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TEMPERANCE AND THE PULPIT.

A Sermon

BY

REV. C. D. FOSS, D.D.,

St. Paul's M. E. Church, Fourth Ave., N.Y.

AND

THE CHURCH AND TEMPERANCE.

A Sermon

BY

JOHN W. MEARS, D.D.,

Professor at Hamilton College, New York.

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THE CHURCH AND TEMPERANCE.

BY JOHN W. MEARS, D.D.

TEXT—*Ecclesiastes* i. 15; *Revelation* xxi. 5.

“That which is crooked cannot be made straight; and that which is wanting cannot be numbered.”

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

FOR a period very closely corresponding with that of the division of the Presbyterian Church in America, the struggle against intemperance upon the principle of total abstinence has been going forward. It was at Saratoga, in 1836, that the American Temperance Union took its stand upon that principle, and from that date we count the more than thirty years' war for national, social, legal, and ecclesiastical reform in the use of intoxicating drinks. In this era of church reunion, reconstruction, and revision, when the humble enquiry, “Lord, what wilt thou have me do?” is rising with fresh interest and earnestness from millions of reconsecrated souls, it seems proper to notice the coincidence of dates, and to glance at the relation of the Temperance cause to the church, and to enquire what may be our duty in this particular juncture, as officers and members of a branch of Christ's church, always among the most

influential, but now assuming a position of eminence and responsibility before the public more exalted than ever. Besides, the fluctuations in the history of the Temperance reformation have been so great and so far from encouraging that just at this time there has arisen, in the minds of the great mass of persons favorable to the reform, the conviction that permanent success and a final triumph of its principles must be looked for from the active co-operation of the church of Christ alone. Outside organizations, Washingtonian movements, pledges, public meetings, restrictive legislation, the example of public men, the distribution of an appropriate literature, secret beneficial societies, have had their place, and have done their work with greater or less efficiency, and most of them still remain among the accredited agencies of the reform. But none of them, nor all of them together, have been found able, after a generation of experiment, to achieve the work for which they were put in operation. More than ten years ago, Temperance men acknowledged themselves to have suffered a "Waterloo defeat," and since the time of that utterance, especially during the war, the state of things became even worse; and now, although we have unquestionably made up some of the lost ground, have recovered from the panic, which we now see to have been rather discreditable, have infused financial strength into our national publishing operations, and are resuming our efforts at thorough legislative reform, and have secured the cordial and zealous co-operation or

silent example of men in the highest political and military positions in the state and nation; yet the evil of intemperance is still so monstrous and so rampant; the reaction from the earlier advances of the cause is still so marked even in respectable society; the work to be done is so vast, that the minds of men are turning, in a kind of despair, in this direction for means of successfully carrying on the Temperance reform. The appeal is made with unusual emphasis to the church. More plainly than ever, it is felt that the fate of the Temperance reform is to be decided here. The great advocates of the movement knock at her doors, and wait in her courts to learn the doom of their cause.

“That which is crooked cannot be made straight: that which is wanting cannot be numbered.” Coarse animal appetite, backed by covetousness and played upon by gambling politicians, is too strong for them. They turn to that kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost; they look to the society founded by the world's Redeemer, who maketh all things new; they recognize in the church those spiritual and supernatural powers, by the side of which their pledges and orders and degrees and mysteries are the mere clap-trap of nature's journeymen, nine hundred and ninety-nine of whom cannot make or remake a man.

Hon. Henry Wilson, in a recent newspaper article, speaking of the importance of enlisting the American people more generally in the Temper-

ance cause, says: "Can it be done? If so, how? In my judgment, there is but one way in which this great result can be reached. **THE CHURCH MUST TAKE UP THE MATTER.** It must become one of the living issues of the moral warfare in which it is engaged."

We believe this appeal is fairly taken. We believe the specific work and objects of the Temperance reform may be reckoned as among the legitimate concerns of the church in our day. We believe that there is a responsibility resting upon the church for the success of the Temperance cause which has been but partially met. We believe that the failure in carrying any great moral reform points naturally to the great instrumentality for man's good on the earth; and the appeal of men in despair of other means to the church is not more a compliment than a serious charge of dereliction in the actual performance of its duty; and while it is clear that in every stage of the Temperance movement the ministry, members, and newspaper organs of the church have been its most efficient allies, and that at all times the cause has depended upon these for whatever measure of success it has enjoyed, nevertheless, we believe the church is disposed at this time to reconsider the whole question; to take enlarged views of her own responsibilities; to acknowledge frankly her shortcomings; to gird herself anew for the work, and thus to respond to the appeal in this critical period of the cause.

