is uniform and overwhelming.

Archdeacon Jeffreys, after thirty-one years' missionary labor in India, informs us (so writes Mr. Powell, the author of "*Bacchus Dethroned*") that for one really converted to Christianity as the fruit of missionary labor, the

drinking practices of the English had made a thousand drunkards.

A Persian missionary relates that if a Mohammedan is seen drunk, it is a common remark that he has become a Christian ("Temp. Ref.," p. 99).

One of the bishops of the Moravian Church stated, in a late conversation with the writer of this paper, that the drinking habits of sailors visiting the coast constituted a most serious obstacle in the way of the self-denying missionaries in Labrador.

I quote a further and most effective, though perhaps familiar, illustration from that excellent treatise, "Bacchus Dethroned:"

"When it was urged upon the chief of a Mohawk tribe that he should allow a missionary to come and dwell among his people, he replied: 'What you preach? *Preach Christ?*' 'Yes.' 'Don't want Christ—no Christ!' The friend of missions persevered. The chief grew warm, and, towering to his full height, with a volcanic fire in his eye, broke out: 'Once we were powerful; we were a great nation; our young men were many; our lodges were full of children; our enemies feared us; but Christ came and brought the fire-water! Now we are weak; nobody fears us; our lodges are empty; our hunting-grounds are

deserted; our council-fires are gone out. We don't want Christ! Go!" (p. 67).

Dr. Philips, of South Africa, formed temperance societies at most of his stations, which some of the natives termed John Baptist societies, because they came preparing the way of the Lord, and they proved most invaluable auxiliaries in the work of the mission ("Temp. Ref.," p. 105).

These are but samples of an immense mass of testimony equally conclusive and equally unimpeachable. Is it not evident enough that the social drinking usages of the time, so far from being friendly to or matters of no concern in the work of Christian missions, are its bitter and unceasing foes?

Nor is this all. If we are right in assuming that these usages promote habits of loose expenditure and self-indulgence, and deaden the perceptions of the soul in those who reside at the great centers of religious light and knowledge, they to that extent dry up the fountain and curtail resources at the fountain-head. They measurably depreciate the interest which is felt in missionary labor, and impair at once the disposition and the ability to contribute to its support.

Thus they strike a double blow at a cause which must be dear to the heart of every true

disciple, and to which the parting command of the Master has pledged the foster care of His Church in every age.

There is a fourth charge against the drinking usages of society, in that they promote vice, crime, pauperism, and tend to degrade men, and present serious impediments in the way of their elevation when thus degraded.

The eloquent Dr. Chalmers said: "Before God and man, before the Church and the world, I impeach intemperance. . . . I charge it as the cause, whatever may be the source elsewhere, of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land!" ("Bacchus Dethroned," p. 72). Strong language this, but none too strong!

"I do not think," says the English Bishop Dr. Temple, "that it can be denied that there is no other evil in the country so deadly in its operation as the drunkenness that prevails among us" (*ibid.*, p. 73).

Now, it is the glory of the Christian Church that in seeking the salvation of men's souls it indirectly and by the way seeks the redemption of their bodies and their homes, and that the habitual result of a religious life is the elevation, purification, and ennobling of the whole

man. Christianity lifts man in the scale of being, morally, socially, and physically. But the drinking habits of the land antagonize the efforts of the Church in this respect, and in a great degree neutralize its exertions. That intemperance is the foster-mother of crime, presenting the temptation, furnishing the incitement, and offering the occasion for its commission, none can deny in the face of that appalling array of statistics which has again and again been published to establish the fact.

When Christian beneficence covers the naked, provides food for the hungry, seeks to brighten and redeem the desolate home, the very means and expressions of its beneficence are too often perverted into the instruments of satisfying the accursed passion for drink. The very clothes which the hand of charity puts on the shivering child go to the pawn-shop, that a reckless parent may secure the pittance which will stay for a little while the cravings of this tyrannous appetite for drink. These facts are too well known to need more than a passing statement.

It is safe to say that at every point at which Christianity would elevate and bless mankind it is confronted by this ruthless and determined adversary to the purity, the peace, the health, the comfort, and the eternal happiness of men—our social drinking usages!

But you will cry, Stop! not so fast! What you say may be true of intemperance and drunkenness, but can not be justly charged on all the drinking usages. We reply: The drinking customs of society, in their mildest and most inoffensive aspects, are the springs of intemperance and drunkenness. Intemperance and drunkenness are the natural outcome of the drinking usages.

The immoderate drinker has been beforehand and at the outset the moderate drinker. No man ever yet took the first glass with the deliberate purpose that the last should bring him to a drunkard's grave! The immoderate use of intoxicants is in their moderate use, as the conclusion is in the premises or the cockatrice is in the egg. It is true it may never be developed, the conclusion may never be drawn, the egg never be hatched. Yet as the conclusion slumbers in the premises and the reptile in the egg, so is the intemperate use of intoxicants potentially and in the yet undeveloped germ in their temperate use. Safest is he who tastes not, touches not, handles not. Whatever else befalls him, at least it is impossible that he should reach the drunkard's end; and a safety worth having is that!

But if the drinking usages of society thus directly lend aid and comfort to the enemy, they

perhaps as effectually retard the progress of truth and religion by the influences which they indirectly exert upon the army of the Prince Immanuel itself.

The snows of the winter of 1812, and the want and disease which thinned the ranks of the French army in the ever-memorable retreat from Moscow, were a far more terrible enemy to Napoleon than the Russian guns or the bravery of the Russian troops.

In charging it, then, against the drinking usages of society that they obstruct the work of the Christian Church, we assert that they are the occasion of much weakness in the Church itself.

We affirm that they are so, in the *first place*, in that they undermine the character and destroy the influence and usefulness of thousands of professing Christians.

The sacred office of the ministry itself has again and again been degraded by the terrible fascination of the habits originating in the drinking usages.

There are few clergymen who do not hold in melancholy recollection one or more members of their own profession who have disgraced their calling and sunk to ruin through the indulgence of this appetite.

Quite as fatal are these habits upon the rank

and file of the great army. "It has been computed at a very low estimate that not less than thirty thousand members are annually lost to the Church from this one cause" ("Temp. Ref.," p. 84).

And this is not all. The results of this indulgence, even for those who do not go the length adverted to, and who remain outwardly identified with, perhaps honored in, the Church of Christ, are most disastrous. Their energies in the Lord's service are paralyzed, they are shorn of their strength, and they who might be spiritual Samsons find themselves weak and powerless.

Witness this testimony: "It is a rule with me," said a church officer, "never to engage in any religious duty after I have been drinking."

A minister who had been persuaded by Prof. Millar, of Edinburgh, to become a total abstainer, wrote him that he could now trust himself to write at any time of day upon the most sacred subjects, which he would not formerly have done after taking a couple of glasses of sherry ("Temp. Ref.")

Such confessions need no comment to give them point!

Our social drinking usages, again, indirectly obstruct the work of the Christian Church by draining its resources. We have heard of more

than one congregation which, having purchased building lots, too late discovered that they afforded no secure foundation for the proposed erection, and have been compelled to spend months of time and thousands of dollars in the mere preliminary processes of solidifying the ground before a single stone was laid. In this way they have found themselves burdened and crippled in an unexpected degree, and their resources materially diminished in the actual work of erection. It is plain that such a people, if they are to keep within the limits of their first estimate, must erect a building in every way inferior to their original plan, since they have been obliged to submit to so heavy a draft upon their time and patience before they touched the work immediately in hand.

The principle involved, and its application to the point before us, are simple. The Christian Church is taxed, and taxed and taxed again, to repair the wastes which originate in our social drinking usages. Before the moneys in its treasury can go to the direct purpose of extension and construction, it is drawn off by a thousand outlets—shall we not say leaks?—from the reservoir to supply the wants and mitigate the woes engendered by intemperance.

Great sums of money which might go, and legitimately should go, to the distribution of the

Bible, to the spread of the Sunday-school, to the support of the missionary—thus directly bringing the truth home to the hearts of men—are in this way annually diverted from their proper channels, that the inebriate may be reformed; that the child orphaned by intemperance may be fed; that the widow who has been reduced to penury by the habits of a dissolute husband may be helped in her struggle for existence; that the hospital may be maintained in its ministry to a suffering multitude, many of whose ailments may be traced to the same sad cause—the wine that sparkles in the cup; and all this, to say nothing of the golden streams which but for the drinking usages would flow into the Lord's treasure-house.

If our missionary societies could have for a year the price of the wines stored in the cellars and drunk at the tables of professing Christians there would be for that year no sad pleas for help. Mission stations would spring up here and there along the coast; there would be a grand advance along the whole line of operations, and the desert would rejoice and blossom as the rose!

Heavy and overwhelming as the indictment already is, there is yet another count in it. We hold it as against the drinking usages—and this time not as they are generally practiced

among all classes, but as they are recognized and obtain among professing Christians—that they encourage by example a dangerous indulgence, and silence or neutralize the testimony which the servants of Christ should bear concerning it.

Oh! how many a youth has Satan won to the first steps in that dreary path which leads to the drunkard's end—the ruin of the body and perdition of the soul—by whispering, There is wine on the minister's sideboard, and such a one of acknowledged usefulness and excellence occasionally indulges in the use of stimulants. If the pastor does it and the church-member does it, why should not you?

The known fact that not a few Christian ministers and church-members are moderate drinkers imparts to the drinking usages a measure of respectability and influence which it is not possible they could otherwise obtain.

Upon this basis they stand accredited as they could stand accredited upon no other. They are reinforced (alas! to think of it!) by the patronage and example of those who, if a tithe of the charges here brought against them can be substantiated, should set their faces against them like a flint forever!

If the words abstainer and professing Christian were synonymous, the liquor traffic would

be far less lucrative than it is ; the sin of drunkenness would appear far blacker than it does.

In that case the drinking usages would publicly wear the brand of a condemnation set upon them by the best part of the community, and a telling blow be struck against the whole fabric.

Lastly, complicity with the drinking usages, even in their mildest forms, to some extent, we believe, impairs and vitiates the testimony of those who endorse them in their own practice.

Silence or a doubtful and hesitating testimony is the price of complicity with that which is questionable or dangerous.

We can not bear a witness which criminales ourselves. Our mouths are closed ; men are too honest or too cautious to warn others against that which they themselves do, and so expose themselves to the charge of inconsistency or the retort, "Physician, heal thyself." Hence many guns which should be doubled-shotted are spiked in the very presence of the enemy.

God give His people grace to understand the enormity of these great evils, and strength and faithfulness to bear witness to the truth.

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I. Our National Wealth.	IX. The Losses of the Nation by the Drinkin Traffic.
II. Labor, Wealth, etc.	X. The Use of Alcoholic Drinks Causes Pauperism.
III. Labor—Productive and Non-Productive.	XI. Crime Caused by Intoxicating Drinks.
IV. Quantity and Cost of Intoxicating Drinks.	XII. Intoxicating Drinks, and the Traffic in them, Destroy the Influence of Education.
V. Comparisons of the Cost with other Products, etc.	XIII. The Use of, and the Traffic in, Strong Drinks, Impede the Progress of the Christian Church and the Spread of the Gospel.
VI. The Use of Strong Drinks Causes Bad Trade.	
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7
From Dr. S. A. Green

no. 7

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in Regard to Wine.

BY

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WINE.

The Teachings and Examples of the Saviour with Reference Thereto.

The writer proposes to show in a few brief articles: 1. That the wine of the New Testament was alcoholic or intoxicating wine. 2. That the Saviour approved the use of this wine.

By way of introduction we observe that it is customary with those who hold extreme views in opposition to the use of alcoholic drinks, when they are forced to admit that God sanctioned the use of these under the Old Testament dispensation, to fall back on the New Testament, and with great flourish of trumpets assert that no indorsement of the use of intoxicating beverages can be found in the new dispensation.

But unfortunately for their cause, a careful examination shows that while the New Testament is less voluminous, it is equally explicit in its favor of the use of these drinks with the Old.

It is amusing as well as instructive to observe the subterfuges to which extremists resort in order to save their cause and make it appear that the New Testament writers and actors are on their side.

It is a common trick with them, first to *assume that the manufacture and use of intoxicating wines are wrong*, and then bravely assert that Jesus could not have made and used and recommended such wine *because it is wrong*.

One writer said: "If Christ manufactured, gave to the people, and drank *intoxicating wine*, as some ministers and church members pretend, then He was a liquor dealer, and no better in that respect than the liquor dealers of to-day."

We submit to the judgment of the intelligent reader whether this is not begging the whole question? It is assuming as proven the very point in dispute, namely: that *it is wrong* to manufacture and sell intoxicating wines.

If it can be shown that it is wrong to *use* these beverages, then it *may* be shown that it is wrong to manufacture and sell them,

and the conclusion would be legitimate that Jesus could not have made, used, distributed and indorsed their use, inasmuch as He could not do wrong.

But if, on the other hand, it is true—as all the evidence goes to show that it is—that God has bestowed these beverages, that He encourages, commends and even *commands* their use, and that Jesus made, used, distributed and approved the use of intoxicating wines, then it devolves upon those who set themselves in opposition to the teachings and examples of Jesus to prove that He was wrong in so doing, and that others, who, like Him, manufacture, distribute, and use these beverages are wrong also, which they can never do any more than they they can prove that it was wrong to raise, sell and use corn or wheat, or any product of the soil that is necessary to man's sustenance and comfort. The manufacturer of these beverages may *abuse* his calling by adulterating his beverages and otherwise. The vender may *abuse* his vocation in various ways; and the consumer may *abuse* his privilege by *excessive* use, etc., and in each case the *abuse* is a sin, just as the abuse of his calling on the part of the manufacturer of flour, by adulteration, or of the merchant by short yards, light weights, etc., is a sin; or vanity in dress, or excess in eating, etc., on the part of the individual consumer, is a sin. But, on the other hand, as it is right to eat, to wear clothes, to sell goods, and manufacture flour, etc., in themselves, if not abused, just so it was right for God to bestow wines, sanction, encourage and command their use, and for Jesus to make, use and distribute wine, as He did, and also for others to follow His example in making, using and distributing the same or similar beverages.

Let us now to the task of showing:

1. That the wines of the New Testament were intoxicating. There are two Greek words rendered wine in the New Testament, one of these, "*Gleukos*," occurs but once, namely, Acts 2:13, where it is translated "new wine." That this "*new wine*" was intoxicating is evident from the fact that the Jews thought the Apostles were drunk on it. See Acts 2, 13-15.

The other Greek word for wine in the New Testament is *Oinos*. It is translated wine thirty-seven (37) times.

That this wine was alcoholic, and therefore intoxicating, is evident:

1. From the fact that it fermented. See Matt. 9:17; Mark 2:22; Luke 5:37-38.

2. From the warnings against its excessive use. Eph. 5:18. Paul says, "Be not drunk with wine (oinos); wherein is excess." 1 Tim. 3:3, 8; Titus 1:7 and 2:3. The Apostle says a "Bishop," a "Deacon" and "the aged women" must not be "given to wine"—"*much wine*," or the excessive use of wine. These warnings indicate two things. (a) That it was the general custom to use wine. (b) That its *excessive* use was dangerous. Peter ranks "*excess of wine*" with "revelings," "banquetings" and "abominable idolatries."—1 Pet. 4:3.

3. It is the same wine as that represented in the Hebrew by the word *Yayin*, which is repeatedly and explicitly shown to have been intoxicating.

4. Paul evidently refers to this wine (oinos) in 1 Cor. 11:20-27, where he reproves the Corinthians for being drunken. If it made people *drunk*, it must have been intoxicating.

II. The Saviour approved the use of this wine. We may fairly assume that Jesus understood the subject—the meaning of his own words and the import of his own actions, as well as any of our modern reformers; and that it is safe to follow his teachings and example. That Jesus did not condemn the proper use of wine, but, on the contrary, gave it the sanction of his teachings and practice, is evident from several facts and considerations. As a first consideration, we call attention to his language in Math. 11:16-19 and Luke 7:31-34, where he rebukes the capricious, fault-finding spirit of the Jews, and shows their inconsistency and hypocrisy, by comparing their conduct to that of petulant children. He says, Luke 7:31-34: "Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, we have piped unto you and you have not danced; we have mourned unto you and ye have not wept." That is to say, they were like sullen children that would not be pleased with anything; neither lively nor mournful airs could enlist their co-operation, or elicit their approbation. They were set upon finding fault. The Saviour then applies the similitude to their conduct: "For John the Baptist came neither eating bread nor drinking wine (oinos), and ye say he hath a



devil. The Son of Man is come, eating and drinking (eating bread and drinking wine), and ye say, behold a gluttonous man, and a wine-bibber." That is, John came abstaining, and you found fault with him. "I am come, conforming to the usual custom of using both bread and wine, and you find fault with me." He then adds, verse 35: "But wisdom is justified of all her children"—whether they eat bread and drink wine, or whether they abstain from the use of these.

