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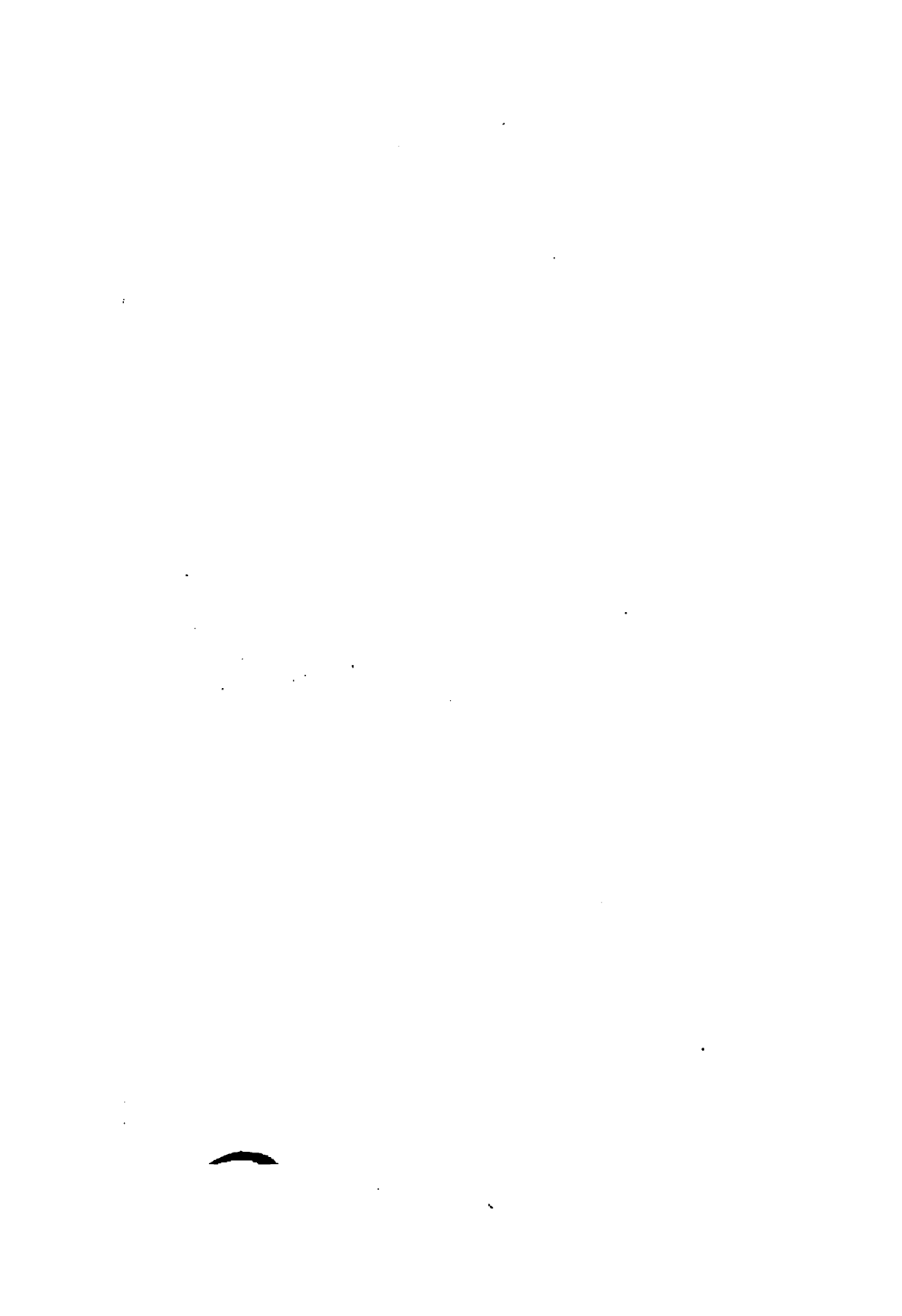
CHRISTIENDOM
AND THE
DRINK CURSE.

AN APPEAL TO CHRISTIANS.



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CHRISTENDOM
AND
THE DRINK CURSE:
AN APPEAL
TO THE
CHRISTIAN WORLD
FOR EFFICIENT ACTION
AGAINST
THE CAUSES OF INTEMPERANCE.

BY THE REV.
DAWSON BURNS, M.A.,

AUTHOR OF "THE BASES OF THE TEMPERANCE REFORM," AND JOINT-AUTHOR OF
"THE TEMPERANCE BIBLE COMMENTARY."

—:O:—

"LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."—THE LORD JESUS.
—(*Matt.* v. 16).

"PUT THEM IN MIND . . . TO BE READY TO EVERY GOOD WORK."—ST. PAUL.
—(*Titus* iii. 1).

—:O:—

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P R E F A C E .

THE plan of this essay may be briefly stated. It is an attempt to trace the relation subsisting between the Drinking System and those great interests which ought to be dear to all Christians, and the relation which, on that account, Christians should sustain to the Drinking System.

The objection often taken to works of this character—that they are one-sided because written for an object—proceeds on the assumption that to possess strong convictions disqualifies a person for the attempt to convince others, and is a reason for his being distrusted and denied a hearing. If so, it would follow, that those only should compose books who believe in nothing, and therefore, have nothing to teach worthy of being believed. What is necessary for both writers and readers is that the utmost care be taken to guard against all appreciable causes of evil bias and self-deception.

The author can truly say, that he has never employed, in this work, any statements which were to his own mind in the least degree inaccurate or doubtful ; but he would respectfully remark, that as the several Chapters are distinct

in their topics and illustrations, the evidential force of each Chapter is distinct also, and does not depend upon the opinion formed concerning the conclusiveness of any other ; whereas, if the arguments contained in two or more Chapters, or in all, commend themselves to the enlightened judgment, the appeals they embody acquire an accumulative strength, like that of a case in law supported by a variety of testimony drawn from independent sources.

Whatever faults may be thought discernible in this volume, should fairly be charged upon the author and not upon his cause. It is for his cause that he pleads to be heard impartially and patiently ; and he is chiefly solicitous that fundamental points should be kept most prominently in mind, seeing that whatever course is taken by the Christian Church in regard to Drinking customs on the one side, and Temperance principles and institutions on the other, must be prolific in issues of woe or weal, of life or death, to millions of mankind.

SIDNEY VILLA, PRIMROSE HILL,
LONDON.

May, 1875.

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INTRODUCTION.

THE Christian Church, Drinking Customs, and the Temperance Movement :—with these three Forces this Essay is concerned. The Christian Church has powerfully affected the life of a large portion of mankind for more than eighteen centuries, and its influence—regarded from the merely human standpoint—is likely to run coeval with our race. Drinking habits and customs have been associated with the manners and usages of many ages and countries, and they are to-day producing important changes in the condition of nations and tribes, both within and without the circle of universal Christendom. The Temperance Movement has taken less than fifty years to attain its present development and position. It has not done all that was anticipated by its early promoters ; but any failure of result is attributable to the combination of vast difficulties in its path, while the numerous and remarkable successes it has gained, make it plain that there is nothing chimerical in the conception of its ultimate triumph, or in efforts to hasten that triumph by all legitimate and well-considered methods.

It is clear to every observer that the Church must be influenced by these other Forces, and that their influences must be of a diverse and antagonistic character ; and it is also clear, that according to their effect upon the Church, so ought the Church to stand affected to them. Upon this side of the Atlantic, the different Religious Bodies composing the visible Church have not held a distinct and consistent relation to the Temperance cause. But no doubt or indecision should exist on so practical a question ; and to the discussion of what that relation ought to be, the present Essay is devoted.

Many able and eminent champions of that cause have been furnished by the Christian Church, and the mass of its active supporters are men

and women who believe in Christ as their Divine Saviour and Exemplar; yet it is no less true that, up to this time, far more encouragement has been given by professing Christians in the British Isles to the use of Intoxicating Liquors than to agencies for their abolition. But those courses cannot both be right, and we may apply to this case the words of St. James, "My brethren, these things ought not so to be. Doth a fountain send forth at the same time sweet water and bitter?" If Drinking usages are such as the Church may approve and support in consistency with her avowed character, her mission, and her aims, let this position be openly accepted and defended; but if the opposite be true, the declaration of that truth, with the object of bringing about a reformation within the Church, and by the Church, ought to be welcomed by all who wish to see the honour of the Church upheld, and her usefulness more widely extended.

It is in no spirit of unbrotherly crimination that any attempt to lift up the mind and practice of the Church to a higher level, should be approached. Such a spirit the author emphatically disclaims. But in this as in other movements which run counter to popular custom, the chief difficulty consists in dealing with the ignorance that fancies itself instructed, and the apathy that refuses to deliberate and act. Still, ignorance and apathy on such a question can never be regarded as less than culpable, and as totally inconsistent with the Apostolic injunction,—“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things” (Philippians iv. 8.) Whether the Drinking System or the Temperance Reform is to be numbered among “these things,” is the cardinal point which the Christian reader has to consider; nor can he illustrate more truly his “high calling,” than by thinking upon it so candidly, so earnestly, and so devoutly, that his thoughts may be embodied in conduct worthy of the disciples of Him “who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people ZEALOUS OF GOOD WORKS.” (Titus ii. 14).

CHAPTER I.

THE CHURCH, STRONG DRINK,
AND
RELIGIOUS PROSPERITY.

PURITY.—“And every man that hath this hope in him, purifieth himself, even as He is pure.”—I John iii. 3.

INCREASE.—“Having your conversation honest among the Gentiles : that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation.”—I Peter ii. 12.

EVANGELIZATION.—“I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake.”—I Corinthians ix. 22, 23.

CHRISTIAN USE OF MONEY.—“And I say unto you, make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.”—Luke xvi. 9.

THE CHURCH, STRONG DRINK, AND RELIGIOUS PROSPERITY.

THE petition of the psalmist, "Send now prosperity," is breathed by every sincere disciple of Christ; but he will distinguish this prosperity from any external deference paid to religion, any magnificence in the celebration of its rites, or any ostentatious display of devotion to its interests. A state of religious prosperity such as can alone satisfy the Christian heart, and justify the Church to her own conscience and her Divine Head, will be characterized by purity, increase, evangelizing agency, and a well-ordered economy.

Religious
prosperity
—in what
it consists.

St. Clement of Alexandria.—"I admire those who desire no other beverage than water, avoiding wine as they do fire."

St. Chrysostom.—"Wine produces disorder of mind, and where it does not cause drunkenness, it destroys the energies and relaxes the faculties of the soul."

St. Jerome.—"Whatever inebriates and throws the mind off its balance, fly as if it were wine, which is suspected to contain poison."

—:O:—

I.—RELIGIOUS PURITY.

Many of the ceremonial ordinances of the Levitical law were not only a tribute to the value of physical purity, but were symbolical of that inward holiness without which no man can "see God," *i.e.*, know Him in His perfect goodness, and enjoy filial fellowship with the Father of Spirits. "Be ye holy, for I am holy," is the command which virtually includes every other;

and were this supreme ideal attained, none but superficial distinctions would divide heaven from earth. The name of the Messiah, "Jesus," was given Him because He was to "save His people from their sins;" and important as is the forgiveness of sins, it is never dissociated from the new life which evidences, at once, the reception of the forgiveness and the gratitude it awakens. Men are absolved as sinners that they may serve as saints; and while the most advanced believers will not cheat themselves with the illusion of a perfection free from infirmity and many offences, yet the imitation of Christ, and communion of the Spirit, will be matters of happy consciousness, as well as objects of observation in the "good works" that signalise the children of light. An impure Church, an impure Christian, are contradictions not in word only, but in essence, if impurity be regarded as a state or habit, and not as the transient ebullition of a nature imperfectly sanctified, and connected with sincere contrition and repentance unto life. The heavenly Bridegroom who is "undefiled," expects, and is preparing, His bride to be like Himself, while she, in her earthly condition, rejoices in those "beautiful garments" of sanctity which shall make her appear fair as the dawning at His coming. The greatest heresy that has ever afflicted the Church, has been the attempt to separate doctrine from duty, faith from faithfulness. It was a heresy which appeared in the time of the apostles, who denounced it with unsparing vigour. It is the cardinal evil against which, in the messages to the seven churches of Asia Minor, the Lord directs the most solemn warnings. The great purpose of His advent is frustrated, the fruit of His sufferings is wasted, the final cause of His ascension is forfeited as to men, who, whatever their professions, "deny the Lord that bought them," and "forget that they were purged from their old sins." The exhortation, "Keep thyself pure," is of universal and permanent obligation; and as there are means by which purity of heart and life is preserved and promoted, so there are acts, usages, and habits by which it is imperilled and impaired. To desire the end is to desire the means, and to desire both is to be willing to avoid and reject whatever is known to have a contrary issue. Hence the importance of the enquiry—*What effect has strong drink upon the purity of individual Christians, and of Christian congregations?*—individuals and congregations that may be spoken of in the aggregate as the visible and Catholic church.

Purity a mark of the Church and the true Christian.

Influence of Strong Drink on Christian purity.

The first thing to be observed is, that Strong Drink of any kind, used as an article of diet, has a peculiar and characteristic action, not common, and not possible, to other substances in daily and dietetic use. This action is sometimes called "stimulating," sometimes "intoxicating," and is due to the Alcohol contained in all strong drinks, while it is absent from all other articles of consumption. No mere excess in the use of other things will induce similar effects; effects restricted to the physiological action of Alcohol, and of some other drugs not ordinarily consumed in this country. A broad distinction, therefore, must be drawn between the use of alcoholic and non-alcoholic substance; and no argument of any pertinence or weight exists for the former, in the common consumption of the others, and their liability to abuse. Gluttony is a vice, and a gluttonous professor of religion is an offence to his profession; but gluttony is not attributive to any specific property of food, nor does it carry with it any of the phenomena of intoxication (*i.e.*, poisoning) produced by Alcohol and other narcotics. It follows, that whatever influence adverse to Christian purity proceeds from Strong Drink and the drinking usages of society, is not to be confounded with the evils consequent upon the inordinate use, or worship, of other things. The beverages containing Alcohol act in a way peculiar to themselves. They alone can produce what is called "drunkenness" or "intemperance" (in the more restricted and modern sense): so that this pestiferous vice would be wholly unknown but for the manufacture and consumption of Strong Drink. Yet this vice is the admitted scourge of nations professing Christianity, and it is now, as it was in ancient times, the prompter and promoter of every form of impurity and irreligion. That it infects not merely nominal Christians, but those who have for years maintained a "good profession," and have been communicants at the Lord's Supper, and many who have sustained offices in the Church, even the office of the Christian ministry itself, is known and deplored in every quarter. Pastors of great experience, British and American, have borne a consensus of testimony to the ravages of this insidious moral plague. Patriarch, priest, and prophet, under the older dispensations, who "erred through wine and through strong drink were out of the way" of righteousness, not to speak of the kings who "lifted up hands with scorners" under the influence of wine the "scorner" (*latz*—English version "mockers")—have been succeeded by a later train, as long, or

Strong Drink has a quality and action peculiar to itself.

Strong Drink inimical to Moral purity.

longer, of Christian men, and not a few of Christian fame, who have fallen under the enchantment of the "baneful cup"—

" Whose pleasing poison
 " The visage quite transforms of him that drinks,
 " And the inglorious likeness of a beast
 " Fixes, instead, un moulding reason's mintage,
 " Charactered in the face."

Ancient
and
modern
examples.

Bishop
Hall
quoted.

Epitome
of Patristic
and other
testimonies.

The classically celebrated alliance between Bacchus and Venus was not dissolved with the decadence of classic paganism; and "the lusts of the flesh which war against the soul" have not ceased, under the forcing power of Alcohol, to bear captive vast multitudes of the most hopeful, active, and useful disciples of the Saviour. Some, bright with the dew of life's morning, others crowned with the honours of a laborious day, have succumbed to the "invisible spirit" of the red and bubbling wine. Forms have vanished which were familiar in the House of God in pew and pulpit;—and where are they? Good Bishop Hall says, "Wine is a mocker. When it goes plausibly in, no man can know how it will rage and tyrannize. He that receives that traitor within his gates shall too late complain of surprisal. It insinuates sweetly, but in the end it bites like a serpent and hurts like a cockatrice. Even good Uriah is made drunk. The holiest may be overtaken." Yes, and have been overtaken from the days of "righteous Noah" to our own.

Cyprian, Augustine, Chrysostom, and the other Fathers of the Western and Eastern Churches, tell a painful tale. They take up the lament of Isaiah over the intemperance of both priests and people. Festivals in honour of the Martyrs were perverted into scenes not a whit superior to Bacchanalian orgies. Ecclesiastical canons of the fourth century forbid any ecclesiastic to visit taverns; and by the Justinian code monks found in such places were liable to civil punishment and exclusion from their order. The greatest poet of the early Church, Aurelius Prudentius, born in the fourth century, bewails the growing licence, and sings the praises of sobriety and self-denial. How deeply the taint had then struck is apparent from the poet's indignant interrogations.—"Has vile outlandish inebriety carried you, buried in these excesses, to the sweltering stew of Indulgence? Has a tipsy dancing-girl bent to her will the men whom neither furious wrath nor idolatry could overcome by force of arms?"* Gibbons notices the regret of the

* His vos imbutos dapibus jam crapula turpis, Luxuriæ ad madidum rapit importuna lupanar? Quosque viros non ira fremens, non idola bello, Cedere compulerant saltatrix ebria flexit?"—*Psychomachia* v. 376—380.

founder of the Benedictines that the intemperance of the age compelled him to allow his disciples half a pint of wine a day, a moderate grant compared with another rule that Clergymen shall not exceed five pounds of wine *per diem*. One Monk is said to have deplored that there were sorts of wine of which enough could not be drunk to produce intoxication. The French clergy of the ninth century were forbidden to enter any tavern except as *bonâ fide* travellers,—a prohibition renewed in 1282.

Boniface, [born A.D. 670] the Englishman who became famous as the Apostle of Germany, said of the English Bishops of his day that "So far from punishing drunkenness they are guilty of it themselves." In the reign of Edgar it was found necessary to enjoin that "the Priests shall guard themselves against drunkenness, and reprehend it in others;" and no Priest was to act as an ale-scop or as gleeman. Theodorus in his Book of Penances puts a "clericus" guilty of drunkenness on bread and water for two weeks, and a Bishop five weeks. Archbishop Anselm [A.D. 1102] orders in his Canons, that Priests shall not go to drinking-matches nor drink to pegs;—whence we learn that pegs in drinking cups, which had been devised by St. Dunstan to limit potations, had been made a plea for increasing them. In the fourteenth and fifteenth centuries "glutton masses" were perpetrated several times a year to the scandal of public decency. Drunkenness was the scourge of the Dark Ages. Our "Church Ales," "Whitsun Ales," "Easter Ales," &c., were times of universal inebriation; and even after the Reformation, the sale of liquor was carried on in some of the town churches to defray the current ecclesiastical expenses.

Passing over the seventeenth and eighteenth centuries when good men were wearied of complaining, we do not see our enlightened age delivered from the curse. If drink is emphatically the plague of Britain, it is emphatically the plague of British Churches. Even total abstinence ministers find that this dreadful thirst for liquor is the dry rot of their flocks. And the ministry escapes not. The late venerable Rev. Dr. Johnston of Limekilns declared that of sixty ministers who were ordained with him thirteen had to his knowledge fallen victims to this snare. Another pastor tells of twenty contiguous congregations having drunken ministers who died as they had lived. And another supplies an array of facts, thirty three in number, all bearing upon this one vice.* Nor must it be imagined that no evil is inflicted where the signs of hard

Ministerial lapses through drinking.

* See also on this point Section II.

Dr. Pye Smith on Strong Drink and spurious religion.

drinking and intoxication are absent. Dr. Pye Smith, one of the most charitable of judges, has noticed that "the supposed moderate use of alcoholic beverages is attended by an awful liability to spurious religion"—a fancied devotionism which is due to the spirit of wine. When the North American Indian curtly said "Me not Christian Indian, me Whisky Indian," he broached a philosophical distinction which the Church would do well to revolve. It is not stupid or wild intemperance by which the purity and spiritual power of the Church is mostly impaired. Not now but hereafter it will be revealed how much of secret sin and open schism is connected with a modified indulgence, which leaves the judgment less clear, the passions less under control, the heart less subject to the influences of meekness and loving kindness.*

How intemperance is induced.

Trite truths concerning the treacherousness of the heart and wickedness of the world will not explain these declensions. In all such cases we recognize two facts;—the use of a peculiar agent adapted to create, insidiously, a diseased physical appetite; and the tendency of this appetite to evolve immoral results, and to minister to impurity of every variety and of every degree. Rightly to be understood drunkenness must be viewed as the last (up to that point) of a series of preceding effects, none of which could have existed had Strong Drink been unused. Every enquiry into the operation of Alcohol taken in *small* doses, shews that it affects the nervous tissues in such a way as to give rise to a want previously unfelt: this, if not allayed by a fresh supply, tends to become painful; if allayed, it periodically returns, and often returns with greater force, only to be temporarily appeased by a larger dose. When this craving returns at lesser intervals, and the same means of alleviation are adopted, what is the state of the unhappy subject but one of intemperance, with or without those external signs of intoxication which are ignorantly mistaken for the substance of the disorder? The efficient cause of this malady, therefore, is not in the nature of the drinker (though certain constitutions more quickly respond to its touch), but it lies in the toxic quality of that which is consumed. Alcohol, however diluted in the form of distilled or fermented liquors, exerts the same specific effect. Use has a tendency to develop desire, and each development of this desire marks the progress of the disease: taste glides into foodness, foodness into passion, and passion into fiery craving.

The toxic action of Alcohol.

* See "The Church and the Liquor Traffic"—an article contributed by the present writer to *Meliora* (vol. ii. pp. 250-1.

It would appear, too, as if this appetite in some persons gathers secret vigour till it suddenly bursts through all internal and external restraints. But what is particularly to be noticed is, that in all its stages this appetite perverts the entire economy. *The animal propensities are strengthened.* Dispositions to sensuality of every kind are stirred up and aggravated. Gluttony (unless the stomach is specially weak), is stimulated. Amatory passion is inflamed. Every additional glass of Strong Drink gives fresh impulse and more rapid play to what in Scripture is styled the "carnal nature;" while every unholy affection, such as anger, jealousy, and revenge, glow under the alcoholic inspiration with preternatural fierceness.* At the same time, *some of the mental faculties are blunted, and others unduly goaded.* A small portion of Strong Drink will often have a sensible effect in unsteady judgment, dulling the understanding, and rendering the purely intellectual powers less vigorous and coherent.† It is thus that, long previous to maudlin inebriety, mental illusions are formed, and an exaggerated self-complacency (mistaken for good nature) is engendered, opposed to that self-knowledge and humility in which true piety is grounded. Joined to this is a *marked decline of the moral sensibilities and affections.* Reverence for God and practical benevolence are weakened, selfishness is exalted, the love of truth is deadened; and the conscience is either paralyzed, or seduced into calling good "evil," and evil "good." And associated with all this, is a state of *enfeebled self-control*, quickly converted by deeper draughts, into a suspension of the volitional faculty, and an abnegation of that rational freedom which is man's glorious birthright, and the crown of his lordship over all other living beings on the earth.

St. Augustine was, therefore, psychologically correct in describing drunkenness, or rather the action of Strong Drink on men, as "causing them to cease to possess themselves, and to commit not

Animal propensities strengthened.

The mental powers perverted.

The moral nature weakened.

The Will enslaved.

St. Augustine cited.

* "Sons of Belial flown with insolence and wine"—(Paradise Lost, Book II.) Compare this with the *Vino tortus et irâ*, of Horace, where "tortus" marks the effect of both wine and wrath in wresting the mind from its calm and even course, and putting it into a state of unnatural excitement. Cicero had before significantly referred to the man *vino lustrisque confectus*—"worn out with wine and wantonness."

Milton, Horace, and Cicero cited.

† "The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition (drunkenness), injures the body and *diminishes the mental powers* to an extent which I think few people are aware of."—Letter of Sir Henry Thompson, F.R.C.S., to the Archbishop of Canterbury (1873.)

Sir H. Thompson quoted.

Proper-
tius
quoted.

a single sin, but to be the slave of all manner of sin." But why appeal to a Christian Father of the fourth century, when Proper-
tius, a heathen poet before Christ's birth, had invoked imprecations on the man who first invented neat wine and corrupted honest water with sweet poison? It was his complaint that wine is fatal to beauty, and is a corrupter of manly prime.*

Strong
Drink is
not
abused,
but
abuses.

Where the quantity of alcoholic liquor consumed is small, the use occasional, and the temperament lethargic, the effects may be faint and externally imperceptible, but both physical and moral injury may exist with a supposed moderation, and in no case can the element of danger be eliminated from the use, while a free though not drunken use, leads, in the great majority of instances, to a degeneration of all the powers, corporeal, mental, and moral. As the danger increases the subject of it becomes less able to detect and less willing to escape from it. What inebriation is, and what comes of it, none can doubt. Neither does it require an elaborate argument to prove that an article which excites animalism, obscures intelligence, lowers the moral tone, and impairs free agency, is adverse, *so far as it operates at all*, to religious purity; and that it does operate according to quantity and frequency, modified by temperament, is as certain as any natural law. Accurate thought would dictate that instead of talking, as is usually done, of the "abuse" of such an article, its capacity of abusing those who take it as a beverage, should excite observation and elicit warning. When a habit of indulgence has been formed, how often it appears as if the mental energy necessary to recovery had become almost eaten away, and the gravitation towards ruin is nearly, if not wholly, irresistible.

St. Greg-
ory, Chief
Justice
Hale, Dr.
H. Browne
and Dr.
Chalmers
quoted.

* St. Gregory in his 13th Book of Morals, says—"Under the rule of such a vice all the virtues are restrained at once." Lord Chief Justice Hale in his "Advice to my Grandchildren" (1670) says—"When men are disordered by wine or other liquor, they put themselves out of God's protection, and are laid open to the management of the Devil; they lose the conduct of their own reason and are more ungovernable than wild beasts; no villainy comes amiss, but they are qualified to commit it." "I am prepared to maintain," says Dr. H. Browne, Physician to the Manchester Infirmary, "that in health alcoholic beverages minister to and excite all that is animal in man, whilst they neutralise and oppose all that is spiritual." Dr. Chalmers in his "Sabbath Scripture Readings" in his reflections on the history of Lot, observes—"To prepare Lot for the revolting enormities described at the close of this chapter, he had to be plied with wine." "There is no enormity of blasphemy in language and cruelty in action, of which even persons naturally gentle and well-conducted are not capable, and to which they are not impelled, when under the influence of drink."—Report of Canterbury Convocation Committee on Intemperance (page 7).

Report of
Canter-
bury Con-
vocation
cited.

It would, indeed, be contrary to all analogy to suppose, that such an article could enter into the popular diet for centuries, and its use become intermingled with social usages of every kind (besides having usages and customs especially devoted to its consumption) without injuriously affecting, not only the morality of the nation, but the purity of the Church through all her range. It is also an unhappy fact that the drinking of healths and toasts—a fertile means of intemperance, and as such opposed by good men in past ages, including Latin Fathers, mediæval preachers, and Puritan divines,—is not yet excluded from ecclesiastical celebrations. In nothing have Christians shewn more conformity to the world than in the imitation of drinking-customs always “more honoured in the breach than the observance.”

Drinking usages encouraged by professing Christians

We see, then, how it is that the use of Strong Drink, personally and socially, privately and publicly, has always proved exceedingly adverse to religious purity; *directly* by the alcoholic effect exerted; and, *indirectly* by giving to predispositions and temptations to other evils a power which they would not have otherwise possessed; the mind's capacity for resistance being diminished at the moment when the temptation—perhaps itself a product of drinking associations—has been most potent.

How Drinking acts adversely to purity.

Is there, then, anything allied to fanaticism or asceticism in pleading that the purity of the Church can be, and, therefore, *should be* protected by excluding the cause of so much spiritual disorder and decay? That this cause is visible and tangible makes the exclusion easier. *Can any satisfactory reason be assigned for its retention?* The religious injury it has inflicted is indescribable; and what aid to the spiritual life has it ever rendered? Whose faltering faith has it confirmed? Whose flickering zeal has it rekindled? Whose sinking hope has it sustained? Whose fainting love has it revived? Where is the man to be found who can avow that it has assisted him to keep unspotted from the world? It has led myriads on myriads to make shipwreck of faith and a good conscience;—to whom has it been an assistant, however subordinate, in the heavenward course? What holy thoughts and resolutions has it helped to develop? What defence against the powers of darkness has it supplied? To none of these questions can the present age return an answer, and the ages past are equally silent. It is the work of the Holy Spirit to expel spirits of evil from the heart; but has not Strong Drink been one of the chief instruments in peopling or refilling the heart with dark and

No reason for retaining Strong Drink.

Speculative points not to be substituted for pressing duty.

sinful dispositions? Why, then, should such a prime agent of mischief be looked upon with favour or toleration by the Christian Church? To say that to take it "moderately" is not a sin *per se* is no justification of the use (for how can any use be justified which is not beneficial, all things considered?) while it is to substitute a speculative question about "moderation" and abstract "sin," for the pressing practical question of the Church's duty in the face of a deceitful and dreadful antagonist, which, like the vampire of the tropics, soothes only to drain away the vital blood, or, like the deadly serpent, fascinates that it may destroy. If Church purity is endangered and invaded by drinking appetites and habits, is it not trifling to discuss the amount that *might* be taken with impunity? When the wild boar is ravaging the garden, shall we dispute whether exceedingly small swine, under stringent regulations, could be safely admitted? * That the most eminent piety has been exhibited by many users of Strong Drink in some measure, is cheerfully admitted; but the enquiry is not of evil escaped, but of mischief done. A wolf is not harmless or less a wolf, because some sheep only are devoured; and, judged by results, we see in Strong Drink a wolf in sheep's clothing, which has stolen in, and made havoc of the flock of Christ. Who knows not, too, that many a sheep that has escaped being devoured or mangled, has borne the mark of the wild beast's tooth? It is no rare thing for devoted Christians who have become abstainers, to testify to the greater clearness of spiritual perception and warmth of spiritual feeling enjoyed since abstaining, shewing that they had unconsciously suffered spiritual loss from a use of Strong Drink once believed to be innocent and even advantageous.

God's grace no reason for using Strong Drink.

That "the grace of God will preserve men from being overcome by temptation," is an objection to total abstinence which grossly misapplies a noble Christian verity. It takes no note of the real generation of the intemperate appetite, or of the unquestionable fact, that multitudes of those most richly imbued with grace have fallen a prey to intoxicating drink. We must not forget that men are not passive in their reception of Divine grace, but that as they can "resist" and "quench" the Spirit, they may also indulge ignorantly in habits which diminish the influx and thwart the operation of the higher life. It is likewise to be considered, that

Divine grace acts as wisdom and love.

Dr. Johnson's observation.

* Dr. Johnson's remark should be remembered, "It is much better for a man to be sure that he is never to be intoxicated—never to lose the power over himself."

grace, when present, shows itself as wisdom and charity. As the wisdom which is "profitable to direct," grace will prompt to the avoidance of everything that tends to evil; and as the charity which "looks not on its own things but on those of others," it will be swift to set aside whatever injuriously affects the purity and vitality of the body of believers. Grace in the heart will never assign itself as a reason for retaining what is superfluously perilous and superlatively pernicious. That which is opposed to purity will be opposed by grace. The objection, therefore, has nothing of grace about it but the name, and though it is unhappily common in the mouths of some Christian men, it is not a homage to the sacred gift, but a travesty of its nature.*

The charge of Manichæism, which is sometimes advanced against abstinence, springs from an ignorance of the Manichæan dogma, viz., the essential evil or impurity of all matter; a dogma entirely repudiated in the advocacy of total abstinence from Strong Drink. Christian men should be above thinking that they have disposed of a great question by giving it an ugly name. If experience proves that Alcohol does operate most deleteriously on the Church, and if science traces this effect to a peculiar physiological and psychological action, what object is served by stigmatising the statement of this scientific fact as Manichæan? Strong Drink goes on demoralising all the same. Temperance teaching does not ascribe moral evil to the substance itself, but shows how it is connected with evil in the moral agent who imbibes it. To attribute the evil to drunkenness is to admit the Temperance position; for what causes drunkenness is not all drink, but Alcoholic Drink. The saying of the Redeemer "that man is not defiled by what goes into his mouth, but by what proceeds from his heart," had simply for its object to distinguish between ceremonial and moral uncleanness. All admit that drunkenness is a sin, and a cause of sin, and all must admit that it is produced by that which "goeth in at the mouth."

When it is alleged that if we are wanting to escape temptation we must go out of the world, and that Christian duty, honour, and

Total Abstinence not related to Manichæism.

* The Rev. Robert Hall is said to have warned a professing Christian against the use of Strong Drink, and was met with the retort that the Grace of God would keep him, on which the distinguished divine expressed his fear that the other had kept very little of the grace. Those who plead "grace" as a security in self-indulgence, show, at least, a strange ignorance of Divine cautions and of Satan's devices.

Anecdote of Robert Hall.

Temptation not to be courted, created, or multiplied.

advantage are found in its resistance, not its evasion,—we may enquire whether temptation is to be created for temptation's sake? Christian ethics teach that temptation to be surely resisted must arise uninvited; that though offences must needs come, owing to abounding sinfulness, a curse rests on those by whom they come; that the triumph of religion involves the progressive removal of temptations to evil; that the pursuit of lawful business is not sinful or a cause of sin; that Christians do, and must, distinguish between uninvited occasions of evil and provocations to it; that being in the world imposes the duty of counteracting its vices,—not of contracting its dangerous habits; that Christians are to learn from the fall of others to avoid similar catastrophes by avoiding their causes; that watchfulness will not be encouraged but abated by using Strong Drink; that it is no part of Christian duty to “run the race” and “fight the good fight,” subject to the danger inevitably associated with intoxicating liquors; and, finally, that the incontrovertible and tragic facts which connect so much religious failure and apostacy with Strong Drink, sufficiently indicate that such a besetting snare should be disallowed, and such a tainting element carefully excluded. *Were equal moral corruptions to be perpetually diffused by any other agent capable of removal, how long would the removal be delayed?* Scripture precedent is not required where the course of prudence is so clear; but ample precedent is afforded. The Jewish priests were forbidden through all their generations to take wine when engaged in their official service; and why? In order to distinguish “between holy and unholy, and between clean and unclean,” and so to avoid the sin of Nadab and Abihu. The Nazarites, the class “separated” as models of physical and moral purity, were subject to the same rule as long as their vow endured. Not only is the lawfulness of abstinence here made apparent, but its reasonableness also; and the ground of that reasonableness can be perceived by the candid enquirer.* If purity is to be promoted and the feeders of im-

Scripture precedents adduced.

Professors Blunt and Olshausen quoted.

* “I conclude that there was a relation (though it is not asserted), between the specific offence and the general law, the more so because the sin against which that law is directed is just of a kind to have produced the rash and immoderate acts of which Aaron's sons were guilty.”—“Undesigned Coincidences,” by the Rev. J. J. Blunt, B.D. In commenting on Ephesians vi. 18, Olshausen says—“According to the point of view of the Law, the Old Testament recommends abstinence from Wine and Strong Drinks, in order to preserve the soul free from all merely natural [unnatural?] influences, and by that means to make it more susceptible of the operations of the Holy Spirit.”

purity cut off, can the Church discharge her responsibility fully, so long as the drinks which mar the one and swell the other are patronized by Christian Pastors and their people? The demand for "Christian liberty" is good, but only when the liberty demanded is Christian; and nothing is Christian which is unfavourable to the growth of Christian virtue and true holiness. "Use not liberty for an occasion to the flesh," was an Apostolic qualification and injunction not yet out of date. The law of liberty must harmonize with the laws of light and love, and can never be pleaded for whatever is opposed to both. The municipal law of no State gives liberty to harbour and victual vessels fitted out for the destruction of its commerce and national existence; but the purity of the Church is her life, and she should not hold truce or parley with the drinks and drinking customs which prey upon that life. Can it be too much to urge every section of the Church to give so small an evidence of interest in the prosperity of the whole body? The evil is not one of the past, but is stalwart and rampant now. *What congregation is free?* The sense of common suffering should unite all in a common policy—a policy of abstinence from the means of all the mischief. This enemy is to be conquered by neglect. Let alone he is harmless. Having long been treated as a friend, with results the most disastrous, let him be dismissed, and his power ceases. The plague within the Church will be arrested when the fiery serpents are no longer welcomed. Let, then, no one wait for another; but animated by a zeal for Religious Purity, let the necessary sacrifice (not of real benefit but of habit and taste) be cheerfully made, and it may with confidence be pronounced, that with such a renunciation of intoxicating liquors, inspired by a motive so exalted, the Lord, "who for our sakes became poor," will be well pleased.

Liberty is
not licence

What is re-
quired is
abstention
from the
seducing
agent.

Archbishop Fenelon.—"Men may preserve their health and strength without wine ; with it they run the risk of ruining both their health and their morals."

Dr. Adam Clarke.—"Strong Drink is not only the devil's way to man, but man's way to the devil."

Rev. John Angell James.—"I do most earnestly entreat you to abstain from all intoxicating liquors. You do not need them for health, and to take them for gratification is the germ of inebriety."

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II.—RELIGIOUS INCREASE.

Church prosperity, so far as it is related to increase, requires that the losses hold a diminishing ratio to the accessions. With large losses and small additions there is decline ; with small losses and large accessions there is advance.

Causes of
numerical
loss.

1. *Losses.* There is one cause of loss over which man has but limited control—viz. death ; but all other causes are either under command, or they need have but a local application. The disease which for a time hinders the Christian from appearing in the "great congregation," does not separate him from Christian fellowship, while it may supply conditions for a richer growth of the Christian graces ; and emigration, which carries the individual and family away from the familiar society of Christian friends, transports them to other scenes where new ties are formed, and other portions of the Church are strengthened and built up. This is dislocation, but it may not be religious loss. The Church and religion suffer loss when the offices and privileges of religion are neglected, and when a consistent profession of religion is no longer made. The external marks of such decline will be, in the Established Church, absence from Divine worship or the Holy Communion, or both ; and among Nonconformists additional signs are furnished by voluntary separation, or exclusion, from the membership of local churches on account of behaviour inconsistent with

the Christian name. Where is the Parish or congregation in which such cases are unknown? Is there one with regard to some of whose members it has not to be sorrowfully said that "they ran well but were hindered," and that carnality and not spirituality has become their latter state? To what extent Strong Drink, separately, or combined with other influences, is responsible for these losses no arithmetical answer can be given. The facts cannot be so accurately ascertained as to allow a complete estimate to be formed. But all the evidence procurable gives to this one cause of loss a particular, if not pre-eminent, position. The explanation of this result is furnished in the foregoing chapter. A love of Strong Drink and drinking (not always drunken) companionship, gives a distaste for religious exercises and associations, and an inability to profit by them. Or other causes of religious alienation may lead on to drinking, which will then most powerfully confirm or widen this alienation, and prevent the due operation of reconciling and restoring measures. Means are utterly wanting to register and formulate the statistics of such losses; but as the Protestant places of worship in the United Kingdom number about 30,000, some conception is possible of the loss annually inflicted on British Christendom by the Drinking system, when it is remembered, that not a single congregation is exempt from the injurious action of that system. If the evil thus done to the Church in a single year, is multiplied by the years of a decade, a generation, or a century, the mind will be enabled to gain some vague and shadowy, but most impressive, idea of the direct injury done, during a period covered by some single lives, to the cause of Religion, and to the souls who once rejoiced in its light and walked in its ways. Many of these, too, were persons of brilliant gifts and of laborious Christian lives, whose value to the Church cannot be gauged by any numerical standard.*

Con-
nec-
tion of
Strong
Drink with
Church
losses.

Aggregate
losses to
British
Christen-
dom be-
yond com-
putation.

* Out of 1,634 cases of Church discipline, including expulsion occurring in 135 Churches of New England, examined into by Rev. J. R. Barbour, 805 were found to have been connected with intemperance. The Venerable Dr. L. Woods declared that previous to the Temperance reformation in America, he himself knew at one period forty ministers, residing not far apart, who were either drunkards, or so far addicted to excessive drinking as to injure their reputation and usefulness. Every case of exclusion from an Independent Church in Northamptonshire for fifty years had been traced by one of its ministers to intemperance. Dr. John Campbell, the author of "Jethro," ascribed to the use of Strong Drink nearly every case of discipline or exclusion which had arisen in his own pastoral charge. The distinguished Rev. W. Jay, of Bath,

Concern-
ing Pasto-
ral and
Church
members'
delinquen-
cies
through
drinking.

These losses are a sacrifice of much possible good.

Much positive evil produced.

The destruction of so much worth and practical usefulness involves the farther loss of all that might have been the fruit of its continuance, through successive ages, as the burning of corn is the sacrifice of all the supplies of seed and provision, which its multiplication would have yielded. Alas! too, these losses go on without intermission, and extend to every department of Church activity: nor is there any compensation. Partial loss is sometimes general gain; but the loss occasioned by Strong Drink is absolute; nay, it is even worse, for those who thus pass from out of the fellowship of Christian brethren, and from under the "sweet

Wesleyan Magazine
Primitive
Methodist
minister.

testified of seven cases of ministerial suspension through drink, brought under his notice in a single month. The eminent evangelist, Rev. Richard Knill, ascribed to the same cause nearly all the blemishes found in the character of ministers known to himself for fifty years. The Rev. John Angell James, in his "Church in Earnest," asserts, "More ministers are degraded by this than by any other habit." A minister of religion has published (Ipswich Tracts, New Series, No. 48) a record of fifteen friends who had commenced life as religious young men, all of them members of the same Church, and teachers in the same Sunday-school, ten of whom had become the victims of drink, several having died in that state, and having been the cause of death to their near connections. The *Wesleyan Methodist Magazine* of December, 1836, contained an article in which was the following paragraph:—"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other. We verily believe that this single sin is destroying more souls than all the ministers in Britain are instrumental in saving." No religious body has a more devoted class of members than the Primitive Methodists, yet one of their leading ministers stated that in one year their losses by death were only one-half of their losses from exclusion, most of which were occasioned by Strong Drink. The pastoral charges of ministers actively connected with the temperance cause do not escape the same terrible infliction. Farther, the Ecclesiastical Courts of the Established Churches of England and Scotland, and of the Presbyterian Churches, bear witness to the power of Alcoholic liquor to sap ministerial fidelity, and to blight once honoured lives. At a Conference on Intemperance, held in Edinburgh, January 18th, 1875, Rev. Mr. Clark, of Barrhead, quoted the statement of the late Dr. Guthrie in his "City: its Sins and Sorrows," that he had known ten ministers, with some of whom he had partaken of the Lord's Supper, who had been deposed for intemperance; and Mr. Clark added, "In my own short ministry I have known seven who had been obliged to resign their charges for the same reason." The sacred desk is not free from the direct pollution of intemperance. In June, 1873, the public papers recorded the case of a clergyman who, while officiating for the Incumbent, was so grossly intoxicated that it was necessary to remove him from the pulpit. Other cases as revolting have since occurred. Can it be wise to cherish the sparks which prove capable of kindling this "strange fire," and of profaning the most solemn offices of religion? Within a short time of each other the chief editor of the organ of a great denomination, and one of

influences" of the Christian faith, are not simply withdrawn from the side of goodness. Evil is not negative: and by example, often by word and active effort, such wanderers help to diminish the Evangelical power of the Church over others, and to draw many from the path of righteousness and peace. A Christian parent, master, or workman, perverted by drinking, is a means of further loss by the life he leads, in its irrevitable bearing upon the lives of others. "One sinner destroyeth much good."

2. *Non-additions.* The Gospel is now, as ever, "the power of God to salvation to every one that believeth." The same Holy

the secretaries of its Missionary Society, both ministers of religion, and previously high in the esteem of their brethren, were lost to the Church by this vice. Since the major portion of this essay was composed, a London minister has been compelled to resign his charge on account of intemperance and disgusting language at the Lord's table. There is a natural reluctance on the part of Christian bodies to give publicity to the delinquencies of their members, and particularly of their ministers; and this, again, increases the difficulty of any statistical enumeration. The Rev. W. Magill, Moderator for 1874-5 of the General Assembly of the Presbyterian Church in Ireland, has said, in an Address to the Ministers, Elders, and Members of that Denomination, "The fiery stream desolates homes; surges up to the very gates of the Sanctuary; and among the occupants of the pulpit, some of the finest intellects I have ever known have drowned themselves in drink. It steals more men from the House of God than any other agent." In his "Retrospect of Forty-five Years' Christian Ministry," the Rev. Dr. Burns (pp. 146-7) gives an account of the fall, restoration, and final relapse of one of the most eloquent Congregational ministers of his time, who was "found drunk in Cheapside on the Lord's-day afternoon, as he was going to administer the Lord's Supper to his flock." In a subsequent part of the same volume (pp. 293-7), Dr. Burns presents a series of facts illustrative of "Perils of the Drinking Customs to Ministers of Religion." It is known that one of the successors of Dr. Chalmers, in Glasgow, was compelled to resign his charge and emigrate because of his indulgence in drink. The danger of exposure to inadvertent intoxication is not to be slighted. Open scandal was given near London to a crowded congregation, at a Nonconformist anniversary, by the visible inebriation of the minister who could not proceed with his discourse; and though another minister was present, he was not asked to conclude the service as it was feared he was also too much affected by liquor. The explanation furnished was, that both had dined at the house of a lady whose potent wines had unsuspectingly been partaken of too freely. The venerable abstainer, Canon Babington, has stated, that twice when a young man he found himself, though having no love for wine, unexpectedly overcome by it to an extent that caused him intense regret and grief. His state happily escaped that observation which might have blackened his reputation and darkened his subsequent career. The only secure course is that which Hannah could affirm as true of herself when accused of drunkenness by Eli—"I have drunk neither wine nor strong drink."

Non-additions referable to many causes.

But Strong Drink among the principal.

The bottle at the bottom of much working-class absenteeism from Public Worship.

Application of the Parable of the Sower.

Spirit is present to apply the truth preached to the consciences of the hearers. It is nevertheless a common complaint that far fewer than might be looked for, "hear and fear, and turn to the Lord." There are seats unfilled that might be occupied; meagre ranks of communicants that might be recruited; millions of our countrymen who ought to give themselves to God and then to His Church "according to His will:"—but do *not*. To refer this poverty of result to any single cause would be absurd. There is reason for honest heart-searching enquiries as to its connection with a generally low tone of piety, and with defects in the manner and spirit of Christian ministrations. Certain conditions of modern society may also afford explanations of much that is unsatisfactory in this particular. Yet those who have studied the problem most deeply, are convinced that the direct operation of Strong Drink, with the irregularities of life occasioned by it, must be held answerable for a great measure of the spiritual sterility witnessed and deplored on every hand.

A fraction only of the working-classes attend Divine worship, or are in any way connected with religious affairs. Where are the absentees, and why are they absent? In some form or other the bottle is at the bottom of much of this neglect. Not that *drunkenness* is the exclusive cause. That vice when most malignant shrouds the soul in thickest darkness; it is the paralysis of all the higher functions of humanity; but multitudes far removed from that deplorable state are yet so evilly affected by Strong Drink in personal character and estate, as to live godless lives—"sensual, not having the Spirit." Religious truth must be presented to, and recognized by, the mind, or it cannot act; but how can it act on the absent?—those whose indisposition or circumstances make them aliens from Christianity in a Christian land, and who have been reduced to this condition by their own or others' use of intoxicating liquors? Even if present when the Gospel is preached, what hope of religious benefit can be entertained?

The Parable of the Sower illustrates the need of adaptation in the soil to the seed sown; but Strong Drink unfits the soil for the reception of spiritual seed. An organism tainted with Alcohol, though the taint is not of the rankest, is proof against every holy influence, and a miracle would be necessary to give to the most solemn truths that quickening energy which brings salvation. It was the sorrowing cry of Bunyan—"Tell me when did you see

an old drunkard converted?"* and whenever cases of conversion had been recorded prior to the rise of Temperance societies, they were usually those of drunkards who became so by companionship, and not from a love of the drink. Even such cases of reformation were rare. Drunkenness and drinking habits of every degree have prevailed as a national vice for 1,200 years; yet going no farther back than the Reformation, how overwhelmed must be the Christian mind at the thought of the multitudes who, in every one of those eleven generations, have been lost to the Church by the corrupting witchery of the intoxicating cup!

We are often referred to poverty, wretched homes, defective or immoral training, as the reason why out of the teeming masses so few are brought to experience a change of heart and life; but these external causes are themselves in a large degree the penalty of drinking indulgences; and whatever may be their power as proximate hindrances, they do not account for the apparent feebleness of the means employed to turn our nation to righteousness. Much of this comparative failure must be referred—*first*, to the influence of Strong Drink in separating men from Christian truth in all forms; and *secondly*, to the peculiar action of Alcohol in rendering mental impressions faint and fugitive, and in giving greater hardness and strength to the grosser and more depraver predispositions of human nature. In a well-known passage, the poet Gray muses on the obscurity to which many undeveloped Hampdens and Miltons are consigned by their social station. There may be a vein of truth in the poetic fancy; but there is no reasonable doubt that numbers of souls have passed from earth unblest by the spirit of Christianity, who, but for the power of Strong Drink to steel the heart and sear the conscience, would have become converts and confessors, teachers and guides, lights of the world, and, for their works' sake beloved of all good men. But many were not so affected—they are not still—and they will not be, if the stumbling block and betrayer is not removed from the path. Drunkenness we have said, is not entirely, or chiefly to blame for this holding-back of multitudes from the ordinances of religion, and their want of subjection to its claims. As small quantities of

Many proximate causes referable to Strong Drink.

Drunkenness not alone the restraining influence.

* The quotation in full is as follows:—"Tell me, when did you see an old drunkard converted? No! no! such an one will sleep till he dies, though he sleep on the top of a mast: so that if a man have any respect to either credit, health, life, or salvation, he will not be a drinking man." ("Life and Times of Bunyan," by Rev. R. Philip.)

The testimony of Bunyan.

The mental faculties, necessary to conversion, injured by Strong Drink.

Strong Drink, often repeated, are now known to produce the morbid physical states once ascribed to large potations only, so there is every reason to conclude that a similar degeneration of the mental constitution is effected, which impedes every kind of moral and spiritual influence, and renders of no avail attendance on the services of religion. At times a maudlin sentimentalism is indulged, manifesting itself in tears, but no abiding impression is made; and probable harm is done by an imaginary compliance with the demands of the Gospel, while there is an utter ignorance of its vitalizing and renewing virtue. We know that human nature, however corrupt and debased, is not beyond the healing and elevating influence of Heavenly mercy; but where the perceptive and reflective faculties have themselves been tampered with, the probabilities of success are wonderfully diminished.* No one would think the power of the Gospel was impugned by denial of its efficacy in the conversion of the insane; and if by the general use of alcoholic drinks great numbers of men and women are made less capable, mentally or morally, of realizing the Divine Word when preached or read, by so much is the want of a satisfying increase accounted for, without recourse to any of those dangerous theories which charge upon the Most High an arbitrary refusal to bestow His blessing.

Quotation from Yonge's "Blemish of Government" (1655).

* The author of "The Blemish of Government, Shame of Religion, Disgrace of Mankind, or a charge drawn up against Drunkards, and presented to his Highness the Lord Protector" (1655), after describing drunkenness as "the root of all evil, the rot of all good," pertinently says, "It poisoneth the very soul and reason of a man, whereby the faculties and organs of repentance and resolution are so corrupted and captivated, that it makes men utterly incapable of returning, unless God should work a greater miracle upon them than was the creating of the whole world. Whence Austin (Augustine) compares it to the very pit of hell, out of which (when a man is once fallen into) there is no hope of redemption. As what says Basil: 'Shall we speak to drunkards? We had as good speak to livelesse stones, or senselesse plants, or witlesse beasts as to them, for they no more believe the threats of God's Word than if some imposter had spoken them.'" The writer of this, "R. Yonge, of Roxwell, in Essex," regards drunkenness not as intoxication but as superfluous drinking; and well says, "In cases of this nature things are rather measured by the intention and affection of the doer than of the issue and event." His description of drinking and drinking-houses in the time of the Commonwealth shows how fallacious is the notion, that the Restoration of the Stuarts brought about a change from comparative and constrained sobriety to general and open intemperance. Allowing for exaggerations, Strong Drink in the form of fermented liquor (and he does not name distilled spirits) was the bane of the country, especially of the cities.

If it be said that these lesser manifestations of Divine power are due to deficient prayerfulness on the part of the Church, it may be justly asked, whether this devotional deficiency does not sensibly arise from the use of Strong Drink within the Church? In any case, and whatever relation this lack of increase may sustain to a lack of spiritual zeal, the existence of other causes cannot be intelligently ignored. To overlook or slight *them* would, indeed, betray an obtuseness or wilfulness discreditable to the Christian profession; and to acknowledge the magnitude of these causes without any attempt to remove them, would be a want of faithfulness to duty that could not fail to bring its own punishment with it. If the desire for Religious Increase is sincere, and if the prayers which assume to embody that desire are not melodious phrases devoid of all true feeling, it is impossible that a loyal Church should treat as of little import one of the most fertile sources of backsliding, and one of the most prevalent hindrances to Christian impression and conversion. Either there is some extraordinary error as to the facts, or the Church has been strangely indifferent to them, and cannot furnish more pleasing evidence of a wish to make amends for past omissions, than by looking honestly into the question, and allowing neither custom or fashion to impede the work of reformation within, in order to a greater work of Christianization without. Prayer is mighty, but prayer is to be a stimulus to, and not a substitute for, appropriate effort. God will answer all sincere prayer, but He will answer it, not by superseding human agency, but by directing it to its natural sphere, and blessing it therein.* Now it must be evident, that if the drinking system is one principal means of hindering Religious Increase, both by drawing members from the Church, and keeping men outside her pale, the business of the Church, if she is really anxious for this increase, is to discountenance, in every suitable way, the use of Strong Drink. To do less, is to leave the enemy in possession of the field, so far as her own attitude and action are concerned; and while this continues, the increase really attainable can never be enjoyed. And this loss be it observed, is a *loss of souls*, not of gold, or even of national life. It is a loss which soon becomes irretrievable, and to obviate which the Church is bound to employ every lawful resource, not retaining any tempo-

Christian fidelity concerned in tracing and removing hindrances to Religious prosperity.

Prayer's province.

How the Church should treat Strong Drink.

* Dr. South well observes, "The spirit of prayer is a spirit of prudence, a spirit of caution and prudence, and never pursues the thing it prays for in a way contrary to the thing itself."

Dr. South quoted.

Strong Drink not an inert impediment, but an active opponent.

ral indulgence whose surrender can arrest the sad decline, and add to the number of her sons and daughters. No development of theological learning and polemic skill, no exhibitions of pulpit eloquence and literary culture, can make the Church practically strong and flourishing, so long as Intoxicating drink acts within as a deceiver, and without as a producer of those individual and social conditions which limit the acceptance of Christian truth and grace. Such an element is no mere stumbling stone lying passive in the path; it is an enemy ceaselessly compassing the death of souls and the weakening of the Church. Let a wasting malady break out in a State, diminishing its resident population, and reducing the influx of citizens from abroad, and we know what would be done. The nature of the malady would be studied and its germs, if possible, be destroyed; and it cannot less behove all who are anxiously interested in the Religious progress of the age to take cognizance of the depleting and deterrent influence of Strong Drink, and to usher in an era of greater influence, and consequent prosperity, by assisting to banish from the Church and State the defrauder and despoiler of both.

The promotion of Temperance associated with Church increase.

Intimately related to this subject is *the connection everywhere found to exist between the spread of Temperance and the increase of Church communicants and members*. A large percentage of reclaimed drunkards has been returned, wherever careful enquiry has been made, as having entered into Christian associations. The Rev. David Charles, of Bala, mentioned one group of 97 reformed inebriates, of whom 39 had become professed Christians. Out of 24,000 reclaimed drunkards, reported in connection with Societies in the North of England, 4,000 were known to have joined various religious communions. The Bishop of Norwich (Dr. Stanley) said in the House of Lords in 1845—"I have witnessed not only individuals but masses of persons, who before have been heedless, profligate, and irreligious, turning over a new leaf when they become members of temperance societies; and those who had never frequented places of worship before constantly attend them after joining this society. My evidence on this subject ought to have some weight," candidly added the venerable Bishop, "as I commenced by opposing total abstinence societies, but have ended by being convinced of their utility." In all the great revivals of religion in America, Wales, Scotland, and England within the last forty years, the value of temperance as a pioneer and preparation has been distinctly recognized; and at the

Bishop Stanley's testimony.

Genuine Revivals opposed to Strong Drink.

same time nothing has been more marked than the direct influence of the Revival spirit, when most genuine and fervent, in the aversion excited by it to any connection with the liquor traffic, drinking usages, or the use of intoxicants as beverages.* There is no exception to this rule, nor has any Christian minister personally and heartily interested himself with the Temperance movement without finding it a means of spiritual benefit, to some, often to many, by the breaking up of internal and external barriers to religious truth and impressions. The Province of Canterbury Convocation Committee on Intemperance say (page 13)—“Temperance Societies, Bands of Hope, and Christian Young Men’s Associations are recommended by many of the Clergy as having proved in their experience of signal benefit;” and corroborative testimonies on this point are quoted in Appendices A A and B B of the Committee’s Report. Not less explicit is the testimony of the Committee on Intemperance appointed by the Convocation of the Province of York (page 14)—“Your Committee also gather from the returns made by clergymen, magistrates, and others, that Bands of Hope and Temperance Societies have been useful in stemming the tide of Intemperance, in reclaiming drunkards, and in preserving young people in communion with the Church.” The results of Mrs. Wightman’s labours in Shrewsbury would be alone sufficient to show the twofold tendency of abstinence to prepare for and facilitate religious action, and the religious influence acquired by Christian persons who avail themselves of this instrumentality of doing good and serving their generation.† Knowing this, there is something mournful in the contemplation of the general neglect of this means of adding to the communion of contrite and faithful souls. Another Christian lady, whose work among the poor was carried on in a London district, “the Kensington Potteries,” bears witness to the same sympathetic interrelation of temperance and religious activity. “When I remember that only two years previously, before any helping hand had been

Testimonies from the Reports of the Committees on Intemperance, appointed by the Convocations of the Provinces of Canterbury and York.

Mr Wightman’s labours.

Mrs. Bayly quoted.

* The Revival influences connected with the visit of Messrs. Moody and Sankey to Scotland, Ireland, and England in 1874 and ’75, have furnished new evidence of this statement. Mr. Moody’s strong declarations against the “infernal stuff” have not been without a marked effect; and in one instance, where a minister of religion had taken public exception to this language, it was stated to Mr. Moody, and stated by him, that this minister had had three sons ruined by the drink.

† See “Haste to the Rescue,” and “Annals of the Rescued.”

stretched out to lift those poor people from the pit of drunkenness into which most of them had fallen, and to bring them within the sound of the glorious Gospel, which had made them free indeed, they were far off by wicked works, hateful and hating one another, I felt that God had set His own seal to the way in which we had been working ; that we had been made strong in the Lord and in 'the power of His might.'"*

Where Christian men and women themselves use the Temperance principle as a self-evident protection against a subtle and soul-destroying vice, and as a condition essential in the case of multitudes to a higher and holier life, not only will the natural effects of the principle be experienced, but gratitude for the benefit thus conferred will frequently lead those who have been blest, to lend a more ready ear to the saving truths of Christianity ; and as faith comes by hearing, especially when the spirit of hearing is in lively exercise, there ensues an effectual reception of the Divine word, a union with the Church, and an increase of the "living stones" which the Great Master Builder is raising into a Spiritual Temple, for ever luminous with His presence, and for ever vocal with His praise !

* "The Christian Aspect of the Temperance Question," by Mrs. Mary Bayly

St. Ambrose.—"It does not avail us to assume the Christian name, if we do not engage in Christian works."

Rev. Albert Barnes.—"The pulpit must speak out, and the press must speak out. And you, fellow Christians, are summoned by the God of purity to take your stand, and cause your influence to be felt."

Rev. Dr. Guthrie.—"The dram-seller and tippling shop have met us at every turn, and defeated us in almost every contest."

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III.—RELIGIOUS AGENCY.

"Go work to-day in my vineyard" is the standing injunction of the Lord of the vineyard; and it is a command which amidst many shortcomings the Church has endeavoured to obey. If, indeed, the Church of the present day is distinguished from that of the past by any obvious sign, it is the larger measure of its agency, and the greater division and distribution of labour, with the intention of rendering the agency more widely and immediately useful. Limiting our view to the Church in the British isles,—though the same remark is applicable to other Christian countries,—it may be indisputably assumed that never before were the ordinary and extraordinary agencies of Religion so extensive, or (with due allowance for exceptions) undertaken with more singleness and earnestness of mind.

Multiplication of Religious Agency a characteristic of the age.

In connection with local Churches and congregations we observe a provision for Religious Worship, including a regular preaching the Gospel always once, often twice, and sometimes thrice on Sunday, and sometimes during the week. Superadded, there are generally the pastoral oversight and visitations of the resident minister, with such supplementary Christian services as officers of the congregation may render. Combined with these, the Sunday-school, and Bible-classes, are generally to be found, with perhaps a Day-school; whilst Societies for the visitation of the neighbour-

Local Church Agencies.

hood, especially of the sick poor, will often form features of the local agency, giving scope to the varied abilities and Christian zeal of both men and women, particularly the latter.

District societies.

Separate from these, but acting in harmony with them, are District Societies for the fuller supply of Christian wants over a wide area,—such as Town and City Missions, Sunday-school and Ragged-school Missions, Depôts for the circulation of religious literature, &c.

General associations.

Embracing a still wider ringer, often of National extent, are institutions that aim to originate, develop, and supplement local energies,—societies having their head quarters in London, but with their channels of operation penetrating the whole land,—Societies that gather up the liberality of Christian hearts, and return it in fertilizing streams over the entire realm. Denominational institutions of this kind exist for the spread of Christian literature, the multiplication of Home Mission centres, and the promotion of Education and Christian civilization. Even more comprehensive in their range are institutions of which the Religious Tract Society, and the Bible Society, are typical and noble examples, and which, together with other operations specially seeking the Religious benefit of distinct classes (such as soldiers and sailors) have a breadth of action and a diffusion of influence for outreaching the limits of our native shores.

National societies.

It would be impossible, were it to be attempted, to confine to our own nation the agencies of the Church in the British isles. What is done here must act for good or evil on the character and destinies of mankind. But in addition to this more indirect operation, there are institutions of Christian evangelization which directly seek the good of the human family. This is true of the Bible Society and the Religious Tract Society, and it is true of those great Missionary associations whose one avowed object it is to carry to foreign lands and races God's message of peace through Him who is the Heir of all lands, and in whom the human race finds the source and centre of its unity of being and redemption.

Agencies for the good of the world.

Conditions of success.

Now, of all these agencies it may be said that their efficiency humanly depends upon two concurring causes;—the zeal and wisdom with which they are conducted by the Church, and the favouring or retarding conditions under which they act. And in practice it is found, that not a little success is due to the discretion shewn by the Agents in their manner of dealing with the external difficulties of their situation. Some of the worst conditions may be

modified with patience and skill, and it will often happen, that till they are so, the moral workman will strive with as little apparent result as the engineer till he has learned how to deal with the rock or the quicksand which opposes the execution of his plans.

How then does Strong Drink in its individual and social use, stand related to the success of the Christian agencies of our day?

1. *It directly and largely limits the number of persons whom the agencies of the Church are designed to affect.*

A great deficit still exists in the accommodation necessary for the population able at any one time to attend public worship; but where are complaints of overcrowding to be heard? For one such case there are scores or hundreds where a considerable portion of the seat-room provided, is rarely or never fully occupied; hence the actual deficit of attendance, as compared with the possible attendance, is nothing short of enormous. On Census Sunday, in March, 1851, the deficit of attendances compared with accommodation was from four to five millions; in the intervening period an improvement has occurred, but the disparity is still fearful. In all large towns there are lines of streets in each of which the frequenters of the House of God may be counted on the hands, and to whose inhabitants the religious privileges and uses of the Lord's day are as strange as a foreign tongue. The attempts made by Pastoral labour, and by the aid of Home missionaries, Scripture readers, and Bible women, to carry Christian instruction into the families of these absentees, is as laudable as it is arduous; but those who are most energetically thus employed will admit, that the object of this compensatory and supplementary work is very imperfectly attained. The sick are conversed and prayed with, and the female members of the family can be reached, to a considerable extent, but the husbands and fathers and elder sons seldom come under this influence—often purposely evade, and sometimes resent, it. Of course District Mission work, however useful, has its social limits, and stops, as a rule, at the working and smaller trading classes.

That School education of a religious nature both on Sundays and weekdays, is making gratifying advances, must be considered a ground of hope for the future of our country. Yet it would be delusive to suppose that immense additions to the number of children under tuition are not required, in order to satisfy the wishes of the Christian educationist. Multitudes of children are

Strong Drink limits the objects of Christian agency.

Deficient attendance on Religious Worship.

On Domestic Visitation.

Juvenile Education

still totally absent, and multitudes who are on the books appear very irregularly in their appointed places.

The circulation of religious literature.

Religious literature, including periodicals and other publications not confined to religious subjects, but treating all subjects (according to Dr. Arnold's suggestion) in a religious spirit, is a bright feature and power in society. Books, tracts, and serials abound with letterpress and illustrations attractive to eye and mind; but their united circulation, great as it is, bears no just proportion to the wants of the people, or to the diffusion of a carriage literature on which millions feed with delight.

Foreign Missions.

Missionary operations among non-Christian nations, worthily engage the generosity and devout interest of British churches, both as to all that has been performed, and the rich promise of greater things to come. Those operations, however, compared with the field of labour spread before the Church are confessedly small, and in view of what has to be done, it may be said that only a beginning has yet been accomplished.

The practical enquiry.

*Is it true, then, that the use of Strong Drink limits to any marked degree the numerical range of these and all other Christian agencies? Does it conduce to absence from public worship? Does it lessen the subjects of domiciliary visitation? Does it keep away children from the religious instruction and training provided for them? Does it reduce the purchasers and readers of a Christian literature? Does it contribute in any way to hold the professors of false religions beyond the persuasive reach of Christian truth? For, in whatever measure all this or any part of it is done by Strong Drink, the prime end of the agencies themselves is so far unattained. These agencies are not originated and carried on for the sake of fuss and show; they do not spring (whatever censorious critics may say) out of pharisaism, or a wish to find offices and emoluments for a few. Their one great, undeviating aim, is to make men "new creatures in Christ Jesus;" to bring men under obedience to the highest laws; and to fit them for earthly service and heavenly blessedness. To do this men must be reached, and whatever drives or holds them away, is materially thwarting the work of the Church. Can there, then, be the shadow of a doubt as to the true, the only, answer to be returned? Is it necessary to pile up evidence on a point so plain?—to bring witnesses from all quarters to prove that which only ignorant perversity would deny?**

* Numerous testimonies on these points are given in Appendix L to the Convocation Report on Intemperance. Two or three may be cited as samples

Of whom do the people, absent from the House of God, largely consist but of those whose addiction to Strong Drink makes them careless of worship, and who, if any disposition existed, have not the apparel, often not the strength to appear there? As a consequence, the near relatives of such persons are shut out from a privilege some of them would enjoy, by the poverty they suffer, or the engrossing claims made upon their time: "I should say," remarks one witness, "that on an average, every drunkard is a hindrance to four or five other persons availing themselves of religious ordinances."* Men and women when reclaimed from intemperance have often confessed, that for years they had never been within a place of worship, though in earlier life they were regular and sincere attendants; and where intoxication is not chargeable upon these absentees, it would be found in innumerable instances that the "no heart"—which is the ultimate reason for the abstention of millions from the "courts of the Lord's House"—is due efficiently to the action of intoxicating drink; so efficiently, that were this drink removed the evil deplored would be immediately abated. "It is a common complaint that comparatively few of the working class," say the Committee of the Convocation of York, "are found in places of worship on the Lord's day; and indeed the complaint should hardly be limited to the working classes. Your Committee find ample evidence in the returns furnished, to prove that the neglect of sacred ordinances is largely the result of drinking habits. A man who has been drinking up to a late hour on Saturday night, even if he has not been drunk, is not much inclined for public worship."†

How
Strong
Drink puts
multitudes
outside the
power of
Christian
agencies.

Pursue this enquiry, and it will be found that the same love of Strong Drink, acting as a cause directly, or entering potentially into other causes, is alienating vast numbers from Christian influences of all kinds. The men who evade or turn with disgust

of the rest:—"Two-thirds of the non-attendants on the ordinances of religion are indisposed from the direct and indirect influence of intemperance." "Irregularity at first increasing, and ending by a total absence of all religion and obligation." "As a rule, they neglect ordinances of religion altogether." "Attendance at Church has been greatly increased with the decrease of intemperance among my parishioners." "As soon as a drunkard leaves off drink, even temporarily, he generally begins to attend Divine service." See similar testimonies in the Appendix to the Province of York Convocation Report, Section 21.

* York Report on Intemperance, Appendix, Section 21, p. 104. † Ditto, p. 7.

from domiciliary visitation, and who refuse or toss aside the religious publication in preference for sensational stuff,—are they not men who, if not drunkards, are depraving their tastes and hardening their nature by the liquor they consume? Whose children, but theirs, are not found in the Sunday School class, and get their education in the schools of Satan, where the culture is constant and the rate of progress is appalling?

Strong Drink separates between man and the operations of the Church.

To what but the intemperance of Europeans and the operation of drink-shops, licensed by English authority, is much of the obstruction due which Christian missionaries encounter? If the natives retain the sobriety which their own religious system may prescribe, they cannot but contrast their own condition with that of soldiers, seamen, and others who are Christians by profession; and if unhappily they yield to the debasing indulgences of the drink-shop, for which a licence has been procured from the British Government, in what state are they then left to hear and judge of those Divine truths, which deal with the sublime concerns of redemption and life eternal? If the agencies of the Church are to succeed, they must do so *by comprehending the greatest possible number of minds capable of being interested and beneficially impressed*: but this cannot be done so long as Strong Drink, by its connexion with social custom and individual habit—a connexion for which the Church is largely responsible—is exerting an alienating influence, drawing off in our own country alone, millions of souls which would otherwise be brought under the enlightening and purifying power of Gospel truth. The measure of influence already commanded, and of good already effected, ought not to blind Christian wisdom to the measure of influence yet lost, and of good left undone, by means of one enemy—Strong Drink. Contact with truth is required, and it is that contact which drinking extensively and effectively prevents.

2. *It nullifies very much of the good in process of accomplishment by the agencies of the Christian Church.*

Strong Drink counteracts and blunts Christian effort.

The ends of preaching and public worship are among the highest which reason can propose and piety desire, but they are thwarted or imperfectly realized by the effects of Strong Drink on those who listen to the one and unite in the other. Impaired vigour of the mind; sensuous self-satisfied feelings;—a semi-paralysis of conscience and a weakening of the will;—these are some of the effects of Strong Drink, long before it is suspected of being a snare, or brings an open shame upon the user. Hence,

appeals to repentance fall blunted on the hearer, convictions are transitory, the mind never acts fully, and the resolutions made are written in the air. So it is with books when read, however excellent the works, not excluding the Book of Books which is often so little prized that it lies unopened for weeks, or is sold for a few pence to be spent in beer or gin. Were Christian benevolence to present a copy of the Scriptures to every family in the United Kingdom destitute of it, who can doubt that the gift would be largely wasted through what Strong Drink is doing to the bodies and souls of the people? Thus, it is not a mere question of getting Christian literature diffused, but of its adequate usefulness, when put into circulation. The good seed falls on soil where it is rendered rootless and fruitless, as would be the finest wheat sown on the Salt plains of Western America. With Education it is the same. Many of the children who attend the Day and Sunday school are more injured morally in their drinking or drunken homes, than they can be improved by the instruction of a few hours' a week. Very pertinently is it observed in the Convocation of York Committee's Report, "Very probably the fierce controversy as to education now raging would never have arisen but for this great evil, inasmuch as this wide-spread destitution in educational matters would never have existed. It is also found that where the children of drunken parents do attend school they are less amenable to discipline, less regular and punctual in their attendance, and less diligent in their studies than the children of sober parents." Even in respect to the children of sober parents, facts shew how difficult it is for the youth of promise, and the modest and serious maiden, to pass unscathed among the depraving customs of society. On this account the Sunday-school is more in name than in fact, "the nursery of the Church," and the instances are far from occasional, in which once devoted teachers are lost to their classes, and are swelling with their scholars the ranks of the cast-a-ways through the deceitfulness of the inebriating cup.*

Frustration of public appeals.

Of Bible circulation

Of youthful instruction.

Corruption of scholars and teachers.

* See Sections 24 and 25 of the Appendix to the Report on Intemperance of the Committee of York Convocation. Out of many testimonies, the following are selected :—"A loss of nearly 80 per cent. of our elder scholars is due to drinking habits." "Drink and its concomitants draw away a large proportion of our elder scholars." "Many of our elder scholars go to 'penny hops' in public-houses, and lose all interest in good things." "There are at present known to the clergy in this district ten or twelve men and women who, once teachers in the Sunday-school, have fallen away through intemperance; two

Injury to
Mission-
ary enter-
prises.

Foreign Missions suffer and suffer fearfully from the same scourge. "Few" say the York Convocation Committee (Report p. 9) "have any adequate conception of the immense hindrances to missionary success which are presented by the foreign trade of this country in Strong Drinks. The statements of returned missionaries and others familiar with the subject, which have been made to your Committee, contain facts of the most startling character." The work of evangelization in the South Sea Islands became for a time imperilled altogether, and the missionaries in defence of all that was dear to them and their converts, proclaimed open war against the materials of intoxication. In North America the conversion of the Red Indians has been thwarted on every side by the "Christian" trader; and only in the case of tribes where Strong Drink is tabooed has the plague been stayed, and has Christian civilization prospered. African missions have the same foe to contend with; and where the good fight is upheld it is only so by bringing the same temperance principle into operation. In Madagascar the anti-drinking customs and laws have been of great service to the wonderfully-preserved and prosperous native churches. In the East Indies, English drinking customs followed by native converts, have become a recognized danger only to be arrested by an encouragement to continue in their former abstemiousness. In Asiatic Turkey where Protestant missions are established, a necessary protection against temptations to intemperance is found in the rule of abstinence. Surveying the Missionary field the world around, it may be confidently affirmed, that the intoxicating spirit proves itself everywhere in deadly hostility to the Divine Spirit, both by debauching those whom it is sought to enlighten and save, and by corrupting many whose reception into the Christian fold was an occasion of hopefulness and joy. Not less needed than admirable were the words of the late Bishop of Winchester (Dr. Wilberforce) spoken at Halifax (Nov. 8, 1859)—"Let Christian men think of what has been done by that burning water, as the North American Indians call it, that drink of death which the white man has administered to his dark brethren, which has sowed the seed of discord and misery, and sent them still further wandering from that God whom they might all have sought after and found."

The late
Bishop
Wilber-
force
quoted.

have been superintendents." "Drink has deprived the Sunday-schools of this parish of some of the most promising young men. Several after becoming teachers have taken to drink, and have been utterly ruined."

At home and abroad the experience is one. "No evil more injuriously counteracts the spiritual work of the Church," state the Committee of the Convocation of Canterbury on Intemperance; and this evil, which is far more comprehensive than what is popularly understood by the term "Intemperance"—is as insidious as it is pernicious in its propagation. The love of Strong Drink percolates subtly through the body politic; and wherever it reaches, it is counteractive of every spiritual influence. As Strong Drink is the great seducer to evil, so it is the supplanter of all goodness. The Parliamentary Committee of 1834 on Drunkenness, instance among other effects, "The retardation of all improvement, inventive or industrial, civil or political, moral or religious, the hindering of education, the weakening of good example, and the creation of constant and increasing difficulties in the propagation of the sound morality and sublime truths of the Gospel, both at home and abroad, according to the testimony of teachers, pastors, and others examined by your Committee." Christian agency of every kind is antagonized at every stage by this single, but singularly powerful, element of evil; and such a stupendous waste of moral energy as is involved in this fact, would be a reason for profound discouragement, if it were not possible for the Church to do much for the removal of the evil, and the proportionate increase of her spiritual power. Strong Drink has been so successful an enemy because the Church has tacitly permitted it to acquire social sanction, placidly watching its augmented circulation, even lending to that circulation a favour and assistance which should ever be reserved for what is without reproach and suspicion. It is incredible that Strong Drink should have been capable of stultifying and nullifying so much of Christian agency, and blighting so many Christian hopes, if the Church had pursued a course of bold resistance to Drinking customs, and to the use of Alcoholic liquors as a beverage. This is the bitterest reflection suggested by the scenes outspread before the Christian eye,—*that the Church has been practically defrauding and defeating herself*, and spending much of her strength for naught, because her influence has been given to sustain, and not to overthrow, the customs and delusions connected with Strong Drink; but if bitter, the reflection may be wholesome, for it indicates how the error may be corrected, and how the energies that have had such imperfect play may be brought into more profitable operation. If the same agencies in a sober community, a community free from Strong Drink, would

The Parliamentary Committee of 1834 quoted.

Remissness of the Church at the progress of her great antagonist.

The Church contributing to her own defeat

Learning
to do well.

be incomparably more efficient, what should the Church do but labour to secure such improved conditions? If the soil which now yields a stunted and scattered crop can be made to produce an exuberant harvest, why should the reclamation be delayed? It is not so much more digging that is wanted, as the expulsion of the obnoxious element—an element in this case of entirely extraneous origin, superadded to the adverse qualities lying too profuse in human nature and social life.

3. *It diminishes the working material, at the disposal of the Church, for religious objects.*

Strong
Drink
diminishes
the number
of
Christian
workers.

Ever and anon the cry goes up, "Send forth more labourers" into this and that portion of the field of the world; but this appeal addressed to Heaven is practically repelled, not by the will and decree of God, but by the action of Strong Drink upon the Church and the world. Workers and work for Christianity, in a word, Christian agency, must arise out of the Church; and, therefore, whatever weakens the Church and diminishes her membership, weakens her agency, and lowers her working power. Nor is there any reason to believe that this deficiency will or can be supplied in any other way. If a few very devout men and women will effect more than twice the number whose zeal burns low, then to double the number of devout labourers will be to double at least the work accomplished; and whatever detracts from this development of operative energy, does manifestly impoverish the resources of the Church for usefulness present and to come. Can it be doubted that this is one method in which Strong Drink unfavourably affects the interests of all Christian bodies? Is there one, however small and weak, that is not in this way deprived of strength and growth? Is there one, however large and strong, that can afford either to regard as trivial the loss thus incurred, or to neglect the means of making itself more fruitful in every branch of religious endeavour? Which Christian denomination would not rejoice in a more numerous Ministry, and a larger array of pious coadjutors in Sunday School and district work? Is Christian literature all that it might be? Do any of our great religious institutions complain of a plethora of funds and active volunteers? Are Home and City missions too lavishly replenished with men and means? Have Foreign missions girdled the world with stations? Is the Bible Society likely before long to put a Bible into every family on the earth? Can the Gospel be preached too soon to every creature? If there be a hindrance to the increase of

all this agency, should it not be removed? Is not Strong Drink such a hindrance? And is it not in the power of the Church, by acting against Strong Drink, to diminish the hindrance, and thus prodigiously add to her internal resources for external work?

It is not necessary to press the question further, and to argue that total abstinence would render some of the present agency more valuable and efficient: it probably would do so; for repeated testimonies are borne by Christian labourers of all classes to the increased physical and mental vigour which they have found to follow the abandonment of Strong Drink. But altogether separate from this, we see that in three distinct yet conjoint forms the agencies of the Church are injuriously affected by Strong Drink:—By withdrawing enormous masses from their operation: by preventing or obliterating impressions made on multitudes of those who come within their range: and by circumscribing the number of those by whom the agencies are sustained. Suppose the opposite of all this to occur; the alien masses to be reached; impressions made to be deepened and matured; the men and women engaged in every Christian work to be largely recruited; would not these results be hailed as a Religious Revival of a kind the noblest and most auspicious? Would not these be signs of life, awakening songs of thankfulness and joy? Yet these results could be attained beyond any reasonable doubt, by the exclusion of Strong Drink from the beverages of Society; and to that exclusion the Church may most powerfully contribute. If, on the other hand, the fashionable and dietetic use of intoxicating liquors continues, and is assisted to continue by the practice and customs of Christians themselves, is it not demonstrably obvious that they are not doing their best to give full efficiency to present agencies, or to allow of their proper and necessary augmentation?

At the present rate of action the instructional and evangelizing work of the Church can never overtake the wants of our own country,—to say nothing of the wants of the whole world,—and this consideration is alone sufficient to determine every Christian that the one dominant impediment inherent in Strong Drink shall not receive any support from him, but that he shall use all his power for its speedy removal, in order that the diversified agencies of the Church may the sooner realize the august and gracious objects for which they are established.

Existing agency made more efficient in itself.

The three-fold injury done by Strong Drink.

A revival and reformation possible.

Shall the wants of the world be overtaken?

Most Rev. Dr. Thomson, Archbishop of York.—"You see that this monstrous pyramid of gold that the nation spends upon drink out-tops all other expenses, and you start back amazed to think that it should be possible that upon a mere indulgence,—which it is in nine cases out of ten,—the country should let so much money run to waste."

Rev. Dr. James Hamilton.—"Is it not a fearful infatuation? Is it not our national madness to spend so much wealth in shattering our nerves and exploding our characters and ruining our souls?"

Rev. Dr. Duff.—"The most nutritious grain is thrown into vats and stills for the express purpose of transferring it into deleterious substances fit for the sustenance of neither man nor beast."

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IV.—RELIGIOUS ECONOMICS.

THE CHRISTIAN USES OF WEALTH.

Wealth a
trust.

In Religious addresses no idea is more commonly presented than that which treats Wealth, or Property in the aggregate, as a trust. It is noticeable that the word "talent," which has almost ceased to be a metaphor, is borrowed from the mine and mint; though many to whom the improvement of their talents is an acknowledged duty, never connect the thought with the wise appropriation of their silver and their gold. Yet that there is a wise and an unwise, a good and an evil use of pecuniary means, all will instantly confess. No difference of opinion holds here: on this point all Churches are of one mind and join in one confession. We are "stewards,"—another economical figure of speech—and of our stewardship we shall have to render an account. "The earth is the Lord's and the fulness thereof;" and while "He has given the earth to the children of men," He does not release His claims over it and them, or exempt them from that responsibility which is the law of their being. Nor would the Christian desire any such exemption. He is under law, but he is also under grace; he is a subject, but he is also a child; and as he receives all from

his Father's bounty, he is anxious to use all for his Father's glory. It is no idle utterance of his, that he is "not his own but Christ's, and Christ is God's." He knows that while the love of money is the root of many evils, the proper use of money is a root of many blessings. That property may be applied to purposes of the very highest utility and beneficence, is a truism; and that it is often contrariwise applied is equally plain. Two facts also confront us:—that the richest country in the world, the British Isles, is professedly a Christian country; and that most of the richest men in it are professing Christians. Joined with these facts is another—that the British people annually expend on Intoxicating liquors a sum of above a hundred and thirty millions sterling, the great bulk of it coming from the pockets of men and women who would be seriously affronted if any doubt were cast upon their religious sincerity. This sum is sixty millions in excess of the National Revenue. It is one-sixth of the National Debt. It is one-fifth the value of all the railway property of the United Kingdom. It is equal to one-fourth of the whole income of the wage-receiving classes, and one-eighth of the income of all classes united. It is equal to a yearly expenditure of £4 per head, and of £22 per family, in the United Kingdom.* In a debate on the disestablishment of the Church of England, it was computed by Mr. Gladstone that on the scale of valuation of life interests applied to the Irish Church, the money required would be ninety millions sterling, and to name this sum was, in the opinion of the then Premier, to stamp the scheme as impracticable; yet, if only half of the amount annually spent on Strong Drink is spent by persons in recognized connection with some Christian communion, they spend every two years not ninety millions only, but ninety millions and a-half as much again on Intoxicating liquors. Make, indeed, what de-

The expenditure of the British Isles on intoxicating liquor annually.

Compared with other expenditures.