In arguing, therefore, that the church should

maintain and advance upon her present position on Temperance, reckoning it more positively among the objects of her stated and regular activity, and not contenting herself with judicial deliverances or with occasional sermons, I maintain :

First. That the ground of the Temperance reform is that of the plain requirements of Scripture. It is not based upon results of the highest merely human wisdom. Its roots are not in the vague aspirations of the unrenewed heart. It does not belong to the brood of ideas generated in the brains of mere philosophers and social philanthropists, such as communism, abolition of capital punishment, and woman suffrage. It is a thoroughly Christian and Scriptural idea. The ground has long ago been cleared of misapprehension in the view of intelligent believers. We do not rest the Temperance reform on such arguments as are ascribed to it by one of the highest literary authorities in the country ("Appleton's Cyclopaedia") : "The demand for prohibition, according to its advocates, logically rests on the assumption that alcohol is essentially poison—precisely as arsenic, opium, and nicotine are poisons—that the difference between wine and brandy, beer and gin, is one of degree merely, not of kind, at least so far as poison is concerned. They also argue in support of their positions that alcohol is a product of vegetable decay and dissolution, and hence necessarily hurtful ; that there can be no temperate use of it as a beverage any more than there can be temperate theft, adultery, or murder ; that if much strong

drink does great harm ; a little weak alcohol drink must do some harm ; and that there can be no temperate use of such beverages but their total disuse."

That some temperance men regard these extreme positions as fundamental, we do not question. Nor do we intend to deny their correctness; we only express our strong doubt whether they can be maintained from the Word of God with such clearness as to put them among the axioms of Christian duty. The Christian church may not commit herself to them as established guides of her conduct. We cannot take the extreme position that the use of all intoxicating drinks as beverages would be, under all circumstances, and absolutely, a sin; or that the Scripture anywhere absolutely condemns all such use of them as a sin, or anywhere enjoins total abstinence from intoxicating drinks as a duty. We do not hold it necessary even to prove that the Bible nowhere allows the use of strong drink as a beverage. We do not think it indispensable to show, as has not unfrequently been attempted, that the score of passages in the Bible which seem to approve of the use of wine do not approve of it. There is more or less of what we might call exegetical finesse in these interpretations. They may be correct, but we cannot afford to put the whole stress of our cause upon them. Without doubt, the weight of the specific passages of Scripture on the subject is enormously on the side of total abstinence. And a careful and scholarly enquiry may

yet make it clear that "there is not a single passage in the Bible that contains an explicit approbation of intoxicating wine" (Ritchie: "Scripture Testimony," page 155). But there is no need of waiting for a final settlement of this point; not a whit more than in getting a Scriptural position against slavery, polygamy, or the dancing and worldly amusements of modern society.

The argument that touches the rock of duty and that remains immovable, whatever becomes of the others, is the grand and most Christian principle of self-sacrifice for the good of our neighbor, the law of Christian charity to the weak. It is Christ-like condescension to man, to society, in a state of great moral necessity. Paul, the great casuist of the new dispensation, has announced the principle in the fourteenth of Romans: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak;" and again, in 1 Cor. viii.: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

The application of this rule to the evil of intemperance is perfectly easy and universal. Those who question or deny every other position taken by temperance men, must feel the force of this. Alcohol may or may not be poison. Any use of alcoholic drinks may or may not be sinful. But the enormous evils flowing from their use or misuse are among the everyday facts of our life. The weakness of the mass of men under the appetite for

strong drink is a settled physiological principle. No matter, according to Paul, how strong we feel ourselves to be, and no matter how silly and weak our brother may appear in our eyes, we are bound for example's sake to deny ourselves of meat as well as drink, "while the world standeth," in order to avoid all responsibility for the fall and destruction of our brother, and to promote his welfare as a moral and spiritual being.

In the case mentioned by Paul, the offence arises from a morbid imagination and an oversensitive conscience. Eating meat offered to idols was altogether an artificial sin. But lest a weak brother should be led even into such a sin, Paul enjoined abstinence from the practice of eating meat offered to idols on the part of those who, like himself, knew that an idol is nothing in the world. But here is danger of a sinful excess of the worst sort. We are asked to practise and proclaim the Pauline principle of total abstinence, not to save a brother, as he proposed, from the evil results of a foible, but to rescue him from his downward path to a dishonored life, a grave of infamy, and a dreadful hell; to avert the doom of drunkenness from a rising generation; to bind up innumerable wounds and bruises and putrefying sores of the body politic, and to uphold the dominion of reason and of truth in the church and the world. The Bible, indeed, contains no explicit rule of total abstinence, simply because its law of charity is far wider than that laid down by the advocates of temperance alone. We must abstain from *everything* that can give