The force of His reasoning, and the point He makes is, that it is a matter of no moral consequence whether one eats bread and drinks wine, or whether he does not; that neither abstaining on the one hand nor indulging on the other, either justifies or condemns, within and of itself; that wisdom justifies both one and the other, according to the circumstances and preferences of the individual. At the same time he throws the weight of his own example in favor of indulgence. For, if there is any reliance to be placed upon the laws and meaning of language, Jesus does state that he both ate bread and drank wine (*oinos*). And if he held up John as an example of abstinence, and justified him in it, he at the same time held himself up as an example of indulgence, and justifies himself in that indulgence.

So that if one see proper to follow the example of John in abstaining and feels himself justified in so doing, with equal reason may another follow the example of Jesus, and *drink wine* and eat bread without condemnation.

All the teachings of Jesus relative to the subject go to confirm the view that he did not regard it as wrong, but, on the contrary, that he did indorse it as *right* to use wine as a beverage. We give these in regular order, and let the reader judge for himself.

"Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." Matthew 9:17; Mark 2:22; Luke 5: 37, 38.

"The son of man came eating (bread) and drinking" (wine). Matthew 11:19; Luke 7:34.

Hear another parable: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." Matthew 21: 33; Mark 12: 1; Luke 20: 9.

"No man, having drunk old wine, straightway desireth new; for he saith, the old is better." Luke 5: 39.

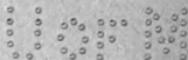
"But a certain Samaritan, as he journeyed, came where he (the wounded man) was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." Luke 10: 33, 34.

Thus Jesus frequently and favorably mentions vineyards, wine-presses and wine. He speaks of letting out vineyards and wine-presses to husbandmen, and uses them to illustrate his own manner of dealing with men. He refers to the fermentation of new wine, and indorses the accepted view that *old wine*, fermented and strong, was better than *new wine*, which had not gained strength through fermentation and age. He alludes, with decided favor, to the medicinal properties of wine, as used by the Samaritan on the wounded man. And emphatically states that he, *himself*, drank wine, in contradistinction from John, who was an abstainer. But in all his talks about vineyards and wine-presses, *new wine* and *old wine*, fermenting and fermented wines, there is not *one syllable* of condemnation, nor even an intimation that the use of wine as a beverage, either old wine or new, fermented or unfermented, was wrong. On the contrary, he both tacitly and explicitly indorses their use. And by the use he made of them shows that he held them in high esteem.

The actions of Jesus correspond with and confirm His teachings on the use of wine. It is a well known fact that Jesus never hesitated to rebuke that which was wrong in the conduct of those with whom He came in contact, even when He was their guest and enjoying their hospitality, but that He usually, if not always, availed Himself of the opportunities such occasion offered to denounce the wrong.

It is also well known that He frequently attended feasts where wine was as sure to be served and used as was bread. Yet He never uttered a syllable in condemnation of their use of wine, nor in any way intimated that there was anything wrong or even improper in its use. But in every instance in which wine is mentioned in connection with the feasts He attended, it has either His tacit or open approval.

We have a striking illustration of this in His first recorded



miracle. Let us examine His conduct on this occasion and endeavor to interpret its import. The account of it is found in John, second chapter, first and eleventh verses (John 2:1-11) inclusive.

Jesus and His disciples were attending a marriage feast in Cana of Galilee. These feasts usually lasted several days, sometimes a week. The wine furnished for the occasion gave out, which would argue one of three things: either 1. That the supply had been stinted; or 2. That the number of guests was greater than was expected; or 3. That those present had drunk more than was customary, even on such occasions.

Be this as it may, the supply was unequal to the demand. See verse 3, and observe that "the mother of Jesus" applied unto Him to furnish the viands, "Saying unto Him they have no wine." And then, turning to the servants, she said unto them (verse 5) "Whatsoever He saith unto you, do it." Verse 6 informs us that "there were set there six water pots of stone * * * containing (having a capacity of) two or three firkins apiece."

A "firkin," according to the best authorities, was equal to the "bath," a Jewish measure holding about seven and one-half (7½) gallons of our measure.

Jesus saith unto the servants, "fill the water pots with water." "And they filled them up to the brim" (verse 7).

This done, He commanded them "to draw out and bear unto the governor of the feast, and they bare it" (verse 8).

"When the ruler of the feast had tasted the water that was made wine" (the wine that Jesus made) he called the bridegroom and expressed both his pleasure and astonishment by saying unto him: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."—Verses 9, 10.

The Governor's language may be paraphrased thus: "It is the universal custom to set forth the best wine at the beginning of the feast, and afterwards, when the participants of the feast have drunk much and come under the influence of wine to such an extent that they cannot readily distinguish between the good and the bad, then that which is worse, but thou hast, contrary to the usual custom, kept the best wine until now."

This is the true import of the Governor's language in the original.

Verse 11 tells us: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth (made manifest) His glory; and His disciples believed on Him."

On this whole passage we observe:

1. The guests had been drinking wine freely in the presence of Jesus, and in all probability He had participated in the drinking, as He was one of the guests, and it was the general custom to use it, and He, according to His own statement, did drink wine.

2. The supply of wine failed. And His *mother*, good woman as she was, appealed to Him, in behalf of the whole party, to supply the deficiency.

3. He did not rebuke their use of the article by saying: "You have indulged too freely;" nor, "You have had enough;" nor, "It would have been well for you if you had had none, for it is wrong to drink wine," nor anything of the kind. But He met, what He admitted to be the necessity of the occasion, with a *miracle*—by converting water into wine. Surely Jesus did not belong to that class who boast of drinking only water, and profess to believe that *water* is better than *wine* on all occasions, else He would have let the water remain such and not have changed it into wine.

4. He did not stint the supply; but, by an exercise of Divine power, furnished it in ample quantity. Ninety (90) gallons, at least, or, if the water pots held three firkins apiece, instead of two, then this, His first miracle, gave to the festive occasion one hundred and thirty-five (135) gallons of the "stuff" which modern extremists and self-ordained reformers characterize as "abominable."

5. After He had made the wine in such large quantities, "He commands the servants to draw out (some of it) and bear (or carry) it to the Governor of the feast." Thus He not only manufactured it, but distributed it also; and thereby demonstrated that He did not think it wrong, either to make or distribute wine as a beverage.

6. The impression made upon the already well saturated palate of the ruler of the feast was such as to cause him to call

the bridegroom and express his astonishment by saying: "Thou hast kept the good wine until now"—evidently implying that this wine possessed the properties that pertain to wines of superior quality, an essential one of which is alcohol. Without this property no one accustomed to the use of wine would pronounce it "good."

We are to remember, too, that this wine was designated by the word "*oinos*"; that this "*oinos*" was the same as the Hebrew "*yayin*," which "*yayin*," or, as the Greeks would write it, "*oinos*," made Noah, Lot, Nabal, Amnon and many others drunk; that, Paul says, produces drunkenness if used to excess. Eph. 15:18. There is, there can be, therefore, no reasonable doubt, that this wine—ninety gallons, at least, of which Jesus made—was alcoholic wine.

The results of this miraculous production of wine on the part of Jesus were:

1. The deficiency was met and the guests supplied.
2. The Governor was astonished and pleased.
3. The influence of the mother of Jesus over Him was shown; for, although he seemed at first to chide her for wanting to draw Him out in the manifestation of His divine power before the time came for such action (this is the meaning of verse 4), yet he yielded to her influence, and complied with her implied request to furnish the wine.
4. What is very remarkable, in the light of the philosophy and theology of the present age, concerning wine. The Evangelist tells us explicitly, in verse 11, that Jesus, by this miracle—by thus making and distributing wine—did two things, namely: 1. "Manifested forth his glory," or, more plainly, glorified himself by the manifestation of His divine power. 2. Confirmed the faith of his disciples. "And His disciples believed on him"—that is, his disciples were confirmed in their faith in him when they had seen this miracle wrought. Beyond controversy, then, here is one instance in which wine was made, distributed, and drunk to the glory of God and the good of men.

And we appeal to the laws of reason, language and logic to say if there is not in this miracle of Jesus DIVINE authority for making, distributing and drinking wine—intoxicating wine.

“But the wickedest of all errors into which the church has fallen (unwittingly we trust) is that of using intoxicating wine in commemoration of the Lord's Supper.” Such is the language of a would-be-wiseman of prohibition proclivities—an Apostle of modern reform. In the judgment of this novice, all the errors into which the church has fallen; her bigotry, proscriptions; oppressions; her racking, hanging, roasting and burning of those who chose to think for themselves—all her errors, sins, and short-comings dwindle into insignificance when placed beside the *one gigantic, damnable and UNPARDONABLE* sin of using intoxicating wine at the Lord's Supper. With a few strokes of his wonderful (?) pen, he sweeps into condemnation the whole church, of all ages, from the exodus from Egypt unto the present day. Still believing that the Bible is a safer guide than this modern Solomon (?) we propose to examine its teachings upon the subject, and ascertain whether he or the church in its use of intoxicating wine in the Sacrament, is the more in harmony with God.

By comparing Leviticus 23: 4-8; Numbers 9: 2,3 and 15: 1-16, with Numbers 28: 7-24 and 29:39, we find that “strong wine” was to be used in the Passover service. The facts in brief may be thus stated: Leviticus 23: 4-8 fixes the time of the Passover and requires that an offering by fire shall be made. Numbers 9: 2, 3 requires that the Passover shall be kept at the “appointed season” and “according to all the rites and ceremonies thereof.” Numbers 28: 16-24 fixes the number of animals that were to be offered as burnt offerings during the Passover week. Numbers 15: 1-16 expressly requires that with every burnt offering of whatever character, whether in the performance of a vow, or a free-will offering, or in the “solemn feasts” (of which the Passover was the most important) “wine” (*yayin*) was to be used, and prescribes the quantity to be used with each animal offered. Numbers 28:7 explicitly requires that “strong wine” shall be used in connection with the burnt offerings. Numbers 15: 15 and 29: 39 makes these requirements perpetual—“an ordinance forever in all (their) generation,” in all their ‘set feasts,’ “vows,” “free-will offerings,” “burnt offerings,” “meat offerings” and “drink offerings.”

As we have this unmistakable evidence that strong wine was always to be used in liberal quantities in connection with the

Passover services, it is not unreasonable to assume that it was the wine used in the Passover supper. In fact, in the absence of any evidence or intimation that any other wine was used, we are shut up to the conclusion that this strong wine was the wine used on the occasion. This harmonizes, too, with the fact that the Passover was held at a season of the year when new wine, that is, fresh made wine, could not be obtained because there were no grapes from which to make it, grapes not being yet ripe.

As Jesus repeatedly partook of the Passover feast, it is, therefore, morally certain that he used this "strong wine." This harmonizes with his expression, Luke 5: 39, where he indorses the opinion that "old wine" is better than "new wine."

We come now to the fact that the Saviour distributed this strong wine to the disciples at the last Passover supper, and then passed the cup containing the same a second time to them (see Luke 22: 13, 20), saying, "this cup is the new testament in my blood." He also required that they all should drink of it (see Math. 26: 27). And that they should do this in remembrance of him (Luke 22: 19, and 1 Cor. 11: 25, 26). Analyzing the language and conduct of Jesus on this occasion, we find:

1. That he sanctified this strong wine to the most holy of all purposes, that of memorializing his love and sealing the covenant of redemption, a sanctity which he has given nothing else under heaven, save bread and wine only.

2. He required that all his disciples should drink of it.

3. That they should perform this duty in remembrance of him, thus enjoining its use upon all future generations as a condition of salvation and a memorial of love. Yet we are asked to believe that this wine, thus sanctified by the immaculate Son of God, is an unmitigated evil, an essential curse, which no one can make, distribute or use without sin.

Oh, shame! where is thy blush? Oh, ignorance and prejudice! who shall measure thy depths or gauge thy power?

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A SERMON

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ABSTINENCE FROM EVIL.

A SERMON

DELIVERED AT

GLASGOW, SCOTLAND, FEBRUARY 10th, 1878.

BY
Frederic
REV. CANON FARRAR, D.D., F.R.S.
^ =

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1878.

ABSTINENCE FROM EVIL.

BY THE REV. CANON FARRAR, D.D., F.R.S.

“ABSTAIN from all appearance of evil.” The true meaning of this verse is, “Abstain from every form or kind of evil ;” yet, though the other reading be erroneous, it gives us a very noble meaning. It is narrated of two Jewish patriots—Pappus, and his brother Julian—that, knowing their firm resolve not to drink Pagan wine lest they should seem to sanction idolatry, Rufus, the Roman Governor, ordered water to be served to them, but in glasses so colored that it should look to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit ; it is one more of the many illustrations from the lives of the truly brave and heroically good, that they will not only refuse to do wrong—will not only say with Joseph, “ How can I do this great wickedness, and sin against God ? ”—but that they will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right. The duty of this absolute aloofness from evil is taught even by heathen morality : “ In a field of melons,” says the Chinese proverb, “ do not stoop to tie your shoe ; ” “ under a plum-tree do not adjust your cap ; ”—in both instances for the same reason

—lest you should even seem to wish to steal. And the principle that underlies these precepts and examples is the great principle of Scripture, “Abhor that which is evil; cleave to that which is good;” “Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away.”

I have been asked to speak to you, my brethren, on the subject of temperance, and I desire simply and humbly to fulfill that duty. Were it not that the kindness of others in this great city has laid on me burdens somewhat beyond my strength, I might have spoken more worthily than I now can do. But in the endeavor to perform such small good as God may place in our power, it is a duty not to shrink from effort, and not at all to care for self. Now, I would ask you, my friends, not to think of the speaker, or his imperfections, but simply and solely whether what he says be true. And if it be true, suffer not the poor personalities of criticism to hover at the church door, like fowls in the air, to take away the good seed from your hearts. The inspiration that comes from heaven, remember, is often subjective, not objective; it is in the glow of the hearer's heart, not in the fire of the speaker's lips. God, indeed, sends forth His seraphim to touch, with a living coal from the altar, the mouth of whom he will. But when it is to Israel that he speaks, Moses may not be eloquent, yet he utters the fiery law; and because their own hearts are faithful, they feel that there is the palpitating splendor behind his shrouding veil. So be it with us.

“Lord, grant us this abiding grace,
Thy word and saints to know;

To pierce the veil on Moses' face,
Although his speech be slow."

And though I am bidden to speak to you about temperance, the point of view from which I shall speak is that of total abstinence. It is, I know, the unpopular view, the depreciated view, the despised view. By taking it I rank myself among those of whom some speak as unpractical bigots and ignorant fanatics. But, because I believe it in the present need to be the only effective remedy for an otherwise hopeless evil, therefore I take it undeterred. Public opinion, my brethren, is a grand power. It is a mighty engine for good if we can array it on our side. He who despises it must be either more or less than man; he must be puffed up by a conceit which mars his usefulness, or he must be too abject to be reached by scorn. He, therefore, that affects to despise public opinion, stands self-condemned; but yet public opinion has, many a time, been arrayed on the side of wrong; and he who is not afraid to brave it in defense of righteousness—he who, in a cause which he knows to be good, but which his fellow-men do not yet understand, is willing to be ranked among the idiots and fools—he is a partaker with all those who, through faith and patience, have inherited the promises. It was thus—it was for the cause of scientific truth—that Roger Bacon bore his long imprisonment, and Galileo sat contented in his cell; it was thus—it was for the cause of religious truth—that Luther stood undaunted before kings; it was thus that, to wake the base slumbers of a greedy age, Wesley and Whitfield were content to “stand pilloried on infamy’s high stage, and bear

the pelting scorn of half an age ;” it was thus that Wilberforce faced in Parliament the sneers and rage of wealthy slave-owners ; it was thus, “in the teeth of clenched antagonisms,” that education was established, that missions were founded, that the cause of religious liberty was won. The persecuted abject of to-day is the saint and exemplar of to-morrow. St. John enters the thronged streets of the capital of Asia as a despised Galilean and an unnoticed exile ; but, when generations have passed away, it is still *his* name which clings to its indistinguishable ruins. St. Paul stands, in his ragged gaberdine, too mean for Gallio’s supreme contempt ; but to-day the cathedral dedicated to his honor towers over the vast imperial city where the name of Gallio is not so much as heard. “Count we over the chosen heroes of this earth,” says a great orator, “and I will show you the men who stood alone, while those for whom they toiled and agonized poured on them contumely and scorn. They were glorious iconoclasts, sent out to break down the Dagon worshiped by their fathers. The very martyrs of yesterday, who were hooted at, whom the mob reviled and expatriated ; to-day, the children of the very generation who mobbed and reviled them are gathering up their scattered ashes to deposit them in the golden urn of their nation’s history !”