* Bulky figures are seldom realized unless by illustrations drawn from familiar objects. One ingenious means of impressing the mind with a total so stupendous as that named in the text is the following. There are in the Old and New Testaments together 66 books, 1189 chapters, 31,173 verses, 773,746 words, and 3,566,480 letters. Now if these £130,000,000 sterling were distributed over each of these respectively there would lie on each letter £36 10s.; or on each word £168; or on each verse £4170; or on each chapter £110,775; or on each book £1969,696. Put edge to edge 130 million sovereigns would form a golden belt (reckoning 41 to a yard) 1800 miles in length; or a golden column (reckoning 15 to an inch) 140 miles in height. And this be it remembered is the drink money of the British people *for one year only*, and year by year.

Helps to understanding the annual expenditure of the British people in Strong Drink.

duction may be thought suitable, so as to charge upon the Church her fair proportion only of this outlay, and it will still remain true, that her expenditure on the purchase of Strong Drink far exceeds all that is contributed to the Christian ministry, to all Church institutions, to all Schools and Missions, and to every Society in the country formed to extend the knowledge and practice of true Religion at home and abroad !

Questions concerning the national and Church expenditure on Strong Drink.

Can it be for a moment maintained that *this* is a justifiable expenditure? Or that in making it the Church is acting a part befitting her professions of devotion to Christ, or in harmony with her tenure of dependence upon the Most High for all that she possesses? Is it conceivable that these millions of money—for millions they must be on any supposition—were given by God to be used in this particular manner, or that such a disposal of them is pleasing in the eyes of that Adorable Being whose creative munificence is also accompanied by a marvellous economy, so that He does nothing uselessly and nothing amiss? No one would pretend that every expenditure of money by Christians should have some direct religious object or relation. This is impossible; but neither should any such expenditure be independent of religious control, or be devoid of some purpose of real utility, or possess a tendency other than salutary, or be in any degree inconsistent with that consecration of body, soul, spirit, and substance, which is the Christian's perpetual offering to his Creator and Redeemer. In every instance, too, some just proportion should be observed between the intrinsic value of what is purchased and the amount expended in the purchase. *How, then, does the vast expenditure of the Church upon Intoxicating liquors, comport with this fundamental idea of the Religious life?* The enquiry admits of several replies.

1. *Of what value to the Church or the world is that expenditure?* Does it stand related to worth or waste? Are Christians who buy and use these drinks freer from illness than others who refrain from them? Is not the conviction everywhere spreading, that Alcohol in any form is not a true but a treacherous friend? Is not Science pointing with no uncertain index to the path of abstinence, and not that of use (however regulated), as the path where health is to be wooed and won? Does not experiment corroborate what a large experience has made clear—that those who do not drink are stronger and longer-lived than those who drink at all? Let the Church cease to use Intoxicating liquors as beverages, and who that has examined the subject can believe,

that at the end of any period, she would have to mourn a larger number of members lost by death or laid aside by debility and sickness? The probability is much the other way, and if this be true as regards physical effects, what beneficial associations of any other kind can be claimed for Strong Drink? What imaginable return is made for the treasures thus engulfed? And if no adequate return is made, is not the cry addressed to every Christian, "Why this waste?" Can He, who gave the command that the fragments of food miraculously created should be carefully collected that nothing might be lost, approve of such a misappropriation of money and money's worth, for articles whose highest recommendation is that they are a means of fleshly indulgence to those who purchase and consume them? Many years ago when the national expenditure upon Strong Drink was computed at half its present amount, the Rev. James Sherman, of Surrey Chapel, said, "O! Christians, blush! Never pray any more for prosperity, never ask God to extend the Gospel, if you cannot make this sacrifice."

What return does this drink expenditure afford?

2. But this is not all—far from it. The Drink money of the Church, if not so expended, *would be capable of a useful appropriation now denied it.* Could it be collected and distributed among Christian institutions, it would raise their financial power to a height now considered unattainable. Place that drink money at but forty millions sterling, below a third of the National expenditure, and conceive that (following the division of Christian agency previously given), £8,000,000 were apportioned to Christian edifices and stated ministerial and worshipping arrangements; £8,000,000 to Religious Educational institutions; £8,000,000 to Home and Domestic Missions; £8,000,000 to Christian literature; £8,000,000, to Foreign Missions—and *all this annually*:—what would be the moral effect on Church extension and the Religious condition of the world? Such a consecration of wealth to the highest objects would be unparalleled; yet it could be done without loss in any degree to the Church, and with great advantages to her own purity and spiritual health, with money now paid for Intoxicating liquors. Such calculations may be characterized as chimerical: for it may be said, that were this money to cease to flow into the coffers of liquor dealers, it would not flow into the treasury of the Church. But, certainly, the argument contained in these estimates against the present waste of Christian wealth, remains unaffected. The golden stream is not imaginary, and another direction of it is, at least, conceivable. The costly tribute

How the drinking money could be beneficially applied.

How Christian institutions might profit.

is now laid on the altars of Drinking custom ; it might be laid on the altars of Christian devotion. On the incredible supposition that the whole were saved from drink, and not a fraction of it used for Christian¹ objects, the religious gain would be considerable. No evil effects to the Church would then arise from its appropriation to Strong Drink ; the abstinence example of the Church would be a great power for good among its members and society at large ; and the money thus saved, would stimulate employments useful to the country socially and industrially.

Comparison with the amount of the Bishop of London's Fund.

But it may be regarded as certain that some portion of the golden aggregate would go directly to swell the pecuniary resources of separate congregations, and of the great Christian institutions of our land. Were these institutions to profit directly to the extent of but £5,000,000 from this source, their collective revenues would be tripled !* The Bishop of London's Fund for extending Church work in the Diocese of London, which it was desired to make up to a million sterling in ten years (1863-73), had, in that period, realized less than half-a-million (£468,000), while that amount is expended on Strong Drink every year, in One Square Mile in the East of London ! It is right to state that the Bishop's Fund is calculated to have induced the gift, for similar purposes, of twice the amount directly subscribed, making a total of a million and a-half. Taking this larger sum for comparison, we find (on a low calculation), that during the same period of ten years, London spent eighty times as much—that is, a hundred and twenty millions on Strong Drink ; and no small proportion of this prodigious sum was the outlay of Christian men and women ! The fact, then, that admits of no denial, is that on Alcoholic liquors as beverages, the Church annually expends a sum of money that would, if devoted to Christian agencies, recruit and enrich them beyond all precedent or present expectation ; while the simple

Facts undeniable.

* A statement has appeared of the year's receipts reported at the anniversary meetings of the great Missionary and other Religious societies held in 1874. They are thus summarized :—

Foreign Missionary Societies	£ 737,967
Home Missions	311,589
Bible Society.....	220,964
Religious Tract Society	127,599
Colonial, Jewish, and Educational Societies.....	231,488
Aggregate receipts.....	£ 1,629,607

withholding of this pecuniary patronage from the Liquor Traffic, would weaken the power of that traffic for evil, and mightily increase the productive value of all the Church's agencies now in operation. At present the money is clean lost: evil rather than good is done by the liquors exchanged for it; and the example of the Church can be quoted in support of a similar expenditure by the nation generally, the moral and religious results of which are disastrous in the extreme.

It is no fair reply to this statement, that for food, clothing, and things convenient, even for objects of art and luxuries, Christians spend great sums, and do so without blame on the part of Temperance advocates, who themselves participate in this expenditure, though it cannot be considered as positively necessary, and though it has no directly religious uses. The proper reply is, that the cases are not parallel, and that there is consequently no justification of the expenditure here impugned. Outside the range of things essential to life and health, there are many directly conducive to these ends, and to the decencies of home. Such are most of the so-called physical luxuries; and as to the arts and elegancies which refine and elevate the individual and family sphere, the effects are a sufficient vindication of their pecuniary cost. But no such plea can be advanced in favour of Strong Drink, whilst the expenditure is much greater, and the moral results are prejudicial in a form and degree that baffle comparison. If, indeed, the expenditure by Christians upon other objects is in any measure excessive, it should be curtailed, and so much the more reason exists why they should wholly withdraw their gold and silver, and copper too, from the liquors that are not refining—not even of a neutral character. Ought not the other expenditure more than suffice without so superfluous an augmentation of it on Alcoholic drinks? Perhaps the nearest approach to the waste under discussion is the extravagance in dress of which many Christians, especially Christian women, are guilty. Here, however, the obvious and only alternative is not abstinence, but reduction. Beyond a certain point the reduction could not be carried; and whatever the evils of extravagance in dress, the physical and mental consequences distinctly differ from those connected with the use of Intoxicating liquors. Millions mis-spent on dress do not excuse the spending of five times as many millions on drink; and the call for the correction of the lesser evil, carries with it a proportionately louder call for a correction of the greater. What is

Objection deduced from other species of expenditure.

No fair parallel exists.

Extravagance in dress no justification of expenditure in Strong Drink.

proved is simply that the treasury of the Church loses by some other wasteful expenditure, besides that upon Strong Drink—a fact not disputed—but the admission of which is no evidence that any part of the Church's money is wisely applied in the purchase of liquors that intoxicate.

Avarice a sin, but does not prove Drinking a virtue.

The counter complaint of some, that avarice is more injurious to the Church financially, than drinking, is incapable of proof, and were demonstration possible, the justice of our position would not be affected. Covetousness is a cankerworm of piety, and deprives the Church of much money that would be exceedingly valuable for religious uses; but this evil does not make the other less; on the contrary, by the misdirection of so much money to Strong Drink, the mischief of covetousness becomes relatively greater, just as the soil suffers more from the drying up of the springs when the rain and the dew are also withheld. Covetousness curses the Church so much because the Church gives to Alcohol an argosy of wealth which might lend unexampled energy to all her institutions. Avarice keeps back what is due to the Church: Alcohol deprives the Church of that which would make her more prosperous and powerful.

Money spent in Drink is worse than wasted.

3. The mere loss of so much available wealth is a serious evil, and at variance with every true conception of Christian economics; but *the direction taken by this wealth* is calculated to aggravate the evil, and to deepen our anxiety for a reformation. The money so devoted is spent for liquors which are themselves produced by the violation of the natural economy which calls for the husbanding of the fruits of the earth, and their consumption by man and beast. Every pound sterling given for drink means forty pounds weight of corn or sugar lost to the food stores of the nation; and the conversion of that weight of food into Alcoholic liquor signifies a definite accession to the burdens of the country, and to the weights that clog the wheels of all moral and religious progress. Nothing resembling this combination of evil attends any other expenditure of money; and that this exception, so pregnant with mischief, should cease to exist, is a matter touching to the quick the honour and advantage of the Church.

4. There is still another consideration of no minor account. The traffic in Intoxicating liquors is carried on at a profit, and for profit's sake; and whether this profit shall be small or large, or cease altogether, depends upon the extent of sale. Let the sale be largely reduced, and the profits will barely cover necessary expenses.

Let it be farther reduced, and the profits will be too small to make investment of capital in it desirable. It follows, therefore, that *in proportion as Christians support the sale of Intoxicating liquor they increase the profits of the traffickers*, and give to them the strongest inducements to continue in and extend their business, and by so doing prey more successfully upon human weakness, and add to the sickening mass of human misery and sin. Let the money of the Church be taken out of the traffic and the average profits would sink, capital would be withdrawn, and though no general collapse might occur, a very considerable curtailment would result, diminishing that incubus of evil against which the agencies of the Church have to struggle, and to struggle too often in vain.

Christians' money spent in drink keeps the liquor traffic in full blast.

It ought not to be overlooked, also, that while the Church helps any bad business to thrive, it also throws over it a formal respectability, under cover of which professedly Christian men embark their capital in it, and draw from it in return large fortunes without any sense of shame, or any conscious responsibility for the calamities produced. Thus it was while the British Church supported the Slave Trade and Colonial Slavery, and while the American Church upheld slavery in the Southern States of the Union. To say that no intentional countenance is given, by this proceeding, to that part of the liquor traffic, or that element in it, which is morally pernicious, is to indulge in verbal distinctions that have no tangible counterpart. A system must be judged as a whole, and if as a whole it is evil, whatever contributes to its existence contributes to the evil. Whatever the Church does to sustain the liquor traffic enables it, in reality, though not in design, to ensnare and corrupt, and ruin; and this having been done, the lion's share of the pecuniary profit is borne off by men who see nothing to condemn, because the Church is a very large customer, and very punctual in her payments. In all seriousness, is it easy to imagine wealth being employed more amiss, and in a manner less answering to the wise and noble purposes for which it is lent? Can Stewardship so abused claim, or possess, the answer of a good conscience; and look for a Divine reward?

Church support of the Drink Trade makes it conventionally reputable.

A system must be judged as a whole.

SUMMARY.

A resumé
of the argu-
ment in
this chap-
ter.

Strong
Drink op-
posed to
Christian
purity.

To reli-
gious in-
crease.

To the
efficiency
of Church
operations

To the
wise appli-
cation of
Christian
means.

In reviewing the ground now traversed, it will be seen that we have regarded the Church as a Spiritual body concerned for its own preservation, the essence of which is Spiritual Purity, as distinguished from sins of the flesh and sins of the heart. It has been made evident that the use of Strong Drink originates one sin (not otherwise producible) by its unique action on the physical system ; in the meantime stimulating any latent tendency to animalism and arrogance, and neutralizing every faculty which is invested with the attainment and maintenance of a blameless and holy life. We have further observed, that as the Church requires to increase in order to avoid decline, it finds a formidable obstacle to, and antagonist of, her conservation and progress, in the common use of Strong Drink, directly as a means of apostacy, and indirectly as a means of diminishing the number who decide to confess Christ before men. Again, it is plain that one mark of Religious prosperity will stand revealed in a sound and productive condition of the Agencies of the Church—whereas intoxicating drink has no compeer in its power of curtailing their sphere of action, aggravating their difficulty of action, and diminishing their power of action. Finally, we cannot conceive of a high Religious state disconnected from a liberal and conscientious disposition of property ; such a use of wealth as will be most pleasing to the Supreme Proprietor, and most conducive to the welfare of His children. But nothing more alien from this can be imagined than the enormous expenditure of the Church on intoxicating liquors—an expenditure which is wasteful in itself, involves the waste of the richest gifts of Providence, and is connected with the support and development of a traffic that distills numberless calamities upon an already sin-afflicted world. If, then, Religious Prosperity should be eagerly desired, and if in every aspect and degree it is hindered and diminished by the use of Intoxicating drink, the duty of the Church in regard to that use, should not be a difficult matter of discernment. That the Church should oppose Intemperance has never been doubted ; yet how to do this effectually apart from total abstinence has never been made apparent ; hence the general failure to combat the vice successfully before the Temperance movement, and the little progress still made when an example of abstinence is not set by the respectable and sober. It is while the taste for Strong Drink is forming, and long before the appetite is stigmatized as “drunken,”

that the seeds of the evil take root, and the process of degeneration proceeds, at first out of sight and unsuspected by the world. Nor is it the drunkard only who stands outside the pale of Christian Communion, who neglects the hour and house of prayer, or who is an unimpressionable reader and hearer of the Divine Word. It is not by the inebriate alone that the agencies of Church progress are made of no effect, and that the wealth of kingdoms is yearly poured into the intoxicating cup. If we would treat the disorder intelligently, we must not confine our attention to the symptoms, but examine into their origin and the *rationale* of the disease. Doing this the Church will perceive that it is Strong Drink against which she must guard, and from which she must separate herself, if Religious Prosperity is to be won, and if the evil wrought is to be happily stopped. The leaven must be excluded or it will continue to exert its leavening properties. To expect otherwise is to ignore the lessons of the past, and to reject all that Science has taught of the method by which Alcohol gains its illegitimate supremacy over brain and mind, over body and soul. None will affirm that the Church would be too prosperous were the reign of Alcohol to pass away; but so long as it continues, the largest possible increase of that prosperity cannot be enjoyed. It may not be in the power of the Church to control all the conditions of this national problem; some are external to herself; but these are partially subject to her influence; and to whatever degree,—and it is a large one—the Church's prosperity is affected by her own patronage of Intoxicating liquors, the remedy is immediately and absolutely within her reach. She has but to resolve and act, and much of this malign influence disappears. Is it not then our duty so to resolve and so to act? And what is the duty of the Church in the sum total of her membership, is the duty of every section and of every individual member. The founder of the London City Mission, Mr. David Nasmith, said: "All our religious institutions have failed, and will fail to accomplish what God has designed they should, until the Temperance Society has carried out its most important objects."

The power of Strong Drink must be destroyed.

The Church can do much for securing her Religious Prosperity.

Mr. David Nasmith, founder of London City Mission, quoted.

Auspicious will be the day which sees the whole Church discharging the office of such a temperance society, by protesting against all intoxicating beverages, in order to guard her purity, multiply her membership, enhance the efficiency of her cherished institutions, and fulfil to the uttermost that mission, pregnant with immortal issues, to which she is divinely called!

SUPPLEMENTARY NOTES TO CHAPTER FIRST.

—:O:—

I.—PREACHING AND PUBLIC WORSHIP.

Testimonies from Appendix to the Convocation of Canterbury Report on Intemperance.

In Appendix L to the Canterbury Convocation Report on Intemperance (first edition), there are five pages of extracts from testimonies as to the "Effects of Intemperance on the Work of the Church," a number of which bear on this point:—"Habits of occasional intemperance keep men away from Church for a time." "Service of Church often badly attended, especially in the morning." "The apparent result is chiefly neglect of the means of grace and ordinances of religion." "As a rule they neglect the ordinances of religion altogether." "The effect is to lessen the frequency of the attendance at Church." "Many dare not face the pulpit." "Those who drink most, worship least." It frequently keeps men away from Church." "Irregularity at first increasing and ending by a total absence of all religion and obligation." "Frequenters of Public Houses seldom attend Church or Chapel." "When they worship drink there is a corresponding absence from God's worship." "Puts an end to all attendance on the ordinances of religion." "They become so degraded that they are ashamed to be seen poorly clad in places of worship." "Public ordinances despised. The Sabbath grossly neglected."

Extract from the York Convocation's Report.

Appendix II. to the York Convocation Report on Intemperance, is "On the Consequences of Intemperate Habits," and the first two Sections (20 and 21) treat of the "effects of drinking on the observance of the Lord's Day," and "on the attendance on the ordinances of Religion." The testimonies of the clergy quoted in these sections agree with all other evidence upon the same topics. "Drunkenness is the great hindrance to people attending the means of grace." "These habits prevent a drunkard's family from attending any place of worship. A drunkard can scarcely ever be brought to Church." "The effects of drink keep many from attending to the ordinances of religion who have a desire, after all, not to be negligent; they feel that drink unfits them for the worship of God."

II.—CITY, HOME, AND DOMESTIC MISSIONS.

Glasgow Missionaries' declaration.

In 1848, thirty City Missionaries of Glasgow with their Superintendent united in a declaration that "whilst drinking, by keeping thousands from forming or from maintaining church-going habits is rendering our labours more necessary, it is at the same time the greatest external barrier to their successful prose-

cution." There is probably no body of domiciliary missionaries in the Kingdom who would not be prepared to subscribe at the present day a similar statement. The annual reports of the London City Mission abound in corroborative evidence, and they further show that wherever the drink is abandoned a basis is laid for improvement in other things. The Eleventh Annual Report made reference to twenty-two cases of reclamation in one district in Westminster, in one year, "many of the persons having since become truly religious," and twenty-four similar cases occurred in the next year in the same district where also "sixty-five copies of the Scriptures had been subscribed for by reformed drunkards within the twelvemonths."

The facts unaltered

III.—RELIGIOUS EDUCATION.

That Sunday School instruction is extensively neutralized by the ill-training of children is indisputable. As the result of enquiries addressed to the Officials of Prisons and Penitentiaries it was found that out of 10,361 inmates, 6,572 had passed through Sunday Schools (Mr. Smithies' "Voices from the Prison"). Of 78 prisoners tried at one Glasgow Assizes, Mr. Logan found by personal visitations that 62 had been connected with Sunday Schools; and of these, 59 ascribed their illegal acts chiefly to drinking and public-house company. Of 46 scholars once belonging to the Vestry class of Surrey Chapel in the time of the Rev. James Sherman, the teacher learned that 22 had become habitual or occasional drunkards, 13 were steady, and the career of others was unknown.

Statistics of Sunday Scholars having become criminals.

The Rev. W. Caine, M.A., late Chaplain of the New Bailey Prison, Salford, made careful enquiries upon this head, as the result of which he learned that "Out of 724 Protestant prisoners (in one year) 644 had attended Sunday Schools seven or eight years each on an average; of these 81 had been Sunday School teachers."* "The prisoners themselves gave me an account of their past lives, and in order to get at the truth I put the same questions to them after intervals of several months, when they had even forgotten that I had ever spoken to them on the subject."

The Committee on Intemperance appointed by the Convocation of the Province of York, which reported in 1872, state—"Referring to Sunday Schools, it is found that large numbers are kept from attendance for the want of the clothes which might have been purchased with the money spent by their parents in excessive drinking. The returns furnished, point with remarkable unanimity to the pernicious influence of Strong Drink as the great cause of the defection among Sunday scholars. The Sunday evening Concerts held at public-houses are referred to as not only altogether neutralizing all the good teaching which the young people receive at the Sunday Schools, but as speedily severing the connection altogether between them and the Sunday School and Church." "Teachers as well as children not uncommonly succumb to the same alcoholic seduction. In the Appendix (Sections 22, 23, and 24) an array of clerical evidence is given, painfully but suggestively instructive, if read with a sincere wish to remove and not merely palliate "the causes of this wide spread evil."

York Convocation Report quoted.

* Report presented October 25, 1869.

IV.—CHRISTIAN LITERATURE.

The Book of Books is now printed in vast numbers and offered for sale at incredibly low prices, and a popular religious literature has sprung up within the last ten years exceeding all previous experiences and anticipations. But none will deny that both the range and moral influence of this literature are affected for the worse by the drinking habits of the country. Lovers of Alcohol are attracted by a style of literature (high or low priced) pandering to the morbid and prurient tastes which drinking induces ; and in this and other ways they get to regard all moral and religious books as insipid if not offensive. To purchase them is their last thought, and when given they are little valued. The Bible is either allowed to lie unopened, or is pawned for a trifle to furnish fresh means of drinking gratification. Of 19,229 families visited in one year by the Metropolitan Temperance Missionaries 3,762 were without any copy of the Scriptures, and of those possessing one or more copies many were practically ignorant of the contents ; yet the brightest rays of Divine truth cannot enlighten where they are not allowed to shine.

The Bible
a sealed
book
through
Strong
Drink.

V.—FOREIGN MISSIONS.

No greater foe to the success of Christian Missions can be imagined than the circulation of intoxicating liquors has proved among Heathen and Mohammedan nations. Whisky in alliance with war and small pox has reduced the American Indians to a fraction of their ancient numbers, but whisky has had the ignoble distinction of frustrating that humanizing and evangelizing work which from the days of Eliott has been in partial progress among the Red men. The only tribes which have made substantial resistance to the destructive influences of drunkenness and disease have been those that have treated intoxicating liquor as a deadly enemy. "I have visited" says Mr. Catlin, "most of the stations, and am acquainted with many of the excellent missionaries, who are labouring to benefit these benighted people ; but I have, with thousands of others to deplore the ill-success with which their painful and faithful labours have generally been attended ;" and this he ascribes, among other things, to the sale of whisky, by which deadly prejudices have been raised, and a raging passion kindled for the destructive fire-waters.

Foreign
Missions
injured
by
Strong
Drink.

Among the
American
Indians.

In the South Sea Islands the same adverse influence has been at work, and in many cases, after apparently successful efforts to christianize many islands, the whole work has been imperilled by the introduction of Strong Drink : more than realizing all the fears of the distinguished navigator who said "I know of no sufficient punishment that the wretch would merit who should import a cargo of spirituous liquors into the Sandwich or Society Islands ; it would in every respect be tantamount to the wilful administration of an equal quantity of poison." In his "Missionary Enterprises," the devoted and apostolic Williams described the effects of drink among the christianized natives—effects which could only be checked by the most stringent rules of abstinence applied to the body of Church members. Writing from Borabora the Rev. E. R. W. Krause used the following significant language, "If you (European Christians) love the missions, work, help, help, to dethrone the demon intemperance ; our reproach before heathens, the blight of our infant churches."

South Sea
Islanders.

In Australia the aborigines have been killed off by intemperance, and other

vices chiefly of European introduction. In New Zealand a hardier race has been enervated both physically and morally by the same evil. The Bishop of Lichfield (Rev. Dr. Selwyn), who was long the Bishop of New Zealand, speaking at the Lambeth Palace Temperance meeting presided over by the Archbishop of Canterbury (Feb. 18, 1873) said—that “the most detestable vices of the mother country had been transported to the colonies, and that the sale of liquor had been permitted in defiance of the wishes of localities, and that the native races, such as the aborigines of New Zealand were in consequence undergoing a process of extermination.”

Aboriginal
Australians.

It is to be remarked that in the Maori or native language the name for Strong Drink is *Waiparo* (dirty-water).

New Zealand
Maories.

Christian Missions in Asia are all beset by the same propagandism of physical and moral evil. Chinese, themselves often demoralized by opium and samshoo (rice-spirit), are sufficiently shrewd to argue against the Gospel from the drunken habits of the white men who are nominally Christians. In India the venerable Archdeacon Jeffreys declared in 1846 that “for every convert to christianity the drinking practices of the English have made a thousand drunkards;” and a Hindoo essayist in a paper read before the British India Society of Calcutta deplored the extension of drunkenness “in villages where, fortunately for the inhabitants, there were no English to set them the example.” Rev. R. W. Hume of Bombay years ago affirmed intemperance to be “the besetting sin of the native churches, and more of the converts gathered by Protestant ministers have fallen through this than any other cause.” Rev. O. French another missionary has ascribed to the example of Portuguese and British, particularly the latter, “the dishonour of spreading among the Hindoo people one of the greatest evils which can befall any people.” From Angupara a missionary more recently writes (York Convocation Report, p. 333), “Strict Hindoos and Mohammedans look with contempt upon the native Christians who indulge in the habit of drinking, whether moderately or immoderately; and in some cases seem to consider it almost a necessary consequence of the profession of christianity.” Yet not a few of the Christian villages of India are closed against the liquor traffic, and among the Karens of Pegu, who have in large numbers embraced Christianity, the practice of total abstinence is universal. Among serious Mohammedans everywhere, the connection of Strong Drink with Christianity is a great stumbling-block and deterrent. One missionary deposes that when one of their number is seen intoxicated the cry is raised “He has left Mohammed and gone to Jesus.” The American missionaries in Turkey unanimously combine total abstinence with their religious offices, as a necessary means of preserving their converts, principally Armenians, from the perils of vinous customs.

Hindoos.

Armenians

The African tribes of the east, west, south, and centre of that great continent, have been debased by Strong Drink; and these superadded difficulties, where they have successfully encountered, have only been so by the inculcation of total abstinence. The Rev. T. Atkinson of Pacaltsdorf, Cape of Good Hope, has written—“To say that the influence of drinking customs upon the natives is injurious in the extreme is to say very little. It is impossible to exaggerate the evil effects of intemperance among the lower orders of society whether white or coloured.” The testimony of Dr. Livingstone given in 1852 is emphatically conclusive.—“The introduction of English drinking customs and English drinks among the natives of this country inevitably proves the destruc-

Native
Africans.

tion of both their bodies and souls." Rev. J. D. M. Ludorf of Thaba Nchus, Bechuana Land, bore testimony to the effect of boyaloo (native beer) in "putting the Christian people on a level with the heathen and connecting them with many filthy and iniquitous customs" so that the missionaries had vigorously and successfully opposed its use. The eminent Dr. Moffat expressed his opinion that "there is no doubt that the introduction of British intoxicating drinks among the natives (where still free from them) would end in the entire destruction of all their temporal as well as their spiritual interests." Rev. A. Robson of Port Elizabeth considered intemperance as "one of the most potent obstacles to the success of the Gospel among the heathen." "It has caused many a once promising character to be excluded from Church fellowship." In describing the contrary results of a total abstinence regimen at the London Missionary Society's Station on the Kat River, the Rev. John Read stated in a letter to Rev. Jas. Sherman, "We have here under our charge perhaps about 4,000 persons old and young. To this [general abstinence] we all ascribe the constant attendance at the means of grace which we trust has been followed by the outpouring of the Spirit of God. Our people are very strict, healthy, industrious, and cheerful. Next to religion we ascribe the whole to the effects of sobriety." From Bonny on the Western Coast a missionary writes, "Christianity and education are despised by the great bulk of the natives, who frequently confess, that, owing to the influence of intoxicating drinks, their heads have become so giddy that they despair of being ever able to attend to the claims of our holy religion." (York Convocation Report on Intemperance, p. 333.) In the West India Islands the introduction of Temperance societies was followed by a great revival of religion, and down to the present time the use, or disuse of Strong Drink by the Negro population has sensibly affected their religious condition.

CHAPTER II.

THE CHURCH, STRONG DRINK,

AND

MODERN SOCIETY.

St. Chrysostom.—"It is the will of God that the Christian should be an instructor of the habitable world, and that he should resemble leaven, light, and salt. For these things are not of advantage to themselves, but shew their utility in regard to other objects; and in like manner we ought to strive after the welfare of others and not of ourselves."

Lord Bacon.—"During all ages, no philosophy, or sect, or religion, or law, or society has been found which has so much promoted the good of the community as the holy Christian faith."

Richard Cobden.—"Every day's experience tends more and more to confirm me in my opinion that the Temperance cause lies at the foundation of all social and political reform."

THE CHURCH, STRONG DRINK, AND MODERN SOCIETY.

As the Religious life is the highest of which man is capable, the highest relation which the Church can sustain to Society, is that of a body possessed of religious truth and of the religious spirit, seeking to infuse the same truth and spirit into the "whole lump" of Humanity. But few Christians will contend that this is the only relation which the Church should hold to the World of human beings. It is difficult to understand how any one can think that he is acting a Christian part, by confining himself to exercises and efforts of a directly spiritual character. The command to resemble our Father in Heaven, "who maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust," is an authoritative injunction, if it stood alone, to give careful and loving heed to the wants of men as corporeal and intelligent creatures; as capable, from many causes, of happiness and misery, advancement and degradation; as individual units and associated masses in the spheres of civil and national life. Not a little of the Saviour's work on earth was occupied with things outside the immediate sphere of the spiritual. With all of human weal and woe, of joy and sorrow, He was personally and tenderly concerned, and thus proved Himself to be in the largest sense, as well as the holiest, the Son of Man. As He was, so should we be in this world—separate from sinners in their sinful desires and doings, but unceasingly striving to do them good as opportunity offers, or can be found. This, and this only, is Christian sympathy in its most radical and far-reaching development; this only is Religious Charity making itself felt at every point of our complex social system; a "copy fair though faint," of the Divine beneficence; not restricting itself to one channel, however deep, but like the Nile at its flood, pouring itself over the out-lying lands, and imparting to all that it covers a virtue peculiarly its own.

The scope
of Christian
influence.

The exam-
ple of Jesus

In the course of this chapter we shall contemplate the true relation of the Church to Modern Society in respect to its Radical Evils, its Ameliorative Institutions, and its Educational Forces,

especially as these are each and all affected by the use of Intoxicating liquors.

I. MODERN SOCIETY—ITS RADICAL SOCIAL EVILS.

We give the name of "Radical" to the evils under review, because they are not superficial or sectional, but have their roots in the conditions, usages, and habits of Society, and in their turn deprive Society of vast advantages which it might otherwise enjoy. It is difficult to classify these evils without getting involved in cross divisions, but we may group them with sufficient clearness, as—

Classifica-
tion of
Social
Evils.

I. Moral. II. Physical. III. Economical.

Moral
evils.

I. The MORAL EVILS claiming attention here are Intemperance, Improvidence, Ignorance, Profligacy, Neglect of Relative Duties, and Criminal Offences.

Intemper-
ance.

I. Intemperance, is a term of large and elastic significance, even when restricted, as in popular phraseology it now is, to the indulgence of the appetite for Strong Drink. Drunkenness, according to its etymology, was a term of quantity indicating excessive drinking, as gluttony indicated excessive eating, without any particular reference to the intoxicating effect of the potations. Indeed, the man who could drink the longest and hardest in a company without showing signs of intoxication, was regarded not as the least but the greatest drunkard of the circle. This absence of intoxication might be owing either to the weakness of the liquor, or the seasoned state of the drinker's organism. The former explanation applies probably to most of the cases of enormous drinking on ancient record, though the latter has had much to do, particularly in more recent times, with feats of heavy drinking, as it has with the ability of some men to take opium, and even arsenic, in doses which would kill outright a number of others unaccustomed to those drugs. No one imagines, however, that this apparent tolerance is real impunity. Soonest drunk is, in such cases, smallest injury; so that Anacharsis, the Scythian, was more than witty when he pleaded that by getting drunk first, at a drinking bout, he had soonest reached the goal and, therefore, deserved the prize. Intoxication, on the other hand, expresses the special action of an intoxicating agent, the quantity of which consumed may be relatively small. When distilled liquors came into common use, they were denounced as poison, from their greater power of inducing intoxication, as compared with the fermented liquors of more

Drunken-
ness as re-
lated to
Intemper-
ance.

"Intoxi-
cation" ex-
pressive of
specific
action.

ancient date. The term Intemperance, which is indicative of sensual indulgence in general, has gradually become narrowed, in popular usage, to indulgence in some alcoholic drink—a change which might have arisen from a decrease in other forms of intemperance, but may mark a relative increase in the form concerned with Intoxicating liquors. It is, therefore, of no small importance to observe that Alcoholic Intemperance includes not only all that is contained under the old meanings of “Drunkenness” and “Intoxication,” but much more than is now popularly understood by either. “Drunkenness” is getting used more and more as the equivalent of “Intoxication,” and “Intoxication” is being used to mark off the aggravated symptoms of alcoholic poisoning, as distinguished from the minor symptoms for which other epithets are devised, some of them as inapposite as they are euphemistic. Such are the expressions “elevated” and “fresh,” the latter of which once drew from Judge Bramwell, when on the Bench, an indignant protest and disclaimer. Intemperance may exist without a large consumption of Strong Drink at any one time, and it may equally exist without such visible signs of inebriety, as frenzy, or failing powers of utterance or locomotion. It is obviously, then, a ridiculous piece of statistical pedantry to attempt to gauge the National Intemperance by the records of police apprehensions for drunkenness and drunken disorder, in any one year or series of years. The single value of these statistics is, to make it certain how much greater than any official enumeration must be the Intemperance of the country. The police systematically avoid apprehending any one however drunk, who is not disorderly, or who can be put into the charge of any friend. Even cases of disorder are let alone, where the drunken person can be pacified or passed on. The late stipendary Magistrate of Sheffield said before the Select Committee on Habitual Drunkards (q. 1570), “I should think that not one person in twenty who is found drunk is brought to the station and locked up.” Usually the police take “respectable people” home, instead of to the police station.*

In some of the largest towns persons who are arrested for drunkenness only, are let go when sober, and are not counted in the apprehensions. In the graver criminal offences, whatever the

Comprehensiveness of “Intemperance.”

Police Statistics cannot measure the extent of Social Intemperance.

The constabulary do not pretend to apprehend all drunken persons.

* Dr. Forbes Winslow said to the Parliamentary Select Committee on Habitual Drunkards (q. 1332) “I know numbers of ladies moving in good society who are never sober and are often brought home by the police. They are wives of men in a very high social position.”

connexion with drunkenness, no reference to the fact is made in charge sheets and Judicial statistics.* The broad fact before us is, that though in a population of twenty-three millions, of which a third is composed of young persons, upwards of 200,000 arrests were made for drunkenness and associated offences in one year, this number did not include the simply drunk and drunken-disorderly persons seen by the police but not arrested; nor the persons arrested for graver offences committed by drunkenness; nor any cases of drunkenness in public not seen by the police; nor any cases of drunkenness in private houses. It is thus evident that police statistics of drunkenness give *nothing approaching* to a complete view of the extent to which that vice prevails in the country. The Select Committee on Habitual Drunkards say in their report, "That it is in evidence that there is a very large amount of drunkenness among all classes and both sexes, which never becomes public or is dealt with by the authorities, but which is probably even a more fertile source of misery, poverty, and degradation, than that which comes before the police courts." Even the fullest statistics of drunkenness, were they procurable, would only exhibit one side of the national curse. As we have

* For England and Wales alone, in the year ending September 29, 1873, the charges for drunkenness and drunken disorder were 182,941, but including the offences of which drunkenness was entered as a part of the offence, the number was 204,820. Of this number 3,746 persons were discharged without being brought before any magistrate. The convictions were 178,783. Allowing for second and more convictions, the number of distinct persons convicted was 142,018, and of persons charged 168,055 in that one year. Of these persons charged no fewer than 49,338 were women, and of the convictions the females were 40,054, or 22 per cent. of the whole. But of second convictions the females were 28 per cent.; of the third convictions 32 per cent., and of convictions exceeding three times they were 38 per cent.; so that with frequency of conviction the proportion of female convicted drunkards increases. Out of the 143,876 arrests, without warrants or summons, 43,809 or 30 per cent. were those of women. In the classification of character of the 182,941 arrests for drunkenness and drunken disorder recorded in the Judicial Statistics, for the year ending September 29, 1873, the habitual drunkards are given as 42,051 (31,297 males and 10,754 females), and it is explained that these habitual drunkards are not among those otherwise classified. A Parliamentary Return of Convictions for drunkenness in the United Kingdom in the year ending July 1, 1872, gave for England, 129,800; Wales, 5,204; Scotland, 22,281; Ireland, 79,354—total for the United Kingdom, 236,639. The English commitments have of late largely increased.

For further statistics on the state of public intemperance see the Supplementary Notes to this Chapter.

said, "Intemperance" is a much wider term than "drunkenness," and is much more correctly descriptive of the vice intended to be pointed out. Yet, that this term fails to do justice to the measure of the evil, is clear from the practice of public writers—not abstainers—who often use the word "drinking" when discussing this painful subject. Over and above, then, the drunkenness, or intoxication, which is reprobated by all classes, is an appetite for Strong Drink acknowledged to be ruinous, which is gratified by a use of liquor, never perhaps large at any one time, but which in the form of "sips" and "nips" is inconsistent with physical and moral health. Who can say the extent to which this species of Intemperance is now prevalent, or whether it is increasing or declining? Tried by the comparative annual consumption of Intoxicating liquors—the best general standard we can apply—our fears may well be awakened, that the evil is not growing less but greater, even taking increase of population into account. It is a vice to which women are peculiarly liable, and which they can practice in considerable secrecy for a time—a time sufficient to give it an almost ineradicable hold upon them: and in order to conceal it, a system of falsification and deceit is frequently pursued, utterly destructive of any self-respect and moral principle which may have survived the vice itself.

Indulgence in "sips" and "nips" a form of intemperance.

Here, again, we are called to discriminate as to the distinctive origin and attributes of the Drinking Appetite. If the gratification of appetite without reason—the pursuit of pleasure at the expense of real good—be the essence of all intemperance, Alcoholic intemperance is to be discriminated, as not so much a variety of the common species, as a species by itself, or as one variety of a species to which the designation *Toxic* may be applied.

It requires for its formation the use of a particular article—Alcohol—possessed of a toxic property, without which its generation is physically impossible. The importance of this fact cannot be exaggerated, and for want of attention to it men of education, and even of science, indulge in loose discussions of the causes of Intemperance, as though they were speaking of a vice to which there is a natural tendency and internal propulsion. No doubt, human nature in some of its physical and moral conditions, is peculiarly receptive of this vice, and barbarous tribes become slaves to it *en masse*, as soon as an Alcoholic liquor is introduced; but even in such cases, it is the use of the liquor which does the mischief, as it is the spark dropped into the parched vegetation

Alcoholic Intemperance described.

Only possible where Alcohol is used.

Possible to develop it-
self in spite
of contrary
conditions.

When In-
temper-
ance be-
gins.

which sets the forest or prairie in a blaze. It is also observable that where the conditions are not originally favourable but eminently unfavourable, to the development of such an appetite, (such conditions, for example, as intellectual, moral, and religious training, high culture, sensitive self-respect, happy domestic circumstances) the use of Alcohol does, notwithstanding, produce in numberless cases a craving for itself, in larger quantities, and at shorter intervals. There are many grades in the scale of this degeneration, and in every grade great multitudes are to be found. Some pass rapidly, some slowly, many not at all, to the lowest point of dipsomania, dying either of self-violence, or of delirium tremens, or of other drink-formed maladies. But in every degree this appetite for Alcohol is a disease, and in every case nothing but Alcohol will produce it. This is the fundamental fact, and it answers the question—*When does Intemperance begin?* It begins when Alcoholic liquor originates a desire for itself, which is gratified for the sake of the indulgence. This is the specific characteristic of all Alcoholic intemperance, from its genesis, when cognisant to the self-scrutiny of the subject alone, through every change that may arise. This appetite once formed, none can predict its course. It may remain at one point for years, or until death, clouding the mental light, and deteriorating the moral nature, but in such a manner as not to attract external observation, and so as not to be recognized as vicious by the subject, who complacently thinks of drunkenness as a sin afar off: or it may gather fresh force and eruptive power till its true nature cannot be denied, followed either by persistency in the evil, or an earnest endeavour to overcome it.* Experience shows that admission of the truth is

* The appetite may arise inadvertently, but its voluntary gratification is vicious. Now that the appetite is known to be excited by the toxic (poisonous) quality of Alcohol, a new responsibility attaches to the use of Alcohol as a beverage.

In the Report of the House of Commons Select Committee on Habitual Drunkards presented 1872, the following passages occur: "That occasional drunkenness may and very frequently does become confirmed and habitual, unless indeed some extraneous influence either positive or curative is brought into play. That self-control is suspended or annihilated; moral obligations are disregarded; the decencies of private and the duties of public life are alike set at nought; and individuals obey only an overwhelming craving for stimulants to which everything is sacrificed. That this is confined to no class, condition, or sex, and hardly to any age." The medical and other witnesses who were examined by the Committee gave various explanations of the rationale of the

generally resisted to the last moment, and that when it is made complete restoration is very difficult, owing (1) to the fascination of the intoxicant; (2) to the diminished power of resistance; (3) to the pressure of external temptation; (4) to the want of intelligent sympathy on the part of friends, who will not recognize the vice till it becomes obtrusive and repulsive.* One great error, both among Christian and social reformers generally, has been to defer the treatment of this vice till it has become rampant, whereas the old maxim, *Obstu principii* (resist an evil in its outset) is

Difficulty of restoration.

intemperate appetite, but it was hardly at all insisted upon that the appetite is *the direct creation of the alcoholic, or toxic, element imbibed*. Dr. J. C. Browne the superintendent of the West Riding Asylum at Wakefield described (q. 450) "four forms of mental disease as being specially connected with intemperance—viz., mania a potu, monomania of suspicion, alcoholic dementia or chronic alcoholism, and dipsomania." Dr. Anstie considered oinomania a distinct variety of disease, occurring at intervals and resulting from a peculiar hereditary conformation. Dr. Skae, Physician to the Royal Edinburgh Asylum, classified drunkards as regular (who get drunk at regular times) tipplers, dipsomaniacs, and the subject of delirium tremens, and the subjects of mental delusions. Mr. Mould distinguished between intemperance as a vice controllable, and as a disease and uncontrollable. Dr. A. Peddie who had long studied and written on the subject of drunkenness and mental disease, stated the progress of the vice thus: (q. 939) "When desire is once gratified and indulged there is a renewed craving and a repetition of indulgence, and then cravings and the repetitions go on until they become more and more urgent and indulgence more and more frequent, and at last quite irresistible from the unchecked impulse from within." Dr. Mitchell, one of the Commissioners of Lunacy for Scotland, said "Every man who is drunk is really insane while the intoxication lasts." Dr. Forbes Winslow discriminated between normal and abnormal drunkenness, the one a form of vice, the other the result of brain disease. Dr. T. W. Christie divided habitual drunkards into those who were never completely drunk but always drinking, and those who were never sober. Mr. Dixon, Coroner for South Oxon, was the only witness who explicitly referred excessive drinking to a "peculiarity in the constitution thoroughly induced by Alcohol itself." Some are no doubt constitutionally more susceptible than others to the alcoholic *virus*, and peculiar forms of mental disease make the susceptibility intense, but *the virus must be imbibed before the disease can appear, and when imbibed no one can foretell what symptoms may be developed*.

Definitions of drunkenness as a mental disease.

* The great success of Temperance societies in the restoration of the intemperate, arises from a safe example joined with sympathetic encouragement and association. These have supplied two of the conditions of recovery, but the operation of the destructive forces (appetite and temptation), often co-operating, have been too powerful in the majority of cases. Temptation may be reduced or removed by a change of social custom, by wise legislation, and residence in prisons or asylums; but to *stop the formation of the appetite* is the only effectual means of extirpating the vice.

Why Temperance Societies have extensively succeeded in curing the Intemperate.

Why risk
incurring
such a ma-
lady?

An argu-
ment from
analogy.

essentially applicable to this vice. No application, however, will avail except cutting off the producing cause—the intoxicating drug itself. But wherefore wait till the evil exists in any degree, and why incur any risk of its formation? If it is referable, as it is, to one particular substance (variously mixed in different intoxicating beverages), and if its action is of the most insidious character, resulting in a vice of national proportions, and inconceivable destructiveness, *how can the Christian Church be doing its appointed work by encouraging, in any measure, the manufacture, sale, and common use of such a substance?* Let an illustration suffice. It is a theory extensively received among scientific men that different zymotic diseases result from different minute germs which enter the blood, and there set up a specific morbid action, one kind of germ developing fever, another small-pox, another cholera, and though morbid action may not always result in any of these diseases, but may be resisted and overcome by the vital powers, yet without the germs the disease could not be produced, and wherever they are present there is some morbid action, and some danger of development into the specific disease to which the germs are related. This theory may or may not be accepted, but supposing it true, what would be thought of the distribution of the germs broadcast, reliance being placed on medicinal means, or the strength of the constitution, for preventing the correlated diseases? Would not common humanity and Christian principle enjoin the exclusion, wherever possible, of the poisonous germs themselves? and would not an indefinite multiplication and circulation of them be condemned as reckless infatuation, and as a tempting of Providence unworthy of rational beings? Sanitary science does in truth devote its principal attention to the non-production or annihilation of the poison germs—or whatever may be the external causes of zymotic disease. If the parallel is incomplete, it is because what is uncertain in the one case is not so in the other. Though the germs by which zymotic disease are supposed to be produced, are not cognisable by the senses, the same cannot be said of the material by which Alcoholic intemperance is generated; and if the actual operation of the poison germs is beyond the reach of direct observation, the opposite is true of the operation of Alcohol in the production of the intemperate appetite. Unjustifiable, then, as would be the hypothetical conduct in the one case, how can the actual conduct in the other case be defended? In as literal a sense as is consistent with the difference of things, Alcoholic liquor

is the seed of the alcoholic appetite, and if there were no seed there would be no appetite; so that the question which the Church has to determine is, whether it is her duty to help to sow that seed, or to discontinue and discountenance the sowing? Society's cursed by Alcoholic intemperance: the physical cause of this intemperance is tangible and absolutely removable; and the Church cannot avoid maintaining a definite relation to this cause, and thereby to Society, on account of the resultant evil. What ought this relation to be? The question is not one of intention, but of fact, and whoever contributes to the conditions of a great evil, cannot, by any disclaimer, cast off all responsibility for the results.

No seed of the Intemperate appetite, no appetite.

The Church must take one of two courses.

That Intemperance should be prevalent where Intoxicating liquors are profusely dispensed, is no more to be wondered at than that ague should abound in undrained fenlands, or fever in the malarious marshes of the Gold Coast. Looking abroad upon British Society, we may ask ourselves how many who habitually use these drinks are quite free from the appetite for them in at least an incipient degree? and whether it is surprising that, in the case of multitudes, this appetite is fostered by the drink which causes it, until it acquires a preternatural tenacity and violence defying all moral restraints? No one pretends that, when formed, its cure can be accomplished without abstinence from its cause: is it not also as evident, that only abstinence can protect the world from its ravages in the future? Can the value of this protection be exaggerated? And if it is to be secured for Society, who are so naturally fitted to make the effort to influence Society for its own preservation, as that "body of faithful men" who have professed to be "crucified to the world," and to make "no provision for fulfilling the lusts of the flesh"? It is not certain that the example of the Church would induce Society at large to abandon Strong Drink in order to get clean rid of Intemperance; but it is certain, that without such an example, the end desired will not be gained; and if such an example ought to be set, should not the Church be foremost in setting it? Who, indeed, can doubt that the effect of such an example upon Society would be salutary in an extraordinary measure, and ensure a progressive diminution of Intemperance, gladdening to every patriot's heart, and promising an entire riddance of this long chronic and besetting curse?

If fed, the drink appetite will grow.

The right place and action of the Church

2. *Improvvidence* consists in the abuse of present resources, or in the neglect to store them up for future wants. This is a vice springing from sheer thoughtlessness of disposition, or a sen-

The perniciousness of Improvidence

suous impulse to enjoy at all hazards what is pleasurable, and within immediate reach. It is prevalent among savage tribes, and is one of the chief means by which their barbarism is perpetuated. Among civilized Societies it tends to their economic disintegration, and is one of the great hindrances to their permanent material progress. Were it unchecked, Capital, which is "crystalized labour," would be eaten up, and the struggle for existence would soon be desperate and destructive. On the contrary, were this vice unknown, the physical comforts of mankind would be astonishingly multiplied; an approach to the best kind of social equality would be gained; and one of the chief sources of social dissatisfaction and convulsion would be dried up. That the Christian Church should discourage Improvidence, and be both a teacher and pattern of Frugality and Thrift, will not be denied. The Sermon on the Mount dissuades from trust in wealth, and a faithless distrust of Divine Providence, but it is impossible that God's children can be like Him, as they are commanded to be, if they make Improvidence their idol, and violate the monitions of their rational nature for the sake of short-sighted and reckless indulgence. To provide as far as may be for all lawful wants, present and to come, personal and relative, is a Christian duty admitting of many applications. But carefully examined, it will be seen that the use of Strong Drink is both a particular form of Improvidence, and one of the most active inducements to other forms of the same vice. 1. *It is one form of the evil*, since (1) It pre-supposes and involves a waste of natural productions, such as corn, grapes, sugar, and other useful commodities used in the manufacture of such liquors. The extent to which this species of improvidencè is carried on in our own country alone, is stupendous. This annual waste would be incredible were it not undeniable. If it is replied that this conclusion assumes that the liquors so manufactured are not useful, the answer is evident: real food unquestionably disappears, and if it be replaced by other food, those for whom the transformation is effected, are bound to show that what is substituted is not only useful, but as useful as that which it has superseded. The savage who destroys a tree to make a fire gets some benefit, but he gets it by a dreadful waste. If, then, enormous stores of food go into the distillery and brewery, and if in their stead enormous quantities of fermented and distilled liquors emerge, it surely devolves on those who call for the change (and all who use these drinks make the call) should vindicate it by proving

The consumption of Strong Drink a form of Improvidence

that, if it has not increased the value of the natural productions employed, it has not made that value less. But this alternative is notoriously contrary to fact. Men can live on the natural substances, they cannot live on the Alcoholic substitutes. Broadly stated, therefore, the change has been for the worse. But why has the change been made at all? To procure Alcoholic fluids. But if men can live as well without as with such beverages, and if Alcohol is classed not among poisons (its true place), but simply among neutral things, the process is one of absolute waste, except so far as any useful properties derived from the substances employed are retained. The amount of this useful element is exceedingly small, and constitutes no object in the process. If, again, the generation of Alcohol gives the liquors in which it exists a distinctly injurious action, proportioned to its degree, there is a worse than waste of all the food used in producing Alcoholic drinks. (2) But this is not all. If a thing is useless, whatever Capital and Labour have been employed in its production have been improvidently employed; so that when the makers of Strong Drink boast of the amount of capital invested in their business, they are assigning one of the strongest arguments against it, supposing the effects were merely neutral. Again (3) all the expenditure upon such liquors is Improvident expenditure; absolutely so to the expenders, and relatively so to the whole nation, except so far as a certain number of persons have been provided with the means of subsistence. Even if, for argument's sake, it were to be conceded that this charge of Improvidence is applicable to only one half or three-fourths of the drinks made, used, and purchased, what an exemption of the vice in question is afforded by the British nation! What is called "excess" or "intemperance," is but the more exuberant outcome—the overflow—of this Improvidence. Yet, were it the only whole account chargeable, how lamentable and humiliating it would be! The classes who can afford to waste least, are in reality those who waste most according to their means. Taking the working population collectively, and including even all those who abstain, the average proportion of their drink money is a fifth of their wages—about 75 millions on drink out of about 350 millions of wages. If but 50 of the 75 millions is charged as wasted, the waste is frightful in the losses it includes, and the miseries it entails. Nor are other classes excusable. Relative to income they may spend less, but waste is not diminished by what remains after waste; and if this particular example of Improvidence

Wastefulness in the production of Alcoholic beverages.

Capital improvidently used.

Improvident expenditure.

were not set, but if an opposite example were set, by the higher grades to the lower, the lower would soon manifest a sensible and happy improvement.*

The use of Strong Drink conduces to other forms of Improvidence.

But 2. The use of Strong Drink not only constitutes a waste of unparalleled vastness; *it is an ever active and predominating cause of other kinds of improvidence*, by inducing sensuality, indolence, mental weakness, and the love of evil companionship. In these cases drinking, as a cause of improvidence, acts indirectly but powerfully, and were all its ramified effects exposed, it would be seen to originate forms of this vice commonly ascribed to totally separate conditions. Whether it be in reckless selling or buying,† or in putting little or nothing into the Savings Banks and Post Office Savings Bank, or in the shiftless disposition which multitudes display, there is to be discerned, often on the surface, and still oftener under it, evidences of Strong Drink and its misdoings. If this Improvidence is to be abated largely and immediately, the way is clear:—not by dogmatic teaching, but by attacking the drinking which is one main cause and one mainstay of the whole evil. This is a good work in which the Church should engage, and will engage when she makes the Temperance reform her own:—a good work, too, which cannot be done as thoroughly as is practicable, so long as the consumption of Strong Drink is encouraged by example, while what is considered “excess,” is censured by precept. Much of this Improvidence, as we have seen, is com-

* As indicative of what provident habits may do even among a class whose wages are proverbially low, the agricultural labourers, we may refer to the letter of a clergyman in the *Times* (Sep. 1872), stating that a labouring man in his Parish who had supported a wife and family, had died worth £100 in the Savings Bank. His wages never exceeded 14s. a week. When asked to explain how this had been done, the widow could only say that “her husband had never been idle and that he had never visited Public houses!” No one will grudge John Hodge any increase of wages he can fairly procure, but agricultural destitution has found its busiest and basest ally in the pot and the pot house. Small as has been the pittance of the peasant, the drink fiend has snatched a large share of it from the miserable labourer and his more miserable family.

† As one illustration of the improvidence favoured by drinking, allusion may be made to the custom of giving liquor to customers at Auction sales, with the well known results. Provident and prudent before drinking, men often become imprudent in their biddings afterwards, and this effect is calculated upon by salesmen, and known to be so by the very men who fall into the snare! This is one exception to the rule that “in vain is the net spread in the sight of any bird.”

prised in the very production and use of Alcoholic liquors; and drunken Improvidence has simply the distinguishing demerit of rising offensively from the high table-land of an extravagant expenditure, far beneath which the lovely flowers and homely fruits of a well-ordered Economy display their sober charms.

3. *Ignorance* is not a personal sin unless it is voluntary; yet where it largely enters into the social conditions and characteristics of a people, it may be regarded as a vice of serious import. An ignorant community is deprived of much that would dignify, enrich, and bless it. With Ignorance there is a great readiness to sink into degrading habits, and to become the victim of many follies; and to choose ignorance when useful knowledge is within the grasp, is a symptom ominous of much evil to come. Book and school learning is but a part, though a valuable part, of elementary knowledge, and may co-exist with great ignorance of moral duties; and not a little technical or scientific knowledge may be found where the literary capacity is dormant or slightly developed.* But ignorance of letters, ignorance of things, and ignorance of duties, in a word, ignorance of all that is worth knowing, and the worst of all ignorance—how to turn any knowledge to wise account—has a most generous patron in the Drinking system. It had become a proverb in the age of Pliny the Elder, that “wisdom is obscured by wine.” The man who takes to drinking is never likely to escape from any ignorance that he has grown up in—disposition and means for improvement will be alike wanting. The young whose parents are lovers of Strong Drink, are in many ways the innocent sufferers from the parental delinquencies. It is also not to be ignored, that inaptitude and indisposition for learning may arise from the congenital influence of intemperate ancestors. “The whole being is liable to be a lower order of being,” is the testimony of Dr. Mitchell in his evidence before the Select Committee on Habitual Drunkards, in reference to the transmission of hereditary defects through Intemperance. The Education Act has greatly increased the attendance of children at school; but much of the desired result—especially

Ignorance
fostered
by drink-
ing.

* Mr. Herbert Spencer in Chapter XV. of “The Study of Sociology,” in arguing against the theory which ascribes crime to ignorance of book learning, is far from doing justice to the case he opposes. The ignorance referred to may not form a motive to crime, but it unquestionably supplies a soil adopted to the luxuriant growth of the motives which excite to criminal action.

The Church will act against Ignorance by opposing Drinking customs.

of the moral result—will be neutralized, unless their homes are made brighter by the rays of knowledge; and knowledge, be it said, on this very subject of Intoxicating drink. Ignorance here has been fatal to many who, had they known the true character of Alcoholic drinks, would have been saved from the practical error of mistaking for good that which is really evil. An instructed people will never imagine that Alcoholic stimulation or narcoticism is strength, or that the excitement produced by Intoxicating liquors is any evidence of their value; yet these are points upon which many men learned in law, divinity, statesmanship, and classical scholarship, are singularly ignorant. Taking ignorance, however, in its broadest sense, the call and privilege of the Church to aid in its dissipation will not be questioned; and in a signal measure this call would be fulfilled by active endeavours to get rid of our own national drinking customs. Abstinence is not a panacea for all ignorance, nor will the abandonment of drinking always banish the ignorance to which the drinking has given rise, though, in instances, literally numberless, the change of habit has given scope and encouragement to the acquisition of the most useful knowledge, enabling the scholar of to-day to be the instructor of to-morrow. Time was when the avenues of knowledge were held against the multitude by many opposing powers, but scarcely any of them remain except the "Dragon of Drink;" and against *it* the Christian Church, in its crusade against all Ignorance, may wage a noble warfare, the triumphs of which would enable Educational difficulties to be summarily solved. A country like our own, would, if sober, be an educated one, and would be best able to turn all knowledge to the most useful ends; in other words to convert knowledge into wisdom, and, not least, that wisdom which, beginning in the fear of God, culminates in the unclouded vision of the Father of Lights.

4. *Profligacy* arises from the predominance of the animal passions over the higher nature, when restraints, grounded in moral reason and prudence are overborne. It is especially connected with the abuse of those sexual relations by an observance of which the family institution is perpetuated, and much of the purest happiness of the human race is secured. Breaking loose from these wholesome restraints, men and women go from one excess to another, until in the experience of many, a miserable and loathsome death closes the mortal scene. The seeds of this profligacy are often sown in youth, and chastity is lost before maturity is

gained. From the earliest times there has been a recognition of the power of Strong Drink to add unnatural force to natural passion, and to stimulate illicit desire, with a disregard of all results. The literature of all nations is full of the truth, that Alcohol is to impurity as the oil to flame, and serves to enkindle irregular affections previously unfelt. Lord Bacon in his "Wisdom of the Ancients," when considering Bacchus to symbolize voluptuous desire, remarks, "Above all things known to mankind, wine is the most powerful and efficient agent in stirring up and inflaming passions of every kind, and is of the nature of a common fuel to sensuous desires."* Addison may have had this passage in mind when writing No. 569 of the *Spectator* (July 19, 1714), where he observes, "The sober man, by the strength of reason may keep under and subdue any vice or folly to which he is most inclined; but wine makes every latent seed sprout up in the soul and show itself; it gives fury to the passions, and force to those objects which are apt to produce them. Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity. Nor does this vice only betray the hidden faults of a man, and show them in the most odious colours, but often discovers faults to which he is not naturally subject. There is more of turn than of truth in a saying of Seneca, that drunkenness does not produce, but discovers faults. Common experience teaches us the contrary. Wine throws a man out of himself and infuses qualities into the mind which she is a stranger to in her sober moments." How this arises has been before explained (Chapter I., Section i.), and Dr. W. B. Richardson, in his lecture on "The Effects of Alcohol on Life and Health," traces the gradually perverting and subverting influence of Strong Drink, until "the cerebral or brain centres become influenced, reduced in power, and the controlling powers of will and of judgment are lost. As these centres are overbalanced and thrown into chaos, the rational part of the nature of the man gives way before the emotional, passionate, or more organic part. The reason is now off duty, and

Strong
Drink the
panderer
to all pro-
fligacy.

* Ante omnia quæ hominibus innotuere vinum ad perturbationes cujuscunque generis excitandas et inflammandas potentissimum est et maxime efficax; atque est cupiditatibus in genere instar fomitis communis.

all the mere animal instincts and sentiments are laid more bare—the coward shows up more craven, the braggart more boastful, the cruel more savage, the untruthful more false. The reason, the emotions, the instincts, are all in a state of carnival—in chaotic imbecile disorder.”

All observation of social life sufficiently proves that debauchery of every kind has, in Strong Drink, and in all that encourages drinking, its most powerful ally. Conscience is weakened, evil desire is recruited and aggravated. Dr. Anstie says, “There is no question that the great tendency of drinking, in proportion to the frequency with which it is indulged, is to obliterate moral conscience.” (Select Committee on Habitual Drunkards, q. 534).

The neophytes of vice learn their first lessons where “wine the defrauder” circulates; and innocence often finds itself betrayed under the fictitious security imposed by drink, before it suspects the presence of danger. Alcohol is the bait of every seducer. Every female Penitentiary and Refuge in the world tells one melancholy tale of the alliance between strong liquors and licentiousness; and “we could not do it without the drink” is the unvarying confession of those who resign all hope of a recovered life. Withdraw this one alimnt of immorality, and female prostitution, as a public vice, would at once shrink to a degree unheard of, and philanthropy would no longer be overtaxed in its efforts to deal successfully with this curse. “The social evil” is itself ministered to by another social evil still more insidious and extensive. But it would be taking an inadequate measure of the evil to limit it to glaring excess, and to the vice that flaunts the public eye, and insults virtue in the places of public concourse. Armstrong has truly sung—

Other vice
besides
that which
is gross
and pub-
licly offen-
sive.

“What dexterous thousands just within the goal
Of wild debauch direct their nightly course.
Perhaps no sickly qualms bedim their days,
No morning admonitions shock the head,
But ah! what woes remain!”

(*Art of Preserving Health*, Book II.)

Purity may be robbed of its bloom before the worm reaches its core; and the finer sensibilities which distinguish the noblest virtue are sure to suffer like the more exquisite nerves of the body from contact with the alcoholic *virus*.* The injury may be little

* St. Ambrose in his first Address to Widows expressively exclaims: “Be first pure, oh! widow from wine, that thou mayst be pure from adultery.” (Esto casta primum, vidua, a vino, ut possis casta esse a adulterio.)

apparent to others, but it predisposes to greater. Perfectly fallacious is the supposition, that all evil of this sort resides in, or issues from, a course of debauchery. Examples are not few of

“What follies in a loose unguarded hour,”

may be induced by an exceptional use of intoxicating drink, followed by lifelong misery to those

“————— who might have left
A sacred, cherished, sadly pleasing name,
A name still to be uttered with a sigh.”

(Book IV.—*The Passions*).

5. *A Neglect of Relative Duties* is an offence against the Moral Code recognized in all ages and lands. The philological connection between the words “kindredness” and “kindness,” is indicative of the consciousness that those near to us have claims upon us of a tender and loving nature. Family kinship is the closest, and as in early stages of society a similar attachment is extended first to the tribe or commune, and then to the State or nation, so the sublime doctrine of the Unity of our race, and its Redemption in Christ, extends this recognition with all its concurrent obligations to the human species. But Christianity does not permit a real or pretended love of mankind to set aside the claims of the household. First the family, then the country, then the race. He who neglects his family is “worse than an infidel.” The conjugal, parental, and filial relations must be discharged with carefulness and fidelity; and in conjunction with these, the duties of citizenship are to be fulfilled with incorruptness and zeal. Now, looking upon British Society, can it be questioned that there is a most lamentable neglect of the whole body of Relative responsibilities?—and can it be questioned that this neglect is largely owing to the demoralizing influence of Intoxicating Drinks? The declaration that the United Kingdom comprises “half-a-million homes where home happiness is never known from this one cause,” and where in consequence every charm and virtue of the family condition is absent, presents an appalling subject of contemplation to the Christian philanthropist.* When the domestic life is gross and vicious, Society is poisoned at the fountain, and till a remedy is applied every idea of

Intoxicating
Drink
causes the
neglect of
Relative
Duties.

Strong
Drink
the curse
of British
homes.

* “How to Stop Drunkenness.” *North British Review*, Feb. 1855, by Mr. Charles Buxton, afterwards M.P.

social regeneration is a sentimental fantasy. But the facts will not admit of any deception. Among the working classes the effect of wasted expenditure is to deprive the family of many enjoyments, often of necessaries, and to place the children at every possible disadvantage in regard to health and moral training. The father or mother, or both, soon lose the affection which led to their union, and which made their children a common prize and joy; and every selfish passion, under the stimulus of Alcohol, rages without restraint. Two cases cited below—mere specimens of an ever-teeming brood—exhibit the horrors which haunt the dwellings of the drink-made poor.* To imagine, however, that such tragic

Illustrative cases.

* (1.) Mr. Partridge, the Police Magistrate of Southwark, had before him on February 15, 1873, what he described as "the saddest case" he had ever had to deal with, when a man and his wife were charged with cruel neglect of their children, five in number. When the medical and relieving officers effected an entrance into the residence of this couple, they found one room entirely devoid of furniture and the other in a miserable condition. There was a small fire in the grate, round which five children in a wretched state were huddled. On two chairs they saw a child covered with rags, and apparently in a dying state from scalds. This child died a short time after her removal to the hospital. The average earnings of the prisoner were £1 10s. 8d. He could earn £2 a week easily if he worked, but he kept away frequently two days. In his defence he said his wife spent all his money in drink and pawned the children's clothes.

(2.) A man named Cross had been taken to St. George's Hospital and then, as being drunk and disorderly, to the Police Station, in one cell of which he was put and found dead there next morning. He had a wife and child. Information was given to the Westminster stipendiary magistrate Mr. Woolrych, by the Rev. E. Marston, the vicar of the district of Brompton in which the family lived, that the "wife was a confirmed drunkard, and had been for three weeks in a chronic state of drunkenness: the house and child had been fearfully neglected: the room was a perfect den, it teemed with filth, and in all his experience of wretched and neglected places he had never known anything to equal it. Such a state of things at this time of the year (July) would breed pestilence and fever, and he had been to the sanitary inspector and relieving officer: the former however seemed to have no power to enter and cleanse the place, and the latter could not interfere with the child, which was in a very critical position, and lying neglected on a wretched pallet, and starving; every article in the room was broken."

If possible a lower depth of degradation is revealed by the author of an article in the *Fortnightly Review*, for February, 1875, in writing on "Our Canal Population," where it is observed that besides practising drunkenness themselves, "the parents will give their children as much liquor as they like to drink, and if they are unwilling to take it are sometimes known to force it upon them out of pure mischief and wickedness." The writer describes

incidents are limited to the lower social strata would be a grave mistake. A Clergyman writing in a London journal, reports of a brother-in-law, "He has drunk himself out of a fine business and lives on his wife's property. Every moral means have been applied to rescue him. He has been taken into the country with all the comforts of life, and all the amusements of shooting, fishing, &c., and still he goes on. Out of the depths of my misery I repeat the poor child's cry—'Can nothing be done to save Papa?'" Some conception of the extent of this evil may be gleaned from the fact that hardly a Medical man can be met with, who is not the depository of family secrets in regard to it, which he cannot divulge, but of which he gives the most significant indications. Husbands, wives, children, servants, masters, mistresses, employers and employés,—who can form a conjecture of the neglect of duty under which each class suffers?—a neglect carrying with it consequences always dreadful, and often ruinous and irretrievable. A mother accused by a son about to perish on the gallows,—husbands and wives accusing and cursing one another in the moment of death,—parents perishing with broken hearts from filial misconduct,—every relation in life made bankrupt of comfort and prolific of trouble,—all from the appetite for Alcoholic drink;—the facts are incontrovertible, and they ought not to be—nor would they be—what they are, if the Church in her anxiety to promote the proper and complete discharge of Relative duties, would separate herself from that which brings about this wide spread neglect. "But for the drink," is the common-place and sufficient explanation of omitted duties and violated trusts, designed by Providence to conduce, by their faithful and honourable discharge, to the reciprocal comfort and benefit of every class.

Domestic misery in upper circles.

Medical secrets—
"the skeleton in the cupboard."

Dispel the dark, cold shadows cast on so large a portion of Home-life, by the depraving drink—and the picture drawn by the author of "The Christian Year" will be realized, as it cannot now be—

"Sweet is the smile of home, the mutual look
Where hearts are of each other sure :
Sweet are the joys that crowd the household nook,
The haunt of all affections pure."

(*First Sunday in Lent.*)

a case he saw at Nuneaton, where a little child of three or four years' old was made drunk by its parents who, while the child was tumbling about, enjoyed the disgusting scene with boisterous shouts and laughter.

Public drunkenness a crime.

Other crimes caused or increased by drink.

How Intoxicating liquor operates to the production of crimes.

6. *Criminal Offences* are actions contrary to the good of Society, and therefore forbidden by Law. The question, whether drunkenness is itself a legal offence is settled by the Licensing Act of 1872, which orders persons drunk in any public building or place to be apprehended and fined;* but, as we have seen, the apprehensions by the police are but a small portion of the drunken cases that invite or evade their observation. In regard to other crimes there is unanimity among the best authorities as to the high proportion of offences arising from Strong Drink. This proportion is seldom put below 75 per cent., sometimes it is put at 80 per cent., or higher. The declaration of Judge Pattison to a jury in 1844, "If it were not for this drinking you and I would have nothing to do:" and of Judge Coleridge, "I never knew a case brought before me which was not directly or indirectly connected with intoxicating liquor," are in almost verbal accordance with more recent statements from Judges, Recorders, Stipendiary Magistrates, Governors, and Chaplains of Prisons, and Superintendents of Police.†

It is not pretended that all crimes are due in the same proportion to this cause, though it is often discovered that crimes apparently, at first sight, having no connection with drinking (as in the case of forgeries), have been committed to escape from embarrassments brought on by intemperate habits. The objection, that "Some crimes are inconsistent with drunkenness," requiring as they do, great coolness, skill, and perseverance in their execution, falsely assumes that sottish inebriation is the principal form under which Strong Drink is joined to crime. In reality, the forms of this connection are multifarious. Sometimes the offender is partially intoxicated,—and the earlier states of intoxication are those which predispose large numbers to disorder and violence. Sometimes the offender has been brought into distress, or has lost his character, by drinking, and crime is resorted to that he "may live." Many of the most criminal are of this class. Sometimes the offender has been brought into contact

* "Every person found drunk in any highway or other public place whether a building or not, or on any licensed premises shall be liable to a penalty not exceeding 10s., and on a second conviction within a period of twelve months shall be liable to a penalty not exceeding 20s., and on a third or subsequent conviction within such period of twelve months to be liable to a penalty not exceeding 40s." (Section 12.)

† See Supplementary Notes to this Chapter.

with bad people in public-houses, and potations of liquor have removed scruples which would otherwise have arrested his downward course.* Sometimes the offender has from childhood been instructed in crime, or forced into it, by intemperate relatives. But this is not all. In very many cases Crime is occasioned by the opportunity held out to its commission by persons partially or wholly intoxicated, where the assaulting party is sober, and would not commit the act but for the inducements of the occasion ;—the Devil in these cases being, in the person of his active agents, rather tempted than tempting. No proper conception can be formed of the degree in which Strong Drink is related to crime, until all these points are considered as permanently existing and co-operating to one result ; and until it is borne in mind, that one of the main difficulties in the way of a reform of criminals, consists in the powerful tendency of even the best disposed to lapse into drinking habits, after they leave the prison and its restraints behind them. As bearing on this criminal question much interest attaches to the opinion of Dr. George Wilson, Surgeon of the Convict Prison, Portsmouth, that habitual criminals are “congenitally criminals on account of the intemperance of their progenitors.”† In England and Wales the persons known to belong to the criminal class out of custody in the year ending September 29, 1873, were 45,201, and though 45,214 indictable offences were known to have been committed, only 22,377 persons were apprehended. In examining the “Judicial Statistics,” the reader is struck by the large proportion of charges *against persons of previously good character*, or persons of character not previously known, and, therefore, not of criminal habits. Of those charged in one year with indictable and summary offences, 268,358 were of previous good character, and 201,616 were persons of character

Dr. George Wilson's testimony.

Crime committed by non-habitual criminals.

* Judge Keating has said in writing—“Some of the saddest cases with which we have to deal are those in which men go into public houses respectable and respected and come out felons.” (Report of Convocation on Intemperance, Test. 559.)

† “The Handbook of Hygiene,” page 11, on which the *Lancet* (February 23, 1873) remarked :—“This shows what a pecuniary interest—to put it on higher ground—the community at large has in repressing intemperance, and how false is the wide-spread opinion that a man by drinking hurts no one but himself. He not only injures his offspring and his family, but in various ways he is injuring every one in the community, and in no way more than this—that he is increasing the criminal class, the maintenance of which is so heavy a burden upon us.”

The *Lancet's* comment on Dr. Wilson's testimony.

unknown, an aggregate of 469,974, or 77 per cent. of the whole number charged (612,491). It is clear, then, that—excepting a limited class of offenders—the mass of crime is not the work of professed criminals. That the great bulk of it is dependent on drinking and its associations, is the concurrent testimony of all who are brought into contact with the facts. Samples of this evidence are given in the Supplementary Notes. Nothing can be more superficial, not to say sophistical, than the manner in which some literary men, who have no practical knowledge of the subject, endeavour to meet the force of this argument, whether used for Abstinence or Prohibition, by referring to countries comparatively sober (such as Spain and some parts of the East) where crimes of great enormity are very common. Whatever may be the causes of such crimes *there*, they cannot prove that Strong Drink is not at the bottom of two-thirds or three-fourths of the crimes committed in the United Kingdom; and to assume, as is done, that if the British causes were removed, the foreign ones would take their place, is an outrage on common sense and knowledge of the world. Assuming the facts to be as stated, they do but shew what no one ever doubted—that the causes of crime differ in different countries; the reasonable inference being, that every country should seek to remove those causes of crime that are special to itself. Brigandage is rampant in some countries, and has its peculiar causes; but what would be said by English writers if suitable means for the removal of those causes, were opposed on the ground that drinking is the principal cause of crime in Great Britain? Equally ridiculous is the plea that because some sober countries are subject to crime from peculiar causes, therefore British crime is not owing to Strong Drink, or that the sum of it would remain as before, if drinking were abolished, all evidence and internal probability to the contrary notwithstanding. It may at the same time be doubted whether the countries credited with this remarkable sobriety deserve the praise, or, at least, whether the crimes committed there are not largely due to the use of intoxicants by the criminal part of the population. It was so during the Indian Mutiny, when the Sepoys, guilty of the worst atrocities, were made mad with bhang and arrack. It was so during the Communist rule in Paris, and the later outrages of the Spanish revolutionists. And in Eastern countries crime will be chiefly found to prevail among the classes that do not comply with the rules of sobriety, while those classes of the population

Sophistical endeavour to evade the force of this evidence.

In reputedly sober countries Intoxicants are a cause of crime.

free from drinking are strikingly free from other offences. So it is in Turkey, and so in India. It ought not to require much reasoning capacity to perceive, that the absence of Intoxicating liquors must be favourable to the decrease of crime, and that whatever may be the amount of Crime where they are unknown, their use would lead to an aggravation and an increase.*

There can be no difference of opinion concerning the proper attitude of the Christian Church to Crime. It was the earnest exhortation of the Apostles to the first converts that no just occasion of complaint should be brought against them, even when their personal and civil rights were ruthlessly invaded by the Ruling Powers. Christianity inculcates abhorrence of all crime, and obedience to all laws founded on the principles of Social justice. Crime is anarchy and tends to chaos : Religion is order and tends to harmony—the harmony of the moral creation with the Creator. The Christian, as such, can have no sympathy with the law breaker, and none, therefore, with customs or habits from which Crime, which is Social disorganization, springs. Were Christians perfectly Christian, and did the Church correspond to her ideal as the Bride of Christ, nothing that favoured lawlessness could gain favour with the individual or collective Christian manhood. We do not yet observe the Church occupying a suitable position in regard to Strong Drink, as the chief excitant to many crimes, and the prime cause of the social conditions in which crimes of every species rankly flourish ; and it, therefore, devolves upon us to insist upon the strength and constancy of the connection between Criminal offences and drinking enticements. The Apostle James speaks of some who bade the poor be clothed and warmed, and yet withheld the needful means ; and still more inconsistent is the conduct of those now within the Church, who pray and seek, as they declare, that Crime should pass away, and yet assist in the use and circulation of those beverages by which every crime, from the least to the greatest, is engendered and multiplied. Nothing like

The Church the necessary enemy of crime.

The proper attitude of the Church to Strong Drink as the great producer of Crime.

What Christian consistency demands.

* Tables professing to give comparative proportions of crime in different countries, with comparative consumption of intoxicating liquors, should be narrowly scrutinized. The table of Martin Block, quoted by Professor Levi, is utterly worthless. It seems strange that men of mark need to be reminded that before any proper comparison can be made, the things compared must be of the same kind. The same actions are not regarded as criminal offences in all countries ; while the activity and efficiency of the Police force greatly differ, as does the alcoholic potency of the liquors in common use.

this pertains to any other phase of conduct among professing Christians, and till the anomaly is removed the moral consistency and efficiency of the Church as an antagonist of Crime will remain seriously weakened. Crime, as an attack on all that is most precious in Society, is more befriended and stimulated by Strong Drink than by any other thing, and till this powerful accessory and ally is displaced, we shall in vain anticipate the day when the Royal law of "doing to others as we would that others should do to us," shall be universally obeyed.

The field
of Moral
Evil re-
viewed.

Intemperance, Improvidence, Ignorance, Profligacy, Neglect of Relative Duties, Crime—these are Moral Evils of a serious and portentous character. Each of them brings pernicious consequences upon their individual subjects, and upon the community. In proportion as they abound does Society tend to disorganization and ruin, and were they to gain the mastery, Morality and Religion would be virtually dethroned and banished. Hence every Christian principle and emotion must be antagonistic to each and all of them, and to whatever gives them sustenance and extension. It is incontrovertible, however, that in a superlative degree they draw their malignant strength from the influence of Strong Drink upon the dispositions and habits of men. Is it not clear then, that if the Church is to be actively and successfully arrayed against these evils, which eat as a canker into the vitals of Society, every consideration of reason and policy points out the discouragement of Drinking usages of every kind, as the line along which Christian example and influence can be most directly and efficiently directed? It is not the only method of counteraction; it is never recommended or pleaded for as such; but it is *the one* without which all others will be of very partial effect, and with which, honestly and zealously applied, not only would Society be delivered from many corroding evils, but a preparation would be made for that deeper Christian culture under which our Social Wastes, now rank with the "works of the flesh," would be enriched with the "fruit of the Spirit," as seen in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

II. The PHYSICAL EVILS OF SOCIETY, as distinguished from the Moral Evils discussed above, resolve themselves into two—*Destitution*, and *Disease* with its consequent Premature Death.

1. *Destitution*. Under this comprehensive term may be includ-

ed all that is expressed by "Impecuniosity," "Distress," "Poverty," "Penury," "Pauperism"—in a word, the absence of means to provide things needful—viz. food, clothing, and lodging. This state may involve a constant struggle with debt, or a removal to the workhouse. The growth of the national wealth during the last hundred years has been manifold, but the distribution of this increase having been very unequal, there has been no such proportionate decline of destitution as might have been expected, and as would have been realized, had wiser habits been adopted. The expenditure on private charity is not less but greater than ever, though Charity Organization Societies have reduced indiscriminate alms-giving in some districts; and the Poor Rates have risen in England and Wales from about eight millions in the year ending Lady Day 1860 to twelve and a half millions in the year ending Lady Day 1873. Of this sum £7,692,169 was expended in the actual relief of the poor. The standing array of Paupers does not usually fall much short of a million at one time, or very nearly three millions during the year, allowing for change of applicants; and though the great commercial prosperity of the country has temporarily reduced the number, any check to that prosperity will at once raise it to the higher number.*

Destitution defined.

Poor Rates in England and Wales

Pauperism in England and Wales

When, then, it is considered that one in every eight persons, comprising all classes in England, receive Poor Law relief within the year;—that just above these are multitudes of needy persons who are recipients of private benevolence, given to eke out scanty means otherwise procured;—and that there are very many whose self respect induces them to suffer severely rather than make their privations known—such a chronic social condition of the wealthiest nation that ever existed, and amidst a plenitude of resources more than sufficient comfortably to feed, clothe, and domicile every man, woman, and child—cannot be viewed with indifference by the Christian mind. We need not deny the virtues of honest poverty—nor the uses of affliction—nor the predicted continuance of the poor in the land, in order to feel a profound dissatisfaction with a state of affairs so wholly unjustified, and so clearly the result of causes under control. To think of the pain and privation, the sorrow and vexation, which destitution brings in its train, and to know that it carries with it exclusion from many of the blessings

Extent of destitution notwithstanding the National wealth.

The Church called to contend against destitution and its causes.

* On the 1st of January, 1874, in England and Wales the paupers were :—Indoors, 149,558; Outdoors, 679,723; total 829,281.

Destitution principally referable to Drinking.

which Providence has designed for all the sons of men, should stir the Church to exertion for the removal of this evil. And such a resolution is the more urgent when it is known that a proportion of pauperism, computed at three-fourths or 75 per cent. of the whole, comes from one distinct and artificially-created cause—a cause as vicious in its quality as it is mischievous in its results, alike upon the innocent and the offender.*

What swells the stream of destitution

The seed of Poverty, how most prolific.

Modes of connexion between drinking and destitution.

Various as are the channels of Destitution, nearly all are fed by one and same prolific spring; hence what might have been a few rivulets, or burns, are converted into mighty torrents rolling on with deep and ceaseless volume. Or changing the figure, we may compare this destitution to a species of weed whose growth is capable of great limitation, but which is allowed to spread almost indefinitely by the persistent application to the soil of one peculiar dressing by which its propagation is most vigorously promoted. The Moral causes of destitution, residing in the character and voluntary habits of the people, are intimately related to the use of Intoxicating liquors; and the Material causes—such as the state of trade, contraction of bad debts, sickness and accidents—have an association equally direct and fertile. It is not pretended that all destitution is self-induced by drinking, for wives and children are necessarily benefited or injured by the conduct of those on whom they depend, and sober tradesmen are largely at the mercy of dissipated customers. Neither is it maintained that the destitution met with is always the immediate consequence of gross indulgence in Strong Drink. In the chain of connection there may be several links between the habit and the issue, as where business blunders directly leading to failure have arisen out of confusion of mind due to the state described as “never drunk, never sober,”—a state brought on by “drains” and “nips,” frequently renewed during the working-day.

The paradox that poverty causes drunkenness examined.

The paradox which some have defended, that Poverty is more a cause of drunkenness than drunkenness of Poverty, is so perverse a reading of all the facts of Social life, that it scarcely demands attention. Even where poverty is said to impel to drunkenness, it will often be found on examination that it was drinking, if not drunkenness, which first induced the Poverty. It is also to be re-

* As to the proportion of Pauperism by drink see Appendix O to the Report of the Canterbury Convocation Committee on Intemperance, and several Sections of the Appendix to the York Convocation Report.

collected that Poverty never causes drinking in the same way that drinking causes Poverty, for Poverty can only induce drinking when Strong Drink is available, whereas drinking is the direct and efficient cause of Poverty by waste of money, loss of work and wages, and other effects immediately resulting from the use of Alcoholic liquors.*

Methods to diminish Destitution have been adopted with various degrees of success: but it is observable that the reductions from other appliances have been small, while the general relinquishment of Strong Drink, or the absence of its common sale, has been invariably followed by the most striking diminution of the evil. No indication can point more significantly to the line of action which the Church should pursue, and will pursue if intelligently and zealously bent upon dealing with this scourge, which is among social maladies what consumption is among physical disorders. Where Alcoholic drink circulates, however bright its glow, it casts over the wide social circle the dark and chilling shadow of penury, and vain is the attempt to banish the shadow while the drink pursues its round. It is the office of Piety to pity, and also to relieve by making its pity practical, and as far as possible, corrective; for in the words of a sagacious Prelate of the last century, in treating of this subject,—“Preventive wisdom is the most natural, the most

To abate
destitution
drinking
must be
dimin-
ished.

