

Temperance.

For the Christian Messenger.

PROHIBITORY LIQUOR LAW.

OBJECTIONS CONSIDERED.

[No. 1.]

Messrs. Editors,

As you propose to devote a portion of your valuable Journal to the interest of Temperance, I am disposed to communicate a few thoughts for this department. I trust other correspondents will, from time to time, contribute articles adapted to aid in the advancement of this necessary and important reform. It will be perceived from the heading of this communication, that the topic now chosen by me is, a consideration of some of the objections urged against a Prohibitory Liquor Law.

One of the most plausible of these is, that wine is spoken of in Scripture in terms of commendation. Hence it is inferred, that it must be wrong for man to prohibit what Deity has approved.

This can not, of course, be alleged against the prohibition of rum, brandy, gin, whiskey, &c., for which liquors no such plea can be offered. If carried to its legitimate consequence, it will forbid all Legislatures to lay any restriction upon the introduction and sale of wine, either by duty imposed, or charge of license. Upon this ground it may be naturally asked, What right have men to interfere with the circulation and use of that which has received the Divine approval? The adoption of this principle would demand the repeal of many prohibitory or restrictive enactments. It should either be applied in its full extent, or else not be urged in any case.

There are, however, several other considerations with reference to the objection noticed, which deserve attention.

1. It is known to all who are in any measure acquainted with the subject, that the liquors usually sold in this country under the name of wines, are entirely different from that mentioned in the Bible with approbation. In many instances they have been found, upon examination, to be deleterious compounds, not having the most remote connexion with the fruit of the vine. The objection is therefore inapplicable.

2. Wine would be naturally spoken of sometimes in terms of commendation, since it was employed, in small quantities, for religious and medicinal purposes. (Numb. xv. 5. 2 Saml. xvi. 2. Matt. xxvi. 27-29. 1 Tim. v. 23.) But a prohibitory law will recognize it in the same light; and make provision for the introduction of supplies of pure wine for these, its truly scriptural and proper uses.

3. Without entering on the question as to the ways in which the ancients are said to have preserved the juice of the grape free from fermentation, it may be affirmed, without the fear of any reasonable contradiction, that the term wine, which is employed as the translation of several Hebrew words, is sometimes used in Scripture to denote an unfermented drink. Even the juice in the grapes, before they are gathered, as well as that just expressed, (Prov. iii. 10) is distinctly so called. "As the new wine is found in the clusters" (Isa. lxxv. 8.) "The wine is dried up." (Joel i. 10, 12.) "I called for a draught upon the corn, and upon the new wine." (Hag. i. 11.) Though the word (vino) in these passages rendered "new wine," does in some instances signify an intoxicating liquor, (Hos. iv. 11.) yet it is evident that the ancients sometimes drank wine (the juice of the grape) in an unfermented state. Pharaoh's cup-bearer was obviously accustomed to express the wine from the grapes, and to present it immediately to his master. (Gen. xl. 11, 13.) Such wine may well be commended; as it is refreshing, and perfectly harmless. The contemplated law should impose no restriction upon it.

4. Intoxicating wine, in connexion with the common or free use of it—against which alone a prohibitory law is designed to operate—is frequently condemned in decisive terms by the inspired writers; and people are strenuously urged to avoid it. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—Look not thou upon the wine.—At the last it biteth like a serpent and stingeth like an adder." (Prov. xx. 1, xxiii. 29, 35, xxxi. 4, 5. Isa. xxviii. 7, 8. Hos. vii. 5.) Can it, then, be deemed contrary to Scripture to enact a law adapted to act as a preventive

of the baneful consequences which result from what is reprobated in its pages?

5. In certain cases, indeed, the use of all kinds of wine was prohibited by Divine appointment. (Lev. x. 9.—Numb. vi. 3. Jud. xiii. 4. Luke i. 15.) It cannot, therefore, be affirmed truly, that the prohibition of wine in particular—as a beverage—is without scriptural precedent.

6. As there is a "woe" pronounced by the Most High against the man "that giveth his neighbour drink, that putteth his bottle to him, and maketh him drunken," (Hab. ii. 15) it is manifestly incumbent on legislators to prevent, as far as may be in their power, the commission of this crime, which is highly offensive to the Divine Majesty, and utterly ruinous to men. Those rulers who, by legal enactments, authorize persons to make a business of perpetrating this wicked deed—destructive to all concerned—are unquestionably implicated as "aiding and abetting" therein. Fearful, therefore, not to be their responsibility. Those who profess to regard one part of Scripture ought, in consistency, to give heed to all its teachings, injunctions, and warnings.