Not for one moment do I pretend, my brethren, that if you adopt this cause you will need any heroism, any great self-abnegation, any extraordinary sacrifice, or that you will have anything worth speaking of to bear in avouching it. But the principle is the same. If, to help your fellows, you were bidden to do some great thing, and you have

done it, how much more when you are merely asked to abandon a needless, a trivial, and—unless a mass of strong evidence be disproved—a deleterious indulgence? The time when abstainers were persecuted has passed away. Milton, in his day, thinks it would be an impossible stretch of generosity for even Puritans to “lose their sack for the certain abolishing of so great a sin;” and who is there, he asks, the holiest, “who less loves his rich canary at meals, though it be fetched from places that hazard the religion of them that fetch it, and though it makes his neighbor drunk, out of the same tun?” Howard, the illustrious John Howard, who has left his name like a beacon fire on the hills of Christian self-sacrifice, was a total abstainer; yet he sank so sensitively from ridicule, that he always ordered the wine which he never drank. Even your illustrious countryman, Thomas Guthrie, went with positive tremor to the table of Lord Jeffreys, in the then despised fanaticism of total abstinence. All *that*, thank God, is, through the labor of good men and brave men, entirely changed. In the halls of great colleges, at the banquets of illustrious statesmen, at the hospitable boards of wealthy nobles, I can thankfully testify that you may now see many a man whose sole drink, like that of Samson, is from the crystal brook. In the upper classes the victory of total abstinence is so far won that it has enforced its own respectful recognition. But they who have achieved that result have not all lived to see it. The army that, under the eye of their great leader, Wellington, crossed the foamy bar of the Bidassoa into France, was not the same army that won his mighty victories in Spain. They lay dead on the heights of Busaco, or in the breach.

of Badajoz. Along the whole line of victorious march were scattered the bones of those who did not live to gaze on hostile France from its barrier mountain slopes, or "to see the spray as it broke in foam on the bar of the Bidassoa." They were younger men who reaped the laurels of conquest which the brave hands of those dead veterans had sown; but other and yet sterner battles were before them; and who would not have cried shame upon the laggard who, even then, would have shrunk from any suffering in his country's cause? Even so with you. If you join this holy struggle to ensure a temperance reform, you will not have to endure all that *they* endured who now sleep in their nameless graves; but much has yet to be borne and done, and, if it is ever to be done, it can only be by our enlisting heart and soul into the cause the generation which is to follow in our steps; by flashing into their minds "the epidemic of nobleness," which shall induce *them* also to use personal effort, and to make personal sacrifice, to save their brethren and their country, ere, forever, it be too late.

My brethren, I need not tell you of the horrors caused by drink. The very city in which your lot is cast is under the deadly blight of it. It is asserted, from statistical records, that London is more drunken than Paris, and Liverpool than London, and Glasgow than Liverpool. It is the national vice of England; and, alas! it is of Scotland, too. Yes, even of Scotland, the land of exceptional education; the land of exceptional intelligence; the land of exceptional patriotism; the land of exceptional loyalty; the land of the Covenant and of the Westminster Confession; the land of John

Knox and Andrew Melville; the land of Bruce and the Douglas; the land which was even yesterday the home of Edward Irving, and Thomas Guthrie, and Norman Macleod; the land whose sons fought at Bannockburn for their country, and at Culloden for their king; the land where the Sabbath is the pearl of days, and where the Westminster Catechism has borne for centuries its noble witness that the chief end of man is to live for the glory of God, and to enjoy Him forever hereafter. Yes, even of this land of sainthood and chivalry, drunkenness, the base and brutal vice of drunkenness, is the national sin! You know, better than a stranger can tell you, that your land, too, is a victim, an almost helpless victim, to this scathing, debasing, degrading, despicable, but perfectly curable, perfectly remediable, sin. Why need I tell you of the horrors of drunkenness? Have you not seen them? Do you not daily see them with your own eyes? In your national history does not the wasted figure of Prince Charles Edward rise before you—beautiful no longer, noble no longer, beloved no longer—sinking dishonored into a drunkard's grave? In your literary history rises there not before you, with the solemn agony not yet faded from his noble features, the figure of him

“ Who walked in glory and in joy,
Following his plough upon the mountain side,”

to emphasize the warning of another countryman, that “ this accursed vice has changed into ashes the laurel crown around the head of genius and—the wings of the poet scorched in its hell-fire flames—he who once played in the light of sun-

beams has crawled basely in the dust?" Do you not see in your own streets the dramshops there most abounding where the *maximum* of poverty leaves men with the *minimum* of force to resist temptation? Have you not marked its ravages in fallen companions, in deposed ministers, in fair lives blighted as by a Fury's breath? Have you not heard of mothers cursed by their sons because of it? of husbands and wives beating each other to death because of it? of parents sinking into the grave broken-hearted because of it? of every sanctity of life made, because of it, bankrupt of blessing and prolific of bitterness? Our jails choked to the door by drink; our asylums crowded by drink with the maniac and the idiot; our churches emptied; our schools defeated; our missions rendered fruitless; our people made poor, diseased, brutal, reckless, wicked, by this inexcusable scandal, this horrible source of degradation and pauperism. Is all this nothing? "Is it nothing to you, all ye that pass by?" Unless you have purposely closed your eyes, you *know* these things; and if you know them, are you a man? are you a Christian? have you a heart? have you any human pity? have you one spark of nobleness left in you, if you can look on them with indifferent acquiescence? And if you are not indifferent, what can you do? Be temperate. My brethren, I should not think that worth saying to you; I should not have been asked to come four hundred miles to tell you that. In this particular struggle, temperance is worth nothing. Temperate! of course you are temperate, if you be even gentlemen. No Christian, I hope, would feel a spark of pride in saying that he did not know what intoxication was. It is no mat-

ter of pride for a man to be able to say that he has not, by greedy drinking, reduced himself to bestial degradation. No! I come to ask you for something much more. I come to plead with you for a perfect, a certain, a final remedy. I come to ask you to take stronger part in that struggle, which even the calm, wise voice of Richard Cobden told us years ago lies at the basis of all moral and social reform. It may not be (we will suppose) your individual duty to take part in this particular effort. I condemn no man. I judge no man. Never against even publicans or gin-distillers have I or will I utter a single word. But this I say, that, except by total abstinence, you will in this crisis do no real abiding good. Some of you will be ministers. Many of you are fathers; many of you are Sabbath-school teachers. If you take your wine, or your whisky, because you like it, or because you think you need it, your people, your sons and daughters, the poor children whom you teach will do so likewise, and many of them, by a natural, inevitable consequence — a consequence which is purely physical as well as moral in its awful character—will do so to excess; and say to you,

“But, good my brother,

Do not, as some ungracious pastors do,
Point us the steep and thorny path to heaven,
While, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede!”

, for your own pleasure, or your own fancied
ed, will row about above the rapids, you may be
thrilled too late by their shriek of anguish, but
think not that they will heed your voice before-

hand, when it warns them lest they be swept over the leaping cataract. "Then" (in the "Pilgrim's Progress") "Christian called to Demas, saying, 'Is not the place dangerous? hath it not hindered many in their pilgrimage?' 'Not very dangerous,' said Demas, 'except to those that are careless.' *But withal he blushed as he spake!*"

Consider then, my brethren, whether God calls you or no to help in removing from your country its deadliest curse; but this I say to you, that, if he does, you can only do it effectually by being an abstainer. Now, those who argue with a man in favor of that which he likes, in favor of a pleasant custom, in favor of a popular practice, argued with him in shorthand; but he who would run counter to vulgar customs, he who is not afraid "to smite the hoary head of inveterate abuse," must be prepared to face at the first stage violence, at the second ridicule, and at the third—for we have already stormed those two redoubts—the heaped fascines of plausible objection. We are told, forsooth, that total abstinence is morose, that it is Manichæan, that it trenches on the province of the baptismal vow, that it invades the true functions of the Church, that it is a violation of Scripture. These cobwebs of miserable sophistry, had time permitted, I would have gladly swept away; but I must conclude, and among many and pressing grounds on which it might well be, if not your direct and positive duty, at least your strength and your safety and your honor, to deny yourself an infinitesimal pleasure to further an infinite gain, I would touch in conclusion on two alone.

The first is the blessing and the duty of a simple life. Our lot has fallen in hard times. We live in

a very crowded country. It is a nation of toiling fathers, of crowded professions, of diminished patronage, of abolished sinecures, of portionless daughters, of sons educated, but unemployed. Life has become for most men a ceaseless struggle. It is a time of depressed commerce, of stagnating trade, of intensified competition, of glaring contrasts between colossal wealth among the few and among the many painful struggle and ghastly poverty. Wars are in the air and rumors of war. There are social problems around us of unequaled gravity; the growth of population, the relations of capital and labor, the place which England is to hold among the empires of the world. It may be a question whether in the advance of civilization we may not have contracted some of its deadliest vices, and drawn into our veins the virus of its most corrupting luxury. Never, at any rate, considering the battle of life, was it more pressingly incumbent upon young men, even for the sake of their own happiness, to take high labor for their portion; to be scornfully indifferent of mere luxury; to reduce life to its simplest elements:

“ To sit self-governed in the fiery prime
Of youth, obedient at the feet of law.”

It is to such a youth, trained in simplicity, strong in self-conquest, like the Nazarites of old, temperate and brave and contented, and full of holy reverence and manly courage, that we look to uphold the ancient honor of this virtuous and godly island; and the very first and most obvious step in such a simplicity, in such a scorning of self-indulgence, is to abandon that intoxicating drink, which, as sci-

ence has indisputably proved, is not a necessary food; and which if it be not, as I believe, a positive source for most men of sickness and weakness, is not at any rate a source of health or strength; which weakens the power of the intellect and blunts the sensibilities of the spirit; which, if there be any evil in us, tends to stir up all the evil, and if there be any good in us, to encarnalize all the good. Granted that it is a pleasure—but it is a pleasure of all the least needful; of all the most dangerous; of all the one which can most easily be superseded by others transcendently more noble. The happy warrior of the future, independent for mirth on a chemical infusion, will desire not a low pleasure, but a rational happiness, and on the very lowest ground, will scorn to heap up his contribution to that “monstrous pyramid of gold,” which a struggling nation, to its own destruction, spends—nay wastes, nay squanders—on the very meanest of animal indulgences.

And, secondly, I will urge you the duty of self-denial for the sake of others. If you are fond of drink, abandon it before it be too late for your own sake; if you are not fond of it, it will cost you nothing to give it up. We are all face to face with a hideous, a degrading, a colossal evil. The Legislature either can not or will not help us. Warning, preaching, moral influence, even extended education fails to help us; increased wages, diminished hours of work, only deepen our peril and our loss. There is one way, and one way only; but that is a certain and an easy way by which, not merely to check, but even to annihilate, the curse. It is that every one of us should cease to contribute to this monster evil the penny of a contribution or the

shadow of an example. The use of that deadly, peculiar, and wholly unnecessary substance, is so far inseparable from the abuse, that where the individual use is, there the national abuse will be. Unrestricted liquor traffic will, to the end of time, mean for myriads intense temptation; temptation means drunkenness; drunkenness means degradation, horror, ruin, crime. You are a Christian. Will you give up a needless luxury to help in saving others from a blasting curse? You are a patriot. Will you give up a poor tickling of the palate, an unwholesome tingling of the brain, to rescue your nation from a blighting degradation? If you do not help, at least be ashamed to hinder. Call not those fanatics who would clear their conscience from every taint of so dangerous a leaven. Do not gild a self-indulgence with the Ophir gold of Holy Scripture, or hide the forehead of a luxury under the phylactery of a scribe.

Not long ago there was in a certain colliery an explosion by which four hundred miners were suddenly hurled amid shattered ruins into horrible death. It was caused by a single miner who had opened his safety-lamp to light his pipe. To that pipe of tobacco were sacrificed four hundred precious lives of fathers, of husbands, and of sons; and, alas! on the bodies of not a few of those who perished in that fiery blast were found duplicate keys by which, hitherto with impunity, they had done the same. Alas! my brethren, England and Scotland are such a mine; they are full of the explosive fire-damp of intemperance. In all societies it hangs dense around us in the perilous and pestilential air. Do not say that there is none of this flaming peril around you; that you may open your

safety-lamp and no harm come of it. It may be so; it may not be so. You could not, you would not do it if you were *sure* that there was danger; for that—as you see at once—would be a deadly selfishness and an atrocious crime. But you can not be sure that there is *not* danger. Is the gain worth the risk? Is the transient and animal indulgence worth the permanent and eternal peril? No harm may come to *you*; but if harm come to others who are reassured by your example, you, even you will have helped to perpetuate a frightful curse, whose effects, in shattering blast after shattering blast, shall be flapped in echoes of ruin and of misery, too late for penitence amid generations yet unborn. The fatal and the fatally common key of that safety-lamp is what is called “moderate drinking.” If in this particular struggle, you would be patriots, if in this matter you would show your true love for your brother-men—fling it away. Like the Nazarites of old, like the children of Jonadab the son of Rechab, drink neither wine nor strong drink, so long as by it you make weak or cause to stumble, or tempt into ruin and misery, the soul—the priceless soul—of a brother; the soul of your brother **FOR WHOM CHRIST DIED.**

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AN
ADDRESS TO TEACHERS
ON
TOTAL ABSTINENCE.

BY REV. CANON FARRAR, D.D., F.R.S.

From an Address delivered by Canon Farrar, at the Conference of Elementary Teachers, in the Jerusalem Chamber, Westminster Abbey, April 5th, 1877.

I AM not going to take you through the moral dangers which accrue to this nation from drunkenness, but I am going, in a very few words, and not at all as a speech, but rather in conversational style, to point out to you how very much you may do in diminishing that which is undoubtedly the most growing, the most multiform, and the most ineradicable of our national evils. We of the clergy have very much to do with the stupidity and fixedness of adult humanity. We have to deal with those whose habits are formed. You know the difficulty of reclaiming the habitual drunkard, with his sodden brain and debilitated will. But you, ladies and gentlemen, have to do with the young while they are still unvitiated by the terrible craving, and I do think you may exercise a most potent and most beneficial influence over the future of England. You know it was that great and

wise statesman, Richard Cobden, who said that the temperance reformation lay at the very basis of all social and political reform. I do think you could not have a more splendid ambition than to take your part in bringing about the immense reform, which will not be wrought in our generation, but may be in that of those who are now the boys and girls under your care. There are two ways in which you may work : first of all, by pointing out to them, as forcibly and kindly as you can, the moral disgrace and crime of drunkenness. You may help to frame the public opinion amongst the working classes, which is, after all, the only power on which we can ultimately depend for the deliverance of this country from its national curse and misery. If you teach the working-classes to feel about drunkenness as the middle and upper-classes have been taught to feel, viz., that to be seen drunk is to forfeit character and to incur disgrace and infamy—I say if you once teach the working-man that, you then will be doing more than can be done in any other way to roll away this enormous evil, and you can do that by pointing out to the children that drunkenness is both a great sin and a great disgrace. You may also confirm what you say by an appeal to the lower grounds (for on this matter we must not despise any grounds), if you point out to your children this undoubted fact, that not only drunkenness, but drinking, is the main cause of that pauperism which is so terrible a bane in our great cities. I hold a little leaflet in my hand, published by the Church of England Temperance Society, which shows the cost of a daily draught of intoxi-

cating liquors per year, and the sum it will amount to if put out to interest for twenty years. Two-pence (four cents) per day, for instance, comes, with interest, to £86 (\$430) in twenty years. Now, here we are not dealing with theories, but with plain and palpable facts. Now, how many families amongst the poor are content with a single pint, which is the basis of the reckoning in this case? Suppose the jugs to be filled twice a day, and the cost is fourpence (eight cents), that is £6 (\$30) a year, or £178 (\$890) with interest in twenty years. You may then tell your children what they would be able to do with this money in permanently improving their temporal condition; what, for instance, they would be able to do in the way of purchasing houses to reside in. That is actually the case in a parish which I know, where the clergyman has labored very assiduously in the cause of temperance. In the parish there are sixteen houses in a row, one after another built by common laboring men with the ordinary wages of working-men, simply out of the proceeds of what they have learned from the clergyman to put by instead of spending it in that which science has now proved is not a food, not a source of health or strength, not a necessity, but simply nothing in the world but a luxury. Is it not obvious that if the poor families who are crowded by thousands in the vicinity of this Abbey were to lay by that which they are daily pouring into the publican's tills, their condition would undergo a complete change? A vision rises before me which is almost too bright to believe, and yet which is perfectly possible of being