* One who is well-entitled to speak on this subject, Mr. G. C. T. Bartley, Hon. Sec. of the Provident Knowledge Society, asserts—“A tithe of the receipts of the public-houses properly expended would render the Poor Law altogether needless. If every man gave up one glass in ten no Poor Law would be wanted. In my little book, ‘One Square Mile in the East of London,’ I showed that one-sixth of the amount expended in drink in one year in that poorest part of London would build all the Schools which were required, at a cost of some £75,000; and that one-twenty-third would maintain them without any Government grant at all. In a little book, ‘The Seven Ages of a Village Pauper,’ I go somewhat over the same ground with regard to the drink in a remote agricultural village, and the result is very striking, considering the popular notion as to the poverty of the agricultural labourer. Seven public-houses, taking at least £3000 a year, exist in the parish of 1500 souls. Calculating that half this expenditure is necessary and wholesome—and there are several special reasons which render this an excessive estimate, for nearly all the farmers who employ the villagers brew beer themselves for their men’s consumption during work—it follows that no less than £1500 a year is wasted in this small village; a sum which would give a pension of £20 a year, or nearly 8s. a week, to every person of the industrial class over sixty years of age.”—(Paper on the Poor Law and its Effects on Thrift, read at the meeting of the British Association at Bradford, September 22, 1873.)

Mr. Bartley's testimony.

humane, not indeed the most, but the only efficient means to deliver us from the formidable enormities that are daily increasing.”*

Sir H. Thompson's testimony to the effect of drinking, far short of drunkenness, in producing disease.

2. *Disease and Death* are effects of Drinking when not carried to what vulgarly passes for excess. One of the latest deliverances of Science upon this point, from one of her most distinguished sons, is contained in the letter of Sir Henry Thompson to the Archbishop of Canterbury, in which he remarks—“I have no hesitation in attributing a very large proportion of some of the most fearful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drinks taken in the quantity which is conventionally deemed moderate.” The effects of a debauch are sudden, sharp, and being directly penal, they are at once referred to their obvious source; but those of a regular use, never verging upon inebriation, are steadily cumulative, and enter more thoroughly into the system, impoverishing its nutrition, and leading to functional and even organic perversions, which never betray their real cause except to the eye of the scientific examiner. To what extent physical disease is induced by Strong Drink can only be conjectured, but there is nothing conjectural in setting it down as appalling. First, there is the morbid action of the liquors upon those who consume them, whether in large quantities or smaller;—Secondly, the diseases produced by privation and insanitary conditions traceable to drink-caused poverty and distress;—Thirdly, the number of suicides and of casualties connected with drinking, which are at once fatal or tend to abridge life;—Fourthly, the hereditary diseases and tendencies to disease, arising from parental drinking. The Registrar General's statistics of deaths from alcoholism are of no other value than as throwing light upon the averages of the most malignant cases of Alcoholic poisoning. The verdicts on inquests have a similar qualified value.† That the annual

How Strong Drink acts in multiplying disease.

* Bishop of Worcester's Preface to his Sermon before the Lord Mayor and City Corporation, 1750.

† Every Coroner whose opinion is known refers a large proportion of deaths on which inquests are held to drinking, though the verdicts rarely notice any but the proximate cause. Mr. White, one of the Coroners for Dublin, stated before the Habitual Drunkards' Select Committee (q. 359) “Very many of the accidental deaths have arisen either from drink on the part of the persons who have lost their lives, or on the part of those who have inflicted the injury either by car-driving or from accidents of that kind.” He deposed that out of 40 inquests on suicides “only one being directly set down as the result of intemperance”

Testimony of Mr. White, Coroner for Dublin.

death rate of the United Kingdom receives from this source a contribution of 60,000 names of persons of all ages is probable, and though it would be an exaggeration to treat all these as drunkards, they may be properly regarded as the victims of our National Drinking System ; and not much fewer than half, may be considered as victims to the vice of drinking in their own persons. Such a course of yearly slaughter—to which all the human sacrifices of heathenism, and the massacres of the amphitheatre, offer no numerical parallel—would be overwhelmingly distressing were it collectively and visibly presented. That this excessive mortality will not and cannot be so presented, does not deprive it of its tragic horror ; neither can it affect the estimate of their duty which all sincere followers of Christ must form in the knowledge of such superfluous suffering and waste of life.* Natural benevolence must weep over all that these figures include of pain and anguish to the victims and to survivors, and the quenching of life's flame in the little babe, the manly form, and the hoary sire ; nor can Christian charity fail to connect with this grief mournful reflections on the extinction of usefulness, and the terrible burden of moral delinquency, bound up with every annual register of this premature destruction. Diseases, too, of a Mental character cannot be forgotten in their relation to Strong Drink, as a means of directly and indirectly swelling the number of idiots, lunatics, and other persons of unsound mind. These are at least 70,000 in number,† and whilst authorities differ as to the percentage of those who have become mentally affected by their own and others' drinking, the lowest estimate calls for grave consideration ; for personal drinking

Loss of life directly and indirectly caused by Strong Drink.

Mental maladies due to drinking.

—“Yet nearly all” were committed “during temporary insanity, arising from drink.” Again, (q. 361) “There are a far greater number who die from the effects of drink on whom I do not hold inquests than those on whom inquests are held.”

* The public excitement caused by the sudden destruction of life in a battle or shipwreck, compared with the callousness evinced as to a waste of health and life a thousand fold greater from causes quietly and systematically operating, is evidence of an imperfect development of civilization and Christian sympathy. So long as evils impress the public mind in proportion, not to their gravity but their formal circumstances, so long is proof afforded of a moral coldness, if not callousness, from which the Church should be free, and which it should deprecate and seek to diminish wherever it is found.

Erroneous moral estimates should be corrected by the Church.

† A Parliamentary Return (1874) of the pauper lunatics of the United Kingdom gives a total of 69,982, of whom 43,367 were in asylums, and 26,615 in workhouses or elsewhere.

is chargeable in some instances with 14 per cent., in others with upwards of 30 per cent., of these melancholy cases, where the mind has become

“a wreck, at random driven,
Without one glimpse of reason or of heaven.”

The economic
Evils of
Strong
Drink.

III. THE ECONOMICAL EVILS under which Society labours, so far as they are related to Strong Drink, may be divided into those affecting national interests, and those having a special domestic application.

THE NATION is injuriously affected by whatever diminishes the Food Supplies of the community,—or interferes with the accumulation of Capital and its profitable use,—or circumscribes Industrial activity and reduces the demand for Labour. Now, it can be shewn that in each and all of these ways Strong Drink is economically an evil. (1) The produce of more than two million acres of British soil is employed in the production of Alcoholic liquors; and though the loss of Food thus occasioned is met by supplies from abroad, the destruction of home grown Corn—about seventy-four and a quarter million bushels in 1873—is the same as though the land on which it is grown were left untilled, or the ripened corn were deliberately fired when ready for the sickle. “There is much food in the tillage of the poor; but there is that is destroyed for want of judgment” (Proverbs xiii. 23)—words not more true of ancient Palestine than of modern Britain.* (2) The expenditure on Strong Drink interferes with the accumulation of Capital by dissipating many millions yearly which would otherwise become part of the Savings’ fund of the nation. Were only half the money thus spent in a single year to be stopped on its way to the exchequer of Bacchus, a Capital amount would be at once amassed such as would amaze the world. The Savings Banks and Post

* The land used for the growth of Corn used in the manufacture of Malt liquors and Spirits, cannot be less than two millions of acres, an area nearly twice as large as the County of Somerset, and equal in size to Norfolk and Cheshire combined. If, calculating for the years of the present century, an average of forty million bushels per annum is taken as the yearly quantity of Corn used for the production of Intoxicating liquors, the total to the end of 1873 will be 2,960 million bushels, which, at an average of 30 bushels per acre, would require for their yearly growth 99 million acres, an area equal to 81 Lancshires, or 337 Bedfordshires, or 22 millions of acres more than the entire acreage of the United Kingdom (77,513,585 acres.)

Office Savings Banks shewed up to the end of 1873 an accumulated capital of £61,667,884:—and what would be thought and said, if the whole of this were withdrawn and used for drink? Yet an operation practically equal to this is *twice* repeated every year, by the expenditure of a hundred and thirty millions on Intoxicating liquors. The money used for suppressing Crime and paying for the consequences of drinking is so much lost Capital; as also is the property stolen and destroyed through drinking habits. Then as to the profitable use of Capital;—the great manufacturers of drink boast that more than a hundred and twenty millions are invested in the Liquor traffic; a very false statement, if taken to mean that this sum is inseparable from the Traffic, seeing that the estimate includes the whole value of the property in any way employed in the sale of drink. What is true, indeed, is that by means of the Liquor traffic, a hundred millions and more of capital are not only misappropriated so as to render no service, but are mal-appropriated so as to flood the land with countless evils. (3) Industrial activity is circumscribed by the failures brought on by the drinking and dissipation of workmen. Contracts cannot be taken, or if taken are not fulfilled, and when the simultaneous action of a body of men is required, the absence of a few through drink brings all the operations to a stand. The demand for labour is also limited by the use of Intoxicating liquors, owing to the small proportion of labour employed in their production, as compared with others of market value. This argument (as before said in the section on Improvidence), depends for much of its force on the lack of intrinsic value in the drinks themselves. This lack is demonstrated by scientific analysis and experience; but even a denial of this statement leaves the argument confessedly valid so far as the consumption of Intoxicating liquors is admitted to be superfluous. The workman gets a large share—three-fourths or two-thirds—of the amount paid for most articles of furniture and clothing. It is otherwise in the production of Strong, the workman getting one-thirtieth or less; so that if the working-classes were to expend on household goods the money spent on drink, they would be directly contributing to bring about a demand for well-paid labour greatly conducing to the interests of their own order. The makers and retailers of Intoxicating liquors would lose, but the money now going to support them would be distributed among the sons and daughters of honest labour, who, in their turn, would have the

Capital invested in the liquor traffic, and expended upon it.

How industrial activity is injuriously affected by Strong Drink.

Intoxicating liquors call for little labour in their manufacture.

pleasure of knowing that their own sober habits were encouraging in the best possible way their fellow operatives of every class.*

Family
economy a
sufferer
by Strong
Drink.

THE FAMILY is also a sufferer from the Economical abuses connected with the use of Intoxicating liquors. The abstraction of money from Food and wholesome Domestic comforts in order to purchase liquor, is an evil of acknowledged magnitude. Intemperance is an aggravated form of this abuse, and brings its penalty with it, one often falling with the greatest heaviness upon the helpless members of the Domestic circle. Another effect is the frequent enforced continuance of the bread-winner in an inferior position. Men who drink much, though not drunkards, seldom "rise"—or rising, are prone to sink again. The keen eye of Franklin discovered that the journeymen printers of his day "kept themselves always under" by the amount of money paid out of their weekly wages for what they thought a necessary supply of ale. Where sickness, the effect of drink, compels the workman to be idle, what but misery is the family portion? The mother, likewise, is often compelled to go to work from home to replace money spent on drink, and her absence entails economic as well as other evils. The comparatively small provision made by working men for Family contingencies,—or if made, so liable to issue in failure by its connection with Clubs held at public houses,—is attributable both to the waste of money in drink, and the habit of mind which drinking is apt to induce.† Tens of thousands of families have also suffered terribly from Strikes, which would either never have occurred, if the rank and file of the Strikers had been sober and thoughtful men, or if the masters had known that the economic strain had been anticipated and prepared for. So in regard to times of slackness from change of trade and weather,—the saving

Drink-
caused ill-
ness.

Mother
out at
work.

Public-
house
clubs.

Strikes.

Reference
to Mr.
Hoyle's
works.

* All the points in this Economic question are set forth with great clearness and force by Mr. W. Hoyle, in his book "On National Resources, and How they are Wasted," of which a People's fourpenny edition has been published. Also in his "Waste of Wealth," a pamphlet of marked interest and value. Professed Political Economists have made few allusions to this subject, apparently deluded by the idea of a real value in Strong Drink. Paley had a perception of some truths in relation to it and trenchantly expressed them.

Nothing
for a
"rainy
day."

† Clubs and Benefit Societies held at Public Houses are a snare and delusion, both by their almost certain failure, and by the drinking habits they engender. The evidence given before the Commission on Friendly Societies supplies many proofs of the mischief done under the pretence of "providing for a rainy day." At Ashton-under-Lyne instead of paying for a room, the members of the Club spent £114 in drink, in one year, which amounted to a large portion of the whole expenditure. At Oldham out of 230 Clubs, 200 were held at public-houses.

of this useless outgo for drink would prevent much of that suffering which, at such seasons, recurs with the regularity of the seasons themselves. Cleopatra is noted in history for the extravagance of having drunk from a cup in which pearls had been dissolved ; but the jewel of Economy which is of unspeakable value to the families of our nation, disappears as quickly in the liquor they consume, from an ignorance of the liquor's worthlessness, or to gratify the appetite it has excited.

Ups and
downs in
trade.

The extra-
vagance of
Cleopatra
outdone.

What, then, should the Christian Church think and say and do, in regard to this transgression of Economic law? Can she be wisely and consistently inactive? much more can she wink at and sanction those customs by which the transgression is made habitual, and perpetuated from one generation to another? The proper use and enjoyment of what God has given is impossible while the Drinking system is sustained, and it will be sustained if the Church is even tacitly on its side, and not energetically against it. The deflection from true Economy is involved in the very manufacture of Intoxicating liquors, and is followed, as we have seen, by others. The first flaw spreads, so to say, in every direction, until no Economical principle is unaffected. Who but Christians should be quick to observe, and eager to arrest these infractions, and to render it possible that Society should be possessed of the blessing which obedience to sound Economical principles would ensure? Christian wisdom and charity are more creditably employed in correcting false rules of action, than in trying to lessen the penalty their violation entails. Here, then, is a wide and worthy field for Christian effort. Here, Christian philanthropy may teach, and Christian practice trace, the way in which the nations ought to walk. Here, terrible waste may be avoided, and woeful want made to disappear. Here, error may be dissipated, sensuality rebuked, misery cured and prevented. Can the Church worthily forego this ministry and the resultant reward?

The
Church's
interven-
tions should
be quick
and deci-
sive.

The laws of Economy cannot be infringed without results obstructive and adverse to the progress of Religion, and on behalf of the highest truth and goodness of which she is the witness, the Church is summoned to make common cause with the Temperance Reform in opposing the Drinking customs by which domestic and national economy is sacrificed to an unparalleled extent.

Violation
of Econo-
mic Law
is inimical
to Reli-
gious
progress.

Here, then, we pause and look back on the path we have traversed. We have seen how Strong Drink inflicts on Society the most diversified Moral damage, Physical injury, and Economic

Retro-
spect.

Archdeacon Sandford's sagacious counsel.

loss ; each vast in bulk, and tremendous in their aggregate ; and all antagonistic to Religion and the work which Religion has to perform in men and by them. The friends of Religion have, then, a plain path before them. One who was truly venerable for his fervent piety and ardent devotion to works of Christian benevolence, the late Archdeacon Sandford, aptly said, " We are learning now that the law of Christ requires us to investigate the causes of calamity ; to explore the sources of suffering ; to ascertain what creates, and intensifies, and perpetuates poverty ; what originates and propagates disease ; what is the originator and feeder of profligacy and crime. We ask, now, how may we prevent what hitherto we have mainly sought to correct, or, at least, to remedy." And with a wise and tender urgency did he plead, " Give the people light, and air, and water, and *take the poison from their lips*,—cultivate their minds,—make them men that you may render them Christians. Become physicians of the body that you may be physicians of the soul, and the work of the Lord shall prosper in your hands."* To assert that the Church cannot do her duty if she passes by this mass of evils as if it did not exist ; is to assert what no Christian, except the slave of a crotchet, will deny ; and this admission carries with it the duty of such a mode of action as will help to overcome the evils and remove them. But this action must be the opposite of that which brings the evils into existence, and, therefore, must be action inconsistent with any sanction of Intoxicating liquors. In whatever degree—and the degree is unanimously allowed to be prodigious—Strong Drink contributes to the maladies under which modern Society suffers,—the desired relief must come from restraint upon the use of Intoxicating drink ; in proportion to the restraint will be the relief ; and if the relief may and should be absolute, so also should be the restraint. To expect relief in any other way is superstition and fanaticism. But the Church ought to be free from all superstition and fanaticism, and ought not to shrink from any surrender of sensuous indulgence necessary to so great a deliverance. The Church has the power of doing by this means for the good of Society an unrivalled work, beautifully concordant with, and richly contributive to, her Spiritual duties and designs. Yet action must be *taken*, and not merely talked about. Strong Drink is ever assailing Society ; how long shall it be before the Church unitedly and vigorously assails Strong Drink ?

The evils must be removed by a course of action the contrary of that which has produced them.

The relief from the burdens imposed by Strong Drink may be complete.

The Church should be free from superstition and sensuous thralldom.

* An Archdiaconal Charge, delivered in May and June, 1867.

II. MODERN SOCIETY—ITS AMELIORATIVE INSTITUTIONS.

It is one of the glories of Christianity that it infuses into the souls of its disciples, at one and the same time, a hatred of sin, and a yearning to remove the suffering which follows evil doing, whether the suffering pertain to the sinner, or to those who are afflicted by him, or on his account.

The relieving sympathy of Christ and all true Christians.

Its Holy Founder took upon Himself man's infirmities, and over the bruised and wounded body of our humanity, He broke the box of an ointment, more fragrant and precious than all the unguents of the East. As was the Master so are they of His household. It is not a Christian's eye that can see misery of any kind without a desire to relieve it, or degradation without an effort to banish it. To Christian inspiration we must ascribe those marvellous examples of self-devotion of which John Howard is the immortal type. His eulogy by Burke, was worthy of the subject, and his monument in St. Paul's bears truthful record, that "from the throne to the dungeon his name was mentioned with respect, gratitude, and admiration."* But personal and independent efforts

John Howard.

* Howard was a total abstainer, and in his philanthropic career not only proved the advantages of the practice in regard to his own health, but became a shining pattern of that self denial which consists in doing good and reaping its reward, through the sacrifice of inferior pleasures within the reach. This is the spirit which has given so much life and vigour to the Temperance reform, and it is the only species of self denial in connection with it. No real good is surrendered, and the highest good is realized through it; but the self denial required consists in relinquishing the sensuous gratification of drinking, and the social gratifications of a compliance with drinking customs. All-pleasure, is not a fruit which grows on earthly soil. A choice of pleasures must be made, and it is the character of the choice which determines the moral character of the chooser.

John Howard an abstainer from intoxicating liquors.

Union
gives new
power to
Philan-
thropic
operations

can rarely effect what is possible to continuous co-operation. As a rule, in benevolent enterprise, that which one, separately, can do well, many unitedly, can do better; and the most remarkable plans of usefulness, launched by some master-spirit, require to be guided safely on the tide of time by the joint exertions of kindred spirits. Philanthropy seeks, and wisely seeks, the strength which organization imparts, and as few minds are singly capable of conducting public institutions, we welcome the spectacle of concerted benevolence devoting itself to the succour and service of the needy. In certain cases, legal measures of amendment and relief are in operation: but it is creditable to the age, that the Amelioration of our Social state is prosecuted with the utmost assiduity and zeal, under the influence of those generous sympathies by which men "Share the fragrance of each other's heart," and partake of that joy which the Universal Benefactor pours into souls who seek to be perfect as He is perfect.

For the sake of perspicuity it may be desirable to refer to the Ameliorative Institutions of our times as they stand related to the evils we have already passed in review, glancing, also, at those Legal arrangements by which it is sought to mitigate distress.

Little done
for many
years for
the rescue
of the In-
temperate.

1. In considering how to *abate Intemperance*, it is a fact of extreme significance, that till the formation of Abstinence societies, little effort was put forth by any section of the Community to rescue the victims of Intemperance. Associations, principally in Germany, were formed in the sixteenth and seventeenth centuries under the name of the "Order of the Golden Band" and other designations, to limit the consumption of Intoxicating liquors and guard against Intemperance. In the United States some organized attempts were made dating back to the early part of this century, and the Christian philanthropists who instituted the great reform of 1826, by forming the "American Temperance Society," did so, less with any hope of restoring those already smitten, than with the desire to prevent the spread of the social pest. By the almost common consent of Christendom, the inebriate was given over to his fate. It was clear that he must in some way be isolated from the temptations to which he so easily succumbed, if he were to be saved, but it was not clear how this could be accomplished. The legislation of the eighteenth century was of too inconsistent and fluctuating a character to allow of much permanent result, though the repeated stoppage of the distilleries during years of scarcity was always seen to carry with it a

visible improvement in the habits of the people. Merely punitive legislation did not, and could not, succeed. The plan of treating drunkards as lunatics, and putting them under restraint and an abstinence regimen, was carried out long since in some of the islands of Scotland ; and within the last ten years has been practised with considerable advantage in America, and on a more limited scale in this country. So long as the patients submit to the restraint, the intemperate propensity is controlled, but a return to ordinary life is, in a majority of cases, accompanied, sooner or later, by a return to the old indulgence ; nor are these relapses surprising, considering the social and legalized temptations everywhere abounding. In some States of the American Union legal authority can be exercised over notoriously intemperate persons ; and to give similar power in the United Kingdom, and enable Asylums, Sanatoria, or Reformatories to be prepared for the reception and cure of such persons, is the object of a movement of which the late Dr. Dalrymple was the head. That this scheme, however fully carried out, could cope with the *general* intemperance of the country, is not pretended ; for the evil must have developed in the individual to an almost intolerable degree before the proposed law could interfere. The rule under which all prisoners are at once deprived of access to Intoxicating liquors, except by the Doctor's orders, effectively treats, for the time being, the drunkenness from which so many prisoners have suffered, and is found to be as beneficial to health as to sobriety ; but the expedient is temporary, and the habit thus formed is soon broken through as a rule upon the prisoner's re-exposure to the drinking besetments of common life. All legislation which reduces facilities for drinking, aids in diminishing Intemperance, but it is only where the legislation has put the entire sale into the category of forbidden acts, that the most striking results have been attained. Out-door sports and recreations, Working-men's Clubs, Mechanics Institutions, Improved Dwellings, Friendly Societies, Penny readings, and Education in general, have undoubtedly a value in counteracting public-house influences and the intemperate tendencies of the age, but this value has been exaggerated on the one hand, and unduly disparaged on the other. That they operate more favourably on the sober than on those who have become enslaved by drink, must be confessed by all ; and though statistics on the point are few, it is doubtful whether such resources have done much to curb the appetite for intoxicants when it has been

The separation or asylum system tried.

This system incompetent to cope with the common intemperance of the country.

Prison discipline temporary and exceptional.

Restrictions on the sale of Strong Drink.

Various proposals for reducing Intemperance.

All useful arrangements seek the diminished use of Alcoholic drinks. The prime desideratum.

"Education" no cure.

Ameliorative agencies an argument for Abstinence action.

developed. So far as indulgence in drink arises merely from social convivialism, whatever serves to snap the chain of this association will discourage Intemperance ; but it should not be overlooked, that any virtue of a preventive character, possessed by Modern Institutions, operates by diminishing the use of Intoxicating liquors, either by giving scope for spending time and money separate from drinking, or by elevating the mind above the grosser pleasures and enticements of the Intoxicating cup. In whatever way it is effected, the exclusion of Strong Drink is the prime *desideratum* ; and if this be not secured, but if the Ameliorative agencies are trusted to act in some talismanic or disinfecant manner upon Alcoholic compounds when imbibed, disappointment is certain. The policy, therefore, which would substitute these agencies for the Temperance Principle ignores the very secret of the measure of their success ; for that secret is their power of doing partially, what the Temperance principle proposes to do perfectly. To depreciate their good effect would be unjust, but still more unjust would it be to refer it to a wrong source, and then to deduce the non-necessity of the Temperance reform. By discouraging to some degree the use of Alcoholic liquors, they help to do the Temperance work—viz., separate men from drinking,—which is a reason, not for declaring that work superfluous, but for giving to it larger range and a more complete adoption. Where, in spite of these agencies, drinking is sustained, in proportion to its measure is the measure of the resultant evil ; and that the drinking may be deep even where the supposed counteractives are present, is manifest to every enquirer. The vaunted efficacy of Education is disproved by its co-existence with intemperate habits among educated classes, as in England in the last century, and among educated nations, as the Scotch and Swedes. In India, many of the worst cases of drunkenness prevail among the Hindoos who are educated in the English colleges, but whose education is joined with induction into English drinking habits. The "wine parties" of our University undergraduates furnish similar evidence ; and if a better state of things is now visible at our higher seats of learning, this is not owing to a change of Education, but to other influences which tend to a discouragement of drinking indulgences. Society owes a debt of gratitude to amended arrangements, which have put Intoxicating liquors more in the background than they once were ; and these concurrent appliances lend unsought, but very emphatic, testimony to the ex-

cellence of the proposal to put, by common consent, those liquors entirely away. Then, and only then, can the evil be rooted-up and rooted-out. What is done short of this may prove Ameliorative; but Curative and Preventive effects must spring from a faithful application to this particular case of the general principle—that the whole cause of an evil must be withheld, and always withheld, if the evil is absolutely to cease.

2. Partly to supplement lessons of *Providence* taught in books and by example, and partly as the substitute for these where not taught, Society has set on foot contrivances and methods for promoting economy and saving habits. In the class of Provident Institutions are included Insurance, Building, and Benefit Societies, together with the old Savings Banks and the newer Government Post Office Savings Bank, Penny Banks, &c., likewise the various Co-operative Societies which have chiefly flourished in the North of England. It cannot be doubted that by these and kindred facilities for safely depositing and utilising small amounts, not only has the "old stocking" been almost wholly abandoned as a storing-place for savings, but a stimulus has been applied to economic habits exceedingly prolific of happiness, where otherwise misery must have been the family portion. It is to be observed, however, that some of these Societies have been seriously injured by drinking accompaniments (such as the holding of Friendly Societies at Public Houses), and by the sickness due to drinking courses. By our national drinking habits, likewise, all of them have been denied that expansion both of membership and income, which would have rendered them a greater power for good, and have tended to reduce the pauperism of the country, besides ensuring a wiser management, and the prevention of many heavy and irreparable losses. Christian men and churches have been wisely interested in sustaining and multiplying these auxiliaries of thrift, and securities against reckless living; and the same benevolent motives should induce a cordial sympathy with the effort to overcome what is in itself the worst species of Improvidence, and deprives the country of very much of the benefit it would derive from the Provident institutions already in operation.

3. Great was the struggle to arouse the influential classes to a sense of the evils of the popular *Ignorance* long allowed to gather over the increasing population. In that struggle men of religious character bore a prominent and active part. British and National Schools were at length established; and School rates and com-

Aids to
Provident
habits.

Their
power for
good
damaged
by Strong
Drink.

The
crusade
against
Popular
Ignorance

pulsory attendance of children are now made the subjects of legal enactment. Middle Class Schools, and a better application of ancient scholastic endowments, are also co-operating in the spread of learning ; not to speak of Institutes, Working men's Colleges, Schools of Art and Science, University Reform, and a thousand other vehicles, including the Periodical Press, by which Ignorance is dispelled, and the whole body of the people are being put into possession of knowledge, "the genuine ends of which," according to Bacon, are "the merit and emolument of life, that man may regulate and perfect the same in charity." No greater ally to whatever can inform and elevate the mind can be found than the Temperance reform, and were all the friends of Educational progress to yield it their personal support, they would prove its power of giving to learning of every kind a diffusion and permanent utility of which we have had, as a nation, no past experience. The Temperance movement is in itself a circulator of knowledge on various important subjects, such as the conditions of health, political economy, and social reform ; knowledge, which in its practical issues, is of greater value than much that is taught with vast labour and expense. By ensuring absolute sobriety, it predisposes to all that can interest and expand the intellect ; while the heart becomes receptive of the purest principles of morality and of that "excellence of knowledge" which is furnished in the Gospel. The Christian Church is the natural enemy of Ignorance, and the natural friend of all true Education ; and being so, it cannot be difficult to fix the position she should hold towards the Cause of Temperance ; for that Cause carries on ceaseless war with brutish ignorance, awakens thought, aids mental activity, and stirs up parents to a sense of their duty, and of the pleasure attending its discharge, in the intelligent and liberal training of their offspring. Should not the Christian Church make such a Cause her own ?

Lord Bacon on the ends of knowledge.

Temperance the ally of learning.

The Church should support the Temperance Reform in the interests of Education scholastic and domestic.

Profligacy still an extensive evil.

4. If historical representations of by-gone *Profligacy* are trustworthy, Modern Society does not compare unfavourably with former times in regard to the prevalence of vice ; but such a comparison would be abused if it led to the conclusion, that immorality is at a low ebb, and that the social landscape is one of smiling and gracious beauty. The luxuriousness of wealth and the animalism of poverty, both contribute to profligacy of life,—profanity, licentiousness, and gambling. These are not inconsiderable vices, and the extent of their corrupting influence is but imperfectly recorded

by the press. In certain forms they are subject to legal inhibition ; but as the principal means of prevention are educational and religious, so the chief instrumentalities of cure are institutions plied and supported by voluntary zeal consecrated to the good of humanity and the service of God. Homes, Magdalenes, Refuges, Penitentiaries, and Reformatories, are moral engineering works raised against the inundations of vice, and for draining a portion of its waters off the social soil. It is everywhere acknowledged that in this labour of love the principle of Temperance, where it does not act directly, is of signal service in aiding the reformation of the abandoned. In many cases a separation from the intoxicating cup is a separation from vicious practices and society, and in few instances can a change of life be regarded as secure where "the pleasant poison" continues to be used. But what is worthiest of note is this—that as the streams of profligacy are continually replenished by the Drinking system, the reduction of that system is one of the most direct and necessary means of reducing the multifarious and multitudinous immorality of the land, and thus of enabling existing institutions to cope more effectually with that measure of the evil which springs from other sources. What is now attempted in the way of reformation could then be better accomplished, and without the weary impression of an evil that, like the hydra, seems to develop new life under the attacks intended for its destruction. Now, it cannot be doubted, that to Christian philanthropy these institutions have owed their origin and sustentation. Take from them whatever is due to the spirit of loving-kindness that animates, and emanates from, the body of Christ in the world, and what would remain? And the same spirit—which is one of holy fire in its twofold nature, of wisdom to enlighten and love to warm—cannot but desire, that while the work of reformation should progress, the conditions which call for the work should be arrested and blotted out. Any Christian benevolence would run wild, and would stand arrayed in cap-and-bells, that should be so interested in alleviating social corruptions, as to be indifferent about their causes and careless of their increase. We may have heard of some eccentric enthusiasts of science, contemplating without dismay, and even with eagerness, the approach of an epidemic in order that medical research may be extended ; but no healer of souls, trained in the School of the Great Redeemer, can regard the growth of vice with a careless eye, for the sake of finding occupation in the treatment of its victims. The pleasure of rescuing the

Home Refuges and their connection with the Temperance work.

Abstinence necessary to reformation.

To abate the Drinking system is to reduce the prevalence of vice, and give to ameliorative institutions greater power of usefulness.

The proper action of Christian benevolence.

To pre-serve is better than to reclaim.

lost is no doubt peculiarly sweet, but the delight of preserving the unfallen is yet more exquisite and exalted. True, the shepherd rejoiced more over his one wandering sheep reclaimed, than over the ninety and nine that went not astray; but this was the joy of the moment, and derived its vividness from the conscious value of the security to which the wanderer had been restored. He could so rejoice over the lost *one*, because the rest of the flock had not gone astray, and because the safety of each and all was so precious in his sight. Of those who stray into paths of vice in our great cities how many are never "found!"—and of those who come under restoring influences, how many slide from under the protection so kindly extended? Is it asking too much that the Christian heart should be strongly moved against that drink which increases vice of every species, steepens the soul in forgetfulness of virtue and religion, effaces impressions when made, and allures back again many who had seemed to have clean escaped, causing their last state to be worse than their first? How can those who are anxious to ameliorate our social Profligacy, refuse their sympathy with the agency which would dry up a considerable portion of this sensualism, and enable the remainder to be brought under more efficient restraint?

Christian large-heartedness must seek to stop "the drink" that unstops so much misery and guilt.

5. Though there are no Institutions that professedly aim at *the correction of Domestic delinquencies* and the inculcation of Relative Obligations,—yet popular literature and lectures do not overlook the problem "How Home may be made Happy;" and by means of "Mothers' meetings," not a little is done to assist women of the working class wisely to fulfil their important functions in the Family sphere. Two things are clear—that a neglect of Relative duties of all kinds, domestic and otherwise, is a prevailing source of wretchedness and irreligion; and that without a state of perfect sobriety this neglect cannot be overcome. The Church is deeply concerned in putting right what is thus put wrong, and on this account has a direct interest in the removal of the insobriety out of which flows so much of the irregularity, confusion, and suffering deplored. Whether the neglect observed has for its immediate cause a want of affection and moral sensibility, or a yielding to external temptation, or a proneness to sensual indulgence, none can doubt the frequency with which those causes are themselves effects of an addiction to Intoxicating liquors; or the grateful influence which Abstinence has exerted, in restoring harmony, peace, and happiness to circles from which they had previously been banished.

Domestic omissions and evils largely due to drinking.

Other causes often traceable to drink.

To trace all Relative defects and disorder to any one element would be absurd, but if, owing to human nature and its infirmities, Social relations shew many aberrant tendencies, more reason is apparent for excluding an extrinsic disordering force like Intoxicating drink. And how can the Church better evince her desire to mitigate the evils due to a neglect of Relative duties, than by earnestly co-operating to put away this intruding force, which disturbs and disarranges more than ought besides, and defeats the supreme ends for which the Social relationships were Divinely established?

Domestic blessings the fruit of abstinence. The true policy of the Church.

6. The present Age is honourably distinguished from past times by the twin reform of Criminal Jurisprudence and Criminal Discipline. Draconic severities, often capriciously relaxed, have given place to a juster grade of penalties. Prison management has been improved. The prisoner is not treated as a being capable principally of enduring pain, but as a member of Society who has offended and is therefore punished,—yet capable of restoration on conditions, some of which Society is under obligation to supply. Habitual criminals are put under surveillance, but the system of reduced terms, dependant on good conduct, is an admission that Human Law like the Divine should join mercy with justice. Voluntary philanthropy has been active in the prisoners' behalf, and the names of Howard, Mrs. Fry, Sarah Martin, and Thomas Wright belong to a numerous class that have earned the thanks of all good citizens, because they have not despaired of the law-breaker. The Prisoners' Aid Society generously seeks to assist to a honest life those who, on quitting jail, are anxious to do well. Nor must we omit to give here all fitting praise to those Societies which, by seeking the welfare of the neglected young, most effectually help in the prevention of Crime. On all such efforts Christianity smiles, and beneath that smile the great majority of them have flourished, and flourish still. And it is the same smile proceeding from the Church which we desiderate on behalf of the Temperance reform, and for a reason equally cogent—the connection of that reform with the abatement of Crime. Few Total Abstainers come before Criminal courts. Recorders who have tried many thousands of cases have said they do not recall a single convicted teetotaler. Such cases occurring would attract attention from their infrequency. Where Total Abstinence has extensively prevailed, (as in Ireland during some years) the sudden and continued decrease of Crime has been marvellous; and the same result is witnessed wherever the sale of Intoxicating liquor is

Amendments in Jurisprudence and Prison arrangements.

The Church which smiles on Prison Reform and Prisoners' improvement should smile on the Temperance cause.

Few total-abstainers become criminals.

stopped, and where it has not been locally permitted for some time. No Christian will deny that the Criminal calendars and the Magisterial lists are still too long, and that the annual transit of about one hundred and twenty thousand prisoners through our English prisons only, and the commission of serious offences twice as numerous as the arrests for them (not to dwell on the fact that more persons than one are often concerned in such offences)—reveal a Social state calling for reformation. It is neither rational nor Christian, to concentrate energy and zeal on secondary causes, or accessories, and to pass by the primary cause as of little account. Drinking makes criminals more than all other causes together. By its direct and indirect action it occasions two out of every three criminal offences. This connection is portentous if real, and if real it is a summons the most urgent to Christian philanthropy not to omit whatever is necessary to bring our national drinking to an end. No question is raised of resigning or reducing present endeavour for Prison and Prisoners' reform, but the great question is that of adding to all other endeavours the effort to remove that custom and habit out of which the main stream of our National criminality has for centuries continued to flow. The Church desires to abate Crime and save Criminals, and she is asked by the advocates of Temperance, to discountenance that which makes men and women criminals and keeps them so, and fills our Prisons with new sets of occupants as fast as preceding occupants are released. If by doing "some great thing" the Church could bid one half of our Crime to cease, would she not do it? Will she, then, refuse, when the *resignation of one article of luxury* is the only condition of that moral influence by which she may materially conduce to this beneficial consummation?

Drinking
the chief
cause of
crime.

An urgent
summons
to Chris-
tian phi-
lanthro-
pists.

7. From the "grain" and "games" with which the Roman Emperors appeased and pauperised the Roman populace, down to the latest amendments of the English Poor Law, we have a long succession of attempts to *amend the condition of the Poor and Destitute*;—those who either could not, or would not, work with their hands to supply their own and families' needs. However imperfect might be the expressions of Christian charity during the Middle Ages, and however contrary to Political Economy many of the measures of Relief then adopted unquestionably were, we cannot doubt that the Monastic doles and the charitable bequests of the wealthy, were useful in mitigating the distress to which the unsettled, and often lawless, state of Society exposed the poor, especially at a time

Former
schemes
for the re-
lief of dis-
tress.

when the change from serfdom to hired labour, left multitudes without a legal charge for support upon their Feudal superiors. In our own country at the present day, it is wisely felt that money grants in aid of the poor, are the least helpful form that true benevolence can take, except where sickness has rendered labour temporarily impossible. Institutions for the training and reception of orphans are among the noblest endowments of modern philanthropy; yet it is possible that they may have somewhat encouraged that spirit of dependence from which much of the preventable distress of the country arises. Indiscriminate largesses of any kind, whether periodical or occasional, to single beggars or to special groups, are an encouragement to mendicity; yet gifts of food and fuel, judiciously made, are almost the only means by which the innocent victims of others' improvidence can be assisted without directly ministering to evil habits. Even in such cases, discrimination is difficult, and the good sought is but imperfectly realized. It is lamentable to believe, but the evidence is irresistible, that a very great part of what is given as charity—and the same may be said of the legal supplies out of the Poor Rates—tends, however distributed, not to the real relief of destitution, but to its perpetuation. Yet Christianity cannot look coldly on the Poor and Needy; and for those whose ill lot is the issue of others' misconduct, it can have no voice but one of welcome, no sentiment but one of helpful pity. It is not a Christian but a pagan sentiment which bids us to "favour the happy and fly the hapless." The traditional saying of Christ, inculcating remembrance of the poor, is not at variance, when rightly read, with the declaration that "he who will not work shall not eat." The Apostle who spake thus, was he who has preserved for us those tender words of the Lord Jesus: and the business of the Church while acting as a foster-mother to the very young and aged and incapable, is to give her most energetic assistance to all means by which the dry-rot of Pauperism may be stopped, and such capacities of self-help developed as shall raise men out of a position of ignoble dependence, into one of honest and honourable service to the society of which they form a part. Nothing demands more of the serpent's wisdom joined with dove-like harmlessness, than efforts to deal with the Destitution either of Towns or Rural districts; and evidences of such a union are multiplying in kindness to the unfortunate, opposition to vagrancy, provision of employment where it is wanted, and carefully conducted schemes of emigration to the Colonies,

Much of what is given for relief increases the evil it is intended to abate.

The wise endeavour of the Church.

The results of a general Temperance reform.

The deserving poor and sick might be properly relieved if drink-caused Pauperism did not exist.

The office of the Church in the removal of distress.

The Drink-jin to be driven away.

But more than this is called for—very much more! If all testimony is not fallacious, the mainspring of Pauperism and of all Destitution is drinking; and until that is overcome, little reduction of the measure or burdens of this evil can be expected. Any temporary diminution will disappear with fluctuations of trade that are certain to occur. Without a Temperance reform, every project for *permanently* ameliorating our National Impoverishment must be comparatively inefficient; but with such a Reform, the desired end could be accomplished to such an extent, that the worst forms of indigence and wretchedness would become as rare as they are now common; all classes would be relieved; and it would be possible to extend adequate aid to those who are most deserving, but who now are either totally neglected, or but scantily assisted. It is one of the most melancholy results of Drinking, that not only are enormous sums wasted on the subjects and victims of that vice, but the innocent poor and destitute are jostled out of sight amidst the pressure of more clamorous claimants; or, if assisted at all, they receive dribbles from that stream of benevolence which is exhausted in the vain attempt to meet the wants that Alcoholic indulgence is continually creating. This is an evil condemned by the Roman orator, who lays it down as our special duty to assist those effectually, who are specially in need of help;—and those are the striving yet suffering poor. What then is the Church to do in this matter? To aid in the wholesome work which Social Reformers have set on foot for ameliorating Social destitution and *to stop there?* or to go on and give every philosophical principle and Christian sentiment free play, in the yet nobler enterprize of subduing the habit from which the dire poverty and servile Pauperism are derived? If this is not politic what is policy? If this is not a work worthy of the Religious citizen, what social work is he fitted to perform? But if he would do this work as it should and may be done, he must disconnect himself from all association with the liquors by which the evil is wrought. And so of the whole Church. Modern Society groans under the load of destitution which Strong Drink is ever piling upon it; let the Church unite against Strong Drink, and Society will not only enjoy an astonishing relief, but will be enabled to use its powers, freed from such oppression, in accordance with those Divine laws which bring to obedient families and States a joyful and abundant reward.

8. The poet of "Paradise Lost," represents the first Adam as compelled to weep, "though not of woman born," when he beheld

in vision the "*diseases dire—a monstrous crew,*" which should afflict his future progeny. But the history of mankind has proved that worse than such "unsightly sufferings," has been the hardness of heart with which members of the human family have treated one another's miseries, adding too often to these "inhuman pains," and multiplying, with diabolic ingenuity, "the ways that lead to Death's grim cave." It were unjust to deny the existence of sympathy and self-sacrificing pity outside the direct influence of Bible Revelation. Yet compassion for human suffering, as such, was but feebly diffused where the Revelation was unknown, nor did it become a controlling power in Society till it had been embodied in all its fulness by the Redeemer, and received as part of that Spiritual grace, destined to counteract the corruption of our race. Modern Society attests the presence and power of this spirit in no way more striking, than in the numerous organizations whose sole end is the support during sickness, and, if possible, the restoration to health, of those who are stricken down by any of the afflictions enumerated in Milton's poem :—

Prevalence
of disease.

Modern
institu-
tions to
support
and cure
the sick.

"All maladies

Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholick pangs,
Demonic frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint racking rheums."

The catalogue is a doleful one, but it is lighted up with something like hope, reflected from the counter catalogue of institutions where medical skill and excellent nursing are placed gratuitously at the service of sufferers on "beds of languishing." Hospitals, Infirmarys, and Dispensaries, carry on brave, and often not unavailing, war against disease in its most malignant forms. Hope supplants Despair, where he has "tended the sick, busiest from couch to couch;" and "triumphant Death" has been compelled to turn his dart from those who, touched by the hand of Healing, no longer invoke the last enemy "as their chief good." In scenes like these Christianity finds some of her favourite works; and the Church may legitimately claim that to the diseased in mind and body, she has proved a friend and comforter when others were far to seek. But, whether we look to the objects or results of all such

What is to be principally sought.

Institutions, we shall perceive, that while the good performed is cause of sincere rejoicing, yet that the inevitable evils bound up with the Disease, the cases of sickness beyond all human skill, and the exposure to imposition, make it eminently desirable that maladies appealing for charitable relief should be reduced both in number and intensity. Happy will be the day, when Public Institutions for the treatment of sickness are diminished, not because Christian charity has grown weary, but because the claims upon it have become fewer. How to effect *that*?—By making sobriety universal. How to do *this*?—By banishing Intoxicating liquors from the community which they have done so much to debilitate and waste. Alcohol supplies our Institutions of healing with their worst cases, and Alcohol prevents or retards much desired success when the wisest treatment is adopted. The effect of this is to incur a superfluity of medicine and charitable expenditure, or medicine which might suffice to afford relief and health to many who, as in the case of the sober poor, are now overlooked or inadequately tended. Religion can approve neither this waste nor the neglect it involves; but her blessing rests upon such an agency as the Temperance Reform which, if universally accepted, would lower public sickness to an amount scarcely dreamt of, and would provide for many, otherwise perishing for want of timely aid, assistance now impossible with crowded hospitals, overworked nurses and doctors, and deficient resources.

Why the blessing of Religion would rest on Temperance Reform in its influence on Sick relief.

The importance of economy to individuals and States.

9. The absence of Economy springs from a spirit, and brings with it consequences, which Christianity both deprecates and condemns. *Wastefulness* does open violence to the will of God and to the law of human welfare. No separate association professes to teach the practice of frugality, yet Society everywhere deprecates the scarcity of this virtue. Cicero well declares, "Economy in itself is a great revenue," and without it neither individuals nor States can acquire great revenues, or retain them. Its benefits are so obvious that counsellors of it abound; and though we need to qualify Dr. Johnson's saying that "the mere power of saving what is already in our hands must be of easy acquisition to every mind," there is an Economical instinct, at least, in every person, which, if trained, would prevent him becoming a spendthrift. It is in vain, however, that Economic counsels are given if those who offer them join in their transgression; and what we have previously advanced is either entirely erroneous, or the Drinking Customs of this country are anti-economic, in their nature and influence, to a

degree unequalled by any other custom and practice among us. We need not detail the argument ; the facts are before us and speak for themselves. Drink is made by waste of food ; it is bought by waste of money ; and it often leads to waste of time, industry, and health, all having a strictly Economical as well as a Moral worth. Political Economy rightly understood condemns its manufacture and sale, on account of the waste of wealth, productive labour, and capital involved. Domestic Economy condemns its purchase, on account of the abstraction of the family resources. And Economy of all kinds condemns the use, on account of the waste of power that results, the damage done, and the taxation incurred. Now, whatever may be the conduct of Christian professors, Christianity must be on the side of Economy, as the wise conservator of present good, and the provider of materials for future prosperity. But Economy is the "beauiteous sister" of Temperance, and Intoxicating liquor is the enemy of both. To encourage Drinking in any form, and at the same time to cultivate to the fullest, national or private Economy, is attempting to reconcile contraries ; and though the effort may be made without conscious inconsistency, it must be of necessity abortive. That there are strong tendencies in Society leading to increased extravagance is indisputable ; nowhere are they more visible than in regard to Drinking usages : and surely, where a choice is imperative, the true place of the Church, and of every member, is with the Temperance Reformation, and that laudable Economy to which it ministers and incites.

Drinking-customs the foes of frugal living.

Strong Drink condemned by Political Economy.

—And Domestic Economy.

—And Economy of all kinds.

The Church should be on the side of Economy, and therefore of Temperance Reformation.

The substance of which has been advanced under this Section, is designed to make more apparent what may often have struck the candid observer,—that the various Legal arrangements and Philanthropic institutions which Society has organized for its defence, and the good of its suffering members, have mainly had an Ameliorative rather than an Eradicative action, and have very indirectly touched one principal cause and stimulant of all these Social evils. It was, therefore, impossible in the nature of the case, that they could achieve their perfect work, or that Christian philanthropy could reap the satisfaction which it sought in their operation and promotion. This defect, however, is distinctly and efficiently obviated by the Temperance Principle, which, if properly applied, is capable of antagonizing and annihilating the means of so much Social misery and mischief. This Principle may, therefore, claim to be a

A great defect in Ameliorative Institutions supplied by the Temperance principle.

necessary co-operator with all voluntary and legal arrangements designed to protect, purify, and elevate society ; and is entitled, on this account, to all the Christian sympathy and aid extended to those other arrangements. "If there be any virtue and any praise" due to the Institutions that ameliorate the suffering, vice, and crime, can less be due to the Principle by which the chief part of these evils can be extinguished? The Christian Church welcomes and embraces the one ;—can she consistently omit to welcome and embrace the other? And if, in the past, too much neglect is chargeable, every consideration of Justice and Mercy prompts to an immediate amendment. It cannot be too soon made evident, that the followers of the merciful Saviour, who was swift to succour and all-sufficient to deliver, are ready to imitate Him, and not to do imperfectly for the world that which can be perfectly accomplished. It is "soft-handed Charity" like His own which He breathes into His disciples, that is unsatisfied, and renders them so—

The Church's sympathy for the greater as well as the lesser.

"Till not a woe the bleak world see,
But finds her grace."

If, then, to nurture Benevolent institutions and expedients, is a glory to the Church, how would that glory be enhanced by aiding in the expulsion from Society of that one power—Strong Drink—on account of which, on the one hand, so large a proportion of this institutional activity is called into request, and by which, on the other hand, so much of the activity is spent in vain. Like some subtle fiend does this plaguesome element take possession of the Social system, and till it is exorcised the distempers which it infuses or inflames cannot be controlled. Society, assisted by the Church, has been busily seeking to overcome a series of particular disorders, while retaining the prime factor of disorder, whereas, only by its expulsion can there be a rational hope of relief from those bitter afflictions. Till this is done, the method hitherto employed must remain Ameliorative only, and very partially so ; but when the indispensable method is adopted, what is now Ameliorative will become Remedial, and both Society and the Church will be able to rejoice over the reduction to almost insignificant dimensions of evils that are now appallingly stupendous. The Church has proved a generous benefactor of Society in the war she has conducted against its Social foes ; but she has yet to render Society the transcendent benefaction of throwing all her might into

What can be done by the Church and Society if they are willing.

the war against Drinking Customs, and thus depriving the other foes of their principal support. Truly did the venerable Dr. Guthrie say, "in his own pictorial way," to an English clergyman, whom he met some years ago at Geneva, "You may keep every stitch of canvass to the wind, every man at the pumps, and the helm steady, and the vessel may not founder; but we shall make no national conquest of the vice and ungodliness of the people, until the Church of God faces in right earnest the Drink question."* And this "*facing* in right earnest," really means *fighting* in right earnest the Social sanctions given to the use of Intoxicating liquors. It is but feeble comfort, or mockery in disguise, to allege, that "things will gradually improve." They are still so bad that no Christian heart can behold them without sorrow and disgust, and no Christian mind can trust to conjectural amendments that have not wise and zealous action for their basis. What that action *can be*, we know,—what it would produce, we confidently predict. It is for Christendom to decide whether this decisive action shall be taken or withheld.

* "One Pleading for Many;" by the Rev. Stenton Eardley, B.A. (p. 4.)

III. MODERN SOCIETY—ITS EDUCATIONAL FORCES.

Educa-
tional
Forces—
what they
are.

TAKING Society to mean the whole body of the People, and Educational Forces to signify those operative means by which the development of Society is carried on, with a view to its increasing nobleness and highest happiness, we may classify all such Forces under the general heads of Culture, Intercourse, Law, and Liberty.

Culture
described.

CULTURE is synonymous with that refinement and invigoration of the faculties and character by which the love of truth is deepened, and the practice of virtue is made easy and delightful.

Its instru-
ments.

The instruments of this Culture are oral instruction in the Church, the School, and the Lecture Hall: written and printed Literature of a standard class; the representative forms of Art and Science; and personal examples of Morality and Religion. That Culture,

Its opera-
tion.

as thus understood, is an Educational Force, or collection of Forces, affecting Modern Society to an extent never before witnessed, none but blind worshippers of the past can refuse to admit. It may be said that we have very inadequate results for the apparatus in motion—too little corn for the sowing—too little “light and sweetness” for the respect professedly paid them. Yet candour will compel the admission, that comparing any historical period with the present, the multiplied agencies of Culture (themselves an evidence of growing Culture), have made clear impressions upon the surface and substance of Society. Men and women now living may not be more highly cultured than some others who once lived; but taking Society through and through, we may safely conclude that the general average of Culture is higher than in the past.

Social In-
tercourse

2. INTERCOURSE. Man is a gregarious creature, but the degrees of actual intercourse with his fellows must vary with the facilities of transit within his reach. Physical obstructions greatly impede this intercourse, till overcome by his inventive genius; and that

genius never attained triumphs so great as those it has won in the century just gone. Villages have swollen into towns, and far distant cities have been brought into a real neighbourhood before denied to places contiguous to each other. The road-maker, the steam-engineer, and the telegraphist, have made intercommunication rapid and safe, where it had been dilatory and difficult, or impossible; and flowing from this enlarged intercourse, personal and commercial, the products of industry have been cheapened, social affections have expanded, and the prejudices born of isolation and mutual ignorance have been abated. The world has not yet reaped the full advantages of this impetus to human intercourse, nor can it be said that the benefits attendant upon it are without some drawbacks. The balance of gain is, however, indisputable, and encourages the hope that when the nations of the earth constitute practically one society, the recognition of a common brotherhood will be sympathetic and truly vital.

Its marvellous extension within recent years.

The benefits experienced are great.

3. **LAW.** As an Educational Force, Law holds a place of dignity and power little understood by those who are accustomed to fret at some of its restrictions, or some of its administrative deficiencies. As the exponent and guardian of Public Rights, the value of Law is not to be measured by the operation of specific acts of legislation, but by the sense of security it affords (without which all social progress is impossible), by the sense of justice it cultivates,—and by the spirit of obedience which it cherishes. Like the solar light, Law acts with silent and gentle beneficence, and it is only by the effects of resistance to it that we can calculate the chaos that would follow its disappearance. For this moral influence Law is largely indebted to social approval of wise legislative acts, and of the penalties affixed to crimes of different grades. Enactments unjust, or enforced by cruel punishments, will revolt the common conscience, and will so far reduce the civilizing power of Law when proving itself “a terror to evil doers and a praise to those that do well.”

The dignity and value of Law.

4. **LIBERTY.** We may speak of Liberty either as the condition under which, and the medium in which, Social Forces operate; or as a Force in itself, by which men are educated in the choice and practice of what will be for their true and lasting welfare. Under the first aspect, Liberty is opposed to those injurious restraints on Culture and Intercourse by which human progress has often been arrested. Liberty in this sense stands for Free Government, Free Worship, a Free Press, Free Communication. But Liberty becomes Licence when it is used for purposes clearly subversive of Culture

Liberty in its two-fold aspect.

Liberty in
practice.

and useful intercourse. If any Liberty should be unlimited it is liberty of speech or writing, according to the definition of Euripides, rendered by Milton—

“This is true liberty when free-born men,
Having to advise the public, may speak free.”

Liberty as
a senti-
ment.

Yet this liberty, which Milton so eloquently vindicated in his “Areopagetica,” has bounds which Law must define, else the liberty of Society would be sacrificed to the liberty of the individual. In its secondary aspect Liberty educates the mind by enlarging the scope of action; by permitting, and in a manner inviting to, experimental efforts, and the increase of a fund of valuable experience whether of failure or success; and by adding to that self-respect which servile subjection destroys, or greatly curtails. Here, again, Liberty is not without its limits, and overstepping these it is but another name for the extravagance and selfish arrogance which call for firm restraint.

How is the
Church re-
lated to all
these Edu-
cational
Forces?

What is the relationship of the Church to these four Educational Factors of Society? It is essentially a relation of Co-ordination and Co-operation. Nothing appertaining to the real Culture of Humanity can be indifferent to the disciples of Him who is that Humanity’s root and richest flower. In the moral and spiritual education of the race the Church is called to bear a direct and foremost part. Holding fast the unity of Man, and interested in whatever facilitates Human Brotherhood, the Church rejoices in the greater Intercourse promoted by the inventions of the age. Law, as the minister of God, and the defender of the Order necessary to heaven and earth, is dear to those who own allegiance to the King of Kings. Exulting in a Freedom which the world “can neither give nor take away,” the Church can yet appreciate the blessings of a Liberty regulated by Justice, and subservient to the Public Good. All the principles of the Church harmonize with these Educational Forces; and whatever in her practice has been consistent with her principles has been in aid of the richest Culture, the largest Intercourse, the purest Law, and the wisest Liberty. It must, however, be confessed, that the Church has neither uniformly nor universally maintained this amicable and auxiliary relation; and if it is now recognized and honoured more fully than before, the advance thus made is yet partial and not absolute, and admits of improvement, according as the character and scope of these Educational Forces become better understood.

Practical
short-
comings.

True Religion has nothing to fear from them, and the friends of Religion, while they assist in their maintenance, participate in the advantages which they confer upon all classes and bodies in the State. A Christian being himself, so far as he is a Christian, "the noblest style of man," yet falls short of his sublime ideal whenever he is jealous of, or indifferent to, any form of excellence or means of Social elevation. Christianity is not truly illustrated, nor is the Church exhibited as the visible organism of the Christian faith, when the life and soul of Religion is made to consist in an admission of technical terms, however true the ideas expressed; and when the advance of Religion is measured by the eagerness to insist upon uniformity in creed and ritual. The Christianity of Christ, filled with His spirit, and impregnated with His delight in all that is fair and good, must rejoice in man's universal welfare, and must ally itself with whatever is just and lovely and of good report. Religious professors may be short-sighted and narrow-minded, but Religion cannot be so, and the Church can never adequately fulfil that "burden of the Lord" and those mediative offices which devolve on her in His bodily absence, until she makes all modes of Education her own, and seeks through them to train the world for the more perfect service of the Heavenly State.

The only true and consistent Ideal.

In the light of these observations the enquiry arises—*How far the Educational Forces of Modern Society are themselves impeded and counteracted by Strong Drink*, and its more subtle or more sensible effects, upon the classes of which Society is composed? This enquiry can result in but one confession.

Strong Drink a bar to general Culture.

1. CULTURE whether of Manners, Intellect, or Morals, operating through every vehicle of knowledge and stimulus to Self-improvement, is practically shut out from immense multitudes because "the drink" has prior possession; and in numberless other cases it is robbed of more than half its virtue, by the defacing and marring power of Alcohol. By the more fashionable as well as the more vulgar liquors, Refinement is transformed into coarseness; womanly delicacy and modesty grow faint and disappear; self-respect yields to a solvent that leaves no residuum of value; handicraft and learning cease to exert their ancient charm, or to respond to the old cunning of hand and brain; the light of genius burns low and fitful; in a word, beneath the mildew of Strong Drink, the dignity and glory of men turn to rottenness and rust. How credulous must be the trust in "Education" (in the

Culture is itself corroded and destroyed by the Alcoholic appetite.

sense of Culture) as a cure for drinking, when it is the appetite for drink that antagonizes all the forces that co-operate for the cultivation and civilization of our race! *

The broken fragments of Culture may survive where Strong Drink is doing its destructive work; but most pitiable are these signs of man in ruins! Aquafortis is not more able to eat away the metallic lines of an engraving, leaving a blurred impression in their place, than is Alcohol to corrode the finer characteristics of

The fallacy of considering Literature a debtor to "the bottle."

Lord Macaulay on Lord Byron.

The "Principia" and "Paradise Lost."

Dr. Trotter's testimony.

* The notion that some species of literature, especially poetry, are indebted to the bottle for their inspiration, is one of the fallacies that have served to encourage the use of intoxicating liquor among those to whom no such inspiration was possible. The nervous excitement caused by Alcohol may occasion a more rapid flow of ideas, but the quality of the ideas is a different matter. The poets who have most belauded this artificial resource have not been noted for the moderation of their potations. Lord Byron, who may be taken as a type of the class, confessed that he suffered fearfully from the re-action, and Lord Macaulay has described the rapid deterioration he suffered. "Midnight draughts of ardent spirits and Rhenish wines had begun to work the ruin of this *finé* intellect. His verse lost much of the energy and condensation which had distinguished it." The candle may burn faster, but the light will be less pure, when Alcohol is employed to feed the flame. Supreme works of genius like the "Principia" of Newton, and the "Paradise Lost" of Milton, have owed nothing, and could owe nothing, to the wine bottle. "My whole experience assures me that wine is no friend to vigour or activity of mind. It whirls the fancy beyond the judgment, and leaves body and soul in a state of listless indolence and sloth. He whose spirits are of that low standard as to need a fillip from wine, will never conceive or execute anything magnanimous or grand."—Dr. Trotter's "Essay on Drunkenness," p. clxiv., 1804.

Under some such impressions as these, ancient classical writers, who were by no means given to ascetic practices or opinions, seem to have been occasionally compelled to break forth into what would now pass for invectives against the intoxicating cup. Hence Propertius (B.C., 58—19), exclaims in words before glanced at—

"Ah! perish he who first contrived to make
The blameless water wine's dark power to take.
'Tis wine's dread spell kills each engaging charm,
And life's fair prime subjects to deadly harm."*

Hence, too, Pliny the Elder (A.D. 19—75), with all his boastful enumeration of the wines of his day, is moved to declare—"So vast are our efforts, so vast our labours, and so regardless of cost, which we lavish on a liquid which deprives man of his reason, and drives him to frenzy, and the commission of a thousand crimes."†

* Ah! perent quicunque meracas reperit uvas,
Corruptique bonas nectare primus aquas.

Vino forma perit, vino corrumpitur ætas.—(*Lib. ii., Eleg. 33.*)

† Tantoque opere, tanto labore et impendio constat, quod hominis mentem mutet ac furorem gignat, millibus sceleris huic deditis,—(*Nat. Hist., lib. xiv., c. 28*)

the true gentleman and gentlewoman, in whom the elements of the ripest culture find their best expression. The question is not whether Culture is possible with the use of Intoxicating drinks, but whether in proportion to their influence, these drinks do not subvert it or debase it where it exists ; and whether in regard to the masses of society there is any hope of general Culture until drinking usages are abolished ?

The questions involved.

2. FACILITY OF INTERCOURSE, as a great Educational force in removing prejudice, and promoting a sense of common interests and a common kinship, has had its influence for good seriously deteriorated, by the extension of drinking habits. The English race has taken its love of Alcohol over the globe, and inoculated with it many tribes and communities previously innocent of it. The flow of Emigration has thus been attended with much admixture of evil ; and in regard to the United States, it is indisputable that whatever material development has arisen from the millions of immigrants who, in the last thirty years, have been transferred from Europe, the temperance and moral condition of that Republic have been injuriously affected, and its political institutions exposed to a strain which the founders of the Commonwealth never expected. It is to be lamented that, by the more frequent movements of modern times, the vices of populous districts become more readily communicated than their virtues, and wherever such movements, whether within our own country or beyond, have been despoiled of their naturally beneficent character, the evil has been more or less connected with the greater encouragement afforded to drinking usages and tastes. If the men of one nation, and of all nations, mingle more freely, but if in so commingling they imbibe one another's vicious propensities—and no vicious propensity can surpass the appetite for Alcoholic liquor—their more intimate association is converted from a blessing into a bane. It is in this way that uncivilized nations, having less “staying” power than civilized ones, have been afflicted with a bastard civilization that has proved both a physical and moral curse ; while we perceive in the case of the Hindoos, how a people kindred to another—the English), both branches of the same Aryan stock—have been made, through intemperance, to rue some of the issues of a political alliance which ought, from the greater enlightenment of the dominant people, to have been a connection charged with unmixed benefit to the swarming millions of Hindustan.*

The advantages of Social Intercourse diminished by drinking habits.

Uncivilized communities are specially injured.

The Hindoos cursed by English customs and laws.

* The public protests, eloquently made sometime ago on British platforms

3. Law largely depends, as an Educational power, upon its own justice as a rule of social action, and upon the ability of its administrators to enforce its penal sanctions. If, in a word, it gives its moral sanction to what is socially injurious, or if its enactments are set at nought with impunity, its Educational efficiency, in any good sense, is so far at an end. At the same time, its power of mischief becomes proportioned to the evil potency of the acts permitted and prescribed, or the utility of the acts prohibited and prevented. The connection of Law with drinking and drinking habits in this country is very close, arising out of the legislative control claimed and exercised over the liquor traffic. That control has been partly used to restrict the Drink trade; and to this extent its value is universally acknowledged; but when used to permit and license the sale of Intoxicating liquors, the results have been, and continue, of a disastrous character. As this subject is discussed at some detail elsewhere,* it will not be needful to do more in this place than to observe, that the Law having undertaken to decide when the Liquor traffic shall be allowed, and when forbidden, and so to regulate it that the evils of the old system of unlicensed sale shall not exist, any prevalence of these evils becomes attributable to the action of the Law. Experience has shown, however, that by such action, and by the sale of liquor receiving the moral sanction of the law, the design of legislative interference is contravened, and the Law, ceasing to be either an educational guide or guard, becomes a minister of evils beyond its power to remedy or arrest. A legal license to traffic in Strong Drink is thus attended with consequences destructive of the influence and objects for which Law, and all the apparatus of Government, exist and are continued. But apart from this conflict of action, and

Con-
nec-
tion
of
British
Law
with
the
Liquor
traffic.

Protests
of
patriotic
Hindoos.

Evils
of
the
Excise
system.

and in the English tongue, by Keshub Chunder Sen, of Calcutta, and subsequently repeated by Protap Chunder Mozoomdar, against the temptations to Drinking with which the Hindoos are plied under the sanction of British Law, would have made an indelible impression in the highest quarters, if political administration were subordinated to philanthropic principle. It may be said without contradiction that the declarations of the Brahmo Somaj are echoed by the best Christian ministers of all denominations labouring in India. Some slight checks to the Abkaree or Excise system have been introduced; but as an instance of corruption spreading under British rule, mention may be made of the state of Decca, where a Baptist missionary states that "seven years ago there were only two or three drinking shops, and now (1873) there are a hundred."

* See Chapter V.

confining attention to the effect of Intoxicating liquors upon the moral and social condition of the people, it will not be questioned that this effect is, in every respect subversive of the humanizing, elevating, and protecting influence which proceeds from Law wisely conceived and actively enforced. A reverence for Law in the abstract, and a receptivity to the moral element, and, so to say, moral aroma inherent in all good legislation, are of great value to a community ; but the tendency of drinking is to obscure mental perception, lower moral tone, and excite animal and selfish passions ; while the whole train of its ascertained results in the production of crime—each act of which is an act of hostility against law—makes it manifest how frightfully the educating agency of Law is thwarted by the drinking habits and usages of the age. It would be a defective view of this connection, to take simply into account the illegal practices into which drink allures or drives its votaries. The moralist or sociologist will attach equal or greater importance to that more subtle deterioration of personal character, by which a lawless state of mind is induced, with a disregard for all those restraints of conduct which train the mind in the cognizance and love of righteous doing. The disorder which Alcohol infuses into the physical system as soon as it enters it, is but a type of the insurrection which it raises against that authority of reason and equity of which (in the Social sphere) Law is the official and executive expression.

Law as an educator defeated or impeded by the effects of Intoxicating Drink.

4. LIBERTY, which by furnishing at once scope and stimulus to endeavours after an ideal excellence, is an educator of no mean value, sees many of its fairest hopes withered and blasted by the forces of Bacchus.

Freedom is but a name where no desire and effort for improvement are excited ; and where the power to act is abused, so as to produce a worse instead of a better state, the spirit of licentiousness has taken the garb of Liberty—going forth as a wolf in sheep or sheep-dog's clothing. Liberty systematically perverted to evil purposes, ceases to be a blessing ; and it is inevitable that all such perversion should bring with it a painful recoil. Hence, Political Liberty abused finishes in despotism ; Civil and Personal liberty abused conducts to imprisonment ; and Religious liberty abused ends in the disgust of the sober-minded. Intoxicating drink, whatever its association with songs and toasts in favour of Liberty, is no friend of that goddess (one more celebrated than understood), for in proportion to its action over men, born under the freest condi-

The beneficial action of Liberty nullified by Intoxicating liquor.

tions, they are indisposed and incapacitated to use their freedom aright. Vainly does Liberty strive to lead them on from one stage of progress to another, till it should guide them to the shrine of Him whose service is perfect freedom. Hence, the wisest of men in all ages have not indulged in wild and wanton eulogies on Liberty, as if it were necessarily good, or its own sufficient end. Even he whose defence of the Liberty of Unlicensed Printing is yet the standard argument for Civil Rights of every kind, does not dis-associate the blessedness of Liberty from the rational exercise of it.* A man free to act may so act as to make himself not a freeman but a slave; and such slaves by hundreds of thousands breathe the air of Britain, made so by the treachery of the Intoxi-

The slave of Drink not a freeman except in name.

Horace quoted.

* Horace, who was not the strictest of Heathen moralists, yet could write—(Satires, Book II.)

“Quisnam igitur liber? Sapiens sibi qui imperiosus;
Responsare cupidinibus—
Fortis.”

Professor Connington to a friend.

“Who, then, is free? The wise man who commands himself: he who is strong to hold his appetites in check.” The late Professor Connington seems to have had this in mind when, writing to a friend, he said—“I could lecture you, too, for saying that it is better to be base than not to be free, and tell you, what would be true, that liberty which does not obey some kind of law is a very base thing indeed.” The great Poet of the seventeenth century has expressed the same truth in his stately diction—“It is not agreeable to the nature of things that such persons ever should be free. However much they may vaunt about liberty they are slaves . . . genuine liberty (which a good man only loves and knows how to obtain) . . . know that to be free is the same thing as to be pious, to be wise, to be temperate, and just, to be frugal and abstinent, and lastly to be magnanimous and brave: so to be the opposite of all these is the same as to be a slave.”—*Milton's Second Defence of the People of England.*

Citation from Milton.

England cannot be truly free unless sober.

Commercial freedom is always subject to social security.

The distinguished prelate who said that it was better for England to be free than sober seemed to imply an antithesis where none exists. Moral freedom cannot exist without sobriety. Of all moral thralls the drunkard is the chief. Political freedom cannot be endangered by sobriety or by any measures designed for rendering it universal. The only freedom the Permissive Bill would interfere with would be the commercial freedom of selling and buying intoxicating liquors; but the question whether this freedom is good or evil, lawful or unlawful, must be decided, not by any theoretical conceptions of freedom, but by considerations of social utility. Society has a right to be free from the pernicious effects of the traffic in Alcoholic liquors; therefore, none of its members can claim freedom to impose those effects upon Society; and it is for Society to decide whether the traffic can be separated from its common effects. No one can justly ask to be free to carry on this traffic for his commercial profit, or to have it carried on for the gratification of his appetite, unless he is ready to guarantee Society against injurious results. See Chapter V.

cating cup ; and though these prematurely die, the class to which they belong never dies out, but is recruited from the mass brought up to use the dangerous drink, and all spurning the supposition that they, too, can sink beneath its fatal yoke !

Here, then, on the one hand are Educational Forces of large compass and commanding sway—Culture, Social Intercourse, Law, and Liberty, and on the other hand are the Drinking habits and usages still prevalent among all classes, counterbalancing these Forces, and to an alarming extent perverting them into agencies of social degradation and undoing. Over against both stands the Christian Church, drawn by its purest instinct and impulses into alliance with the former, yet alas ! lending to the latter a patronage sufficient of itself to perpetuate them from age to age.

Can such a situation be defended? However innocently intended, can such a relation be regarded with complacency? Is it not much to be feared that the evils arising out of the one relation exceed the benefits emanating from the other? Let the Church cease to use, circulate, and sanction the circulation of Strong Drink, and not only will the evil influence of the Drinking system be immediately curtailed, but every Educational Force will at once begin to act with a vigour and success never yet beheld. *And will the Church gain nothing by this course?* Nothing beyond (important as that would be) the consciousness of aiding, as she never before had aided, to bring into fuller and firmer play the Educational activities of our times? This would be done ; and with it would be joined a healthy reaction upon the Church herself, and the generating of a stronger disposition to “disciple the nations,” and to educate them in the truths of that Divine philanthropy which comes down from heaven to found a Kingdom of Heaven upon earth.

The Church should assist the Educational Forces by opposing the Drinking System.

CONCLUSIONS.

The conclusions wrought out in this Chapter may be briefly summed up. By the use of Intoxicating liquors most of the Evils under which Modern Society suffers and struggles are aggravated, where they are not originated by this habit. Ameliorative Institutions cannot deal effectually with the proximate and ultimate evils that spring from drinking, while drinking continues. Educational Forces,—fondly regarded by many as the genii of civilization,

Summary of conclusions.

Social evils caused or made worse by Strong Drink,

Ameliorative Institutions enfeebled by Strong Drink. Educational Forces counteracted by Strong Drink. The Church called not to look on with unconcern or to look away from the facts disclosed.

destined to impart to the masses a nobler style of thought leading to a nobler style of life—are, on every side checked, thwarted, and neutralized by Drinking usages and propensities. Is it possible, that the Church should look on these facts with apathy, or look away from them because reluctant to grapple with the problem they present? What concerns Society is a concern to her. Partially, at least, she has given evidence of this concern. She deploras and strives against the Evils; she makes the Ameliorative Institutions her own; to the Educational Forces she imparts much of the energy they exert. But more than this is required of her. The prime agent of the Social mischief induced, and the prime preventive of the good desired, has not been confronted as it should have been, and might be. Do not many Church members, even a large majority of them, purchase and consume Strong Drink, and conform to, and patronize, drinking customs? so that were the non-professing world to renounce the Drinking system, the Church would still be left in the inglorious position of its protector and supporter? But by pursuing an opposite course she may prove a benefactress of the human race. Let the Church decide upon a divorce between herself and Drinking customs in every form, and the results to Society would be transcendently beneficent.

In an Appeal addressed to professing Christians by one whose fame at the date of its issue—(about 1843)—was small in comparison with his present celebrity, it is forcibly urged—and never was the eloquence of the Right Hon. John Bright more worthily employed than in shewing how truly Christian-minded is the course then recommended—“The missionary societies, the school societies, the Bible societies, and every benevolent institution utter the same complaint—‘Our path is before us, but a monster obstacle is in the way; strong drink, ale, wine, or brandy, by whatsoever name the demon is styled, in whatsoever way it presents itself, whether in the beer-house, or the dram-shop, in the dining-room of the man of the world, or on the table of the serious professor—this, this, prevents our success. Remove this one obstacle, and our course will be onward; and our labours will be blessed ten thousand fold.’” Reader! do you support any of these societies by your labours, your money, or your prayers? Are you sincere in your wishes for their prosperity? If sincere, you can surely give up something for their advancement. You may be rich—to give a subscription is an easy thing; you may have leisure—to give a little time or labour is no great sacrifice; but you can give up a

Address to Professing Christians by Mr. John Bright.

practice which though sanctioned by almost universal custom, clearly and directly contributes to defeat your own exertions to benefit your fellow-men. Are you afraid of being thought less hospitable by those who only value you for your mistaken hospitality? Can you bear to be singular? Can you resign a little paltry gratification of the senses, that you may not stand in the way of a great reformation? If you are religious, if you value your privileges, if you feel any emotion of gratitude for the blessings bestowed upon you, reflect without bias, if you can, upon this question. Ask yourself, are you doing all you can for the glory of the Creator, and the happiness of His creatures? Examine how far you are causing "your brother to stumble;" compare your conduct with that of the Apostle, who says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13); and again he says, "It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21). Consider well these passages—they are of solemn moment; and recollect, that as you will have to render an account of your actions at a bar where trifling excuses will not avail, and where every heart will be laid open, so will you be held responsible for the employment of your influence, and for the proper use of your example.

Such an example would be potent beyond all precedent and comparison; and if combined with aggressions upon Drinking agencies everywhere, what could resist the suaveness of this demonstration? Drinking would be discouraged at all points; the cancerous evils which now feed upon Society, would lose more than half their malignity; remedial arrangements, voluntary and legal, would do their selected work with surer success; and whatever could educate and elevate would not be embarrassed or foiled, as at present, when brought into contact with "the drink." Difficulties and delays enough would still remain in the way of social reformation, but the foremost foe of British civilization—the one undermining and corrupting element in our social life—would no longer be cherished, and could not prosecute, as now, its degrading and defiling work.

Are then the Radical Evils of Society to be overcome? Are the Ameliorative Institutions of Society to be made more fruitful in real and substantial good? Are the Educational forces of Society to act with their natural efficiency? In a word—is Modern So-

The
power of
the
Church for
good is in-
calculable

The duty and privilege of the Church to do all that is necessary to be done.

ciety to emerge from the physical and moral degradation to which it has been reduced by drinking habits? and is the Church to bring the full pressure of its practical wisdom and benevolence to bear in the attempt? If so, the *virus* of Strong Drink must be cast out;—Drinking customs must be discountenanced and abandoned;—no sanction must be extended, in any shape or measure, to an instrument of perversion so subtle and seductive. And if this is the appointed task, the Church must undertake it. Its difficulties must be braved by her courage—its self-denials (whatever they may be, and they cannot be the denial of true good to either Church or State) must be endured for the sake of the sweet return,—the surpassing recompense.

“Oh, could we learn that sacrifice,
What lights would all around us rise!”

How long is Modern Society to suffer, unassisted by the Church according to the measure of her ability? Every day, nay every moment the Church hesitates and holds back, the tides of evil, under the baneful attraction of Strong Drink, continue to swell,—tides without an ebbing;—and year by year they sweep away the myriads who might be saved, and made the joyful instruments of saving others.

SUPPLEMENTARY NOTES TO CHAPTER SECOND.

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I.—STATISTICS OF INTEMPERANCE.

According to the "Judicial Statistics of England and Wales" the apprehensions for drunkenness and drunken disorder for the year ending September 29, 1873, were 182,941.

For the five preceding years ending at the same period, the figures were 1867—100,357; 1868—111,465; 1869—122,310; 1870—131,870; 1871—142,343; 1872—151,084. In the Returns from various towns there is a difference in the number of apprehensions, not to be accounted for by any equivalent difference in the sobriety of the respective places. For example, Tynemouth with a population of 38,960 has 1,037 drunken police cases, and Bradford with a population of 145,827 only 808 cases. Ashton with 32,030 inhabitants has 760 cases, and Portsmouth with 112,954 has only 296. It is perfectly manifest that in some places the small number of arrests is a sign not of small but of enormous drinking—the local police force being evidently incapable of dealing with the intoxication that prevails, which is, therefore, allowed to pass officially unobserved unless it gives rise to riotous behaviour compelling interference.

The latest Parliamentary Return for the United Kingdom of convictions and re-convictions for drunkenness from July 1st, 1871, to July 1st, 1872, presents the following facts.

COUNTRY.	Population, 1871.	Total convictions.	No. of Second convictions.	No. of Third convictions.	No. of Fourth or more convictions.
England	21,487,688	129,800	10,274	3,748	5,894
Wales	1,216,420	5,204	452	137	160
England and Wales	22,704,108	135,004	10,726	3,885	6,054
Scotland	3,358,613	22,281	1,228	764	822
Ireland	5,402,759	79,354	12,121	8,694	15,279
United Kingdom .	31,465,480	236,639	24,075	13,343	22,155

Police apprehensions for drunkenness in England and Wales for year ending Sept. 29, 1873. For five preceding years.

Police Statistics for United Kingdom, for the year ending July 1, 1872.

A Parliamentary Return in relation to the Intoxicating Liquor Act, of 1872,

gives the apprehensions and convictions for drunkenness and offences including drunkenness in England and Wales for the year ending September 29, 1873 :—

	Licensing Districts.		
	Rural.	Town.	Total.
Persons taken into custody for drunkenness, but discharged without being detained in any place of confinement... ..	454	2,439	2,893
Taken into custody and detained, but discharged without being brought before any magistrate ...	168	685	853
Taken into custody and brought before some magistrate	65,709	74,421	140,130
Number of persons who appeared on summons, or brought up on warrant for drunkenness, or for offences including a charge of drunkenness... ..	50,797	10,147	60,944
Total charges	117,128	87,672	204,820
Total convictions	104,995	73,788	178,783
Number of second convictions	6,070	6,183	12,253
Number of third convictions	1,778	2,126	3,904
Number of convictions above three	1,023	2,395	3,418

This Section of the Return also gives the number for male and female apprehensions and convictions respectively, and it may suffice to state that of the 143,876 who were apprehended and then discharged, or detained, or brought before a magistrate, the males were 100,067, and the females 43,809. Of the 60,944 brought up on summons or warrant for drunkenness or offences including a charge of drunkenness, the males were 55,415, and the females 5,529. Of the total convictions the males were 138,729, and the females 40,054—or in the proportion of 77 per cent. male, and 23 per cent. female. Of 12,253 second convictions the males were 8,730, or 72 per cent., and the females 3,523, or 28 per cent. Of 3,904 third convictions, the males were 2,644, or 68 per cent., and the females 1,260, or 32 per cent. Of 3,418 convictions exceeding three times, the males were 2,123, or 62 per cent., and the females 1,295, or 38 per cent. *With frequency of conviction the proportion of female culprits increases.*

The opinion expressed at many meetings and in many publications that intemperance is spreading among women has special relation to that form of the vice which is practised at home by women of the middle and upper circles; but there is also a reality in the statement as applicable to the intemperance which comes under the eye and hand of the police of the metropolis. A comparison of dates will illustrate this. Apprehensions for drunkenness, and drunkenness with disorder :—

	Males.	Females.	Total.
From 1831 to 1864	466,949	306,743	773,692
Per-centage	60½	39½	100
Brought before a magistrate or justice in year ending Sep. 29, 1873	22,080	16,459	38,539
Per-centage	57½	42½	100

The full figures for the latter year, for the Metropolitan District, are powerfully suggestive :—

	Males.	Females.	Total.
Taken into custody, but discharged			
without being detained	249 ...	89 ...	338
Brought before a justice or magistrate...	22,080 ...	16,459 ...	38,539
On summons or warrant	368 ...	32 ...	400
Total convictions	19,221 ...	13,198 ...	32,419
Second convictions... ..	485 ...	779 ...	1,264
Third convictions	92 ...	237 ...	329
More than three convictions	34 ...	153 ...	187

So that of second convictions the per-centage of males was 40, and of females 60; of third convictions, males 30, females 70; of more than three convictions, males 18, females 82 per cent.—the female per-centage increasing with each increase of number of convictions; affording startling evidence that the drinking of women is of a more virulent character than that of men when it exists at all.

A Parliamentary Return appeared (February, 1875) containing the Reports of the Inspectors of Constabulary for the Three Districts which include all England and Wales (except the Metropolitan and City of London Police Districts), for the year ending September 29, 1874. They shew that in a population of 18,671,846 the apprehensions for drunkenness and drunken disorder (apart from assaults otherwise classified) were 158,798, and the convictions 146,974. These figures indicate no improvement in the state of things representing the whole of England and Wales for the year ending Sep. 29, 1873.

It is instructive to notice that in Ireland, where the police are semi-military in their discipline, the apprehensions relatively far exceed those in Great Britain. Those for 1873 were 95,623 for a population of five and a-half millions.

It must be borne in mind, that police apprehensions do not correspond with police observations of drunkenness, and that innumerable cases of intemperance in public never come under the notice of the police, besides all the private drunkenness that is concealed from outward view. It must further be remarked that short of drunkenness, intoxicating liquors exercise a vitiating effect on both the physical and mental powers, disposing to mischievous folly of speech and action.

Police Statistics no index of the extent of our national Intemperance.

II.—DECLARATIONS OF JUDGES &c., ON THE RELATION OF DRINK TO CRIME.

The detailed enumeration of these testimonies would cover many pages. It is not necessary to recite numerous very striking statements made many years ago, by eminent Judges, and frequently quoted in Temperance publications. Some of the more recent will suffice, and they must be accepted as specimens of the multitudinous remainder.

Declarations of Judges, &c.

JUDGES.—“Drunkenness according to my experience is at the root of nine-tenths of the crime committed in this country.”—*Late Sir W. Bovill, Lord Chief Justice of the Common Pleas.*—(Denbigh Assizes, August 1, 1872.) “I can only express my belief—indeed I may say my conviction—that two-thirds of the crimes which come before the Courts of Law of this country are occasioned chiefly by Intemperance.”—*Sir F. Kelly, Lord Chief Baron of the Exchequer.* (Convocation Report, 1869.) “Drunkenness seemed to be the cause of nine-tenths of the crime which was committed.”—*Mr. Baron Martin* (Liverpool Assizes,

Sir W. Bovill, late Lord Chief Justice of Common Pleas.
Sir F. Kelly, Lord Chief Baron of the Exchequer.