7. Not only is the practice of total abstinence commended, (Danl. i. 8, 12, 15, 16. Rom. xiv. 21) but JERUSALEM has himself distinctly sanctioned a law prohibiting the use of wine. [By who means a lawgiver possesses power affects the argument. The principle alone is to be taken into the account.] We are informed that Jonadab, the son of Rechab, forbade his descendants, by a perpetual statute, to drink wine. Had this law been repugnant to the Divine authority, if noticed at all, it must unquestionably have been disapproved. It is, however, mentioned in terms of decided approbation. [The Rechabites, who had strictly obeyed the law for hundreds of years, are highly commended on account of their obedience to it.] It is also Jonadab himself for giving it to them. The Divine approval of both is unmistakably indicated in the following explicit language:—"Thus saith the LORD of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." (2 Kings, x. 15, 16. Jer. xxxv. 6, 8, 18, 19.)

Men who are resolutely determined to advocate a favorite view, or practice, will usually find some plausible means to evade the most decisive arguments. To all, however, whose minds are not pre-occupied by invincible opposition to a prohibitory liquor law, the considerations now adduced will probably evince satisfactorily, that the sacred Scriptures, far from affording a solid ground of objection against such a law, do in reality furnish convincing proof in its favour.

W. H. TUPPER, Aylesford, Dec. 1st, 1855.

Correspondence.

For the Christian Messenger.

LONDON CORRESPONDENCE.

LONDON, Dec. 7, '55.

MR. EDITOR,

General Canrobert was received at Denmark with the same enthusiasm as at Sweden, and his mission completed, he has returned to Paris. It is probable that, unless peace be previously concluded, Sweden and Denmark will join the Allies in the spring.

Admiral Bruat, the Admiral of the French Black Sea fleet, expired from gout in the stomach, while off Messina. The Sultan had presented him with a sword of honour; and shortly before his death the Admiral addressed a complimentary letter to Sir Edward Pons (now made an Admiral), expressive of esteem for his character, and the cordial co-operation which had marked their joint command. Admiral Bruat's decease is lamented by all the Allies.

176 oxen, 2540 sheep, 65 horses, and 50 wagons have been taken from the Russians near Uptoria, by the French under General d'Allonville.

The inhabitants of Glasgow are raising subscriptions to present Sir Colin Campbell with a magnificent sword, value 200 guineas. As, however, he will shortly return to the Crimea, it is doubtful whether time will allow of a public presentation.

The Baltic fleet has nearly all returned, and ice will continue the blockade all spring takes out

our fleet for operations which, is said, will be far more conclusive than former ones.

The Prussian Chambers have been opened by the King in a speech which plainly shows that, until forced to declare herself, Prussia will continue her present position—one of indirect aid to Russia, by conveyance of supplies.

The great event of the week has been the visit of the King of Sardinia, our worthy Ally. Though popular frenzy was not so manifested as with Louis Napoleon and his beautiful Eugene, yet a hearty welcome has been given to Victor Emmanuel. And if Napoleon deserved welcome, how much more the King of Sardinia! The one had everything to gain by the war with Russia—eclat, with a powerful military nation, greater security for his hazardous throne, and political advantage. The other had but limited dominions, bordered by corrupt and powerful despots, willing to take advantage of defeat to crush him; his kingdom had not recovered from former disastrous war, and domestic affliction preyed heavily upon him; Russian sympathies surrounded him, and Russian reward awaited his co-operation. Yet in spite of all, Victor Emmanuel boldly joined the Allies; though far more powerful States covered and excused themselves. Heart and hand, he joined us; with heart and hand we welcome him. The Tchernava witnessed Sardinian valour; and London has given fit response to it.

Born in 1820, and ascending the throne in 1849, the King's first act was to extend liberty of conscience to Protestants and Dissenters; the press was made free; and while Naples is cursed with the furious but cowardly Bomba, Austria has made herself the slave of Rome, Prussia owns a drunken king, and Rome continues what she ever was, Sardinia alone proves true to her ancient and glorious traditions, and the head of the House of Savoy leads the way towards regeneration.

After a short stay in Paris, Victor Emmanuel landed at Dover on the 5th Nov. Prince Albert met him, and amid celebrations equal to Napoleon's visit, he went to Windsor. The first deputation received was a somewhat singular one, from the Young Men's Christian Association of London and the Young Men's Societies Union of the Presbyterian Church in England.

On Dec. 1, the King, with Queen Victoria, Prince Albert and the Duke of Cambridge, visited the Dockyard and Arsenal at Woolwich. Some wounded soldiers were introduced to the Royal party, and Her Majesty with that womanly tenderness that so endears her to her subjects, spoke words of sympathy and encouragement to each, with tears that even her Royal breast could not restrain.

On Tuesday morning at Buckingham Palace, amongst other deputations and addresses, were two from the Protestant dissenting deputies of the three denominations, Presbyterian, Independent, and Baptist, and from the religious societies of Great Britain. Then, at half-past twelve, departed for the grand state visit to the City, Mayor and Corporation. Everything that money or ingenuity could command to grace the occasion was done. Flags, devices, eager and enthusiastic crowds, rendered the journey a fit Royal progress. Guildhall was the centre of such splendour as I have not space to relate. 2000 invitations were issued, and great are the deplomatic excitement to gain admittance. The City Recorder presented an address, to which his Majesty replied in Italian. A dejeuner was served, such as the London corporation know how to provide, and do justice to when so provided. Among the wines were the Nelson sherry, 80 years old; champagne of 1834; and a rare old wine—"Palernum-Cacubum"—mentioned by Horace! Then the Royal party returned to Buckingham Palace, and illuminations closed the day.