achieved, and which you each may do an immense deal to achieve, of renovated homes and of rescued thousands. Judge after judge, physician after physician, magistrate after magistrate, all the governors and chaplains of our jails, all who deal with the crime, disease, and pauperism of our country, have stated that if once we could unlearn amongst the working-classes those drinking habits which are short even of drunkenness, and which are so universal among them, you would bring about a state of things which would show an entire abolition of nine-tenths of our crime, nine-tenths of our pauperism, and nine-tenths of our disease. I have not yet said a word about total abstinence. I have never said to any one that his or her duty was to become a total abstainer. I prefer that they should decide that question absolutely for themselves by their own unbiased judgment; but what I do earnestly request of you, as one who has had the honor of belonging to your class and being the master of a public school, is to consult for yourselves a little of the literature on this subject. You are all educated. You are all intelligent men and women. You are capable of forming a conclusion upon the evidence put before you on which your consciences can rely. I would only ask you to buy the "Convocation Report on Temperance," published by the House of Convocation for the province of Canterbury, and I think if you will read that through, or any of the other numerous publications on this subject, you will find the evidence so irresistible, that you will in some way join the ranks of those who are laboring to improve the temperance of this

country. When you have read that evidence you can decide for yourselves whether you will become an abstainer or not. I will tell you plainly what made me one. When I first came to London, the very first experience I had showed me that this was the curse of the nation. The very first time I preached in my church the service was interrupted by a drunken man. The first time my wife went to visit Westminster Hospital she was as nearly as possible knocked down the steps by a drunken man. The first pastoral visit I paid was to the room occupied by a woman who, though too poor to pay for the schooling of her children, yet was able to spare enough for a consumption of drink that forced her to clutch the nearest article of furniture to save her from falling. With experiences such as these, what could one do but take any step that would in the slightest degree—were it only one individual or one family—rescue these people from this state of degradation! If there be a vast amount of easily preventable crime and suffering, is not that a very small sacrifice—a very cheap offering—to make to God for the purpose of preventing that which is so easily preventable? You will feel when you deal with the children that you will be in a much more forcible position when you are able to say, “Don’t grow up in the habit of taking these things. They are not necessary to you because they are not necessary to me.” If I say to a man, “You ought not to drink,” he might answer, “I feel dreadfully faint and overcome by the atmosphere about me, and the squalor of my home, and therefore I go to the public-house, and

take a little artificial happiness, which makes the pulse of life beat more rapidly, even if it costs me afterwards a more terrible reaction." If I take a glass of wine when I feel all the cares which the clergyman of a London parish must feel, and take my glass of wine at dinner in order to remove that dejection, I am doing precisely the same thing as the working-man does when he goes to the public-house. Certainly I do not speak of total abstinence as any virtue. I should be ashamed if I took so Pharisaic a line as to say I had done that which put me in the least on a ground superior to others, but what I do say is, I could not help doing other than I have done. I was driven to it simply because I found that that gave me a firmer standing when trying to persuade others to do the same by telling them, "If it is not necessary for me, it can not be necessary for you;" and I am sure that not only Dr. Richardson, but any other eminent physician will bear it out, that for whatever class of people alcohol may be deemed necessary, it is most absolutely unnecessary and fatal to those who have as you have, to work hard with your brains. If any of you would try for six months the experiment of total abstinence, I am quite sure you would feel an increase of mental, if not of physical, power, and I am also quite sure that although you will meet many people who will tell you you have done an unscriptural thing, and who will, in fact, try to persuade you you are performing a great virtue when you are drinking beer, I am quite certain you will have done that of which, when your last day comes, you will have no occasion whatever to feel ashamed.

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THE WINES OF THE BIBLE.

THE remarkable utterances of an eminent Christian gentleman and divine, reported in the daily papers about ten days ago, determine the direction of the argument which I propose to project.

The city and the country are watching with intense interest a struggle between the Police and Excise Boards and our city authorities. Much of this interest depends upon the wide-spread conviction that this surface contest is only an incident in the strife; that the real struggle is carried on in the fathomless depths of the great sea of darkness called "New-York politics." However that may be, there is enough of this surface conflict to engross our best thought. The principles involved are as old as God and as certain as His Word.

The Excise struggle in itself is the thing of a day. I do not mean to belittle it. I would not weaken the hands that are drawing the long bow against the great enemy of society and of mankind as he takes form in this strife. To every true word spoken for the support of the Commissioners in the enforcement of the law, I gladly say "Amen." Let no one of the other party say that temperance men are seeking to weaken each other. Nothing can be further from the truth. Those of us who go to the utmost limit of human in-

fluence and human agency to circumscribe, correct, put down, quarantine, and ultimately, if possible, annihilate this mother of all crime, go all the way with the men who circumscribe their endeavors by efforts merely to enforce the Excise law. We go further; that is all; and if they can not see their way to go up to the limit of my convictions, I simply say, "God bless them in the work they are trying to do." We do not all go the same distance, but we all go the same way.

After saying this much, I will repeat that this Excise struggle is the matter of a day. The interest in it must be temporary. But the great cause it may be made to help is the cause of all the ages.

The foundation of this Temperance cause must be found in the Bible. If God is not interested in its success, then it can not permanently succeed. We are content to accept Him as our guide, and take His Word as the standard of duty. Any words that represent the Bible as on the side of liquor-drinkers involve consequences infinitely wider and more enduring than the temporary party triumphs concerning the Excise law. If it be true that the Bible actually advocates the liquor-drinking of our day, then this fact must outweigh every other element in this controversy. For the Bible will stand, and its principles will outwear the stars. If it be true that Christ committed His kingdom to the sea of modern liquor-drinking, then that sea shall never be dried up; for Christ's kingdom is an everlasting kingdom. If it be true that "no ancient or modern ever wrote or spoke of wine without meaning fermented wine," then the principles that underlie this conflict must be squared with that truth; and the issue before us rises into infinite proportions.

It frequently happens that enthusiastic reformers find wholesale criticism upon the Church of Christ their cheapest and most marketable stock. We are accustomed to hear ministers and members exhorted to improved zeal in its cause. But we regard such exhortations more popular than appropriate. It is like the spark thrown up by the breath of the blast-furnace that, expiring in mid-air, exhorts the furnace to increase its temperature. The Church is the source of all power on this subject. The Church of Christ is the greatest temperance society ever launched upon the sea of the centuries. We object to most of the special pleading on this subject. But the speech of ten days ago, as reported, gives an occasion for such exhortation, and if accepted as the voice of Christianity, would rebuke our confidence in the presence of the adversaries. We will not speak for the Churches; one man can hardly do that. One swallow does not make a summer. We will let the Churches speak for themselves.

This evil is, doubtless, without a peer in all human society. A man who is much honored in this city, WILLARD PARKER, said in an address to the American Association for the Cure of Inebriates, "Alcohol is a poison." He also said that for the thirty-eight years preceding his statement, which was given some little time ago, over one hundred thousand people had been carried to their graves in this single city of New York by intoxicating drinks, either taken themselves or taken by their parents. This is only one city. What about all cities and about all lands? The State Board of Public Charities in the State of Massachusetts make this significant statement: that in the careful breeding of cattle 96 per cent. come to maturity, and that of horses 95

per cent. come to maturity even in this northern climate ; but in the breeding of children less than 65 per cent. come to maturity. It must be that there is a Herod in every grog-shop. Look at the proportions of this evil, for we need to see exactly who it is we are endorsing. The reports in reference to the use of liquor give these round numbers. (I will give simply the millions, and that is a curious statement that they are so vast that a man can not stop to think of anything less than a million about it). Seventy-one millions of gallons of distilled liquors in a single year ; three hundred and eighty-three millions of beer, and a vast amount of imported liquors. Now these are the reports on which men pay taxes, and they never lie against themselves. You may make your own estimates. It takes a very full drinker to consume a gallon of whisky in fifty drinks, allowing ten cents a drink for his whisky ; and it is a pretty large drinker of beer that consumes a gallon in twenty-four drinks, allowing five cents a glass for the beer ; and then put down the imported liquors at the figure given, one hundred and sixty-four millions, we have as a result paid out in money year by year, actually paid over the counters for this commodity, eight hundred and sixty-three millions.

Make your own estimates. This is merely a matter of what we pay for the liquor—more than one-third of our entire national debt. There are some little incidental items that ought to come into this calculation. For instance, in the last hundred years, by a very moderate calculation, we have sunk ten billions of property. It is gone ; we are out that much as a nation. Now then, we must charge up to this account the interest on this ten billions, and if you will put that at seven per cent. there is seven

hundred millions of dollars to be added to this other eight hundred millions. Now take the time of the men who manufacture, and the men who sell, and the men who drink, and by a careful calculation those figures can not be reduced to less than four hundred and forty millions. Take the interest on the capital used in the manufacture of liquor, twenty-five millions more ; the interest on the capital used in connection with saloons, thirty-six millions more ; money given to the poor in private charities, ten millions more. Then the trials of criminals, the fees of judges and lawyers, and the salaries of sheriffs, and all these, all over the land, give us two hundred and seven millions more. Put down the losses by sea and on land fifty millions more—and I want to say that each one of these estimates is a long way inside the facts—and we have as a resultant two billions, three hundred and forty-four millions—more than our national debt. You can not comprehend it. If you will pass the Silver Bill, and put one of these vigorous young men on the sidewalk with a shovel to shovel out silver to pay the interest on this annual loss, he can not stand the wear ; he can not shovel out as fast as the interest comes due. This gives a little outside look at the great enemy we are called to confront.

Let me give you for a moment an inside look. Here is a young man, gentle, cultured, with his nerves on the surface and his heart in his hand and his soul in his eye, pushes within the reach of this great charmer. It may be in your house on New Year's day he takes his first taste. He finds that that did not kill him ; he tries it again ; he is pressed with work ; he drinks to strengthen himself, and soon the old story is repeated over in his case—friendless

homeless, ragged, blear-eyed, bloated, oozing, staggering, creaking in every joint, covered with filth, making his way down to death. That is one process. There is an army of nearly two millions of cases like this. Nearly one hundred thousand annually drop into a drunkard's grave. But that is not all. Go to that home; what is the process there? The wife is as gentle as any woman in the land, trained with the utmost care, never has known what it is to feel the pressure of any need, goes out into that home; soon she finds that there is a shadow by the door. She shudders; she is anxious. Late hours when the husband comes home alarm her; she smells his breath; she misses the accustomed luxuries; ornaments cease to come in, the old ornaments by and by move out; the spoons are sold and gone; the forks follow; one article after another vanishes; the Bible goes, the fence is broken down, the windows are broken out, the gate falls off, the sidewalk is torn up—it is shabby and wretched; then somebody else wants even this house, and the one in the alley is cheaper, and they move into the alley. Now go in. No furniture but a bench; no fire, and it is winter, and the children are huddled together trying to keep warm. The father comes in only half drunk, mad for more liquor; abuses the woman he had sworn to protect; the children cower in the corner, and the last words they hear are the oaths of their father, and the last sight they see is the pale and patient face of the mother. Her friends have left her long ago, lost sight of her; she has dropped out of social life; she has almost forgotten the girls she knew when she was a girl; there she is! In the morning the father is gone, and the children see her cold face clotted with her blood. That is the work of this monster.

You may take any one of the great army of haggard women that groan and stagger on without hope under the load of shame and in the grip of perpetual want; or any one of the great multitude of children, worse than orphans, inheriting a bondage of disease and corruption, bred in alleys, dandled in the lap of sin, trained to crime, and doomed to ignorance and infamy; you may take any one of these human tatters, torn loose from all social restraints and left to flutter in the gales of passion and burn in the fires of delirium, and I will stake this case for the condemnation of this hoary, infinite evil at the bar of eternal justice upon a single sigh or sob from any one of this great host of victims. If sentence against this monster was not instantaneous and overwhelming in the light of human thought, the good Christ would be shut up to open and almighty war for the capture and purification of the eternal throne. It is not thinkable that God can either approve these crimes or stand idly by in this great conflict.

We stand to-day on vantage ground gained by centuries of hard encounter. The past is full of strange views and utterances on this subject, and the present is full of promise for the speedy coming of right convictions and of consequent deliverance.

It is in this one hundred years that bills for liquor made a marked feature of an Association of ministers. A dedication or an installation was a high day and sometimes rivaled election days for drunkenness. One town of Connecticut forbade the game of shuffle-board in houses of entertainment, because "much precious time is spent unfruitfully and *much waste of wine and beer occasioned.*" Less than one hundred years ago, Litchfield, Massachusetts, became aroused on Temperance and organized a society whose members agreed "*not to drink more than was good for*

them." One church in Illinois, as a Temperance movement, ordered that no member should be allowed more than forty gallons of whisky a year for each member of his family. We are on the march up to victory. Now the great denominations are outspoken on this subject. Total abstinence is the rule—drinking is the exception.

With this marked advance in views keeping step always with available light, we are prepared to expect improved exegesis of the Scripture-teachings on this subject. While the Book remains the same, and is infallible, the human interpretations of it improve with the passing generations. We have the same heavens, in which the unaided eye discovers only a thousand orbs; but better lenses and helps have been found, till the heavens are studded with orbs by the thousand million. So in this wonderful Book; we have not less, but more truth.

It is still in the memory of men when the Bible was supposed to teach the recent creation of the earth; to justify arbitrary and irresponsible government, as in human slavery to uphold the piety and purity of polygamy, and modern history is illumined by fagots that were kindled to guide the erring feet of heretics back into the way of righteousness. We have risen out of these hideous convictions, not by any change in the Book of God, but by better light, better glasses, better interpretation.

Take the history of the development of our present ideas on this subject.*

In 1826 the Temperance movement was organized

* Taken substantially from an essay of Rev. D. C. Babcock read before a meeting of the Methodist preachers of Philadelphia, December 17, 1877.

on the basis of "abstinence from ardent spirits or distilled liquors." This was based upon the general conviction that "alcohol was the product of distillation." Even good scholars believed that it was a result of distillation, and that fermented liquors were, therefore, harmless and helpful. The continued intemperance of many abstainers from ardent spirits turned attention to the instruction of science on this point. This revealed the fact that alcohol was the product of vinous fermentation, and that the distillery could educe it only from fermented liquors. It also appeared that alcohol is the same thing in all its combinations from beer to brandy. This discovery advanced the principle to total abstinence from all intoxicating liquors.

This step met more foes and fallacies than any other movement in the entire history. The first National Temperance Convention, held in 1833 in Philadelphia, refused to act on the subject. In 1836 the next National Temperance Convention, held in Saratoga, after long and careful study and discussion of the question, advanced almost unanimously to the total abstinence ground.

This advance was opposed by what has long been familiar as the Bible argument. It is most astonishing how familiar drunkards are with this old argument. It comprises nearly all they know about the Bible. It is also amazing how some good men labor to make the Bible excuse and defend drinking. The statements were: That the Bible favored the use of wine, called it a blessing; Jesus made it miraculously, drank it constantly, ordained and commanded its use perpetually; that excess is all that the Bible condemns. All these arguments will sound familiar to you in these last few days. All Christendom held to

these views. But science opened the eyes of the world, and scholars who feared God and loved His truth went about a critical examination of the texts of Scripture supposed to favor drinking.

This search stumbled upon some strange statements. On the surface God seemed frequently to contradict Himself. Here we are exhorted to "buy wine and milk;" there we are told that "wine is a mocker." Here, "wine cheereth God and man;" there, it "biteth like a serpent, and stingeth like an adder." Here it says, "God give thee plenty of corn and wine;" there, "look not thou upon the wine when it is red."

It is the first law of interpretation to grant that an author is not a fool. If there is any way to make common-sense out of his statements, that interpretation must be accepted. This law drove good and wise men to study of the words back of our English translation. The necessity of this can not be doubted. Language is full of illustrations of how words change their meanings in the lapse of centuries. The old word in the *Common Prayer-book*, Lord "prevent" us, means that we should not be prevented, but gone before, and so helped. In the days of our fathers all farmers and laborers were "*villains*," a term which has gone down in the order of virtue. These simple examples show the absolute necessity of going back to the languages of the Bible, and to the ideas and experiences of Bible-days to be sure of a correct understanding of the Book.

The assumptions of the men who try to defend the idea that the Bible teaches the use of intoxicating wine make this investigation more necessary. They say that a word in the lips of Noah and of David and of Jesus must mean exactly the same thing; and that

every word must have but one meaning, and always mean that same thing; that the words used have no general meaning that might cover a variety of objects or ideas. "Wine" is used for intoxicating or fermented liquors. All concede this. The alcoholic men insist that it is never used for anything else. This is the question of fact to be tested. It is affirmed that "no ancient or modern ever wrote or spoke of wine without meaning fermented wine."

It seems incredible that any man should make such statements, but nothing less bold will meet the emergencies of the case. If Christ is to be held as an advocate for wine-drinking in any sense to make it serve the cause of modern drinking—and that is the drinking in hand for which it is used—then this new law of interpretation must be enforced.