- 1866.) "When people come to enquire into the causes of crime, with a view to ascertain how it may be diminished, it will be found that they are chiefly attributable to drink and drunkenness, and to nothing else. Crime is the immediate and direct effect of that besetting evil and bad habit."—*Mr Justice Hayes* (Manchester Assizes, 1869.) "There is no disguising the fact, that much, if not all the business of the calendar is the result of Strong Drink."—*Mr. Baron Pigott* (Shropshire Assizes, 1869.) "You know it has become a commonplace with Judges to comment upon the enormous proportion which crimes directly or indirectly from drunkenness bear to the crimes resulting from other causes."—*Mr. Justice Hannen* (Charge to the Liverpool Grand Jury, 1869.) "I should suppose the testimony of every Judge upon the bench would be the same as to the fact that a very large proportion of the crimes of violence brought before us are traceable either directly or indirectly to the intemperate use of intoxicating liquors."—*Mr. Justice Keating* (Convocation Report, 1869.) Mr. Justice Keating speaking from the Bench at the Norwich Assizes, August, 1874, said—"After a long experience I can state that nineteen-twentieths of the acts of violence committed throughout England originate in the public-house." "Drunkenness again! It's almost the case with every one that is brought before me."—*Mr. Justice Lush* (Manchester Assizes, 1866.) "It is my anxiety, and I hope it will be the jurymen's also, to use all possible means to put a stop in a great degree to the drunkenness that prevails. More than half, nay full three-fourths of the cases that have been before me at these Sessions, have their origin, either directly or indirectly in drunkenness."—*Mr. Justice Mellor* (Durham Assizes, 1866.) "I may mention as illustrating the connection between excessive drinking and manslaughter, that I found at a Liverpool Assize that of thirteen offences of violence for trial, there was not one which was not directly attributable to excessive drinking. It is so here."—*Mr. Justice Denman* (Leeds Assizes, August, 1874.) "Drunkenness is the parent of every crime."—*Mr. Justice George* (Wexford Assizes, 1867.) "This disgraceful vice, the parent of crime."—*Lord Chief Justice Whiteside* (Leitrim Assizes, 1869.) "All the crimes we meet with on circuit are more or less directly or indirectly caused by drunkenness."—*Mr. Justice Lawson* (Armagh Assizes, 1869.) "Drunkenness is the parent of all the crimes committed in Ireland."—*Mr. Justice Deasy* (Armagh Assizes, 1871.)
- RECORDERS.—"It is a fact well worthy of observation that every one of these charges of murder and manslaughter appear to be the result of drinking to excess."—*Mr. Russell Gurney*, M.P., Recorder of the City of London (1868.) "I found as a Recorder of Birmingham that the cases in which, directly or indirectly, the love of drink was not the cause of criminality were few indeed."—*Mr. Matthew Devonport Hill*, Q.C. (1869.) "I do not keep a record, but after thirty years' experience I should say at least two-thirds."
- STIPENDIARY MAGISTRATES.—"If the police sheets submitted to a London Magistrate every morning contain, say 20 charges, the chances are that 15 out of 20 involve drunkenness in the prisoner."—*Mr. Selfe* (Westminster Police Court, 1869.) "The truth has been so universally acknowledged by all our Judges of the Supreme Courts, and by those who have presided over our Sessions Courts, that I can add nothing to give weight to what has been taken from them, viz., that drunkenness is the cause of nine-tenths of the crime which exists in this

country. I can but confirm this sad conclusion.”—*Mr. T. Stamford Raffles* of Liverpool (Convocation Report, 1869.) “There is scarcely an offence of any description brought daily before me that has not directly or indirectly some reference to a drink-house of one description or another.”—*Mr. J. E. Davis* of Stoke on Trent and late of Sheffield (Convocation Report, 1869.) “I have traced in my books the number of cases that resulted from intoxication, and I am certain that nine cases out of ten are caused by, or subject to it as the result. If you want to get rid of your police and rid of your taxes and your rates, by all means get rid of that horrible vice. I may also say you will get rid of me as a magistrate.”—*Mr. J. C. Preston* of Birkenhead (Address to a meeting in connection with St. James’ Parish Church, 1871.) “I have repeatedly observed that nearly all crimes committed in Manchester arise directly or indirectly from intemperance.”—*Mr. H. W. West*, Q.C., Recorder of Manchester (Quarter Sessions, 1871.)

CHAIRMEN OF QUARTER SESSIONS AND JUSTICES OF PEACE.—“That which brings ninety out of every hundred here is drink.”—*Mr. A. Milne* (Salford October Quarter Sessions, 1866.) “Undoubtedly the one great source and cause of crime in England is the love of intoxicating liquor.”—*Sir C. Rashleigh, Bart.*, (Cornwall Easter Quarter Sessions, 1872.) “Nearly all, directly or indirectly, from the habits of intemperance.” “Nearly all from drinking.” “Nine-tenths. Frequently every case at our Sessions is the result of drink.” “A very large proportion, indeed, nearly all, directly or indirectly.” “Nearly all, directly or indirectly.” “More liquor, more crime.”

GOVERNORS AND CHAPLAINS OF GAOLS.—“We consider that nearly three-fourths of the prisoners in this gaol have been the victims of intemperance” (Return, 580 Canterbury Convocation Report.) “The result of a close attention to the state and condition of over 50,000 prisoners male and female whom I have seen in nineteen years—over 75 per cent. certain” (Return 585.) “Intemperance is generally the groundwork of crime. Few abstainers from Strong Drinks ever see the interior of a prison as criminals” (Return 590.) “To the best of my knowledge during twenty-eight years’ of official life, I have never had a total abstainer in custody” (Return 592.) “During twenty-five years’ experience as governor of a county prison, I do not think I exaggerate when I state that full 80 per cent. of the thousands that have passed through my custody were imprisoned either directly or indirectly through intoxicating drink” (Return 600.) “The chaplain says that 79 per cent. attribute their ruin and downfall to drinking habits: that was taken from the chaplain’s notes in going through the cells of the prisoners.”—*Mr. H. Webster*, Governor of Hull Boro’ Prison. (Q. 133, Select Committee on Habitual Drunkards.) “Do you coincide with that? I do, quite: I think that that is rather under the mark” (Ditto, q. 203.) “Perhaps three-fourths of the 13,000 prisoners I receive in a year.” “About 90 per cent.” “Nearly if not all. The exceptions are very few indeed.” “After thirty years’ experience and observation I do not hesitate to say, by far the greater proportion; certainly not less than two-thirds.” “That of 11,616 prisoners who have been critically examined by me, 7,332 or more than 63 per cent. have been victims of the law through drunkenness and its consequences.”

CHIEF CONSTABLES AND SUPERINTENDENTS OF POLICE.—“About three-

Mr. Raffles, Liverpool Stipendiary Magistrate

Mr. Davis, late Stipendiary Magistrate of Stoke and Sheffield
Mr. Preston, Stipendiary Magistrate of Birkenhead

Mr. West, Q.C., Recorder of Manchester

Mr. A. Milne
Sir C. Rashleigh
York Convocation Report (Return 946)

Do. (959)
Do. (962)
Do. (996)
Do. (1004)
Do. (1008)
Canterbury Convocation Report

Mr. H. Webster, Hull York Convocation (Return 1028)
Do. (1,041)
Do. (1,050)
Do. (1,071)
Do. (1,077)

Canterbury Convocation Report

fourths of all cases of crime that come under my cognizance are either directly or indirectly caused by intemperance" (Return 618, Canterbury Convocation Report.) "Produces all kinds of crime, I should say six out of ten." (Return 628.) "Speaking from an experience of twenty-five years I should say that 90 per cent. of criminals are either directly or indirectly the victims of intemperance, either by themselves and parents or association" (Return 639.) "I speak from official experience extending over twenty-seven years, when I say, two-thirds of the entire number were persons of dissipated habits" (Return 683.) "Three-fourths" (Return 688.) "Nine-tenths" (Return 689.) "About nine-tenths" (Return 690.) "From one-half to two-thirds" (Return 691.) "Seventy per cent." (Return 692.) "Fully nine-tenths. During an experience of fourteen years I never knew but one life-tetotaler convicted of any offence." "I believe quite nine-tenths. For many years I have been in the habit of observing this matter, and the cases which are brought before the magistrates are very few indeed, in which drink is not in one way or other the cause."

York Convocation Report (Return 1,014) Do. (1,015)

III.—PAUPERISM AND POOR RATES IN THE UNITED KINGDOM.

Statistics of Pauperism in the United Kingdom

The Pauperism of England and Wales in 1873 was considerably lower than that of several preceding years, owing to the remarkable commercial prosperity; but the latest returns from the official "Statistical Summary" show what drink can do in hanging a millstone of Pauperism around the neck of the richest and most industrial nation in Europe, though it has to be remembered that these numbers have to be multiplied three times at least to give a numerical total of the distinct persons relieved during any entire year.

COUNTRY.	Day of relief.	Paupers receiving relief.	Year ending.	Poor Rates received.	Actually paid to the Poor.
England .	Jan. 1, 1874	829,281	Lady Day, 1873	£ 12,657,943	£ 7,692,169
Scotland .	May 14, 1873	111,996	May 14, 1873	853,136	873,076
Ireland .	Jan. 1, 1873	79,633	Lady Day, 1873	900,530	930,240
United Kingdom }		1,020,910		14,411,609	9,495,485

A later Return for England and Wales shows that in the year ending Lady Day, 1874, the Poor Rates raised were £12,863,762, of which £7,164,957 were paid for the relief of the poor. The charge per head of the population was thus 10s. 5d. for the whole amount, and 6s. 6d. for the expenditure in Poor relief.

IV.—PREMATURE MORTALITY FROM STRONG DRINK.

The traditional tale of 60,000 drunkards dying annually in the United Kingdom has probably no higher authority than a rough-and-ready doubling of the

estimate of 30,000 deaths in the United States from drinking, in 1826—on the supposition, that the Kingdom of Great Britain and Ireland, with twice the population of the United States, was losing twice as many of its inhabitants from the plague of drink. The primary difficulty of arriving at any satisfactory estimate arises from the absence of a Drunkards' census, and from the lack of any record of Drunkards' deaths in a sufficiently large number of districts which would permit of a national generalization. Dr. Willan, an eminent English physician, long ago gave it as his opinion that one in eight of all deaths above the age of twenty were caused by indulgence in Strong Drink—a proportion which would go far to yield an approximation to 60,000 as the annual tribute of British lives paid to death by Bacchus.

The traditional estimate of 60,000 deaths of drunkards annually

The present writer a number of years ago published in a Temperance journal a paper on "The Vital Statistics of Strong Drink," in which he applied to this question the estimate of excessive mortality among intemperate persons, furnished by the late Mr. G. P. Neison, the eminent Actuary. In this paper the Registrar-General's statement of the causes of death were examined, and it was shown that a very moderate per-centage of those, if attributed to Intemperance, would yield a total of 17,510 premature deaths ;—and adding to these 13,200 as eight per cent. of the preventible mortality of children under five years caused by parental drinking, and 4,500 (or two per cent. of the deaths of persons above the age of fifteen) being other than excessive drinkers—the total of deaths in England in 1853, directly and indirectly due to drinking, was 35,260. The same calculations applied to the United Kingdom gave a total of 54,263 premature deaths owing to drinking habits, and their effects on social health. The increase of population since 1853 would considerably augment this aggregate. According to Mr. Neison, intemperate persons who are beer drinkers experience a rate of mortality of $4\frac{1}{2}$ per cent., spirit drinkers 6 per cent., and mixed drinkers $6\frac{1}{2}$ per cent. If, as Mr. Buxton estimated, there are in the United Kingdom 500,000 drunkards, and if the rate of their excessive Mortality is put at 4 per cent., 20,000 persons directly kill themselves through drinking, to say nothing of the suicides, and of fatal casualties to which Intemperance leads. It will be necessary to add to this Mortality the loss of life among children and wives of drinkers ; also the loss of life among sober people in general, by the reflex or indirect results of drinking ; and, likewise, the undue Mortality occasioned by conventional "moderate drinking" in all its stages and degrees. Mr. W. Hoyle in replying to a correspondent on this topic, makes an estimate which ascribes to the direct and indirect effects of Strong Drink a yearly sacrifice of 120,000 lives in the United Kingdom : 39,000 as the ratio of one drunkard's death to every four drinking shops : 40,000 from deaths of children of two years' old and under, deaths in hospitals, workhouses, and deaths from violence, and deaths on which inquests are held ; and the remaining 41,000 from diseases produced or aggravated by ordinary indulgence in Alcoholic liquors. Taking the average number of deaths in the United Kingdom at 700,000, it will not seem an extravagant estimate to those who have made this question their study, that 10 per cent. of all these deaths are caused *in one form or another* by the effects of Strong Drink ;—in other words, that if Intoxicating liquors were entirely disused as beverages, 90 persons only would die where 100 now die, and that consequently 70,000 lives now lost would be annually preserved. Reckoning but half of this number as the average annual Mortality during the past Fifty Years,

Excessive Mortality produced by the Direct and Indirect agency of Strong Drink

Mr. W. Hoyle's computation

A total Mortality of 70,000 annually from all causes, through Strong Drink, not improbable.

The slain
in fifty
years

a Million and three quarters of persons have been the number slain, directly or indirectly, through Strong Drink in the British isles alone, since the close of 1824 to the close of 1874 ($35,000 \times 50 = 1,750,000$.)

[For a farther discussion of the extent to which drinking conduces to the National Mortality see the Supplementary Notes to Chapter III.]

V.—MENTAL DISEASE REFERABLE TO DRINK.

Mental
diseases
due to
Strong
Drink in
five dis-
tinct ways

The relation between Alcoholic drink and Mental Disease is five-fold. 1. In causing Insanity, to which there was no previous predisposition. 2. In developing Mental disease, to which there was some tendency, but which would have remained dormant, except for the action of Alcohol on the nervous system. 3. In the transmission of hereditary mental disease, or disposition to such, by drinking parents to their offspring. 4. In the production of Insanity by vices or privations caused by the victims' own Intemperance. 5. In the production of Insanity by privations and miseries brought on innocent persons by the drinking of others. The great variations in the estimates of Mental disease due to drinking, partly arise, on the one hand, from the exclusion of one or more of the above relations, and; on the other hand, from the inclusion of them all. Thus the Superintendent of one asylum writes—"As a direct and sole exciting cause of lunacy, about one-sixth : as an aid to other causes a much larger proportion" (Return 920 in Canterbury Convocation Report, 1869.) "If it is understood as including all the results of Intemperance—such as poverty, vice, domestic unhappiness, &c., &c., the proportion of cases traceable to Intemperance, cannot, I think, be much under 80 per cent." Birth-idiocy is in a large measure owing to drunken parentage. Dr. W. B. Carpenter in a paper on "Hereditary Physical Transmission" in the *Contemporary Review*, has illustrated the connection between Parental drinking and filial imbecility of mind. One passage will show the drift of his reasoning:—

Testimony
from the
Canter-
bury Con-
vocation
Report.
Dr. W. B.
Carpenter
quoted on
Heredi-
tary ten-
dencies
to Insanity
induced by
Strong
Drink

"There is one class of cases in which a particular abnormal form of nutrition, that is distinctly *acquired* by the *individual*, exerts a most injurious influence upon the offspring—that, namely, which is the result of habitual Alcoholic excess. There can be no reasonable question that the continual action of what have been termed 'nervine stimulants' *modifies the nutrition* of the nervous system : for in no other way can we account for the fact—unfortunately but too familiar—that it not only comes to tolerate what would have been in the first instance absolutely poisonous, but that it comes to be *dependent* upon a repetition of the dose for the power of sustaining its ordinary activity, and that the want of such repetition produces an almost unbearable *craving*, which is as purely physical as that of hunger or thirst. Now, all these 'nervine stimulants' further agree in this, that while they excite or misdirect the automatic activity of the mind, they weaken the controlling power of the will; and this is exactly the condition which, intensified and fixed into permanence, constitutes insanity. We have a far larger experience of the results of habitual Alcoholic excess, than we have in regard to any other 'nervine stimulant,' and all such experience is decidedly in favour of the *hereditary transmission* of the acquired perversion of the normal nutrition of the nervous system which it has induced. That this manifests itself sometimes in congenital idiocy, sometimes in a predisposition to insanity, which requires but a very slight exciting cause to develop it, and sometimes in a strong

craving for Alcoholic drinks, which the unhappy subject of it strives in vain to resist, is the concurrent testimony of all who have directed their attention to the enquiry. Thus Dr. Howe, in his Report on the Statistics of Idiocy in Massachusetts, states that the habits of the parents of three hundred idiots having been learned, one hundred and forty-five, or nearly one-half, were found to be habitual drunkards. In one instance in which both parents were drunkards seven idiotic children were born to them. Dr. Down, whose experience of idiocy is greater than that of any other man in this country, has assured me that he does not consider Dr. Howe's statement as at all exaggerated."

In an address on "The means of checking the growth of insanity in the population," read before the South Wales and Monmouthshire branch of the British Medical Association, Dr. George J. Header, Medical Superintendent of the Lunatic Asylum, Carmarthen, lays it down as absolute, that "Intemperance is the most prolific cause of insanity, especially amongst the labouring classes;" and he places the proportion of cases due to this cause as high as 34 per cent., or a per-centage very much higher than any assigned by medical witnesses before Dr. Dalrymple's Select Committee on Habitual Drunkards. He also adds: "Yet even this is not the whole truth; we must add to this 34 per cent., the cases of those who owe their insanity to the Intemperate habits of their parents:" and he adds the still further important statement—"It must not be considered necessary for the causation of Insanity, in themselves or their offspring, that persons should be notorious drunkards; it is sufficient that there should be habitual abuses of (by ?) intoxicating drinks; such an amount as marks the earlier stages of excess" (*British Medical Journal*, July 19, 1873).

Dr. G. J. Header quoted.

In the examination of Superintendents of Asylums and Commissioners of Lunacy before the Select Committee on Habitual Drunkards, various facts and statistics were furnished, on the direct and collateral influence of Strong Drink in the production of Mental disease. The power of small doses of Alcohol, frequently imbibed, to induce Cerebral disease, is a point deserving most careful enquiry. That much injury must be the result, considering that Alcohol acts so directly on the nervous system, is beyond all doubt; and the transmitted effects of a deteriorated Cerebral system have to be taken into account in estimating the causes of Insanity at any one period of our national history. Dr. Edgar Sheppard, Medical Superintendent of Colney Hatch Asylum, writing to the *Times* (October 14, 1873) states—"For twelve years I have here watched and chronicled the development of the greatest curse which afflicts this country. From 35 to 40 per cent. is a fairly approximate estimate of the ratio of insanity directly or indirectly due to Alcoholic drinks. It is scarcely necessary to say that the actual existence of intemperance in an individual member of society does not represent the mischief which this curse inflicts upon it. There is the evil example: there is the resultant poverty and distress to those dependent upon him—new factors of every malady; there is the transmission to posterity not only of various forms of disease—notably derangement of nerve tissues—but of a proclivity to drink which is established by competent authorities to be as hereditary as insanity itself." Dr. Sheppard goes on to ascribe some of the worst of the effects of Alcohol drinking to the fusel oil combined with the Alcohol, and not to Alcohol itself; but he gives no evidence for the opinion, which is inconsistent with all that is known of the influence of fermented liquors to induce "the evils of headache, a vitiated stomach, undue thirst, and dipsomaniacal craving." The

Select Committee on Habitual drunkards

Dr. E Sheppard's statement.

Extract
from the
*British
Medical
Journal*

Dr. H.
Maudsley
quoted.

British Medical Journal has remarked—"It may be that Dr. Sheppard somewhat over-estimates the influence of this (fusel oil); for drunkenness and its attendant evils may follow the use of the finest wines totally innocent of amylic Alcohol." That "adulterated Alcohol" may in some cases be chargeable with producing Insanity of a severe type, is very probable; but there is no proof that very much numerical reduction of the drink-made lunatics would take place if fusel oil were unknown. Pure ethylic Alcohol—the Alcohol of fermentation—is adequate to the production of the great mass of madness which afflicts modern British society from the use of Strong Drink. Dr. Henry Maudsley, F.R.C.P., and Professor of Medical Jurisprudence in University College, in his new work "Responsibility in Mental Disease (pp. 285-6), states—"If men took careful thought of the best use which they could make of their bodies, they would probably never take Alcohol except as they would take a dose of medicine, in order to serve some special purpose. It is idle to say that there is any real necessity for persons who are in good health to indulge in any kind of Alcoholic liquor. At the best, it is an indulgence which is unnecessary; at the worst, it is a vice which occasions infinite misery, sin, crime, madness, and disease. Short of the patent and undeniable ills which it is admitted on all hands to produce, it is at the bottom of manifold mischiefs that are never brought directly home to it. How much ill work would be undone, how much good work would be better done, but for its baneful inspiration? Each act of crime, each suicide, each outbreak of madness, each disease occasioned by it, means an infinite amount of suffering endured and inflicted before matters have reached that climax.

"It may, of course, be said that a moderate consumption of Alcoholic liquors can do no harm, must on the contrary do good, when exhausted nature feels the need of some stimulant. I am not prepared to say that it does any demonstrable harm; but at the same time, it is not wise to have recourse to an Alcoholic stimulant when recourse ought to be had to food or rest; and it is a serious harm to the mind to gain, as it is sometimes done, by the fictitious aid of a stimulant, the energy which should come from the calm resolution of a developed will. What one sees happen often enough in life is this: there are some persons of anxious and susceptible temperament, who, having to meet some strain in their work, or some trial in their lives, are prone to take a stimulant in order to give themselves the necessary nerve; they fly to an artificial aid, which fails not in time to exact the penalty for the temporary help which it yields, instead of deliberately exerting their will, and gaining thereby the advantage which such an exertion would give them on another occasion. Like the pawnbroker or usurer, it is a present help at the cost of a frightful interest; and if the habit of recurring to it be formed, the end must be bankruptcy of health. It is not possible to escape the penalties of weakening the will; sooner or later they are exacted in one way or another to the utmost farthing; it is not possible, on the other hand, to overrate the advantages of strengthening the will by a wise exercise; the fruits of such culture are an unailing help in time of need."

VI.—ECONOMICAL EVILS OF THE DRINKING SYSTEM.

1. In the *Manufacture* of Strong Drinks, the Losses include (1) The Grain and other useful material grown, or the value of other produce which the land otherwise used would yield; and (2) The Waste of Capital and Labour in the

various processes of manufacture. 2. In the *Circulation* of Strong Drinks the Losses embrace (1) The Waste of Capital and Labour employed in carrying on the sale ; and (2) The National Expenditure upon the purchase of the Liquors. 3. In the *Consumption* of Strong Drinks the Losses embody all the adverse effects displayed. (1.) In the Decrease of Productive power, (a) owing to idleness ; (b) owing to sickness and death ; (c) owing to worthless strikes. (2.) In Damage done to Commercial contracts and credit. (3.) In the waste and destruction of Property. (4.) In the Increase of Crime, viewed as an economical as well as a moral and civil evil, involving (a) loss of Property ; (b) loss of Industry ; (c) expenses of Police, Judicial, and Punitive arrangements ; (d) loss of time &c. to jurors and witnesses. (5.) In the increase of Destitution (a) in the form of pauperism as a burden on the State ; (b) in the form of other poverty as a charge on private benevolence and public charities. It will be a moderate calculation which gives as the Annual total of these Financial losses :

2. In their Circulation.

3. In their Consumption.

Financial Estimate.

In the Manufacture of Intoxicating Liquors	...	£ 20,000,000
In the Circulation of ditto	...	130,000,000
In the Consumption of ditto	...	100,000,000
Annual Economic Losses by Strong Drink		... £250,000,000

It will be observed, that the only offset to these Economic losses is the support derived by a certain number of persons and families from the Liquor Traffic, or from offices created to protect society against its operations. On the other hand, nothing is estimated for the vast development of the National resources that would follow the greater vigour of mind and body possessed by the British people, were abstinence from Intoxicating liquors universally prevalent.

The greater vigour of body and mind consequent on universal sobriety, would largely help to develop the national resources.

As it is of the greatest importance that correct ideas should prevail with regard to the waste of food involved in the production of Intoxicating liquors, the author makes no apology for reprinting here Note B. in the appendix to his work "The Bases of the Temperance Reform":—"In the early stage of the Temperance movement, Mr. Joseph Livesey of Preston, rendered great service by the frequent delivery of a lecture on malting and brewing. This lecture, when printed, went through many editions, and Mr. Livesey has since enlarged and re-combined the information there given in his essay on "Malt, Malt Liquor, Malt Tax, Beer, and Barley." Practical information of this kind is of great value, and if possessed by University scholars, and writers for the press, would prevent them speaking and writing the greatest nonsense on the nutritive properties of beer and ale. The process of perversion begins by steeping the barley in water for forty-eight hours, when it is taken out and laid in heaps upon a flag floor. When it has germinated to a certain extent it is spread to a depth of about six inches on the hot floor of the malt kiln, and is there subjected to a uniform heat, by frequent raking and turning for eight or nine days, thus necessitating a large amount of Sunday labour." What follows may be described in Mr. Livesey's words: "After crushing the malt, the next step is *mashing*. This consists not in boiling the grain, but putting it into hot water at a temperature of 170 degrees for the purpose of melting out the sugar or saccharine matter produced in malting. After mashing a sufficient length of time, the brewer draws off the liquor so long as it runs sweet, and rejects all the rest, which is sold to the farmers in the shape of 'grains.' The rejected parts of the barley here are at least

Mr. Joseph Livesey's Malt Lecture

The process of brewing.

2lbs. out of 6lbs. The sweet wort thus drawn off would not intoxicate, whatever quantity a person was to take. The next process, after mixing the liquor with hop-water, is to *ferment* it. It is here all the mischief is done. Carbonic acid gas and Alcohol are here produced. The sugar becomes decomposed, and a re-composition (of its elements) takes place, forming these two. Sugar being nutritious and spirit not so, the loss of nutriment by this change, and by the overflow of barm (which is part of the barley) is about 1lb. The fourth process is that of *fining*. People don't like muddy ale, and as some thick matter cannot be prevented coming over in mashing, the liquor is put to settle, and these settlings are 'barrel bottoms.' These bottoms are really part of the barley, and the loss here again is at least $\frac{3}{4}$ lb. These are the losses during the four stages of beer making:—

	We begin with barley	6lb.
Losses in brewing.	In malting we abstract as 'Malt Combs'	1 $\frac{1}{2}$
	In mashing we dispose of in grains	2
	In fermenting we lose in sugar and 'barm'	1
	In fining we reject as 'barrel bottom'	0 $\frac{3}{4}$
			5 $\frac{1}{2}$

So that when we come to examine the beer we find that there is not more than 12 ounces—generally not more than 10 ounces—of barley left in the gallon, and this chiefly grain, the worth of which, when compared with other food, is less than a penny." Analysis shows that fermented liquors are as deficient in nutritive elements as the process of producing them would lead us to expect. An imperial pint of Bass's Bitter Beer showed on analysis the following constituents (exclusive of the acids):—

	Sugar	52.5 grains.
Bass's 'Bitter.'	Gum	332.5 "
	Bitter Extract	100.0 "
	Alcohol (specific gravity .749)	468.0 "
	Water	7,797.0 "

Total 8,750.0

An imperial pint of Allsopp's Ale was composed as follows (exclusive of the acids):—

	Sugar	40.00 grains.
Allsopp's Ale.	Gum	263.74 "
	Bitter Extract	93.76 "
	Alcohol (specific gravity .749)	477.50 "
	Water	7,875.00 "

Total 8,750.00

London Porter differs from the above in containing less bitter extract, less Alcohol, and more water; the darker colour is obtained by using malt dried at a higher temperature, but as the same appearance is induced by drugs, adulterations are very common. In the South Kensington Museum, London, there may be seen two bottles, each containing an imperial pint of liquor, and each bearing an inscription testifying that they contain the following ingredients:—

	PALE ALE.			LONDON STOUT.	
	oz.	gr.		oz.	gr.
Water	... 17 $\frac{1}{2}$	0	...	18 $\frac{1}{2}$	0
Alcohol	... 2 $\frac{1}{2}$	0	...	1 $\frac{1}{2}$	0
Sugar	... 0	240	...	0	281
Acetic Acid	... 0	40	...	0	54

CHAPTER III.

THE CHURCH, STRONG DRINK,

AND

THE WORD OF GOD.

Church of England Homily against Drunkenness.—“ Let us, therefore, good people, eschew, every one of us, all intemperancy. Let us love sobriety and moderate diet ; oft give ourselves to abstinence and fasting, whereby the mind of man is more lift up to God, more ready to all godly exercises, as prayer, hearing, and reading of God’s Word, to his spiritual comfort.”

Galileo.—“ Before all things we must make sure of facts. To these the Bible cannot be opposed, else would God contradict Himself : we must consequently expound their sense accordingly, and the capacity of making such researches is also a gift of God.”

Archbishop Whately.—“ It is only when the understanding is kept on the stretch by the diligent search, the watchful observation, the careful deduction which the Christian Scriptures call forth, that the feelings and the moral portion of our nature are kept so awake as to receive the requisite impression.”

THE CHURCH, STRONG DRINK, AND THE WORD OF GOD.

ACCEPTING the Old and New Testament Scriptures as God's Word of Truth and Grace—the record of God's way on Earth, and the revelation to every humble seeker of the way of Life Eternal—we perceive, on an examination of the separate Books, that their unique and authoritative value to ourselves consists in the Precepts they affirm, the Principles they expound, the Examples they pourtray, and the Spirit they inspire. These, then, are the points demanding our attention, if we would “search the Scriptures” aright, and be guided to a conclusion which their Divine Author will approve.

The value
of Holy
Scripture.

—: o :—

I.—SCRIPTURE PRECEPTS.

It will not be pretended that there is any Precept in the Bible enjoining on mankind the use, either periodical or occasional, of any Intoxicating beverage. The permission given (Deut. xiv. 26) to buy *Yayin* for *Tirosh* (the juice of the grape for vintage fruit), and *Shakar* for *Yitzhar* (sweet juice of fruits for the orchard-fruits themselves) was a local and special arrangement, and did not require that either the *Yayin* or *Shakar* should be of an inebriating quality. The passage, “Give strong drink unto him that is ready to perish,” &c. (Prov. xxxi. 6, 7) cannot be received as serious counsel, without sanctioning a use of liquor sufficient to induce oblivion and intoxication. Its true meaning, as contrasted with the Abstinence counsel of verses 4 and 5, will be hereafter stated. The language of Ecclesiastes, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart” (ix. 7) is not given

No Bible
precept for
using In-
toxicating
Drinks.

Deutero-
nomy xiv.
26.

Proverbs
xxx. 6 7.

Ecclesiast-
es ix. 7.

as a command, and is no more literally binding than the language of verse 9, "Let thy garments be always white, and let thy head lack no ointment." The meaning in both cases is—Cultivate joyfulness, and express it. How, too, is it possible to believe that the Preacher is here speaking of the sort of wine which he elsewhere denounces as "a mocker," and not to be desired? We read in the Song of Solomon, "Eat, O friends, drink, yea, drink abundantly, O beloved" (v. 1)—an exhortation which could not be acted upon without manifest mischief in regard to Intoxicating liquors, and is fully complied with whenever the heart is "filled with food and gladness," and with gratitude to the Supreme Provider. Paul's advice to Timothy (1 Tim. v. 23) was, (1) personal, (2) temporary, (3) medicinal, and (4) not condemnatory of a previous habit of Abstinence. To this may be added, that among the wines used by invalids in the Apostolic times, some were unfermented. Pliny says of the kind called *adynamon* (non-potent), that it was given to invalids when the ordinary kinds were likely to be injurious. The sweet and "innocent" Lesbian, answering to diluted *glukus* (sweet grape-juice), is described by Athenæus as being "good for the stomach." The Apostle warns Timothy concerning some apostates who, being hypocrites, and conscience-seared, would arise, "Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer," (1 Tim. iv. 3, 4, 5). That a learned prelate of the Established Church of England, in preaching on Temperance in his own Cathedral,* should have applied this language to the advocates of Total Abstinence, is evidence of the power of prejudice to induce a violation of charity, and a perversion of Holy Writ. It is manifest that the Apostle is referring to substances directly created by God, and intended by Him for food, which certain deceivers would denounce, owing probably to their having embraced the doctrine that matter was the seat of moral evil. Any one acquainted with the Total Abstinence movement must know that its friends hold opinions diametrically the reverse of such "departers from the faith." Alcohol, they contend, is not a "meat," and is not among the things directly created by God, or

Song of Solomon v. 1.

St. Paul's advice to Timothy

"Every creature of God is good," &c. (1 Tim. iv. 3-5).

Bishop Wordsworth's false application of this text.

How it should be understood

* Lincoln Cathedral, October, 1873.

designed by Him for food, but is produced by the waste of food ; and both diminishes the supply of food, and deprives vast numbers of the nourishing “meats” which they would otherwise obtain. Dr. Wordsworth admitted that “many benefits had arisen from Total Abstinence, and that it was the only remedy for drunkenness;” admissions fatal to his interpretation of the passage ; since the Apostle would have stultified himself, and have nullified his warning, by adding, that the practice he was reprobating would give rise to many benefits, and be the only remedy for one of the greatest scourges of mankind.

The Precepts of the Bible discourtenancing Drinking in a greater or less degree, are of various classes.

1. *Some warn against and forbid drunkenness.* These need not be enumerated, though it is well to remark, that we are to understand by drunkenness in these passages drinking to excess—just as gluttony is eating to excess—without any exclusive or special regard to an intoxicating result of the indulgence.

Some Precepts relate to drunkenness.

2. *Some warn against familiarity with wine.* The bishop is not to be *paroinos*—“given to wine” (English version), more literally, “alongside wine”—a visitor at wine-parties, whether himself to drink or to sanction drinking in others (1 Tim. iii. 3, and Titus i. 7); and Deacons and aged women (many of whom were probably deaconesses) were not to be “given to much wine” (1 Tim. iii. 8, and Titus ii. 3); counsel clearly intended to limit the use of wine, if used at all, and not intended to sanction the use of any kinds which might be reasonably considered unfit for consumption.* Observe, too, it was a vice of the age to drink large quantities of liquors, including *mustum* (new unfermented wine), not for intoxication, but to gratify a depraved appetite for much drinking. So the injunction (Ephesians v. 18), “Be not drunk with wine wherein is excess, but be filled with the Spirit;”—where repletion with wine is contrasted with being filled with the Spirit; the effect of the first state, or agent, being *asotid* (not “excess,” as in the English version, but a lost moral condition), which is the opposite of the restored and saved condition of the believing soul; for, says the Apostle, “to be carnally minded is death, but to be spiritually minded is life and peace.”†

Some Precepts warn against familiarity with wine.

* Chrysostom in his Homily on this passage observes, “A proper caution ; for if those who served in the temple, did not taste wine at all, *much more should not these*” (πολλῶ μαλλον τοῦτους ου χρῆ).

† Commentators differ as to the point whether the “wherein” (*en ho*) of the

Some Precepts inculcate temperance.

3. *Some precepts inculcate temperance and sobriety.* There is the constructive precept (1 Cor. ix. 25) "Every man that striveth for the mastery is temperate (*enkrateuetai*) in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." This temperance is one of the fruits of the Spirit (Gal. v. 23); and the Apostle Peter bids that it be joined to knowledge, as one of the bright constellation of the Christian virtues, whose choral movement, constituting the harmonious rhythm of the Christian life is beheld with pleasure by the eye of God Himself. And this "temperance" what is it? Self-restraint, so wisely exercised that it excludes whatever is known to disturb the soul's perception of truth and duty, or to diminish the soul's vigour in the war against the dominion of evil: the self-restraint which consults not with flesh and blood, but manfully turns from every mere corporeal pleasure, if, by so doing, higher good can be secured for oneself or others.

What is this temperance?

Some Precepts have regard to Sobriety.

Neepho and *Nee-phalios* explained.

4. *Some precepts have regard to sobriety.* It is to be regretted that the English Version does not uniformly render by distinct terms the two Greek words employed by the Sacred Writers. The one word is *nee-pho*, literally "I drink not," with its derivative adjective *nee-phalios*. This is the word used by Classical authors in referring to the sacrifices presented without wine, and is the word used by Josephus and Philo, contemporaries of the apostles, in describing the abstinence from wine obligatory on Jewish priests in the Temple Service. It was also used in a secondary sense to designate states of body or mind like those produced by abstinence from wine. St. Paul employs the word six times, and St. Peter thrice. The Authorized Version renders it by the words in italics, &c., "Let us watch and be sober." "Let us who are of the day be *sober*" (1 Thes. v. 6, 8). "Let the bishop be *vigilant*" (*abstinent*). "Let deacons' wives be *sober*" (1 Tim. iii. 2). "But *watch* thou" (2 Tim. iv. 5). "Let aged men be *sober*" (Titus iii. 2). St. Peter employs it thrice: "Be *sober*" (1 Peter i. 13). "*Watch* unto prayers" (1 Peter iv. 7). "Be *sober*" (1 Peter v. 8). The last is a notable passage, as the Apostle having commenced with *neepsate* "be sober" ends with *katapieie*

text relates to the previous word "wine" or to the clause "drunk with wine." Doddridge considers that by a figure, the *asotia* is supposed to reside in the wine, as the effect in the cause. Jerome, the most critical of the Fathers, connects it grammatically with "wine," taking *asotia* to signify "luxuria."

“may devour” literally “may drink down.” St. Peter admonishes believers not to swallow wine lest their leonine and roving adversary should swallow them. Whether or not *neepho* is used in these passages in its literal and absolute sense, as enjoining total abstinence from wine, the adoption of the word significantly indicates the value attached by both St. Paul and St. Peter to freedom from Alcoholic excitement;—to such a state of calmness and equanimity as accompanies the avoidance of all Intoxicating drinks. The other word *sôphrôn* is translated “sober” in various texts; once “temperate” (Titus ii. 2) and once sober-minded (ii. 6) which would have been the better rendering throughout. There is also an exhortation “to abstain from fleshly lusts which war against the soul” (1 Peter ii. 2) which implicitly, at least, is a caution against whatever is found to act as a provocation to those lusts: so that to abstain from any such provocative and excitant must be in the line of such a precept. The command “Let your moderation (*epicikes*) be known unto all men” (Philippians iv. 5)—one of the passages of Scripture wrested from its true meaning by ignorance and prejudice—refers to composure or sobriety of mind—a virtue standing in no relation except one of antagonism to the effect of Intoxicating drink, and a virtue to the practice of which abstinence naturally contributes. It is the absence, not the action, of exciting liquor which favours Christian moderation of spirit—the serene equanimity of the spiritual labourer and watcher, looking for the appearance of his Divine Master. (“The Lord is at hand”).

Sôphrôn
explained.

“Let your moderation be known unto all.”

5. *Some precepts are prohibitory of Wine and Strong Drink to certain classes, or persons connected with those classes.* The Nazarites were not to use any wine, or Strong Drink, or anything pertaining to the vine, so long as their vow was upon them (Numbers vi. 13-20); and when the vow was taken for life the Abstinence was necessarily life-long. Commentators have been generally agreed that the object of this arrangement was to render the Nazarites less exposed to vice, and more fitted to fulfil their duties as the special liegemen of the God of Holiness and Truth. Among the life-long Nazarites were Samson and Samuel. The prohibition to touch any produce of the vine in any state, was a means of guarding them from the danger of mistaking the character of what was used. The moral benefit of this Abstinence was accompanied with physical advantages, for they were “purer than snow, whiter than milk, more ruddy in body than rubies (corals),

Some Precepts are prohibitory of wine to certain classes and persons. The Nazarites' vow of Abstinence.

their polishing was of sapphire" (Lam. iv. 7). That temptation to drinking was well understood as a snare to other sin, is apparent from the language of Amos—"I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not" (ii. 11, 12).

The abstinence enjoined on ministering Priests

The counsel to kings and princes

The solemn prohibition to the priests when on duty in the Holy Place (Levit. x. 8-11) is usually supposed to have followed the transgression of Nadab and Abihu, owing to some connection of that sin with the use of inebriating drink. The exhortation of the mother of Lemuel addressed to kings "not to drink wine" and to princes "not to desire Strong Drink," is based on a clear perception that they who have the heaviest responsibilities should be in the fittest frame to discharge them. Prov. xxxi. 4, 5. If any may seek oblivion in drink it is the utterly wretched and ready to perish (6, 7); but Religion cannot sanction such a course.

The permanent utility of Abstinence Precepts.

The importance of these precepts does not lie in their application to distinct classes, but it lies in the fact that they are avowedly given for reasons which are *as applicable to moderns as to ancients*;—to *all* classes no less than to particular orders and bodies of men; and to *all* ages equally as to periods of limited extent. For health of soul and body were the Nazarites to abstain; for mental clearness and sacred reverence the sacrificing priests were to abstain; for sound judgment and the sake of blameless justice were kings and princes to abstain. But we know, as doubtless did those to whom they were first delivered, that these precepts are self-commending as means to certain ends; and we further know that these ends are as desirable now, and that we are as much required to secure them, as were the men of past generations. The advantages that were then to be realized are not less in request now, and whatever reasons then existed for the course prescribed, continue unabated at the present time. Indeed, to say that these reasons subsist in "unabated force," is not to say enough; for the wines of modern commerce are fortified by distilled spirits unknown to the ancient world.

They were not arbitrary, but rational, and their reasonableness is constant.

Institutes of Menu.

It is interesting to compare with these Scripture precepts the reason assigned in the Institutes of Menu for the abstinence from Intoxicating Liquors prescribed to the Brahminical caste (x. 97)—"A Brahmin might, while under the influence of these

liquors, fall on something impure, or utter profanely some sentence of the Vedás, or do something not becoming his character." David Hartley, the philosopher, remarks, "Total abstinence from wine enjoined upon the Nazarites and upon the priests during their ministration, appears to me to be a strong intimation of the unsuitableness of wine to those who wish to arrive at perfection." In his very curious discussion as to whether the use of wine is entirely unlawful (Question 149), St. Thomas Aquinas regards abstinence as the course proper for those who are aspiring after perfection; and Protestant Christianity knows nothing of a perfection to be sought after by one class of believers rather than another. A degree of virtue possible to any, should be desired and laboured for by all. "Perfecting holiness" is the duty and privilege of all. Philo Judæus, who was contemporary with the Apostles, strongly vindicates the expediency of the law of Prohibition in regard to the priests, on the ground of the unprofitableness of wine, and its enervating influence on the soul, "so becoming to it the cause of forgetfulness and folly."

David
Hartley.

St. Thomas
Aquinas.

That moral purity was associated in the mind of Milton, even in his youthful days, with abstention from vinous liquors, appears from his Latin poetical epistle to his friend Deodati, in which, after resigning the wine cup to lyric poets, he withholds it from those who are discoursing of sublime and heroic deeds:—

"In beechen goblets let their beverage shine,
Cool from the crystal spring, their sober wine;
Their youth should pass, in innocence secure
From stain licentious, and in manners pure;
Pure as the priest, when robed in white he stands,
The fresh lustration ready in his hands."*

(*Cowper's Translation.*)

When the nobles of Madagascar put their King, Radama II., to death, owing to the perils caused by his drunken folly, they required, it is said, a pledge of abstinence from his widow, when they proclaimed her Queen regnant. Strange to say, the Prime Minister, whom she married, and who was associated with her in

-
- Stet prope fagineo pellucida lympha catillo,
Sobriaque è puro pocula fonte bibat.
Additur huic scelerisque vacans et casta juvenus,
Et rigidi mores, et sine labe manus.
Qualis veste nitens sacra, et lustralibus undis
Surgis ad infensos augur iture Deos.

the Government, gave way to intoxication, till at length, says Mr. J. E. Ellis, "the Queen and her rulers were compelled to depose him from his rank ; and the king-maker, who had successively placed two sovereigns on the throne, was himself degraded, and ended his days in poverty and exile."

Some Precepts are condemnatory of intoxicating drink because of what it is and produces. "Wine is a mocker," &c.

6. *Some precepts are condemnatory of Intoxicating drink because of its peculiar quality and effects.* The words "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise" (Proverbs xx. 1) are not formally preceptive, but implicitly they are so in a striking degree. Because wine is a mocker—strong drink raging,—take heed (as if the Wise Man had said) that *you* are not deceived, or led astray, and thus make it plain that you are not wise. It is, of course, in a figurative sense that wine is entitled "a mocker" and strong wine said to be "raging ;" but it is understood that the effects of the drinks indicate their character, or there would be no propriety in the epithets used as descriptive of them. Can we imagine that the epithets were employed at random? Do they not rather point out (what is demonstrable) that Alcoholic liquors possess a specific quality that leads men to become mockers or scorers of good things, and the subjects of internal discord which often breaks out into external disorder? To have said the same of water, or bread, or food of any kind, would have been palpably absurd. The Psalmist warns against sitting in the seat of the scornful ; how then can it be safe to make our bodies the receptacle of what is described as "a scorner?" If it possesses the power of making the drinker to wander in perception and judgment,—the very sensations it excites conveying false impressions to the mind*—is it not both the sign and suggestion of wisdom to put it away, so that it may not cause us to scorn, or wander, or rage? The powerful passage commencing "Who hath woe? who hath sorrow?" (Prov. xxiii. 29-35), is remarkable for the direction contained in verse 31, "Look not thou upon the wine, when it is red when it giveth its colour (eye-bubble) in the cup ; for at the last it biteth like a serpent, and stingeth like an adder." It is a superficial view of this passage which regards it as merely a graphic delineation of Intemperance

"Look not thou upon the wine when it is red," &c.

* The first impression received from taking *any* quantity of Alcoholic liquor is that it warms the body, whereas the most careful experiments have proved that the temperature is really lowered. Local nervous irritation is mistaken for augmented warmth.

and a dissuasion from excess. Solomon is not content with picturing the vice ; he traces it to its *cause* in the nature of the wine, which has grown red by extracting the colour from the purple grape-skins, and which then proceeds to give its "eye"—the bright bubble, which marks the escape of the carbonic acid gas. In that state the wine had, to Solomon's knowledge, become dangerous ; and though it had acquired the serpent's charms it had also the "evil eye," and was capable of biting like the serpent and stinging like the adder. Here, in the clearest manner, a power of mischief is marked, as having been developed under certain conditions ; and the precept is one of prohibition. "Look not," upon such wine—*i.e.*, "Do not desire it, for to meddle with it may be thy ruin." It is an abuse of language to weaken this caution into the sense of "Do not drink too much." The context, defining what is referred to, leaves no doubt that "Look not" is to be strictly construed in the sense of—"Desire not, in order that the danger may not be adventured, nor the evil incurred." This passage is an epitome of the natural philosophy and preceptive wisdom of the Temperance Reformation. Because of what Intoxicating Drink is, and does, the moral judgment is decisively against it, and all that remains is to use all our moral influence in giving to that judgment practical and universal effect.

II. SCRIPTURE PRINCIPLES.

Bible Principles.

As to God—Consecration and Service.

Wine “a defrauder”

Connected with venom and a venomous influence.

THE Principles whose operation constitute the Religious Life have relation to God, to our Fellow-creatures, and to Ourselves.

I. AS TO GOD. These Principles may be summed up in Consecration and Service. He is related to us as the Divine Father and Lord; and a devout recognition of this relationship is Religious Consecration;—a faithful conforming to it is Religious Service. We are not our own, we are the Lord's, therefore we devote ourselves to Him. This is the fundamental thought and act of Religion. If we are His, we are bound to serve Him, not as slaves but as sons,—with our bodies and souls; whether we eat or drink, or whatever we do, having His glory ever in view;—that glory of His goodness which He permits us to adore and to resemble. It becomes us, therefore, to enquire *how the use of Intoxicating liquors stands affected to these principles;—whether it is friendly or adverse?* The passages in Prov. xx. 1 and xxiii. 31 previously cited, if they stood alone would sufficiently reply to this question, but there is another passage (Habakkuk ii. 5) of great significance—“Yea also because he transgresseth by wine”—literally “Now, in truth, wine is defrauding”—is a defrauder, or deceiver; and in verse 15 is the passage, “Woe unto him that giveth his neighbour drink, that putteth thy bottle [poison] to him and maketh him drunken also, that thou mayst look on their nakedness.” The word inaptly translated “bottle” is *khamah*, which signifies “poison” and is so translated in nearly every place in the Authorized Version where it occurs. The radical idea is the inflammatory heat which is characteristic of various venomous or poisonous substances; hence when applied to wine, there is an obvious reference to the heat of evil passion, which it has the power of exciting. Here, again, we are referred back to the nature

of wine as the cause of this evil arising from its use. In Hosea vii. 5, we read, "In the day of our king the princes have made him sick with bottles [poison] of wine ; he stretched out his hand with scorners." Here, *khamath* should be "poison" or "inflaming heat of wine," and the connection of this wine with the conclusion,— "he stretched out his hand with scorners" is a striking commentary on the words of Solomon "Wine is a mocker [scorner]." Never did Intoxicating drink excite to consecration to God ; but from its first recorded use, it has tended to the desecration and corruption of the heart which is claimed by God as the temple of His Spirit. Never has its use quickened men in the service of the Most High, but often has it rendered that service vain, and induced those who were engaged in it to forsake it for the service of the Evil One. Never has it been associated with the Divine glory, to make it more sacred and delightful in the eyes of men, or to bring them into a closer resemblance to that ineffable goodness in which it essentially consists ; but it has darkened men's mental and spiritual vision, and made them both incapable of recognizing the glory of the Highest, and of receiving it into their hearts. If, therefore, the Consecration is to be pure, and the Service as perfect as human infirmity permits, what place can be found for Intoxicating drink ? Many excellent and devoted Christians have used it, but have they ever been enabled to use it to the glory of God ? Where it has not kindled false fire, has it not often damped the sacred flame ? Has it not by its effect on body and mind, rendered the desired service less complete than if none had been imbibed ? Small quantities may produce small results, but when have the smallest results been of any virtue Godward ?—and knowing how injurious even small quantities may be, when often repeated, we may assume without breach of charity, that the delusive influence of Alcohol has caused many to come short where they might have succeeded, had they rejected the treacherous aid of what Philo styled "this drug of folly." But while "in ignorance they did it" this ignorance need not be perpetuated ; and it is well for us to remember that the absence of the Vinous spirit, and not its action, consists with the devoutest dedication ; and that it is a Service of God, not associated with the fumes of Alcohol, but wholly disconnected from them, which will reflect most clearly the spirit of worship, and carry on most vigorously and victoriously the work to which God in Christ Jesus calls those whom He has made members of His household.

The effect
of Strong
Drink
unfriendly
to com-
plete con-
secutive
and devout
Service.

As in our Neighbours, and that Love which is the fulfilling of our relative human duties.

II. AS TO OUR NEIGHBOURS. Our duties to them are all resolvable into Love, because Love will ensure the performance of every obligation, and its own generous discharge. If we love them we shall not wrong them but act justly towards them; and if we love them we shall not allow what is injurious to them to remain if we can help to remove it. If we love them we shall also actively assist to do them good, making sacrifices, when necessary, in order to promote their social and spiritual welfare. And what is a profession of Religion without Love? It is sapless, sunless, strengthless, lifeless. But with Love as the guiding and inspiring principle of action towards mankind, the Christian and the Christian Church must ever aim to avoid doing what will injure, and must ever aim to do what is best adapted to elevate, bless, and save. Benevolence breaking forth unceasingly into Beneficence, will "make the solitary places to be glad," and the desert, whether of heart or social sphere, "to blossom as the rose." In relation, however, to our Social State and the evils arising from Intoxicating liquors, no such transformation can be produced, or reasonably expected, unless the means are adapted to the end; and it is a most urgent question—*how the principle of Christian benevolence can be here wisely and efficiently exemplified?* Is the love to our neighbour "that worketh no ill;"—that shrinks from putting an occasion of sin or of stumbling in a brother's way;—that seeks to do good to all and at every opportunity—is this love more practically expressed by using, or by disusing, Intoxicating liquors? by giving personal sanction or discouragement to drinking customs, private or public? Imagine a Christian man, himself most careful in his own use of Alcoholic drink, sincerely sorrowing over the ravages of Intemperance; also yearning to remove them, and to do what is best suited to prevent their extension to future times;—in what way will his own practice, with such other influences as he can command, tell in opposition to this vice, and in the accomplishment of his desires? If he thinks that the votaries of Strong Drink can be won to moderation by his example, will he succeed? What have been the evidences of this success in any age since England began to be afflicted by Intemperance? Or if he concludes that for *them* Abstinence is indispensable, will his own use of Strong Drink, however small, win them to the practice of Abstinence, and assist them in contending against internal appetite and external temptations? Where

How love may most successfully contend against Intemperance and its causes.

Can Christians who use intoxicating drinks reclaim their devotees?

are the proofs of such results?* They cannot be adduced. Christians who use Alcoholic liquors cannot, however benevolently disposed, relieve the hundreds of thousands who are subjects of the drinking passion ; rather, will efforts for their reformation be discouraged where Strong Drink receives the approval of good men ; besides which, the slaves of drink are strengthened in the fatal delusion that they can exert a control over their potations ;— a fancy which experience is as constantly contradicting. Then, again, as to the non-extension of the evil, the Christian heart must be deeply solicitous that such a curse should not be indefinitely prolonged, so as to involve in all its sinfulness and sorrowfulness generations to come, as it has involved generations past. *How then shall this devastation be arrested, and this destroying agency be itself destroyed?* He who drinks, tacitly teaches—and he who offers Strong Drink applies the teaching—that it is safe to begin to drink ; and if, at any one period, Christians were the only users of Intoxicating liquor, their example in this respect would be sufficient to make the use of Strong Drink current in society, and to train up a new generation in the dangerous habit. But if Christians cannot guarantee their own immunity from the many and grievous evils arising from the practice, how much less can they guarantee the safety of society in general? The Physical cause of Intemperance residing in the narcotic acrid action of Alcohol is physiologically constant ; the Moral causes of Intemperance, now operating so injuriously in customs that associate drinking with social hospitality and enjoyment, are not likely to become less potent for evil ; and the Commercial causes of Intemperance, subsisting in the public traffic with its blandishments and ever-present attractions to indulgence, can never be less prolific in mischief when encouraged by Christian professors. How, then, can reasonable men hope that by any example of using Strong Drink they can save future generations from the accumulative calamities of the Drinking System? The hope that there will be a great improvement somehow, is based on no intelligible data ; and even a great

Can Christians who use Strong Drink prevent the perpetuation of its evils?

* One answer to this question is furnished by Milton, who, in his "Tetrachordon," asks, "Who is there, the severest of them all [his Christian opponents in the divorce dispute] that ever propounded to lose his sack, his ale, towards the certain abolishing of so great a sin? who is there of them, the holiest, that less loves his rich canary at meals, though it be fetched from places that hazard the religion of them who fetch it, and though it makes his neighbour drunk out of the same tun?"

Christians may disconnect themselves from all associations with the consequences of drinking

How love should incite the Christian.

Those who have been blest by the Divine Helper will cheerfully help others.

improvement would fall far short of that change which could alone satisfy the loving hearts of Christ's disciples. But there is a method by which the Christian can separate himself from all connection with, and responsibility for, the evils of Strong Drink : a method which serves as an example that cannot be mistaken or abused : a method which, in so far as it is accepted, renders not only Intemperance and its horrid brood, but all the untoward sequences of the Drinking System, literally impossible ; and a method the universal adoption of which would blot this evil in all its forms, concomitants, and issues—even in its very origin—utterly out of being. Dependent as it is on external causes, the absence of those causes would extinguish it for ever ; and the real question to be answered in this place is not, whether a Christian man is doing himself any serious or appreciable harm by his general use of Alcoholic drinks, but *whether the principle of Love within him*,—that principle which above all else is the essence and evidence of his Religious condition,—should allow him to be content with a course which does nothing to abate the evil ; or, *whether it should impel him to adopt a course which would contribute to its annihilation?* Can any answer but one be returned to such a question ? Is it not contrary to every conception of Christian Love, and contrary to every emotional experience of it in our own hearts, to imagine that it will prefer to do no good, or but little, when it can do much good ?—or that it will allow trivial difficulties to stand in the way of selecting means of usefulness so direct, for the realization of usefulness so manysided and immense ? If those who have “not the Spirit of Christ are none of His,” what was this Spirit as regards our race but one of the tenderest compassion and self-sacrificing charity ?—not the passive sentimentality that weeps and never works, but the active benevolence which, because it feels, labours to remove the woes it is lamenting. This example of the Divine Helper is to be repeated, according to their measure, by all whom He has pitied and saved ; and unless they sympathise with Him in this saving work—which extends to all suffering and sin—they can have no sign of their acceptance and union with Him. The saved soul is not merely glad of its own salvation, but is the subject of a Christ-derived love and zeal, urging to whatever is needful for the suppression of evil and misery in the world. “We ought also to lay down our lives for the brethren,” is the declaration of the Beloved Disciple ; and it is not a hard saying for those who have had the Elder Brother's love infused into their

hearts. Nor will His disciples equivocate, and confine the application of this principle to brethren in Christ ; for it was while we were "sinners" and "enemies" that He died for us ; and if we love only those (as Christians) that love us (as Christians), what do we more than the Pharisees of old? By this unworthy restriction, how emasculated becomes the generous language of the Apostle Paul, "Destroy not him with thy meat for whom Christ died" (Romans xiv. 15). "For meat destroy not the work of God" (v. 20). "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (v. 21). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself" (xv. 1—3). "Take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak. And through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 9, 11—13). "For though I be free from all men, yet have I made myself servant unto all that I might gain the more" (ix. 19). "All things are lawful for me, but all things are not expedient ; all things are lawful for me, but all things edify not. Let no man seek his own, but every one another's wealth (well-being" (x. 22, 23). "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (x. 33). "Ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14). That St. Paul in his Epistles to the Romans and Corinthians is referring to the duties owed by Christians to one another, especially the duties owed by strong Christians to weaker ones, is very clear ; but nothing can be more false than the deduction that such passages have no bearing on the duty of Christians to show their love for mankind by aiding to remove the scourge of Strong Drink. It is not the formal circumstance, but the living principle, which is of value to us ; and most valuable is the principle contained in the Apostle's teaching. If abstaining Christians are "weak" in not being able to use intoxicating liquors without offence to their con-

St. Paul's generous avowals.

In Scripture narrative and statement, the living principle is the most valuable to us.

sciences, and so falling into sin ; and if non-abstaining Christians are "strong" in being able to drink without offence to themselves ; then the parallel is literally exact, and for the sake of "weak" abstaining Christians, "strong" non-abstaining Christians are, according to the Apostle, bound to exercise abstinence, at least when abstainers are present. This is the exact parallel *viewed from the non-abstainer's stand-point* ; and it undermines the idea of an unrestrained liberty to use Intoxicating liquors. But it is not necessary to dwell upon the original circumstances or any imaginary resemblance to them in the present day. Then, the "weak" believers were those who were "unable"—*i. e.*, unable without a sense of sin—to eat meat that had been offered to idols, because they thought the meat had contracted some of the impurity attached to idolatry ; the "strong" were those who were "able" to eat such meat, because they had not the same belief. The Apostle does not blame this sensitivity of conscience, though in this particular case it was excited by a mistaken idea of impurity (for an idol is "nothing," and to offer meat to a nonentity could not make it impure ; even if an idol were something, man could not make impure the food which God had made fit for use) : on the contrary, he bids other Christians beware not to lead their fellow-disciples to sin by violating their conscience ; and this involves the cardinal principle—*that Christians should resign what is pleasant, and even useful to themselves, if by this resignation they can prove their love and do good to others.* Now, this is the principle which rises above all the details of the ancient case of conscience ; and it is a principle for all time. In reference to our own age, what is the conduct which illustrates this principle ? Is it the careful use of liquors taken because they please, and are supposed (on erroneous grounds) to benefit ? or is it the abandonment of such drinks for the sake of rescuing the perishing, delivering the tempted, and preventing the innumerable evils arising from the consumption of Intoxicating liquors ? If Christian love can refuse to do what is possible, and necessary, for the reformation and safety of Society, it proves itself inferior to much of the humane affection that has led thousands outside the Church to unite in the Temperance movement. Christianity, however, is nothing if not practical. Its goodness is not in name only, but in power. It disposes us to recognize every one near to us as our neighbour, to whom we act as a neighbour when, and only when, we do what is in our power to aid and bless him. Has not the parable of the

The cardinal question and permanent Principle.

Good Samaritan settled that point to the end of the world?—and how can it be pretended by Christians, or the members of any Christian Church, that what is possible to be done in the cure and prevention of Intemperance, has been done, so long as the liquors which produce it are used, circulated, and sanctioned by them? It is not deciding uncharitably to pronounce that either they are in ignorance of what is best to be done, or that their love is not sufficiently earnest to cause its performance. It is commonly said by non-abstaining Christians, “We really grieve over the evil, and are as anxious to see it removed as any abstainer;” but it may be justly rejoined, Let, then, your anxiety show itself in some corresponding action. It is not more certainly a law of matter that Force will make itself felt somewhere, than it is a law of spirit that Love will be evident in the life. If non-abstainers have the necessary affection, is it too much to demand some practical exhibition? Two Christian men are moved by the same love;—the one abstains, the other does—what? If he does not abstain, does he use some other specific which seems to him efficient? If he does, he will be anxious to prove its efficiency; and his reason for its adoption will render him discontented with it if powerless, and determined to discover another that is efficient. We may here consider the bearing of the principle of Expediency upon this case. The Apostle Paul speaks of a certain lawfulness in contrast with a certain expediency (1 Cor. vi. 12, and x. 23); but the “lawfulness” refers to what is morally right, apart from any effect on other persons, and the “expediency” refers to what is morally right as related to a certain effect on other persons. The Apostolic doctrine is not that what is inexpedient may be morally right, but precisely the reverse—that an act which, if it had no injurious reference to others, would be lawful (morally right) becomes morally wrong when it has an injurious bearing on the moral condition of others. Hence the Apostle declares that what is thus inexpedient is “sinning” against the brethren, and against Christ Himself (1 Cor. viii. 12).*

Do non-abstaining Christians who profess to abolish the evils of Strong Drink, make their profession good?

Expediency considered

What is morally inexpedient is not lawful.

* Great confusion has arisen on this point owing to the various applications of the word “Expediency” and its converse. Where Expediency has relation to trifles, there may be no moral character attached to the commission or omission of the act concerned, as in taking one of two roads for a particular walk. Yet, when great results for better or worse are at stake, the Expediency of an action acquires a high moral value; as, for example, in choosing one of two roads, if the choice of one were known to be the condition of saving a fellow creature

Expediency—i.e.—fitness, has many degrees of value, and, therefore, of obligation.

Conceptions of relative duty, and motives to its performance.

The sovereignty of Love.

Intoxicating liquors, and inexpedient to use them, on account of the good which abstinence will produce, it cannot be lawful to use them, or lawful to refuse to abstain, else it would be lawful to refuse to do good, and the Christian dispensation would tolerate and approve a course of conduct, which was condemned, as inhuman and unjust, by the Law and the Prophets. (See the duty of protecting others, and the responsibilities of the capable helper, declared in Exodus xxx. 29; Deut. xxii. 8; Job xxxi. 16—20; Prov. xxiv. 11, 12; Ezek. iii. 18—21). St. James, who shows how the great principles of the Law work on a higher plane under the Gospel, sums up this point in the solemn words, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Ep. iv. 17). Humanity, brotherliness, neighbourship, is the same in all ages; but how high and broad shall be men's conceptions of what is included in this duty, and what shall be the measure of their earnestness in carrying out these conceptions, will depend upon the motives supplied, and the quickening influence of the Divine Spirit within the human. Under the Christian Economy, these conceptions are the vastest and noblest, the motives are the most sublime, and the spiritual influences are the most vivifying and powerful; should not, therefore, the conduct correspond? And what are these influences but inspirations of Love filling the soul with that sacred passion? Love is the grace to which all others yield the highest seat. Love rules in heaven, and earth will become like heaven just so far and so soon as Love rules earth's rational and redeemed inhabitants. A Christian is so much of a Christian, and no more, as Love reigns in his heart, and animates all his actions. This Love is no sickly sentimentalism fearing to speak lest some offence be taken; nor does it content itself with busy endeavours to remedy effects while causes are neglected. Like the cherubim seen by Ezekiel, it is full of eyes, and, like them, emits the gladdening light and consuming lightning. If, in one hand, Love bears the olive branch, symbol of peace, in the other hand is borne the axe, sharpened and ready to be laid at the root of every corrupt tree. Before this Love let the Drinking System be summoned; let judgment be given and carried out; and we may rest assured that the Christian world will be free from all farther responsi-

from injury or death. Expediency, or fitness, is of many degrees, but what is morally inexpedient can never be lawful or right. Dr. Chalmers remarks that Christian Expediency, in its noblest form, "acts with all the force of a most urgent obligation."

bility for whatever evil from this source might hereafter continue. But Love of man,—this “enthusiasm of humanity,” which an able writer has made a characteristic glory of the Christian religion in its social relations—does not obliterate the distinguishing love of husband and wife, of parent and child, of citizen and patriot. Besides viewing others as our fellow-creatures, and loving them as such, we may view them as our fellow-citizens, or as our kindred by family ties; and whatever the special claims thus created, it will be the effort of Love to give the claims a joyful and affluent satisfaction. Viewing, then, the destructive effects of Strong Drink upon the *Country* of his birth, the Christian patriot will be moved by love for it, as distinguished from love to man in common, to save it from these evils, the shame they bring with them, and the retribution, both physical and moral, which they cannot but ensure. And in reference to the *Family circle*, the Christian parent must be intensely anxious that the young souls given for training, and a life beyond life, should be preserved from all possible harm, and equipped most fully for the burdens and trials of the world. The advantages of Total Abstinence in this respect are now generally admitted, and many Christian parents, not themselves abstainers, bring up their children in habits of separation from all Intoxicating drinks. This is a wise expression of Love; but should not the same love excite to an inculcation of the same safe and excellent position by parental example? The child as it grows up can only respect the habit of abstinence, at the expense of respect for the parent’s habit of non-abstinence; and if it be desirable that the practice should not be relinquished when it will be most serviceable, the best hope of averting this failure must be in the consistent example of the Christian parent. The father and mother must know that in the society with which their children will mingle if they live, “the drink” is sure to be a besetment and a snare superadded to every other, and that to all others it will add a danger not their own; and what can be the enjoyment derived from the use of Alcoholic liquor, compared with the delight of shewing the loved ones that Abstinence is safe and good, and of associating it with all the halo of parental and Christian affection? If parents do not themselves abstain, the habit of abstinence may be regarded by their children as an arbitrary and irksome discipline, to be cast aside, either secretly in youth, or openly when independence of action is secured. But let children know that one of the reasons influencing their parents to abstinence is love to them as

Let Love sit in judgment on the Drinking System.

The Christian Patriot—how Love will move him against Strong Drink.

So the Christian Parent.

children,—and one of the strongest bonds of abstinence fidelity will be provided, which in many instances will be confirmed as years increase, and will be connected with hallowed emotions when the parents are permitted to walk no more on earth. Abstaining Christian parents, and they only, can justly hope to be blest, and to bless both the World and the Church, with abstaining descendants.

Duties in regard to Oneself.

III. AS TO OUR OWN INDIVIDUALITY.—There are duties we owe to self, the discharge of which will make us not selfish, but more conformed to that standard of personal rectitude to which it is the will of God we should attain.

The preservation of natural powers and protection of spiritual interests.

1. The Duty of Self-Preservation and Protection. This includes the preservation of all our Natural Capacities, of body and mind, and the protection of all our Spiritual interests. These are obligations of a very high order. “Do thyself no harm,” and “abstain from all appearance of evil,” are rules of permanent and general application, as the expression of that law or principle of Prudence to which all are subject. The welfare of the *Body* so fearfully and wonderfully made, is to be consulted. Its health and life are to be preserved with care; nor is their sacrifice lawful except for objects to moral and social value:—objects which God holds paramount of physical good, and which we, therefore, should hold paramount also. But to impair vital stamina, and render the body less competent for its appointed work, by indulgence, greater or less, in things that merely gratify the appetite, is contrary to every conception of Temperance formed by Heathen philosophy or Christian morality, and is not more justifiable than suicide itself, of which, indeed, it is a modified species.* With regard to the *Mind*, there are no conceivable circumstances in which its injury and the dete-

Xenophon and Cicero's definitions of temperance.

Thomas Aquinas quoted.

* Xenophon says, “He is temperate who on no occasion prefers what is merely agreeable to what is best” (*εγκρατης δε ωστε μηδεποτε προαιρεισθαι το ηδιον αυτι του βελτιου*)—Memoralila iv. 8. 11. This definition is even superior to Cicero's observation, “Temperance is seen in the rejection of sensual pleasures” (*Temperantia cernitur in prætermittendis voluptatibus.*)

The great Schoolman St. Thomas Aquinas affirms that the “temperate man does not use in any measure, things contrary to soundness or a good condition of life, for this would be a sin against temperance.” [*Quædam sunt impedimenta sanitatis vel bonæ habitudinis, et his temperatus nullo modo utitur, hoc enim esset peccatum contra temperantiam—Quæstio cxi. De Temperantia.*] In a word, men are not temperate whenever they indulge their appetite, either in what they take, or in the amount they take, so as to diminish their own well-being or usefulness.

rioration of its faculties can be considered excusable, or less than an affront to the All-creative and presiding Mind. As to the *Spiritual* interests of the human being, these are supremely momentous, and whatever is capable of putting them in peril, or has proved of widespread injury, cannot be too resolutely rejected. Is self-confidence wise? Is presumption to be commended? Are the facts of life to go for nothing? Weighty are the words—"It will be observed that there is no position in life which is a sufficient safeguard against liability to fall through intemperance. No force of character; no strength of will; no height of intellect, genius, or attainment; no refinement of taste; no tenderness of heart; no solemn weight of responsibility; no Christian training or duty:—nothing can render a man proof against falling a victim to Alcohol. It is so fascinating, so subtle, so insidious, so undermining and overcoming,—nothing, I say, can be an infallible preservative, except resolutely keeping at a distance from the cup. And if this is the case with the most refined classes, what can we expect from the ignorant and the young of the labouring classes, when enticed by jovial companions into the gorgeous gin palace or the public house? What, but that they shall be bereft of reason, and reduced to the condition of the brute." *

In the face of such facts what is the line of conduct prescribed by Christian forethought and self-regard?—"Is it consistent with ordinary prudence, when you may enjoy infallible safety, to be satisfied with anything short of it, and to live in any degree of avoidable danger of losing life itself, both of the body and the soul? Take the chances in favour of your impunity as high as reason will at all warrant; say that the odds are twenty to one in your favour; would you like to game with that tremendous antagonist, the demon of Intemperance, and give him even one chance out of twenty against you? Would He who counselled the plucking out of the right eye or the cutting off of the right hand, in order to avoid temptation, approve of this terrible gambling? And is there any way of practically saying, as He said, 'Get thee behind me, Satan!' but by dashing down the fatal cup, or resolving that it should never touch your lips?" †

2. There is the duty of *Individual Improvement*, including growth

* Address delivered at the Inaugural Meeting of the Congregational Total Abstinence Association (Oct. 1874) by the President, Edward Baines Esq., of Leeds.

† Ditto.

Individual Improvement to be diligently pursued.

in knowledge, in mental capacity, in virtue and spiritual experience. This is to be diligently cultivated both as a preventive to retrogression and as a means of "making sure the calling and election" signified to every one by the sphere in which he is placed, the powers he possesses, and the opportunities of advancement afforded him.

Now, it will not be maintained that either the MORAL OR RELIGIOUS CHARACTER, or the Intellectual powers, are either improved or preserved by the use of Intoxicating liquors. That they are perverted and paralyzed in multitudes of instances, is the melancholy record of every district, in every country, in every age, where these drinks have been, or are, habitually consumed. And their pernicious effects are not restricted to that use of them which results in Intoxication, or is described as "Drunkenness" or "Intemperance." All the procurable evidence goes to show, that all the sensible effects are of a deteriorating nature, and that the opposition between the "Spirit of Wine" and the "Spirit Divine" is not one of degree, but of intrinsic quality and necessary tendency.* An agent like Alcohol, which increases nervous

Address of the United Presbyterian Synod cited.

Mr. John Bright quoted.

* "All will admit that the immoderate use of liquor is injurious to piety, but we conceive it to be equally true that there is an indulgence, far short of actual inebriety, which is prejudicial in its effects. Are the feelings which such indulgence excites, the companionships which it begets, and the practices to which it often leads, favourable to the growth of grace in the soul? When so excited, are we not more liable to overstep the boundaries of propriety in thought, feeling, and action?"—*Address of the United Presbyterian Synod on Intemperance* (1873.) The observations of Mr. Bright in the Address before quoted, are worthy of serious regard. He says "To drink deeply—to be drunk—is a sin: this is not denied. At what point does the taking of Strong Drink become a sin? The state in which the body is when not excited by Intoxicating drink is its proper and natural state: drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin: at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate: one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it: another glass excites him still more: a third fires his eye, heats his blood, loosens his tongue, inflames his passions: a fourth increases all this: a fifth makes him foolish and partially insane: a sixth makes him savage: a seventh or eighth makes him stupid, a senseless degraded mass;—his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin! for 'drunkards shall not inherit the kingdom of God.' But where does the sin begin? At the first glass—at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Reader think of this!—think of your own danger, for who is so strong that he may not fall?"

excitement and decreases voluntary command—which generates sensuality, and gags self-control—is not the material to which the truly devout mind will resort, in however moderate a measure, for aid in the exercises of religion—the communion of the soul with God. Forbidden to the priests of Aaron when they served Jehovah, lest they should fail to “discern between clean and unclean,” and forbidden to earthly rulers lest they should err in judgment,—it is the last thing which, under a more Spiritual dispensation, thoughtful Christians can conceive capable of assisting to render the flame of their piety more pure and fervent, and of enabling them to worship the God of Righteousness and Truth in the “beauty of holiness.” “A drop” of such a liquor—if a single drop alone were used—must surely seem one too much, when the soul officiates at that altar which sanctifies the gift, and where the giver and the gift are one !

Strong Drink not the ally of true piety.

How THEN IS IT WITH THE BODY? Is the preservation or invigoration of the physical powers dependent on the use of Intoxicating drinks? Does the whole volume of evidence intellectually, morally, and religiously tend in favour of Abstinence, and yet does the balance of evidence physically turn in favour of use? In answering this question several preliminary distinctions are to be borne in mind.

No physical benefit derived from the use of Alcoholic liquors.

1. *The Medicinal action of Alcohol is not involved in this enquiry.* That action may be necessary in some diseases, or stages of disease, or it may be superfluous: it may be useful always, useful at times, or useful never; but however this may be it cannot be thence concluded that Alcohol is fit for ordinary consumption. Medicines—at least of the class to which Alcohol belongs—are drugs; and Alcohol may or may not be a valuable drug, without our being able to draw any inference concerning its utility as a beverage. What sane mind would reason that because poisons may be serviceably used in disease, they must therefore be serviceable as articles of diet?*

The question not one of Medicinal effect.

2. *It is in the highest degree improbable that a substance such as Alcohol, should be necessary to health, or peculiarly conducive to it.*

Improbability that Alcohol should be necessary or valuable to health.

* The experience of the London Temperance Hospital, opened Oct. 3, 1873, is showing that Alcohol in any form (even in tinctures) can be dispensed with not only without loss, but with advantage in the treatment of the severest diseases.

And the reasons are two : (1.) It does not comport with our conceptions of the Divine beneficence that what is so ensnaring, should be made essential to the vigour of the human constitution. It does not harmonize with what we know of God, to suppose that He would make the blessing of physical health to depend on the use of an agent so perilous to mental and moral soundness. (2.) No similar example of such an association can be produced. Things indispensable to health such as air, water, food, &c., are not morally dangerous : and Alcohol is the one tremendous exception to this rule, if exception there be. Is not the whole stress of probability against such an exception? Great blessings may, indeed, be liable to great abuse, but what blessing (unless Alcohol be one) has a power of directly affecting mind and heart to the corruption of both?

The utility of Intoxicating liquors to be tested by their specific property as Alcoholic.

3. *Intoxicating liquors are compounds*, and in discussing as to any utility they may or may not possess, it is but right to consider what is strictly peculiar to them as intoxicating or Alcoholic. No one would argue that these liquors are necessary or useful, because water which enters largely into the composition of all of them is useful and necessary.* This would be felt to be trifling with the subject ; yet other claims made for Alcoholic beverages are hardly a whit more sensible. On the score of nourishment, for example, —what reasoner can gravely base a defence of them on such a plea, when Distilled Spirits contain none, and Malt Liquors so small a quantity as to involve the loss of thirteen out of fourteen-pence expended on them for any alimentary purpose? As beverages, Alcoholic drinks must be judged by the character of that which makes them Alcoholic, and for the sake of which they are consumed in all but a small minority of cases.

Alcohol not to be preferred to other substances unless it possesses valuable properties in common more available and less expensive.

4. *No decision in favour of Alcohol can be fairly given, on the ground that it possesses certain properties common to other substances*, unless the properties are very valuable, and these other substances are more difficult or expensive to procure. It is claimed by some that Alcohol is oxidized, *i.e.*, burnt in the body ; and by its combustion supplies animal heat. The scientific evid-

* The proportion of water in Alcoholic liquors varies from 50 to 97 parts in every hundred. A great beer drinker is a great water drinker—whether he knows it or not : a much greater one than a “water drinker” distinctively so called. Water may be described as the sheath without which Alcohol would pierce the vital organs with swift and certain fatality.

ence on this point will be afterwards adverted to, but this combustion of Alcohol, if admitted, would not show its use to be either necessary or desirable. Not necessary; for all fatty and oily substances, and starch, and sugar,—perhaps, too, used-up tissues, are also decomposed and yield animal heat in the process. Not desirable, if (as is the fact) other combustible substances are abundant and less expensive than Alcoholic liquors; and if (as is also the fact) these other substances are not attended with those particular effects which render Alcohol objectionable on physical and moral grounds.

Requesting that these observations may be borne in mind, we shall briefly adduce arguments opposed to the opinion that Intoxicating liquors, are either essential or assistant to health and strength. What may be desirable to add for illustration or confirmation will find a place in a special Supplementary Note to this Chapter.

First.—THERE ARE CERTAIN FACTS INCONSISTENT WITH THE OPINION WE ARE NOW DISCUSSING. (1.) If Alcohol be necessary or useful to human health and strength *how comes it to pass that it is not considered necessary or useful to the health and strength of other animals?* The conditions of physical existence are similar in regard to man and the creatures that belong to the same anatomical division. That his physical structure should require it and not theirs is *primâ facie* unlikely, and strong reasons should be assigned for the contrary hypothesis. They require, as man does, air to breathe, water to drink, and substances to eat capable of digestion and assimilation; but they do not require Alcohol:—why should he as a physical being? In a little printed paper giving Advice to his Parishoners, Sydney Smith brought out this idea very forcibly. “It is all nonsense about not being able to work without ale and gin and cider and fermented liquors. Do lions and cart horses drink ale? It is mere habit.” The plea that man takes so readily to Alcoholic drinks, proves the power they exercise, not the propriety of their use; and in point of fact other animals can be trained with as much facility as man to use and crave habitual doses of Intoxicating liquor.*

Alcohol not considered necessary or useful to other animals than man.

Sydney Smith cited.

* Professor Miller in his “Alcohol its Place and Power” (p. 58) tells an authentic story of a pony which simulated cholera in order to procure a daily supply of ale; but when the ale was withheld the cholera was cured! On the metempsychosis theory this pony might be supposed animated by the soul of a once inveterate toper,

Anecdote of a pony which simulated cholera.

The tenderest human constitutions are not supposed to need Alcohol.

(2.) Again : if Alcohol has a specific and salutary adaptation for the human constitution, *how is it that by general consent the tenderest constitutions are not believed to stand in need of this elixir of life?* What ignorant nurses and mothers do in the way of drugging infants with Alcohol, opium, &c. is well-known, but this conduct is condemned in all intelligent circles. Yet such condemnation is in reality a condemnation of the opinion we are here discussing. That opinion ascribes to Alcohol a secret and singular virtue, by which the system is benefitted as it cannot be by other things. Why should infants be deprived of this restorative principle so easily ingested and needing no labour of digestion? They are weak and frail, subject to many disorders, and if the flame of life can be fed by Alcohol, do not these little creatures in whom that flame is often flickering, require it more than able-bodied men and women? Then as to growing children; they are tried by many pains;—their frames have to be developed as well as recruited by all that is capable of imparting nourishment and vigour. Why do parents generally agree that boys and girls instead of needing Alcohol most, do not need it at all? Common sense justifies itself in denying it to infants and youth, but the reason of this denial is one subversive of all claims for the necessity or utility of Alcohol in the case of adults. Nor will it avail to say that adults need it because they have been used to it, for mere use can never create usefulness, much less can it indicate original necessity. Nature may become tolerant in a certain measure of that which was unnatural; but such a condition resembles only, at best, an armed truce, and is no more essential or helpful than would be the establishment of an enemy within our borders, though time and association might modify some of its offensiveness. Strange substances, such as needles, have been swallowed and tolerated in the system for years, yet no one mistakes this tolerance for adaptation. Even tolerance has its limits, and is never disconnected from injuries which can only cease when their causes are discontinued.

Immediate abstinence urged upon the Intemperate.

(3.) Further, if the use of Alcohol is either primarily necessary or becomes so by daily indulgence, *how can total and sudden Abstinence be recommended to those who have long been habituated to Strong Drink, and to whom its use is felt to be a necessity of existence?* The Inebriate is recommended by all to abstain, and to abstain at once, and some non-abstainers are eager to advise the restraint of inebriates in asylums for this very object. The advice is good, and the practice, as carried out in prisons and workhouses, is found to

be exceedingly effective in improving health, not impairing it; in extending life, not abridging it.* But these facts, and the advice founded upon them, are irreconcilable with the theory, that there is in Alcohol some singular property necessary to health, or capable of giving to the system a sustaining energy not derivable from other sources. It is no answer to this to say, that excessive use requires the interdiction of use; for the excessive use of food is not treated by abstinence from food (which would be death); and if Alcohol were a sublimated sort of food, any injury from excess would require for its correction, not its total exclusion, but its more judicious administration. But the point to be noted is this—that those who think Alcohol indispensable for themselves, do not conceive it indispensable for others whose need of a physical restorative is obviously greater. All allow that the debilitated Inebriate can be restored to health without this vaunted auxiliary of health, and that he can only become healthy by discarding it entirely!—a conclusion quite vindicated by experience, but only vindicated at the expense of the theory which ascribes to Alcohol hygienic and therapeutical merits not present in ordinary food.

Seeing, then, that Alcohol is not needed by other animals;—nor by infants and young children during the development of the physical system;—nor by those inmates of prisons, asylums, or workhouses who have formerly indulged in its use;—nor by any others of the class of deep drinkers;—we are compelled to see, farther, that these facts are irreconcilable with the vulgar opinion that Intoxicating liquors are necessary or contributive to the possession of the highest amount of vigour and vitality of which the human constitution is capable. We now turn

Secondly: TO THE DIRECT EVIDENCE ON THE QUESTION. This is divisible into 1st. A Comparison between abstaining and non-abstaining bodies of men; and 2ndly., Scientific examination of Alcohol and its action in larger and smaller doses.

Direct evidence on the inutility of Alcoholic liquors.

* Howard in his great work on Lazarettos and Prisons (page 146) gives an admirable instance: "The gaoler (of Horsham County Gaol) told me that he had a debtor that was so addicted to the use of spirits that he thought he should die if they were refused him; but after his discharge he had several times called to acknowledge the benefit he had received from entirely breaking him of that habit. The gaoler also asserted that the felons after a few weeks were evidently improved in health by their restriction from all spirituous and fermented liquors, and remained in prison perfectly well." See a great body of evidence in the Appendices to Committees of the Convocations of the Canterbury and York Reports on Intemperance.

Howard the Philanthropist quoted.