On Wednesday, at a Chapter of the Order of the Garter, the King was created a Knight by the hands of Royalty, and a grand dinner party took place afterwards, the famous service of gold plate, with many accompaniments seen only in palaces, being employed.

At 5 on Thursday morning Prince Albert accompanied his Royal guest to Nile Elms station. Thence a special train conveyed the Royal party to Folkestone harbour shortly after 8; and, the visit of Victor Emmanuel was *un fait accompli*. His Majesty is 6 feet high, has enormous moustaches, and pleasing intellectual features.

Your readers, Mr. Editor, descendants as they are of the old stock of Latimer and Ridley—lovers of a free Bible and free creed—will hear with detestation that Austria has signed a Concordat with Rome, giving herself over soul and body, to the triple-crowned embodiment of blasphemy who

is propped up by tyrants in his Apostolic chair! It was not enough that the name of Austria should latterly have become synonymous with disgrace, cowardly, cunning, and savage despotism—not enough that her conduct in the war should have disgusted alike friend and foe; "in every deep a lower depth," and she has sunk still further. Fearful of the light of the 19th century, she invokes again the darkness of Romanized middle-age Europe; and, because her black deeds will not admit of the sun's ray, therefore commands she that the sun shall not shine! The concordat has 36 articles, providing for the full establishment of the Catholic religion, with power to persecute heretics; the removal of all power over the Church from the Emperor to the Pope, and free communication of the laity with the latter, without intervention of the civil power; complete control by the bishops over their laity and over all schools; suppression by the bishops of all books which, in their opinions are prejudicial to the Catholic Religion; power of inflicting punishment for ecclesiastical opinions; &c. &c.

Every one knows what "punishment of heretics," "suppression of heretical books," "supervision of schools," and ecclesiastical officers," mean, according to Popish dicta. What was the "noble army of martyrs," but ecclesiastical offenders? What was Galileo's imprisonment—what is the present "Index Expurgatorius," but supervision of schools and schoolmen. Do we want to find the full bloom of Catholicism, such as this concordat legalizes? We see it in the corruption and profligacy of Spain, the miseries of Ireland, the living death of Italy. And what is said of it on the Continent? So much alarm and hatred have been manifested, that the clergy have been instructed to "gradually accustom their flocks to the new state of things." An influential organ of the clerical party strives to defend it on the ground that "republicanism in Italy will be crushed by it. But for all that, people gaze and think in brooding discontent, which may at any moment ripen into revolt. Already has its animus been manifested. Some Protestant Schools in Hungary have been broken up, and arrests made under ecclesiastical provisions. Such are the first fruits: what will be the harvest?

Cardinal Wiseman, with all his sophistry failed to make anything like a case in defence, though he went to Lincoln's Inn pulpit last Sunday for that purpose. The Times walked round his discourse, tossed it, shook it, but gave it up for a bad job—hollow, a sham, a nonentity! "The Concordat has for two years engaged the attention of very learned and grave men; and yet, a newspaper editor had not had it three hours before he wrote an article blowing it to pieces." Just so, Cardinal! Vide the restrictions on a free press in your Concordat, to explain it! Then the Latin in which it was written was ecclesiastical diplomatic Latin, with a different signification from the ordinary Latin, and requiring a knowledge of common law to elucidate it! Behold the cloven hoof—the old dogma of interpretation! We cannot interpret the Scriptures correctly, so we are not to have them: ditto the Concordat; but, we must feel that, without understanding it! Given in British America the Concordat and Cardinal Wiseman to enforce it, where would the "New Series of the Christian Messenger" be—where your unlucky "own correspondent," if he dared visit you?

Apropos of Catholicism is the public Bible burning in Kingstown, Ireland. It appears that the offenders are certain priests, "Redemptorist Fathers," one of whom is a Russian. The Irish Attorney-General has instituted a prosecution against them, and a mass of evidence will be collected sufficient for conviction. It is the old tale of Popish hatred to truth, and using the fire to quench it. The same spirit exists now which tortured in the Inquisition, and lit up the fires of Smithfield.

Prince Albert has paid a visit to Birmingham, to lay the first stone of a grand new Educational Institute, and met the usual enthusiasm that greets his appearance, especially in such circumstances. He closed a very neat speech (and he well knows how to make them) by "congratulating the country that not even such a war as we are engaged in, calculated as it is to enlist our warmest sympathies and engage our more immediate interest, can divert Englishmen from the noble work of fostering the arts of peace, and endeavoring to give a wide scope to the blessings of freedom civilization."

Jenny Lind (Madame Goldschmidt) is to sing at Exeter Hall next Monday in "The Creation." The public have not yet forgotten