Jesus Christ is put on trial as a drinking man; for the alcoholic view of wine makes it necessary to say that Jesus is on the side of wine-drinkers. It puts Him on trial again, not for His life, but for infinitely more than life, for honor, and virtue, and integrity, and character, and for all that is of value in His religion.

In this trial of Jesus Christ there must be some false witnesses, just as there was when He stood before that old high-priest in that other city in that old century. I do not for one moment imagine, or pretend to imagine, that the eminent Christian philanthropist and divine who says that "no ancient or modern ever wrote or spoke of wine without meaning fermented wine," that the idea of two or more kinds of wine is "preposterous," and that "sensible people are disgusted with it, and fall back upon the argument of ex-

pediency;" I do not say that he would intentionally say one word to dishonor his Master; but I do say, that the logic of his position, by which Jesus is made to defend modern drinking, involves the Son of God in a course of conduct that, as a matter of fact, overwhelms in the blackest ruin more men than all other forms of sin known to the civilized nations, and that, too, when there is no appreciable good to be gained, and no accessible defense for such a course.

The argument upon which these revolting conclusions rest is stated by its friends in these words: "Noah got drunk with wine; therefore, wine must, in every other text, mean a fermented liquor" "The word wine is applied in the Bible to an intoxicating liquor; therefore it must *always* necessarily mean an intoxicating liquor."

The argument is as weak as its consequences are revolting; but nothing short of this forced interpretation will prove that Jesus drank intoxicating liquors, and nothing short of this will make an excuse for making Him the enemy of modern temperance men, and the boon companion of modern drinkers. If wine on the lips or in the hand of Jesus may mean anything else than that particular liquor against which the Holy Ghost cried out in the ancient Church, "Look not upon the wine when it is red," then the word and act of Jesus may not prove the case, and will not serve the cause of wine-drinking. Jesus is on trial, charged with drinking fermented and intoxicating liquor, and charged with contradicting Himself point-blank, so as to im-

peach His integrity, namely, in saying, "Look not upon the wine when it is red," and yet in commanding His disciples all to drink of it. He is charged with immorality in saying that wine "is good," and that it is "a mocker." Now then, it is a law of evidence, obtaining in every civilized country under the stars, and justified in every mind under the sun, that whenever the theory of innocence will explain the facts of a case as satisfactorily as the theory of guilt, then the facts prove nothing. To make the argument against Jesus good, it must be proven that the word wine, as used in the Bible, always means an intoxicating liquor. Otherwise, we are victimized by the fallacy of undistributed muddle. This is the argument: Jesus drank wine; modern drinkers drink wine; therefore, Jesus is, or is like, a modern drinker. The old parallel shows the fallacy: Man is an animal; a horse is an animal; therefore, a man is a horse.

Whence came this fermented liquor? The laws of fermentation are laws of nature, and work always under the same circumstances.

1. There must be saccharine matter and gluten, or yeast.

2. The temperature must not be below 50° nor above 75° Fahrenheit. Under 50° it does not ferment, over 75° it turns to vinegar by a first and direct fermentation.

3. It must not be too thick, like syrup. It must be of the proper consistency.

Experience demonstrates that grape-juice never undergoes vinous fermentation in the grape. Science says that this is prevented by the absence of two conditions:

1. The gluten or yeast is deposited in separate sacs, or cells, and so kept from the saccharine matter.

2. The saccharine matter is kept from the oxygen of the atmosphere, which is needed to change the saccharine matter before it can set up the process of vinous fermentation. Grapes rot on the vine, but do not turn to alcohol. Nature never produces alcohol.

It is also matter of experience that a warm climate produces sweet fruits; a cold season gives us sour fruits. The change is manifest.

Palestine is a hot climate. During the season for gathering the grapes the temperature is seldom as low as 100° . Nature provides for souring and decaying the grapes, but does not provide for vinous fermentation, which is impossible at a temperature above 75° .

Were the Jews and ancients acquainted with any process for preserving the juice of the grape, the unfermented wine? They used various processes to secure this result:

1. They excluded the air from the sweet wine.
2. They boiled down the juice to the consistency of syrup.
3. They filtered it, and so broke its power by removing its gluten.
4. They kept it cool and excluded from the air till the gluten subsided, then drew off the wine, which was safe from fermentation.
5. They also used sulphur to neutralize the yeast or gluten.

Proof is overwhelming that they did use these modes of preserving the unfermented wines.

Archbishop Potter (A.D. 1674) says: "The Lacedemonians used to boil their wines, and not drink them till they were four years old. They called the boiled juice of the grape, wine." Aristotle (B.C. 384): "The

wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." Columella, contemporary with the apostles, says that in Italy and Greece it was common to boil the wines. Pliny speaks of wine in his day, two centuries old, that had the consistency of honey. The Mishna states that "the Jews were in the habit of using boiled wine." Horace says: "There is no wine sweeter to drink than Lesbian; that it was like nectar and perfectly harmless, and would not produce intoxication." This evidence might be extended for hours. They not only preserved the wine unfermented, but even the grapes.

Josephus mentions the fortress of Masada in Palestine, built by Herod. He says: "Here was laid up corn in large quantities; here was also wine and oil in abundance, with all kinds of pulse and dates heaped together. These fruits were also fresh and full ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions."

Pliny confirms these statements about preserving fruits. Swinburne says, that in Spain they preserve grapes sound from year to year. Dr. Thomson says: "The Moslems make no fermented wines; they boil the juice down to preserve it, and they claim to have received this custom from the remotest antiquity."

The evidence concerning this unfermented wine touches another important point. This unfermented wine was held in very high repute among the ancients. Horace, you remember, says: "There is no wine sweeter to drink than Lesbian; like nectar; will not produce intoxication." Plutarch says: 'Wine is rendered old or feeble in strength when it

is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain nor infests the mind and the passions, and is much more pleasant to drink." Pliny says: "The most useful wine has all its force or strength broken by the filter." Horace again says: "The filter renders the wine lighter, sweeter, and more pleasant to drink." Pliny, Columella, Varo, and Cato were in high social life, and they gave minute attention to the preservation of unfermented wines.

Prof. Moses Stuart says: "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."

Dr. Jacobus says: "All who know of the wines then used well understand the unfermented juice of the grape. The purest wine of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we here get in liquors called wines. The boiling prevents fermentation. Those were esteemed the best wines which were least strong."

In the presence of these facts, in this ancient atmosphere, we can approach the use of these words in the Bible with a better chance to understand their true import, than we could from our modern habits of alcohol-drinking.

This question requires for its prosecution only a knowledge of Hebrew and of Greek, with patient investigation. There are nine Hebrew words and four Greek words that are translated by our English word *wine*. This simple fact settles the controversy, unless all these thirteen words are used in exactly the same sense wherever they occur in the Scriptures.

Yayin occurs one hundred and forty-one times in

the Bible, and has a great variety of meanings. "It stingeth like an adder, and biteth like a serpent." In Deut. xxviii. 39, *yayin* means something to be gathered by men or eaten by worms. In Isaiah xvi. 10, it is grapes to be trodden in the vat.

Professor Moses Stuart says: "*Yayin* is a generic word to designate such drinks as may be of an intoxicating nature when fermented, and which are not so before fermentation. It designates *grape-juice*, or the liquid which the fruit of the vine yields. It may be new or old, sweet or sour, fermented or unfermented, intoxicating or unintoxicating."

President E. Nott and Professor Tayler Lewis affirm that "*yayin* is often restricted to the fruit of the vine in its natural or unintoxicating state." These are high authorities. Kitto says: "It is a very general term, including every species of wine." "Come, buy wine (*yayin*) and milk without money and without price." Isa. lv. 1. *Yayin* appears in the Septuagint and New Testament in the word *oinos*. This is generic, like *yayin*.

Another word often used in the Bible is *tirosh*. It is used thirty-eight times, as follows: in connection with corn and fruit, nineteen times; with corn alone, eleven times; with the vine, three times; and otherwise, five times. It is rendered in our English Bible by *wine*, twenty-six times; *new wine*, eleven times; and once by *sweet wine*.

The children of Israel were commanded to bring the firstfruit of all manner of trees, of wine (*tirosh*), and of oil. "The tithes of corn and of the new wine (*tirosh*)." But in Levit. ii. 11, they were strictly forbidden to offer any *leaven*, yeast, or ferment. Isaac blessed Jacob, saying: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and

plenty of corn and wine." It is not thinkable that this is the wine that mocketh and stingeth and biteth. God says to Israel: "I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine (*tirosh*), and thine oil." Deut. xi. 14. Again: "That he may bring forth food out of the earth, and wine (*yayin*), that maketh glad the heart of man." Ps. xiv. 14, 15. Also in Judges ix. 13: "Should I leave my wine (*tirosh*), which cheereth the heart of God and man?" "Buy wine (*yayin*) and milk without money and without price." Isa. lv. 1. "Come eat of my bread and drink of the wine (*yayin*) I have mingled." Cant. v. 1: "I have drunk my wine (*yayin*) with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."

Let us not lose sight of this great distinction that runs throughout the Bible.—God seems to exhaust the force of language in denouncing wine which "moveth itself aright;" which is a "mocker," and "raging;" "which biteth like a serpent, and stingeth like an adder." He says of it, "Woe unto him that giveth his neighbor drink." He calls it the "wine of astonishment," the wine through which "the priest and the prophet have erred," and "are out of the way;" through which they "err in vision and stumble in judgment;" through which "all tables are full of vomit and filthiness, so that there is no place clean." He calls it "the poison of dragons, and the cruel venom of asps." Surely this can not be the wine which we are asked "to buy without money and without price," which we are urged to "drink abundantly," and is held up before the eyes of the Israelites as the supreme promise and blessing of God; and which Jesus made for His friends at the

wedding-feast; and consecrated in His perpetual memorial, in the very oath of allegiance by which He strengthens His subjects and saints through all ages. We submit that this distinction is as wide as the impassable gulf between Dives and Abraham. The obliteration of this distinction impeaches the common-sense of the great authors of antiquity and of the great scholars of modern times; the inspiration of prophets and apostles; the consistency of revelation itself; the purity of the very Son of God; and the authority of God himself.

In the presence of these facts, and of this broad distinction, we are not surprised to find the great modern exegetists testifying for the acquittal of Jesus from the charge of drinking intoxicating liquors. Mr. Delavan called upon Professor George Bush, stated his views on this subject, and asked an opinion. Prof. Bush promptly said, "You are wrong." Referring to a text, he said, "This verse upsets your theory." When asked to examine the original he did so, and with amazement said: "No permission to drink intoxicating wine here. I do not care about wine, and it is very seldom that I taste it, but I have felt until now at liberty to drink in moderation from this verse." After careful examination, he said to Mr. Delavan at a subsequent interview: "You have the whole ground, and in time the whole Christian world will be obliged to adopt your views." President E. Nott, of Union College, says: "That un-intoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary."

Professor Moses Stuart says: "My final conclusion is this, namely, that whenever the Scriptures speak

of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—only such wine as contained no alcohol that could have a mischievous tendency; that wherein they denounce it, prohibit it, and connect it with drunkenness and reveling, they can mean only alcoholic or intoxicating wine.”

Dr. Barnes says: “The wine of Judea was a pure juice of the grape without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication.”

If evidence is good for anything, we submit that it can not be doubted that the Bible speaks of two kinds of wine, one of which was unfermented and harmless. We also submit that the statement, that “no ancient or modern ever wrote or spoke of wine without meaning fermented wine,” is out of harmony with the facts in the case. With the severing of this link in the argument, the impeachment of Jesus falls unsustainable, and the release of Barabbas is reversed.

Another step in this biblical argument is what Horace Bushnell would call *the rescue of lost passages*. Some Scriptures have been captured by prejudice and taken into the mills of the heathen, and made to drive the distilleries and turn the wheels of destruction. It will not be difficult to rescue them in the light of present facts, and give them the opportunity to do the will of their Author and Master.

The miracle of Cana of Galilee is claimed as proof that Jesus favored wine-drinking at feasts. It is claimed that Jesus made about sixty gallons for His friends of that which He had denounced as a mocker and as the poison of asps. While He cried against it

as "biting like a serpent and stinging like an adder," He makes this mocker as His benediction. This is supported by the statement that the ruler of the feast called it the best wine. This loses its force in the fact that the highest ancient authorities, as we have seen, called the unfermented wine the best. Jesus, by whom all things consist, every summer transformed the dew of heaven and the moisture of the earth by the slow processes of growth and life into the juice of the grape. Now, by a superhuman work, He condenses that work into a few seconds of time. This miracle involves Jesus in modern wine-drinking no more than His constant creation of the juice of the grape. The demands of the generic terms and of the customs of the times are all satisfied by the theory of innocence as well as by the theory of guilt. Thus, then, are left the infinite weight of His character and the absolute authority of His command, "Look not upon the wine when it is red," as reasons for acquitting Him of the charge of making intoxicating fermented wine, which He never made anywhere else in the universe. Such wine as Jesus made will never do any harm.

Another lost passage is that about putting "new wine in old bottles." It is claimed that it is put into new bottles because the bottles will stretch and not break. This is a misapprehension. The power of fermenting wine would explode the toughest skins. Sugar fermenting and converted into gas expands to about forty bulks, which would explode any skin, and does explode the theory. It was put in new skins that it might not be contaminated and set to working by the old wine sticking to the skins; but chiefly to exclude the air, and so prevent its fermenting.

The caviling Jews called Jesus a "man, gluttonous and a wine-bibber," because He came "eating and drinking." He did not live like John Baptist, and they hated Him for that. Their statement that He was a wine-bibber does not prove that He drank intoxicating wines. They said He had a devil, but that did not prove it. The very charge indicates that then, as now, it was an objectionable thing for a teacher of religion to drink wine. It was a term of reproach. The unfermented wine that constituted the common drink of the people with whom Jesus lived, answers all the demands of this case.

The sacrament of the Lord's supper is rescued by the simple fact that this was the feast of the Passover which Jesus set apart as His memorial, and that the Jews ate nothing that had yeast or ferment in it at this feast. They were forbidden to offer anything that had leaven or yeast in it to the Lord. There is no indication that Jesus sent out and procured intoxicating wine when He had a supply of unfermented wine. Jesus even called it "*the fruit of the vine,*" not the fruit of decomposition and fermentation.

God promised that His Holy One should not see corruption. God said to the sacrificing Jew: "Thou shalt not offer the blood of my sacrifice with leaven." Jesus gave the wine as His blood of the New Testament. It is not reasonable that He sought out a forbidden element for the purpose of exposing His sacrament to perpetual criticism. It is enough that Jesus called it "the fruit of the vine;" called in Deuteronomy "the pure blood of the grape."

The Corinthians made a drunken revel of this sacrament, and Paul rebukes them. He denounces the cup that intoxicated them as the cup of devils, while the appointed means he calls "the cup of

blessing" "the cup of the Lord," "the fruit of the vine."

The new wine of Pentecost is urged as an evidence that the sweet wine, or new wine, would intoxicate. The mocking Jews said, "These men are drunk on new wine." This was a stroke of supreme irony. Peter met it on that ground. He did not appeal to their character, but said: "We are not drunk; it is too early in the day." Even fermented wine would not intoxicate by that hour. Peter did not deny that he and his associates drank to excess any more than he denied that they drank at all.

The term used by the revilers—*gleukos*, the unfermented wine—prevented a full denial. They did drink that. The charge was adroit and insulting. It prevented denial, and involved that these men were so weak that they could be intoxicated even on sweet or unfermented wine.

It is also possible that the sweet wine, needing considerable care to prevent fermentation, might be carelessly treated like modern cider, and be able, in some stages of its transition, to produce the evil effects of intoxication while retaining its first name. This might make room for the charge and not prove that all *gleukos* (new wine) was intoxicating. The evidence is overwhelming to the contrary.

This apostolic "wine for *the stomach*" sake has been urged in this contest without stint. But there are a few facts that must be considered in interpreting this passage.

We are told by Pliny, Columella, and Philo that many of their wines produced headache, dropsy, madness, and *stomach complaints*. We are also told by Athenians that the sweet Lesbian is very good for stomach diseases. The sweet wines of Syria are now

used for dyspepsia and other stomach troubles. Can there be much doubt as to which Paul recommended?

Even if Paul prescribed fermented wine—of which there is not the slightest evidence—it must not be forgotten, (1) that it was ordered as a medicine; (2) that water was forbidden by the same authority; (3) that Timothy was so much of a teetotaler, that, even when sick, it required a Divine and apostolical command to induce him to touch it.

A deacon is required to have certain qualifications: one is, “not given to much wine;” literally, “not near much wine.” A strict rendering of the passage makes it a total abstinence order. Even on our English and familiar rendering, it can be fully met by the theory of unfermented wines. It was often taken to the excess of gluttony. Men and women drank it for its pleasant taste, and drank to excess. Arts of administering emetics to prepare the subject for more of their sweet wine were often practiced by both men and women. Even short of that, an injunction not to drink to excess was safe. A literal rendering of the passage makes it a total abstinence command. The term favors unfermented as much as fermented wine. The distinction between Divine favor for one and Divine wrath against the other leaves little doubt as to which kind of wine is intended.