Historical
Testimony

1. *History and Observation inform us concerning nations, tribes, and classes, practising abstinence from Alcoholic liquors, generation after generation*; and these have favourably compared, as to health, strength, and longevity, with other nations, tribes, and classes similarly circumstanced not practising this abstinence. Homer tells of the Abii, Herodotus of the Macrobian, Cæsar of the Suevi, and Modern History tells of many races ignorant of Strong Drink till introduced by the stranger. The ancient Persians and later Saracens pursued brilliant careers of conquest without a drink stronger than water. The Carthaginian soldier and the Roman legionary underwent their military toils without Alcoholic liquor. In ancient times the discipline and regimen of athletes embraced the absence of Strong Drink. At the present day the Himalayan wrestler, the Persian trooper, the Turkish linesman, the Armenian hamal (porter) of Constantinople, exhibit amazing vigour without the use of any inebriating drink. The religions of Brahma, Buddha, and Mohammed enjoin abstinence, and the physical condition of those who obey the injunction compares advantageously with that of others who know the law but keep it not. Indeed, Eastern antiquity seems to have been free from the error of associating health and strength with Intoxicating drink. The case of the Hebrew Nazarites and Kenite Rechabites will occur to the Bible reader, as historical evidence of the highest physical vigour by abstaining bodies; and the Nazaritism of Samson (connected as it is with the abstinence of his mother till his birth), offers a testimony the most significant, lying patent before every student of Scripture, to the physical advantage of abstinence from everything that can intoxicate. Prejudice itself cannot pretend, that Israel's champion and his mother were prohibited using wine and Strong Drink, in order to create an obstacle to his attainment of super-human strength. The Almighty cannot thus contradict Himself. In the *Samson Agonistes* Milton makes the warrior-judge of Israel say—

“Abstemious I grew up, and thrived amain;”

and the Chorus announces a truth still hidden to many moderns—

“O madness to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden, made choice to rear
His mighty champion strong above compare,
Whose drink was only from the liquid brook.”

Hector (*Iliad* vi. vv. 265—6) entreats his mother not to bring him

wine "lest thou shouldst weaken my limbs and I should be forgetful of both strength and courage." An African Samson is noticed by Dr. Livingstone, of whom he states—"Moenyegumbé never drank more than a mouthful of pombé (beer). When young he could make his spear pass right through an elephant and stick in the ground on the other side. He was a large man, and all his members were largely developed: his hands and fingers were all in proportion to his great height, and he lived to old age with strength unimpaired." ("Last Journals," vol. ii., p. 98.)*

But in corroboration of all Historical testimony, we have the evidence afforded by the Temperance movement, and by observers of the present day, shewing that Intoxicating liquors can be relinquished safely and beneficially, and that those who do not use them are at least as strong and healthy as others, can bear sustained labour more easily, recover more quickly from illnesses, and are

Present
evidence.

* Southey in his epic poem of "Thalaba the Destroyer" makes the valiant and noble hero keep firm to abstinence though surrounded with wines of the most tempting hue and perfume, which he is asked to drink of:—

" But Thalaba took not the draught,
For right he knew the Prophet had forbidden
That beverage, the mother of sins.
Nor did the urgent guests
Proffer the second time the liquid fire,
For in the youth's strong eye they saw
No moveable resolve.
Yet, not uncourteous, Thalaba
Drank the cool draught of innocence
That, fragrant from its dewy vase,
Came purer than it left its native bed;
And he partook of odourous fruits,
For all rich fruits were there.
Water-melons rough of rind,
Whose pulp the thirsty lip
Dissolved into a draught;
Pistachios from the heavy-clustering trees
Of Malavert, or Haleb's fertile soil;
And Casbin's luscious grapes of amber hue,
That many a week endures
The summer's sun intense,
Till by its powerful heat
All watery particles exhaled, alone
The strong essential sweetness ripens there."

Thalaba knew better than to reject grapes because he rejected their juice after it had become perverted and perverting.

All available comparisons teach one lesson.

subject to a lower rate of mortality. These comparisons apply to persons of similar ages and occupations, and the tests give a uniform result in favour of abstainers, and against the alcoholists; while the comparisons are sufficiently broad to allow for individual exceptions on either side. Men working together at the bench and the forge, in the mine and the pit, on shipboard and the march;—wherever the comparisons are made, and to whatever they relate—power of labour, and continuous exertion, health under privation and sickly conditions, the rate of mortality at all times—there is not yet one instance known of any advantage gained by users of Strong Drink, while the examples of benefit by abstainers are numerous and unimpeachable.

Supposed exceptions to the rule.

To set against this vast body of evidence, are some cases of individuals said to have been compelled to have recourse to Alcohol after a trial of Abstinence. Such instances, however, were they even what they seem, would not break the force of the accumulated evidence above adverted to, and would be properly ranked under those eccentricities of constitution that are only a rule to themselves. But there is no reason to believe that in these cases, the low state of health complained of, has been related to the Abstinence practice. It is the old error of mistaking the *post hoc* for *propter hoc*—sequence for consequence—an error which is never committed when illness attacks those who are habitually using Intoxicating drink. Next to the superstition of supposing Alcohol a means of health, is the superstition of requiring that Abstinence should *ensure* good health;—all that it can ensure being the absence of any ill effects which the use of Alcohol might produce. That ignorance and an ill-regulated imagination are at the bottom of most of these cases, is seen by the frequent absence of any curative results from a return to Alcoholic drinks;—yet how rarely is the useless physic-diet again relinquished !*

* Many Christian ministers, once abstainers, have been persuaded to take to the habitual use of wine for the correction of ailments attributed to its absence: but the failure to derive any substantial benefit has seldom led to the disuse of wine; and when death has ensued, the useless resort to wine has been seen in silence. A Total Abstainer may be neglectful in many ways of his health, and will suffer accordingly; but to connect the neglect, or its consequent suffering, with his abstinence, is the acmé of unreason. The eagerness shown to ascribe the ailments of prominent abstainers to their abstinence, is a mournful example of the bigotry which is enlisted in defence of the wine-bottle. Scores of the men who drink wine may become ill and die, and not a word is breathed as to the inutility of the drink to ward off disease or prolong life !

2. *Scientific Research has placed some important facts beyond doubt.*
 (1.) As Alcohol is destitute of nitrogen, it cannot be useful as a flesh-forming substance, and as a popular divine once said, contains "no more nourishment than a flash of lightning." (2.) Whether Alcohol is decomposed or not within the body, it is certain that it does not act like oxidized substances to sustain the animal temperature. The difficulty of the combustion theory has been to account for a decline of the temperature after the imbibition of Alcohol and its supposed oxidation. Even if the combustion hypothesis were granted, no inference favourable to the use of Alcohol could be drawn, for this combustion must rob the body of oxygen which ought to be otherwise employed; and previous to the combustion the action of Alcohol is sensibly deleterious wherever it has been observed. In large doses the effect is death, or a state of coma from which the subject with difficulty recovers. In smaller doses there is an increased action of the heart which throws upon that organ a heavy amount of extra labour, and so far uses up vital force. Impressions also are excited both as to increased strength and warmth, which the most exact scientific tests prove to be wholly delusive;—as delusive as the impressions made on the visual organs by the feats of a conjurer, or the sensation of comfort which leads the victim of cold to lie down and sleep the frozen sleep of death. On all parts of the system where the action of Alcohol can be traced, it is of an irritant and consequent depressant nature; hence it is properly classed in every Pharmacopœia among the Narcotic-acrid Poisons. That it is a true stimulant is, therefore, denied by some of the greatest Medical authorities of the day; for instead of simply exciting the physical organs to vital action (and even this effect, except under special circumstances, would be a foolish waste of vital power), it sets up an action distinctly anti-vital, which increases proportionately with the amount of the dose, till death is induced. No experiment has ever shewn that in any quantity, or at any stage of its operation, Alcohol acts beneficially or even innocently. Its supposed utility in aiding digestion is refuted by the antiseptic effect it exerts on substances outside the body, rendering them less capable of digestion, so that it is fairly inferred that food never would digest in the stomach if the Alcohol were retained along with it. That it may force the stomach itself to violent action is probable, but neither a weak stomach nor a strong one can be benefitted by such treatment. Science, in short, indicates with unmistakable clearness that Alcohol in the human

The evidence of Science.

Alcohol does not increase warmth.

Effect of small doses

Alcohol a narcotic-acrid poison.

Not an assistant to digestion.

The verdict of Science.

body is "matter out of place"—1st. Because it can do no good; and, 2ndly. Because, in so far as it does anything, it does harm.

Dr. Brin- The late Dr. Brinton of St. Thomas' Hospital said, "Mental acuteness, accuracy of perception, and delicacy of the senses are all so far opposed by the action of Alcohol, as that the maximum efforts of each are incompatible with the ingestion of any moderate quality of fermented liquid. The mathematician, the gambler, the metaphysician, the billiard-player, the author, the artist, the physician, would, if they could analyse their experience aright, generally concur in the statement, that a single glass will often suffice to take, so to speak, the edge off both mind and body, and to reduce their capacity to something below what is relatively their perfection of work." Dr. W. B. Carpenter asserts—"My position is, that in the discharge of the ordinary duties of life, Alcohol is not necessary, but injurious, in so far as it acts at all. Even in small quantities, habitually taken, it perverts the ordinary functions by which the body is sustained in health." Dr. Copland (Author of "Dictionary of Practical Medicine") declared, "There can be no doubt that, as expressed by the late Dr. Gregory, an occasional excess is, upon the whole, less injurious to the constitution, than the practice of daily taking a moderate quantity of any fermented liquor or spirit." Science also gives a warning on a point to which Christian prudence will yield attention—viz., the mischief done by *accumulative* doses, none of which singly may be sensibly injurious, but the ultimate effect of which combined is very pernicious in lowering the whole physical tone and stamina, so that Disease is more readily invited, and the power of resistance greatly reduced. No moderate drinker can be sure of immunity from this cause of evil unless he drinks so little as to be practically an abstainer. Those Medical writers who distinguish between the poisonous and non-poisonous action of Alcohol, confine the non-poisonous dose to narrow limits. The late Dr. Anstie placed it at three quarters of an ounce for an adult female, and an ounce and a half for an adult male, taken daily. According to this criterion a woman who takes more than two glasses of port or sherry *daily*, or a man who takes more than a pint and a half of beer, takes a quantity of Alcohol that acts poisonously. Yet how many men, and women, too, exceed that amount *more than once daily*, and remain in the estimation of themselves and others, moderate and uninjured drinkers! Dr. Garnett said in Lectures on Zoonomia, published in 1804—"The most mischievous agent of all, and which contributes to bring on

Dr. Brin-
ton.

Dr. W. B.
Carpenter

Dr. Cop-
land.

The evil of
accumula-
tive doses.

When Al-
cohol acts
poisonous-
ly accord-
ing to
those who
do not dis-
counten-
ance its
use entire-
ly.

Dr. Gar-
nett.

the greater number of nervous complaints, is wine. This I believe produces more diseases than all other causes put together. Every person is ready to allow that wine taken to excess is hurtful, because he sees immediate evils will follow; but the distant effects, which require more attentive observation to perceive, very few see and believe; and, judging from pleasant and agreeable feelings, they say that a little wine is wholesome and good for everyone; and accordingly take it every day and even give it to their children."

Dr. John Hope (the Inventor of the Stethoscope) affirmed—"I have a strong conviction that drinking is the grand curse of this country, and more especially the notion almost universally prevalent among the lower classes, that a proportion of stimulating liquors is indispensable for the maintenance of health and strength, under which impression they take from two to four pints of ale per day and think *that* moderation." Dr. James Johnson, Physician to King William IV. said of his own time, what is not less true of the present day, "A very considerable proportion of the middling and higher classes of life, as well as the lower, commit serious depredations on their constitutions, when they believe themselves to be sober citizens and really abhor debauch. This is by drinking ale or other malt liquor to a degree far short of intoxication indeed, yet from long habit producing a train of effects that embitter the ulterior periods of existence." Dr. B. W. Richardson, F.R.S., affirms—"All Alcoholic bodies are depressants, and although at first by their calling injuriously into play the natural forces they seem to excite, and are therefore called stimulants, they themselves supply no force at any time, but take up force, by which means they lead to exhaustion and paralysis of power."*

Dr. John Hope.

Dr. James Johnson.

Dr. B. W. Richardson.

Dr. E. A. Parkes in his "Manual of Practical Hygiene" remarks—"There is very little physiological evidence in favour of Alcohol but much against it;" and he sums up all the favourable evidence into an improvement of the appetite, and an increase of the circulation "which within certain limits, may be beneficial." But abstainers have as a rule better appetites than drinkers; and if the circulation is increased (a point on which the negative evidence is strong), the need of an artificial agent like Alcohol implies a functional derangement which ought to be treated, with a view to the removal of its causes.

Dr. E. A. Parkes quoted.

* See Supplementary Notes to this Chapter for Extracts from Dr. Richardson's Cantor Lectures before the Society of Arts, on the Action of Alcohol in the Human Body.

Uncon-
scious ex-
cess
among
women.

Dr. Parkes in the same valuable "Manual" states, when referring to degenerative changes of the brain, stomach, liver, and other organs—"They are certainly not confined to the notoriously intemperate—I have seen them in women accustomed to take wine in quantities not excessive, and who would have been shocked at the imputation that they were taking too much, although in their case the results proved that for them it was excess."

The rea-
sonable
deduction

From all that has been advanced, it appears a reasonable conclusion, that the regard to Personal well-being which Christianity enjoins, not only for the sake of the individual himself as a unit, but also for the sake of the society of which he is a living factor, is better complied with by abstinence from Alcoholic beverages, than by their most carefully regulated use. The Christian has not, in this case at least, to make a choice between self-advantage and the good of others; nor is he driven to debate whether a sacrifice of health and strength, made for the moral benefit of his fellowmen, will deprive him of the means of promoting that benefit over a longer term of years and with more abundant force. Physical vigour has not to be immolated on the altar of the Public Good; neither has the Public Good in the form of health, to be weighed against the same good in the form of morality and religion. Christianity prepares its followers to be heroes and martyrs in any cause deserving of the heroism and the martyrdom; but if in the practice of Abstinence there is no demand for heroism, and no place for martyrdom, the greater reason exists why the simple truth should be understood, and no fanciful difficulties on the score of health, be allowed to impede the universal adoption of a regimen physically rewarding in its own nature. It is a regimen which if adapted, in the words of Dr. Parkes, to cause "half the sin and a large part of the poverty and unhappiness in the world to disappear," would, at the same time, enable every man to enjoy the largest possible measure of his natural force, physical and mental, and to exercise it for the social and sacred ends that give to human existence its highest dignity and value.

Total ab-
stinence to
be recog-
nized as a
physical
blessing.

III.—SCRIPTURE EXAMPLES.

OBJECTORS to Total Abstinence have frequently adduced the examples of men, some of great excellence, as users of Intoxicating drinks. Those who so argue are often apparently ignorant that the use of what are called in the English version "Wine" and "Strong Drink," is no proof that articles capable of intoxicating are thereby referred to in the original Scriptures. Yet the supposed matters of fact assumed by the objector might be generally conceded, without sanctioning any inference favourable to the consumption of Alcoholic drinks. The actions of the best men in the Old and New Testament times are not binding as mere conduct upon the Christian Church, nor can they be held to justify or condone a mode of life by Christian men shown to be injurious, directly or indirectly, to the happiness and welfare of mankind. Deeds are not always patterns, as will be at once admitted in cases like the drunkenness of Noah and Lot, though no explicit condemnation of the sin of either accompanies the narrative of their offences. So on the other hand, it is fully granted that examples of Abstinence recorded in the Bible, are not necessarily examples to us, apart from the reasons assigned and the consequences described. It is not the conduct of the best of men that calls, as such, for imitation, but the meaning of this conduct, and its issue, alone attach to it a moral interest, and impart to it a moral influence to which we do well to yield.

Scripture cases not always reasons of like conduct by us

Biblical examples of abstinence are Personal or Institutional, but it is not necessary to examine them separately, as the former will ordinarily be found to stand related to the latter.

1. Beginning with the *First Family* in their Paradisiacal condition, it is plain that, taken historically, the first Chapters of Genesis do not admit of the supposition that the Primitive Pair

Total Abstinence in the beginning.

were supplied with Intoxicating fluids. Tradition is here in harmony with poetical description, and both with the evident intimations of the Holy Writ. The produce of the Garden furnished its human occupants with food, bountiful and satisfying, and He who gave them all that was needful, did not consider that the provision of Alcohol was needful for their pleasure or their profit. We may conceive that they would have been able to resist its vicious operation more successfully than their descendants, and we are perfectly assured that nothing wanting to their weal would have been withheld. Drinking, it is true, may claim an ancient pedigree. It may plead an antiquity greater than the Flood, which swept away the world of sinners; and its demand to be reckoned among the causes of their intolerable wickedness, may be plausibly presented; but the highest Biblical antiquity is denied it; and it can make no pretence to number the Great Parents of our race in the days of their innocence among its patrons. His "ale," by long standing consent, was water, and her wine was nothing stronger for mischief than the "inoffensive must and meaths from many a berry," that were ready to her hand. It may be said they did not eat the flesh of animals; yet they had what was equivalent in the fruits of the earth; but, according to the theory of a special virtue in Alcohol, there is no reason why it should have been withheld from them, but every reason why it should have been imparted. Why it was not, the history of their descendants sufficiently elucidates, and makes no less evident the fallacy of expecting a Paradise Restored, so long as the means of regaining the primitive temperance are non-universal.

The Is-
raelites in
the wilder-
ness.

2. The *Journeyings of the Israelites* were connected by Divine will with abstinence from wine and strong drink (Deut. xxix. 16). This was evidence on a scale of national magnitude, that the use of such liquors was not needful to persons of either sex, or any age, under circumstances of trial and privation. Moral reasons may have contributed to the arrangement; for if the seed of Jacob without such inducements to sin were so frequently transgressing and grieving God, their condition and fate might have been rendered by Strong Drink deplorably wretched. The historical statement is a general one, and may not cover some occasions of sensuality in connection with their idolatrous rites, as in the case when "the people sat down to eat and drink and rose up to play" (Ex. xxxii. 6, quoted in 1 Cor. x. 7). But their normal and

common state was one of abstinence, as is that of the Bedween "desert rangers" at this day.

3. The *Levitical Law* forbidding the priests to use any wine and strong drinks when engaged in their official ministrations (Levit. x. 8—11), has been already adverted to. Its moral intention is distinctly stated, and it must ever remain a Divine warrant of the wisdom of abstinence, as a protection against the influences that would render the worship of God a vain and offensive service.* This rule was to abide through "all generations," because the protection would always be required; and in Ezekiel's vision of the New City and Temple the same prohibition is repeated, "Neither shall any priest drink wine when they enter into the inner courts" (Ezek. xliv. 21). The objection, that "the rule was only obligatory at certain seasons," overlooks the imperfect character of the Levitical Dispensation, and the propriety of looking for our guidance to the reasons which underlie both its permissions and prohibitions; since where the reasons, as in this instance, are applicable to man as a worshipper of God, it is only reasonable that we should view them as indicating what our course should be, that to the fullest extent we may do the will of our Father in Heaven.

The Levitical Prohibition.

4. *Nazaritism* was an institution of which abstinence from wine and Strong Drink formed an integral part. As Israel was a people separated from the other nations to be the depositaries of Divine truth, so the Nazarites were "separated" from the rest of the people to exhibit by symbol and act the Divine purity. That their Abstinence was designedly related to that purity has never been doubted. That it did not necessarily secure against all impurity, we have the case of Samson to show, and no such pretension was ever made on its behalf; but it is manifest that the Nazarites were, in the main, preserved from much of the sensuality of the fifteen centuries after the institution of their order; for Naziritism continued as an organized system (allowing for temporary interruptions) down to the destruction of Jerusalem by Titus. Samuel was a Nazarite all his days, and it is conjectured by some expositors that Naziritism was both ethically and his-

The Nazarites and Naziritism.

* The Rev. George Clayton at the ordination of the Rev. Dr. Leifchild at Craven Chapel, London, March 21, 1831, said in his Charge to the Pastor—"Beware of spurious ministerial efforts. Avoid the use of stimulants before entering the pulpit; they may produce vehemence of manner, but will add nothing to the proper effect of preaching."

torically related to that wonderful provision for pious teaching, outside the Levitical code, in the Prophetic office and the School of the Prophets, existing under the divided monarchy of the Hebrew people. The health and beauty of the Nazarites had become remarkable—"Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, than polishing was of sapphire" (Lamentations, iv. 7)—a demonstration, extending through many ages, to the physical benefits of such temperance. And amidst the profligacy and idolatry connected with wine, so graphically described by the prophets, the moral and spiritual benefits of their regimen must have recommended it to the devoutest in every class. That John the Baptist should have been a Nazarite from his birth, by Divine command, may be accepted as another seal of the favour with which the Most High regards abstinence, as an aid and preparation to such holy service as demanded the union of the greatest corporeal vigour, with the utmost moral self-possession and control.*

The Rechabites.

5. *The Rechabites*, of whom so interesting an account is given (Jer. xxxv. 1—19), had so far deviated from the rule of their great forefather Jonadab, the son of Rechab, as to dwell in a walled city, but the other rule, of Abstinence from wine, they had inflexibly retained; and the trial of their fidelity, though made by a prophet, left them unmoved and constant, as God had foreseen it would. The points to be remarked are:—(1) That their Tribal Abstinence, which had lasted for 300 years, had been attended with advantages confirmatory of their progenitor's wisdom in its appointment. (2) That their adherence to this regimen was not disapproved by the Most High, but was selected as the special point which would most brightly illustrate their fidelity. (3) That the Divine blessing on their obedience was an evidence that the subject of their obedience was not in anyway hurtful to their real welfare. (4) That adherence to well-doing is not to be departed from even at a prophet's command. Experience is greater than bare Authority. No credentials of a Divine message can be so clear

* Dr. Livingstone in his African explorations heard of one celebrated chief who was a Nazarite by self-tuition. "The father of Meréré never drank pombé, or beer, and assigned as a reason that a great man who had charge of people's lives should never become intoxicated so as to do evil."—"Last Journals," vol. ii. p. 77). We may compare with this the account given of Muonga, the chief of Casembé—"He always talks good sense when he has not swallowed beer (or pombe)", (vol. i. p. 297).

as the proof of a Divine operation in the laws which God has appointed. Whatever Jeremiah might claim to be (and justly as we know), they were certain that Jonadab had counselled them wisely, and therefore to Jonadab they were resolved to adhere. The lesson is one for all time.

6. The *refusal of Daniel* and the three other Hebrew princes to defile themselves with the king's meat and wine, together with the consequences of a diet of pulse and water (Daniel i. 8—16), illustrates the virtue of placing conscience above sensual gratification; and it also proves that simplicity, not luxuriousness of diet, is the minister of health. No fallacy is greater, and none more common, than that which associates rich food with special nourishment, and strong drinks with means of strength. Daniel and his compeers made it evident that, for the body, pulse was better than dainties, and water than the wine of Babylon. Had this one passage of Scripture been understood, it would have dissipated the fears which prevent so many religious persons becoming abstainers, and which, alas! render them so ready to abandon the practice after they have begun it. This physical regimen, no doubt, conduced to guard the moral purity of the Hebrew youths, and to prepare them for becoming the vehicles of a wisdom superior to that of the Chaldeans and sages of the Babylonish court.

The conduct of Daniel and his friends at Babylon

Before passing from this subject of Example, we would reiterate the remark, that in the cases cited the exemplary and evidential value does not consist in the habit of Abstinence practised, but in the reason, motive, or object to which the habit was related, with a view to the benefits sought, moral or physical, or both;—benefits which are as desirable and precious to us, as they could ever have been to the men of generations that have passed away.

The true significance and worth of these examples of Abstinence.

IV.—THE SPIRIT OF SCRIPTURE.

BENEATH the Letter of the Divine Word all devout students of it recognize a Spirit by which alone the Letter is illuminated and vivified. The Apostle Paul, who is "very bold," like the illustrious Prophet he delights to quote, goes so far as to assert that "the letter killeth," if separated from the spirit; and reason may perceive, what experience has lamentably illustrated, that a rigid Literalism is fatal to all that is fresh and spontaneous, vigorous and progressive, in the Spiritual life. Literalism would stereotype in a leaden uniformity successive generations of mankind. "Circumcision once, circumcision ever"—is a dogma after its heart. Listen to the apostolic protest: "Where the Spirit of the Lord is there is"—not Literalism, but "Liberty"—Liberty to see, and hear and feel and act, according to the circumstances and wants of each present time; a Liberty conditioned by nothing but those Divine principles which the Spirit has himself prescribed, and the Divine aspirations which it is His work ever to breathe and kindle anew in all obedient souls. The Spirit of Scripture is not contrary to the Letter, nor divorced from it, neither is it enslaved by it, but it is the interpreter of the Letter, and is ever impressing the Letter with a significance adapted to meet the wants of the ages as they come and go. Mr. Henry Rogers (in his "Superhuman Origin of the Bible," p. 390) goes so far as to assert "There is no absurdity in supposing that the Bible may still contain undiscovered truths, which await the continued application of the human intellect to elicit them." It is enough for our purpose to claim that the moral principles of the Scriptures are capable of applications which were not made, and not contemplated, in earlier times. The opposite opinion would be nothing short of ascribing to men of those times not only infallibility, but omniscience on

Not Literalism, but Liberty the evidence and effect of the Divine Spirit.

social subjects. In what, then, consists this Spirit—this permanently Divine and divinely-forming element in the Book which we reverence as the Word of God! It is nothing less than that Spirituality which tries and approves of every action according to its measure of Goodness (embracing righteousness and love); which does not pass by this Goodness anywhere, however mixed with imperfections, yet does not treat the dross as if it were fine gold; which rejoices in Goodness however exhibited—in the sacrifices of an Abel, the heroism of an Elijah, and in all right-doing and right-enduring: a Spirituality which, penetrating and permeating the whole of the Sacred Scriptures, writes the Law of God upon the hearts of the contrite, and makes that Law a delight all the day long. It is because of this Spirituality that Christianity as an historical religion can never die, and that the deeds it commemorates become the seeds of other deeds equally fair and fragrant. As manifested in the individual Christian, this Spirituality will lead him to try every system by its accordance with, or opposition to, Righteousness and Love; ever prompting him to be nobly hostile to whatever makes against Goodness, and nobly devoted to whatever makes for Goodness, in practical operation.

Now, it must be self-evident, that in the investigation of Scripture on any subject having to do with human habits and customs, it is of cardinal importance to determine whether we are to be guided by dry, hard, Literalism, or by the Spirit of Goodness.

Take the question of Slavery. The letter of Scripture shows that Slavery existed in the Jewish theocracy, and that rules were made for its administration; that good men for thousands of years had no scruple concerning it; that it maintained itself in the Primitive Church; and that the reciprocal duties of Masters and Slaves were prescribed by Apostolic authority. Hence Literalism infers, "If it was so *then* it may be so *now*, and Slavery is a Divine Institution." A New England defender of Slavery writing so lately as 1854 argued thus: "When the Hebrew nation was organized by the Most High, he found among the people both masters and slaves, but He did not purge out the institution by positive enactment. He did not cause the dead bodies of the slave-holders to fall in the wilderness. He made slavery the subject of legislation, and protected the parties concerned in performing its duties. So also the New Testament though it breathes a spirit fatal to oppression and counsels against it, teaches that the relation of slavery is not in itself sinful, nowhere assails the institution, and instructs

The spirit of Goodness the spirit of Scripture.

Are we to be guided in the interpretation of Scripture by Literalism or the Spirit of Goodness? The question of Slavery tried by the letter and Spirit.

and exhorts masters in regard to their duties as slave-holders.”* The Spirit of Scripture disposes of this reasoning by showing that Slavery so far as it was tolerated, was so on account of the goodness (righteousness and love) that was capable of being united with it; that a full assertion of all that it involved was fundamentally opposed to the law of right and charity;—that consequently no Divine approval could be given to it as a System;—and that as soon as its abolition became socially and politically possible, Abolition was called for by the same spirit of Goodness which had sought, by Theocratic legislation and Apostolic counsel, to mitigate its evils as long as it subsisted. Let Literalism prevail here and it kills, for it perpetuates a System pregnant with much loss to both Masters and Slaves. Let the Spirit of Scripture prevail, and though it will not proclaim a servile war, or teach slaves to retaliate for the injustice of the past, it will urge on that suppression of the System by which alone its innate and inalienable evils can be prevented.†

The letter of Scripture concerning Intoxicating liquors.

Take now the case of Intoxicating drinks. The Letter of Scripture shews that liquors capable of producing inebriation were drunk in ancient times, and by men of piety, sometimes to their sorrow and shame, as in the cases of Noah and Lot; and coming down to New Testament times there are solemn warnings against such a use as would be followed by visible moral evils; but however extensively Abstinence may have prevailed, it was not authoritatively enjoined, and the Churches which included slave-holders also included many who made occasional use of wines capable of intoxicating. Literalism seeing this, insists that the moderate use

* “Southside view of Slavery.”—By Rev. Nehemiah Adams, D.D.

† “They (the Apostles) were exclusively intent on a single object,—the propagation of the Gospel; and though not insensible to the evils of their time, and quietly depositing *principles* in the world, which, if received, and so far as received, would infallibly convert them, they seem to have instinctively felt that to enter upon a crusade for this object, would be to imperil their religious mission, and retard that mitigation of political and social evils which its success would bring with it . . . Slavery was a thing to which the world was so accustomed, that it would require time, and familiarity with the consequences of the social principles which they inculcated, to educate men even to apprehend that it was an evil at all. . . . On the other hand, that the New Testament propounds principles which, if they be *acted* upon, must necessarily put an end to slavery, is not only obvious, but is abundantly proved by experience.”—“The Superhuman Origin of the Bible inferred from Itself.” By Henry Rogers (pp. 130-132, 3)—Congregational Lecture.

of Intoxicating liquors has Divine sanction, and that Total Abstinence is not necessary now;—is, indeed, an unjustifiable assumption of wisdom “above that which is written.” To which the Spirit of Scripture may be conceived as replying—that what is commended in the conduct of the holy men of old, and in the word of Inspiration, is not the use of Intoxicating drinks, but an avoidance of the evils commonly arising from it, and that repeated allusion is made, by way of warning, not only to those evils, but also to their connection with a perverting principle in the drinks themselves, on which account the avoidance of them was peremptorily enjoined on some occasions, and suggested in other passages;—thus plainly indicating the direction in which the greatest self-security and self-benefit would be found connected with the greatest usefulness.

The deliverance of the spirit of Scripture.

It may be asked “Why if this was right and best it was not at once and for ever explicitly determined?” but this question belongs to a class to which no sufficient answer can be returned, and which proceed on the assumption—manifestly opposed to the fact—that whatever is good for man to do should have been expressly commanded from the beginning. In the same temper and with the same fruitless inquisitiveness, it may be asked, why was so much allowance made for the hardness of heart of the Jewish people? Why was the appearance of Jesus the Christ deferred so long? Why was not the Sermon on the Mount delivered on Mount Sinai? Why did not the Apostles, even after the day of Pentecost, understand—or understanding, act immediately upon—the meaning of the Great Commission? Why did not a definite revelation put an end to the discussions which arose concerning the obligations of the Law of Moses, and the relations of Jewish Christians both to Gentiles and to their own ceremonial Law? Why were the Apostles allowed to expect, as they clearly did, an early personal appearance of the Lord and the end of the Messianic age? And, in the region of Natural Theology, why have not all men an intuitive perception of the quality of all moral actions, so as to put an end to disputations concerning them? And in the region of Providential order, why have so many important discoveries and inventions—such as printing and steam locomotion—been delayed for so many ages? There is in fact, no end to such questions when once started; and as we are not in a position to solve the difficulties they present, it is much wiser to act on what we know, and gratefully accept what is made clear. We can evidently trace a progress of intellectual and moral illumination through the periods embraced in Scripture history, and

An objection stated

Why?

Progression in knowledge a general law.

there is nothing in Scripture against the belief, but everything to favour it, that this progress was not intended to stop with the Apostolic age. As the material light is one, but as it often does not banish dimness and obscurity owing to the circumstances which hinder its equalized diffusion, so the action of moral light has been impeded by the customs, prejudices, and social and political conditions of various epochs. A great statesman and Christian thinker has asked, "Did Christianity itself come down into the world in abstract perfection and full development? or was it not rather opened on the world with nice regard to the untrained pupil of the human eye which it was gradually to enlarge, unfolding itself from day to day in successive lessons of doctrines and events, here a little and there a little?"* Principles of Righteousness and the law of Loving-kindness have been unchangeable; but in the perception of their proper application, and the measure of that application, the degrees of progression have been almost infinite; nor can it be asserted, in regard either to Church or Social life, that a point of perfection has yet been attained. So far as the men of old did that which was wise and good, they were moved by the same Holy Spirit which gave them many precious gifts for the benefit of mankind, and which influenced them to speak and write for ends often broader than they themselves conceived; and it is a convincing attestation of this Divine guidance and inspiration, that the Spirit of Scripture is never favourable to evil, or evil tendencies of any kind, but is in harmony with, and often anticipative of, what has been successively devised for the physical and moral welfare of the world. Yet to assert that the precise things done, or left undone, by patriarchs and the Primitive Church, should be the precise things done, or to be left undone, to the end of time, is to do violence to reason, and to deny the perpetual presence and operation of the Divine Spirit in the midst of the Church. To act on such an hypothesis would be to relinquish the inestimable gains of a long experience; it would miserably contract the circle of Christian thought and activity; and it would extinguish much of the light which has been progressively vouchsafed to the world, by the Source of Light, from the earliest times. Scripture rightly understood, interpreted by the Spirit of Scripture, does not oppose any real reform, for that Spirit is Righteousness and Love;—and as soon as it is proved that any proposal, if car-

Not the same actions, but the same spirit to distinguish Christians in all times.

* Mr. Gladstone in the *Contemporary Review* on "Ritualism and Ritual,"

ried out, would redress wrong, correct great evils, and relieve or avert suffering and sin—that Spirit is determinately known to be enlisted on the side of the proposal; and those in whom the same Spirit dwells, will best evince their possession of it (allowing for ignorance and possible mis-judgment) by giving to every such proposal their concurrence and support. A cold and heartless Literalism may say, “So did not the good men of old;” but a vital, Godlike Spirituality replies, “So did they according to the measure of their knowledge and piety, and those who now act according to their measure of light are truly imitating that which was honourable and Divine in them.”*

The Spirit of Goodness should universally rule.

A proper understanding of this distinction would supply an answer to objections which have been based upon the supposed use of fermented liquors by our Saviour during his earthly ministry. It is argued that if Christ drank wine it is right to drink it now, and that there can be no claim upon Christians to relinquish it whether as hurtful to the user or injurious to others. But, apart from the assumption made by the objector, that the Lord did use wine similar to the wines of our own day, and apart from the assumption that His conduct in so doing can be available as an example—(assumptions which are separately discussed in the Supplementary Notes)—the whole groundwork of this argument overlooks and confounds the distinction between what was temporary and simply personal in the life of Jesus, and that which was of spiritual import and eternal value. It would seem that the Apostle Paul had been beset by reasoners of this kind; so that in a burst of holy indignation he declared, “Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him (so) no more”

The Saviour's example considered

Two gratuitous assumptions.

St. Paul's avowal not to know Christ after the flesh.

* The late Dr. Candlish has well said—“Even when the New Testament revelation was given, some things which it might have been expected that our Lord and his Apostles would have regulated according to the perfect law of liberty, were left as it would seem undetermined. Evils were to be allowed to work themselves out as it were gradually in the course of time, through the growing Christian enlightenment of mankind; and the spirit of the Gospel, as its influence was to be felt from age to age in every department of human experience, was naturally and spontaneously to effect salutary and blessed reforms which it would have frustrated the very purpose for which the Gospel was given, to enact by formal statute, or enjoin in positive command. The disappearance of polygamy—the elevation of the female sex—the abolition of personal slavery in European Christendom—and other similar improvements in modern society are instances in point.”—(“Reason and Revelation,” p. 73.)

The late Dr. Candlish quoted.

A literal imitation of Jesus not obligatory.

(2 Cor. v. 16). That any literal imitation of the Lord as to the apparel he wore, the food he ate, the outward life he led, even those actions which he judged it discreet to perform under the special circumstances of his mission (such as paying tribute to a foreign despot)—that all this is binding on Christians now, or would even be right in them in the altered circumstances of their lives, is a supposition as extravagant as any that can well be imagined. His glory, who was both Son of Man and Son of God, consisted in His embodiment of Divine righteousness and love in such fulness, and His exhibition of them with such effulgence, as never had been previously known or even conceived. Such righteousness towards God His Father, and such love towards man His brother,—“surpassing the love of woman”—these, in their possession and realization, have made Him the supreme example of Humanity, and in connection with His voluntary abasement and sufferings unto death, they have given Him “a Name which is high above every name.” Religion shrinks from the thought of using Him as the apologist for Drinking customs that betray and ruin countless souls, or of setting up His life as an excuse for the refusal to exercise the trifling measure of self-denial involved in a relinquishment of the Intoxicating cup.

The true glory of the Son of God and Son of Man.

“Let me remeditate the truth
That Christ did for and with us bleed ;
Then, ‘he is good that doeth good,’
Shall be my dear and honoured creed.”

(*The Rivulet*, by Rev. T. T. Lynch.)

The Spirit of Christ.

Such a creed, if sincere, will take the concrete form of a burning zeal for Righteousness, and, therefore, zeal for whatever will give to Righteousness greater extension ; an ardent Love to man, ready to make surrenders not of indulgence only, but of temporal interest, so that the bodies and souls of men may be saved from misery and vice, and become the temples of the Holy Ghost. He that embodies most of this Righteousness and Love is the greatest of the Lord’s disciples, and he is the man who will not allow a care for “meat and drink”—least of all Intoxicating drinks—to stand in the way of efforts for the promotion of righteousness and the manifold good of our race. He who is righteous, and in proportion as he is so, will desire the spread of Righteousness : he who has glowing within him the fire of Love will make it felt by others. Being thus spiritually-minded, he will naturally set him-

The greatest of His disciples.

self against whatever is contrary to Righteousness, and obstructive of the spread of Righteousness, and against whatever is destructive of the welfare of those for whom this Christ-like love is cherished. Here, then, is no historical problem, no philological puzzle, no metaphysical mystery, but a question of Fact on the one hand, and of the true Christian Spirit on the other. Whatever makes against Righteousness and against the work of Love, the Christian Spirit will resist and seek to bring to naught. All that has, therefore, to be settled is the question—Do the Drinking customs make for this Righteousness and work of Love, or against them? Is there, or is there not, in Strong Drink owing to its Alcoholic and Intoxicating nature, and owing to the Social usages connected with it, an influence adverse to what is pure and good, and to the whole drift of Christianity as revealed in Scripture, and written on the living tables of the heart? How does the soul when most imbued with the Spirit of Scripture—when most possessed and filled with the Holy Spirit—feel towards Strong Drink and the Drinking System, in view of their results as imprinted on the physical, moral, and religious condition of mankind?

How does Strong Drink stand related to the work of righteousness and love?

The charge that "Total Abstainers unchristianize those who use Intoxicating liquors," is not true of those who may be taken as fair representatives of the Temperance movement; but what is held and asserted is, that the use of Intoxicating liquors whether personal, domestic, or social, derives no sanction from the Spirit of Religion;—that their use cannot be separated from some danger in the case of most, perhaps of all, and of much danger in the case of many;—and that the effects of their habitual and general use in society are such as to call for the strenuous and collective action of the Christian Church against all the causes of drinking and drunkenness among us;—in short, that to discountenance the use of Strong Drink is more Christian, and a clearer exhibition of the Christian spirit, than to favour it. Nor ought this position to give offence to any reasonable mind. It does not attempt to unchristianize any, nor prevent the outflow of admiration and affection to those who are eminent in piety and good works of other kinds. But such Christians will be the more anxious to understand what is the perfect will of Christ Jesus concerning them; and they cannot resent the desire to employ their Christian influence for a more effectual assault upon the works of darkness, and a more rapid and successful diffusion of the Gospel which brings salvation to the believing heart,

What is not asserted, and what is, by the advocates of Temperance.

The work
of the
Church for
the benefit
of the
world.

Church of
England
Homily
quoted.

Appeal
from the
late Arch-
deacon
Jeffreys.

Would that the situation could be so plainly and pathetically depicted, as to rouse in every Christian a resolution to battle against the cause of what is so direful and deadly to body and soul! Not hundreds or thousands only, but hundreds of thousands, and millions, have suffered, or are suffering, the loss of everything that is good and hopeful, from the direct or indirect influences of Intoxicating drink ;—how, then, ought Christians individually, and the Church unitedly, to feel and act in the knowledge of such realities, and in the possession of means by which very much of the evil could be remedied, and very much of its renewal prevented? If abstract Righteousness and Love had a voice, what would they say? If they could act, what would they do? But Righteousness and Love are in a measure embodied in the hearts of Christians, and being not abstractions but Divine forces, how ought the hearts in which they reign to feel, and what part ought the lives they direct to take, in regard to the causes of so much sinfulness and suffering? Most pertinent to such a case is the question solemnly proposed, in reference to another course of conduct, in the Church of England “Homily on the Peril of Idolatry.”—“How is the charity of God or love of our neighbour in our hearts, then, if when we may remove such dangerous stumbling-blocks, such pestilent poisons, we do not remove them?” The late Archdeacon Jeffreys, in arguing against the need of any express command, where the law of benevolence is a sufficient guide, observes, “One would think that it would be enough to remind good men that none of the various modes of Christian benevolence in the present day can claim the prefix, ‘Thus saith the Lord,’ in the sense in which they demand it of our cause. They cannot show the express and particular command of God for Magdalen Hospitals, Church Building Societies, Religious Tract Societies, or even for the Bible and Missionary Societies, in the sense in which it is here demanded for the Temperance Society. The Gospel lays down broad principles of action, supreme love to God, and love to man for the dear Saviour’s sake, and leaves it to the ‘honest heart,’ warmed by the love of Christ, to be the ‘casuist’ in each particular case of conscience. It appears that the law of the New Testament is the law of Love. Then Love must be the lawyer to explain and apply it. There are many other lawyers that pretend to explain it. Selfishness thinks he can explain it—Self-Interest—Carnal Ease and Indulgence—Love of the world and its maxims—all these gentlemen are lawyers

in their way, and think that they can explain it ; but they cannot—they cannot ! Love is the only lawyer that can explain the law of Love. They will only mystify the subject with quibbles, and exceptions and objections and difficulties, bringing one text of Scripture to contradict another—the Saviour against the Saviour, and Paul against Paul ; in short, any subterfuge to evade self-denial. But they cannot understand (and how then can they explain ?) the law of Love. But if I knock at my own bosom, and find that Love dwells there, then Love can explain it to me in a moment. Love is a principle that rouses men to action. And Love does not deal out its services by stinted measure, ever considering how little it can possibly do just to come within the terms of bargain. Love does not require to be shown an express command of God,—‘Thus saith the Lord,’ binding her down as by the terms of a bond to every individual act and labour of self-denying love. Love does not say with Shylock, ‘It is not in the bond—show it me in the bond—I will have my bond.’ Love is a large, a noble, a generous passion. There is ‘a length, a breadth, a depth, a height,’ in Love. But especially the very thought of the Saviour sets the whole soul of Love on fire, and she does not, she cannot, seek to drive a hard bargain, and deal out a stinted measure of service in return for a Saviour’s dying love. Christ in the heart—His Spirit enlightening, directing, and ruling every spiritual member :—this on the one hand—and on the other hand the intoxicating spirit with the wreck and ravage its operations have produced, and are producing—What is the relation between these ? Is it one of friendship or hostility ? In which way is the action of the one made most evident—In the encouragement or discouragement of the other ? Can the Christian intelligence and the Christian conscience falter in the answer ? Can Christian zeal be reluctant to write that answer in words that shall warn and persuade, and in action that shall illustrate the counsel of the Master, ‘Let your light so shine before men, that they seeing your good works shall glorify your Father who is in heaven’ ?”

These appeals proceeding from the heart of an eminent servant of Christ, cannot fail to approve themselves to the consciences of all true Christians. May wise reflection lead to right decision, and right decision to prompt endeavour ! What should be done, should be done quickly ; for the evil is ever raging, and will rage till its causes are extinguished !

And what hinders except the demand for some self-restraint,

some sacrifice of taste or fashionable compliance? But of what worth is the Christianity we profess, if it shrinks from responding to this demand? Our training in the school of Christ should rather dispose us to seek for

“Room to deny ourselves ; a road
To bring us daily nearer God.”

(The Christian Year—“Morning.”)

SUPPLEMENTARY NOTES TO CHAPTER THIRD.

—:O:—

I.—BIBLICAL WORDS TRANSLATED WINE AND STRONG DRINK.

It is not necessary to enter minutely in this Essay into an examination of the Hebrew and Greek words translated "Wine" and "Strong Drink" in the Authorized Version. This has been done exhaustively in the "Temperance Bible Commentary," the joint production of the present author and Dr. F. R. Lees, whose learning and acumen rank him as high among the scholars of the Temperance cause, as his eloquence and abundant labours have long distinguished him among its popular advocates and propagandists. A brief statement, will, however, be of service to the general reader.

The Hebrew terms are nine—*Yayin, Ahsis, Soveh, Kheimer, Mesek, Ashishah, Shemahrim, Tirosh, Shakar.*

I. YAYIN occurs 141 times and is the name for grape juice in every state. The context can alone enable us to judge whether the grape juice was intoxicating or not; and where this guide fails we cannot come to any certain conclusion. In some cases we know that the *Yayin* was intoxicating (from fermentation, or drugs, or both)—as when it is said to have caused the drunkenness of Noah and Lot. In other cases we as surely know it was not intoxicating, as where it is described as the "blood of grapes" in Jacob's prophecy (Gen. xlix. 12) and is said to have been gathered in the fields (Jer. xl. 10, 12). In Psalm civ. §5, it is associated with natural products as the direct gift of God, which cannot be correctly affirmed of it when it has undergone the disintegrating and degenerating process of fermentation. As varieties of *Yayin*, we have

Yayin
the generic
name for
the ex-
pressed
juice of the
grape.

(1.) *Ahsis* which occurs five times, and is in fact a poetical name for *Yayin* immediately after pressure.

Ahsis, new
wine.

(2.) *Soveh* which occurs three times, and was probably *Yayin* inspissated; grape juice thick and sweet. Hence the complaint "Thy silver is become dross, thy wine (*Soveh*) mixed with water" (Isaiah i. 22).

Soveh,
boiled
wine.

(3.) *Kheimer* (Chaldee, *khamar*), which occurs nine times (once doubtful), and is descriptive of the foaming appearance of *Yayin*, whether in its natural or intoxicating state.

Kheimer,
foaming
wine.

(4.) *Mesek*, which occurs as a noun four times, and in a verbal form five times. It was either *Yayin*, or *Shakar*, mixed with other ingredients good or bad.

Mesek,
mixed
wine.

Ashishah,
raisin-
cake.

*Shemah-
rim*, pre-
serves.

Tirosh,
vintage-
fruit.

Ashishah occurs four times, and is universally admitted to be not a liquid at all, but a cake of some kind, probably of pressed grapes or raisins.

Shemahrim occurs five times, and indicates what was preserved, whether as edible "preserves," or dainties, or as the solid parts of the mixture "preserved" in the wine-vessel.

II. *Tirosh* occurs thirty-eight times, and in every case but one is described as a blessing. The exception occurs Hosea iv. 11, where it is joined with whoredom and *yayin*, as "taking away the heart"—probably in the sense of receiving that engrossing affection which is claimed by God for Himself. The Septuagint and Vulgate generally translate *Tirosh* by *oinos* and *vinum*, thus failing to distinguish between it and *yayin*. Modern translators have treated it as "new" or "sweet" wine, corresponding to the fresh unfermented juice of the grape. The later Rabbins, who had seemingly lost all clue to its true sense, indulge in the strangest explanations. Buxtorf, in his "Lexicon Chaldaicum Talmudicum et Rabbinicum," says under "*Tirosch*," "*Must*, the first expressed juice of grapes, new and sweet wine, so called because it easily possesses the mind of man [!] In the Gemara: 'Why is it called *Tirosch*? Because everyone who is led away by it will become poor. Doubtless, if he should be deserving he will be *Rosch*, "a head;" if not deserving he will be *Rasch*, "poor" (Jourd, fol. 76. 2). Therefore it is called *Tirosch*, as if *Ti yeh rasch*, "Thou wilt be poor"—if thou dost abuse it; or *Ti yeh rosch*, "Thou wilt be a head-man"—if thou dost use it rightly."* The definition of *Tirosh* as vintage-fruit clears away all such absurdities; explains its derivation from *yarash* to possess, as one of the chief possessions of the Jewish husbandman; throws light on the ancient translations in their occasional renderings of it as *oporismnon*, "autumnal fruit;" *rhox*, "grapestone;" *vindemia*, "vintage fruit;"—and (what is of more consequence than all besides) makes it clear how it comes to pass that out of thirty-eight times of mention it is nineteen times connected with corn and *yitzhar* (olive or orchard fruit); with corn alone eleven times; with the vine three times; leaving only five places where it is otherwise named.

* "*Tirosch*, Mustum, liquor uvarum primum expressus, vinum recens et dulce, sic dictum quod mentem hominis facile possidet. In Gemara; Quare Vocatur Tirosh? Quod omnis qui trahitur eo erit pauper. Nempe—Si mereatur erit Rosch caput; si non mereatur erit Rosch pauper (Jourd. fol. 76-2). Ergo Tirosh dicitur, quasi *Ti yeh rash*, Eris pauper, si abutaris eo; vel *Ti yeh rosch*, Eris caput, si recte utaris." As if these childish conceits were not enough, a correspondent of a religious journal turns the bi-literal *rs* into a tri-literal *rs-s*, and then by substituting in succession for each *s*, each of the letters of the Tetragrammaton, he infers that "*Tirosch*" signifies "strong, heavy wine, the abuse of which deprives of reason makes lawless, and ultimately reduces to want; just what the Talmud says of it." What can sober criticism do with such etymological jugglery but pass it over with contempt? When we find that in the Pentateuch *Tirosh* is joined with *yitzhar* and corn as first fruits, is gathered with them, and eaten with them; when the Prophets describe it as mourning, as in the cluster, as suffering from drought, and as yielding *yayin*; and when Nehemiah again connects it with corn and *yitzhar* and the fruits of all manner of trees—it seems strange that its true character should have been so widely misconceived: although by translating it 'mustum'—unfermented wine—its speciality as natural grape juice, and not an intoxicating agent, was clearly defined. In only one place is it said to be drunk, and there is nothing forced in supposing that in this case *Tirosh* as vintage fruit is figuratively used for the juice (*Yayin*) yielded by it on pressure. We colloquially speak of 'drinking a cup' (the container standing for the contents) as we also speak of drinking substances in which liquids and solids are combined.

It is of great importance to observe that *Tirosh* is a *product of vital growth*, as it is the approbation bestowed upon it in Scripture, which, almost more than anything else, has misled the ordinary reader into supposing that "wine" of an intoxicating quality is commended in the Bible.

III. SHAKAR occurs twenty-three times, and is unfortunately translated in the Authorized Version twenty-one times "Strong Drink." *Shakar* (with which our words "saccharine" and "sugar" are connected) was sweet drink of other fruits than the grape, and of the palm tree obtained by tapping. Left to ferment it would become intoxicating, but, like the *toddi* of the East, could be taken fresh, sweet, and innocent, and with care might be kept unintoxicating for a long period. The *Arenga saccharifera* is a palm which yields, on an average, three quarts of sweet liquor daily; and of the *Caryota urens*, Roxburgh, in his "Flora Indica," affirms, "It yields the natives during the hot season an immense quantity of toddy, or palm wine. I have been informed that the best trees will yield at the rate of 100 pints in the twenty-four hours."

Shakar
sweet-
juice of
trees and
fruits
other than
grapes.

II.—THE SAVIOUR AND INTOXICATING DRINKS.

That the Saviour used Intoxicating liquor is inferred by some from His language as reported Matt. xi. 18, 19, and Luke vii. 33—35; yet the contrast instituted between Jesus and John the Baptist does not involve that conclusion. John was a Nazarite, making the desert his home, and to him "the multitudes went out;" Jesus was not a Nazarite, not dwelling in the desert, and he went out to the multitudes, to seek and to save the lost. As everything proceeding from the vine was forbidden to the Nazarites, the Messiah's use of the grape, in any form, solid or liquid, would have distinguished Him from his harbinger. He was not charged by his enemies with intoxication, but with being a "wine-drinker" (fond of drinking wine), and the accusation was false. That the word *oinos* (wine) had a very wide signification among the ancient Greeks is certain, and just as certain is it that the usage of the Hellenistic Greek was equally comprehensive. It is applied to the juice of the grape unexpressed, when first expressed, when trodden in the vat, when placed in jars, when inspissated (or boiled) before or after fermentation. To make fermentation the essential distinction between grape-juice and wine, is a notion foreign to the unscientific mind of the early ages; and even where fermentation had occurred, the process of boiling on the one hand, and of dilution on the other, rendered the use of vinous substances very different, both physically and morally, from their use in modern times, when their spirituous property is a *sine qua non*, and that property is, in the case of most wines, fortified by the addition of ardent spirit. To drink neat (undiluted) wine at all, was regarded by the Greeks as a barbarous and intemperate act;—so little could they have entered into the style of thought which identifies temperance with the use of liquors not only undiluted, but made artificially Alcoholic. As to the Saviour, it is clear that what is said by Him would be true if He used wines incapable of intoxicating; and it is not less clear that the use of wines of an inflaming character cannot be ascribed to Him without placing Him in opposition to the spirit and letter of the dispensation He came to fulfil and honour. The question, indeed, must be one of words, and not of facts, till it can be shewn which of the numerous species of wine then used were partaken of by the Re-

What is in-
volved in
the con-
trast be-
tween
Jesus and
John the
Baptist.

The com-
prehensive
sense of
oinos.

No evi-
dence that
the Sa-
viour used
Intoxica-
ting drinks

New wine not to be put into old bottles—how to be understood.

deemer. No such information can be given, and, therefore, each one must be left to his own judgment to consider what was the course most likely to have been followed by the Son of God "holy and undefiled." The argument that He used intoxicating wine because He alludes by way of analogy to the custom of putting "new wine into new bottles," since if new wine were put into old bottles both would burst (Matt. ix. 17 : Mark ii. 22 : Luke v. 37) and because He said "No man having drunk old wine straightway desireth new ; for he saith the old is better" (Luke v. 38)—breaks down in every particular. (1.) Analogy is not approbation ; else His comparison of Himself with a thief would imply that He regarded stealing with favour. (2.) The reference itself can only be understood when the custom of preserving some wine unfermented is taken into account. New wine fermented, put into old bottles, (leathern bags) would *not* burst them ; and wine while fermenting would burst new bags as easily as old. The allusion can have no meaning except as indicating that, if new unfermented wine were put into old bags,—worn so as to admit the air, or having a ferment attached to their sides,—the wine would be set fermenting, and then the bags would be broken ; whereas if put into new bags (sound and unsoiled) both would be preserved, the wine from fermenting and the bags from exploding. The preference of old wine to new is simply spoken of as a taste of the day : it does not imply that either the taste or the wine was approved. And does not new unfermented wine become old by keeping?—and if the fermented improves by keeping, so does the other.

III.—THE EXAMPLE OF CHRIST.

The Example of Christ.

Could it be shewn that the Saviour did take, when offered, wine which had undergone fermentation, two questions would arise.—What kind of example does this present?—And does this justify the use of Intoxicating liquors by Christian men ?

If the Lord's example were citable for some use of Strong Drink, it must be strictly construed, so that no injury should be done.

On the First point, we remark, that the example, in a matter confessedly so peculiar, could only sanction an imitation practically exact. If, for example, it were shewn that the Lord used a liquor containing 5 per cent. of Alcohol, this would not be an example for using other liquors of twice that strength. Or if He took a certain portion, occasionally, this would not be an example for taking that portion frequently or habitually, or twice that portion occasionally. Where the danger of going astray is so great, and the evil so serious, the only example possible would be that of using Alcoholic liquor so as not to do any injury to body or mind, to self or one's neighbour ; for this, we may be sure, was not done by the Redeemer. Were the example, therefore, ascertainable, it would come under conditions so stringent as to make compliance irksome if not impossible ; for previous to drinking any Alcoholic liquor, the drinker would have to be certain that what he was about to take would do himself no harm whatever, and be of no harm, by his influence and example, to any one else. But how can this certainty, or any approach to it, be secured when experiment proves, that very small portions of Alcohol are capable of disturbing the healthy balance of the human organism? And even if self-injury were avoided, who could foretell, in a mixed society like ours, that his use of liquor, however limited, would be of no injury, direct or indirect, by encouraging others to begin, or continue in, a practice detrimental to them ?

On the Second point, it is absolutely certain, that some of those who are eager to find in the Saviour's life a sanction for the use of Intoxicating liquor, would repudiate in other respects an appeal to that life for actions of another kind. Let it be said that no man should become a religious teacher till he is about thirty years of age, because Christ did not enter on his ministry till then; or that it is right to submit to despotism, and pay taxes to a foreign tyrant, because Christ did so; or that celibacy is preferable to marriage, because Christ was celibate; or that a seamless coat is better than one of modern make, because Christ wore one; or that Christians need not work for their maintenance, because Christ did not so labour during his Ministry; or that teachers of religion should go about with crowds attending them, because Christ did so; or that Christians when accused should answer nothing, because He answered nothing;—let this be said and what would happen? It would at once be affirmed, and very truly, that the Son of God did not appear in order to set men an example in matters such as these, some indifferent, some special to Himself; while in regard to others, He took things as they existed, not as approving of them, but to avoid distracting attention from the great purport of His advent: and when these explanations and answers have been returned, all that the objector to the Temperance principle has to do is to apply each or the whole of his answers to the objections he himself has based upon the Saviour's supposed use of intoxicating wine. If any part of His life was not designed for literal imitation, to what can this admission apply so fitly, as to the use of liquors which, whatever their character and effects then, are now of unspeakable injury to the human race? The essence of His example lies in the spirit of obedience and loving self-sacrifice by which He was animated; and to plead His example of using wine in order to justify the refusal to sacrifice a sensuous gratification for the good of mankind, is not to follow Him but to deny Him;—not to honour Him but to put Him (were He susceptible of it), to fresh shame and sorrow of heart. That He who sacrificed His life, should be cited as a reason for declining to sacrifice a daily glass of wine, is an affront to which He will not be exposed by an enlightened disciple, and for which, when offered, pardon may be implored on the ground that those who thus abuse His Divine example "know not what they do." Homer has put into the mouth of Agamemnon the noble sentiment "I wish the people to be saved or myself to die;"* but it was the Divine brother and kingly leader of men, who submitted to death in order that the people might be saved, and who has presented for universal Humanity, and to it, the loftiest and purest example of victorious self-denial. To do good, the highest good, was the passion of His heart, the purpose of His being, and nothing can be conceived more alien from the spirit and meaning of His mission, than to plead any of His actions as an excuse for withholding help which may be given for the diminution of evil and misery among men. Likeness to Christ is the soul of Christianity, and the soul of that likeness is a self-surrender to the practice of all goodness; such a surrender as will abhor the thought of permitting any self-indulgence to diminish the sum of human blessedness, or to hinder the restoration of the Divine image in any of the souls for whom Christ lived and died. It is unspeakably important that the lessons of the pulpit should be embodied in the round of daily life. No Christian minister would venture to offer,

Those who allege Christ's example for the use of Strong Drink, would repudiate it if pressed on them for other purposes.

The objector may answer himself.

To adduce Christ as a reason against renouncing a gratification for the good of men, is not to profess, but to deny Him.

The soul of Christianity—what it is.

* Βουλομ' εγώ λαόν σόν ζῆμεναι ἢ ἀπολεσθαι.—*Iliad*, Book i. v. 117.

A danger
to be
avoided.

nor would any Christian congregation consent to receive, the teaching, that for the sake of personal pleasure the means of doing service for the Church and world should be neglected. Such doctrine would be offensive and counted scandalous, and would be a species of moral heterodoxy fatal to the influence of any professed Christian teacher ; but is there not a danger of resting content with the enunciation and admiration of doctrines of self-restraint and self-denial, while the opportunities of carrying them into the most beneficent practice are allowed to pass unimproved? The deepest dishonour is cast upon the Redeemer when He is cited in defence of any practice or habit which favours, however remotely, any lust of the flesh, or which impedes the consecration of His professed followers to the work of curing and preventing evil. The cure and prevention of Intemperance, in all its degrees, and in all its baneful consequences, are possible by the relinquishment of Intoxicating liquors ; and to make the conduct of the Saviour a bar to that relinquishment, and, therefore, a bar to all that it would draw after it, is a subversion of the supreme purpose for which He came "in the likeness of sinful flesh." To suppose that He would have hesitated to give up Wine and Strong Drink to save sinners, and heal the diseased, and protect the untainted, is to shew an appalling ignorance of His nature, and to "put Him to an open shame." The thought is not to be harboured by any Christian, or named among any Christian society : it is one which Christianity abhors, and one which the entire life of the Redeemer pronounces unworthy of credit.

IV.—THE MIRACLE AT CANA IN GALILEE.

The tra-
ditional
conception
of the mi-
racle at
Cana.

The Gos-
pel nar-
rative.

This miracle,—the first wrought by our Lord, is traditionally understood to have consisted in converting all the water in the six water pots of stone (holding in all about 120 Imperial gallons), into an Intoxicating liquor, which was placed by Him at the disposal of the wedding guests for their consumption. The facts as related by the Evangelist John (chapter ii.) were these :—that all the waterpots were filled to the brim with water ; that from one of them water was drawn (verse 9, "the servants who drew the *water* knew"); and that the water so drawn, when the vessel was presented to the governor of the feast, was found changed into wine, which he declared to be "the best" that had been used on that festive occasion. This is all. Not a word is said asserting, or indicating, that all the water in the waterpots was turned into wine, or that the quantity actually so changed was possessed of an intoxicating property. The popular idea as to quantity is based on the scarcity of wine, and the desire of Mary to have a new supply provided ; but it is not said that Jesus entered into this wish, much less that He complied with it. His words to His mother, "What have I to do with thee?" would suggest an opposite conclusion. How it should have come to pass that the transformation of all the water into wine, if effected, was not stated by St. John, and that nothing is said of the use of it by the guests, are difficulties in the way of the traditional gloss that seem never to have occurred to the minds entertaining it. The enquiry "Why the waterpots were filled to the brim if the water was not to be changed into wine?" would prove nothing, if the enquiry were left without reply ; but the answer is at hand : for this was done to make it plain beyond denial, that what was drawn from any of the pots could not have been wine previously concealed in it. The notion that the wine was of an intoxicating quality has nothing to support it, except the imagination

No proof
that all the
water in
the stone
pots was
changed
into wine.

that such wine is "the best." But among sober persons in the East the most Alcoholic wine was not esteemed the best; and as the judgment was given when this wine had been but tasted, it was doubtless founded on that grateful flavour which it possessed in common with the fruits which the Creator brings into existence every year. That the wine was produced supernaturally, but in accordance with the results of natural process in the conversion of water into grape juice on the living vine, has been the opinion of celebrated Fathers and modern divines.* If this interpretation be accepted, whether the quantity was small or large, no Alcohol would be mingled with the draught. The best of its kind it would be in the best sense, but the fragrance would be that of the field, the vineyard, and the orchard, where innocence greets pleasure in the ripe autumn time, when

"The forests cast their fruit in husk or rind,
Yielding sweet kernels or delicious pulp,
Smooth oil, cool milk, and *unfermented wine*,
In rich and exquisite variety."†

If moral considerations are admitted into a judgment of the case, it must be felt by the reverential mind, that a view of the miracle which harmonizes with the analogy of nature, and presents the Messiah at the outset of His career showing forth His glory as the lord of nature, is vastly preferable to the view which ascribes to Him the direct production of an Alcoholic liquor, in large quantities, for the gratification of a village company. It is said that the Lord's presence would guard against excess: but if the liquor made and given offered a temptation to excess, and required the Lord's presence to render the temptation void, the miracle ceases to be applicable as an argument in favour of using Alcoholic beverages now. No Christian of this day would think it safe to place so much intoxicating drink before a promiscuous assembly, nor would he expect, without a miracle, that the sobriety of all would be maintained. The traditional version is, therefore, convicted of adding to the narrative several circumstances totally unwarranted by the text, in order to give it a bearing favourable to Strong Drink; and then to avoid reflections on the moral character of the Saviour, it supposes a sort of supernatural restraint exerted on the appetite of the guests.

It is sufficient to say, that no proof is offered of any likeness between the wine miraculously produced and the Intoxicating liquors of our day, and that we are not justified in looking for any miraculous preservation from the malign influences which we are taught by "sure experience" Alcoholic drinks are calculated to exert.

V.—THE WINE OF THE LORD'S SUPPER.

The objection that the Saviour by using Wine at the Lord's Supper gave a peculiar sanction both to its Sacramental and ordinary use is one frequently urged; and when, as a result of discussions upon this point, some abstainers have refused to take intoxicating wine at the Lord's Table, their conduct has

* See St. Chrysostom's Homilies on St. John (22) and St. Augustine's Tractus 8 Evan. John. Also Bishop Hall's Contemplations and Archbishop Trench's Lectures on the Miracles (p. 105). Dean Howson in a paper in *Sunday at Home* (Feb. 1, 1873), adopts the same view, after having proceeded to discuss the moral difficulties presented by the traditional interpretation, whereas if the wine made were "the pure blood of the grape" no difficulties of the sort can possibly exist.

† J. Montgomery's "Pelican Island" (Sixth Canto).

That the wine was intoxicating there is no reason to believe.

In what the miracle consisted.

The force of moral considerations.

Inconsistent conduct of those who wish to force the use of intoxicating wine upon abstainers at the Lord's Supper.

been stigmatized by the very persons who were zealous in trying to prove that its Sacramental use was a justification of its use as a beverage. The fallacy of this reasoning is at once apparent, if it be considered that the dietetic use of Alcohol is opposed on the ground of certain specific effects arising from such use, whereas the small quantity partaken of at the Lord's Supper, were no other use made of it, could not bring about such results. When, in order to avoid complications, the early English pledges had the proviso "except in a religious ordinance," this permission was most unfairly made the occasion of taunts reflecting upon the consistency of abstainers; yet, when subsequently the substitution of unfermented for intoxicating wine was urged, the taunts were exchanged for threats of exclusion from Christian communion!—threats which, in some instances, have been carried into execution.

Ignorant and baseless assumptions.

When the question was once raised it was impossible that it could be allayed till a searching enquiry had been made into the truth of the objection. As a practical matter, there never was any reason why the act of taking Alcoholic wine in the Holy Communion should be followed by the act of drinking it habitually as a beverage. But as the objection, whether worth anything or nothing, was based on the assumption that the Lord blest, and gave intoxicating wine to His disciples around the Paschal Table, it was but natural and inevitable that the objectors should be asked to give reasons for their belief. To say that the Lord used wine (*oinos*) and that all wine (*oinos*) was intoxicating, is simply supplementing one *ipse dixit* by another. No where in the New Testament is "the cup" or what it contained, declared to be *oinos*; while no scholar will deny that *oinos* is applied to the juice of the grape in a state when it could not possess any intoxicating quality or power.

"The Fruit of the Vine."

Nothing more than the use of the Fruit of the Vine can be demanded

The description given by the Lord Himself was at once poetical and precise—"the fruit (literally offspring) of the vine;"* and so long as these words remain on record, it cannot be proved that more is required of Christians at the Lord's Table than that they should partake of the expressed "fruit of the vine" when they assemble at His Sacramental table. Doing this, they do all that is enjoined—all that is necessary—all that is both naturally and spiritually expressive in that solemn ordinance, which exhibits the connection of the living spiritual branches with Him the everliving spiritual vine. Who can dare to assume the right to dictate to his fellow Christians that he shall do more than this? and they that so dictate, be they called what they may, are violating the Apostolic injunction and "lording it over God's heritage."† This demand is the more gratuitous

* το γερνημα της αμπελου.

† In countries, or at times, when the "fruit of the vine" was unattainable who can doubt that the Lord's Supper would be substantially celebrated without corn bread or liquid wine fruit? "It is the Spirit that quickeneth, the flesh profiteth nothing." Dr. Halley has gone so far as to allow that abstainers who object to wine may lawfully use water; but they do not care to accept the concession; what they want is not water, but the wine that shall be the genuine fruit of the vine. The wines mostly purchased for Sacramental use are Port and Tent. Mr. H. Vizetelly in his Report of the Wines tasted in the Vienna Exhibition, says of Port (pp. 92, 97)—"Unfortunately Port as we know it in England is at its best a dull, heady wine, depth of colour and a certain fulness and roundness being its principal merit . . . it leaves neither the head cool, nor the tongue fresh. . . . No wine is imitated so extensively as Port. . . . One of the witnesses (before a Parliamentary Committee) produced a book called the Victualer's Guide which gave receipts not only for the manufacture of spurious Ports, but for communicating a fine crusted appearance to the bottles and imparting the requisite look of age to perfectly new corks. Now a-days spurious Port is produced on a large scale at Tarragona in Spain." Concerning Tent wine he expresses no favourable opinion, as he refers (page 111) to "the well-known sweetened, brandied Sacra-

and overbearing in the light of two facts: 1st. That these sticklers for fermented wine (which they only assume to have been used) do not stickle at all for unfermented bread (which beyond question was really used): and 2nd. That they can never be sure, owing to the adulterations practised with the wines of commerce, that the wine they themselves use at the Lord's Supper contains *any* of the "fruit of the vine" at all! While exacting more of others than is in the record, they may themselves never be complying with the terms that are certainly there.

If it could be made probable that the cup given by the Lord contained wine that had been fermented, it is plain from His own words that its fermentation was a circumstance of no intrinsic moment, and that its character as "fruit of the vine" was the one relation which gave to it the representative value it possessed in His sight; but there is no reason to believe that the Eucharistical cup contained fermented wine.

(1.) The phrase "this fruit of the vine" seems to have been adopted to exclude the idea of any addition of a foreign element: yet if alcohol were present, an element as foreign as can be imagined was intermingled with the expressed juice of the grape. Alcohol requires for its production the contact of putrid albumen with diluted sugar, and the chemical disruption and loss of the sugar; so that, in so far as Alcohol exists in wine, the wine has ceased to be in the strict and absolute sense "the fruit of the vine."*

Alcohol not the fruit of the vine, but the effect of decomposition.

(2.) The time was that of the Passover, when by the Mosaic law all fermented things were prohibited. *Seor* (leaven) was to be put away from the houses of all Jews, and every leavened thing (*khamatz*) was to be avoided. See Exodus, chapters xii. and xiii. It was not possible that this law could be observed if fermented wine were kept in the cellars and drunk at the Paschal board. Some *seor* (yeast) would be sure to adhere to the vessels containing it, and the liquid itself could not on any intelligible principle be ranked except under *khamatz*. There is no direct evidence concerning the custom of the ancient Jews; the passages quoted from the Mishna on this point, are the comments of the Rab-

At the Passover no ferment or fermented thing permitted.

mental Tent, prepared especially for English communicants." What horrible messes are palmed off upon buyers of wine by the foreign makers (to say nothing of fabrications in the London docks) may be judged from an extract given by Mr. Vizetelly, from a Cologne newspaper (p. 42) concerning the district of Neuwied:—"During the vintage, at night, when the moon has gone down, boats glide over the Rhine freighted with a soapy substance manufactured from potatoes, and called by its owners sugar. When the brewage has fermented sufficiently, it is strained and laid away. The lees are similarly treated three, four, or five times over. When the dregs are so exhausted that further natural fermentation has become impossible, chemical ferments and artificial heat are applied. This cooking, or stewing is continued often until mid-winter, producing wines of every description for the consumption of every class. The noble fluid is sent away by land and water to its places of destination; and the dealers are seen no more until the next vintage season. Their business lies in the most distant parts to which the beverage can be carried, where, of course, there is no end to their praises of its purity, its sources, and of the rustic simplicity of its producers."

* A London wine merchant writing in the *Times* of November 22, 1873, goes much further than any teetotaler, and has asserted that there is no juice of the grape at all in fermented wine. His words are—"This assertion,—'no pure juice of the grape'—happens to be equally applicable to all true wines as to adulterations, for, indeed, it would be impossible to detect a drop of pure grape juice in any wine from the finest Johannisberg to the coarsest 'Spanish red.'" "Wine" signifies fermented juice of the grape (*i.e.* in English parlance) and fermentation in this case implies the complete disorganization and transformation of the different constituents of grapes under favourable circumstances of atmosphere and temperance." Dr. Hassall, writing in the *Times* of March, 4, 1874, concerning an analysis of nineteen samples of sherry, remarks, "Notwithstanding that eight of the samples were of the highest quality obtainable in this country, not one of the nineteen wines can be regarded as the pure and natural product of the grape only."

The presence of vinous adulterations.

A Rabbinical device making void the law.

The custom of the Jews extensively in favour of unfermented wine at the Passover.

Ferment the symbol of corruption.

An argument from the Saviour's character

Intoxicating wine not a suitable symbol of Christ and His work.

Objection from Primitive usage. The case of the Corinthian Church considered

How a change in the elements might arise

binal annotators ; and they justify the use of wine that could intoxicate on the ground of its being *unfermented* ! This futile distinction is kept up to this day by the Jews who allow fermented wine (if not brandied), but who are scrupulous to exclude all beer and spirits made of grain ; as though the fermentation of grain were one thing and the fermentation of grape juice another. There is evidence, on the other hand, that many among the Jews of all ages have been keenly alive to the importance of avoiding all liquids as well as solids that have become fermented. The late Dr. Cunningham has said "What is now chiefly used by the Jews at the Passover for wine is a drink made of an infusion of raisins in water which is either boiled at once, or simmered during several days. It is free from Alcohol and acidity. It is quite sweet. I have tasted it at the Paschal table. No Jew with whom I have conversed of whatever class or nation ever used any other kind. But a Mr. Jonas informed me that he believed the proper kind of wine is that expressed from the red grape at the time," In England the Jewish custom varies, but where it permits of fermented wine, it does so by assuming what is utterly contrary to the fact—that fermentation like that of beer has not occurred.

(3.) The figurative meaning of leaven or ferment, as signifying what was morally or doctrinally corrupt (Matt. xvi. 6, 11, 12 ; 1 Cor. v. 6, 8), makes it improbable that a fermented drink should have been used by the side of an unfermented loaf.

(4.) The character of the Saviour renders it much more likely that the "fruit of the vine" He employed and blest, was free from any element of danger than that wine possessed of that property which made it designated "a mocker" by Solomon, and "a defrauder" by Habakkuk, should have been selected.

(5.) That the substances used were intended to be symbolic and illustrative of the Redeemer Himself, is admitted by all ; but there is nothing in Alcohol at all answering to this condition either in quality or fitness. It does not purify but pollute ; it does not quicken but slay ; and if to be "filled with the Holy Spirit" of Jesus is to have "life and peace" in abundance, to be filled with the Alcoholic spirit is to be fired with unholy passion and given over to death. It is the "fruit of the vine," not the issue of that fruit's degeneration, which aptly and beautifully represents the Immaculate Saviour and the virtue of His Eucharistical presence.

To all this it is objected that the usage of the Primitive Church is opposed to these views, and that the use of grape juice has been condemned as heretical.

What the usage of the Primitive Church was, we do not know. The case of the Corinthian Church (1 Cor. xi. 20—22, 33, 34) does not prove that intoxication occurred at the Lord's Table and that, therefore, intoxicating wine had been used. Many eminent commentators have long supposed that the clause "one is hungry and another is drunken" states a contrast, not between hunger and intoxication (which is no contrast), but between hunger and repletion ; and that *methuo* carries this general sense of satiation (without the idea of intoxication) is certain from classical Greek writers, and from the Septuagint translation of the Old Testament. But if intoxication were chargeable upon some of the Corinthian Christians, no case would be made out for the use of intoxicating wine now, but the reverse. Jews soon formed very diminishing proportions of the local Christian membership in Gentile cities, and in course of time both fermented bread and wine might come to be substituted for the unfermented kinds ; and then it

might further happen, that what was once the rule would become the exception, and at last be counted heretical.

It is highly probable, however, that this notion of heresy had to do with a different subject altogether, viz. the mixture of water with wine, a very ancient practice, the defenders of which when they were the majority condemned the pressure of wine from the cluster at the time of the Eucharist, because the canonical mixture did not then take place.

As casting some light upon the question of primitive Church custom, reference may be made to one of the Apocryphal writings, the "Acts and Martyrdom of the Holy Apostle Matthew," included in the "Apocryphal Acts of the Apostles" edited by the learned Constantine Tischendorf. It need hardly be said that the authority of these Apocryphal writings in regard to the narratives given, is the very lowest, but circulating as they did in the second and third centuries of the Christian era, they possess a distinct value as testifying to the customs of the times when they were composed. Now, in these "Acts of Matthew" a certain "Plato the bishop" is introduced, to whom a message was addressed—"And bring ye as an offering holy bread, and *having pressed out into a cup* three clusters from the vine, be communicants with me."* It may be inferred from this passage that the writer was familiar with the practice described, and that in some at least of the ante-Nicene churches, the wine used at the Lord's Supper was expressed from grapes obtained for that purpose. The objection that "fresh grapes could not always be procured" is answered by a body of evidence, shewing that it was usual to keep large quantities of grapes fresh, the whole year round. When this was not done, the use of raisin wine was probably resorted to, and is found to have been retained through many centuries by the Christians of St. John in Persia, by the Christians of St. Thomas in India, by the Nestorian Christians, and by the Abyssinian Church.

Ancient
usage.

That Unfermented wine in the Lord's Supper at the present day would be preferable to Alcoholic wine, may be maintained, not so much from a conformity to the Jewish Passover and the Lord's own practice, as for the following reasons :—

Reasons
for using
Unfermented
wine.

1. It would ensure the use of the "fruit of the vine," whose presence now is often more than doubtful.
2. It would make the vinous substance truly representative of the blood of Christ, symbolically regarded as life-giving and purifying.
3. It would not impart to intoxicating liquor that fictitious value which it now derives from its accredited connection with the Sacred Supper.
4. It would separate the Church from all dependence upon, and official association with, the Liquor Traffic.
5. It would enable reformed drunkards to do what they cannot now do with safety. It is a physiological fact, that to a man who has once been the slave of Strong Drink any contact with it, any taste, even the smell, is a temptation. To ignore this is not wisdom, and to make light of it is an offence against Christian charity. To insist that a Christian brother shall subject himself to a snare—it may be irresistible temptation—in order to discharge a Christian duty, and

* Και προσηνεγκατε προσφοραν αρτον ἁγιον, και απο της αμπελου τρεις βοτρυας αποθλιψαντες εν ποτηριω συνκοινωνησατε μου.

honour his Lord in the great Thanksgiving Service, is in bitter contrast to the whole signification of the ordinance, and to the fraternal affection which it is designed to indicate and increase.

6. Besides reformed inebriates, there are many thousands of Christians who cannot conscientiously take the intoxicating cup, and there are many who are deterred from joining the Church by the same scruples. This is a case which comes directly under the rule of St. Paul, enjoining the Christian who has no scruple, to forbear doing that which becomes a snare to his more scrupulous brother. That any one should plead conscience for refusing to exercise this forbearance, seems never to have occurred to the Apostle. Some may object to the pure juice of the grape, but their objection cannot be of the conscientious kind of the objector to Alcoholic wine, as unfit to represent the redeeming blood, and as giving a countenance to intoxicants which ought to be refused. Even the objection "that pure grape-juice would not be like the wine of the Lord's Supper" has not the moral force of the abstainer's objection: for not to insist on the arguments in disproof of the assertion of unlikeness,—the objector cannot pretend that he insists on perfect similarity when he uses fermented bread instead of the unleavened loaf. If, then, for convenience, or taste, he makes one change in the material elements, why may he not make another change in order to relieve the scruples of his Christian brother, and perhaps save some who have been rescued from deadful sin, from relapsing into it by a use of the very symbol of saving grace?

VI.—THE INTERPRETATION OF SCRIPTURE IN FAVOUR OF INTOXICATING LIQUORS.

From time to time publications have appeared, written by Christian men, chiefly ministers of religion, attempting to show that the Scriptures are opposed to the Temperance movement, or that, at least, the use of Intoxicating liquors is sanctioned by them. The texts and conjectures brought into requisition for this purpose, have been discussed either in the body of this Chapter, or the preceding Notes; but the subject cannot be dismissed without a more explicit reference to the danger involved in a species of exegesis that seeks to press the Bible into the service of a custom against which science and experience are pronouncing with increasing directness and distinctness. It is not easy to contemplate without alarm the misguided conduct which first studying the Bible through the wine-glass, drags the Sacred Volume to the front in order to pronounce a blessing on the drinks which indulgence has rendered pleasant, and fashion has encircled with its smiles. How little the facts justify this proceeding, the reader will be able to determine, from the materials for an intelligent judgment previously supplied. But as if to point out the evil more significantly than could be done by any warning of our own, the *Westminster Review* for January, 1875, contains an article on "The Bible and Strong Drink," some extracts from which will evince its character and scope. It might be thought surprising that a Journal whose conductors reject not only Divine Writings but a Divine Intelligence, should trouble itself with discussing a question that can have so little interest or value in the eyes of a majority of its readers. The reason assigned—that of proving to the Total Abstainers who believe in the Inspiration of the Bible that it is entirely opposed to them—is not very satisfactory, considering

*The West-
minster
Review.
"The Bi-
ble and
Strong
Drink."*

how few of them are likely to read the *Westminster Review*, or to regard with much respect its appeal to an authority for which it entertains no reverence of its own. An examination of the paper suggests the existence of another motive, not the less operative because it is unavowed—viz., the desire so to arrange, and comment upon, the references in Scripture to Wine and Strong Drink, that the reader may become possessed of the idea that the Bible not only sanctions the use of those liquors, but carries its sanction to a degree inconsistent with any claim to the homage or esteem of mankind. Whether such were the writer's object or not, the tendency of his article is less to sap the faith of Total Abstiners in their principles, than to infuse doubts concerning the worth of the volume they have been accustomed to accept as the revelation of God to man. The Christian apologists for Strong Drink will resent the policy of their auxiliary, but they cannot refuse his aid, and they have themselves mainly to thank for the belief he cherishes, that it is possible to make out a case for a broad sanction of wine-drinking from the Old and New Testament Scriptures. It is their premises on which he argues, their exegesis he is fain to accept, and if he boldly announces conclusions they would fear to name, he has the right to tax them with shrinking from the logical results of a process they do not hesitate to employ so far as suits their immediate object. Some specimens of the reviewer's strategy may now be furnished. He refers to Yayin "the ordinary name used for wine" in the Old Testament, "where it is a mocker, it inflames, &c. Yet the manufacture of this liquid, was not only permitted to the Israelites, but actually enjoined on them by their religion. They were ordered to offer a certain portion of it to the Deity; and the Deity himself describes it as possessing 'a sweet savour' for him. Can imagination conceive a higher sanction bestowed on the production of wine than this? We have said that 'Pickwick' reeks of brandy and water. We might say with reverence that the Old Testament is fragrant throughout with the aroma of the wine-cup. Wine, as we have seen, formed part of 'the Table of the Lord.' It cheered God as well as man. And, let there be no mistake about this; God Almighty Himself is represented as consuming it. On certain occasions it had to be drunk by his faithful people in his immediate presence. Melchizedek, a mysterious personage, invested with Divine attributes, without beginning and without end, puts in a strange appearance in the Old Testament narrative. It is strange in all but one point. In harmony with so many of the other good characters of the sacred drama, he grasps a wine bottle; the tender of it accompanies the blessing which he pronounces upon Abraham in the name of the most high God. Patriarchs and prophets drink wine, and, in some cases, drink a good deal of it Not only is it clear that the Bible approves highly of stimulants; but a curious question might be raised as to whether it disapproves of a certain degree of elevation produced by the use of them. Downright intoxication and habitual indulgence in vinous excess are no doubt condemned in a number of passages, as they are condemned in every code whether human or divine. But there are some passages in which hilarity seems to be condoned if not actually commended. When Joseph, that type of every virtue, entertains his brethren, they all got drunk together. The Hebrew word used is precisely that employed to designate the drunkenness of Noah. We do not suppose that they fought among themselves, or fell under the table. But we are entitled to take it that they were decidedly elevated. Yet their conduct is related apparently as a mat-

Westminster Review.
Perversions of Scripture.

Westminster Review. Perversions of Scripture.

ter in the common course, and without a word of disapproval. Again, the patriarch Jacob, in a dying and of course inspired rhapsody, pours out a particular benediction upon Judah. His tribe is to be distinguished by giving birth to the Messiah (this at any rate is the orthodox interpretation), and his territory for the abundance and excellence of its wines. 'His eyes shall be red with wine,' which is among the effects noticed in Proverbs as resulting from excess. No doubt this is a figure: still it is strange to come upon a figure in such a book, which corresponds with our 'he shall be flushed with drink, his eyes shall twinkle with drink,' and to find that this is a metaphor for being particularly blessed by God Almighty. Again, in the book of Proverbs just referred to, we are told that while kings should be careful in the matter of drink, in view of the great functions they are called upon to discharge, it should be given to the sorrowful. 'Let him drink and forget his poverty, and remember his misery no more;' in other words, 'Let him drown his sorrow,' as we term it. Nor can any other meaning be attached to the property of 'making glad the heart' which is assigned to wine as a special gift communicated to it by the Almighty. It means exhilaration. In the prophet Haggai occurs a curious passage, in which the Lord tells the people that they have sown, but reap little, they eat but they have not enough, they are clothed but they are not warm, they drink but are not filled with drink. This was because he had brought a drought upon the corn and the land and the new wine. Here the not being 'filled with drink' is represented as a state of misery and privation." The example of Jesus is discussed, and after stating what he might have done but did not, had He wished to sanction total abstinence, this reviewer proceeds—"The course pursued by Jesus was the exact opposite of this. Indeed we have sometimes thought that it was of a kind to saddle some difficulties on the missionary in his dealings with the Oriental inquirer. The first manifestation of His supernatural powers was, as is well-known, the production of some hundred and twenty gallons of choice wine at a banquet, where it is clear from the context that the guests had by no means confined themselves to water. No sophistry will evade this. There can be no doubt on the part of anyone who dispassionately reads the narrative as to the meaning of *oinos* here, even if the word could be shewn to apply anywhere else to unfermented liquor, which to the best of our belief it cannot. Imagine as we may without irreverence, Jesus appearing in the present day, and working such a miracle at a wedding-breakfast, what becomes of Good Templardom? Is there a consistent Good Templar who would not arrive at the conclusion that the production of such an amount of 'poison' was distinct evidence of Satanic agency? Yet here is the very Being whom the majority of these people profess to follow as a God. And here is a miracle which, though wrought eighteen centuries ago, must be held by the orthodox to have been for all time; wrought not merely in a corner of Judea, but in view of the whole world to be presented to the Englishmen of the nineteenth century quite as much as to the Jew of the first. . . . What the real object may have been, we are not sufficiently versed in theology to conjecture. But we commend Dean Alford's opinion to the attention of those who share Dean Alford's views on inspiration. The italics are his own: '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.*'

"That Jesus was a wine-drinker all through His public career is plain.

That His converts were wine drinkers is equally plain. He Himself in two notable passages, contrasts His conduct in this respect with that of John. The people He tells us jeered at Him as a wine-bibber. He makes no attempt to repudiate the accusation. . . . His ministry commences with the production of fermented liquors: it closes with their sanctification. The one kind of drink the manufacture of which is rendered incumbent on man—from which it has been ordained that no man who literally follows the orders of Jesus can *entirely* abstain, is precisely a form of Strong Drink, the fermented juice of the grape. We refer of course to the Last Supper. That the wine used was the fermented juice of the grape admits of no doubt. When the founder of a religion has enjoined upon his disciples to eat bread and to drink fermented wine (*oinos*) in memory of him, it is safer to conclude that he meant precisely what he said, than to infer that he may have included under these designations bread and unfermented wine, or meat and milk. . . . We cannot pursue this subject further, and if we were to write volumes we should produce no effect. Neither, we suppose, should we have the slightest effect upon those who affirm that the liquid consumed on this occasion was 'the pure blood of the grape expressed from the cluster.' Jesus and His disciples were armed with large bunches of grapes—in spring-time too—and employed themselves in squeezing them into their cups!"

Painful as it is to transfer to our pages passages like the foregoing, which betray the leer of the anti-christian under the features of the critic, the service done to a juster interpretation of the Divine Word will not have been small, if the mistaken friends of Religion, who have provided such men as the Westminster Reviewer with their missiles, perceive the error they have committed, and come to a re-consideration of the whole question, with a mind freed from the prepossessions induced by a training in the use of Intoxicating drink and in a delusive opinion of their value. If they recoil, as they must, from the application made by infidelity of their methods of Biblical interpretation, they will discover on reflection that the methods are at fault, and deserve to be emphatically discarded.

VII.—THE ACTION OF ALCOHOL ON THE HUMAN SYSTEM.

It will be suitable to present under this title a succinct account of researches made by Dr. Parkes and Dr. Richardson, men of the highest scientific qualifications, into the action of Alcohol upon the human system.

Dr. Parkes' experiments on the action of Alcohol upon the heart were conducted in concert with the late Count Wollowicz, and are published in the Transactions of the Royal Society (vol. xviii.—1870).

In his valuable "Text-Book of Temperance," Dr. Lees presents a number of the illustrative diagrams, and Dr. Richardson in his Cantor Lectures, quoted from below, attaches great importance to these experiments, which were performed upon a healthy soldier of twenty-six years of age.

Their results were as follows:—

"The average number of beats of the heart in 24 hours (as calculated from eight observations made in 14 hours) during the first, or water period, was 106,000; in the alcoholic period it was 127,000, or about 21,000 more; and in the brandy period it was 131,000, or 25,000 more.

"The highest of the daily means of the pulse observed during the first or

water period was 77.5; but on this day two observations are deficient. The next highest daily mean was 77 beats.

"If, instead of the mean of the eight days, or 73.57, we compare the mean of this one day, viz., 77 beats per minute, with the alcoholic days, so as to be sure not to over-estimate the action of the Alcohol, we find :—

"On the 9th day, with one fluid ounce of Alcohol, the heart beat 430 times more.

"On the 10th day, with two fluid ounces, 1,872 times more.

"On the 11th day, with four fluid ounces, 12,960 times more.

"On the 12th day, with six fluid ounces, 18,432 times more.

"On the 13th day, with eight fluid ounces, 23,904 times more.

"On the 14th day, with eight fluid ounces, 25,488 times more.

"But as there was ephemeral fever on the 12th day, it is right to make a deduction, and to estimate the number of beats in that day as midway between the 11th and 13th days, or 18,432. Adopting this, the mean daily excess of beats during the alcoholic days was 14,492, or an increase of rather more than 13 per cent.

"The first day of Alcohol gave an excess of 4 per cent., and the last of 23 per cent.; and the mean of these two gives almost the same per-centage of excess as the mean of the six days.

"Admitting that each beat of the heart was as strong during the alcoholic period as in the water period (and it was really more powerful), the heart on the last two days of Alcohol was doing one-fifth more work.

"Adopting the lowest estimate which has been given of the daily work of the heart, viz., as equal to 122 tons lifted one foot, the heart during the alcoholic period, did daily work in excess equal to lifting 15.8 tons one foot, and in the last two days did extra work to the amount of 24 tons lifted as far.

"The period of rest for the heart was shortened, though, perhaps, not to such an extent as would be inferred from the number of beats, for each contraction was sooner over. The heart, on the fifth and sixth days after Alcohol was left off, and apparently at the time when the last traces of Alcohol were eliminated, showed in the sphygmographic tracings signs of unusual feebleness; and, perhaps, in consequence of this, when the brandy quickened the heart again, the tracings showed a more rapid contraction of the ventricles, but less power than in the alcoholic period. The brandy acted, in fact, on a heart whose nutrition had not been perfectly restored."

Dr. Richardson referring to these results observes :—

"It will seem at first sight almost incredible that such an excess of work could be put upon the heart, but it is perfectly credible when all the facts are known. The heart of an adult man makes, as we see above, 73.57 strokes per minute. This number multiplied by 60 for the hour, and again by twenty-four hours for the entire day, would give nearly 106,000 as the number of strokes per day. There is, however, a reduction of stroke produced by assuming the recumbent position and by sleep, so that for simplicity's sake we may take off the 6,000 strokes, and speaking generally may put the average at 100,000 in the entire day. With each of these strokes the two ventricles of the heart, as they contract, lift up into their respective vessels three ounces of blood each, that is to say, six ounces with the combined stroke, or 600,000 in the twenty-four hours. The equivalent of work rendered by this simpler calculation would be 116 foot tons;

and if we estimate the increase of work induced by Alcohol we shall find that four ounces of spirit increase it one-eighth part; six ounces, one-sixth part; and eight ounces, a fourth part."

These experiments made it clear how it is that much more labour can be performed without Intoxicating liquors than with them, and they supply the physiological key to the remarkable results of the Red River expedition, when 1,200 soldiers and several hundred other men performed the most arduous duty without Strong Drink and with as little sickness as crime—that is to say "positively none." Captain Huyshe's Narrative is of intense interest and must carry conviction to every unbiassed mind. When the Ashantee Expedition was planned, it was hoped that the same experiment would be made, or at least concurrently with the other practice, but the method adopted as to rations was a compromise, and the number of voluntary abstainers was not large enough to afford the data that could be desired. Still Dr. Parkes prepared a "Report on the Issue of a Spirit Ration during the March to Coomassie," in which he embodied the reports from various medical officers—Dr. Troup, surgeon of the 42nd (The Black Watch); Surgeon-Major Wiles of the 2nd Battalion Rifle Brigade; Dr. Fox of the 23rd Welsh Fusiliers; and Sir A. Home, late Principal Medical Officer at the Gold Coast; also the personal experience of Surgeon Kynesy of the First Field Hospital; Surgeon-Major Jackson, and Sergeant-Major Barclay of the 42nd Regiment; Sergeant Kemp of the 2nd Battalion of the Rifle Brigade; Sergeant Baker of the same; Sergeant Perrin of the Army Hospital Corps; Corporal Rose of the same; Corporal Hindley of the Hospital Corps. The small number of total abstainers, twenty-four in the Black Watch, and five in the Rifle Brigade, made any comprehensive comparison impossible. But Dr. Parkes has shewn, that whereas 656 non-commissioned officers and men of the Black Watch gave 453 cases of sickness, or two admissions for every three men, the twenty-four teetotalers gave only four cases, or one admission to every six men. Even allowing for all the sources of contingency, by which the cases of sickness could have been decreased among the non-abstainers and increased among the abstainers, the abstainers, says Dr. Parkes, "would have still a great advantage." It was the same with the 2nd Battalion of the Rifle Brigade. Hence, Dr. Parkes concludes; "entire abstinence from Alcohol did not make the men who abstained more sickly as a whole, or more disposed to malarious fever." . . . "The marching powers of the teetotalers of both regiments were good." The medicinal testimony in favour of the issue of the ration ($\frac{1}{4}$ -a gill or $2\frac{1}{2}$ fluid ounces in 24 hours) after the day's work, is weighed by Dr. Parkes, who points out that, under the physical conditions of tropical service "Alcohol is not the remedy, but is the most faithless of helps," and that the reviving effects produced by Alcohol after "great fatigue" is "gain only for a time, and is followed by increased exhaustion;" and he recommends the use of meat extracts which remove the sense of fatigue without any of the increased depression attendant on alcoholic drinks. Sergeant-Major Barclay who was wounded at Amoaful, stated in his evidence—"Took very little rum himself; refused it on all occasions but two, as he found it did not suit him. He felt slightly exhausted sometimes, but it never occurred to him that a stimulant would do good; on the contrary, he thought it would be likely to do harm. Certainly never knew harm done by rum not being issued."

Dr. Parkes has re-issued his Report with additional matter in a little book of

63 pages (Churchill, New Burlington Street). In the introduction to this volume he remarks, "The first effect of Alcohol, when given in a moderate dose (for example, what is equal to one fluid ounce of absolute Alcohol) is reviving, but this effect is transient. As shown both in the Report and in the first Appendix, the reviving effect goes off after, at the utmost, two and a-half miles of additional march, and sometimes before this; then the previous languor and sense of exhaustion not only return, but are sometimes more intense, and if Alcohol is again resorted to, its effects now are less satisfactory. Its reviving power is usually not so marked, and its peculiar anæsthetic and narcotizing influence can often be distinctly traced. The men feel heavy, dull, disinclined to march, and are less willing and cheerful." There are two valuable Appendices to Dr. Parkes' volume. The first describes "Experiments to show the relative reviving effects of rum, extract of meat, and coffee, during marching." He states—"Three intelligent and trustworthy soldiers, who knew the nature of the experiments, made the following marches in heavy marching order, carrying the rifle and sword bayonet, the valise equipment with service kit, forty rounds of ammunition, great coat, water bottle (full), haversac (empty), in all, including the clothes on person, there was a total weight of 51 lbs. avoirdupois. Having breakfasted at six o'clock they started at noon, and marched thirteen and a-quarter miles without a halt or refreshment of any kind. This march was accomplished in four hours and twenty minutes. After resting for an hour, during which time their pulses and temperatures were taken, they received either rum, or extract of meat, or coffee, with in each case ten fluid ounces of water. They then marched four and a-quarter miles, making seventeen miles and a-half in all, and then after another halt had a second allowance of the same substance, with the same quantity of water. A march of three miles was then taken, making twenty and a-half miles. The rate of march was 3.2 miles per hour; the time taken was eight hours and a-half, of which two were occupied with halts. At the end of the last march the men had their dinner. The rations were the usual rations, and the same amount of fluid was taken daily. The marches were continued for six days, so that each man received rum on two days (but not on successive days), meat extract on two days, and coffee on two days." The rum given was 2½ fluid ounces twice on the march, 5 ounces in all, containing 2 ounces of Alcohol, one fluid ounce each time. "This amount is the maximum limit of moderation as determined by the late Dr. Anstie and myself"—i.e. any amount beyond this gives distinct signs of narcotization. "The rum was increased with 8½ fluid ounces of water, and a little sugar was added." The men selected were Sergeant-Major Don and Privates Holz and Hutchins, in whose honesty and impartiality Dr. Parkes had complete confidence. After detailing the effects of the rum, extract of meat, and coffee, on each of the men, "The Final Opinion of the Men" is stated in their own words.

Sergeant-Major Don said, "The meat extract is the best to march on; more strength is given by it; about this I have not the slightest doubt. After the extract I prefer the coffee, and I put the rum last for marching, though if a man had to be out all night on wet ground it would do good. [This is theory, not experience]. But for marching I do not think it the proper thing. The coffee was best for thirst and also gave me a more comfortable feeling than the other did."

Private P. Holz said, "I prefer the meat extract; in rainy weather the rum

might be best, as I found it warmed me more, but for getting along in marching, the extract is best, it gave me more strength. As regards the coffee, I would put it before the rum, as the effect of the rum went off in two miles; and I felt better after the coffee than after the rum."

Private W. Hutchins said, "I prefer the meat extract; it certainly gave me more strength for marching; it does not put a spurt into you for a few miles, but has a lasting effect. If I were ordered for continuous marching, and had my choice, I would certainly take the meat extract. The coffee quenched thirst, but did not seem to do much or to put any spurt into me, but still I prefer the coffee to the rum, because it quenched thirst, and also the rum at the end of a couple of miles left you as bad as before, or even worse, while the coffee had no effect of the kind."

Dr. Parkes remarks, "In summing up the results of these experiments, I feel no doubt that it is correct to put the meat extract far before the rum and coffee as a reviving agent in marches. . . . The effect of the rum was as expected, and the evidence of these men was quite in accordance with the Ashantee experience (of which they knew nothing), that the stimulating effect soon goes off and that the weakness and langour then becomes as bad or even worse than before. But I was hardly prepared to find it go off in so short a distance as half (a mile) to two and a-half miles. It is also evident from the men's statement that the second allowance usually began to slightly narcotise them; the reviving effect was on several occasions not greater, but was actually less, than that produced by the first amount. The limits of the useful effect of the rum were evidently reached by one ounce of absolute Alcohol, and any further amount would I believe, have made itself marked by decided lessening of marching power." Even the "useful effect" of the first dose was soon spent and re-action set in after a short time. Force was simply deduced and lost.

Dr. Parkes, in Appendix II., prints letters from J. W. Armstrong, Esq., and Henry Voss, Esq., Divisional Engineers, respecting the conversion of the gauge on the South Wales section of the Great Western Railway in 1872. Dr. Parkes says, "The work was of the heaviest description, lasting from seventeen to eighteen hours a day for several successive days. It was the greatest work of its kind, and nothing exactly like it will ever be done in England again." The lines of rail to be converted would have made about 400 miles in single length; the number of men employed was about 1,500; and the time taken was two weeks nearly: oatmeal and barley-water was made into a thin gruel, and given to the men as required. Mr. Armstrong says, "The men soon got to like it exceedingly, and used it very largely to supplement their solid food. It was the only drink taken during the day. I had not a single case of drunkenness nor of illness. I have often since heard these men speak with great approbation of the supporting power of oatmeal drink." Mr. Voss states, "Each man was allowed one pound of oatmeal and half a pound of sugar per diem, and a man was appointed to cook and serve it out to each gang of twenty-one men. The men very much appreciated this drink, and had nothing else, no beer or spirits being allowed on the work. . . . The oatmeal supplied the place of water, beer, tea, or coffee. For meals the men had bread and cheese or meat, and in some cases they had beer at night after their work was over, but never on the work."

Dr. Richardson, F.R.S., in the latter part of 1874 and early part of 1875,

delivered a course of "Cantor Lectures" on "Alcohol, its Action and its Uses" at the Rooms of the Society of Arts. The Lectures were six in number, and were as much distinguished for scientific erudition as for the absence of any theoretic or dietetic bias. As a non-abstainer Dr. Richardson cannot, at any rate, be charged with the wish to put the use of Alcohol in a light more unfavourable than that which he believes to be naturally fair and just. These Lectures were reported in the Journal of the Society of Arts and some other publications, and they ought to be carefully perused in *extenso*. All that can be done here is to offer some extracts which will indicate the principal positions of the able and distinguished lecturer.

In the First Lecture Dr. Richardson treated of the chemistry of Alcoholic liquors, and in the Second on the Alcoholic group of organic bodies and actions of different Alcohols. A sentence or two from this lecture may be quoted as of importance in regard to alcohols of every kind. "In the end, all these alcoholic fluids are depressants, and although at first, by their calling vigorously into play the natural forces, they seem to excite, and are therefore called stimulants, they themselves supply no force at any time, but cause expenditure of force, by which means they get away out of the body and therewith lead to exhaustion and paralysis of motion. In other words, the animal force which should be expended on the nutrition and sensation of the body, is in part expended on the Alcohol, an entirely foreign expenditure."

In the Third Lecture Dr. Richardson treats of "the Primary Action of Common or Ethylic Alcohol on Animal Life." Having explained the circulation of the blood, he remarks—"With all these parts of the blood, with the water, fibrine, albumen, salts, fatty matter, and corpuscles, the Alcohol comes in contact when it enters the blood, and, if it be in sufficient quantity, it produces disturbing action. I have watched this disturbance very carefully on the blood corpuscles, for in some animals we can see these floating along during life, and we can also observe them in men who are under Alcohol by removing a speck of blood, and examining with the microscope. The action of the Alcohol, when it is observable, is varied. It may cause the corpuscles to run too closely together, and to adhere in rolls; it may modify their outline, making the clearly-defined smooth outer edge irregular or crenate, or even starlike as I define it on the board; it may change the round corpuscle into the oval form, &c. During every stage of modification of corpuscle thus described, the function to absorb and fix gases is impaired, and when the aggregation of the cells in masses is great, other difficulties arise, for the cells united together pass less easily than they should through the minute vessels of the lungs and of the general circulation, and impede the current, by which local injury is produced.

"A further action upon the blood instituted by Alcohol in excess, is upon the fibrine or the plastic colloidal matter . . . [which] explains, why in acute cases of poisoning by Alcohol the blood is sometimes found quite fluid, at other times firmly coagulated in the vessels."

After explaining in detail the functions of the blood-vessels, and the influence over the organic nerves of certain substances, he adds—"Alcohol possesses the self-same power. By this influence it produces all those peculiar effects which in every-day life are so frequently illustrated. It paralyzes the minute blood-vessels, and allows them to become dilated with the flowing blood. If you

attend a large dinner party, you will observe after the first few courses, when the wine is beginning to circulate, a progressive change in some of those about you who have taken wine. The face begins to get flushed, the eye brightens, and the murmur of conversation becomes loud. What is the reason of that flushing of the countenance? It is the same as the flush from blushing, or from the re-action of cold, or from the nitrite of amyl. It is the dilatation of vessels following upon the reduction of nervous control, which reduction has been induced by the Alcohol. In a word, the first stage, the stage of vascular excitement from Alcohol, has been established. The action of the Alcohol extending so far does not stop there. With the disturbance of power in the extreme vessels, more disturbance is set up in other organs, and the first organ that shares in it is the heart. With each beat of the heart a certain degree of resistance is offered by the vessels when their nervous supply is perfect, and the stroke of the heart is moderated in respect both to tension and to time. But when the vessels are rendered relaxed, and resistance is removed, the heart begins to run quicker, like a watch from which the pallets have been removed, and the heart-stroke, losing nothing in force, is greatly increased in frequency, with a weakened recoil stroke."

Having adduced the experiments of Dr. Parkes in illustration of the heart-forcing action of Alcohol, Dr. Richardson observes that "what we may call a moderate amount of Alcohol, say two ounces by volume, in form of wine, or beer, or spirits" produces in the adult man the first stage of the irritation above noticed, and in correction of the notion that the excitation extends only to the visible parts of the body, he remarks—"It cannot be too forcibly impressed that the condition is universal in the body." Beyond the first stage "the function of the spinal cord is influenced," and actions which are ordinarily done automatically—without the direct aid of the higher centres—can no longer be so performed. Further on, "the cerebral or brain centres become influenced; they are reduced in power, and the controlling influences of will and judgment are lost." Finally, "the superior brain centres are overpowered and sensibility is lost and the body lies a mere log, dead by all but two-thirds, on which alone its life hangs." "Thus there are four stages of alcoholic action in the primary form:—(a) A stage of vascular excitement and exhaustion; (b) a stage of excitement and exhaustion of the spinal cord, with muscular perturbation; (c) a stage of unbalanced reasoning power and of volition; (d) a stage of complete collapse of nervous function."

In the Fourth Lecture, Dr. Richardson considers "The Position of Alcohol as a Food: its Effects on the Animal Temperature: Hygienic considerations." Among the preliminary observations are the following, which agree with those in the body of this chapter (p. 158):—"Whatever man invents, though it may seem to be a great necessity, is not a necessity except to those who, being trained to its use, have been led artificially to believe it essential. Thus nature has produced water and milk for man to drink, and they are, in truth, all the fluids that are essential. This lesson, which nature teaches by her rule of provision for the necessities of animal life, is supplemented by many other facts, each equally authoritative. There is ever before us the great experiment that all classes of living beings beneath man require as drink none other fluids except those I have named. We see the most useful of these animals performing laborious tasks, undergoing extremes of fatigue, bearing vicissitudes of heat

and cold, and enduring work, fatigue and vicissitude for long series of years, sustained by their solid food, with no other fluid than simple water. We see again whole nations and races of men who labour hard, endure fatigue and exposure, and who live to the end of a long and healthy life, taking, with their solid sustenance, water only as a beverage. When we turn to the physiological construction either of man or of a lower animal, we discover nothing that can lead us to conceive the necessity for any other fluid than that which nature has supplied. The mass of the blood is composed of water, the mass of the nervous system is composed of water, the mass of all the active vital organs is made up of the same fluid; the secretions are watery fluids, and if in any of these parts any other agent than water should replace it, the result is instant disturbance of function that is injurious in proportion to the displacement."

Having noticed the constructive materials of the human living body, and the distinction of foods as nitrogenous or tissue-feeding, and respiratory or heat-producing, he remarks concerning Alcohol—"It contains no nitrogen; it has none of the qualities of those structure-building foods; it is incapable of being transformed into any of them; it is therefore not a food in the sense of a constructive agent—the building up of the body." And again—"It certainly does not help to build up the active nitrogenous structures. It probably does not produce fatty matter except by an indirect and injurious interference with the natural processes." The question, whether Alcohol is a respiratory or heat-producing food, is carefully discussed. He pronounces unsolved the problem whether Alcohol undergoes any chemical change in the body? and if some change, what is its nature? The scientific evidence is summarily stated as follows:—

"The earlier physiologists of this century came naturally enough to the conclusion that the Alcohol taken into the body is consumed there with the evolution of heat. A certain development of heat in the superficies of the body, and a certain sensation of glow which follows upon the imbibition of spirit, lent countenance to this suspicion. But in course of time, independently of any knowledge of the effect produced by Alcohol in the minute circulation of the blood, it began to be doubted whether Alcohol was disposed of in the organism by its combustion. Some observers had noticed, in conducting the examination of the body after death from excess of Alcohol, that the odour of the substance was present in the tissues, especially in the nervous tissue, and it was doubted whether the Alcohol might not under some circumstances remain in the organism without undergoing any change at all. In 1860 three eminent Frenchmen—Lallemand and Perrin, assisted by Duroy, published a prize essay on Alcohol, in which this view was maintained, or, as the authors would probably say, was originated; for in truth they were the first to state the view on direct scientific evidence. From the result of many experiments, they came to the conclusion that Alcohol taken into the living body accumulates in the tissues, especially in the liver and in the brain, and that it is eliminated by the fluid secretions, notably by the renal secretion, as Alcohol. They sought in the different tissues for evidence of the secondary products of the oxidation of Alcohol, for aldehyde acetal, acetic acid, and they found none of those products, except some acetic acid in the stomach, which acid they concluded was formed from the Alcohol received directly into the stomach, and from the action exerted upon it there by the gastric juice. The experiments carried on by these inquirers were so numerous and careful, and the results they arrived at were so definitely stated, that their

labours were for a season accepted as conclusive by many men of science, and by the majority of the public. It was ascertained by other experimentalists that Alcohol is eliminated by the system in the direct way, as Alcohol, and the question of elimination rested as if it had been solved. The interval of credence in these assertions was not very prolonged. From Dr. Anstie came the earliest expressions of doubt relative to this hypothesis of what is called the direct elimination of Alcohol by the secretions, and from him have come the latest objections. His arguments have been sustained abroad by Schulinus, and in this country by Drs. Thudichum and Dupré. The sum and substance of the labours of these observers is stated in a few words. They prove that while it is true that, under certain circumstances, Alcohol taken into the body will pass off in the secretions unchanged, the quantity so eliminated is the merest fraction of what has been injected, and that there must be some other means by which the spirit is disposed of in the organism."

Dr. Richardson describes some of the experiments made, and concludes—"We are driven by the evidence now before us to the certain conclusion that in the animal body Alcohol is decomposed; that is to say, a certain portion of it (and if a certain portion, why not the whole?) is transmutable into new compounds." Is, then, Alcohol burned in the body, and does the combustion produce heat? This inquiry Dr. Richardson says "I am prepared to answer by direct knowledge gained from individual experience." The details of the research extended over three years (from 1864), and the result showed that—"In the first stage (that of alcoholic excitement when the blood vessels of the minute circulation are relaxed and filled with blood), the external temperature of the body is raised." "In man it may rise to half a degree Fahrenheit, and in the confirmed inebriate in whom the cutaneous vessels are readily engorged, I have seen it rise up to a degree and a-half;" but is this heat due to the combustion of Alcohol? Dr. Richardson replies—"It is not so; *it is in truth a process of cooling*. It is from the unfolding of the larger sheet of the warm blood and from the quicker radiation of heat from that larger surface. During this stage, which is comparatively brief, *the internal temperature is declining*; the expired air from the lungs is indicating, not an increase, but the first period of reduction, in the amount of carbonic acid, and the reddened surface of the body is so reduced in tonicity that cold applied to it increases the suffusion. *It is this most deceptive stage that led the older observers into the error that Alcohol warms the body.*"

In the second stage the temperature declines in man to three-fourths of a degree, and the decline lasts from two and a-half to three hours. "It is much prolonged by absence of food." During the third stage the fall of temperature rapidly increases; and as the fourth stage (of insensibility) is approached, it "reaches a decline that becomes absolutely dangerous. In men it is often from two and a-half to three degrees." The return to the normal standard of heat is slow, requiring, in some cases known to Dr. Richardson, as long as three days. How then is it with the products of combustion? Are they to be found while Alcohol is cooling the body? Dr. Richardson replies—"One more portion of evidence completes the research on the influence of Alcohol on the animal temperature. As there is a decrease of temperature from Alcohol, so there is proportionately a decrease in the amount of the natural product of the combustion of the body. The quantity of carbonic acid exhaled by the breath is proportion-

ately diminished with the decline of the animal heat. In the extreme stage of alcoholic insensibility—short of the actually dangerous—the amount of carbonic acid exhaled by the animal and given off into the chamber I constructed for the purpose of observations was reduced to one-third below the natural standard. On the human subject in this stage of insensibility the quantity of carbonic acid exhaled has not been measured. But in the earlier stages of alcoholic derangement of functions the exhaled gas was measured with unusual care by another earnest worker, whose recent death we have also to deplore—Dr. Edward Smith. In these early stages Dr. Smith found that the amount of carbonic acid was reduced in man, so that the fact of the general reduction may be considered as established beyond disputation." If so, if less carbonic acid is evolved, how can there be an oxidation or combustion of the Alcohol, the effect of which would be to develop heat and evolve carbonic acid gas? The question is full of interest. It is answered, with a preface, by Dr. Richardson—"We are landed then at last on the basis of knowledge. An agent that will burn and give forth heat and product of combustion outside the body, and which is obviously decomposed within the body, reduces the animal temperature, and prevents the yield of so much product of combustion as is actually natural to the organic life. What is the inference? The inference is that the *Alcohol is not burned after the manner of a food which supports animal combustion; but that it is decomposed into secondary products, by oxidation, at the expense of the oxygen which ought to be applied for the natural heating of the body.*"

The "discovery of the mode by which Alcohol is removed from the organism" is a subject on which Dr. Richardson hopes to speak one day with some degree of experimental certainty; but the practical point is this—"THAT ALCOHOL CANNOT, BY ANY INGENUITY OF EXCUSE FOR IT, BE CLASSIFIED AMONGST THE FOODS OF MAN. IT NEITHER SUPPLIES MATTER FOR CONSTRUCTION NOR HEAT. ON THE CONTRARY IT INJURES CONSTRUCTION AND IT REDUCES TEMPERATURE."

There remains to consider the effect of Alcohol on Muscular Power; and Dr. Richardson observes—"If we were to treat our domestic animals with this agent in the same manner that we treat ourselves, we should soon have none that were tameable, none that were workable, and none that were edible. I thought it, nevertheless, worth the inquiry, whether at any stage of the alcoholic excitement, living muscle could be induced to show an extra amount of power; I therefore submitted muscle to this test. I gently weighted the hinder limb of a frog until the power of contraction was just overcome; then by a measured electrical current I stimulated the muscle to extra contraction, and determined the increase of weight that could thus be lifted. This decided upon in the healthy animal, the trial was repeated some days later on the same animal after it had received Alcohol in sufficient quantity to induce the various stages of alcoholic modification of function. The result was, that through every stage the response to the electrical current was enfeebled, and so soon as narcotism was developed by the spirit, it was so enfeebled that less than half the weight that could be lifted in the previous trial by the natural effort of the animal could not now even be raised under the electrical excitation. In man and in animals, during the period between the first and third stages of alcoholic disturbance, there is often muscular excitement, which passes for increased muscular power. The muscles are then truly more rapidly stimulated into motion by the nervous tumult, but the muscular power is actually enfeebled."

Among "Hygienic Considerations," with which the Lecture concludes are the following:—"I am bound to intimate that the popular idea of administering Alcohol for the purpose of sustaining the animal warmth is an entire and dangerous error, and that when it is brought into practice during extremely cold weather it is calculated to lead even to fatal consequences, from the readiness with which it permits the blood to become congested in the vital organs. I cannot too forcibly impress the fact that cold and Alcohol act, physiologically, in the same manner, and that, combined in action, every danger resulting from either agent is doubled. . . . Once more: I would earnestly impress that the systematic administration of Alcohol for the purpose of giving and sustaining strength is an entire delusion. I am not going to say that occasions do not arise when an enfeebled or fainting heart is temporarily relieved by the relaxation of the vessels which Alcohol, on its diffusion through the blood, induces; but that this spirit gives any persistent increase of power by which men are enabled to perform more persistent work is a mistake as serious as it is universal. Again, the belief that Alcohol may be used with advantage to fatten the body is, when it is acted upon, fraught with danger. For if we could successfully fatten the body we should but destroy it the more swiftly and surely; and as the fattening which follows the use of Alcohol is not confined to the external development of fat but extends to a degeneration through the minute structures of the vital organs, including the heart itself, the danger is painfully apparent."

In the Fifth Lecture Dr. Richardson discourses "On the Secondary action of Alcohol on the animal functions, and on the Physical deteriorations of structure incident to its excessive use." Having treated upon the evils produced by adulterations in general, he refers to absinthe, as peculiarly formidable, containing as it does "five drachms of the essence of absinthium or wormwood added to one hundred quarts of Alcohol." Absinthium produces effects like haschisch, and other narcotic drugs, so that the liquor absinthe is "doubly poisonous." Dr. Richardson "thinks that malt liquor is not adulterated to any great extent, with anything worse than salt, sugar, and water, by which—the water—the consumer is fraudulently benefitted and the government proportionally defrauded." Ales drunk when the fermentation is incomplete, produce persistent dyspepsia, and those in which saccharina is infused are apt to favour diabetes. Wines produce special injuries when partially fermented, and when containing amylic alcohol and aldehyde; and in regard to certain properties of a useful kind, as the acids and salts, Dr. Richardson points out that they could be otherwise procured and taken with better effect. Spirits when adulterated with oil of juniper, oil of bitter almonds, potassa, alum, nitric acid, oil of vitriol, and butyric acid "increase the evils likely to arise from the Alcohol itself." Passing to the "Secondary Physiological Action of Alcohol," Dr. Richardson remarks that it is only the "limited few" who take Alcohol and yet suffer no material harm, either because they consume so small a quantity, or because they are so constituted as to eliminate it rapidly. "The great majority of those who drink Alcohol in any of its disguises are injured by it. As a cause of disease, it gives origin to great populations of afflicted persons, many of whom suffer even] to death *without suspecting of what they suffer, and unsuspected.*" The first degree of chronic deterioration originates with the consumption of what is considered a moderate quantity of alcoholic liquor, equal to four or six ounces a day. "Continued daily it induces a new physiological and altogether unnatural con-

dition, in which the sense of acquired necessity enforces desire, until at last the spirit is made to become a positive requirement of the organic and the mental life. Every extra effort must be preceded by the resort to the stimulant. Every prolonged weariness must be relieved by the same measure; but when the effect of the measure has speedily subsided, there is a greater exhaustion than before." Persons so acted upon are often the last to adopt the total abstinence practice, and the first to fall away and report that 'it does not suit *them*,' simply because they have not had the intelligence and perseverance to overcome a vitiated state of their own physical system. In youth, some of the evil effects are readily repaired, but when the body is fully developed the injurious action is accelerated. The function of the heart is perverted, and through its whole structure it is modified both in its mechanism and action. The other vital organs are susceptible of disturbance, and the organic tissues themselves undergo a direct deterioration of structure. Scientific knowledge on this subject is but small, but the fact is beyond doubt that "Alcohol produces physical deterioration by destroying the integrity of the colloidal (jelly-like) matter of which the tissues are composed." "When Alcohol holds long-continued contact with the perfectly developed colloidal tissues, its action upon them to produce physical deterioration is simply inevitable, and from this cause arise those fatal lesions of local organs which mark the different phases and stages of alcoholic disease." Quoting the words of Solomon, "Who hath woe," &c. Dr. Richardson asks, "What physiologist could define better the steady and progressive effect of Alcohol upon those who *under the guise of temperate men* trust to it as a support?"

In the Sixth and concluding Lecture Dr. Richardson resumes the same subject, and observes "The parts which suffer most at first, from Alcohol, are those organisms of the animal body which the anatomists call the membranes, which are colloidal structures, and every organ is developed in them." "Upon their integrity all the silent work of the building up of the body depends." Upon all these membranous structures Alcohol exerts a direct perverting power of action. It produces in them a thickening, a shrinking, and an inactivity that reduces their functional power . . . involving them in structural deteriorations which are always dangerous, and are often ultimately fatal." Among chronic disorders induced by alcoholic indulgence, in what is often deemed a temperate degree, Dr. Richardson enumerates and describes emotional disturbance, dyspepsia, nervous derangement, and insomnia or sleeplessness. The next stage leads to direct deteriorations of vital structure with special structural disease of the liver, kidneys, and lungs, including alcoholic phthisis or consumption of drunkards—a disease which is generally developed neither in young nor aged persons, but in men in the prime of life of robust constitution, usually considered very healthy, and not drunkards in the ordinary sense—'hard drinkers as distinguished from sots.' Valuable remarks follow on alcoholic disease of the heart, other organic changes, and organic nervous lesions, and the mental phenomena induced by Alcohol are briefly described, embracing loss of memory or speech, dipsomania and mania a potu. Dr. Richardson's summary is judicial in its calmness and incisive in its terseness. "This chemical substance, Alcohol, an artificial product devised by man for his purposes, and in many things that lie outside his organism a useful substance, is neither a food nor a drink suitable for his natural demands. Its application as an agent that shall

enter the living organism is properly limited by the learning and skill possessed by the physician, a learning that itself admits of being recast and revised in many important details, and perhaps principles." "If Alcohol does really for the moment cheer the weary and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence (doubtful even in these modest and moderate degrees) is an infinitesimal advantage by the side of an infinity of evil for which there is no compensation and no human cure."

VIII.—TOTAL ABSTINENCE AND VITAL LONGEVITY.

The foregoing testimony confirms the old Temperance doctrine that the use of Alcoholic drink is followed by the more rapid consumption of strength, not the communication or increase of it, as is ignorantly imagined. Whatever extra action of the physical organs arises from Alcohol, is so much *waste of power*. Alcohol gives nothing to the system, but takes from it much that it cannot afford to lose. It thus leads, even in moderate quantities, to a habit of low health, and a weakening of the vital organs. Abstinence is sometimes spoken of as if it were a substance exerting a positive influence for good or evil, but the physiological benefit of abstinence is measured by the degree of injury inflicted by Intoxicating drink. The abstainer is free from all the evil results of drunkenness, of tipping, and the slow steady drinking that passes for moderation; and he is also exempt from the direct and indirect consequences of any personal use of Alcoholic liquor, occasional or habitual. The statistics of Temperance Benefit Societies compared with those of other Benefit Clubs and Friendly Societies, show a marked superiority.* But the returns of the Temperance and General Provident Institution offer the most striking evidence upon this subject. In 1850, non-abstainers were received as insurers; and as the Temperance members are insured in a different department, a comparison has been made for 24 years of the rates of death, and the amounts of bonuses or profits, which are kept distinct and apportioned among the members of the two sections. At each quinquennial division of profits, the Temperance section has received a far larger bonus than the General section. In the quinquennial period ending 1870, members in the General section from the ages of 15 to 55 who had paid £1,405 4s. 2d. in premiums, received a bonus of £437 18s. 10d. at the rate of 31 per cent. on the premiums; members in the Temperance section received £752 4s. 4d. at the rate of 53½ per cent. At the close of that period, out of 17,700 members in the General section the deaths had been 944,

Alcohol causes a waste of vital power

Statistics of Temperance Benefit Societies. Evidence supplied by the Temperance and General Provident Institution.

* As one illustration, the following extract from the Annual Report (1873-4) of the London Grand Division of the Sons of Temperance, is of interest and value:—"In the Sick Department the days of sickness were 5,271 for 214 members, who claimed benefits to the amount of £703 17s. 0d., or an average of nearly £3 6s. 0d. per sick member. The contributors to the Sick Fund numbered 1,388, so that the average of sickness per member for twelve months was 37 days, a result telling most favourably for teetotalism, especially when it is remembered that over 15 per cent. of the days should be deducted for claims arising from accidents. Similar striking and valuable evidence turns up in the Assurance Department. There the contributors numbered 1,472. The deaths were 9, but of these, two were the wives of members admitted in the first days of the society, and for whom no contributions were paid, neither were they reckoned among the members. So that practically the deaths were 7, and one of them was caused by fire, which carried off a most promising member. The rate of mortality was therefore less than 5 per 1,000—a return really lower than those of most of the best assurance corporations."

London Grand Division of Sons of Temperance.

Statistics of Temperance and General Provident Institutions.

or 64 below the expected number (1,008). Out of 10,100 Temperance members the deaths had been 411, or 138 below the expected number (549). The annual average mortality of the General section was 188 four-fifths, or 10 two-thirds per 1,000; of the Temperance Section 82, or 8 per 1,000. Out of a joint constituency of 27,800 the deaths expected were 1,557; they were actually 1,355 (271 per annum); but had the saving of life been at the Temperance rate the deaths would have been 1,178 (235 three-fifths per annum), a saving of 379 in five years, or 76 per annum.

But an interesting table supplied to Dr. Crespi, of Birmingham, by Mr. Thomas Cash, the Secretary, enables a comparison to be made over eight years as under :

DEPARTMENT I.—TEMPERANCE SECTION.		
Years.	Expected Deaths.	Actual Deaths.
1866-1870 (<i>five years</i>)	549	411
1871	127	72
1872	137	90
1873	144	118
Total, eight years	957	691

DEPARTMENT IX.—GENERAL SECTION.		
Years.	Expected Deaths.	Actual Deaths.
1866-1870 (<i>five years</i>)	1,008	944
1871	234	217
1872	244	282
1873	253	246
Total, eight years	1,739	1,689

“ In Department I., the number of deaths was 27·8 per cent. below the expectation. In Department IX., the number was only 2·88 below.” The difference in favour of the Temperance Section is 24·92 per cent.

How general Total Abstinence would save life.

Now, in 1871 the deaths of persons of 15 and upwards, in England and Wales, were 261,735; and had the Temperance rate of mortality prevailed, they would have been just upon 73,000 fewer! It may be urged that insured lives are selected ones, and that the rate of mortality in insurance offices may be expected to be lower than that of the general community; yet so great a disparity as that just noticed is far in excess of any that could be looked for in the absence of some special condition. Supposing, however, we take the difference only between the Temperance and General Sections (24·92 per cent.)—applying this datum to the 261,735 deaths of persons at and above 15 years of age in 1871, it would have given a reduction of that mortality equal to 65,000 lives preserved. In the same year the deaths in England and Wales of persons under 15 years of age were 253,147, of which 206,613 were of persons under 5 years of age; and though it is to be hoped that not many of those deaths were directly caused by Strong Drink,* yet a very great number of lives of infants and other children

Excessive mortality of young children.

* Yet the Committee of the Obstetrical Society have reported (see Registrar General's Report for 1871—Appendix) “The spirit chiefly given to children is gin, and in some cases doubtless, with the idea of removing flatulence, but in more with the hope of obtaining its narcotic effect.”

are annually sacrificed by the drinking of parents, and the unfavourable conditions thereby induced.

In a lecture by Dr. Richardson, delivered at Birmingham, February, 15, 1875, on "Vitality in Men and Races," he stated, "I do not over-estimate the facts when I say that if such a miracle could be performed in England as a general conversion to Temperance, the vitality of the nation would rise one-third in value; and this without any reference to the indirect advantages that would of necessity follow." This signifies, that in some way or other, Strong Drink is the means of destroying more than 230,000 lives every year in the United Kingdom; an estimate far in excess of any made by Temperance statisticians. [See Note iv. of Chapter ii., on the same topic].

Dr. Richardson's mode of raising the national vitality.

It is to be observed, that every plea of physical benefit advanced for the use of Alcoholic beverages has been distinctly disproved. They do not promote digestion, they do not warm, they do not strengthen, they do not nourish, they do not conserve tissue; on the contrary, every experiment hitherto made, goes to show that they derange the natural functions, and vitiate the blood which is the vehicle of life. If Alcohol is in any cases useful as a medicine—that it is ever necessary as such, is becoming increasingly doubtful—its value in this respect must be diminished in proportion as it is habitually consumed. Most important is the testimony of Dr. Macroire of the Liverpool Hospital who deposed, "Having treated more than 300,000 patients I give it as my decided opinion, that the constant moderate use of stimulating drinks is more injurious physically than the now-and-then excessive indulgence in them." This is equivalent to saying that gradual attrition acts more injuriously on the frame than an occasional blow.

Pleas for Alcoholic beverages all disproved.

Every day's experience and research confirms each sentence of the Declaration extensively signed in 1846, and subsequently by a very large number of eminent members of the medical profession in the United Kingdom and British India:—

"We are of opinion:—1. That a very large portion of human misery, including poverty, DISEASE, and crime, is induced by the use of Alcoholic or fermented liquors as beverages. 2. That the MOST PERFECT HEALTH is compatible with total abstinence from all such Intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c. 3. That persons accustomed to such drinks may with PERFECT SAFETY discontinue them entirely, either at once, or gradually after a short time. 4. That total and universal abstinence from Alcoholic liquors, and Intoxicating beverages of all sorts, would greatly contribute to the HEALTH, the prosperity, the morality, and the happiness of the human race."

Medical Declarations.

In the December of 1871 appeared a Medical Declaration signed by the heads of the profession. It was expressed in the following terms:—"As it is believed that the inconsiderate prescription of large quantities of Alcoholic liquids by Medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of Alcohol in the treatment of certain cases of disease, are yet of opinion that no Medical Practitioner should prescribe it without a sense of grave responsibility. They believe that Alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past.

"They are also of opinion that many people immensely exaggerate the value of Alcohol as an article of diet ; and since no class of men see so much of its ill effects, and possess such power to restrain its abuse, as members of their own profession, they hold that every Medical Practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids.

"Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working classes of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralising to a large extent the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of Temperance."

The foregoing Declaration falls short, as will be seen, of the sterling and downright Declaration of 1846, and is far short of the convictions held and avowed by not a few of the subscribers, who were anxious to secure the names of medical brethren of repute less advanced than themselves on this particular question. Its merit consists in the warning against useless medical prescriptions of Alcohol, and in the expressed willingness to support restrictive legislation. Among the men of eminence who have written wisely and strongly on the subject is Dr. Samuel Wilks, Physician and Lecturer on Medicine to Guy's Hospital, Examiner in Medicine in the University of London, &c., who, in a Lecture reported in the *Lancet*, April 27, 1867, remarked, "I say it is assumed that a strength-giving property lies in these drinks—that just in proportion to a man's feeling of weakness so will he require one of them ; in ordinary health he may only want his beer, but if ill his wine ; and if very ill, his spirits. Now this popular opinion is shared in, I am sorry to say, by many in the profession : if the patient is weak he wants 'support,' this term carrying too frequently with it the necessary idea of wine and spirits. I constantly hear medical men say they give brandy to all their patients, for they always find them 'low.' Moreover, it is a medicine of which the patients approve, assuming as they also do its supporting and strength-giving powers. You therefore cannot do better, if you fear no compunctions in converting your profession into a mere trade, than say to all your patients, after feeling their pulse, that they are very low—that you are sure they do not take enough ; and order them several glasses of wine daily. Should they be exceedingly ill with some desperate organic complaint, then you must turn your remarks to the friends, and speak of the necessity of supporting the patient by giving him as much brandy as can be poured down his throat. By this method you are sure to give 'satisfaction ;' for should the patient die without such treatment, you may have the credit of letting him slip 'through your fingers,' whilst, if he die with it, you have done your best. If you kill a dozen patients with brandy, you need have no fear—'you have done your best.' This, I say, would be a very comfortable and lucrative mode of practice."

CHAPTER IV.

THE CHURCH, STRONG DRINK,
AND
TEMPERANCE ORGANIZATIONS.

Most Rev. Dr. Sumner, late Archbishop of Canterbury.—"The Temperance movement is second to none in importance."

Rev. Dr. Chalmers.—"The Temperance cause I regard with the most benign complacency."

Right Rev. Dr. Stanley, late Bishop of Norwich.—"I speak after much reflection, and as in the presence of God. I am fully persuaded that Temperance societies will be found to be the great regenerators of society."

Thomas Clarkson.—"Total Abstinence has been found to be an auxiliary to the promotion of Christianity and to the conversion of sinners."

Joseph John Gurney.—"If the principle of Total Abstinence does not cause persons to enter the temple of religion, it certainly brings many to the porch."

The Earl of Shaftesbury.—"The more I examine and travel over the surface of England, the more I see the absolute and indispensable necessity of Temperance associations. I am satisfied that, unless they existed, we should be immersed in such an ocean of intoxication, violence, and sin, as would make this country uninhabitable."

THE CHURCH, STRONG DRINK, AND TEMPERANCE ORGANIZATIONS.

THE Temperance Reform is the child of the Church. This is a fact unknown to many, but one of great historical interest. It is also cheerfully suggestive of that good will and intimate connection, which should ever exist between Temperance organizations and the Christian Church in all her divisions, parochial and congregational, the whole world over. Associations for the discouragement of Intemperance had been formed in the United States of America early in the nineteenth century, and there are traces of similar societies on this side of the Atlantic ; but it was not till the opening of 1826 that a deliberate and combined effort was made to induce a general change of sentiment and conduct in regard to the causes of intemperance. And with whom did this organized endeavour originate? With men whose hearts God had touched with a warm commiseration for the sufferings of humanity, accompanied by a resolution to do what was possible for the removal of their sources. Individually, they may not have been in other respects wiser or better than others, but they were moved more deeply, and they acted more efficiently, because more wisely, in relation to the drinking system as it then existed in the New England States.* Before many years had elapsed, all the more numerous Religious bodies in the United States had declared

American
Temperance
movement
of 1826.

* The first paragraph in the "First Report of the Executive Committee of the American Society for the Promotion of Temperance" (for the year ending November, 1827) reads thus : "On the 10th of January, 1826, a number of gentlemen met at the Vestry of Park Street Church, Boston, to take into consideration the evils of intemperance, and the importance of further exertions to restrain them. Hon. George Osborne was chosen Moderator, and Rev. Wm. Jenks, D.D., Clerk. After uniting in prayer, and attending seriously to the subject of the meeting, the following resolutions were adopted." The first of these resolutions was : "That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the

Extract
from the
First Re-
port of the
American
Temperance
So-
ciety.

Early ad-
hesion of
the princi-
pal Reli-
gious
bodies.

their adhesion to the Temperance reform; and abstinence from distilled liquors became the rule among professors of religion of every class. The least pronounced was the Protestant Episcopal Church, but several of its distinguished Bishops and Ministers were ardent promoters of the Temperance cause. "Whence came this Temperance Reformation?" asks Dr. Leonard Bacon, himself one of its earliest promoters. "It came," he answers, "out of the bosom of Christianity; from the Church of God; and in the presence of all we have defended this declaration."* When the advance was taken to abstinence from *all* Intoxicating liquors, fermented as well as distilled, some partial retrogression and falling away was seen for a time; but the ultimate loss sustained was small; and in the highest Church Courts and Assemblies of almost every Christian denomination, resolutions covering the whole ground of Temperance principle and question, have been repeatedly passed, with substantial unanimity and cordial good-will. Nor are these declarations adopted as a matter of form, while they are inoperative in the every-day life of the membership of those great bodies. Comparatively few ministers and communicants are other than habitual abstainers; and, now as ever, the foremost advocates of the Temperance reform, both in the United States and in the Dominion of Canada, are men of mark and power in their several ecclesiastical Communions. As illustrating

intemperate use of intoxicating liquors." At an adjourned meeting held February 13, the American Temperance Society was instituted on the basis of abstinence from distilled liquors. The Executive Committee, in their Address dated March, 1826, say, "The American Temperance Society for the Promotion of Temperance have, therefore, after deliberate and devout attention to the subject, resolved, in the strength of the Lord, and with a view to the account which they must render to Him for the influence they exert in the world, to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice with regard to the use of intoxicating liquors." This First Report contains extracts from the Minutes of the General Assembly of the Presbyterian Church, held in Philadelphia May 1st, 1827, recommending the American Temperance Society "to the prayers and support of our brethren;" also, approving resolutions adopted by the General Synod of the Reformed Dutch Church, the General Association of Connecticut and Massachusetts, and the General Convention of Virginia; and resolutions of Park Street Church, Boston, and other individual churches, couched in these terms: "That we as a Church feel ourselves required by the Spirit of the Gospel to abstain entirely from the use of ardent spirits, except as an article of medicine, and also to exert all our influence to restrain others from a habit so pernicious."

* Speech at the Anniversary of the American Temperance Union, May 9, 1844.

this amicable bearing, reference may be made to the Methodist Episcopal Church with a million and a-half of communicants, the whole of whose thirteen Bishops have signed an Address to the ministers and members, with a request that it should be read in all their Churches; and in this Address they thus speak of Temperance reform, and of the proper relation of Christians to it:—
 “The leading reform of the hour, is the abolition of the sale and drinking of intoxicating beverages. These stimulants are sending multitudes annually to a drunkard’s grave and a drunkard’s doom. They are undermining our national life. They are the cause of almost all the crimes that infest society. They are the chief foe to the progress of the Church. The record of our Church in two successive General Conferences is in favour of Prohibition. This is the ultimate goal of her efforts. She will not rest from her labours until the use and sale of Intoxicating drinks follow to their grave other iniquities, once as powerful as these, and as deeply rooted in the appetites and interests of society. Let Prohibition receive your support in your personal abstinence, and in all other Christian efforts for the overthrow of intemperance.”

When the Temperance Reform was introduced into the United Kingdom, Christian men were the first to welcome and utilize it as a powerful instrument of Christian charity, and a natural ally of the Christian Church. Dr. Edgar and Rev. G. W. Carr, in Ireland, and Messrs. Dunlop and Collins, in Scotland, drew to themselves many kindred spirits, as fellow-soldiers in this new crusade; and in England, among the earliest meetings ever held in Exeter Hall, was one convened on June 29th, 1831, when Christian ministers and laymen joined in the resolution to act together for the promotion of Temperance associations throughout the land.*

Temperance Societies established in the United Kingdom by Christian philanthropists.

The remarkable movement in Ireland originated in the entreaty addressed by William Martin, a member of the Society of Friends, to Father Mathew, that he would give to the Temperance work his example and influence; and never was calumny more baseless than that which has charged the Irish Apostle of Temperance with motives of a sectarian character, instead of those which really stirred his heart, when he went forth to save his countrymen from

* Among the speakers were Dr. J. B. Sumner, Bishop of Chester, and afterwards Archbishop of Canterbury; Revs. Dr. Pye Smith, Dr. Bennett, and G. Clayton, Independents; Dr. Edgar, Presbyterian, &c.

The motives of Temperance adhesion are various, but all legitimate

The natural alliance of Christians with the Temperance movement

Ministerial Conference of 1848 and 1857.

Also in 1874 and 1875.

the deadly evil of addiction to Intoxicating drinks. The Temperance Reform has close affinities with every other class of influences capable of benefitting mankind; so that among the reasons which induce multitudes to join it, some may be of a temporal and inferior nature; yet perfectly legitimate in their place: but it is to be observed, that, from the first day until now, the Temperance movement as a whole, and all the powerful organizations and Journals by which it has been represented and carried on, have been under the responsible controul of Christians of different denominations, not a few of whom have been unsurpassed by their contemporaries, for devotion to every work of Christian faith, and every labour of Christian love. It was natural and morally inevitable, that those who were most attached to the Temperance enterprize, should be such as had drunk deeply of the Spirit of Him who "healed all manner of sickness and disease," who fed the hungry, who blest the penitent, wept over the guilty, and died for the chief of sinners. Such men have given to the Temperance Reform a Christian direction and elevation, an evangelical impulse and evangelizing influence, which it could not else have obtained: they have preserved it from rejection by the Christian church;—a rejection that would have been to the Church, collectively considered, a loss and a reproach of no mean magnitude; and they have formed, as we may hope, the pioneers of that great host of Christian auxiliaries, whose accession is yet anxiously waited for and prayerfully invoked.

A Ministerial Conference was held in Manchester for three days (April 12-14), in 1848, when a Declaration was adopted subsequently subscribed by 485 ministers of religion; and in 1857 a Ministerial Conference on the Liquor Traffic, held in the same city (June 9-11), adopted a Declaration that afterwards received about 4000 signatures.* Important Conferences have also been held, consisting of abstaining and non-abstaining ministers, in Manchester, in November, 1874, and in London, in April, 1875, to consider the evils, causes, and remedies of Intemperance. The Established Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church, have Temperance Committees which report annually, and each has a Temperance Society composed of abstainers. It is the same with the Presbyterian Church in Ireland, and some other Churches. The Wesleyan Methodists

* See Supplementary Notes.

and other Methodist bodies are evincing a practical sympathy worthy of John Wesley's followers.* Two addresses to Baptist Ministers on this question have been issued by a large number of their brethren, and a denominational society exists. The Congregationalists have repeatedly discussed the subject at their Union Meetings, and an influential Abstinence association for that body has been formed. The Society of Friends have borne official testimony of great weight upon the subject. And the Church of England, which in the earliest period of this reform had contributed some distinguished names to its advocacy, has more recently done notable service by the preparation of the Reports on Intemperance by Committees of the Provinces of Canterbury and York, and by the constitution of the Church of England Temperance Society on a basis which sanctions the promulgation of total abstinence, and joins with it the advancement of reforms, social and legislative, tending to the abatement of drunkenness and its causes.† It is estimated that above 4,000 Protestant ministers of religion in the United Kingdom are consistent and declared abstainers, while with many, perhaps an equal number, abstinence is the daily rule, and the use of alcoholic drink the occasional or rare exception. By a section of the Roman Catholic Clergy and laity a useful Temperance work is sustained, bearing more directly upon members of their own communion.

Temperance Church Associations.

It is a fact of significant value, that the Missionaries of all denominations find their labours more productive as they discountenance drinking and drinking customs. The Christian villages in India are generally abstinent ones, and the experience of devoted labourers in foreign fields, if treasured as it deserves to be, would often prevent the spread of fallacies which induce men to seek substitutes for the safe, simple, and straightforward plan of Abstinence from all that can intoxicate.‡

Christian missionaries aid the Temperance cause and derive assistance from it.

* See Supplementary Notes.

† See Supplementary Notes.

‡ Among other fallacies is the notion that the use of "pure wine" would prevent Intemperance. How such a figment should possess those who know what wine did for the Jews in the days of the prophets, and what it did for the other nations of antiquity, it is difficult to imagine. Modern testimony is to the same effect. The Rev. J. H. Shedd, writing from Oroomiah, Persia, says of the Protestant missionaries in that province:—"We have never found wine an ally to the temperance cause, though it flows around us almost as cheap and abundant as water. During the wine season beastly drunkenness is too common

Fallacy exposed concerning the use of "pure wine" as a means of Temperance.

Temperance Associations are organized bodies, seeking the attainment of certain objects by procedure of a definite character. They may accordingly be considered as to the connection between their Objects and Principle of operation ; and further as to the Organized forms they have assumed.* Objectors frequently confound these very distinct and distinguishable aspects of such societies, but we trust to show that objections directed against either aspect are void of justice and force.

The Objects of Temperance Associations are Curative and Preventive. The Intemperate appetite a disease, and only to be cured by Abstinence.

I. The Objects of Temperance Associations are two—CURATIVE and PREVENTIVE, and these Objects are prosecuted by one and the same Principle of action, the exclusion of Intoxicating Drinks.

I. CURATIVE.—The power of Strong Drink to bewitch, enslave, and deprave, is seen wherever it is used as a beverage. The love of Intoxicating liquor is a disease, a vice, and a sin, all in one: how is this compound evil to be overcome? The answer is unanimous—by Abstinence, and by Abstinence only. Whatever may be said in praise of “Moderation” abstractedly, it is confessed, that when this moderation has been habitually overpassed, and an appetite for Strong Drink induced, the cure is to be found, not in taking a little, or trying to do so, but in holding aloof from the drink altogether ; and not from one particular liquor or class of liquors only, but from all the liquors containing the source of the mischief—the Alcoholic spirit by which they are all distinguished, and are all rendered dangerous to society. The experience thus acquired ought to teach two things: (1) that all Intoxicating liquors are of one genus, and that good reason against any kind is good reason against all. Hence the weakness of the old movement against Distilled Spirits, while the use of Fermented liquors was permitted. The Alcohol in wine is identical with the Alcohol

All Intoxicating liquors are of one genus.

to excite comment. I have been in large villages on a feast-day when it was nearly impossible to find a sober man in the place. The corruption of morals, the degradation of mind, the midnight carousals, the losses from riotous living, from idleness, quarrelling, and crime, are too enormous to be exaggerated. The wine-weddings, with their train of evils, are the enemy of the Christian peasant, and the source of debt and misery that often crush him, and break up his home. Many acquire the passion for stimulants, and pass from wine to *arrack*, a rum distilled from raisins. Thus wine is a mocker, and multitudes are in the road to ruin through the curse of Strong Drink. Among the nominal Christians of Persia, and many other places of the East, the worst destroyer of the soul and obstacle to the Gospel is wine, and the attendant intemperance.”

* See Supplementary Notes to this chapter.

in brandy. Absinthe and Ale are generically alike, though differing in potency. No change from stronger to weaker will cure the inebriate ; and because of this, few drunkards were permanently reclaimed under the first Temperance (anti-spirituous) *regime*.

We are further taught (2) that there is a radical distinction between Intoxicating liquors and other substances which are capable of abuse, and result in mischief when abused. Whatever these abuses may be, whether of food, money, or dress, no one advises that food should be avoided, money disused, or dress cast aside. In such matters moderation is prescribed, and rightly, but not in the case of drinking, for which total abstinence is the one cure invariably recommended. And this distinction in the counsel given, points (if men would but see it) to a radical distinction between the things ; for as food, money, dress, are not the causes of their abuse, so their disuse is not necessary to the cure of the abuse, while it would lead to results fully as evil as the abuse, or more so. It is otherwise in regard to the Drink appetite ; for the efficient cause of this *is* the liquor consumed, whose disuse is therefore necessary, in order to a cure ; while the disuse, instead of being followed by mischiefs equal to the evil habit, brings with it (besides the cure desired) other consequences of a highly salutary description. Let it then be understood, that all who admit the need of Abstinence as the cure of Intemperance, virtually cut themselves off from objecting to Abstinence as a general practice, by absurd comparisons between the abuse of Intoxicating liquors and the abuse of food, money, and dress.* When Temperance

Intoxicating liquors are to be distinguished from other substances, and to be treated accordingly.

The efficient cause of the appetite for intoxicants in their intoxicating quality.

* The error of confounding the effect of alcoholic liquor in creating a specific appetite, with the abuse of the natural appetite for food, as in gluttony, is very old, and is apparent in the writings of the Fathers when contending against those who, in all ages, have advocated abstinence from intoxicating liquors. As an example, we have Chrysostom saying (Homily 1st, to the People of Antioch)—“ Wine does not cause drunkenness, but profligacy produces it ” “ It is not use, but immoderation, that makes drunkenness ;—drunkenness which is the root of all evils.” The good Archbishop is unfortunate in his explanations. Profligacy, or dissoluteness (*asotia*), says St. Paul, is “ in drunkenness ” (or “ in wine,” as some expositors understand it). But the great oversight in the case of St. Chrysostom, as of many others since his day, is in failing to see that no viciousness of disposition, and no immoderateness of use, can occasion the peculiar phenomena of intoxication, if the liquors used are not of an intoxicating quality ; and, further, that it is this intoxicating property which distin-

St. Chrysostom quoted, and his error of statement described.

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Difficulty of reclaiming the intemperate; how maintained by the Church's use of Strong Drink.

Societies were first formed, the cure of the drunkard was regarded as almost hopeless, but experience rectified the mistake, and if in some cases medical treatment is expedient to correct the morbid state of the organism, induced by alcohol, the simple disuse of Intoxicating liquor, if it is faithfully pursued, will soon, in a great majority of cases, deprive the drunken appetite of its power, and cause it to die of inanition. The difficulty of cure lies chiefly in this:—that the intemperate man or woman is called upon to abstain while exposed to temptation of every sort:—the very sight and smell of the liquor exerting a fascination on many. How, then, can the cure be applied but by the removal of temptation? And how can the temptation be removed, if the Christian Church continues to encourage the use of Intoxicating beverages in public, or in the family or social circle?

An objection stated and answered; based on a false analogy of Temperance practices to Hospital treatment.

The objection that "It is not necessary for the healthy to go into a hospital in order that the sick may be treated," is one of those flashy but false analogies that deceive the unreflecting. Even in hospitals the sick are dependent on the care and skill of the healthy; and who can say how many sick people would go untreated and uncured, but for hospital service, or some equivalent labour, rendered by the healthy? But the assumed comparison is entirely delusive. The allocation of all the healthy in hospitals, would not help but hinder the cure of the sick, and would tend to the spread of disease among those previously sound; hence, to adopt such a course would be irrational in the extreme: but in what way would Total Abstinence, if practised by all the sober, prevent the sobriety of the intemperate? and how could it help to render the sober themselves drunken? Is not Total Abstinence both a safe-guard to the sobriety of the most sober, and the only effectual instrument by which the sober can raise the victims of

guishes them from all other articles used, and which in most cases produces the *asotia* and *ametria* (excess) by the diseased appetite excited.

Ancient consistency in error, modern inconsistency,—hope of its correction.

But it is to be noted, that the Fathers who reasoned thus, were consistent with their theory, and did not recommend abstinence as the cure of the drunken appetite, any more than they advised it to prevent the appetite's formation. But in our day, the most violent opponents of Temperance Reform so far admit the distinction between Strong Drink and other things, as to recommend the drunkard to abstain from the drink. Their good sense thus gets the better of their theory, and as their theory arises from ignorance of a physiological fact, we may hope that the theory will become defunct before long, in all intelligent minds.

drink out of their enthralled and wretched condition? This it does by a great moral force—*sympathy taking the form of example*.—and this is a mode of action for the recovery of the lost and the cure of the afflicted which is intensely Christian, because essentially Christ-like. If “He the Just, suffered for us the unjust to bring us to God;”—if “He who was rich became poor that we through His poverty might become rich”—how can His disciples refuse to abstain from an indulgence, such as the use of Alcohol, if they see that by this abstinence they will be enabled to press the same abstinence upon those to whom it is a necessary condition of escape from ruin? To demand proof, as some have done, that one’s own abstinence will result in the saving of one or more inebriate, is to palter with a great privilege, and to deny the great principle which teaches us to “walk by faith and not by sight.” The nature of the case does not admit of any prophetic assurance, but the reason of the case makes it certain that universal Christian abstinence would ensure the rescue of thousands and myriads of the intemperate; while experience has shown, that not merely by abstinence is a direct power exerted, but also an indirect influence, the usefulness of which is not less real because it may never come to be reported to the agent. The knowledge that a good man is an abstainer, has frequently been an inducement to imitation by the slaves of the “drink demon,” and in one memorable instance the simple act of taking the pledge in public by a minister of religion, was followed by the signing of a notorious drunkard, then in a state of semi-intoxication, who, during a subsequent temperance career of nearly thirty years, was successful in the reclamation of hundreds of other drunkards. If “one sinner destroyeth much good,” one drunken sinner brought into the path of sobriety may (blessed be God!) disseminate much good, and may help in the destruction of much evil. Were every Christian found applying, by example and persuasion, the curative virtue of the Abstinence principle, what beneficent effects might not be counted on! No single Christian, and much more, no single Christian minister, is without some power for good in this particular. If “what is every one’s business is (practically) no one’s,” what is *any one’s* duty is, in such a business as this, *every one’s*, and it is a consideration of profound interest and solemnity for the entire Church of Christ, how her responsibility can be worthily discharged, and how she can stand without blame in her Master’s sight, if this means of usefulness is neglected. The whole Church, and every individual member, is

The moral force of an abstinence practice.

A moral certainty pointed out.

One illustration of the force of example by a Christian minister.

in the position of Ezekiel's watchman who was responsible for giving a sufficient warning, failing which the blood of the perishing was required at his hands. (Ezekiel xxiii. 1-9.)

Prevention is best

2. PREVENTIVE. In respect to great evils whose development, either in Society or Individuals, is gradual and subtle, and whose eradication when once developed is very difficult, the importance of prevention is instinctively recognized. To no class of evils is this remark more directly applicable than to those that spring from the use of Intoxicating beverages; and the task of their prevention, calls, on this account, for the promptest and most earnest effort. How is this task to be achieved? Total Abstinence answers the question; and that it answers it effectually, cannot be denied. This is one of the cases—and they are rarer than is commonly imagined—in which a vast train of injuries is dependent on some external agent, the exclusion of which as certainly prevents the recurrence of the injuries as the death of an animal prevents the bearing of further offspring. The first Temperance Societies were based on this Preventive principle, and it was to its operation, rather than to any immediate curative influence which they could exert, that their promoters looked forward with confidence of success. They were not free from the ancient and general opinion that the intemperate were beyond help, except when placed in detention and seclusion; but they saw plainly enough, that universal abstinence among the sober would result (when the intemperate had died out) in the absolute deliverance of the world from the vice of drinking, and all the evils that were generated by it, and that gathered around it. To the value of such a remedy two conditions are necessary; 1st, that it is practicable; 2ndly, that it should not entail evil consequences equal to, or greater than, those escaped. Both conditions have been satisfied and sustained. Abstinence is possible and it does not entail results rivalling those from which it preserves. Its practicability is established by an induction as wide as that on which the majority of scientific generalizations rest. Men no more naturally crave for Alcohol as a beverage, or need it as such, than they crave for arsenic, or opium, as an article of diet, and abstinence from one is as practicable as is abstinence from the others. Nor can it be pretended that the exclusion of Strong Drink brings with it evils akin in character, or magnitude, to those from which it saves. Being the simple negation of drinking, and of drinking issues, it cannot be charged with originating any evils, unless it

Temperance societies were principally formed with a view to the prevention of Intemperance.

Abstinence is practicable.

Abstinence is no cause of any evils.

can be shown that there are certain evils from which the use of Intoxicating liquor delivers us.* No one, however, has arisen to point out, in the Drinking System, those compensating blessings of which the world would be deprived were abstinence universal. All that has been said, and can be said, is that Strong Drink is useful to health and supplies a specific kind and degree of enjoyment. But the plea of health has been disposed of by an amount of evidence, scientific and experimental, that may be fairly characterized as overwhelming. That a peculiar species of pleasure is connected with drinking may be admitted, but it is pleasure of a sensuous and therefore inferior nature ; it costs what would purchase other and higher pleasure ; and is in its very essence charged with the moral peril against which it is every man's duty to guard himself and others. The pleasure experienced in drinking moderately, arises from that excitement of the nervous system which masks the injury inflicted, and which induces farther indulgence, till the snare takes effect, and the slavery of appetite is established. Besides—and this is a sufficient answer to the Christian, when the pleasure of drinking—"moderately" of course—is alleged ;—that it is incompatible with the greater and nobler joy of helping to save the drunkard, and to expel drunkenness from among us.

The pleasures of drinking, sensuous, costly, and perilous.

They involve the loss of higher pleasures to the Christian mind.

By getting rid of drinking, Abstinence at the same time gets rid of all its consequences, direct and indirect ; and so far is this from introducing any new brood of evils in place of the old, that with the disappearance of the drink that influences to every wickedness,† prominent and deplorable evils of the Drinking system also

* What can exceed the unreasonableness exhibited by the writers in some public journals of note who charge upon total abstinence the faults and crimes of races, or classes, who do not use Intoxicating liquors? They point to Brahminical or Mohammedan fanatics as proofs of the vices connected with total abstinence. With equal reason, or want of it, they might point to the dress some fanatics wear, or the rice they eat, or the language they speak. The conduct of the Sepoys in the Mutiny of 1857 is also paraded, as if in any way traceable to their disuse of Alcohol: the truth being, that the worst excesses were committed by Sepoys who were under the influence of arrack and bhang. But, in any case, the *absence* of Alcohol cannot *cause* passion and violence, or be answerable for them when they arise. If, too, crime in our own country is mainly referable to drinking, the inference that the crime so caused would cease if the drinking were discontinued—is not affected by the circumstance that in other countries many of the worst crimes are due to causes distinct from indulgence in drink.

Unreasonable charges against the Abstinence practice.

† *Inflammante mero in scelus omne*—Prudentius, *Contra Symmachi Orat.* l. i. v. 134.

Abstinence prevents one evil and diminishes many others.

disappear—its woe, and sin, and shame, its disease and destitution and crime. Not only so, but at the same time, many of the lesser evils arising from moderate indulgence are extinguished; and instead of the “pleasure” of “a glass now and then,” other pleasures find ready ingress. In a word, besides the extinction of the most dreadful of social plagues, the sum of personal enjoyment is not diminished, but as a rule, augmented by the change.

All Christians must be agreed upon the almost infinite importance of any scheme by which the losses, curses, and calamities of the Drinking System can be prevented.

Moderation in drinking undesirable.

The Abstinence scheme offers, as we see, such a means of prevention; a means certain, instantaneous, universal. Can any other preventive plan be suggested? To bring forward “Moderation” as such a means, is but to mock the hopes of a suffering world. No definition of this “Moderation” has ever been forthcoming, though often demanded. It is quite clear that the criterion proper in other cases—viz., healthy satisfaction, does not here apply, since it is the tendency of Alcohol to create for itself an appetite not previously existing, which cannot be *healthily* satisfied. This appetite is itself the expression of a departure from perfect health, and it is *against its satisfaction* that the prudent moderate drinker finds it necessary to strive lest the “satisfaction” should prove his ruin! “Moderation” in Strong Drink is a term of which there are as many conceptions as there are consumers of the liquors; and these conceptions tend to undergo a change for the worse in proportion as the consumer fancies he needs to increase the quantity of his supply. Drunkenness is rarely practised for its own sake—never by those beginning to drink;—yet with “Moderation” as their guide, multitudes beyond enumeration have gone astray, and are going astray now. To look, then, to any vague indefinite idea of “Moderation,” as the good genius which is to save mankind from a perpetuation of the evils produced by Strong Drink through scores of generations, is to betray a credulity which in any other case would be considered little better than fatuous. It has been shown that “Moderation”—meaning by the term whatever is short of drunkenness—is itself attended with many disadvantages, and with great waste of wealth, health and moral power, so that were drunkenness blotted out, the injurious effects of drinking would be both numerous and alarming. But when “Moderation” is appealed to as an available means of preventing Intemperance and its tragical results, we have not only the

Healthy satisfaction not a criterion.

“Moderation” no good genius and preserver.

disproof furnished by History and Observation, but we can trace the fallacy to its source by enquiring—*how can taking a small quantity of Intoxicating liquor impart a power of resistance to the use of a larger quantity?* That it does no such thing is clear at a glance; while it is abundantly plain that, in instances beyond calculation, small quantities distinctly lead to the use of larger quantities, at first occasionally, and afterwards habitually, till the intemperate condition is induced and confirmed. To trust, therefore, to “Moderation,” is as wanting in sense as a wrestler would be who should trust to his opponent to keep him on his feet!—and it is, in fact, this very designation of a cunning or deceitful wrestler that is given to wine by Plautus, and charged upon it as a great fault; only, instead of first tripping up the feet, it is all the more dangerous as it first seizes on the brain.*

The fallacy of relying on Moderation exposed.

That Intoxicating drinks should have this effect, which is contrary to the action of food, properly so called, is explained by their Alcoholic composition, and the tendency of Alcohol as a narcotic-acrid poison to deprave the nervous system; one sign of which is the craving for a larger dose of the seducing agent.† Obviously, then, “Moderation” can no more prevent Intemperance than spending a shilling prevents the spending of two, or than a stumble prevents a fall. If Intemperance is prevented it is not by some secret virtue in “Moderation,” but by the exercise of a restraining power in the drinker himself.

Some may here exclaim, “That is exactly what we mean, and we must look to Education, Self-discipline, and Religious principle as our protection against Drunkenness; extend these, and we can dispense with Total Abstinence.” It is perfectly true that the moral restraints here named, are exercised by great numbers, and that in proportion as they are strengthened, their beneficial operation will be everywhere felt; but before we can rely upon such aids in the war against Intemperance, to the exclusion of Total Abstinence, we must obtain satisfactory answers to several questions:—

Self training and discipline no sufficient conservators of sobriety

(1). How is it that so many persons educated, cultured, and

* —Magnum hoc vitium vino est,
Pedes captat primum : luctator dolosu'st.

† Alcoholic pathology is still imperfect, but the main fact is beyond dispute. Either primarily by changes of the blood corpuscles, or by a direct effect on the nervous tissue, or by a combination of both actions, Alcohol produces a *dis-*temper analogous, in some respects, to fever, and attended by a craving which is the specific mark of *alcoholic* intemperance.

Why do so many educated and excellent persons fall into intemperance?

pious, have been drawn into intemperate habits? Men and women of every rank, and of eminence in every rank, and distinguished for graces, gifts, and piety, have been victimized and ruined. Is there a reason for this? That which *they* were, and had, did not preserve *them*; and their failure is evidence against the advice to trust to similar means of protection in the future. If they have fallen, others may, and if others may, then no absolute protection will exist. Gross intemperance and dissoluteness may not prevail to the same extent among the classes highly educated and religiously trained as among others less favoured; but the love of Strong Drink does unfortunately prevail among the most favoured classes, and it is frequently strong enough to overleap any barrier, however high. To say that culture, refinement, natural affection, social relations, and religious principles are of no account in checking the tendency to intemperance would be false; but it is equally false to attribute to them a power which experience makes clear they do not exert.* A careful examination discloses the error which underlies this argument; an error like that which would lie hid in insisting upon good food, warm clothing, and cleanly habits as a protection against disease while the germs of disease were multiplied and imbibed. Persons giving this laudable attention to their health would no doubt be less exposed to disease than the ill-fed, ill-clad, and unwashed, but that they would enjoy complete immunity no one believes. Some would escape the worst forms of the disease; others would not be sensibly affected; but others would fall victims to the virus, and a larger number would suffer from enfeebled health. The prevalence of typhoid fever among the higher classes is practical demonstration that external causes of disease are not antagonised by personal cleanliness and comfort. So it is in the case of the educated and religious who use Alcoholic drink; they are more habituated to self-restraint than the mass of men; but whatever quantity of intoxicants they consume, affects them according to *its* nature, and not according to *their* principles;

Alcohol affects all alike according to the quantity consumed, and is not changed by the character of the user.

Mr. Walter's testimony.

* Mr. Walter, M.P., the chief proprietor of the *Times*, has said in a public address:—"If I were called upon to name those within my knowledge who have ruined their prospects in life, who have lost good situations, and have fallen from comparative ease and competence to a state of degradation, they would not be the men belonging to the labouring class following agricultural or mechanical pursuits, but they would be men of a superior class, of good education; men who have enjoyed comfortable homes and good salaries, and who, in spite of all, have fallen victims to that abominable and frightful vice."

and as a matter of experience we see, that many are infected with the drunkard's appetite ; and that others manifest a fondness for Strong Drink inconsistent with a pure and healthy constitution.

(2). How are we entitled to expect Education and Religious principle to make themselves most powerfully felt ; by the toleration of what is dangerous, with the hope of resisting it, or by the avoidance of dangers which bring with them no material or moral compensation ? If any one says " Education and Religion will enable me and others to overcome this and that danger," is he not misconceiving the true operation of Religion and Education where they are governing powers ? Education is the training of the mind to the observance of causes and effects, with the view of choosing the best causes in order to securing the best effects. Religion is the desire to do what is most pleasing to God, and this (if connected with enlightened views of God) must dispose to the avoidance of whatever involves needless temptation, and risk of injury to oneself and others.* Where evil or danger has to be encountered in the execution of duty, Religion will encase the soul in armour-of-proof ; but to encounter the evil or danger for the sake of the encounter, or for the sake of some sensuous gratification, is never done by counsel or consent of Religion ; and if done, will probably be found to result in a loss of religious power. To argue, therefore, that Strong Drink may be used, and drinking customs sustained, and that Education and Religion will prevent any aberrations and excesses, is to mistake the primary offices of both. The educated man, and, surely, not less the religious man, is called upon to examine and decide what things are fit to be done, and to take care, where a balance of evil over good is the result of any social custom, that the custom shall not receive his sanction and support, however harmless it may seemingly prove to himself. If Education does not educate to the point of getting rid of known

How Education and Religion dispose to act towards the means of Intemperance.

Education and Religion lead to the avoidance, not the tolerance, of causes of evil.

* Locke, in his treatise on " Education," says, " It seems to me that the principle of all virtue and excellency lies in the power of denying ourselves the satisfaction of our own desires, where reason does not authorise them." A similar thought is expressed by Professor Birks in his " Modern Utilitarianism" (page 140)—" The moral ideal, then, in man's actual state, involves a doctrine and law of ceaseless conflict. It enjoins on him a constant effort that the flesh, the lower and corrupt nature, may be subdued to the spirit. It bids him cultivate, at whatever cost of present sacrifice, those instincts, habits and desires which constitute inward holiness, and whereby his merely animal life may be raised and transformed into one spiritual, heavenly, and Divine. Such is the definition of Christian asceticism in its best and purest form,"

causes of vast evils ; and if Religion does not impel to the surrender of sensuous indulgences for the moral elevation of mankind ; but if, on the contrary, Education and Religion are to be made the pretext for withholding the aid necessary to a work such as that which the Temperance Reform is adapted to carry out, it may be wonderingly asked wherein the particular value of Education and Religion resides ? Farther enquiry may lead to the discovery, that there has been a serious misconception in the minds of those who thus argue ; and that the fault does not lie with Education and Religion, but with those who have transferred their names to false ideas of their nature. Education rightly understood cannot defend the factors of corruption—and still less can Religion tolerate the exposure of Society to innumerable mischiefs—under the assumption that one or both will protect its possessors from the maladies that rage around. All Education that is worthy of the name, will trace the intemperate appetite to the use of the liquors by which the appetite is generated, and will seek, by removing the cause of the appetite, to bar its formation ; and Religion, truly so called, will counsel and command the expulsion of means of ill-doing in order that the ill-doing and its causes may be stayed. It thus follows that Education and Religion join in approving of the Temperance principle—unless some safer, surer, and more successful method can be discovered of getting rid of the accumulated evils of the Drinking System.

Education puts into the mouth of Temperance reformers the words of the Latin poet, which may be rendered—

If some superior scheme your wits conceive
Be frank and say ; if not, our plan receive.*

And Religion, with the authority of Him in whose name she speaks, forbids to place a stumbling-block in a brother's way, and commands to "prove all things and hold fast that which is good."

(3). We may proceed one step further, and remark that if all that is claimed for Education and Religion were rightly claimed : if it were made evident that these could make men proof against the seducing and depraving influence of Strong Drink : if priests and philosophers, prophets and literati, had never erred through wine, nor had gone out of the way through Strong Drink—the value

Total Abstinence prepares for Education and Religion.

* "Si quid novisti rectius istis,
Candidus imperti ; si non, his utere mecum."

Horace, *Epis.* vi.

and necessity of Total Abstinence to the unlettered and non-religious would still remain, both as a preventive against the insidious advances of Intemperance, and as a preparation for that higher life into which Education and Religion initiate their disciples. The mass of men and women are now found, and will long continue, practically subject to sensuous impressions; and whatever Education and Religion can do for them will be of very gradual operation, and will only take effect in so far as a receptive disposition is created. But the tendency of drinking habits is to produce an indisposition to both secular and religious education, to stimulate the sensual nature, and to raise up a body of circumstances adverse to all progress in the scale of intellectual and moral being. Even where better influences are partially felt, the obstacles thus evoked, and the danger of retrogression thus induced, can never be overlooked by enlightened friends of Education and Religion; and neither can they fail to note at its proper worth the power of Total Abstinence and of Temperance associations to raise the many above the super-sensualism of Strong Drink, and put them into a position favourable to the action of all educating and evangelizing agencies. The question with regard to the millions is not what Education and Religion could do for them if they had the mastery over them, but how that mastery is to be acquired; and in order that it may be acquired, the dominion of Strong Drink must be subverted, as subverted it would be by the prevalence of Total Abstinence. This is true not only of those who are already addicted to Intoxicating Liquor, but of those who will become addicted, if drinking customs are perpetuated. So perpetuated, they will excite in each rising generation the tastes and habits of preceding generations, and the task of the educational and religious reformer will be perpetually hindered. Lord Brougham, who led the van of Educational progress in the first quarter of this century, has shrewdly noticed the tendency of drinking to demoralize more rapidly than of education to elevate. "It is painful to admit," said Lord Brougham in his Social Science Address at Bradford (1859), "that we must reckon education as among palliatives only. There cannot be a greater fallacy than to set its effects in repressing crimes, against intemperance in producing them; and it is a dangerous fallacy for men to rely upon improvement in character and its effect in controlling the passions, as sufficient to counteract the direct tendency of intemperance. The influence of education is indirect and of gradual operation. The action of intemperance is

How can Education and Religion obtain the mastery over the slaves of Strong Drink?