Brothers, time forbids my extending this argument. It is difficult to see why Christians should desire to load down the Bible with the evils of intemperance, and it is impossible to find a conviction against Jesus on the charge of being a drinker of intoxicating liquors.

The unfermented wine is lifted by the Saviour into

a symbol of His atoning work, and made a sacrament for His people forever. While fermented wine is left under the curse of God as a mocker and deceiver, full of all stings and fangs, giving only sorrow in this life and despair in the life to come.

“Wine is a mocker,” and our wines contain all the deceit that ever characterized those drinks in any age. They are sometimes presented as a substitute for the stronger drinks, and so defended by many good men as the best means of aiding and securing temperance results. The facts of experience are too many and too clear to be mistaken. The countries that raise wine and have it as a common beverage are not noted for their sobriety. Allow me to present a little evidence on this point.

There is an impression that France is a temperate nation. Men ride through the country in the better class of cars and see little of it, because the matchless police remove the nuisance; but let them live there, and live with the people, and they will change their minds. Listen to the witnesses: Our author, J. Fenimore Cooper, says: “I came to Europe under the impression that there was more drunkenness among us (Americans) than in any other country. A residence of six months in Paris changed my views entirely. I have taken unbelievers about Paris, and always convinced them in one walk. I have been more struck by drunkenness in the streets of Paris than in those of London.” Horace Greeley wrote from Paris: “That wine *will* intoxicate, *does* intoxicate; that there are confirmed drunkards in Paris and throughout France is notorious and undeniable.” M. LeClere says: “Laborers leave their work, derange their means, drink irregularly, and transform into drunken debauch the time which should have been

spent in profitable labor." A French magazine says: "Drunkenness is the beginning and end of life in the great French industrial centers. At Lille twenty-five per cent. of the men, and twelve per cent. of the women, are confirmed drunkards."

The Count de Montalembert, member of the Academy of National Sciences, said in the National Assembly of France: "Where there is a wine-shop, there are the elements of disease, and the frightful source of all that is at enmity with the interests of the workman." M. Jules Simon: "Women rival the men in drunkenness. At Lille, at Rouen, there are some so saturated with it that their infants refuse to take the breast of a sober woman." Hon. James M. Usher, Chief Commissioner of Massachusetts to the World's Exposition in Paris, in 1867, says: "The drinking habit runs through every phase of society. I have seen more people drunk here than I ever saw in Boston for the same length of time. They are the same class of people too." Hon. Caleb Foote, of Salem, Mass., writing from Paris, after large investigations, denies, *in toto*, the theory that the people of the wine-producing countries are sober. Dr. E. N. Kirk, of Boston, says: "I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women drunk." Surely there is no lack of testimony. Look at the other wine-growing countries.

Rev. E. S. Lacy, of San Francisco, six months in Switzerland, in a wine-growing section, says: "Here more intoxication was obvious than in any other place it was ever my lot to live in." Before the Legislative License Committee of Massachusetts, Dr. Warren, of the Boston Biblical School, seven years a

resident in Germany, says: "Drunkenness is very common; every evening drunken people stagger by my house." Rev. J. G. Cochran, missionary to Persia, says of a wine-producing section: "The whole village of male adults will be habitually intoxicated for a month or six weeks." Rev. Mr. Larabee, another missionary to Persia, confirms the statement. Even priests coolly excuse their own irregularities by the plea of drunkenness.

Thirty-five or forty years ago England attempted to suppress drunkenness by licensing ale and beer, yet she consumes more alcohol per head now than then. The consumption of alcohol has increased in the last fifty years one hundred and seventy-five per cent.

Turn to America. How fares it in California? The experiment fails. A State convention of the friends of Temperance, in October, 1866, resolved against wine-growing. Conventions of Congregational ministers and lay delegates, the same month, reached the same result. They are fully convinced that the hope of Temperance, based on wine, is delusive. This case has been tried till the State exceeds, perhaps, all others in corruption. Commissioner Wells says: "California, with her cheap wines for temperance, in the year ending June 30, 1867, sold fourteen times per head as much alcoholic stuff as Maine did, and more than any other State."

Dr. Holland, who, it will be remembered, some time ago wrote a book recommending wine as a substitute for alcohol—which book is yet quoted as an authority by those who advocate this theory—has, since his late travels in the wine-growing countries of Europe, where he had an opportunity to extend his observations, declared that his former views were wrong,

and that wine-drinking is a great producer of drunkenness, and that if we wished America to become a nation of drunkards we should adopt wine as our beverage.

These are the facts concerning the wine-growing countries. The idea of a substitute of wine for alcohol in the interest of Temperance is absurd. I have protracted this part of the argument because the enemies of this law are seeking to have wine and beer excepted from the law. But do it, and you kill the law; and this is what they seek. Beware! If you make wine and beer abound, drunkenness will much more abound.

Against this evil plan we can only thunder the facts that the countries that manufacture and drink most wine, use most distilled liquors, and have the largest per cent. of beastly wife-beating, child-beating drunkenness. Husbands may tell their ragged and pleading wives that they can stop; they guess they know who drives. They can stop if they will; but the fact remains. The 100,000 drunkards that annually die were all moderate drinkers before they settled down into old tubs. They all tiddled a little before they guzzled. There is no disguising the fact. Once drinking, there is no way out but to face about and let it alone, or go through into hell. When a pair of dice are thrown and nine hundred and ninety-nine times out of one thousand turn double sixes, you are bound to believe the dice loaded. This awful game of perdition turns up death 100,000 times a year. Are you willing to believe that any dose is safe? Will slow scuttling keep a ship afloat better than no scuttling? Brother, I wish I could show you the hell there is in this beginning of sorrows. You who tiddle are the ones that need to be alarmed. What!

you would not have me wait till hell closes behind you? 'Tis not the worthless sot that desolates the land; it is the respectable drinker. This is where the evil is conceived and born. Devils, like angels, are born babies, and grow to maturity. They never leap full-grown into the world. Beware of the beginnings of evil. The devil I am afraid of is not the old devil with his horns and hoofs, not when he comes snorting and spitting out his fire; but it is the devil with the kîd glove and colored mustache; it is that devil I fear more than anything else. We are told, and there seems to be some force in it on the surface, that this wine-drinking may be the cause, but is never the occasion of drunkenness; which, if I correctly understand the report, and it be a correct report, ought to mean this: That a man, by drinking wine, may become a drunkard, but by simply drinking a little moderately his example will not make other people drunkards. I think that is a fair interpretation of the statement. It involves the whole question of influence. Let me say that that man who falls down by your door, that is all oozing and filthy, that you can hardly look upon, who looks as if he came from the table described in the book of God as covered with filthiness, that man will not inspire your lad with the love of rum; but it is your gay friend who comes to your home, who rides in your carriage, whom you honor as your friend, and whom your son honors as his father's friend, who goes into the elegantly gilded bar-room and there drinks his fashionable glass in the presence of the lad. That is the peril. I submit that if that proposition is true, then it is not true, as I understand that statement, that this moderate drinking may not be the occasion of intoxication. Wines can never advance

the Temperance cause' by being substituted for distilled liquors.

"Wine is a mocker," and a deceiver. The infinite distance between the statements on the labels and the contents of the packages is only surpassed by the distance of the souls of the traffickers from God. The natural results and legitimate fruits of alcoholic wines are sufficiently appalling to amaze the very depths of perdition, but the worst remains to be told. *The deadly adulterations* are too fearful for description :

The chief poisons used are strychnine, stramonium, belladonna, and opium. These do the work. One bushel of the best corn will only make three gallons of whisky. But a little strychnine easily raises the average to four. Twenty-five per cent. of pure alcoholic strength is strychnine—three or four cents' worth adds this extra gallon. One drug-house in London sold in 1867 more strychnine to one liquor-house than all the city could use medicinally. Stramonium is made from the Jamestown weed. It is very common. It may cramp the stomach. This is corrected by opium. The taste of that is killed by potash. It produces dizziness, dimness of vision, and delirium. Belladonna is deadly nightshade—is all poisonous, roots, leaves, stalk, and all. Its symptoms are intoxication, violent gestures, laughter, followed by stupidity. It is cheap, only two cents per gallon. Now mark the progress in evil. A distiller adds one-fourth by strychnine. That strychnine gallon is sold to a wholesaler. He makes two of it by adding three cents' worth of stramonium and opium. The retailer doubles it into four gallons by adding belladonna. This decoction sells for ten cents a glass. And this is the practice all over the land! Dr. Cox,

the celebrated chemist, was appointed Inspector for Cincinnati by the Legislature of Ohio in 1855, and in two years' inspection he found more than ninety-nine per cent. of the liquors adulterated by the vilest poisons.

Let me enumerate some of the stuffs used everywhere. Receipts for counterfeiting are in common use among manufacturers and wholesale men. They are well known to the trade.

Here are some ingredients for giving the right heat and fire to the liquors: Pepper, capsicum, cloves, ginger, spice, vinegar, acetic acid, tartaric acid, citric acid, butyric acid, cream of tartar, nitric acid or aquafortis, sulphuric acid, prussic acid, sulphuric ether, nitric ether, spirits of niter, oil of vitriol, oil of turpentine, extract of Japonica, juniper berries, aloes, cochineal, black ants, and Spanish juice.

Here are some of the ingredients used to give taste and astringency: Bruised raisins, orange peel, coriander seed, white oak bark, tannic acid, kino, rhatany, catechu, wormwood, alum, copperas, sulphate of iron, and sulphate of copper.

Unnatural tastes are corrected by lime water, caustic potash, sugar of lead, and litharge.

The right or desired color is secured by using burnt sugar, beet juice, treacle, red-saunderswood, logwood, and sulphuric acid.* This is the stuff you are taking when you venture to "take a dram."

Only 30,000 barrels of wine are produced on the island of Madeira. We buy 50,000 here, and all the rest of the world has enough besides. There must be some fraud. Take port wine as another illustration. A little creek in Portugal waters the Douro Valley,

* These are parts of lists given by Dr. Charles A. Story.

only sixty miles long. Yet all the world drinks the juice from that bunch of grapes. London alone drinks twice as much as is produced, both good and bad. There is sold and consumed at least one hundred times as much as is produced. Follow a gallon of the real juice from the press on the banks of the Douro to the warehouse in Oporto. By the aid of beet-whisky, elderberry-juice, and water, it is made into five. In the London Dock warehouse it grows into ten by the addition of potato whisky, red-saunders, and other drugs. In New York it takes a dose of strychnine or belladonna, whisky, opium, and logwood, when it swells up into twenty gallons. In a wholesale house there it grows to forty gallons by the help of whisky, stramonium, red-saunders, logwood, and sulphuric acid. Then the retailer doubles it into eighty by adding tobacco-juice, water, burnt sugar, aloes, and sugar of lead. These are simple facts. Now, tell me, do you wish to run the gauntlet of all this infamous line of drugs and poisons? Talk about pure liquor! I fear the last man that has seen a drop of it is in his grave.

Brothers, I can not hold my peace in the presence of this all-desolating plague of intemperance. There is no safety anywhere with this evil stalking abroad. I can not sit silently by and see this murderer released, and Jesus crucified. We have everything at stake. This is the enemy of mankind. I will join hands with anybody against this enemy. By some means, by all means, we must subdue him. If once we can drive him back "to his own place," we can speedily redeem this world.

When I look down the past and see what a pilgrimage we have made—how we started but yesterday with nothing but empty hands and restless brain,

without tools, without weapons, without experience, without knowledge, and single-handed; have subdued the whole earth, have filled the world with inventions and arts and books and civilizations, and all this from nothing, and all this in the childhood of the race; *then*, when I turn toward the future, and the ages are rolled together before me, and I catch the songs of the coming nations, and hear the hum of the untold millions that, delivered from the dominion of sin, and served by all the laws and forces of the universe, and walking in the light of the Sun of Righteousness, shall cover these continents with cities, and make the great earth glad with holy triumphs—then I feel a new inspiration to toil on in this great cause of God. Surely, this monster must be cast out of the earth to make room for that city which is coming down from God out of heaven. In this our day of opportunity let every man be in his place!

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SOME WAYS

OF

STRENGTHENING AND EXTENDING

THE

TOTAL ABSTINENCE MOVEMENT

BY

HENRY C. POTTER, D.D.

NEW YORK:

National Temperance Society and Publication House,
58 READE STREET.

1878.



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P R E F A C E .

THE following paper was kindly prepared by Rev. Dr. Potter, by special invitation, for a Parlor Conference, one of a series now being held under the auspices of the National Temperance Society.

It was read by the author on the evening of January 15, 1878, in the parlor of Hon. Wm. E. Dodge, President of the Society, and listened to with profound attention by a large number of guests, including many distinguished representatives of the professional and mercantile life of the metropolis.

INTRODUCTORY NOTE.

The following paper was read before a gathering of the friends of the Temperance Cause, held on Tuesday Evening, January 15, 1878, at the residence of the Hon. Wm. E. Dodge, in the City of New York. The occasion will explain its informal character, and its somewhat familiar style. These peculiarities render it, perhaps, less suitable for publication; but as they could not be eliminated without affecting more or less the continuity of the argument, the undersigned has preferred to allow them to remain, and to invoke in their behalf the reader's kindly forbearance.

H. C. P.

GRACE CHURCH RECTORY,
NEW YORK, *January 22d, 1878.*

HOW MAY THE
TOTAL ABSTINENCE MOVEMENT
BE STRENGTHENED AND EXTENDED?

THE company gathered here this evening is, I presume, of one mind, and has assembled under the impulse of a common motive. They are the friends of the Total Abstinence movement and the friends of Temperance, only as that term stands for Total Abstinence.

If this be so, it will be hardly worth while to dwell much or minutely upon the evils of Intemperance. In this company a clear and profound conviction as to those evils may safely be taken for granted. And if it were otherwise, the papers and addresses which have been delivered here or at more public gatherings, under the auspices of the Association of which our host is the head, furnish an artillery of weapons of which the friends of Total Abstinence certainly need not to be ashamed, and which cover every aspect and every detail of the general subject.

But there remains another department of the general subject which, so far as I know, has not

been generally discussed, and which is, at any rate, open to debate. Given an earnest conviction that the Total Abstinence movement is the true Temperance movement, and that the safety of the individual and the welfare of the land demand that this movement shall be steadfastly maintained and carried on, the question still remains, what are the best means of multiplying its friends and enlarging their influence? I shall undertake, in the few moments which belong to me, to answer these questions.

In a public assembly, not long ago, a speaker of singular reserve of temperament and precision of language, used these words: "The sin of the Temperance movement in America has been untruthfulness. Its blemish has been fanaticism. The fanaticism has grown out of the untruthfulness, because the moment that men find that their position can not be defended on the ground of right reason, they naturally begin to grow womanish and screaming. The untruthfulness of the Temperance movement has lain here, in affirming positions that can not be reasonably or truthfully maintained: in saying, for instance, that Temperance and Total Abstinence are one and the same thing, which they are not; and in saying that Holy Scripture teaches us that any use of stimulants is sin, which Holy Scripture does not teach."

With the positions taken in these words, I have, at present, no concern. Whether what is said about the distinction between Temperance and Total Abstinence, and about the teaching of Holy Scripture be true or false, is a question which, just now, I do not propose to discuss. It ought to be said, however, to prevent a misapprehension which is not always born of that charity which thinketh no evil, that the speaker from whom I quote was himself, both by precept and in practice, a Total Abstinence man—and that I am.

But I have quoted these words because they open to us the whole question of methods in connection with the Total Abstinence movement. There are some of us who, just now, are watching with something of sympathy and with something more of apprehension, a movement going on in this community in the direction of restricted license and fewer grog-shops. There is no one of us, I presume, who does not believe that the city of New York will be better off for every corner-grocery that is closed and for every unlicensed dealer who is estopped from the illicit selling of liquor. But there is no one of us, I imagine, who does not recognize the fact that such a method of dealing with the evil of intemperance is not essentially curative; and has in it no feature which is genuinely preventive. It is restrictive,

but, in the social gamut, it is mainly restrictive at the wrong end of the scale. Every club-man, every lounge in a fashionable hotel may have what he wants, but the man whose only club is the gin-shop, and whose only hotel is the nearest groggery, must often go without what he wants. Such a movement lacks in it, therefore, whatever may be its merits (and I have no mind to ignore or belittle them), one element which is fundamental to success, and that is this: it does not appeal to the popular sympathy. It is in the interests, after all, of the spirit of caste, of a privileged class or set, and it concedes to those who are in all respects, as the world estimates such things, most favored, privileges which it withholds from those who are least favored.