Lord Brougham quoted,

direct and immediate. To rely upon popular improvement only, and take no measures for removing the great cause of crimes, would be to lull ourselves into as perilous a security as theirs who should trust to the effects of diet and regimen when the plague was raging ; or who in that confidence before it broke out, should take no precaution against its introduction." These words should teach wisdom to those who rely upon Education to do the work which it can only perform when it is free from the disturbing and depraving influence of Drinking Customs ; and to procure this freedom is an object of Temperance organization, which should win for it the keenest sympathy and readiest help of all who wish Education and Religion to extend their dominion over the family of man. If the crop of tares is not to spring up, the seed must not be sown ; and to prevent the sowing of this seed is in plain terms, and in this connection, to put an end to the common use of Intoxicating drink. Temperance societies are formed to effect this work of prevention ; and if it is a wise and salutary work, a work of unspeakable value, and as indispensable to general sobriety as it is accessory to every humane and Christian enterprize, to whom but to Christians should Temperance societies look for zealous co-operation ? In the prevention of Intemperance, as well as its cure, by the most direct and decisive means, should not the whole Christian world be of one heart and one way ?

The friends of Education and Religion should be the friends of Temperance Reform.

II. THE ORGANIZED METHODS which Temperance Societies have adopted, to give effect to their principles and realize their objects, have not differed fundamentally from the means employed by other associations. Common action of any kind necessarily involves combination, and combination is only possible where some agreement has been entered into. In the Temperance enterprize this agreement has taken the form of a Pledge, or Declaration, in and by which the extent of the agreement is defined. No uniform phraseology has been adhered to—various Pledges differently expressed having been adopted ; neither in "taking the Pledge" has any one manner been followed ; in some cases it has consisted in a verbal assent or affirmation, in others in the subscription of the name, or making a cross if the signer has been unable to write.

Organized Temperance methods.

The Temperance Pledge explained and defended.

Objections singularly frivolous have been advanced against the TEMPERANCE PLEDGE. (1) It has been confounded with a judicial oath, the violation of which would be perjury ; though the falseness of such a conception might be seen by the slightest examination.

Not a judicial oath

(2) It has been represented as binding the conscience, whereas it is an expression of conscientious conviction, and is in its own nature only binding so long as it is conscientiously approved. (3) It has been assailed as a reflection on the Baptismal vow, in which all moral obligations are included ; yet what believer in the Baptismal vow makes it an obstacle to taking the Marriage vow, or signing a contract, or giving a political pledge, or making by speech and writing countless promises of future action having a moral character and import? If the Temperance Pledge has any relation to the Baptismal vow, it can only be one of interpretation and application. No one desirous of fulfilling that vow could imagine that he was setting it aside by disusing Intoxicating liquors and discouraging all the causes of Intemperance. The value of the Pledge is two-fold : First, as an explicit declaration of what is believed and intended. Secondly, as a recognition of the co-operative and social element without which philanthropic association is impossible. Thus, supposing the thing pledged to be good, the act of pledging is good for the individual as giving definiteness to his views and firmness to his resolution. Paley's remark on this point is well-known.* The act is also good, as it brings into play the social sentiment, both for confirming individual resolution, and for enabling persons of similar opinions and wishes to act together for the promotion of public objects.

Not a fetter to the conscience

Not a reflection on the Baptismal vow

The two-fold value of the Pledge.

Objection is sometimes made to Temperance Societies as including persons of various religious beliefs, or of no belief, and thus *involving the union of believers with unbelievers*. One body of Christians is notorious for its opposition on this ground ; but the principle of this objection goes much deeper than union for Temperance work, and if well-founded, ought to prevent the objectors from joining with other than Christians in any work of benevolence and usefulness, social, moral, civil, or political. If Christians may not unite with others in seeking the extermination of Intemperance, and all the evils of the Drinking system, how can

Objection to Temperance Societies as a union of believers with unbelievers.

What the objection involves.

* " I own myself a friend to the laying down of rules, and rigidly abiding by them. Indefinite resolutions of abstemiousness are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually ; whereas the stricter the rule is, the more tenacious we grow of it ; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives ; not to mention, that when our rule is once known we are provided with an answer to every importunity."—Moral Philosophy, Book iv. ; Chapter 2, " Drunkenness."

Paley quoted

they unite with others in seeking any good? And as the end of all social action, and of society itself, is good of some kind, the effect of this principle would be to exile Christians from every sort of association with other men. It is curious to observe, that the most rigid upholders of this separatist principle, do not apply it to *secular traffic*, or to matters in which their own domestic convenience is concerned, such as the hiring and use of servants. It is only when the abatement of a great national enormity and curse is at stake, that these scruples of conscience are suffered to prevent the union of believers with unbelievers! The truth is, that when Christians co-operate with others for the promotion of Temperance, they are not joining with unbelievers as such, or acting so as to compromise their own Christian principles; but, on the contrary, they are giving expression to those principles in a way naturally adapted to impress their coadjutors, and to win them over to "like precious faith." It is not by holding aloof from the world that Christians are to conquer it for Christ; least of all is this conquest to be gained by leaving the world to rid itself of those terrible evils which unfit it, morally and mentally, for the reception of Gospel truth. Besides, if such objectors are only scrupulous about the temperance company they keep, why do they not unite among themselves for doing good in this direction as they unite in other works of charity? Their objection, if ever so valid against Temperance Societies promiscuously composed, is not an objection to societies composed of Christians only; yet how comes it that Christian Temperance Societies are neither formed by these censors, nor, when formed by other Christians, receive any assistance from them?

Why do not the objectors unite with other Christians for Temperance objects?

Objection from time and money used in connection with Temperance bodies.

Why Temperance Societies are required.

To the objection sometimes proffered that "The management of Temperance Societies consumes time and money that can ill be spared, or that *might be devoted to a better purpose*," it is sufficient to answer, that if every one would spontaneously do what Temperance Societies advise—viz., practice abstinence from intoxicating liquors—the need for such Societies would cease, and they might be disbanded; but as this is not done, nor is likely to be done, it is plainly unjust to complain of Temperance Societies, unless it can be shewn how their objects can be obtained without them. What is necessary to a desirable end, is not wasted; and whatever cause of complaint exists, is not referable to Temperance associations, but to the common reluctance and neglect to do that which would render their existence superfluous. As to the better appli-

cation of time and money now used for Temperance purposes, the objection comes with a poor grace from those who think the time and money given to Charitable institutions exceedingly well-bestowed, though the larger portion of both would certainly be saved if Temperance Societies were wholly successful. It would be difficult to estimate the amount of both time and money first wasted in drinking, and afterwards bestowed by Christian philanthropists in the endeavour to cure, or alleviate, some of the consequences accruing to the offenders and their connections. In trying by the most direct means to put an end to drinking, Temperance societies are seeking to prevent this dreadful waste ; so that only ignorance or prejudice can turn upon them the charge of wasting either money or time. If it is contended that purely Spiritual exercises are in themselves better than Temperance associations, it may also be said that the same exercises are better, *i. e.*, belong to a higher order—than eating, drinking, sleeping, secular work, exercise, recreation, general benevolence, and a thousand other things, the neglect of which is never practised or pleaded for by these inconsistent critics. If, indeed, some work not directly spiritual is lawful (as none unless bereft of reason will deny), the challenge may be confidently given, to show any work more deserving the approval and diligent support of Christian men and women than is the Temperance Enterprize. Objectors of this school also seem universally to forget, that spiritual-mindedness is not confined to direct spiritual engagements, and that whatever good thing is done with a desire to please God and benefit man, becomes to the doer a religious offering. If, as St. James declares, “ Pure and undefiled Religion before God, even the Father, is to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from this world,” —(i. 27) such a religious service may properly include the promotion of a cause which is calculated to prevent widowhood and orphanage, and to abolish customs by which blemishes and offences are multiplied, not only in the world but in the Church of Christ.

Many who perceive that there is no semblance of justice in the objections advanced against Temperance societies, as organized means of doing a much-needed work, confine themselves to strictures upon the *titles, badges, secrecy, and rituals of some Temperance Orders*, the principal of which are the Rechabites, formed in England in 1835 ; and the Sons of Temperance and Good Templars of later origin, and introduced from America into this

Why is not objection made to giving time and money to Charitable Institutions ?

All good works become to the Christian worker religious acts and offerings.

Objections to “ Temperance Orders.”

country. It must be obvious to every impartial observer that these strictures, were they ever so valid, do not impugn the merits of societies of another kind, nor can they justify the withholding of such help as the ordinary associations entreat from all. It would be as indiscreet to attempt a vindication of all forms of Temperance activity as of all forms of Ecclesiastical operation. What is injudicious in either has no necessary relation to the work itself, nor can it be held to invalidate the importance of organized action for the furtherance of an excellent object. It will generally be discerned, however, that the bulk of objections to Temperance "Orders" exaggerate, if they do not misrepresent, the peculiarities condemned, and that they keep out of view the useful ends specially served by them—such as confirmation and co-operation—and the other benefits which they confer. The Rechabites and Sons of Temperance are Friendly Societies, giving assistance in sickness, and relief to the bereaved; and the Good Templars place themselves under a discipline which is at once educational and fraternal, and adapted to diminish that loss of membership to which general societies are exposed. Official titles and distinctions may tend in these "Orders," as they do in civil life, to develop working ability; and, whether or not these and other circumstantiabilities are of much intrinsic worth, it is not candid, and therefore not Christian, to search out occasion of censure in regard to matters of routine and form, while taking no account of what is effected in the reclamation of the fallen, the strengthening of the weak, the preservation of the young, and the enlightenment of public opinion upon the whole compass of the Temperance Reform.

Such objections generally wanting in candour.

What is chiefly to be vindicated.

What, however, we are chiefly careful to maintain, and have endeavoured to vindicate, are the following points:—That some kinds of Temperance associations are legitimate and essential, and should be supported by all who wish Temperance principles to prevail; and that objections to such organizations are often inconsistent and always inconclusive. To these points we may add another—of which the history of the Temperance movement has been one long elucidation—that these associated efforts have been of unspeakable value, and that Wisdom in this respect has been justified, as she always is, by those good fruits which are her self-evidencing children. No contrast can be more striking than that presented, between the actual working of the Temperance Reform and the lugubrious predictions of some good men at an early

Melancholy forebodings unfulfilled.

period of the movement, as to the evils that would arise, and the awful dangers that were looming, and even brooding, in connection with its diffusion.* At no period have men of immoral principles been tolerated as advocates and managers of Temperance organizations ; and even if this untoward coincidence had ever taken place, the men of Christian influence and reputation who had kept themselves aloof from the Temperance cause would have been responsible for the misalliance. Wherever Christian men have shown any desire to ally themselves with the movement, they have uniformly been welcomed, and have never experienced any difficulty in making it externally concordant with, as it must ever be intrinsically contributive to, Religious progress and institutions.†

Christian co-operation and leadership always welcome.

Accusations have not been lacking that divisions have been introduced into Churches, and much damage done, by headstrong advocates of Temperance ; but in such cases, if blame is due to individuals, let individuals, and not societies, much less the movement itself, be held accountable. It does not follow, however, whenever strife and divisions have arisen, that Temperance advocates have uniformly been in fault. Drinking customs have had some of their firmest and fiercest defenders in Christian churches ; even men engaged in the Liquor traffic, and deriving from it their wealth, have often been members and officers in churches ; and, in cases not a few, the mildest advocacy of Temperance principles has been met with a persecuting spirit and a vindictiveness the opposite of Christian. When the Prince of Peace confessed that he "came to bring a sword," he gave a lasting warning against rashly imputing evil to those through whose protests against old habits and established usages commotion is stirred up, and the harmony of communities, secular or religious, is disturbed. If

Charge of causing divisions in churches.

Strife not necessarily chargeable on Temperance advocates.

Christ came to "bring a sword."

* So excellent a man as the late Rev. Edward Bickersteth, moved at a meeting of the Evangelical Alliance in 1847 for an inquiry into the association of Temperance Societies with the progress of Infidelity. An apology was afterwards rendered ; but misconceptions of this kind would be ludicrous if they did not manifest an ignorance as deplorable as it is inexcusable on the part of those who ought to act as leaders in the Temperance enterprise.

† Among other striking facts illustrating the tendency of a Temperance training to prepare the mind for receiving religious impressions, it may be stated, that out of 137 Scholars belonging to the Bradford Sunday School of Rev. J. P. Chown, who had joined the Church in seven years, it was found, on inquiry, that 106, or three-fourths, had been Band of Hope members, though only one-half of the whole number of Scholars (1,000) were members of the Band of Hope.

A striking fact.

reform is called for, it is not the reformer, but the opponent of reform, who is the real cause of the dissension that ensues. Temperance advocates may, at times, have been intemperate in speech, but their antagonists have not been less so. It has been the fate of all reformations to bring with them much turbulence, for which the reformers have been very partially to blame, and which would generally never have existed had they been met in a conciliatory and friendly spirit.

Here again, too, it is apparent to the unprejudiced mind that no possible degree of indiscretion on the part of individual Temperance advocates, or societies, can be construed into an argument against Temperance organization, without giving sanction to a rule which would greatly militate against all associations, philanthropic and religious; for which of these can claim to have been conducted free from discords that should have been avoided, and asperities that might have been spared? No social agencies are more perfect than the individuals composing them, and for such as they are they must be taken, and improved as much as possible, even as the Good Master is pleased to accept the personal service of His disciples, though mixed with much weakness and numerous frailties of thought and deed. If the holiest are thus imperfect, and if Christian organizations are not worked without friction and drawback, we may plead, that the failings of those who are connected with the Temperance reform, ought not to be harshly condemned, or so obtruded as to conceal the utility of the diversified associations that scatter Temperance light, and perpetuate Temperance influences, throughout the world.

If, after all is said, anyone should consider that Temperance organization in every shape ought to be dispensed with, on the ground that what should be done may be done better without than with it, yet this conclusion—however opposed as we must regard it to all evidence and analogy—does not get rid of the question of Personal Practice, and of the duty resting on each and all to make that practice most productive of good to the Christian Church and the Human race. Every argument for Total Abstinence would remain unaffected, were all Temperance institutions to be dissolved, and not a trace of their machinery to remain. Intoxicating drink would still be the curse it has ever been, and the reasons for its relinquishment would continue to appeal with majestic force to every mind governed by pure intelligence, and to every heart ruled by a love that is swift to save. Men and women as members of

What organizations have been free from imperfect and often improper associations?

Under any circumstances the duty of personal Abstinence remains the same.

families, as patriots, and as Christians, would still be responsible for the avoidance of habits and customs related to liquors so treacherous and destructive ; and the path of Abstinence would still stand revealed to all as a way of safety and usefulness, of unsullied honour and pious satisfaction.

SUPPLEMENTARY NOTES TO CHAPTER FOUR.

—:O:—

I.—MINISTERIAL DECLARATION ON TOTAL ABSTINENCE.

[Adopted at a Ministerial Conference held in Manchester, April, 1848, and subsequently signed by some hundreds of Christian Ministers].

Ministerial
Abstinen-
ce De-
claration
of 1848.

“ Having become practical and pledged abstainers from the use of Intoxicating drinks as a beverage, we feel it to be our solemn duty to urge upon all classes of the community, but especially upon ministers and members of the Christian Church, the importance of giving this subject the weight of their personal example and influence, and that for the following among other grave and weighty considerations :—

“ 1st. That chemical and medical science has now fully demonstrated that Intoxicating drinks are not necessary as a beverage to any class of our fellow-creatures.

“ 2ndly. That the use of these drinks is attended with a perversion of pecuniary means, the waste of the bounties of Divine Providence, and is fraught with imminent peril to the health, mental improvement, and moral safety of mankind.

“ 3rdly. That the total abstinence principle is simple, practical, and efficient, both for the restoration of the drunkard and the preservation of the sober members of society.

“ 4thly. That the universal success of this principle would tend, under the Divine blessing, to lessen human sufferings, to stay the progress of pollution, crime, and Sabbath profanation, and to promote the high interests of national order, sound morality, and true religion.”

II.—MINISTERIAL DECLARATION ON THE LIQUOR TRAFFIC.

[Adopted at a Ministerial Conference on the Liquor Traffic held in Manchester, June 1857, and subsequently subscribed by several thousand Christian Ministers].

Minis-
terial De-
claration
in 1857
on the
Liquor
Traffic.

“ We, the undersigned Ministers of the Gospel, are convinced by personal observation within our own sphere, and authentic testimony from beyond it, that the traffic in Intoxicating liquors as drink for man is the immediate cause of most of the crime and pauperism, and much of the disease and insanity that afflict the land ; that everywhere, and in proportion to its prevalence, it deterio-

rates the moral character of the people, and is the chief outward obstruction to the progress of the Gospel ; that these are not its accidental attendants, but its natural fruits ; that the benefit, if any, is small in comparison with the bane ; that all schemes of regulation and restriction, however good as far as they go, fall short of the nation's need and the nation's duty ; and that, therefore, on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man is to encourage every legitimate effort for the entire suppression of the trade by the power of the national will, and through the form of a legislative enactment."

III.—MINISTERIAL CONFERENCES ON TEMPERANCE.

I.

[Called by the British Temperance League, and held in Manchester
Nov. 24 and 25, 1874].

This Conference was attended by about 900 Christian Ministers, abstainers and non-abstainers, resident in England north of Birmingham ; and, after the reading of a number of valuable Papers, passed a variety of Resolutions, the more important of which are subjoined :—

Ministerial
Conferences
on Tem-
perance.

"That this Conference is of opinion that intemperance is the greatest outward hindrance to the progress of the Christian religion in the United Kingdom, as well as on many of its foreign mission fields ; not only alienating a large proportion of the population from public worship, but, in many instances, perniciously affecting members, and even pastors, of religious bodies ; and that while the drinking customs which foster intemperance remain, the beneficial labours of the Christian Church must be, to a considerable extent, neutralised, and its progress seriously impeded."

Nov. 1874.

"Painfully impressed with the fact that great numbers of young people, including many who have been trained in Sunday schools and Christian families, are ensnared by the drinking customs of society, and thus lost to religion, and borne down to swell the streams of dissipation and ruin, this Conference urges upon the attention of Churches and Sunday schools the necessity of adopting means of prevention, such as Bands of Hope and the circulation of Temperance literature, and would strongly commend to all parents the wisdom of discouraging, by precept and example, the use of intoxicating drink among their children."

"That this Conference, deploring the unspeakable injury done to the spiritual and temporal interests of the inhabitants of this nation by the prevalence of drunkenness, respectfully invites all denominations of Christians to observe Sunday, the 25th day of April, 1875, as a day of special prayer to Almighty God, that our nation may be delivered from the great curse of intemperance."

"That this Conference, believing that vice, crime, and misery are enormously developed in this kingdom by its multitude of licensed public-houses and beer-shops, and the added facilities of grocers' and confectioners' licenses declares its deep conviction that a traffic which as conducted is so injurious to the material and moral well-being of the nation, ought not to have the sanction of its rulers or people."

Resolutions were also passed (1) in favour of entirely prohibiting the sale of intoxicating liquors on Sunday ; (2) to petition Parliament, and memorialise the Prime Minister and Home Secretary (with a deputation) in favour of "such laws as shall tend to a reduction in the number of licensed drinking houses,

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further restriction on the hours of sale, their entire closing on Sunday, and the endowing of the people with power to protect themselves from the presence of such houses in their midst;" and (3) recommending the exclusion of intoxicating drinks from all ministerial gatherings.

II.

[Called by the National Temperance League, and held in London
April 21 and 22, 1875].

April, 1875. This Conference was also attended by Christian Ministers of various denominations, including abstainers and non-abstainers, residing in England south of Birmingham. A number of able Papers prepared by Ministers connected with the Temperance Reform were read, followed by discussions of a friendly and chiefly confirmatory character. No Resolutions were submitted.

IV.—JOHN WESLEY'S TESTIMONY AGAINST STRONG DRINK.

Rev. John
Wesley's
Testimony

The attention of this great Evangelist was drawn to the intemperance of his own day, and to the causal connection with it of the use of Intoxicating liquors, and the Traffic in them. His own example was one of almost, if not complete, abstinence from all fermented drinks, and in his Works he employs language which proves how heartily, were he living now, he would engage in the Temperance enterprise. "You see the wine when it sparkles in the cup, and are going to drink it. I say there is poison in it, and therefore beg you to throw it away. If you add, It is not poison to me, though it be to others, then I say, Throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died?" (vol. vii). "Taste no spirituous liquor, no dram of any kind, unless prescribed by a Physician" (vol. viii). "Strong, and more especially spirituous, liquors are a certain though slow poison. Nothing conduces more to health than abstinence" (vol. xii). "Have we not reason to believe that little less than half the corn produced in the Kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison—poison that naturally destroys not only the strength of life, but also the morals of our countrymen!" (Thoughts on Scarcity, 1773).

In his "Journal," under date March 12, 1743, he records that, when visiting Newcastle, "he excluded from the society seventeen persons for drunkenness, and two for retailing spirituous liquors."

V.—ECCLESIASTICAL TEMPERANCE ASSOCIATIONS.

Constitu-
tion of the
Church of
England
Temper-
ance So-
ciety.

I. The CHURCH OF ENGLAND AND IRELAND TEMPERANCE REFORMATION SOCIETY was formed in London, 1862, and in February, 1873, as the result of consultation between the leading friends of that Society and the Manchester and Chester Diocesan Temperance Society, and eminent members of the Province of Canterbury Convocation, it was reconstituted on a two-fold basis, under the name of the CHURCH OF ENGLAND TEMPERANCE SOCIETY. The one basis is that of Total Abstinence as heretofore; the other that of co-operation between Abstainers and non-Abstainers in social and legislative reforms tending to the diminution of excessive drinking. The principles and mode of procedure agreed upon were as follows:—

"I. For the Promotion of Habits of Temperance. II. For the Reformation of the Intemperate. III. For the Removal of the Causes which lead to Intemperance :—mainly in accordance with the recommendations contained in the Reports of the Committees on Intemperance presented to the Convocations of Canterbury and York." The affairs of the Society shall be managed by a Council and two Committees, viz. :—

"I. A Council for the general management of the Society. II. A Committee for Legislative, Social, and Educational purposes. III. A Committee specially for the promotion of Total Abstinence principles and objects. The Council shall consist of Forty-eight Members, who shall be Donors of not less than £5, or Annual Subscribers of not less than 10s. to the Funds of the Society. There shall be no ex-officio Members of the Council. The Legislative and Social Committees shall meet in London and Manchester respectively monthly, or as often as may by them be deemed necessary, and especially during the Session of Parliament, to carry out the operations which may from time to time be resolved on by the Council, to concert other measures within the lines laid down by the Society, and to consider all questions which belong to this department of the Society's operations. The Total Abstinence Committees shall meet in London and Manchester respectively monthly, or as often as may by them be deemed necessary, to carry out the operations which may from time to time be resolved on by the Council, to concert other measures within the lines laid down by the Society, and to consider all questions which belong to this department of the Society's operations. Parochial Temperance Societies and Bands of Hope may affiliate themselves to the Parent Society by contributing not less than 10s. per annum to its funds. Members shall be those, who, agreeing with the general principles of the Society, are subscribers of not less than 5s. per annum. Diocesan Societies will be formed as speedily as possible throughout the country, and Branch Societies in most of the large towns. The framework of a Constitution for these will be provided by the Parent Society, but it will be left to each local Society to adopt or vary its regulations as its Committee may decide."

II. Societies for the advancement of Temperance Reform exist among several Protestant Nonconformists and Roman Catholic Bodies. The Constitution of the CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION is as follows :—

"NAME.—THE CONGREGATIONAL TOTAL ABSTINENCE ASSOCIATION.

"OBJECTS.—To extend the principles and practice of total abstinence in the Congregational Churches of England and Wales, and to assist in promoting the cause of Temperance throughout the land.

"MEMBERSHIP.—Ministers and Deacons of Congregational Churches, Delegates to the Congregational Union, and Students in Congregational Colleges and Institutes, who are abstainers. Other Congregationalists, being abstainers, on payment of not less than 5s. annually.

"METHOD.—By the formation and encouragement of Temperance Societies and Bands of Hope in connection with Congregational Churches, by Sermons, Lectures, Conferences, the circulation of Temperance Literature, and other suitable means.

"OFFICERS.—Shall consist of a President, Vice-Presidents, Treasurer, Secretaries, and a Council of twenty-four Members—twelve resident in London and twelve in the country—to be elected annually, at a General Meeting to be

Congregational
Total Abstinence
Association.

held during the week of the Annual Meeting of the Congregational Union, when a Report of the proceedings of the Council, and a statement of its accounts, duly audited, shall be submitted.

“ANNUAL MEETING.—The Annual Public Meeting to be held during the week of, and in the same town as, the Autumnal Meeting of the Congregational Union.”

The BAPTIST TOTAL ABSTINENCE ASSOCIATION has the following “Rules”:

Baptist
Total Ab-
stinence
Associa-
tion.

“I. OBJECTS.—To assist in the formation of Baptist Congregational Temperance Societies, and the increase of total abstinence practice in and by the Baptist denomination, by means of deputations, lectures, sermons, meetings, the circulation of literature, and all other suitable methods of operation.

“II. MEMBERSHIP.—To consist of abstaining Baptist Ministers, Deacons, Elders, Professors, and Students; and of abstaining Delegates to the Baptist Union. Other Baptists who abstain and contribute to the funds of the Association a donation of £5, or a subscription of at least 5s. per annum, shall also be eligible for membership.

“III. MANAGEMENT.—To be entrusted to a Committee, annually chosen, who shall elect a Treasurer, Secretaries, and such other officers as they may deem it fit to appoint.

“IV. ANNUAL MEETING.—That at each Autumnal Session of the Baptist Union, a meeting of the members of the Association shall be held, convened by circular or other public notice, when the Committee’s Report shall be presented, and a new Committee, consisting of the same or different persons, elected for the year ensuing.

“PLEDGE.—I hereby agree to abstain from all Intoxicating drinks as a beverage, and to promote the practise of abstinence throughout the community.”

VI.—TEMPERANCE AGENCIES IN THE UNITED KINGDOM.

Classifica-
tion of
Temper-
ance
Agencies
in the
United
Kingdom.
General
Societies
(Total Ab-
stinence).
District
Unions,
Leagues,
&c.
Temper-
ance “Or-
ders.”

The Temperance Agencies in the United Kingdom comprise—I. GENERAL SOCIETIES ON THE BASIS OF TOTAL ABSTINENCE. These are the British Temperance League, formed 1835; the National Temperance League, formed June 1st, 1856 (by a union of the National Temperance Society, formed January 1842, and the London Temperance League, formed 1851); the Scottish Temperance League, and the Irish Temperance League. II. DISTRICT UNIONS, LEAGUES, and other Societies for the diffusion of Abstinence principles and practice. III. TEMPERANCE “ORDERS,” with special passwords and ceremonies. Of these are the Independent Order of Rechabites (formed at Salford in 1835); the Sons of Temperance, of American origin, and introduced into this country in 1853; the Independent Order of Good Templars, also of American origin, introduced into the British Isles in 1870; the Free Templars of St. John; the United Temperance Order; the Sons of the Phoenix; and a few other “Orders” of smaller magnitude. In the Rechabites, Sons of Temperance, and Sons of the Phoenix, payments are made for relief in sickness, and a sum on the death of a member. IV. SOCIETIES IN CONNECTION WITH CHRISTIAN DENOMINATIONS, COLLEGES, AND CONGREGATIONS for the promotion of Total Abstinence. Among these are Societies for this purpose in the Church of England (with modifications, as explained above), the Church of Scotland, Free Church of Scotland, United Presbyterians, Presbyterian Church of Ire-

Ecclesias-
tical and
Collegiate
Societies.

land, Wesleyan Methodists, Congregationalists, Baptists, and Society of Friends. There are College Societies in London, Manchester, and other places. V. GENERAL SOCIETIES FOR THE TRAINING OF THE YOUNG IN THE HABITS OF ABSTINENCE. The United Kingdom Band of Hope Union, and the Juvenile Good Templars, are of this kind. VI. DISTRICT BAND OF HOPE UNIONS, and individual Bands of Hope and Juvenile Societies. Many of these "Bands" are divided into two classes—Senior and Junior. VII. SOCIETIES FOR INDUCING LEGISLATIVE ACTION MORE OR LESS COMPLETE AGAINST THE LIQUOR TRAFFIC. Principal among these is the United Kingdom Alliance, with the Scottish and Irish Permissive Bill Associations as co-operating Institutions. The Alliance, which seeks the Legislative Suppression of the Liquor Traffic, was formed in 1853, and in 1857 agreed to Suggestions for a Permissive Act, by which this suppression might be secured in detail, by power given to each locality to veto the issue of licences to sell Intoxicating Liquors. Other Societies have been formed to seek changes by which the hours of sale and number of vendors would be diminished, and a more stringent supervision established. "The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday" is limited to the one object of getting the Sunday sale of Liquors prohibited in England and Wales, as it has been in Scotland since May, 1854. VIII. THE TEMPERANCE PERIODICALS comprised, in the early part of 1875—Year Books and Almanacks, 10; Quarterly Journals, 1; Monthly Journals (about), 40; Weekly, 7. The other literature of the Temperance movement embraces standard Works, shorter essays, tales, poems, sermons, lectures, and tracts in great variety. The aggregate annual circulation of these publications has never been computed, but it is immense, and is increasing rather than diminishing. Besides the distinct organs of Temperance opinion, many other Journals and Magazines are favourably disposed, and lend the Movement regular or occasional support. IX. THE UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION is an Insurance Society on the mutual principle, and was formed in December, 1840. In the first ten years, abstainers only were insured in it, but since that period abstainers and non-abstainers insured, have been separately grouped; and as by far the greater number of insurances are effected in two Departments, a comparison of the mortality in each Section since 1850 has brought to light some valuable facts. The tabulated results are alluded to in the Supplementary Notes to Chapter Third, and shew that the Abstainers' section has secured a much larger bonus in proportion to numbers, owing to the lesser mortality among its members. X. THE LONDON TEMPERANCE HOSPITAL, though not strictly a Society, is an Institution, owing its existence to the united action of friends of Temperance in London and other parts of the Kingdom; and its operations have been strikingly successful. Since the opening of the Hospital (Oct. 6, 1873), down to the end of April, 1875, no Intoxicating liquors (as commonly used) had been ordered; and of Alcohol in any shape, a small quantity in one case only, though it is in the power of the medical officers to prescribe Alcohol on their own responsibility, meanwhile registering the reason of use, the quantity, and result. Nearly all the medicines are compounded without a spirituous vehicle. Besides the value of a treatment "not morally dangerous," this Hospital avoids the useless expenditure on alcoholic drink common to other hospitals. In the London Hospital during the year 1870 the

General Societies for promoting Youthful Abstinence. District Unions and Societies. Societies for obtaining Legislative action against the Liquor Traffic.

Temperance Periodicals. Other Temperance publications.

The Temperance and General Provident (Life Insurance) Institution

London Temperance Hospital.

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total expenditure for wine, spirits, and beer was £2,437 7s. 7d., while the total bread account was £904 8s. 4d. The total house expenses, including all food (excluding beer), was £12,489 16s. 2d., so that the cost of alcoholic liquors was nearly one-fifth the entire food and household costs of every description.

	Middlesex Hospital (1870).			University College Hospital (1870).			Metropolitan Hospital (1868).		
	£	s.	d.	£	s.	d.	£	s.	d.
Bread	467	17	0	203	18	0	85	6	10
Milk	453	14	0	387	16	7	67	17	4
Total	921	11	0	591	14	7	153	4	2
Wine, Beer, and Spirits ...	1162	17	0	618	1	6	152	5	7

CHAPTER V.

THE CHURCH, STRONG DRINK,

AND

LEGISLATIVE ACTION.

Right. Rev. Bishop Berkeley.—“Why should such a traffic be tolerated in the State under any pretence or in any shape whatever?”

Rev. Dr. Channing.—“What the good of the community requires us to expel, no man has a right to supply.”

Mr. Justice Crampton.—“The Permissive Bill, I hope, may become part of the law of the land. . . . It is every man’s duty to be active in the coming struggle.”

Alfred Tennyson.—“Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.”

THE CHURCH, STRONG DRINK, AND LEGISLATIVE ACTION.

ALL conceivable relations of the Law to the Traffic in Intoxicating liquors are exhausted by the triple classification of Passive, Regulative, and Prohibitive.

I. THE PASSIVE THEORY STATED AND CONSIDERED.—If the relation should be Passive, then the manufacture and sale of Alcoholic liquors ought to be as free as the manufacture and sale of other articles; and any taxes and charges imposed upon them ought to be purely for purposes of revenue, without any view of limiting their circulation and consumption. The Passive theory supposes that there is nothing in the Liquor Traffic deserving of special supervision: nothing of particular injury arising from its operation: nothing to be dreaded from any possible extension of it now or hereafter. The Law extends protection to persons engaged in all useful occupations, and persons engaged in the Liquor Traffic are entitled (on the Passive theory) to as much protection as persons engaged in any other business, and in no way are they to be hindered in the prosecution of their “calling;” so long as they do not deceive the public by selling one thing for another, or by giving short legal measure, they are to be let alone to do what they can for the furtherance of their trade. No restriction on the number of the traffickers, or hours of traffic, should be made on account of any peculiarity in the trade itself. If licences are granted it should only be for a fiscal object, and license fees should be made as low as possible, in order that no monopoly may

The Passive theory of Law in relation to the Liquor Traffic.

Sympathisers with the Passive theory.

arise, and that the principle of supply and demand may have the freest range. Whatever intemperance or other evils may be connected with the Drink Traffic, are to be regarded as accidental, or as attributable to the customer's imprudence, for whose punishment provision may be made, but not so as to discourage in any degree the largest amount of custom which the diligence and ingenuity of the vendors may be able to procure. There is reason to suspect that the Passive theory is looked upon with sympathy if not with complete favour by a knot of public men, who think that Law has nothing to do with public morals; that all trade should be perfectly free; and that whatever injury arises must be borne by those who have voluntarily incurred it, or who may involuntarily participate in the results. It would be difficult to decide whether the chief palm of irrationality is borne off by this theory, or by the pleas advanced in its support. Its advocates are few, and they can exert on legislation but little influence other than of an obstructive kind. To carry out their views the Licensing System must be abolished, and the principle of Restriction as affirmed with apparent unanimity by the Imperial Parliament in 1872, and embodied in the Licensing Act of that year—must be absolutely abandoned. Whether described as a system of Free and Open Trade, this theory is substantially the one which was tried for centuries in regard to the sale of fermented liquors down to the time of Edward VI. and afterwards, in regard to the sale of distilled liquors, during portions of the reigns of William and Mary, and Anne; and in each case with the most disastrous effects. Partial repetitions of these experiments were embodied in the Beer Act of 1830, and the Wine Act of 1860, and the consequences in both instances were such as to lead to a change of legislation.

The theory has been made trial of and has signally failed

The theory claims for trade a licence that cannot be conceded.

That Law ought to take no cognizance of the nature and tendencies of Trade; in other words that traffic, because it is traffic has a right to exist and expand—is a proposition not only incapable of proof, but is both repellent to every healthy instinct, and contrary to the practice of every civilized nation. No theory of Individual Liberty has ever been broached which could sanction so outrageous a dogma, by the side of which the doctrine of the Divine Right of Kings would be the most exalted wisdom. Whether Law should prescribe morality or not, it is generally agreed that public violations of morality and public temptations to such violations such be interdicted. It is as generally agreed, that the consent of persons to wrong done, does not justify the doing of the

wrong, and that where the consequences pass on to Society, and press severely upon it, the law of social protection and social preservation is a sufficient warrant for the interference of Society to stop the wrong doing and its source. No member of Society ever has possessed, or ever can possess, the right to engage in whatever traffic he pleases for his own profit, at the expense of Society. This would be tantamount to a right of calling upon Society to protect him in the use of the means by which he is doing Society all the injury in his power. To state the claim is to ensure its rejection. Lord Macaulay, who will not be considered a fanatical philanthropist, laid down in one of his greatest speeches in Parliament, the distinction between Free Trade as an economic principle, and interference with trade for protective social reasons;—a distinction which some advocates of Free Trade do not appear to have fully mastered. In a speech on the Ten Hours Bill, May 22, 1846, Lord (then Mr.) Macaulay, said—"I am, I believe, as strongly attached as any member of this House to the principle of Free Trade rightly understood. Trade, considered merely as trade, considered merely with reference to the pecuniary interest of the contracting parties, can hardly be too free. But there is a great deal of trade which cannot be considered merely as trade, and which affects higher than pecuniary interests. And to say that Government never ought to regulate such trade is a monstrous proposition at which Adam Smith would have stood aghast. We impose some restrictions on trade for purposes of police. We impose some restrictions on trade for the sake of revenue. We impose some restrictions on trade for the sake of national defence. Nor is there in all this anything inconsistent with the soundest political economy. For the science of political economy teaches us only that we ought not, on commercial grounds, to interfere with the liberty of commerce; and we, in the cases which I have put, interfere with the liberty of commerce *on higher than commercial grounds*. And now to come closer to the case with which we have to deal, I say, first, that where the health of the community is concerned, it may be the duty of the State to interfere with the interests of individuals." This point having been illustrated and defended in opposition to the objections of an owner of unwholesome property, the speaker proceeded, "Secondly, I say, that where the public morality is concerned, it may be the duty of the State to interfere with the contracts of individuals. Take the traffic in licentious books, and pictures. Or take the case of lotte-

The right of Society to protection.

Lord Macaulay quoted.

ries. . . . I say to you, the legislators who have restricted my liberty, what business have you to interfere between a buyer and a seller? If you think the speculation a bad one, do not take tickets. But do not interdict other people from judging for themselves. Surely you would answer, 'You would be right, if this were a mere question of trade; but it is a question of morality. We prohibit you from disposing of your property in this particular mode, because it is a mode which tends to encourage a most pernicious habit of mind, a habit of mind incompatible with all the qualities on which the well-being of individuals and of nations depends.' It must, then, I think be admitted, that where health is concerned, and where morality is concerned, the State is justified in interfering with the contracts of individuals. And if this be admitted, it follows that the case with which we now have to do is a case for interference." How much more reason for legislative interference does the Liquor Traffic afford! It is interesting to notice that the Ten Hours Bill—an act of legislation now universally approved—was strenuously opposed by some prominent members of Parliament on grounds identical with those alleged by present Members of Parliament in opposition to Prohibition.*

* People who would never think of citing Oliver Goldsmith as an authority in any branch of Political Economy, yet quote from "The Traveller" a couplet of his in disparagement of legislative agencies for the remedy of social evils. Within the walls of Parliament the lines are sounded—

"How small of all that human hearts endure,
That part which laws, or kings, can cause or cure."

But Goldsmith might be brought to answer Goldsmith, by adducing from a later poem, "The Deserted Village," the lament addressed to "Sweet Auburn"—

"Thy glades forlorn, confess the tyrant's power;"

this "tyrant's power" being, as the context shows, power conferred by law, which might have been shackled or withheld. Goldsmith was much more in harmony with his own tender nature in denouncing the effects of luxury on the national character—

"How do thy potions, with insidious joy,
Diffuse their pleasures only to destroy."

Even those writers of our own time whose theories incline them to deprecate the action of law in social affairs, when it can be at all dispensed with, never deny that, whatever its power of blessing (to them a very limited influence), it has a terrible potency of injuring when unwisely used. Herbert Spencer, the coryphæus of this school, referring in his "Study of Sociology" to the analogy of nature, states, "It is quite easy to adopt a treatment which shall deprave, or deform, or otherwise injure. The processes of growth and development may be, and very often are, hindered and deranged, though they cannot be artificially bettered. *Similarly with the social organism.*" Mr. Spencer might have profit-

Goldsmith's couplet.

Herbert Spencer quoted.

With regard to the Liquor Traffic it is further to be said—that though the customers are voluntarily so at the first, great numbers of them become subject to an appetite which enslaves both body and mind, and compels them to the sacrifice of whatever is dearest and most precious. In no rational sense can their connection with the traffic be described as perfectly voluntary. Even were *they* voluntary agents, the social consequences are never voluntarily sought or suffered by the community. These consequences are so numerous and distressing that they justify every exercise of the right of social defence in order to their prevention. If in the presence and endurance of all that the Liquor Traffic brings with it Law ought to be simply passive, it would follow—First, that all laws for prevention of social evils should be repealed; and Secondly, that Society is not entitled to deal with the causes of any calamities, but is bound to suspend legal action till the evil has arisen. Such an inversion of common sense—such a renunciation of all preventive agencies, and trusting to those that may be reparative (though full reparation is seldom or never possible)—would speedily ruin the State that should blindfoldedly adopt it. If however a prudent nation like a prudent individual may look ahead, and take measures for averting the recurrence of serious injuries and losses, the relation of Law to the Liquor Traffic cannot rightfully be Passive, except on the assumption that the effects of that traffic are so wholly beneficial, or neutral, that Legislative interference is neither called for, nor would be of service to the State. It is enough to remark, that no assumption would be more opposed to the experience of our own nation, and of every nation where the Liquor Traffic is carried on.

The Liquor Traffic enslaves multitudes.

Its evil consequences on Society not desired.

What must follow the adoption of the Passive theory

What circumstances alone would justify non-interference with the Liquor Traffic.

II. THE REGULATIVE THEORY STATED AND CONSIDERED.—The Regulative theory rests on the admission of such a dangerous peculiarity in the Drink Traffic, that it cannot be safely allowed free development, but must be controlled by legislative measures

The Regulative theory.

ably reflected upon this admission when speaking ill, as he does in another place, of Prohibition; for Prohibition is nothing more, and nothing less or else, than preventing a certain traffic which depraves, deforms, and otherwise injures the social organism. In Goldsmith's day the law had used little of its power for the deliverance of society from social evils; had it done more then, less would have been required of it now; but it is inexcusable that this baneful fallacy should be re-vociferated by men who, as legislators and social reformers, know both how great that fallacy is, and how much mischief was done by an easy acquiescence in it during the ages immediately preceding our own.

having for their end the prevention of evil to Society. To accomplish this end it has to be subjected to certain conditions; and to transgressions of these conditions penalties are to be affixed. Previous to the reign of Henry VII. the Liquor Traffic in this country was subject to municipal regulations, that chiefly contemplated the avoidance of adulterations and short measure, though in some cases companies acquired chartered privileges under the Royal seal. When, however, society was settling down after the Wars of the Roses, domestic affairs were no longer subordinated to the clang of arms, and the alehouse keeper having become an object of legislative attention, a clause in an Act of Parliament on Vagabonds (1495) provided that local justices should have power "to reject and put away common ale selling in towns and places where they shall think convenient" and to take sureties of alehouse keepers. To what extent this clause was carried out is unknown; probably it was extensively overlooked; but during the short reign of Edward VI. the first Licensing Act was passed [5 & 6 Ed. VI. c. 25] which, after charging intolerable hurts and abuses upon the liquor traffic, ordained that all selling of ale without a license should be illegal; that only local justices should confer licenses; that all licensed persons should enter into recognizances; and that wherever the old abuses continued the Justices should cancel the license and put an end to the "common sale of ale."* By this Act the Liquor Traffic was made entirely dependent (1) on certain legal sanction which might be given or withheld periodically; and (2) on the observance of conditions which were regarded of paramount utility.

Regulation attempted in the reign of Henry VII.

The First Licensing Act in the reign of Edward VI. (5 & 6 Ed. vi. cap. 25).

Of Edward vi. c. 5.

Subsequent legislation. Second General Licensing Act (26 Geo. ii. c. 31). Third General Act (9 Geo. iv. c. 61). Fourth General Act (35 & 36 Vict. c. 94).

By another statute (7 Edward VI. c. 5) the taverns were brought under legislative regulation and an attempt made to stop "the excess of Wine." In almost every subsequent reign Acts further regulating the sale of liquors were passed;—some for limiting the sale, and some for punishing delinquent vendors or customers;—but all based upon the ground that regulations were necessary, and that they ought to be enforced for the benefit of the people at large. The second General Licensing Act was passed in the reign of George II. (26 Geo. II. c. 31): the third in the reign of George IV. (9 Geo. IV. c. 61); and the fourth in the reign of Victoria (35 & 36 Vic. c. 94). All through this long period, whatever

* See Supplementary Notes to this Chapter for the originals printed *verbatim et literatim*.

deviations and differences may have occurred, the right and duty of Regulation had never been questioned, and by the great body of both legislators and citizens they are unquestioned still. Regulation has involved restriction, and the Licensing System has placed a discretionary power in the Justices that has been used to keep down the number of persons and places employed in the sale of Intoxicating liquors. But whatever evils may have been prevented by the Regulatory policy, it cannot be disputed that the original design has not been attained. The problem to be solved was—to reconcile the existence of the Liquor Traffic with a sober state of society; and that the problem has never been solved is as clear as the continuance of the traffic itself.

The original purpose of regulation has not been secured.

To secure the intended object certain precautions are professedly taken,—1st. That licences shall be granted to fit persons only: 2ndly. That the conditions of their license shall be of a stringent character: 3rdly. That special regulations as to hours of opening and closing shall be enforced: 4thly. That a proper control of licensed places shall be carried out: 5thly. That violations of the Law shall be punished: 6thly. That the wants of the neighbourhood shall be duly considered.

Precautions professedly taken under a Regulatory or Licensing System.

Now, comparing the object of all Regulation with the means taken to attain it, and viewing both in the light of experience, it will be seen in the First place, that the means are not of a character to be realized; and in the Second place, that however completely they were realized they would leave the object unsecured. To show this is to make it evident that a Regulative policy can never be wisely relied upon by those who wish to see their country sober, and therefore free;—free from the greatest vice, and free to rise in industrial, intellectual, and moral greatness.

The means not realizable; if they were the object desired not thereby attainable.

Let us examine, *seriatim*, the leading points of the Regulative system.

(1.) Only "fit" men shall be licensed. How is this fitness to be ascertained? The power of granting or refusing licenses rests with the local magistrates; and can it be asserted that they make such inquiries concerning the fitness of applicants as may afford them a reasonable conviction that the fitness is present?—such fitness as is called for in men who have to carry on a business ever liable to become a curse, and which according to Mr. Mill offers to the license holders "an interest in the promotion of intemperance"? Can it be truthfully said of the publicans of any district, that they are fitter than any equal number of other men would be to conduct

What is fitness in the drink-seller?

The influence of the liquor traffic on the vendors.

this dangerous traffic? Even granting them to be a fitter class at the outset (a purely gratuitous hypothesis) does not the business tend to create an unfitness which soon begins to shew itself? That many drink-vendors become intemperate, and that as a body their mortality, age for age, is without a parallel, are facts that attest a deteriorating influence due to their occupation, from which few, if any, altogether escape. Apart from this, their continual association with their trade acts, according to a law of the mind, in diminishing those impressions by which alone they could be moved to precautions against its abuses. In short the "fit" men are not found, and if found their trade associations are of a kind to obliterate the fitness which the Law demands.

The conditions of the licence not observed, or observable.

(2.) The conditions of the license shall be stringent. Drunkenness and disorder are among the acts forbidden by the license; but who has ever furnished legal definitions of drunkenness and disorder? and who that has any knowledge of what really occurs in drinking-shops can doubt, that both disorder and drunkenness are inextricably associated—especially drunkenness—with the retail traffic? It was one of the principal reasons of resistance to the Government Bill of 1871, and of the Inspection Clauses of the Bill of 1872, that they would result in shutting up a large proportion of the public houses;—a tacit confession that the conditions of the license are systematically broken. This is so well known, that the blame of it is cast by the drinksellers on their customers, though it is no less known that the former do not object to the consumption of any quantity of liquor, so long as the consumer can pay and is not quarrelsome or noisy. When he becomes too violent, and would deter others from drinking by the confusion caused, he is ejected, and the publican considers he has manfully acquitted himself of the duty not to permit or encourage drunkenness on his premises! Magisterial laxity has done much to confirm the drink-vendors in this self-complacency. A Lord Mayor and M.P. once defined a respectable publican to be one "who as soon as men get drunk turns them out!" None know better than the retail sellers for consumption on the premises, that if compelled to keep the terms of their licences they would be compelled to quit the traffic in crowds. It is said that many of the early beersellers who took out licences "to be drunk on the premises," were so ignorant as to believe that their customers as well as the liquor were allowed to be drunk in the licensed houses; and in practice this construction has been common enough. The protestations of the retailers, that

"Respectable" publicans.

"To be drunk on the premises."

“they do their best to prevent drunkenness,” must be taken with a large discount, but so far as they are credited with this effort, they do but confirm the position, that the attempt to preserve public sobriety by stringency of licence is a failure as inevitable as it is universal.

(3.) Restrictions as to hours of sale differ in each part of the United Kingdom. Scotland since Whitsuntide 1854, has had the Sunday sale of Intoxicating liquor prohibited; and by the Licensing Act of 1872 England and Ireland in addition to previous restrictions in the Sunday sale have been put under arrangements that have shortened the period of sale on that day. Such regulations are of the nature of prohibitions, and being so are attended with obvious and numerous benefits. But whatever praise they claim cannot be extended to the Regulative system at large, by which times of opening are also assigned, so that the injurious influences—suspended while the traffic is intermitted—begin afresh when the traffic is set again in motion. During the hours of closing the licensed houses do no harm, simply because they do nothing; the drink traffic is dormant, and therefore innocent, as the sleeping adder; but when the Regulative policy again permits it to resume activity, where is this activity seen to be separated from the serpent’s guile and the serpent’s venom? Sunday stoppage of sale may be of some benefit on Monday, as well as of much advantage on Sunday, but the common sale on Monday will not be less hurtful when it occurs, because of Sunday’s intermission. Every restriction is for the time being a good, because it represents so much less temptation and so much less indulgence, but since all this good is dependent on the absence of traffic, it cannot be cited in favour of the Regulation which gives License of sale.

Restrictions on times of sale.

They act as temporary prohibitions, but the old evils return when restrictions cease

(4.) Control of licensed houses. This is virtually left to the police, and while it is not without some effect, the contact between the publican and police is frequently of so risky a nature, as to result rather in the corruption of the latter, than in the official control of the former. The small number of public houses reported by the police, compared with the number in which scenes of revelry and disorder are patent to the passer by, certifies to the nominal character of this control. The licensing magistrates are themselves morally, if not legally, bound to see that legal control is impartially and rigorously exercised; but when and where do they give themselves this trouble? Only the very worst cases are ever reported to the Licensing bench, and the leniency generally shown by the

Pretended control of licensed houses.

Inefficient police inspection.

Magisterial neglect.

bench to old offenders, is no encouragement to a stricter discharge of this important duty on the part of the police.

Punishment of liquor-traffickers' offences.

(5.) Punishment of offences. It is admitted that deterrence from crime depends on the punishment of offences being certain, quick, and proportional to the offence. But as we have seen, violations of the liquor laws are not followed by swift or certain punishment, and the penalties usually inflicted are not such as to deter from the commission of such offences. Fines can be paid, and it is more profitable to pay the fine and commit the offence, than to cease offending. The only thing really feared by the liquor-seller is forfeiture of licence; but as he is often the tenant of some brewer, even this penalty can be risked under the assurance that by changing the tenant the renewal of the licence will be secured. By the new Licensing Act a third endorsement of a licence after conviction involves its forfeiture, but this endorsement is optional (in most cases) on the part of the justices: and it is only when this endorsement occurs for some special offences that the premises are temporarily disqualified as well as the tenant. These provisions have been seldom carried out, for the magisterial authority which can alone convict and disqualify, is as averse as ever from looking at the liquor traffic as absolutely subservient to the public good, so as not to be tolerated when conflicting with that good. There is also no doubt a latent consciousness in the minds of many justices, that to take cognizance of all offences would be substantially to decree the extinction of the traffic.

Forfeiture of licence seldom incurred.

The premises rarely closed.

The Justices dread the extinction of the traffic.

Wants of the neighbourhood

(6.) Wants of the neighbourhood. The licensing magistrates profess to regulate the issue of licences by the wants of each locality; but what these wants are—how they are to be estimated—and whether more or fewer licences are wanted at one time or another, no Licensing bench has ever decided; nor has any bench ever made serious efforts to have these points properly determined. The numerical disproportion of licences in the various divisions, taking population as a basis, is as great as if the element of proportion had never been taken into account; and, if possible, even less allowance is made for the diversified magnitudes of the businesses carried on under the licences that are granted. An excess of retail licences is universally acknowledged to be a great evil, but what number is excessive no bench has yet affirmed; and even when the existing number is acknowledged to be excessive, no steps are taken to reduce the number to what would be considered a more adequate proportion. In the best cases, all that is done is

Never ascertained.

No effort to diminish licences made by licensing benches.

not to increase the number, but to allow increasing population to diminish the excess by slow degrees. By the Government Bill of 1871 the retail licences for consumption on the premises were fixed at 1 to every 1,000 of the population, to take effect in ten years; and as the present average is 1 to about every 200 of the population, the existing number is, at the Government estimate, not less than four-fifths in excess of the nation's requirements. But the Government proposals were withdrawn in deference to the clamour of the Liquor interest; and even had they been converted into law, the nation must have waited ten years till the reduction had begun to operate. Even then, there was no power given to ascertain whether the "wants" of the neighbourhood would not have admitted of a larger reduction than the Government proportion. It may be said, that the Regulative system now in legal force would permit the magistrates to ascertain the wants of the neighbourhoods, and to act on the information; and this is abstractedly true: but as no magisterial body has ever attempted to enter on such an enquiry, and as it would not be bound to act on any information thus obtained, and as law can never equalize the business done in the various licensed houses, it may be assumed that under any mere Regulative plan ever likely to be adopted, the wants of the neighbourhood will remain unknown.

A licence to every 1,000 persons a proportion, according to the Government Bill of 1871; the present proportion 1 to every 200.

The proposal to assign the Licensing Authority to a Board elected by the ratepayers, would enable some estimate to be formed of the wishes of the District; and if such a Board possessed absolute discretion over the number of licences to be granted or refused, to the extent of refusing all, the plan would resemble the Permissive Bill in being a measure of conditional Prohibition, and would be superior to other proposals for investing Town Councils and other representative bodies with a similar discretion.* But wherever the Licensing Authority might reside, if exercised in favour of licensing, the objections stated above would equally apply, and no conditions imposed upon the licences could be effectually enforced. If it is maintained that the number of licences would be reduced

Proposal of an Elected Licensing Board.

Licensing by any body, however constituted, would be the source of great evils.

* The weight of Mr. Bright's name cannot redeem the scheme of placing the licensing power in Town Councils from powerful objections. Either the Licensing question would sink into a side issue, wholly unworthy of its real importance, or it would become the principal issue to the neglect of interests and qualifications calling for express recognition in the election of municipal bodies. It would also be possible for a majority of such bodies to act contrary to the wishes of a majority of the ratepaying electors.

and that a proportionate diminution of consumption and the consequent evils would be experienced,—it ought to be remembered (1.) That no diminution of numbers would render the licences actually granted less calculated to injure society, and the inconsistency of allowing some persons to do what others were restrained from doing, would be as conspicuous as it is now, and even more so.

(2.) That with a lessened number of licences, the favoured licencees would be empowered and encouraged to adopt means for enlarging their premises, multiplying adjuncts of attraction, and otherwise acting so as to engross and increase the custom formerly given to their extinguished rivals. It is only *when other things are equal* that fewer drinking-shops signify lessened evils; but any large diminution of licences would serve to make other things unequal, and so tend to restore the force of temptation to its former level.

If all the conditions could be realized, the protection of Society would not be effected

Let it, however, be conceded for argument's sake that the conditions imposed upon the licencees could be exacted, and that the regulations devised could be made effective, it remains to be considered *whether the protection of Society, which is the final cause of the Regulative system, would be secured?* The enquiry admits of one reply, and of one only: Conceive every drink-seller acting as a moral constable—more assiduous in preserving the sobriety of his customers than of adding to his receipts, and never selling to any person visibly “the worse for liquor”—*how would it be possible for the seller to ascertain whether the quantity about to be sold would be consistent with the consumer's sobriety?* and whether it might not be the very quantity calculated to produce intoxication, or to stimulate the appetite to a point rendering further control physically impossible? As the Alcoholic liquor is the efficient cause of all intemperance, what expectation can be more unreasonable, or more certain of disappointment, than that the dealer shall so control the consumption, or the effect of the liquor consumed, as to free the traffic from all connection with the formation and aggravation of the intemperate appetite? What is really needful is not regulation, but transformation—a power of changing the property of the liquor, or of rendering the nervous system of the drinker insensible to its toxic influence. How can any legal regulations perform this miracle, or qualify the licensed vendor to assist in its performance?

Nothing short of a standing miracle could render the liquor traffic innocuous.

But more than this has to be taken into account. No error is more egregious than to conclude that by getting rid of drunken-

ness the Liquor traffic would be converted into a blessing, or at least cease to be a bane. Tippling, as distinguished from intoxication, was so great a nuisance that in the reign of James I. some Acts of Parliament (2nd I. c. 9 ; 4th c. 4 & 5 ; 7th c. 10 ; 21st c. 7) were passed which forbade this particular evil. Health may be destroyed, wages wasted, families pauperized, crime fostered, and every form of vice promoted, without drunkenness of either the reeling or riotous description. One drinking-shop may absorb the resources, and blight the happiness, of a score of families, without a single member of any family being branded as a drunkard. Poison may shorten life by undermining the constitution, as well as by producing some definite disorder, and the liquor traffic, if it never inoculated myriads upon myriads, as it does, with intemperance in its more repulsive forms, would remain the nation's curse, by seducing millions into indulgences fatal to their development as rational and virtuous beings, and as self-supporting and useful citizens.

More than the prevention of drunkenness is required.

If these observations are indisputable—and how can they be justly controverted?—they show that the Regulative policy is intrinsically defective, and incapable of doing that for which it is advocated—the defence of the people against the evils of the Liquor Traffic. The nature of the case necessitates failure ; for the regulations laid down cannot be made effective ; and even could they be carried out to the letter, they would be impotent to restrain the tide of social evils ever issuing from the Liquor Traffic. License must fail to restrain this particular business from doing social harm ; and the people might, with grim humour, adopt the words of the Latin poet—“*Deteriores omnes sumus licentiâ.*”—“We are all made worse by (this) licence ;” and justly and resolutely call for its supercession.

The Regulative policy intrinsically insufficient

The Regulations that have been of the greatest service have been restrictive as to places or times of sale, and every such restriction being a partial or temporary prohibition, indicates the true method of dealing with a business which comes within no definition of legitimate trade, but tends to disable Society from discharging its functions, and from realizing the advantages for which it exists.

Terence applied.

Restriction points to Prohibition as the only consistent and efficient method.

III.—THE PROHIBITIVE THEORY STATED AND CONSIDERED.—This Policy is based on two premises. First—That the Liquor Traffic has ever been, and now is, the source of enormous evils. Secondly—That no measures for preventing such evils can be successful while the Traffic is sustained.

Two Fundamental premises.

The conclusion. The inevitable conclusion is, that such a traffic should neither be tacitly permitted nor licensed, but prohibited ; but that the only proper relation of Law towards it is one of inhibition and suppression.

The pre-
mises are
true, and
proved to
be so by
history and
experience

I. *Are the premises true?* *The First* is attested by the records of all history, and the present experience of all countries. Emphatically is it supported by the unbroken evidence of all writers of credit in our own language, who have treated of our drinking customs for above a thousand years ; and not less emphatically is it corroborated by every species of evidence concerning existing practices and facts. With every inducement to prove the contrary, the Liquor traffickers have never even attempted the task. They have never produced testimony to the operation of the Liquor Traffic in any district separate from the evils which Society is warranted and bound to resist. The legal maxim—*De minimis lex non curat* (the law does not trouble itself with trifles)—carries with it the converse, that against grave and grievous evils it is the business and duty of Law to contend, not to condone them.

The liquor-
vendors
offer no
denial

The *Second premise* is a deduction from (1) the fact of past Regulatory failures ; (2) the absence of all proposals that carry with them a probability of success ; (3) the intrinsic and inevitable tendency of the traffic in Intoxicating liquors to develop and foster the intemperate appetite. Considering the intoxicating character of the liquors, the pressure of temptation, and the susceptibility of human nature, the existence of the Liquor Traffic could not be freed from the observed effects without a constant miraculous interposition.

The right
of protec-
tion in-
volves the
right of
resisting
invasion.

If, then, the Liquor Traffic is bound up with these injurious results—results justifying and calling for legislative suppression—the right and duty of their suppression carries with it the right and duty of suppressing the traffic out of which they so profusely flow.

Excep-
tions possi-
ble.

To this conclusion exception can be justly taken only on one of two grounds—either that the deplorable results can be prevented in some other and better way, or that the traffic brings with it advantages that compensate for the injury it produces. The first ground of exception is supported by no argument of any force, and we have shewn above that no proof, or reasonable expectation of proof, is forthcoming.* To theorize about the won-

* The late Alderman Wire, who represented the Licensed Victuallers before

derful utility of general education, is not to furnish the evidence that is wanting; for besides the untrustworthiness of the remedy, the suggestion to wait till education has been universally imparted, is plainly worse, and not better, than the plan of dealing immediately and directly with the cause of so much public evil. The second ground of exception is tacitly assumed by those who condemn the Prohibitory movement and its advocates as "fanatical," "revolutionary," &c. The only meaning such terms can possess—if, indeed, they are ever intended to convey any meaning beyond an indication of vituperative dissent—is that something extremely valuable would be destroyed if the Liquor Traffic were abolished, in order to the prevention of its calamitous effects. But it is one thing to affirm, or imply, that the Drinking System is more useful than hurtful, and it is quite another thing to make the affirmation or implication good. The injury to health, life, morality, social order, and progress arising out of the Drink traffic is undeniable; and, though imperfectly estimated, is seen to be enormous in degree; but when we ask for proof that similar or equivalent injury would arise from the absence of the Drink traffic, we encounter nothing stronger than gratuitous assertions, and nothing more convincing than full-volleyed abuse of Prohibition. If it is meant that such a reform as Prohibition contemplates could not be achieved without inconvenience and vexation to some, and temporary loss to others, the charge may be admitted, but not its validity against this reform, any more than against all other reforms that have been accomplished. Before this second ground of objection is allowed to bar the adoption of this particular reform, those who employ it should be prepared to show the probability that if Prohibition were enforced, as much health and life would be sacrificed, as much vice and crime engendered, as much

But the Liquor Traffic is not separable from its Anti-social influences.

Imputations of "fanatical," &c.

The evils of the Liquor Traffic are terrible, but its benefits nominal.

What the opponents of Prohibition have to show.

the Commons Select Committee of 1853-4 on Public Houses, said, "If you were to abolish the traffic as they have done in Maine, you might have a sober population, but if you restrict it, I do not think you will."

Substantially similar was the reply of the late Sir G. C. Lewis to a deputation that waited upon him as Home Secretary—"Do you believe that it is possible for any system of jurisdiction, or licensing, or anything of the kind, to keep people sober? If you are in favour of a Maine Liquor Law, I can understand this argument; but what I understand you to recommend is, that there should be some alteration in the existing law of licensing public-houses and beershops. I don't see how you can possibly hope ever to extinguish drunkenness from the land by any measure of this sort."

misery and pauperism produced, as much capital and labour wasted, as much taxation imposed, as under the Licensing system ; or that other evils of as great importance would take the place of those now prevailing. But who has seriously taken up this argument? Denunciations and reproaches have been abundant, but reasoning and moral demonstration have been singularly absent. This omission cannot arise from want of will, nor from indifference to the result ; for their violence of language makes it clear that the change would occasion the objectors intense irritation. In this very irritation, at the thought of losing pecuniary gain, or facilities for sensuous indulgence, we trace to its source much of the opposition to Prohibition ; and we also perceive, that as neither cause of opposition can be decently avowed, the opponents are driven to the use of language that proves nothing, except the melancholy tendency to resort to Billingsgate for weapons, when reason refuses to supply them.

Abuse is not admissible.

The plea of impracticable is not relevant.

If the Prohibitory policy is necessary, all objections devoted against it as "Impracticable" are impeachments of the national intelligence or patriotism ; for they assume that the people of this country either are too stupid to be convinced, or that, if convinced, they will be too deficient in public spirit to act upon their convictions. No change of Law is impracticable which depends on the enlightenment of public opinion ; and should it be impracticable at one particular time, because public opinion is not yet enlightened, the more urgent is the reason for doing what may impart the light, so that the needful legislation may be rendered practicable and certain.

The objection, that "A very long time must elapse before the public mind will be prepared for Prohibition, and that milder measures should in the meantime be proposed," is not an objection either to Prohibition or the agitation for it. On the contrary, agitation for major changes will prepare and predispose for minor ones—a proof of which is afforded by the Licensing Act of 1872, which was a concession to the public demand for some reform ; a demand admitted on all sides to have been both fostered and made potential by the operations of the United Kingdom Alliance.

II. *Here two Interesting questions arise*—HOW IS THE PUBLIC PREPAREDNESS FOR PROHIBITION TO BE ASCERTAINED? AND HOW CAN PROHIBITION BE MADE AVAILABLE WHERE THIS STATE OF PREPARATION EXISTS? To both questions one and the same answer may be returned—It is possible to frame a Law which shall both

Two questions arise.

The answer given

gauge the state of the public mind, and bring Prohibition into operation as soon, and only as soon, as it can be prudently applied. Such a measure has been drafted by Sir Wilfrid Lawson, under the name of "The Permissive Prohibitory Liquor Bill," or, more briefly, "The Permissive Bill." It is to be observed, that Permissive legislation is not new either on the Liquor Traffic or other subjects. The Licensing System gives in reality a prohibitory power to benches of local magistrates; but as they have suffered this power to lie dormant (except where the Liquor Traffic would have encroached upon their own comfort), it is desirable, in the public service, to entrust a similar power to larger and more immediately interested bodies. Provisions existed in the New Licensing Law of 1872 enabling drinking-shops to be closed earlier than the times fixed by the Act itself, and those provisions were extensively brought into effect. In the amended Act of 1874 a power entrusted to magistrates of deciding concerning populous places has had virtually the same effect. As the only plausible objection to Prohibition anywhere, is the fear of running counter to public opinion, this objection is obviously removed where public opinion runs counter to the Liquor Traffic, and in favour of Prohibition; and it follows, therefore, that a Permissive Act would exactly meet the circumstances, by enabling willing districts to realize the benefits of the arrangement they were prepared to adopt.

The Per-
missive
Bill.

Permissive
legislation
no no-
velty.

The only
plausible
objection
to Prohi-
bition met.

A spirit of paradox prompts the further objection, that "If a district is given to drinking, it is not ready for such a Bill, and if it is not given to drinking, it does not need it." Districts given to drinking may be as ready to decide for Prohibition as persons given to drinking are often ready to decide for abstinence; and in other districts, however relatively sober, there is always enough drinking, and traffic in drink (with their natural results), to entitle them to decide for Prohibition, if so inclined. Akin to this is the objection, that "a district need not support public-houses if it does not wish for them." But this objection, if it have any weight, applies to Restriction as well as Prohibition. The true answer is, that so far as Law is concerned, the only thing to be considered is, whether districts should have the power of deciding against licences, or should be compelled to have the Liquor Traffic licensed within them by an authority foreign to themselves. To argue that because people yield to temptation when thrust upon them, they ought not to have power to put temptation

Two ob-
jections
answered.

away, is to pile insult upon injury. It must also be borne in mind, that a whole district will suffer from the drinking habits of a comparatively small number of the population.

Advantages of Permissive Legislation on the Liquor Traffic.

The Permissive or Conditional plan of Prohibition has the further advantage of disposing of objections brought against sudden and universal Prohibition, in a populous country, where the Traffic has grown to colossal dimensions; where the State derives a large annual revenue (about thirty millions sterling) from charges on Liquor; and where there is sure to be great diversity of opinion between different localities as to social changes like that which Prohibition would involve. None of these objections have a footing against Permissive legislation; for the reduction of the Traffic would be gradual; the revenue would feel no large and sudden loss; and Districts largely opposed to Prohibition would not be compelled to submit to it, or tempted to evade it, by being brought under the action of a general and non-discriminating law.

III. *The Objections to Permissive Prohibition* are of two kinds—those that apply to all Prohibition, and those that have respect to the conditions under which it would enable Prohibition to operate.

“Coercing a minority.”

(1.) When it is objected (1). That, “*After all, a minority would be coerced, and individual liberty infringed,*” it is either meant that minorities ought never to be coerced, and that individual liberty should be unlimited—a result incompatible with all Law and Social order—or it is meant that the suppression of the Liquor traffic would be undue coercion, and a needless curtailment of personal liberty. But it is by law that liberty is both secured and extended, and unlimited power of personal action is incompatible with all law. It is Cicero who says, “We are all the servants of law, in order that we may be free;” * and, therefore, dismissing the former alternative as unworthy of notice, how can the latter be maintained if, as we have proved, mere Regulative legislation cannot succeed, and that the Drink Traffic must be stopped if its injurious influences are to cease?

The drinker of Alcoholic liquors cannot claim liberty to buy them.

All the liberty a drinker of Alcoholic liquors can fairly claim is liberty to drink, if he can get the drink, not to dictate to Society that the sale shall be permitted for his accommodation. By claiming liberty to buy, he is assuming that liberty to sell may be granted consistently with the Public Good; and it is this

* Legum denique idcirco omnes servi sumus ut liberi esse possimus.

assumption which all experience, past and present, contradicts and disproves.*

(2). That "*Prohibition would work unequally, the rich being able to get liquor wholesale, and the poor (who cannot) being shut out from all means of obtaining it,*" is an objection summed up in the common phrase of "one law for the rich, and another for the poor." If the objection has any pertinence, it lies in the assumption that the poor would suffer by this arrangement in comparison with the rich, the actual consequence being the exact reverse; for the sober poor would soon begin to gain upon the drinking rich, or, as a quaint advocate has put it, "Uppercrust would become Undercrust, and Undercrust would become Uppercrust." This objection, also, if good for anything, would require that the poor should be put into the same position for obtaining liquor as the rich, and that as the rich, having it in their houses, can get it always, so the drinking-shop should be always open for the convenience (and corruption?) of the poor. Who is prepared for this conclusion? No doubt the Law should not give privileges to one class withheld from another; but wealth will always be able to procure self-indulgences not open to others. All that can be required is, that the law of Prohibition should be equal—*i.e.*, pro-

"One law for the rich and another for the poor."

What the objection falsely assumes.

What the objection would require.

Equal prohibition of sale to rich or poor.

* To put the case, as Professor Fawcett has done—that *he* can buy a glass of ale without injuring anyone—is to take an exceedingly narrow view of the case. Many acts that are prohibited might be done innocently once, or oftener, by some persons, but the common doing is found to be attended with evil, and is, therefore, made illegal. Should legislators need reminding that Laws are based on a consideration of aggregate tendencies and effects? Would Professor Fawcett sign a bond to give compensation for losses incurred, and injuries done, by the common selling of liquor in the house where he wishes to get his glass of ale? If he would not, how can he demand the opening of the house for the obtaining of his glass? Curiously enough for a Professor, he confounds in his argument two distinct things—the effect of one particular glass of ale on himself, and the effect of ale-selling on a district. The first may, or may not, be harmless; the second is *known* to be injurious, and should, therefore, be prevented. If, on account of that preventive policy, Mr. Fawcett loses his chance of getting a glass of ale *there*, ought he to place the inconvenience to himself above the benefit arising to the neighbourhood? and where is the patriotism of requiring the social benefit to be sacrificed to his convenience? Dr. Guthrie—a wiser man on this subject than the Cambridge Professor—has well said, "If anything could make Liberty stink in the nostrils of the people, it would be to have the name profaned to such ignoble ends, and see her sacred shield hung at the door of a dram-shop [or ale-house]. In putting down lotteries, and in shutting up gambling-houses, while we keep dram-shops open, we are mending a hole in the sail while the gaping leak is left below."

Professor Fawcett's objection considered

Rev. Dr. Guthrie cited.

hibit all sale of liquor to rich or poor within the prohibitory district ; and this equality is preserved in every Prohibitory enactment. Nor is it the poor who make any difficulty, as a rule, about this arrangement ; neither are they disposed to quarrel with a scheme which, if it put the liquor beyond their reach, unless they were bent on getting it, would, in return, put within their reach manifold comforts and blessings from which the Liquor has excluded them.

Not the poor who quarrel with Prohibition.

“Confiscation of property.”

What property would be confiscated ?

The licence to sell is not confiscable because not private property.

The Liquor-traffickers have been loudly warned.

Disorders feared from Permissive Prohibition.

First reply
Second.

(3). The “*confiscation of property*” which would be involved in Prohibition is an objection usually left to be urged by the Liquor interest, and it is not one that they are disposed to let slumber. At the utmost, there could be no confiscation of property beyond the amount of liquor in possession at the time of Prohibition ; and as this could not come suddenly, it would be the vendor’s fault if the law should find him with stock in hand without power to send it back to the brewer or distiller who supplied him. Nothing else could be confiscated but the licence, and that is not in any sense the property of the vendor beyond the year for which it is issued.

The strange idea, “once licensed always licensed,” is incompatible with the very nature of the Licensing system ; and the last thing of which the traffickers can plead ignorance is the perfectly discretionary condition on which they carry on their business from year to year. They have been licensed, and others not licensed, for public ends, and for public ends they may be, with equal justice, refused a renewal of the licences once granted. If they can demand compensation for the loss of their licences, why should not all who have been refused licences claim compensation for the profits they might have obtained had licences been allotted them ? Loud warnings have been given for a quarter of a century that the public are reconsidering, and may reverse, the policy pursued on the Licensing question ; and if the traffickers will not take these warnings, but continue to act as if their licences were private property, they can only accuse their own folly, should the day of Prohibition find them unprepared.

2. Among the objections brought specially against the Prohibitory policy *permissively applied*, the following are the chief :—

(1). “*The disorders, &c., it would occasion in districts.*” It is true that, whenever the people are consulted on any question, popular excitement may arise, and even commotions occur, but these are not held by any friend of Constitutional Government as good reasons for exchanging that form of government for one of an arbitrary character. The same objection, likewise, is applicable

to any proposal for giving the people a control, however partial, over the Liquor Traffic. If a great evil is to be corrected, some risk must be run, and some trouble encountered; but the Permissive Bill reduces this to a minimum, by allowing the affirmative vote to remain for three years, so that the effects of Prohibition may be fairly tested. Where the Local Option, or Permissive plan, has been adopted on a large scale, as in North America, no such outbreaks have occurred as are predicted by timid soothsayers in Great Britain. Further, it is to be observed that, over-against the disorder and worse things predicted, is to be set the educational work that would ensue, the very agitation of the question rendering men more prone to think, and ready to discuss, than they usually are. The great obstruction to Temperance progress is not excessive agitation, but unreflecting stagnation.

Third.

Fourth.

Fifth

(2). "*The limitation of the voting class.*" It is argued that, to give power to ratepayers, or any class at present enfranchised, to prohibit the traffic, would be unjust to the non-voting population. The replies are several. (a) All representation is defective; but as some course must be pursued, any representation, however defective, is better than none. (b) It is gratuitously assumed that the ratepayers, or other voters, would vote contrary to the wishes of the non-voters, and that they would do this by voting in favour of Prohibition. But neither surmise is reasonable, and least of all is it probable that in any place a majority of the electors would vote against Drink-selling, while the non-electors were in favour of it. The whole body of evidence goes to show that the people who are without votes at present are more disposed in favour of Prohibition than the electors themselves. (c) As the Permissive Bill requires that the adoption of it should depend on two out of three of all the votes given being in favour of adoption, the fear of an affirmative vote being contrary to the real sentiments of the district, may be dismissed as wholly chimerical. (d) Any extension of franchise that is practicable would be supported by the friends of the Bill.

"Limitation of the voting class.

Four replies to objection.

First.

Second.

Third.

Fourth.

(3). "*The drinking habits of the people at large.*" If they now support the Liquor traffic, it is vain to expect—we are told—that they would vote to suppress it. But why more vain than to expect that a man who now drinks may be induced to abstain? Present tastes and habits are not unchangeable, else all reformation would be impossible; and to make the prevalence of drinking a reason against conferring power to remove the great external

"The present drinking habits of the people."

Why may not a change be considered possible?

An existing evil no reason for refusing the means of its removal.

Drink-sellers cannot trust to votes of their customers. It is desirable to arm conscience and reason with the Permissive veto.

"Violations and evasions would be practised."

Illicit sale now subject to heavy penalties.

Illicit sale would not be public temptation

Mr. C. Buxton on the main use of Prohibition.

"The Legislature is hostile and will remain so, because composed chiefly of non-abstainers."

cause of that prevalence, is to keep up temptation to high pressure, and doom the nation to demoralization *ad infinitum*. There is ample evidence that, with the power to vote against the Drink traffic, many of its slaves would be possessed with the desire; and the violent opposition to the Permissive Bill evinced by liquor sellers generally, is an unsophisticated exhibition of their want of reliance on their customers' fidelity. If the law has put up the Traffic by which appetite is inflamed and taken captive, what less can it concede than that conscience and reason should be armed with a vote, by using which aright the snare and seduction may be taken away? If appetite now yields, why should we not hope that conscience and reason may then be persuaded to act?

(4). "*The violations and evasions of Law that would be practised.*" Secret and illicit selling would, we are told, take the place of open and legal traffic; and if drink could not be got within the district, persons anxious to obtain it would go elsewhere, and transfer to other districts the intemperance previously abounding elsewhere. But illicit sale would be placed under the penalties now imposed, which are sufficiently large, if enforced, to deter from an extended transgression of the law. Illicit sale could never be the open temptation which public traffic necessarily is; and the fact that, in the one case, the law would be on the side of virtue, whereas now it is (implicitly) on the side of vice, would be a distinction of vast importance. Outside the district liquor could be got as before; but difficulty interposed is always equivalent to much evil prevented; and if adjacent localities suffered from the influx of surrounding tipplers, the remedy would lie within their reach. The evidence of Prohibitory districts makes it certain that but a limited leakage of good would arise in the way supposed; and as Mr. Charles Buxton has shrewdly stated, "The use of such a law would be not so much to deprive drunkards of their liquor as to remove temptation from those who have not yet fallen." Existing Intemperance would doubtless lie in the protection afforded to the growth of sober habits.

(5). Some there are who think Prohibition is abstractedly right, and would be glad to see it in operation, but they assert that, "*So long as the legislature is chiefly made up of non-abstainers, no such law will be obtained even in the Permissive form.*" But peers and members of Parliament can discriminate perfectly well—and frequently act upon the distinction—between their personal habits

and public duties ; and nothing has been made clearer than the power of Public Opinion to procure such legislation as it desires. Any show of inconsistency, moreover, which might pertain to an act of summary and general prohibition by a legislature itself non-abstinent, is entirely obviated by the Permissive System, by voting for which a Member or Peer is simply stating his conviction that, if a district wishes to be without the Liquor traffic, it is entitled to be so. In supporting conditional Prohibition, he may not be affirming more than his belief that the two systems of Licence and Prohibition should have an equally fair trial, in order that a just comparison may be instituted, and the data for future action obtained. The prediction, that Members of Parliament who use Intoxicating liquors will never vote for a measure that would prohibit its sale, is refuted by the fact that, in every division on the subject in the House of Commons, many such Members of Parliament have voted for the Permissive Bill ; and what upwards of a hundred Members have done, there is nothing to prevent a majority of both Houses doing at a future time. It is insulting to the British senate to declare that a measure essentially just will never be passed by it. Why should it be supposed that Members who have supported it are so naturally superior to their colleagues in the power of discerning what is right, or of deciding to do it, that the conversion of the adverse majority is to be despaired of? To maintain that Prohibition is necessary, but that it can never be got, even under a Permissive form, until Total Abstinence is universal, or nearly so, is to cut off hope as completely as to say that a medicine needful for the cure of a malady cannot be taken till the patient is recovering without it.

If the Liquor traffic will be as deceiving and destructive in the future as in the past (and no change in the nature of the liquor, or its relation to human nature, can be expected), it is plain that, as being the principal external cause of drinking and drunkenness, it must be fearlessly attacked, yet in such a way as to contravene no Constitutional principle, and to make Public Opinion the real author of all that is carried out. These conditions are combined in the Permissive plan, which avowedly aims not at Regulation, but Prohibition, yet Prohibition made possible, and only possible, whenever it is supported and desired by the Public Opinion of the locality concerned.

(6). A clear understanding of the case as above presented, answers by anticipation the statement that "*It is necessary to wait till public*

Public opinion determines legislation.

In supporting Permissive Legislation a legislator is voting for freedom of choice on behalf of districts, not asserting what he thinks that choice should be.

M.P.'s who do not abstain do support Permissive Legislation, and if some, why not others?

Prohibition necessary, and to be applied popularly.

A plea for delay. *opinion is ripe upon the question, and that Legislation in advance of that opinion, however good in itself, would lead to injurious reaction."*

Permissive Prohibition can never take effect too soon.

The inference drawn, tacitly rather than explicitly, is, that the Permissive Bill should not be passed till the country, or a major part of it, is ready to apply it ; but this is to misconceive the whole meaning and utility of Permissive legislation, which never can be in advance of public opinion, as its adoption—the only thing that would make it objectionable—is dependent upon the opinion to which it appeals. Hence, practically, legislation on the Permissive System can no more run contrary to Public Opinion than water can rise higher than its source, or than we can have ocean tides irrespective of the lunar and solar influences to which they are due.

A Permissive enactment justified by two criteria.

If any Permissive Bill were to be enacted giving power to do something which not a single individual wished to see done, even such an utterly superfluous measure would not be legislation (*i.e.*, law in action, as commonly understood) in advance of public sentiment, nor would any disastrous reaction from it have to be dreaded. Two conditions justify any Permissive enactment :— (1) That it offers the only, or best, or one of the best, means of removing a public evil ; and (2) that such means do not violate any of the great principles of political and civil liberty. It would be generally inexpedient to pass even a Permissive Bill unless there were some probability of its adoption in a number of places ; yet it would not be below the dignity of Law to provide means of relief for even a small number of suffering localities ; and in the case of the Permissive Prohibitory Liquor Bill, there is every probability that liberal use would before long be made of its powers, and that the opportunity of action would prompt in many cases to a trial that might not have been otherwise desired.* What injustice is more patent than that of compelling districts ready to relieve themselves of local evils, to endure these evils until the whole country, or a large portion of it, is also ready to do the same? Co-operation is undoubtedly valuable, and Permissive legislation has its limits, but within those limits it is of the greatest value, both as affording power of local self-protection, and as being in-

Free use would probably be made of a Permissive Prohibitory Liquor Law.

Patent injustice.

Sanitary legislation at first permissive.

* The first Sanitary legislation of this country was based on the Permissive principle : and, including the Public Baths [and Washhouses Act of 1846 (9 & 10 Vic., c. 74), between twenty and thirty Permissive Acts have been passed, with beneficial results.

directly an incentive to do what is legally practicable without waiting for the preparedness of more extensive areas or denser populations. If a local injury and wrong exists, and if it is removable by local agency, sufficient reason exists for permitting by Law the use of such agency (subject to Constitutional conditions), especially when, as in the case of the Liquor Traffic, the Law has permitted the establishment of the system by which the injury and the wrong have been inflicted. The process of recovery may be slow, even with such aid as Law can render, but recovery will be substantially impossible if all the power of Law is on the side of the Liquor Traffic, and none of it on the side of Prohibition.

Permissive Prohibition of peculiar value as a protection and incentive.

IV. THE SUREST AND BEST TOUCHSTONE (where it is available) of all speculations upon this, as upon other Social questions, is EXPERIENCE; and it is important that the teaching of past experience should be known in order that fallacies widely promulgated, sometimes under high authority, should be exposed.

Experience the highest tribunal of Appeal.

(1). We find that a law of Prohibition was embodied in the Mosaic code, the subjects of which were known as Nazarites; and not only was this law found perfectly practicable, but its observance was attended with great advantages during the whole period of Jewish history.

Prohibition under Judaism.

(2). We find that where a law of Prohibition has been incorporated with great politico-religious systems, such as Brahminism, Buddhism, and Mohammedanism, the application of it, though not uniform, has been sufficiently general to render sobriety the rule among countless millions of our species; and that where foreign influences are excluded, the same effects, traceable to the same cause, are still conspicuous, accompanied with social benefits unknown to vast masses in nations where no such rule prevails. It is manifestly unfair to expect Pagan and Mohammedan communities to be equal to Christian nations in all other respects, because they are usually more sober, as though greater sobriety could compensate for the absence of all that is distinctive of Western Christian civilization. The proper comparison is between persons of the same race or classes; and applying this test to the inhabitants of any heathen or Mohammedan nation, the superiority of Prohibitory rule is apparent at a glance. The Hindoos who drink wine or arrack, even if educated in English schools, are inferior in every sterling quality to those who avoid such liquors; and in Turkey, the violators of the Koran interdiction are notorious for

Prohibition embodied in various Politico-religious systems.

A fair comparison should be instituted.

vices that have but little hold upon those who obey the triple command to abstain from wine, lots, and divination.*

Prohibition applied by Christian nations to native tribes.

(3). We find that wherever Prohibition has been adopted in good faith among tribes subject to Christian control, such as the Indians of North America, and aborigines of New Zealand, in that degree has the mischief springing from the Liquor traffic been averted—in that degree, and no farther.

Partial Prohibition in England. The Gin Act of 1736

Its defects,

(4). We find that Prohibition in times antecedent to our own has been successful in proportion as it has been honestly and impartially carried out. The Gin Act of 1736 is frequently used as an example of the failure of Prohibition; but the reference is without pertinence and force. Prohibition at an earlier stage would have prevented the evils which were suffered to increase till a hasty attempt was made to dam the fiery current. Neither the form of the legislation (which was regulatory rather than prohibitory), nor its imperfect and one-sided character (being directed against distilled liquors only), nor the want of Government sympathy, nor the ignorant state of the public mind, will permit the Gin Act of 1736 to be taken as a test of the value of such legislation, while, in spite of all its defects, it is certain that the Act was largely operative for good, and that if more firmly and judiciously enforced it would have been of the utmost permanent advantage. During later periods of the century, repeated prohibitions of distillation from grain during years of scarcity were followed by gains that served largely to mitigate the distress consequent on very hard times.†

But productive of good.

Prohibition in the United States.

(5). We find that in the United States the policy of Prohibition, notwithstanding a too infrequent enforcement of the law, has been prolific in benefits vindicatory of its wisdom, and commendatory of it to the civilized world. Since 1851, the State of Maine, with

Those who affect to sneer at abstinence and Prohibition as Mohammedan and not Christian arrangements, forget that Mohammed, in his Koran, assumes the functions of a civil lawgiver, and, therefore, lays down rules of action tending to the security of the empire he aspired to found. Hence, along with a veto on wine-drinking, are other prohibitions which no Christian economist and statesman would undervalue, because they happen to be found in the book which forms both the theological and civil code of the Moslem world.

† Colquhoun, in his work on the Police of the Metropolis, ascribes to this cause the great diminution of distress in London in 1796-7. In England and in Ireland every suspension of distillation from grain has been similarly useful. Had the Government resorted to the same means during the Irish famine, much suffering and loss of life would have been averted.

a year's exception (1857), has kept its Prohibitory policy intact, and with so much advantage that all political parties are committed to its support. Travellers' tales about evasion, &c., generally prove the efficacy of the rule they are designed to impugn. It is little creditable either to the intelligence or candour of some members of the English press, that every floating story depreciatory of Prohibition is greedily circulated, while the best authenticated evidence is passed by as if it were non-existent. The American facts are conclusive upon two points—that Prohibitory Laws, even where they apply to whole States, can be enforced where the local authorities do their duty; and that wherever enforced, and in proportion to the completeness of the enforcement, is the excellence of the results. As a typical case, on the Permissive principle, reference may be made to Vineland, a township of New Jersey, not yet a Maine Law State, but where in this particular district the people vote annually under their charter, whether intoxicating liquors shall be sold. In this district, consisting of 52 square miles, the Local Option power was granted in 1863; and the affirmative vote has always been given by overwhelming majorities; indeed, has been practically unanimous in favour of Prohibition. The population is about 12,000, and in 1873 the poor and police expenses combined were £90.* At the same rate the people of the British Isles would pay for similar purposes about a quarter of a million, while the amount actually paid for poor relief only, is forty times greater.

(6). We find that in the British Isles wherever no sale of Intoxicating liquors is permitted, the benefits are of a striking character, fully equal to all the reasonable anticipations entertained and expressed by the advocates of Prohibition. In 1848, the General Assembly of the Church of Scotland appointed a Committee to enquire as to the prevalence of Intemperance; and in this Committee's report, presented in 1849, accounts were furnished of 478 parishes, in about 40 of which there were said to be no sale of Alcoholic liquor; and according to the Committee it had been proved by their enquiries, that "wherever there are no public-houses, nor any shops for selling spirits, there ceases to be any intoxication." It was subsequently found that several hundreds of parishes in Scotland were in the happy condition of being without a licensed drink shop.† But in 1869, there appeared as the result

The Anti-Liquor Law in Maine. Travellers' tales.

American facts, what they prove.

Vineland a Permissive Prohibitory township.

Prohibition successful in the United Kingdom. Church of Scotland Report in 1849.

* See Supplementary Notes to this Chapter.

† The testimony of the late Dr. Guthrie, as famous for his practical philan-

Convoca-
tion of
Canter-
bury's Re-
port on In-
temper-
ance, 1869.

of enquiries set on foot by Rev. J. Sandford, B.D., Archdeacon of Coventry, and the Venerable Chairman of the Committee on Intemperance appointed by the Convocation of the Province of Canterbury, a Report of extraordinary interest and value; in which, after suggestions for the mitigation of the evil, it was said, "Your Committee in conclusion are of opinion that as the ancient and avowed object of licensing the sale of Intoxicating liquors, is to supply a supposed public want without detriment to the public welfare, a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would in effect secure to the districts willing to exercise it the advantages now enjoyed by the various parishes in the Province of Canterbury where, according to the reports furnished to your Committee, owing to the influence of the landowners, no sale of Intoxicating liquor is licensed. Few, it may be believed are cognisant of the fact which has been elicited by the present enquiry, that there are at this time within the Province of Canterbury, upwards of 1,000 parishes in which there is neither public-house, nor beershop, and where, in consequence of the absence of these inducements to crime and pauperism—according to

Dr. Guth-
rie quoted.

thropy as for his pictorial eloquence, may here be fitly cited:—"He knows little of the power of evil who does not see that a blessed effect upon the manners and morals of the people would follow on a large diminution in the number, and still more on an entire abolition, of these tipping-shops. When it was our happiness to labour in the quiet rural parish of Arbilot, we found it, and left it, remarkable for its sobriety. In a population of a thousand souls we cannot recollect more than one or two men among the working classes of the people who could be called drunkards, and this happy state of matters we attributed in a great measure to the circumstance that there was but one public-house in the whole parish, and, lying as that did, at the extreme end of it, the temptation was little felt: to them the prayer was answered, as we wish it were to others, and to all, 'Lead us not into temptation, but deliver us from evil.' . . . The tipping-shop attracts in the inverse ratio of the square of the distance—the nearer the greater." He then proceeds to describe a court in Edinburgh, where the people were originally very sober, but where, in spite of the earnest remonstrance of the inhabitants, a dram-shop was opened, "and ere long sobriety and innocence took flight. . . . We say, Go clean the closes of the poor; go build them better houses; go carry water into every dwelling, and instruction into every family; but as a *sine quâ non*, remove out of their way temptations which they cannot resist; for we say of this step in a subordinate sense, what in a higher sense can only be said of God's blessing, unless this is done, without it 'the world was built in vain,'"

the evidence before the Committee—the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated.” The number of such districts was in reality 1,454 with a population of 231,988. The names of the districts are printed in Appendix K.K, while in Appendix J.J, under the heading of “Good Effects of having no Public House or Beershop,” a collection of testimonies is presented amply sufficient to justify the demand, that every other district should be enabled to do, by popular election, what has been done for so many places, and with so much advantage by owners of landed and other property. There is evidence that in the Province of York comprehending the north part of England, there are hundreds of districts similarly restricted with equally satisfactory results. In Yorkshire is situated the town of Saltaire, which has the largest population in England under the Prohibitory rule, and here, despite the neighbourhood of Bradford, with all its temptations, the state of public sobriety is of the highest order; and as to other social conditions they are thus described by an impartial writer—“There are scarcely ever any arrears of rent. Infant mortality is very low as compared with that of Bradford, from which place the majority of the hands have come. Illegitimate births are rare. The tone and sense of self-respect of the work-people is much greater than that of factory hands generally. Their wages are not high, but they enable them to secure more of the comforts and decencies of life than they could elsewhere, owing to the facilities placed within their reach and the absence of drinking houses.”—(*Homes of the Working Classes.*)

1,454 districts with a population of 231,988, without the sale of liquor in the Province of Canterbury (about two-thirds of England and Wales)

In the Province of York some hundreds of similar districts.

The Committee on Intemperance, appointed by the Convocation of the Province of York, say in their Report—“The returns from the agricultural districts show, almost invariably, a decrease in drunkenness, possibly resulting from the action of many landowners in closing the drinkshops on their property. . . . The multiplied facilities for obtaining drink may be regarded as the greatest conducting cause of Intemperance. The returns invariably show, that when these facilities are increased, drunkenness increases also; that when they are lessened, there is a corresponding diminution of Intemperance; and this rule seems to operate with all the force of a natural law. In the large parishes of the North there are not so many districts (as in the South), without places for the sale of drink, yet in those which do exist the same result of lessened drunkenness and crime is obtained.”

York Convocation Committee's Report.

Ireland adds striking corroborative evidence. Bessbrook, near Newry.

District in Tyrone County.

Summary of the case for Prohibition, and a Permissive enactment.

Ireland offers its quota of evidence, and a very weighty quota it is, for it embraces the town of Bessbrook with the factory of Mr. J. N. Richardson, (the proprietor of the place), which gives employment to 3,000 hands.—“In Bessbrook there is no licensed public house nor is there one in any of its surrounding lands. The Irish Constabulary, armed, occupy every town in Ireland, and have barracks for half a dozen men each along every roadside, but there are no police in Bessbrook. There is no drunkenness in Bessbrook; no quarrelling though the inhabitants are all Irish; no theft; no crime; no infanticide; in short, the operatives are models of sobriety and good order. The operatives themselves have not two opinions on the question of the absence or presence of the public-house.” In Fyrone county, also, there is a district of $61\frac{1}{2}$ square miles with a population of 10,000, where there is no sale of Intoxicating liquors. The Right Hon. Lord Claud Hamilton, one of the then Members of Parliament for Tyrone county, said in St. James's Hall, May 19th, 1870—“The result has been that, whereas, those high roads were in former times constant scenes of strife and drunkenness, necessitating the presence of a very considerable number of police to be located in the district, at present there is not a single policeman in that district, the poor rates are half what they were before, and all the police and magistrates testify to the great absence of crime.”

The sum of what has been advanced is as follows:—

The Liquor Traffic is a social institution producing evils of the greatest magnitude.

Society has the right of doing what is necessary for the abatement of such evils, and consequently of their causes.

Society has already decided by its legislative acts that the Liquor Traffic must be controlled, with a view to the social protection imperatively required.

No measures of regulatory control or restraint have been efficacious, and from the nature of the case all such measures, though useful, must fail to afford the protection demanded.

The right of protection carries with it the duty of using the necessary means. It is no more lawful for Society to neglect the use of these means, and thus allow the evils to continue, than it would be lawful for individuals to permit similar calamities, if capable of averting them.

Law is the action of Society for the common welfare. It is moral as affirming what *should* be done; and executive as declaring

what *shall* be done; therefore Society not only may prohibit the Liquor Traffic in self-defence, but is bound to do so, unless adequate reason is adduced against prohibition.

No adequate reason from personal liberty or other considerations has been assigned in bar of Prohibition.

A Law of Prohibition to be carried out must be the expression of public opinion in the localities affected by it.

A Law of Permissive Prohibition would ensure, if adopted, the public opinion desiderated; thus preventing premature action and injurious reaction.

Experience confirms the conclusion of reason, by shewing that Prohibition is practicable, and that it is capable of delivering Society from the evils brought upon it by the Liquor Traffic. No instance of failure has been adduced, nor is such an instance possible; for the effects must cease when the cause is abolished.

It is not pretended that legal Prohibition will act without administrative fidelity and energy,—for no legislation of any kind can succeed if its enforcement is neglected; nor is it pretended that legal Prohibition, however widely adopted and faithfully executed, will banish *all* drinking and *all* Intemperance. But it will stop all legalized encouragement of these evils, and deprive them of the aid which the Liquor Traffic has rendered; and what remains to be done by personal persuasion and example may then be more easily accomplished. On the other hand, all Licensing is to be deprecated as giving legal and social sanction to the traffic; as using against society the powers intended for its safety and preservation; as making the law the minister of wrong instead of right; as tempting the nation to drink, and to consider drinking respectable and safe; and as placing the most formidable obstruction in the way of a complete Temperance reformation. Were Intemperance to disappear to-day by some supernatural intervention, its reappearance and ravages would follow the continued operation of the Liquor Traffic; and unless Society is ready to pay the terrible price exacted by that traffic, the duty of removing it, as soon as can be done in accordance with public opinion, is among the most urgent of the obligations that devolve upon every citizen. And if this may be affirmed of each and every citizen as such, can less be claimed of him who, while a citizen of earth, has also a citizenship in the City of God on high? Does Religion give exemption from any of the duties of this life? or does it tend to damp the flame that burns in the patriot's heart? Can the Christian form a lower estimate than

What Prohibition can and cannot do.

Why Licensing is to be deprecated.

The duty of the Citizen.

Not less can be claimed of the Christian Citizen.

Not a mere Partizan, but acting for Public ends.

others of the need of good laws? or can he be less desirous than they, that human laws should be consistent with the Divine laws of which they are the true though faint reflection? Can he be careless what laws are made and how they are administered? True, he should not be a "Party-man," in the low, gross Party sense, of defending all that men of his Party may do, and still less can he sully his own hands with wrong-doing for Party ends; but because he is a Party man only for the sake of public ends, he is called upon to keep those ends ever before him, and to pursue them with the simplicity and earnestness which become him in all that he undertakes. A Christian should be the first and not the last to recognize the constitution of Society as a thing, not of chance, or mere human device, but of Divine arrangement, and as a Divinely ordained means of bringing into the most efficient action all the influences that can conduce to the elevation of man. But without Law Society is impossible,—is chaos; and in proportion as the laws enacted are wise and good will all the functions of Society be happily fulfilled. Nor need the consideration of this particular question of the Liquor Traffic be complicated by any disputes as to the province of Law in matters of Religion and Morality, or as to the alliance of Church and State. Christians who entertain the most divergent views on these subjects, can yet unite in demanding that the Law shall not tolerate and sanction a traffic which is the hot-bed of immorality and vice, of crime and pauperism, and of every excess; by which the State is impoverished and imperilled; countless numbers of its members directly or indirectly injured; and the principal objects for which Society exists rendered less certain of realization and less secure of retention. A Christian citizen cannot as a Christian be less devoted to his country's interests, less self-denying in seeking the common good. Whatever he, as a citizen without religion, might feel of patriotic ardour, he must feel not less warmly and deeply when possessed of religion; and as living under the highest motives, and swayed by the divinest affections, he will be first, and not last, in preceiving what is legislatively wrong,—and first, not last, in seeking to redress it.

The Christian citizen will be most earnest in seeking his country's welfare by the aid of wise and desirable legislation.

The early Christians could not employ law to remove social abuses

The conduct of Christians in primitive times does not offer an example to Christians now. For nearly three centuries the Christian lived in a social state which was identified with a false religion, and whose institutions were pervaded by an idolatrous element from which he could only shrink in disgust. Political liberty in the Roman world had perished, and the sovereign power being at

once despotic and idolatrous, was not such as Christians could do more than partially approve. What protection and aid the Law might give them in carrying on their labours of love, they gladly accepted, but those labours when of a social character were, of necessity, more often devoted to the mitigation of evils than to the eradication of their causes. The lost, the bereaved, the destitute, those whom Law oppressed or failed to relieve, were ministered to by the Christian Church, in a spirit of holy love of man, and holy service to the Friend of Sinners.

To make, therefore, the lines of their action the limit of our own, would be to do them a great injustice, and would be to shut our eyes to that difference of situation which brings with it an extension of power, and, therefore, an increase of responsibility. A modern Christian, especially if he lives in a Constitutional country, has an influence in reforming the laws, and remoulding the institutions and customs which are related to Law,—an influence which had no parallel in the early ages of the Church. “We do not believe,” the Rev. C. H. Spurgeon has aptly said, “that the Scriptures teach Christians to shirk their duties, as men and citizens, under the idea of subjection that the existing governments of this world is the plain and positive command of God. . . It is constructive treason against a free government, where all govern representatively, to refuse to contribute our mite towards securing wise and salutary measures. So long as we stay here we cannot escape the responsibilities of liberty, nor ought we to wish to do so.” And here as in all things the rule is firm and steadfast—“To whom much is given of them will much be required.” In a certain measure Christian principle and sympathy have made themselves of good account in the amelioration of the Criminal Code; in the suppression of Slavery and the Slave trade; in the prohibition of brutal sports, indecent exhibitions, and public gambling; and in the legislation which has extended protection to women and children, promoted Sanitary works, and extended Elementary Education. But the mightiest antagonist of social intelligence, morality, and prosperity remains to be attacked;—the greatest deliverance remains to be achieved.

The Law which has set up and sustained the Liquor Traffic requires to be superseded, and, in the meantime, supplemented, by legislation permitting localities to escape from the tyranny of the Drink Traffic when escape is desired. It is indisputable that the traffickers in Strong Drink form a confederacy powerful in wealth, in numbers, in organization, and in the tenacity which selfishness

Modern Christians can help to reform legislation and social institutions; therefore should do so.

Much has been done by Christian Philanthropy against Public Evils. The greatest evil remains to be overthrown.

The Liquor Traffickers strong, the Christian Church stronger.

imparts; but it is no less indisputable that the Christian Church is a federation far richer in every element of social and political strength. Were the Church united in the demand for legislation against the Liquor Traffic, this demand could not be gainsayed. A Permissive Prohibitory measure would be immediately secured, and its extensive application would prepare the way for such general legislation as the country at large would approve. Our Colonial brethren, on visiting their fatherland, would no longer behold with surprise that the benefits of a Sunday suspension of the Liquor Traffic were confined to a part of the nation, and such measures of restriction would become possible as would in a few years break for ever the political power of the Liquor Traffic, and deliver Members of Parliament from a dictation which has confessedly hindered the introduction and progress of legislative reforms, distasteful to the manufacturers and vendors of Intoxicating drinks.

Appeal to the Christian Church for energetic action.

The responsibility of the Christian Church a great fact.

The faithful Church would be triumphant over the great foe of Church and State.

How long will the Christian Church, collectively considered, sit supine in the presence of a Traffic that makes the noblest good of society a dream, and is ever producing a mass of ruin and misery with which no amount of Christian labour and energy can cope? The strength of that Traffic is the Law;—the law which annually renews its existence, and thereby allows the annual outgrowth of a lawlessness and wretchedness that shame and defame our Christian land. Shall this state of the Law continue? If it does, who will be responsible but the Christian citizenship that can otherwise determine? Shall there be no alternative offered to districts that would gladly abolish the License system and plant a Prohibitory hedge around their borders? The absence of such an alternative is the certain forerunner of much preventible suffering, death, disease, criminality, and vice; and who will be responsible for this but those who by their speech and actions might cause the alternative to be provided? The Legalized Liquor Traffic is a tower strong and lofty, and crowded with many self-confident and defiant spirits, but the Christian Church, animated as was Samson of old by a Divine emotion, could place its hands on the legal pillars of this fabric, and lay it level with the ground. Great would be its fall; but neither would the Liquor vendors be destroyed, nor would the Church perish in this effort. For both, a happier future would be reserved. The Traffickers would find a worthier occupation, and the Christian Church would be enabled, with replenished vigour, to do the Master's work, and bring multitudes, now possessed with "the demon of drink," to sit at His feet, "clothed and in their right mind;"—loyal, grateful, and rejoicing.

SUPPLEMENTARY NOTES TO CHAPTER FIVE.

—:O:—

I.—LEGISLATION ON THE LIQUOR TRAFFIC IN THE TUDOR TIMES.

The 12th Act in the nineteenth' year of Henry VII. passed by the Parliament held January 25th, 1504 is an Act concerning vagabonds. The seventh clause of the Act contains the following :—" And that it be lawfull to ij. (two) of the Justices of Peace whereof oon shalbe of the quorum within their auctorite to rejecte and put away comen ale sellyng in townes and places where they shall thynk convenient and to take suerties of the keepers of ale howses of their gode behavyng by the discrecion of the seid Justices and in the same to be advysed and agreed at the time of their sessions."

Legislation in the Tudor Times. 19 Henry, vii. cap. 12, sect. 7.

The following is a literal transcript of the twenty-fifth Act passed by the Parliament which met January 30th, 1552 in the sixth year of the reign of Edward VI. It is entitled " An Acte for Keepers of Alehouses to be bounde by Recognizaunces ;" and is curious as the first entire Act ever passed in regard to magisterial control over alehouses :--

6 Ed. vi. cap. 25.

" Forasmuche as intollerable hurtes and trobles to the Common Wealthe of this Realme dothe daylie growe and encrease throughe such abuses and disorders as are had and used in commen Alehouses and other houses called Tiplinge houses. Itys therefore enacted by the Kinge our Sovereigne Lorde withe thassent of the Lordes and Commons in this present Parliament assembled and by thautoritie of the same,

" That the Justices of Peace within everie shire, cittie, boroughe, tounne, corporate fraunchese and libertie within this Realme or two of them at the lest whereof one of them to be of the quorum shall have full power and auctorite by vertue of this Acte within everie shire cittie boroughe tounne corporate fraunchese and libertie where they be Justices of Peace to remove discharge and putte away common sellinge of ale and bere in the said common alehouses and tiplinge houses in such tounne or townes and places where they shall thinck mete and convenyent :

" And that none after the first daye (of Maye) next commyng shalbe admytted or suffred to kepe any common alehouse or tiplinge house but such as shall be thereunto admytted and allowed in the open Sessions of the Peace, or els by twoe Justices of the Peace whereof the one to be of the quorum :

" And that the saide Justices of the Peace or two of them, whereof the one to be of the quorum shall take bonde and suertie from tyme to tyme by recognizance of suche as shalbe admytted and allowed hereafter to kepe any common

alehouse or tiplinge house as well for and againste the usinge of unlawfull games as also for the usings and mayntenance of good ordre and rule to be had and used within the same as by their discrecion shalbe thought necessarie and convenient : For making everie whiche recognizaunce the partie or parties that shalbe so bounde shall paye but twelve pence : And the saide Justices shall certyfy the same recognizaunce at the next Quarter Sessions of the Peace to be holden within the same shire cittie boroughe towne corporate fraunchesse or libertye where suche alehouse or tiplinge house shalbe ; the same recognizaunce there to remayne of recorde before the Justices of Peace of that shire cittie borough, towne corporate fraunchesse or libertye ; uppon payne of forfeyture to the Kinge for everie such recognizaunce taken and not certyfyed thre pounce sixe shillings, eight pence.

“ And It is further enacted by thauctoritie aforesaide that the Justices of Peace of everie shire, cittie, boroughe, towne, corporate, fraunchesse, and libertye, where such recognizaunce shalbe taken, shall have power and auctoritie by this Act in their Quarter Sessions of the Peace by presentment informacion or otherwise by their discrecion to enquire of all suche persons as shalbe admytted and allowed to kepe any alehouse or tiplinge house, and that be bounde by recognizaunce as ys aforesaide, yf they or any of them have done any acte or actes whereby they or any of them have forfeyed the same recognizaunce ; and the saide Justices in every shire and place where they be Justices, shall upon everie such presentment or informacion awarde processe againste every suche person so presented or complayned upon before them to shewe whie he sholde not forfeyt his recognizaunce and shall have full power and auctoritie by this Act to heare and to determyne the same by all such waies and meanes as by their discrecion shalbe thoughte good.

“ And It is further enacted by thauctoritie aforesaide, That if any person or persons, other then suche as shalbe hereafter admytted and allowed by the saide Justices, shall after the saide firste daye of Maye, obstynathye and uppon his owne auctoritie, take upon him or them to kepe a common alehouse or tiplinge house, or shall, contrarie to the commandment of the saide Justices or two of them, use commonly sellinge of ale or bere, that then the saide Justices of Peace or two of them, whereof one to be of the quorum, shall for everie such offence commytt everie suche person or persons so offendinge to the common jayle within the same shire, cittie, boroughe, towne, corporate, fraunchesse, or libertye, there to remayne without bayle or maynprize by the space of thre days. And before his or their delyveraunce the saide Justices shall take recognizaunce for him or them so commytted withe two suerties that he or they shall not kepe any common alehouse, tiplinge house, or use common sellinge of ale or bere as by the discrecion of the said Justices, shalbe seen convenient ; And the saide Justices shall make certyfycate of everie such recognizaunce and offence at the next Quarter Sessions that shall be holden within the same shire, cittie, boroughe, town corporate, fraunchesse, or libertye, where the same shalbe commytted or done, which certificate shalbe a sufficient conviction in the lawe of the same offence ; And the saide Justices of the Peace upon the saide certificate made, shall, in open Sessions assesse the fyne for everie suche offence at twentye shillings. Provided Always :—That in suche townes and places where anye fayre or fayres shalbe kepte that for the tyme onelye of the same fayre or fayres it shall be lauffull for everie person and persons to use common sellinge of ale or

bere in bothes or other places there, for the relief of the Kinges subjectes that shall repayre to the same in suche-lyke manner and sorte as hathe byne used or done in tymes past ; This Acte or anye thinge therein conteyned to the contrarye notwithstandinge."

By the fifth Act of seventh year of Edward VI entitled "An Acte to avoyde the greate price and excesse of wynes," the preamble to which reads :—"For the avoyding of many inconveniences muche eville rule, and commune resorte of misruled persones used and frequented in many tavernes of late, newly sett uppe in very greate noubre in back lanes, corners and suspicious places within the cytie of London and in divers other townes and vyllages within this Realme," and which was to operate from the feast of St. Michael, the retail price of wine was fixed ; none were allowed to have more than ten gallons in their house for family use, unless they were worth 100 marks a year, and no one was allowed to sell wine by retail except by the licence of the corporate magistrates or the justices of the peace at the general sessions ; and even they could only allot ten taverns to one town except London, which might have 40 ; York 8, Norwich 4, Westminster 3, Bristol 6, Lincoln 3, Kingston-on-Hull 4, Shrewsbury 3, Exeter 4, Salisbury 3, Glo'ster 4, Westchester 4, Hereford 3, Worcester 3, Southampton 3, Canterbury 4, Ipswich 3, Winchester 3, Oxford 3, Cambridge 4, Colchester 3, Newcastle-on-Tyne 4.

7 Ed. vi.

II.—PROHIBITORY LEGISLATION IN AMERICA.

Ignorant or superficially informed writers are accustomed to speak of the failure of Prohibition in America, as if all America were one country, or as if all the States of the American Union were subject to uniform legislation on this subject. Nothing can be more incorrect. In some States, as in Maine, there is State prohibition ; in some, as in Ohio, there is no licence, but the seller is made answerable for damages ; in others, as Pennsylvania, the Local Option or Permissive Bill principle was embodied in a law requiring a vote every three years of the counties and cities ; in others, as in Indiana, there is a Permissive law, with the damages proviso when licence is given ; in others, as in New Jersey, there is neither State Prohibition nor general Local Option, but some Townships have Permissive powers by special legislation. With regard to two States where Prohibition has existed by State laws, Maine and Massachusetts, it will be sufficient here to quote the statements of the Governors of each, men of high education who have repeatedly filled the highest State positions to which their fellow citizens can call them.

Prohibi-
tory Legis-
lation in
America.

Legisla-
tion not
uniform.

Governor Pelham of Maine in his Message to the Legislature in Session, in 1874, wrote : "For more than 200 years, first in the parent provinces and Commonwealth, and subsequently in the State of Maine, a thorough trial was had of the License system in every form that could be devised. This experience led to so widespread a conviction, that any system of licensing Dram shops is nearly powerless to repress the temptations which promote intemperance, that in 1851 this State adopted the policy of prohibiting drinking houses and tipping shops altogether, and of authorizing the sale of intoxicating liquors only for medicinal and mechanical purposes by agents appointed for that purpose. This system has had a trial of only 22 years, yet its success in this brief period has on the whole been so much greater than that of any other plan yet devised. That Prohibition may be said to be accepted by a large majority of the people as the

Governor
Pelham of
Maine,
Message
to the Le-
gislature,
1874.

proper policy of the State towards drinking houses and tipping shops, and to be acquiesced in to a great extent by others as an experiment which should have as thorough a trial as other systems that preceded it. . . . Where our Prohibitory laws have been well enforced, few will deny that they have accomplished great good. In more than three-fourths of the State, especially in the rural portions, . . . public sentiment has procured such an enforcement of these laws that there are now in those districts few open houses, and even secret sales are so much reduced as to make drunkenness in the rural towns comparatively rare."

Governor Washburne's Message to the Legislature of Massachusetts.

Governor Washburne in his message to the Legislature of Massachusetts, January, 1874, used the following language :—"Some honest reformers may urge the fact that the present law is not thoroughly enforced in our large cities as a reason for its repeal and the substitution of a licence law in its stead, but shall we repeal the laws against gambling, prostitution, pocket picking, and burglary, simply because they cannot be thoroughly enforced in densely populated localities? This would be equivalent to saying that we will not have any laws that are unpalatable to the worst classes in our cities. It would be sacrificing the State to the city ; it would be levelling downward rather than upward. . . . If this be a fact that the present law is inoperative, it is difficult to understand why all those who desire to engage in the traffic of intoxicants should be opposed to the law. They are not usually slow to see in which direction their interests lie. The existing statute has been in force but about eight months, and it is yet too early to say how efficacious it can be made. Outside the large cities, in three-fourths of the State, it has accomplished all we had reason under the circumstances to believe it could accomplish up to this date. That it is but a partial success in some of our larger cities is greatly to be deplored. My convictions in regard to Prohibition are unchanged. I favour the existing law, not because it is faultless in all its details, or has accomplished all that was desired by its framers, but because it is the best instrument yet devised to bring about the end I seek, in common with a majority of our fellow citizens. That we ought to use all available means to break down the traffic which causes so much misery and suffering, I have not a shadow of doubt. The struggle in which we are engaged is that of the highest and best element of society to protect itself against the calamities which the lowest and worst element continually seeks to bring upon us."

Mr. W. Hepworth Dixon, writing concerning St. Johnsbury (Nov. 1874), states :—"St. Johnsbury (Vermont) is a garden. Yet the physical beauty of the place is less engaging than the moral order. No loafer hangs about the curbstones. Not a beggar can be seen. No drunkard reels along the streets. You find no dirty nooks, and smell no hidden filth. There seems to be no poor. I have not seen, in two days' wandering up and down, one child in rags, one woman looking like a slut. The men are all at work, the boys and girls at school. Each cottage stands apart, with grass and space, each painted either white or brown. White is the costlier and most cheery colour, and the test of order and respectability is a white front. Few of the cottages are brown. I see no broken panes of glass, no shingles hanging from the roof. No yard is left in an untidy state. St. Johnsbury is a working village, and the people in it mainly working men. What are the secrets of this artizan's paradise? Why is the place so clean, the people so well housed and fed? Why are the little folks so hale in face, so smart in person, and so neat in dress? All voices, I am

bound to say, reply to me, that those unusual, yet desirable conditions in a workman's village spring from a strict enforcement of the law prohibiting the sale of any species of intoxicating drink. . . . In fact, I find these intelligent craftsmen are the warmest advocates of the Prohibitive liquor law. They voted for it in the outset; they have voted for it ever since. Each year of trial make them more fanatical in its favour. Since the Act came into force new clauses have been added by the State legislature. Party questions often turn on this liquor law, and these intelligent workmen always vote for those who promise to extend its operations."

In the Dominion of Canada the sale of Intoxicating liquors on Sunday is prohibited, and by the Dunkin Act, localities are empowered to stop the issue of liquor licences. Where this power is used, the results are uniformly beneficial.

III.—THE STATE OF PROHIBITORY DISTRICTS IN ENGLAND.

Nearly every form of objection brought against Permissive Prohibition is refuted by the actual operation of the Prohibitory system—not in America only, but in the United Kingdom. From the Report of the Convocation of the Province of Canterbury's Committee on Intemperance (Appendix J.J.) we extract some of the evidence there presented in profusion. (Appendices E.E. and I.I. may also be consulted with advantage):—

Prohibitory Districts in England. Testimonies from the Appendix to the Report of the Convocation of Canterbury's Report on Intemperance.

"I can only say that the benefits of 'no' Public House or Beer Shop are very perceptible, especially when I compare the moral condition of this place with my other parish where there is a Public House and two Beer Shops."

"There is no Public House or Beer Shop I am glad to be able to say in this parish. Of this the good is great, the inconvenience, if any, in comparison exceedingly small. It promotes, almost ensures, sobriety and temperance. The village is very quiet and orderly. The constable's office is a sinecure, and a drunken man a very rare sight."

"The absence of any Public House or Beer Shop here has undoubtedly diminished temptation to evil, and (as one of my parishioners expressed it) has saved many a shilling."

"I attribute solely to this circumstance that there are no cases of habitual drunkenness within the parish, either men or women."

"Having no Public House in the parish, Intemperance is comparatively unknown to us."

"No crime or lunacy and scarcely any pauperism."

"There are no Public Houses or Beer Shops and no cases of drunkenness."

"I send you a line to say that this parish is in that happy condition and long may it continue so."

"I have been in the parish since 1844, and have not seen any one tipsy. If any one does get tipsy, it cannot be here, for we have no Public House or Beer Shop. We have had no case for the police since I have been here."

"Police seldom come into my parish. No work for them because no Public House or Beer Shop."

"I know of none (Intemperance), and I think there is only one person whom I have seen intoxicated in the parish in the last twenty-four years."

"No Public House or Beer Shop. These answers furnish most satisfactory replies to all the rest of the questions as to crime, pauperism, &c."

Prohibition in happy operation.

"Not one Public House or Beer Shop, a sufficient reply to all the rest of the questions."

"Thank God there is no crime, no lunacy, no pauperism, beyond what comes occasionally of sickness."

"No Public House, no Beer Shop, no drunkards. Healthy altogether, free from Intemperance."

"I consider that there being no Public House or Beer Shop is a great blessing to domestic life in this parish, and that it insures a more regular attendance on the ordinances of religion. Only one pauper, a poor widow on parish pay."

"For eighteen years I have been rector of this parish, my predecessor thirty-eight years, and not a single instance of drunkenness has occurred, say for the last fifty-six years; not one of the parishioners has been brought before a magistrate. I attribute this influence for good to the absence of Public Houses and Beer Shops."

"The absence of any temptation to drink has made the parishioners more steady, clean, and industrious; and I believe the positive removal of an incentive to evil would produce a like benefit in other parishes."

"No crime, pauperism, or lunacy."

"No drunkard in the parish; magistrates never have a case from this parish, nor has there been a pauper in the Union for some time past."

"I am able to say in all truth that I consider the freedom of the parish from a Public House as one of the greatest blessings."

"I am happy to say that my parishioners are almost without exception, sober, industrious, and orderly. They are also very regular in their attendance at church."

Prohibi-
tion in
happy
operation.

"Every possible good has resulted from there being no Public House or Beer Shop in my parish; sobriety is the order of the day."

"I can testify to the good result of there being no Public House or Beer Shop in my parish. The sin of drunkenness amongst my people has never been brought to my knowledge."

"I have two parishes. In A, we have a Public House and a Beer Shop, and more or less drinking as the consequence. In B, neither Public House or Beer Shop, and as consequences, quietness, sobriety, and decency."

"The Public House in this parish became so dilapidated that Lord—— declined to rebuild it. We are decidedly better without it. No drunkenness, no squabbles, and I believe in their hearts the parishioners are glad we have not got one."

"No Intemperance. None of the queries (as to crime, pauperism, &c.) apply to the people of this parish, who are as a body well conducted and religious."

"It is true that there is no Public House or Beer Shop in this parish. The inhabitants are all very sober people. I have been here for sixteen years, and I have not during that time seen one drunken man in the parish."

"There is neither a Public House nor Beer Shop; the people are uncommonly well off."

"The most beneficial influence has resulted to the people since the Public House has been done away with, the poor have greatly improved in their morals."

"In forwarding a list of parishes where there are neither Public Houses nor Beer Shops, I have to observe that the absence of crime in these parishes is very remarkable."

"I may state that from the above ninety seven parishes in which there are no Public Houses or Beer Shops, little or no crime comes."

In the Appendix to the York Convocation Report on Intemperance there is a section (66) devoted to testimonies as to the value of diminished facilities; (p. 307), and another (67), of Parishes without houses for the sale of Intoxicating drinks. The evidence here presented concurs with all that is elsewhere procurable, in showing that the absence of the liquor shop is a great local blessing. A Clergyman reports as follows:—"In the village of H—ll public houses are prohibited. The results are such that no policeman is required, nor is there one. Population 1,040." (p. 313.) A magistrate writes:—"As owner of a large property of some 10,000 acres, I have closed for some years the only Public House we had here, with most beneficial results. Population upwards of 500." Another writes:—"The landowners in this district of small parishes, with populations of 500 and upwards, do not allow Public Houses, and a case of drunkenness or crime is rarely before the court." (p. 315.) A Police-superintendent writes:—"There are 49 Townships in this district, and 10 of them have no places licensed for the sale of Intoxicating liquors. These Townships are comparatively free from crime, or riotous and disorderly conduct, and most of the Townships in the County would be in this desirable state, were they free from drinking houses." (p. 316.) Another writes:—"Out of the 20 parishes in this district where there are no places for the sale of Intoxicating drinks, there is seldom a case for magisterial interference; and the labouring classes are well clad and live comfortably. But in the districts where Public Houses and Beer Shops exist, much misery may be seen, and there is plenty of work found for the police and the magistrates, the chief cause of which is the drink. (p. 317.) A workhouse master testifies "There are 33 parishes in this Union; 12 or 13 out of that number have neither Public House or Beer Shop, from them I seldom or ever have an indoor pauper." (p. 317.)

The Artizans', Labourers', and General Dwellings Company, Limited, has at Manchester, Birmingham, and Liverpool, estates on which no public-houses or beer-shops can ever exist. But its chief estate, called the Shaftesbury Park Estate, at Wandsworth, London, has attracted great public attention. This comprises about 40 acres; and, when completed, it will be covered with 1,200 houses, about two-thirds of which are already built. The demand for these houses by far exceeds the supply. On the 18th of July, 1874, the south-west entrance of the Estate was opened by the Earl of Shaftesbury, when the Prime Minister, Earl Granville, and other statesmen were present. Lord Shaftesbury said:—"And now observe, in the centre of this great multitude of 8,000 people and 1,200 houses, *you are all of one mind upon this—you will not have a single public-house*—(loud cheers again and again renewed)—and you will not have a gin palace. (Clapping of hands.) I am glad to see the women clapping their hands—(more laughter and cheers)—and you will not have a single house for the sale of Alcoholic drinks. Now, that is a self-imposed restriction." Mr. Disraeli well said:—"I am most gratified at having the opportunity of expressing my sympathy with you for all that you have done. But I can assure you at this moment that what I feel stronger than sympathy is my surprise at what

you have done ; for I have never in my life been more astonished than by what I have unexpectedly witnessed to-day, to see this city as it were, rising in the desert. The experiment which you have made has succeeded, and therefore can hardly be called an experiment, but in its success is involved the triumph of moral virtues, and the elevation of the great body of the people." (Hear, hear, and cheers.) Another and much larger estate, to be called the Queen's Park Estate, adjoining the Harrow road, has been purchased, and the same preservative rule will be there enforced.

As a contrast to the foregoing, let the reader peruse a description given in one of his recent writings—"Health and Education,"—by the late Canon Kingsley, of a country parish, where the Liquor Traffic is in operation, controlled by the licensing magistrates :—"In one country parish of 700 inhabitants, in which the population has increased only one-ninth in the last fifty years, there are now practically eight public-houses, where fifty years ago there were but two. One, that is, for every 110, or, rather,—omitting children, farmers, shopkeepers, gentlemen, and their households, one for every fifty of the inhabitants. In the face of the allurements, often of the basest kinds, which these dens offer, the clergyman and the schoolmaster struggle in vain to keep up night-schools and young men's clubs, and to inculcate habits of providence. . . . And if it be so in the country, how must it be in the towns? There must come a thorough change in the present licensing system, in spite of the 'pressure' which certain powerful vested interests may bring to bear on governments. And it is the duty of every good citizen, who cares for his countrymen and for their children after them, to help in bringing about that change as speedily as possible." What this "thorough change in the Licensing system" should be, the Canon did not say, but no change can be satisfactory which does not enable districts, whether urban or rural, to try the absence of the Liquor Traffic in every shape and form.

CHAPTER VI.

THE CHURCH, STRONG DRINK,

AND

THE WORLD'S FUTURE.

Dr. Richardson, F.R.S.—"Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by Alcohol. We, therefore, who live to reform the present age in this respect, are stretching forth our powers to the next ; to purify it, to beautify it, and to lead it towards that millennial happiness and blessedness, which, in the fulness of time, shall visit even the earth, making it, under an increasing light of knowledge, a garden of human delight, a Paradise regained."

Hymns Ancient & Modern, No. 311.—

“Thy kingdom come, O God !
Thy rule, O Christ, begin !
Break with Thine iron rod
The tyrannies of sin !
* * * *

When comes the promised time
That war shall be no more,—
Oppression, lust, and crime,
Shall fly Thy face before ?”

THE CHURCH, STRONG DRINK, AND THE WORLD'S FUTURE.

MAN lives in the present, but for the future, to which he is ever looking and pressing on. This characteristic was not dimly indicated in the legend that made Prometheus, the Fore-thinker, steal the fire by which the inert clay was kindled into life. Irrational creatures are led by their instincts to prepare for coming wants; but it is the special distinction of man that he can consciously and deliberately seek the prospective good of his race, and can adopt the means best suited to the attainment of that good. In a similar manner he takes cognizance of causes of injury, considered not only in their present, but also their progressive, operation; in their general no less than in their individual application. If it be a sign of the prudent man that "he foreseeeth the evil, and hideth himself,"—and of the foolish that "he passes on and is punished,"—we have an evidence of the humane magnanimity proper to our species, when any large number of its members resolve so to act as may secure future generations from miseries and misfortunes, long-endured, but capable of prevention. Such aspirations and efforts are particularly accordant with the genius of Christianity, which in blessing the men of one age, is of necessity fitting them to confer inestimable benefits upon the ages to follow. The Christian is nothing if he is not possessed with a wish to blot out wretchedness, and impart the purest happiness, not to his own narrow circle only, but to the widest circles of humanity. Resembling the starry rays that light up our skies centuries after they have left their native orbs, he would, if possible, so live, that generations not permitted to see his face, or hear his name, may be blest by the benign influences that have emanated from him. Of this he is assured—that good attempted can never be in vain; can never be

Man providing for the future.

The Christian a labourer for the present, and for posterity.

totally lost ; and that in the moral world as well as in the physical, there is a conservation of energy that forbids the honest, humble worker to despair. The well-known couplet of Pope may be varied to meet his case ; for—

Hope springs immortal in the Christian's breast ;
Man ever is, and always to be, blest

by what the Christian undertakes for the common family, in dependence on the smile and favour of the common Father. He is not a dreamer but a worker. He does not amuse himself with thoughts of a Golden Age departed, or idly lament over a Paradise that is lost, nor does he revel in reveries of a Millennium that is to come, he knows not when or how. He is a husbandman in the Lord's vineyard, and must "work while it is day," with an eye to the great day of the Lord, and to a harvest-time in the future. He is a builder with God of a new spiritual edifice, hereafter to be crowned amidst the blended rejoicings of earth and heaven. He is a soldier of the Cross, and he goes forth to "war a good warfare," believing that the battle is the Lord's and the victory is ordained. This being so, we are justified, and, indeed necessitated, to regard the Drinking System and the Temperance Reform, not as existing institutions only, but as centres of influence inevitably tending to give impressions to the World's Future, and to make that Future dark and dolorous with sin and suffering, or radiant and joyous with the blessedness of sober and holy living. Nay, more ; if Christianity is to be the hope and strength and glory of all times, it is impossible that the enlightened Christian can be indifferent to the practical relation which Strong Drink and the Temperance movement *must* respectively hold to the spread of Christianity, in periods proximate and remote. For it is well said in the Church of England Homily on the Perils of Idolatry, "The godly will respect not only their own city, country, and time, and the health of men of their own age ; but be careful for all places, and times, and salvation of men of all ages. At the least, they will not lay such stumbling-blocks and snares for other countrymen and ages which experience hath already proved to have been the ruin of our own land."

The Christian no dreamer.

A husbandman.

A builder.

A soldier.

He is called to judge the Drinking and Temperance System as related to the future.

And to the spread of Christian Religion.

The essential question.

The question which every Christian pastor, and teacher, and member, has to put to himself, in all seriousness and candour, is nothing less than this :—*How will the future prevalence of Religion be affected by the continued use of Intoxicating Liquors and by the traffic in them?* Religion prevails in the individual so far as it

beautifies, controls, and imbues the life ; and Religion prevails in a community so far as it thus pervades the various units and families of which the community is composed.

None can doubt that the present influence of Religion, personal and social, is deplorably and disastrously affected by drinking and the Liquor Traffic ; and as like causes will produce like effects without cessation, unless new forces intervene,—those who truly desire that in the future Religion should be both more intensively and extensively prevalent, cannot consider a question more urgent and important than this. As things have been, and still are, it is clear that a very unsatisfactory result has been arrived at : and what likelihood of a change can be reasonably expected ? It cannot be pretended that this is a case where “ the cause is concealed though the power is most conspicuous.”* The source of this mischief is no Nile mystery, but a fact manifest to every observer. In what way then, can the Church anticipate a general diffusion of Religion—not in word, or in name, but in reality and in power—so long as the most active causes of so much irreligion, apostacy, and evil of every kind remain in operation, and are even sanctioned (though not for the evil’s sake) by Christians themselves ? Two alternatives alone seem possible ; either that by some extraordinary and supernatural interposition, the Drinking system will be deprived of its seductive and corrupting tendencies ; or that the future efforts of the Church for the promotion of Religion will withdraw from the Drinking system the support it has hitherto received from Christians and society as a whole. By whom but by fanatics (rightly so called) can the former alternative be entertained ?—and the latter differs in nothing from the proposal of this essay except in deferring to an unknown to-morrow that work which can, and should, be commenced to-day. Who can foretell that such a universal springtide of Religious Evangelization will ever arrive, while Church and non-Church are joining to esteem and use Alcoholic drinks, and so are keeping them in general circulation ? “ It is impossible,” the Archbishop of York has said, “ for Religion to be taught to those whose moral and social condition is destroyed by vicious and ruinous and mischievous drink.”† And what authority have we, either from Revelation or in Reason, for postponing the task of the hour, in reliance on some future accession of

Like causes like effects

How can Religion flourish along with its chief hindrances and contraries ?

Two alternatives.

A suggestive enquiry.

* Causa latet, vis notissima.—OVID.

† Speech at Middlesborough, October 6, 1874.

capacity for its accomplishment? May it not more wisely be supposed, if the Church—knowing what Strong Drink has done, and is now doing, to sully the purity, and diminish the fervour, of the Christian spirit, besides multiplying the greatest difficulties to every kind of Christian operation—would resolve to separate herself from this means of misdoing, within and without her borders—that a due preparation would, in this act, be expressly made for a most fruitful and wide-spread Religious revival?—and that having thus honoured the Lord of the harvest by the surrender of a sensuous indulgence, He would follow the planting and watering of His servants with an increase never before beheld in such rich and copious measure? Having voluntarily cast out that which cumbers and corrupts the ministration of sacred things, there would be good cause for believing that the seed sown would be more productive;—that more seed would be scattered, and over larger moral areas; and that copious blessings would attend the disappearance of Intemperance from our midst.

A hopeful prospect.

A mode of depreciating the Temperance work.

It is frequently said in depreciation of the Temperance principle, that “however firmly embraced, it leaves a man open to all other sins but one, and that it is often attended with a sinful self-complacency in contrasting his former and present self, or in comparing himself with those who do not abstain—even good and faithful servants of the Saviour.”

Absolute sobriety cannot induce evil. What universal abstinence would secure.

But why is this possible, and how does it come about? There is nothing in simple sobriety, however complete, to induce conceit and pride, while it must by its very character render men less susceptible of the evils to which drinking exposes and predisposes. Let abstinence become universal, and no one could flatter himself on his own superiority; and this universality would signify the absence, not of drunkenness only, but also of the enervation, degradation, and danger which the use of Intoxicating drink has everywhere occasioned. If it be a fact, that men not connected with the Christian Church have contributed service to the Temperance Reform, and, through it, to the welfare of mankind—a species of help which many Christians have withheld,—the proper Christian course is not to condemn the men who have done well, or to justify what others have omitted to do, but to repair the omission as quickly as possible, and thus take from those outside the Church any reason of exultation over Christian professors. To censure them, or to abuse the cause they know to be excellent, will not silence them, nor will it enable them to admire in the Church that

How to meet and treat the case of abstainers outside the Church.

spiritual goodness and self-denial for which she ought to be distinguished before God and man.

To win the world for Christ: to carry on His work till it has drawn to Him all for whom He died and for whom He lives: this is the sanctified ambition of the Church. Can it be accomplished while Strong Drink, drinking, and drinking houses abound? Science, Reason, Experience, declare it cannot. Can the Church help in the reduction of all these opposing forces? She can—immediately and mightily. What, then, is the way of wisdom, of duty, and of privilege? Surely, the renunciation of all such things for herself, and her endeavour to remove them from society altogether. What will she sacrifice by so doing? Nothing, except a physical gratification, and only this where Intoxicating liquor has created a liking for itself. What will she acquire by so doing? A vast diminution of the evils generated by Strong Drink; a royal power of reproof and persuasion, concerning all that is associated with drinking; augmented resources,—pecuniary, personal, and spiritual,—for carrying on the work of the world's evangelization: and the possession of that Divine blessing which follows well-doing as certainly as the summer follows the earth's inclination to the sun.

The mission of the Church can only be effected by the Church's antagonism to drinking customs.

What has to be engraven on the minds of all sincere Christians is this—THAT SOME CHOICE AND DECISION IN REGARD TO THIS MATTER IS IMPERATIVE; and THAT AS THAT DECISION IS, SO WILL BE THE CONSEQUENCES, quite irrespective of any sentimental desires, regrets, or supplications.

Choice necessary, consequences inevitable.

If it be—as all experience proves—the natural action of the Drinking system to produce evil of every sort in rank abundance, and if the Church decides not to separate from that system but to sustain it (though denouncing its “abuse”), such a decision will involve the perpetuation of all that is natural to the system. The preacher tells the people that they cannot have the pleasures of sin without its penalties; but the preacher may forget that his connection with the Drinking System, though he imagines it to be quite innocent to himself, cannot be separated from the evil of which that system is the source. God does not allow man to “pick and choose,” to violate a law and get the benefit of obedience; nor to attach the results of one law to the operation of another. Neither sighs nor prayers will turn aside consequences which are joined to actions by a Divine ordinance. True piety and true wisdom never think of trying to break the causal connec-

The teacher may require to be taught.

Prayer
supposes
causation.

tion ; what they do seek, is to avoid the causes of physical and moral suffering. Prayer is justly offered up for Heavenly guidance ; and this prayer implies that misguidance and error will bring with them painful, perhaps irreparable, injuries. Religion would not be the source of order but of confusion, did it teach that actions were immaterial if only motives were good. Rather does Religion warn its professors against supposing that their motives can be good, if they persistently allow a practice to be pursued which results in manifest mischief.

Two false
tendencies
to be
shunned

Two false tendencies are to be resisted—1. First, a disposition to consider that the Kingdom of Christ and the salvation of man are governed by a law independent of the Church's own conduct. So it is imagined that if Intemperance is to be abolished,—as it must be Religion is to be triumphant—God will do it. And so He will ; but how ? With or without the co-operation of the Church ? While the Church is herself using and diffusing Intoxicating Drinks, or when she takes up the Temperance Reform as a portion of her work for Christ, and for the world He loves ? If, on such a plea, the Church were excused from engaging in the Temperance enterprise, a like plea would be equally valid for doing nothing to promote the temporal or eternal good of souls. It is not by such fatalism, begotten of indolence, that God is honoured. He has made it apparent to all, that though He is the springhead of power, He will use as the channels of that power the hearts that realize the privilege and blessedness He thus bestows. If the Drinking System is to be abolished, the Church must be God's minister to aid in its overthrow. If universal sobriety is to be enjoyed, it can only be done by the Church helping to remove all that has hitherto occasioned a different condition. A distinguished divine in lecturing upon a philanthropical opponent of Slavery, but a brewer, declined to enter into the question of the lawfulness of that trade, but gave it as his opinion that in the Millennium the brewery would not exist. But the practical question for the Church is—how the removal of the brewery is to be brought about ? God can do it, but He will do it in one way only—by the combination of those who perceive that the action of the brewery, and of all other parts of the Drinking System, is adverse to the progress of pure and undefiled religion in the world. “Happy are ye if ye know these things, but happier if ye do them.”

God the
source of
moral and
religious
power ;—
His people
its medium

Distin-
guished
divine's
opinion
that the
Millen-
nium
will be
without
the brew-
ery.
Practical
question—
how the
brewery is
to be re-
moved ?

2. Another tendency against which it is necessary to guard is to trust to subjective feelings as a test of Religion, and to indulge in

those emotional ecstasies which are erroneously confounded with Christian peace and joy. There is beyond question an epicureanism in things spiritual, which differs little from the pursuit of pleasure in the contemplation of natural beauty, or the products of artistic skill; and because the mind is thus subject, without effort, to a flow of agreeable influences, it easily, and, indeed, greedily cherishes the notion, that it has reached a high state of religious exaltation. For it is possible that enjoyment, *as an end*, may be sought by the religious professor as well as by the worldling; and in each case it is possible that the same fallacy may be imbibed, which confounds such enjoyment with the moral satisfaction consequent on a truly virtuous and pious state. Religious reverie and dreamy self-indulgence exhibits its true nature by the indolence it fosters, and the aversion to labour and to denial of selfish ease which it induces. This state is symptomatic of the most serious danger, and, wherever it becomes general, is the prelude of spiritual insensibility and death. That in some degree it now prevails is evident from the absence of that noble discontent, and active alarm, which the ravages of Intemperance, and the prospect of their continuance, would otherwise excite in all Christian minds. Looking backward, we perceive century after century filled with the catastrophes springing from this one instrument of evil; and looking forwards, what else can be expected but a repetition of like calamities, unless the causes so long in operation are removed? There ought to be no self-deception on this point. No age, no year, no month, no day, has been exempt from this train of horrors: they are still abounding; and it would be the sheerest imbecility to expect that the future will not be as the past, unless the Temperance Reformation is made triumphant. Let that triumph be hindered, and the sin, vice, crime, disease, and death, which have ever attended the diffusion of Strong Drink will continue to attend it. But how can such a forecast affect the Christian heart except with sickening abhorrence and passionate deprecation? Around the Idol of Britain, rich with spoils, and red with the blood of souls, are still to be gathered myriads of ministers, and millions of worshippers; the dreadful sacrifices of virtue, hope, happiness, and salvation, are still to be exacted and profusely paid: the smoke of these sacrifices is still to darken the heavens and blight the earth: the unnumbered hecatombs of victims are to include the young and aged, the hardened profligate and the backsliding saint:—and this—all this—is still to be, because the Church of Christ, which

Religious
epicur-
canism is
to be
avoided.

Backward
and for-
ward
glances.

The Drink
Idol of
Britain,
and its
future as-
sociations,
—if the
Church
does not
oppose the
Drinking
System.

What is possible if Christians will it.

might have interposed to stop the tragedy—or, at least, diminish its appalling dimensions—did not choose to do so, preferring to patronize old customs, and to sanction the social usages entwined with the Intoxicating cup! It is for the Church to consider how such a result can be averted if she fails to assume a different position, and address herself to more practical work, than any she has yet undertaken in relation to this question. The decision must be made; and on the character of that decision will depend much of the World's Future of woe or welfare,—much of the Church's prosperity, or want of progress at home and abroad. If Christians will do what they can—if they will individually and universally resolve not to give place, or show favour, to Strong Drink, or its associations, but to do what is possible for their exclusion and prohibition, another and a glorious spectacle will be presented. Should this Idol not be utterly overthrown, nor its worship wholly proscribed, nor its ministrations wholly suppressed,—the limitation effected by the Temperance action of the Church would be signally beneficial, and the more distant Future might witness the extirpation of the Idolatry, with the total cessation of its rites, and a complete emancipation from the evil it has wrought. It has been aptly said, “If filled with Christ's Spirit, we cannot be content with vague, ill-defined, and aimless action against a foe of such seductive strategy, relentless grip, and exhaustless resources as Intemperance. . . . Directness is power. Vagueness is weakness. Adaptation of means to widely-chosen ends is a mark of intelligence. When the Church means to do her work, she invents special agencies, and works them in the best way she knows. . . . ‘Abstain from every form of evil:’ abstain always; totally. Be free of it; utterly and altogether free.’ . . . That teaching is definite, distinct, thorough-going. It enunciates a law of life, holy, just, and good. . . . Abstinence means the same for everybody. . . . Abstinence cannot be misunderstood. . . . Abstinence is success. . . . It is the privilege and joy of the Church, the first teacher of morals, the guardian and expositor of the truth, to bear an unmistakeable witness against this evil, and to deliver it without ‘bated breath or whispered humbleness.’”*

On the Churches of the English-speaking nations a peculiar responsibility is imposed. It is among these nations that the

*“The Church's War with Intemperance,” by Rev. J. Clifford, M. A., LL. B. B. S. C.

Temperance enterprize has hitherto principally prevailed ; among them that Reform has exhibited on the largest scale its capabilities of usefulness ; and among them, if anywhere, the Temperance movement has occupied a standing which encourages the hope of ultimate success. On the other hand, these nations have profited most by the mechanical inventions and industrial developments of the last century ; and with the influx of wealth and growth of luxury, *habits unfavourable to temperance, and not less so to spirituality of heart and life, have been increasing in every class.* Let the Church encourage the Temperance Reform by example and co-operation, and its power will augment ; its momentum will be accelerated. Let, however, the Church discourage that Reform—as it will be discouraged by abstention, even without direct opposition—and not only will its influence for good be diminished, but the habits that make for evil, and all unspiritual and intemperate desires, will tend to a thicker and harder growth. The comparatively small support which, in the last forty years, the Temperance enterprize has received from the mass of British Christians, has had the effect of limiting its action on drinking indulgences to that of a drag-weight¹ on the numerous tendencies to national excess ; and the symptoms are not few, or indistinct, that unless this influence is very largely increased, the dissolute and downward tendencies will prevail, and the intemperance of the country swell more widely, and rage more destructively, than for a century past. The times are critical, and nothing but the accession to the Temperance Reform of a vast body of Christian intelligence and zeal, will sustain the check hitherto applied, and counteract those inducements to sensuality which have been assuming fresher force and more varied forms. Nor will anything short of Right Action avail. As it was once said that “Greece stands in need not of words, but of deeds,”—so, it is not simple knowledge but earnest practice that is demanded, if this great work is to be accomplished and this burden of the Lord is to be worthily borne.

The action of the Church will greatly augment or diminish the power of the Temperance Reform for good.

An alarming contingency.

Another powerful reason for the cordial and undelayed identification of the Christian Church with the Temperance movement, lies *in the extending and multiplying relations of the English stock with other races to the remotest part of the world.* What the Phœnicians were as traders to the ancient world, and the Greeks as teachers, and the Romans as conquerors and colonists, and the Jews as religious missionaries—all this and more—and many times more—to the world of the present age is the English-speaking

The vital relation of the English race to all other inhabitants of the globe.

race. The English language now spoken by at least about eighty millions of souls, as compared with eight millions a century ago, is likely to be spoken a century hence by a large portion of the population of the globe. English modes of thought and English customs will accompany the language ; and if English notions and customs favourable to the use of Intoxicating liquors, are carried abroad on the stream of that influence which is destined to be so potent for good or evil,—what will be the inevitable results upon the morality, the health, the prosperity, and the religion of the human race? As are the Anglo-American nations, so will be, in many important particulars, the other nations of the earth, and what the English family is to be as to drinking and drunkenness, the Anglo-American Churches have it in their power, by God's appointment, very largely to determine. This consideration leads to the Temperance question, and the Church's connection with it, a grandeur that the weakest capacity must perceive, and a gravity by which the highest capacity must be profoundly impressed. If the Church continues to favour the use of intoxicants, and gives to the Temperance movement a halting and very partial recognition, the drinking habits of Anglo-Christendom will not be changed ; they will be confirmed by longer usage ; and becoming part and parcel of the influence of our race upon all the races of mankind, they will develop an amount of evil and suffering proportioned to their range, besides frustrating and nullifying, at every step, much of what is done by Christian Churches for the evangelization of other nations.

The greatness of the issues dependant on the attitude of the Church towards the Drink Curse.

The alternate possibility is of a happier character. The Christian Church may make the Temperance cause her own ;—as much her own as any other good work to which she is devoted ;—a development of Christian love, seeking the good of all men—an instrument of Christian wisdom, striving by all means to save all ;—and this being done, not only will the money spent on Strong Drink be greatly lessened, and the sanction to drinking now derived from Christian example be withdrawn ;—but the classes now making no Christian profession will be affected to a wonderful degree ;—the whole course of Social Custom and Legislation will be reformed, elevated, and, in a manner, transformed ;—and the influence of Great Britain will then become in the main, and almost as signally, on the side of Temperance, as it has previously been on the side of Intoxicating Drink. Can the true Christian hesitate between these sequences so diverse,—each universal as the habitable globe,

A happy possibility

and as enduring as the family of man? But TO SELECT THE COURSE IS TO DECIDE ITS SEQUENCES; and it is beyond the power of the Church to refuse to make a decision. Her precept and practice, her profession and protest, must be in favour of Strong Drink, or against it;—given to the Temperance Reform or withheld from it;—and the result of that decision will appear, in the near and remote future, in the condition of Humanity. In a word, the decision and action of the Church on this Question will do much to shape the destiny of the World's Temporal and Eternal future!

PARTING WORDS TO VARIOUS CLASSES.

The preceding pages have been addressed to the Christian Church, considered either as one body, or as divisible into its individual members. But it may be suitable, before closing this appeal, to offer some fraternal remarks to several of the classes comprehended in the membership of the Church Universal.

CHRISTIAN MINISTERS AND PASTORS—honoured and beloved! You occupy a sphere and exercise a power which invest you with a responsibility that may be characterized as singularly solemn. You must constantly live, if you live consistently, under such a sense of this responsibility as would be oppressive, and well nigh intolerable, if you were not upheld by the consciousness of Divine direction, and the knowledge that your peculiar influence, piously and wisely used, is contributive in the highest degree to the cure and strengthening of souls, and the extension of that kingdom “which is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” On the subject of Temperance your advice is often sought, and your example is always active. You cannot, if you would, hold a passive and neutral attitude. If you are not distinctly and avowedly on the side of the Temperance Reform, you are regarded as being against it:—so far against it, at the least, as all must be who sanction the personal and social use of Intoxicating liquors as a beverage. You are credited with knowing more than others know on such matters, and your example will, if possible, be always readily accepted and quoted by those who are anxious to find an excuse for declining self-denial, and for a subservience to habits however dangerous, and customs however indefensible. Occupying the position of leaders (though

To Christian Ministers and Pastors.

Must occupy a positive position.

A principal duty.

Sure to be imitated.

Questions to be resolved and answered to God and conscience by all Christian pastors.

not of lords) of God's heritage, you cannot claim exemption from the duties of that distinction :—and one of the most constant of those duties is that of leading men away from whatever is calculated to endanger them, and of bringing them into association with whatever is adapted to advance their social, and especially their moral and spiritual, welfare. When and where you advance, many will follow : when you hesitate and decline to go forward, multitudes will refuse to move. You have it in your power to enkindle, or to extinguish, the zeal of very many. If, as Mr. Gladstone has said, “The jewels in the crown of the Bride are the flocks within the walls of the Temple,” what solicitude can be too deep on your part, that the drinking distemper may not render your flocks sickly, and rob them of their members, and so deprive the crown of the Bride of jewels that would greatly add to its preciousness and lustre? May you, then, most carefully and devoutly review your relation to the Temperance enterprise, and apply to that relation, as it is, and as it ought to be, those fundamental principles which you earnestly proclaim and urge upon your hearers and people. If any are required to see the truth of things through a medium unclouded by prejudice, and uncoloured by sensuous bias, you are so required. Who, so much as you, may be expected cheerfully to resign what is pleasant to the flesh for what is most profitable to others?—and to whom are men to look but to you for magnanimous and successful resistance to social customs that have no other sanction but antiquity?—and for the advancement of social reforms that have to contend against conventional usage and authority? Are any sinking past hope from the drunken appetite,—from whom but from *you* is to come the delivering grasp? Those that are tempted and endangered,—where are they to turn for sympathy and succour but to *you*? If an absolutely safe example is to be set by any,—who can be called upon to set it if *you* hold back? If those who want to abstain are to hope for countenance, how can that hope be realized if *you* disappoint it? If it is desirable that the Temperance Reform should continue and progress, how can the sincerity of this desire on your part be so clearly or so effectually displayed, as by your own connection with it, and your zealous efforts to give to that progress solidity and force? That Reform has accomplished in the United Kingdom only a fraction of the good of which it is capable, and which it would diffuse, if the Christian Ministry would entertain it with ardour and courage. Is it not for each Christian Minister to reflect, that for his own

share of this work, he and he alone is accountable? and how can the work be done at all if you hold aloof from it? If all would unite, would the work be done too speedily and too completely? You can speak with peculiar force from the pulpit and platform on this subject; and in private life, the weight of your practice and persuasion will be of superlative value, in confirming the weak, and inducing others to imitate your conduct. No one, then, could plead that you had encouraged him to think drinking safe, or had made it respectable, or had rendered it easier to drink than to abstain. Whatever evil continued to flow from this old and prolific spring, could as little be traced indirectly to your compliance with social usage, as it could be ascribed directly to your counsel or deliberate intention.* Solemn and tender is the appeal of the late Dr. Potter, one of the Bishops of the American Protestant Episcopal Church; "Are we servants of Christ? are we servants and followers of Him who taught that it is more blessed to give than to receive? We can take a course which will embolden us to challenge the closest inspection of our influence as respects intemperance; which will enable us to enter without fear, on this ground at least, the presence of our Judge. May no false scruples, then, nor fear of man which bringeth a snare, no sordid spirit of self-indulgence, no unrelenting and unreasoning prejudice deter us from doing that in which we cannot fail to rejoice when we come to stand before the Son of Man!" Say not, in an offended tone, that your character is impugned and your piety denied, because you have not seen fit to join the Temperance enterprize. Whatever may have been the indiscretion of some, the wisest friends of that cause have felt that your character, precisely because it is so estimable, and your piety because so sincere, and your ministerial example because so influential, ought not to be given in favour of the use of Intoxicating drinks and withheld from the Temperance reform. May that Spirit of Light and Love whom you habitually invoke, be consulted upon this great question; and may the way of duty

Ministerial example and aid of pre-eminent service.

The best of all Christian influence should be best applied.

* A striking anecdote is told of an American minister who was opposing the Temperance movement in a religious meeting, when a layman rose and said, that a young man who had been dissipated, but had reformed, was persuaded to drink moderately by a respected pastor; and once so persuaded, his course to ruin had been swift and certain: and, added the narrator, with a trembling voice, pointing to the previous speaker, "That young man was my son, and the minister who persuaded him to drink was the one who has just addressed us."

concerning it, be made as bright as the Heaven to which you direct your fellow-men, "and lead the way."*

To Christian Evangelists, Scripture Readers, City and Town Missionaries, Bible Women and Visitors.

Personal testimony and action necessary.

CHRISTIAN EVANGELISTS, SCRIPTURE READERS, CITY AND TOWN MISSIONARIES, BIBLE WOMEN AND VISITORS!—in your arduous labours we rejoice, your trials excite our sympathies, and your successes call forth our thanksgiving. You know, as matter of direct observation, that the drinking usages of the masses are persistently obstructive and hostile to Christian progress in any large degree. What is to be done? The stone of stumbling and rock of offence must be taken away: by whose hands but *yours*? You cannot dissuade from the use of Intoxicating Liquors those whom you point to the Cross, unless you plainly testify that you have proved abstinence to be possible and desirable. Many of you are abstainers; others still deprive themselves of this powerful auxiliary; and on the score of health some suppose that it is not suitable for them, though they know it to be indispensable to the reclamation of the bondsmen of Strong Drink. But you cannot do as the Apostle did, and "become all things (rightfully) to save some," if the agent of their ruin is prized and used, as you conceive, innocently by you. Over and above all the arguments previously adduced to show that Total Abstinence results in personal benefit, an overwhelming reason is derived from the work in which you are engaged, whose natural difficulties in themselves so great, are enormously aggravated

* "Certainly, on us, who are leaders of the church, the responsibility is great. We set the pattern and style of the life of the church. We keep the gauge of its conscience. We give the "set" to the current of the lives of the children about us. We mould the thoughts and habits of the young men and women, and determine the character of the hospitality of many homes. Weaker men feel safe in following our example. Some who are not sure-footed venture near the awful crevasse because they see us there. "He learnt that at my home, I am sorry to say," was the bitter and poignant lament of a deacon, as he heard the story of a young man buried in a drunkard's grave; but, he added, "I will take care he is the last who learns such a lesson there." "Thank God, my table has never helped to blight any young life," was the joyous assertion of another, as he listened to a similar narrative, and recollected the suffering of the young widow and the fatherlessness of the children. Christ has put us in front as leaders. He has chosen us and cast this grave responsibility upon us. He is our King. His example is our law. His life is our pattern. He was manifested to destroy the works of the devil; and as He was in the world so are we; here for the same purpose, charged to do the same work, even to *destroy* all the devil's works in the most direct, immediate, and thoroughgoing way we know how."—"The Church's War with Intemperance," by Rev. J. Clifford, M.A., LL.B. (Tweedie & Co.)

by the habits and evils associated with Intoxicating Drink. Separate yourselves from that instrument of Satan, and your prayers and operations against all the agencies of evil may be expected to realize an unwonted blessing.

CHURCHWARDENS, ELDERS, AND DEACONS!—chosen to the performance of important duties, parochial and congregational, which demand for their adequate discharge much wisdom, patience, and zeal;—no word of exhortation that we can address can be half so cogent, as the consideration of that capability of serving the interests of Religion which the Temperance movement puts within your reach. To join and encourage *it*, is to discourage and diminish nearly all the scandals which cause you so much distress, and make the ordinances of the Church of such small effect. In proportion as you deplore the ungodliness and vice and misery thus occasioned, will you be concerned to assail their cause. May you give full proof of this commendable and Christian concern! A word in season from you, backed by an example always in season, will often exert a beneficial and lasting impression. Such words, and such an example, in favour of Temperance, and against *all* the causes of Intemperance, will be mighty for good.

To
Church-
wardens,
Elders,
and Dea-
cons.

SUNDAY SCHOOL TEACHERS AND CONDUCTORS OF BIBLE CLASSES!—Your work is not one of public observation, nor does it earn loud public applause, but it is literally of incalculable worth. You stand at the first springs of moral influence: you are moulding character in its incipient but often ineradicable forms: you have much to do with helping to ensure the sobriety of the generation rising up: you can point out the dangerous nature of Strong Drink, and can warn against both its use and the society where it is made the symbol and vehicle of fellowship; but to do this consistently and most effectually, you must yourselves practice what you recommend, and say to your youthful scholars “We do this and know it to be right.” Silence on such a subject is cruelty to your charge, while fidelity here may be the saving of many souls from the snare of the fowler. In striving to instil pious principles into young and tender minds, it is not the less requisite to guard them against known perils: just as the chart, with rocks and sands correctly marked, is as needful to the navigator as the compass and the sun. Not to speak plainly to your classes on drinking dangers, is to expose them to terrible risks; and to speak persuasively is scarcely possible unless you give advice consistent with

To Sunday
School
Teachers
and Con-
ductors of
Bible
Classes.

your own abstinence from Strong Drink. If you abstain, you will confirm your scholars in the same course by the respect and affection which they entertain for you as their teachers and friends.

To Christian
writers of
all kinds.

CHRISTIAN WRITERS, WHETHER EDITORS OR CONTRIBUTORS TO THE PUBLIC PRESS!—In this age of readers, extraordinary means are yours of acting on the public mind to dissipate errors, and excite to usefulness of life. But what errors are more widely-spread and so hard to eradicate, as those that have interlinked themselves with the dietetic and social use of Alcoholic liquors?—and from what other errors do consequences flow more disastrous to the moral and religious interests of society? You could not confer a greater boon upon Christendom, next to the spread of vital religion, than by rooting up these delusions, and by implanting in their stead a knowledge of the real composition and pernicious action of Inebriating liquors. Nay, the religious principle and zeal which animate your readers, you can help to call forth into active opposition to the Drinking System in all its ramifications. Nothing has given more pain to the Christian advocates of Temperance than to witness the coldness, not to say antagonism, with which the Temperance Movement has been treated by a portion of the Religious journalism of this country;—the readiness to find fault rather than applaud;—the willingness to seize upon incidental imperfections in Temperance organizations, while nothing is said of the tremendous evils inevitably and interminably arising from the Drinking customs of the age. Some religious periodicals are honourably distinguished by a different spirit; and that the whole Religious Press should be like-minded, is a desideratum it would be difficult to exaggerate. The good thus to be effected is beyond estimation; and how, then, can the absence of that good fail to be heartily lamented? Christian journalists! your pens and presses may powerfully assist to overthrow the Intemperance of your country:—and to what other object can they be more legitimately and worthily directed? The work is one which makes demands on your utmost energies, and even these can be of no sufficient avail unless they are employed in discountenancing all the causes of Intemperance. It is your high and honourable office to guide the public mind, purify the public morals, and infuse into public life a healing virtue. All this you will be doing, more than is now done, if you place Intoxicating liquors in their true character before your readers; urge them to separation from all Drinking customs;

and impress them with the privilege and duty of aiding the triumph of the Temperance enterprise.

To CHRISTIAN PARENTS we turn with the earnest hope that a word of exhortation may not be rejected. You are seriously concerned for the welfare of your children, and your prayer for them ever is, that they may be "kept from the evil that is in the world," and become as its salt and its light. Can you be insensible to the value, the peculiar and sterling value, of the Temperance practice as a means of preserving them from much of that evil, and qualifying them to act a useful and pious part? Do not let them have to plead that it was *your* voice which encouraged them to use Strong Drink, or *your* hand from which they received it. It is impossible that you can foresee the result of its action on them, if its use becomes habitual; but experience and observation teach you that in that use there lies a possibility and a potentiality of mischief terrible to contemplate. One practice is safe,—that of abstinence,—which is, indeed, simply a continuation of the child's earliest mode of life, and if adhered to long enough by the up-rising generation, would, in due course, bring all the evils of the Drinking system to an end along with the system itself. Perhaps you admit the force of the propositions—that children do not need Strong Drink;—that they are better without it;—and that if they never learn to use it they will never know the want of it. Perhaps you are training them as abstainers, but you are not so yourselves. All that is said in these pages is applicable to you as Christian men and women; but there is a special reason, grounded in your parental relationship, why you should yourselves do that which you acknowledge to be proper for your children. Your precept may do much now; you can now enforce the rule of abstinence on them; but can you hope to persuade them that you are acting wisely if they see that you value and consume the liquors you refuse to them? They will not long be satisfied with the excuse that such things are "not good for children;" and they will ere long detect—if they have not already discovered—an inconsistency fatal either to the impressiveness of the lesson, or to their confidence in the teacher. If it is implied that abstinence is good for children only; if they are led to regard it as an embargo put on an indulgence very suitable for their elders—they will be prompted to look upon the practice with aversion, and wish the time to come when it will be no longer imposed upon them; or if they are told that the practice is good in itself for reasons applicable to human

To Christian
Parents.

nature and human society—how can they witness the parental use of Strong Drink without perceiving a want of moral consistency and resolution, unfavourable to the parental influence in both this and other matters of daily life? The best of all education is that which is given through the medium of an example which illustrates the highest and purest principles, and which insensibly leads the child to admire, to love, and to imitate the conduct of his father and mother. This is true Christian education, and will be followed by the most practical benefit; it is the “training,” to which more than to any other will be annexed the blessing of an abiding success.

To CHRISTIAN WOMEN of every rank, a special appeal may be fitly addressed, inasmuch as their influence in the domestic circle, and in the social sphere generally, is all but dominant, and if unitedly directed against any particular usage or usages, would be absolutely irresistible. But it is from this connection of Strong Drink with domestic and social customs, that very much of its power of mischief is derived; while it is impossible for any woman given to good works, to avoid perceiving that her capability of serving her Master and His Church, would in every way be increased by joining with her Christian sisters against all the causes of Intemperance. The remarkable “Crusade” carried on in various parts of America, proves what can be done by womanly earnestness inspired by Christian sympathy; and without comparing one embodiment of this spirit with another, it is of inexpressible importance that the spirit should be paramount, in order that it may find spontaneous expression in the modes most suitable to every country, and the circumstances of every age. In respect to drinking, the sin to be blotted out is terrible, and the suffering to be stayed is bitter in the extreme. Christian womanhood has the remedy very largely in its hands, if the heart to apply it is not wanting.—“And can the intelligent Christian women of England wrap themselves in the mantle of indifference when griefs like these are presented to their notice? will they not desire to wash their hands in innocency from all participation in customs that blight more characters, break more hearts, and ruin more souls than any other cause?”* The happy results of female Christian influence and

To Chris-
tian Wo-
men.

* “Woman and the Temperance Reformation: an Expostulation,” by Mrs. C. L. Balfour. See also upon the same topic, “Timely Words to Thoughtful Women,” by Mrs. Dawson Burns, in “Prize Pictorial Readings.” (Kempster & Co., St. Bride’s Avenue, Fleet Street.)

labour exerted on behalf of the Temperance Cause, are an indication of what might be done were this gentlest, yet most suasive, of social forces brought to bear collectively and actively in the same direction.

TO EACH AND EVERY CHRISTIAN—every member of the One Body of which Jesus Christ is the only Head—every citizen of the Kingdom which is from above, and is governed by laws of everlasting righteousness, we dedicate this work with brotherly affection. The Church collectively has been appealed to and reasoned with, from no desire that the individual units should be overlooked in the aggregate membership, but rather to set forth before all that which is the concern of each. It is in vain to sigh for means of inducing an instantaneous renunciation of Strong Drink, and adherence to the Temperance cause, by the entire Church of the Saviour; but if the results of that renunciation and adherence would be for good—the good of the Church and of the Human Family—the question is one that presents itself to every Christian for his *personal decision*; as much so as if no other Christian had to be consulted. Christian responsibility is individual before it can be collective, and it is not for any servant of Christ to wait till he hears what others have proposed to do, before he determines how he himself shall act. “*Lord! what wouldst thou have ME to do?*” is the first and paramount enquiry; and this having been answered, and the corresponding response rendered, Christian combination becomes further valuable as stimulating less energetic minds to decision and persistent action.

To all Christians.

A wish expressed.

Personal responsibility and decision.

Rising before the mind is a vision most beautiful, of a Church shaking herself free from all participation, direct and indirect, in whatever can perpetuate the intemperate appetite, and joining herself to the Reform that aims to stop the circulation and use of the liquors by which that appetite is produced. And with this vision is joined another of transcendent loveliness, exhibiting all the blessings consequent upon the deliverance of the Human race from a scourge the most merciless, and a plague the most destructive ever inflicted upon man by his own perverted art and skill. Shall this vision exist in the imagination only, or shall it become a glorious fact? It is for the Church to return, not in words but action, the answer she can make,—the answer which will fully acquit her of all responsibility; and for giving or withholding this answer, she is accountable to her Lord and Judge.

A fair vision.

Its lovely sequence.

Shall it be a vision only or a substantiality?

It was not till he had nearly completed his sixty-sixth year, that

Archdeacon Sandford.

the late Archdeacon Sandford, though he had long and faithfully performed the ordinary duties of the clerical office, and ever cherished a generous sympathy with philanthropic enterprize, was brought into direct contact with Temperance men and measures. The knowledge thus acquired opened up to his candid mind and loving heart, a further means of serving God and His generation ; and to know the way of service was, with that venerable minister of Christ, to possess the will. The record and results of his Temperance work are now a permanent portion of the annals of this great Reform ; but in conversing with the present writer he more than once made regretful reference to his long period of abstention from this movement ; and when reminded that he had been very active and successful during the later years of his life, he exclaimed, with pathetic energy, "Oh yes ! but to think what I might have done had I entered upon it when I was a young man !" It is not a trifling thing to be spared vain regrets in the retrospect of good undone, and now unaccomplishable ; and where these regrets must be incurred, it is at least wise and Christian to prevent their increase, by immediate compliance with the urgent call to Temperance usefulness.

His regrets.

Words of W. Jay.

Let each in his sphere, and according to his talents and opportunities, do what is right because it is right, and best because it is best ; then will the Church as a whole do what is most to her honour, and most to the glory of Him whom she loves and lives to serve. "I believe," said the late reverend and venerable William Jay, of Bath, "that next to the Glorious Gospel, God could not bless the world so much as by the abolition of all Intoxicating spirits." God has given His Gospel ; He also gives to the Church the power of assisting to abolish the common use of the Intoxicating spirit that wars against the Gospel as no other material instrument does ; and to every Christian, as a part of the Church, is the work consigned of advancing the Gospel by opposing its chief external antagonist and obstruction.

Practice and Prayer.

Let none who read these pages hold aloof. The work is near to all, is fit for all, and is for the good of all. So, let all unite in it right heartily and right early. Then may all *pray*—"And let the beauty of the Lord our God be upon us ; and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it." (Psalm xc. 17.)

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ERRATA.

- Page 6, last line, for *Gibbons* read *Gibbon*.
- 8, bottom line of text, for the word *foodness* (twice) read *fondness*.
 - 19, line 7 from top, for *irrevitable* read *inevitable*.
 - 21, line 22 from top, for *depraver* read *depraved*.
 - 30, line 21 from top, for *subjects* read *subject*.
 - 46, line 8 from top, for *invested* read *entrusted*.
 - 54, to the quotation from St. Chrysostom add the word "only."
 - 63, line 4 from the top, for *Society's cursed* read *Society is cursed*.
 - 65, line 11 from bottom, for *the only whole account*, read *the only and whole account*.
 - 85, line 8 from bottom, add *Drink* after *production of Strong*.
 - 98, line 13 from top, for *portentious* read *portentous*.
 - 105, line 16 from top, after *we* (last word) add *can*.
 - 116, in the citation from Mr. Bright's Appeal, the quotation marks should be removed from after the word *fold* and inserted after the word *example*, which concludes the paragraph on page 117.
 - 129, the head line should read "Economical Evils of Strong Drink."
 - 143, the head line should read "Scripture Principles Applied."
 - 152, line 21 from top, the words *to* and *of* have been transposed, and the line should read—"of social and moral value ; objects which God holds paramount *to*."
 - ,, line 3 of the note, *avri* should be *avri*.
 - 244, line 20 from top, for *Autumnal Session* read *Spring Session*.
 - 285, line 12 from bottom, for *Pelham* read *Pedham*.
 - 289, line 8 from top, for *or parishes* read *to parishes*.

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