This aspect of the matter has a lesson for us who are here. Whatever may be the appeals which we make to those who now stand aloof from us, they must be appeals which speak to something in the human heart which is responsive. If we would win others to co-operation in the movement for Total Abstinence, we must do so by means which shall speak to that in them which is susceptible to such appeals.

And if this is so, we will not be eager to urge what I may call the scriptural or the scientific arguments. I know that there are many good men who insist that there is no proof that Christ

ever made wine, as we understand the term, or used it. Perhaps not. If there is learning on the one side, there is undoubtedly learning on the other. And though I may think that any student with a knowledge of the two tongues in which the Testaments are written, ought to concede the question of the use of wine—in the customary and accepted sense of that term, by Christ and His disciples—as a matter beyond dispute, there are others who do not think so.

But what, after all, does it matter which of these views is right? What have the habits of the pastoral communities of tropical countries two thousand years ago, to do with the habits of people in our northern latitudes, in this nineteenth century of the Christian era? Dr. Bowditch, of the State Board of Health of Massachusetts, has lately called attention to what, with a happy generalization, he calls the cosmic law of Temperance. In other words, he has shown that “the tendency of drunkenness increases as we go from the equator toward the pole, the intemperate countries being the northern countries. The explanation of this was found in the effect of climate, which intensifies in cold regions the instinct to stimulation.” Now, then, if this be so, and any one who has traveled from Naples to Stockholm, or from Seville to St. Petersburg, must needs recall an ever-recurring demonstration of it, as striking as it is

consistent; then we who live in these northern regions have no warrant for making any Biblical custom our custom because it is a Biblical custom. In Egypt one sees young girls with a single garment, having in it little more warmth than a gauze veil, and babies of all ages and sizes without any garments at all. But the customs of dress in that tropical land are no rational law for the streets of New York or the winters of New England. And it is as irrational to decree what a man shall take inside of him, from what obtained under other skies and amid other temperatures, and, above all, under the conditions of an essentially different civilization, two thousand years ago, as it would be to decree from such premises what he shall wear outside of him.

And thus we see that common-sense, if there were no other warrant for doing so, rules the appeal to scriptural customs of wine-drinking substantially out of the issue. Let scholars prove to us as conclusively as they please that Christ made wine—wine of such a sort that it could rightly be denominated an intoxicant—that He himself drank it and they who were His chosen associates, the fact furnishes no warrant for a similar custom with us. We are not in Palestine, but in New York, and a rational usage in Judea may easily be a rash and perilous indiscretion in America. Christ lived and slept in the open air. Shall

you and I be wise in attempting to imitate Him in this particular, with the thermometer, as a week ago, standing at 10° below zero? If the Biblical argument from Christ's customs, and the like against any use of wine, goes, as some affirm, but a little way, it is, at any rate, equally obvious that the argument from the Bible for drinking wine, goes but a little way also. Is it quite worth while, then, to spend our strength upon a dispute concerning which it must be owned that the Christian world is in nowise substantially nearer agreement than it was fifty years ago?

And so, on the other hand, of what may be called the scientific argument; I mean the argument derived from the nature of alcohol and alcoholic beverages and their effects upon the human system. It was my fortune, not long ago, to listen to two earnest and gifted men, as in turn, and from their several standpoints, they discussed the questions of Temperance and Total Abstinence. Said one of them: "While the physiological action of alcohol remains still in much obscurity, it is not, I believe, debatable that the careful investigations of Dr. Anstie and others have disproved the chief statements of teetotalism as to its injurious effects—have shown that alcohol is not ejected unassimilated from the body to any considerable extent; that it does come under the category of food as a force supplier; that it acts essentially

unlike in different doses, so that it may be a food in moderation, and yet a poison in excess; that in disease it is often positively useful, and for dietetic purposes is not proven to act, when used in moderation, otherwise than healthfully and beneficially."

Said the other speaker to whom I refer: "I would not ungenerously throw back upon a sister profession any taunt. But my subject compels me to remind you that the latest word of the science of hygiene on this subject is unequivocally and flatly in favor of total abstinence for those in health. I refer to the words of Dr. Richardson, the speaker whose paper before the recent Social Science Congress of Great Britain commanded more attention and has enlisted a more general interest than any paper ever read before that body. I refer especially to his last utterance on this subject, in which he plants himself fairly and squarely upon the ground that Total Abstinence is God's normal law for man."

In quoting these antagonistic testimonies, I am but reminding you of what you are all abundantly familiar with; namely, that as yet the scientific world is far from having reached anything like a general agreement or *consensus* on this point, and is farther still from being prepared to range itself in regard to the broader question which lies behind upon one side or the other.

As a consequence, the Total Abstinence argu-

ment, so far as it has rested itself upon one or other of the grounds which I have referred to, has produced much heat and very little conviction. It is a characteristic of all discussions relating to questions of science, that assertion is sweeping and dogmatic in precise proportion as it is unlearned. It is those who have looked most closely into the subject of the relation of alcohol to the human system who are wont to speak with most caution and reserve.

And so also in relation to the scriptural argument. Ah! how these appeals to the letter (forgetful that the letter killeth and that the spirit alone giveth life) have rent and torn Christendom, and divided those who ought to have been brethren. The history of theology is a history of dissensions; and there is something in human nature that makes our disputes concerning the meaning of a text almost fiercer than any others. When, therefore, we undertake to make the argument for Total Abstinence a question of exegesis or Biblical interpretation, we are inviting a spirit whose end is not always peace, nor whose aim always the truth. The result of such appeals has been too often to fill the air with disputation, in the midst of which strong drink pushes forward its conquests, and ruined men and women go down to disgrace, disease, and death.

And yet all the while the Total Abstinence movement, though grounded exclusively neither upon any scientific nor any textual basis, does draw its grandest and most persuasive argument from what we find in the Word of God ; for, when we open that Word, we find there one supreme, central figure, who, whatever may have been the gifts and graces of patriarchs and prophets, apostles and martyrs, dwarfs and overshadows all the rest. It is the figure of One who, looking forward amid the thickening shadows of His earthly ministry toward the deeper darkness and treachery that gathered about its close, said, with the simple majesty of a divine self-forgetfulness, "No man taketh my life from me. *I lay it down of myself.*" It is the figure of One toward whom the eyes of the aged apostle to the Gentiles are turned, as he writes in his letter to the Galatians : "The Son of God who gave himself for me." This is the figure that is central to the New Testament and to all human history ever since. And what is the spell of this wonderful Being over the hearts and the homage of men, through all the changing customs down to this hour, but this—that, in the spirit of the words that I have quoted, He lived among men, and finally died for them—not in the assertion of personal rights and a personal prerogative, but in utter and incomparable self-

abnegation. As He goes to and fro in the world, He is not plotting and scheming how He may aggrandize Himself and build up a personal party or establish a visible kingdom. He is simply longing and striving to save men and to win them from a life of selfishness and sin to a life of purity and love.

And this, as it is the spirit of His life and His Gospel, so is it the clew to the ministry of His foremost apostle. We hear him say, in words that to my mind are the strongest Total Abstinence argument that was ever written, "If meat make my brother to offend, I will eat no meat while the world stands;" and we catch in them the echo of that spirit of utter self-forgetfulness that ennobled his whole life. I know that when we use those words to-day, we are told that they have no more to do with the question of Total Abstinence than they have to do with a problem in Euclid. We are told that the apostle is discussing the question of meat offered to idols, and is making a generous concession to the unenlightened scruples of a semi-pagan or semi-Judaized conscience. Undoubtedly he is; but the spirit which inspires that concession is neither pagan nor Jewish, but supremely Christian—nay, Christ-like. It is the very spirit of the Cross; and I venture to affirm that he who would win others to come up upon the ground

of Total Abstinence must live it and illustrate it. Says the friend to whom you go, asking him to come out and take his place distinctly with those who abstain: "Why should I abstain? I have been drinking a glass, or two or three glasses of wine, at my table or at other people's tables for ten, fifteen, twenty, thirty, forty years of my life. Look at me! is not my hand as steady as yours, my eye as bright, my brain as clear, my pulse as even?"

"Yes, unquestionably."

"Very well, then, why should I abstain? Is my wife a drunkard? Are my children tipplers?"

"No, thank God, they are not."

"Well, then, produce me some argument from the Bible, from science, from the testimony of the learned, that shall inculcate Total Abstinence."

"No; I will not do that. But I will produce an argument from your personal experience. Last week you accepted the hospitalities of a neighbor whose house, for the evening, was thronged with guests. Among them was a youth accustomed to look to you as an example. Something in you had attracted his admiration, or enlisted his sympathies, or you were placed at some prominent post where your example came to be a thing to be quoted. In accordance

with the detestable custom of our modern society which sometimes permits men and youths to herd together in a refreshment room after their mothers and sisters have departed, this youth lingered with others of his own age, who proposed to drink champagne by tumblerfuls in the corner of the room. This young friend of yours had manly and refined instincts, and he shrank instinctively from a usage so boorish and vulgar. He had other reasons, too, for letting wine alone. He had a dishonored ancestry dragged down to ruin by intemperance. But in the moment of hesitation he caught your eye. Oh, if there had only been in it one loving ray of tender, pleading remonstrance; but you were holding up a glass of old Madeira to the light, and listening to your host as he remarked, with a whisper of bland complacency, 'Habersham, vintage of 1844.'

"One glance was enough for your young friend. If you could drink Madeira out of a wine-glass, why should he not drink champagne out of a tumbler? Well, he did. I will not tell you the rest. But when you meet him next, with bloodshot eye and unstrung nerves, ask yourself whether your glass of wine was worth—not what it cost you, but what it cost your weaker brother."

For this, as I conceive, is the gist of the

whole matter. We can not separate our drinking-customs, innocent as we may deem them, and as they may be in themselves, from their influence upon those about us. And if this be so, it is impossible to separate this question of Total Abstinence from the question of personal unselfishness. The question is not, what is permissible, what is justifiable, but, what is Christ-like? Nay, even if a man be not a Christian, the question is not what is pleasant, or wholesome, or companionable, but what is generous, what is unselfish, what is magnanimous? The Total Abstinence movement must plant itself supremely upon these considerations, and appeal from them confidently to the nobler and better, ay, the diviner, side of human nature. Above all, to every one who owns himself a disciple of the Master it must appeal in that Master's name and to that Master's example. "Bear ye one another's burdens," writes St. Paul, "and so fulfill the law of Christ." The law of Christ. What is that law but the law of a Life that loved not itself, but gave itself for you and me! In a volume for which I am indebted to the kind thoughtfulness of our host of this evening, occurs the testimony of a man, who, in a neighboring city, in consequence of the labors of Mr. Moody, had been won from a life of intemperance to one of self-respecting total ab-

stinence. He was speaking of his experience since his reform, and with touching simplicity he concluded: "There are some here who have spoken of their craving for drink as having, since their conversion, wholly ceased. I can not say that. I have learned, I trust, to love Christ, and to believe that He loves me. But the old appetites are not dead in me yet. I feel the old craving sometimes; but by the grace of God, and the help of my brethren, I hope to resist it." "The help of my brethren." Dear friends, let us try and make the world, your intimates and mine, the men and women whom we know and whose rule of life in this matter is not ours—let us try, I say, to make these understand that there are multitudes of weaker ones who can only hope to triumph as they see Christ's pity, Christ's compassion, Christ's self-forgetting love and help incarnated in "the help of their brethren." Let us ask them frankly and fearlessly, "What is your personal indulgence worth to you compared with the inestimable privilege of strengthening the steadfastness and steadying the feet of some weaker brother? Let who will come to you on other and lower grounds. We ask you to take this stand, because it is the noblest and most unselfish, and most Christ-like stand." Believe me, such an appeal will not be made in vain.

And in the spirit of such an appeal, let me add, may not we who are the friends of Total Abstinence, wisely accompany our efforts for the spread of Total Abstinence, especially among the poor and neglected, with a more thoughtful consideration and a tenderer sympathy for their many-sided humanity? Who that knows the lives and homes of the poor can wonder that they drink? I confess that when I have come out of one of those wretched tenement-houses in which some hundreds of thousands more or less of the people of New York are lodged, my wonder has been, not that the poor creatures who live in them drink so much, but that they drink so little. It is not hard for you and me to practice Total Abstinence. We have so many things to make home bright, and to relieve the monotony of life. Books and pictures, music, cultivated and congenial companionships, these are within the reach of all of us. Above all, our dwellings are not devoid of sunshine and pure air and abundant water and light. But a poor man's home, what is it? too often but at best two or three rooms, with scanty light and imperfect ventilation and an utter absence of wholesome conveniences. Is it any wonder that men, and sometimes women too, turn from such places to saloons and dance-halls, not, first of all, for the drink that is dispensed there, but

learning to drink, quite as often as otherwise, because drinking is a condition of admission to them? It is well to make the laboring man take a pledge; but it would be better sometimes to make the landlord of the laboring man take a pledge also—a pledge to build better tenements with a less exclusive aim to an exorbitant percentage, and a more humane reference to the well-being of those who are to live in them. If we hope to make a man permanently temperate, we must recognize that wisest economy which aims to diminish his motives for intemperance. Drunkenness means crime; crime means the destruction of property and the increase of pauperism. The destruction of property and the increase of pauperism mean increased taxation and shrinking values. It ought to be a tolerably easy sum for the capitalist to reckon how largely and genuinely improved homes for the poor stand for improved habits of the poor, and so for diminished taxation and increased security for the accumulations of the rich.

Again, the Temperance movement should aim to give men more sunshine. It was an Indian, driven from his old hunting-grounds, and pursued from place to place by the ever-encroaching white man, who justified his use of the “fire-water” by saying that he took it “not for the drink-ee, but for the *drunk-ee*.” His life

was cold and bare. He had exchanged the freedom and exhilaration of life on the prairies for the wretched dependence of a bastard civilization. What wonder that he drank! He had learned from the white man to long for the false and feverish glow that comes to the brain from strong drink; and he drank and drank again to drown his poverty and misery. It is not an exceptional experience. There are men and women all over the land whose lives are dry and colorless. They lack the satisfaction of the play-element in their natures, which is just as divine in its origin as the work-element. And if we want to make men temperate—if we want to save them from seeking in opium or strong drink the exhilaration which they can command in no other way, those who have wealth and taste and influence must meet the question, How shall we brighten the lives of such persons with wholesome and simple pleasures? The annual consumption of opium has increased in this country *seventy per cent.* in ten years. Have we reflected upon the dismal meaning of such a fact? Are we ignorant of the mental and moral ruin that it stands for? Surely it is worth while to arrest it, not by prohibition, but by the way of *counter-attraction*. You can not seal up certain instincts of human nature by a vow, whether of celibacy, or monasticism, or total

abstinence, without recognizing the healthy wants—the want of companionship, of variety, of healthful and innocent recreation, which intemperance so foolishly and wrongly aims to gratify.

And what is this but to say that our efforts to promote the cause of Total Abstinence must be saturated with the spirit of personal sympathy? We must, somehow, come closer—those of us who have wealth and culture, and influence and personal gifts—to that vast majority who are less favored. Our life in America is too isolated, too unsympathetic. We have a fine scorn for the feudalisms of the old world, but the distance, among us, between the rich and the poor, is often far greater and more impassable than the distance between a peer of some European realm and the humblest peasant upon his estate. In such a relation there is, oftener than otherwise, much of the old patriarchal familiarity and mutual interest. But with us, the relation between the rich and the poor, the prosperous and the unfortunate or intemperate, is too often one of mutual suspicion and alienation. We think too little of the lives which the poor lead, and we do too little to brighten those lives. The remedy does not lie in organizing societies for reform or for relief. There must be an individual endeavor to understand our fellow-men and women, to feel, not for, but with

them, and in those thousand minor ways which love will most surely dictate, to do what we can to improve their homes, to brighten their work-day lives, and to win their confidence and affection. Doing this, we may hope, sooner or later, to persuade them that there is a worthier use to make of their powers than to drug or inflame them with drink; and, best of all, that a temperate and self-respecting life has a purer and nobler joy to offer them than any that is to be found in the stupor of beer or the mad delirium of gin.

Such are some of the ways in which, may we not confidently believe, the Total Abstinence movement may most effectually be strengthened and extended. May those who are its friends have the faith and patience and courage that are needed to make trial of them.

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INTEMPERANCE

AND

CRIME.

BY NOAH DAVIS,

CHIEF JUSTICE OF THE SUPREME COURT OF NEW YORK.

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PREFACE.

THE following paper was kindly prepared by Chief Justice Noah Davis, by special invitation, for a Parlor Conference, one of a series now being held under the auspices of the National Temperance Society.

It was read by the author on the evening of December 17, 1878, in the parlors of Hon. Wm. E. Dodge, President of the Society, and listened to with profound attention by a large number of guests, including many distinguished representatives of the professional and mercantile life of the metropolis.

INTEMPERANCE AND CRIME.

I AM invited to speak to-night of the relations of intemperance to crime. The theme is a hackneyed one, as old as alcohol, and one can not consider it without a sort of anger at the selfishness of the men of past generations, who have said all our good things before we were born. Little is left to us but to array their testimonies and confirm them by our own experiences.

No one doubts the existence of sin. Throughout Christendom a million spires rise to heaven in proof and condemnation of it. Yet the ugly fact remains, and will, until the devil is finally chained to make room for the millennium. But this is no argument against the reiteration of godly preaching and Gospel truth. Said Chief Justice Marshall, to a lawyer who began his argument in the Garden of Eden: "It is safe to assume that the court knows something." On that authority I shall assume that this audience knows, *by hear say*, of the existence of crime and intemperance, and proceed to speak of their correlations. It is not quite sus-

ceptible of proof that the relation of intemperance to crime is that of *causa causans*. There are other causes, such as hate, avarice, jealousy, lust, and revenge; but these are narrower in their circles of evil; more easily repressed by individuals and society; more subject to moral influences and restraints, and are not sanctioned by law nor dealt out under statutory licenses.

But among all causes of crime, intemperance stands out the "unapproachable chief." This fact may be established both affirmatively and negatively. It is proved by the existence of intemperance, and equally as well by its non-existence; just as the tides of the ocean may be proved by the flood and by the ebb. First, let us briefly consider the proof by existence. The proposition is, that whenever and wherever intemperance is most prevalent, crime is most abundant. Crime is the mercury of a political and moral thermometer which intemperance and its opposite affect as heat and cold. This recognized fact has created an elementary principle in the criminal common law—that drunkenness is no excuse for crime.

No principle is better, or was earlier, settled, and it was rested upon the manifest fact that, if

allowed as an excuse, all crime would prepare and fortify itself by intoxication. Hence courts, even in capital cases, were compelled to treat drunkenness as an aggravation of crime, and to hold that a drunken intent was equally as felonious as a sober one. In common acceptance, the drunken man is temporarily insane. It is fortunate that in a country where making drunk was a business licensed by law as a source of governmental revenue the wisdom of judges discarded popular notions, and the natural inference from that kind of legislation, and gave us principles and rules by inheritance which I fear we would not have had the virtue to originate. Intoxicating drinks enable men to commit crimes by firing the passions and quenching the conscience. Burke, the Irish murderer, whose horrible mode of committing his crimes has taken his own name, in his confession states that only once did he feel any restraint of conscience. That was when he was about to kill an infant child. The babe looked up and smiled in his face, "but," said he, "I drank a large glass of brandy, and then I had no remorse." His case is one of thousands. Many times in my own experience have young men looked up

to me, when asked what they had to say why the sentence of the law should not be pronounced, and falteringly said: "I was drunk; I would not and could not have done it had I not been drunk."

That habits of intemperance are the chief cause of crime is the testimony of all judges of large experience. More than two hundred years ago Sir Matthew Hale, then Chief Justice of England, to whom as a writer and judge we are greatly indebted for our own criminal law, speaking on this subject, said: "The places of judicature I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years, and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and ale-house drinking." Leaping over two hundred years of English history and jurisprudence, I call one other emi-

nent judge of great experience to testify. Lord Chief-Baron Kelly, perhaps the oldest judge now on the English bench, says in a letter to the Archdeacon of Canterbury: "Two-thirds of the crimes which come before the courts of law of this country are occasioned chiefly by intemperance."

Not less explicit is the testimony of those whose official duties have brought them in contact with convicted criminals. Speaking of intemperance, the Chaplain of the Preston House of Correction said: "Nine-tenths of the English crime requiring to be dealt with by law arises from the English sin, which the law scarcely discourages." And the late inspector of English prisons says: "I am within the truth when I state that in four cases out of five, when an offense has been committed, intoxicating drink has been one of the causes." The reason for this is not found in English skies. A committee of the House of Commons of the Dominion of Canada, reporting in 1875, state that "out of 28,289 commitments to the jails of the provinces of Ontario and Quebec, during the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink."

This is not a mere provincial imitation of the fashions of the mother country; for, alas! in our own land, under our beloved republican institutions, the same startling facts exist. Massachusetts, great keeper of Plymouth Rock and of the virtues that landed there, tells the same tale. The report of her State Board of Charities for 1869 says: "The proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths," and her inspectors of State prisons in 1868 gave the same proportion. Coming closer home, we have the testimony of our Board of Police Justices in their report of 1874: "We are fully satisfied," say they, "that intoxication is the one great leading cause that renders the existence of our police courts necessary."

Of seventeen cases of murder, examined separately by Dr. Harris, corresponding secretary of the Prison Association, fourteen were instigated by intoxicating drinks. The line of witnesses might stretch out to the crack of doom. The case would only be a little stronger. It is established beyond argument by official statistics, by the experience of courts, and by the observation of enlightened philanthropists, that

the prevalence of intemperance in every country is the standard by which its crimes may be measured. Whatever man or woman can do that checks intemperance, diminishes crime, lessens vice and misery, and promotes virtue and happiness. Whatever man or woman does do that spreads intemperance, increases crime, promotes vice and misery, and lessens virtue and happiness. The State has no soul to damn. The corporation of New York will never stand at the great judgment bar. The official who goes in to-day and out to-morrow will carry his own load of vice or meed of virtue; but neither State nor municipality will ever rise to the simplest of all duties—the prevention of crime and misery at the fountain-head—until the people are brought by individual effort to realize the necessity of that heroism.

The relation of intemperance to crime is also strikingly shown by the diminution of the latter wherever the former is wholly or partially suppressed.

Whether the suppression be the result of prohibitory laws, or of the efforts of the advocates of temperance, makes no difference with the general truth of the proposition. Taken in all

its aspects, perhaps the most wonderful temperance reformation of any age was that led by Father Mathew in Ireland. I can not speak his name without emotions of deepest veneration. Worthier he than all others to be called the patron saint of Ireland. Before the close of October, 1838, Father Mathew had enrolled more than 250,000 names on his pledges of total abstinence. Well, names are nothing. Things are much. Lord Morpeth, when Secretary for Ireland, in an address on the condition of Ireland, gave these statistics. Of cases of murder, attempts at murder, offenses against the person, aggravated assaults, and cutting and maiming—there were, he says, in 1837, 12,096; 1838, 11,058; 1839, 1,097; 1840, 173.

Between 1838 and 1840 the consumption of spirits in Ireland had fallen off 5,000,000 gallons; the public-houses where liquors were retailed had lessened by 237 in the city of Dublin alone; the persons imprisoned in the Bridewell (the principal city prison), had fallen in a single year from 136 to 23, and more than 100 cells in the Bridewell being empty, the Smithfield prison was actually closed.

To what can be attributed this amazing array

of facts and figures? Not to war, nor to pestilence, nor to famine, for these are, unhappily, the begetters of crime. Not to a sterner execution of the laws, nor to greater severity of punishments, for these always relax as crime diminishes. Not to changes in the excise laws of the country, for they, for the most part, remained intact. No, it must stand as an historic truth that one bold, humane man, planting himself on the rock of temperance, and supplementing his priestly power with Christian charity and love, by his burning zeal and eloquence awoke all the emotional nature of his volatile race, and built up a barrier of voluntary pledges between them and the great curse of their country.

Something analogous is even now in progress in our city. Analogous in that its leader and advocate is an Irishman full of the enthusiastic eloquence of the Irish nature; in that its motive power is humanity and love; in that its chief object is the rescue of the fallen victims of drink; in that it seeks to reach the intellect through the avenues of the heart, by appeals to man's better nature; and God grant that it

may be analogous also in the might of its extent and influence !

I have selected the one strong example of the repression of crime by the successful efforts of the friends of temperance not because it stands alone, but because time will not permit the detail of more. I feel bound to add, however, that in my judgment the efforts of temperance organizations in our country, whatever we may think of the wisdom or discretion of some of their modes of action, have done more to prevent crime by spreading and maintaining temperance, especially among our rural populations, than all our numerous and complicated systems of police.

The relation of intemperance to crime is also plainly manifest where drunkenness is repressed by partial or complete prohibition. The cases of towns and villages where, by the arrangements of their founders, no liquors or intoxicating drinks have ever been allowed to be sold, furnish strong evidence. Vineland, with its 10,000 people, without a grog-shop, and with a police force of one constable, who is also overseer of the poor (with a salary for both offices

of \$75), reports in some years a single crime, and a poor-rate swelling to the aggregate of \$4 a year. Greeley, in Colorado, is another town of 3,000 people, and no liquor-shop. It uses and needs no police force, and in two years and a half \$7 only was called out of its poor-fund. Bavaria, Illinois, a town of the same population, with absolute prohibition, was without a drunkard, without a pauper, and without a crime. A small town in Western New York was founded some years ago by a gentleman who made it a condition in all his title-deeds, that if liquors were sold, the land should revert to him. The condition became the subject of litigation in our courts, and was held to be valid and enforceable by ejection.

I well recollect when that case was argued before the General Term, of which I was then a member, that a very distinguished lawyer and politician, not long since the president of the State Convention of his party, came up to the bench after the argument, and said to me: "Judge, if I had been arguing that case I should have made a stronger constitutional objection." "Well," said I, "what objection would you have made?" "Why," he replied,

“that the provision is plainly a violation of the Constitution, inasmuch as it prevented free speech.” “How so?” I asked. “Why, don’t you see,” said he, “that it would be utterly impossible ever to hold a political meeting of my party there?” That village has none of the incidents of intemperance; and the same thing is true of numerous other places whose founders have established prohibition.

It may be said that these are not fair examples, because the inhabitants were all teetotalers or temperance men. They are less conclusive, perhaps, but they certainly show the value of the absence of temptation. How is it, then, where prohibition exists by absolute law? I will not take Maine, the hackneyed theme of so many contradictions, further than to state that in 1870 her convictions for crime under prohibition were only 431, or one in every 1,689, while in our State (exclusive of this city), under license, the convictions were 5,473, or one in every 620 souls. Can it be that the rural population of New York is so much more addicted to crime than the people of Maine?

But take Connecticut—commonly called “the land of steady habits.” Under the prohibition

law of 1854, crime is shown to have diminished 75 per cent. On the restoration of license in 1873, crime increased 50 per cent. in a single year, and in two years in Hartford, according to official returns presented by the Rev. Mr. Walker, crime increased in that city 400 per cent. In New London the prison was empty, and the jailer out of business for awhile after prohibition went into effect. Connecticut has now a local option act. Under it New London lately voted for no license.

I found in the New York *Herald*, a few mornings ago, a letter from New London lamenting at great length the present sufferings of thirsty souls in that city. The concluding portions of the letter are so naïve and so much to my purpose that you will pardon me for reading them:

“There are, of course, two sides to the question, and one of them is perhaps exhibited in the records of the police of this town for the month during which the prohibitory law has been in operation. The ‘force’ consists of a captain, a sergeant, and five patrolmen. The captain states that the number of arrests for intoxication heretofore averaged between thirty-

five and fifty per month. Seven was the number for November—in fact, it was only six, as one of them got tipsy on the night before the law went into operation, but was not arrested until the following day. The whole number of arrests on all charges each month is about 100, and the number of persons locked up on other charges than drunkenness shows a corresponding decrease, because many crimes grow out of that.

“Another point is that the class of persons most injured by drinking find it impossible to obtain liquor. The poor wretch who on Saturday night would get drunk and squander his week’s earnings can find no one to sell him rum, because no sooner does he venture in the streets in a drunken condition than he is arrested and forced to testify against those who sold him the liquor. That class of excessive drinkers is thus benefited by the law, and it is to bring this about that the moderate drinkers suffer annoyance and strangers total deprivation.

“Again, the houses where gambling and other vices flourish complain of the new law. It seems odd at the first blush that they should be afraid to break one law in establishments

which depend for their existence upon the infringement of another, but it will be seen that if their customers become intoxicated they would be the means of calling attention to the places where the liquor was obtained, and that would lead to the latter being closed. Cider is about the only drink to be found in such places, and as a consequence they are less frequented than formerly. There is nothing to over-stimulate the nerves or fire the blood in a glass of acrid New England apple-juice—quite the contrary, indeed, is its effect. New Haven has voted to abolish the licensing of the liquor-traffic by a majority of one thousand, and probably the same grave and funny aspects of the case will be found there.”

But we have had a striking example in our own city. The Metropolitan Excise Law of 1866 was absolutely prohibitory on Sundays. Prior to that law there had been no material difference in the number of arrests made on that day and on other days of the week. Taking Tuesdays for comparison, there were from January 1, 1867, to October 1, 1868, of Tuesday arrests 11,034, of Sunday arrests 5,263, showing a difference of 5,771. A larger differ-

ence probably prevails under our present law, and the older citizens talk of the quiet and good order that now exist on Sundays, as in striking contrast to the condition of things when liquors were freely sold on the Sabbath.

On the day of our annual elections a statute draws around each polling-place a circle of absolute prohibition, within which no intoxicating drinks may be sold or given. Contrasted with former days, who fails to recognize the change from excitement, disorder, and crime to almost universal quietude and peace? And who does not see that the measure of peace depends upon the vigilance with which the police enforce the statute? During the spasmodic efforts of the police authorities of this city about one year ago to enforce the Excise law, one of the Police Commissioners told me that in his opinion arrests for crime (other than for breaches of the Excise laws) had fallen off between thirty and forty per cent. Yet there was no general and complete enforcement of the law. This fact speaks volumes for what might be accomplished in New York.

But I am not here to argue for prohibition. My sole purpose is to establish that intemper-

ance is an evil factor in crime by showing that whatever limits or suppresses the one, diminishes the other in a ratio almost mathematically certain. Whether judging from the declared judicial experience of others, or from my own, or from carefully collected statistics running through many series of years, I believe it entirely safe to say that one-half of all the crime of this country and of Great Britain is caused by the intemperate use of intoxicating liquors; and that of the crimes involving personal violence, certainly three-fourths are chargeable to the same cause.

The practical question is: What can be done about it?

If intemperance were a new evil, coming in upon us for the first time like a pestilence from some foreign shore, laden with its awful burden of disease, pauperism, and crime, with what horror would the nation contemplate its monstrous approach. What severity of laws, what stringencies of quarantine, what activities of resistance would be suddenly aroused. But, alas! it is no new evil. It surrounds us like an atmosphere, as it has our fathers through countless generations. It perverts judgments, it

poisons habits, it sways passions, it taints churches, and sears consciences. It seizes the enginery of our legislation, and by it creates a moral phenomenon of perpetual motion, which nature denies to physics; for it licenses and empowers itself to beget in endless rounds the wrongs, vices, and crimes which society is organized to prevent; and, worst of all for our country, it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.

Is the case, then, utterly hopeless? No; not while the spirit of Christ has a tabernacle on earth.

The duties of the present hour lie immediately before us:

First.—To see to it that our present excise laws take no step backward. The outcry that the present laws must be changed because they can not be enforced is insidious and false. They can be enforced. The fault is not in them, but in faithless officials, who in cowardice dare not or in treachery will not obey the plain letter and spirit of their injunctions. If the present laws were decently enforced, there would not be to-day in the city of New York one place

where liquors could be sold by the drink which is not in fact a public inn, necessary for the actual accommodation of travelers, and having all the conveniences essential to such accommodation, and kept by a person morally fit to be trusted with the responsibilities which the law devolves upon inn-keepers and exacts from them as licensed venders of intoxicating drinks.

Second.—It is our duty to stand by those who seek to enforce the law and compel official obedience to its provisions. Dr. Crosby's organization commands respect and deserves support. It asks nothing of its enemies but obedience to the law, and nothing of its friends but to aid it in compelling such obedience.

Third.—Since all the courts have given their final sanction to the act for the protection of women and childhood from the injuries drunkenness visits upon innocence, there is no excuse for us if we do not see that that law is put in vigorous operation. If enforced, it will give many a wife a sober husband and many a child a sober father, for the fear of the law will be the beginning of wisdom to many a drunkard-maker.

Lastly.—We ought to stand by and encourage

the reform that is reaching the hand of brotherhood and love to the thousands of drinking men and women in our city. Francis Murphy should be armed with our sympathy, our prayers, and our means to aid his noble work ; and, most of all, the victims of rum who are bravely striving with his aid to reclaim themselves should be helped and encouraged in their efforts, not by alms that demoralize and debase, but by employment that will encourage self-reliance and strengthen the hopes of permanent reform. What is to hinder an organization for such a purpose, with good men and capital enough to make it effective ! A hundred thousand dollars devoted to that end would be returned to the community an hundredfold in saved taxes, increased industries, and, above all, in men, women, and children rescued from the miseries, vices, and crimes of drunkenness.

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