serious offence. We must array the whole force of our example in the support of our weak and tempted brother ; we must enter upon a life-long course of self-denial, if necessary to his substantial interests. Do not jeopardize the souls for whom Christ died for the sake of a little tickling of the palate or glow of the nerves. If we are not, in so many words, commanded to organize total abstinence societies and to establish the principle of total abstinence in social and church life, we certainly have a Scriptural charter covering the whole ground on which such movements stand. And we may rightly hold that the total abstinence movement of modern times is as truly a legitimate outgrowth of Christianity as the movement for the abolition of slavery, beginning with Clarkson and Wilberforce and ending in the proclamation of the Fifteenth Amendment to the Constitution of the United States, although no such phrase as "human rights" is found from one end to the other of the Bible.

There is an objection to the direct and active interest of the church, as such, in the temperance movement, which still has weight with not a few. It is supposed to conflict with the spiritual character and object of the church. We aim, it is argued, at the conversion of men; at the implanting of a wholly new principle of living through the power of the Holy Spirit. The Temperance reform, and, indeed, moral reform in general, treats only of specific sins, which are but symptoms of the real malady. Why distract the church in dealing with

the malady itself, by your quackery about the symptoms? Do you not see that, if you once truly convert the man, you have morally reformed him, and that conversion is the only real and lasting moral reform after all?

We answer, that while the church on earth, in its supreme and final objects, is certainly spiritual in its character, it is not and cannot be a pure spiritual institution. It is partly human, partly divine. It is for man as he is, mind and body, belonging to time and to eternity. It is adapted to the facts of man's condition as a sinner, and as suffering for his sins. It contemplates sin as an evil and a curse as well as a crime. It pours out its Godlike sympathies and blessings on the suffering men and societies whom it does not specifically labor to convert. Surely it is safe for the church to mould its policy in accordance with the example of its divine Master. And how large a part of his recorded activity was directed to alleviating the woes of mankind! How he confronted sin as an evil with the majesty of his miracle-working power, often without even so much as hinting at his higher calling as the physician of the soul. And the prophetic description of the last judgment, with the Son of Man sitting on the throne of his glory, shows in a remarkable manner how closely he will hold his people accountable for a failure to carry out his own beneficent policy to a suffering world. And the church has never failed to recognize her duty of charity to the poor and suffering. It has not been held to be enough even that her elders

and deacons should dispense the charitable contributions of the members. Organizations must be formed within and about the churches more effectually to meet these specific wants, and no one has found fault with them as inconsistent with the spiritual aims or internal completeness and sufficiency of the church for all its legitimate work.

What is the difference in principle between making a sewing society for the poor a part of the regular work of the church and establishing a weekly church Temperance meeting? If either of the two is shallow and remote from the profound idea of the church, it must be the effort for the relief of the poor; for the Temperance movement strikes at the root of three-fourths of the poverty to which your Dorcas societies are but salves and poultices that must be renewed every season at least. In fact, direct relief is the least satisfactory of all charity to the poor. It is often waste and mischief combined—money worse than thrown away. The true relief to an individual and a neighborhood is to raise their character, to remove their bad habits, to put them in the way of valuing and diligently using their opportunities of gaining a living. And almost the highest manifestation of the benevolent spirit of the Master towards the poor which the church in our day can give is to engage in active efforts to promote the Temperance reform.

But it is asked, Why should the church make a distinction among the evils and sins of the times? Are there not others abroad in the land equally

demanding her zeal? Are not corruption and fraud practised on a gigantic scale, making a mockery of legislation, and converting business of almost every kind into mere gambling? Are they not "poisoning the very fountains of business morals in the metropolis of our country?" (Spalding's tract, "Rational Temperance"); and have not legislators almost ceased to blush at the imputation of bribery, or to deem it longer necessary to hide the hand that receives the price of their influence? We answer, that the sin and evil of fraud and corruption are too clear to need special denunciation. They are against the plainest statutes and letter of the moral code. The position of the church in regard to them has never been doubtful. Her testimony is explicit and unwavering. There is no question of Christian expediency here. It is one of the radical and open violations of known fundamental law. Besides, the sin and its results, although enormous, are comparatively subtle; they cannot easily be attacked by that class of personal efforts which we understand by moral reform. But intemperance is quickly followed by such a train of gross evils; it is so destructive of reason, so crippling to the right exercise of the faculties in the daily walk of life; it so ravages the bodily system, shattering the nerves, draining the vital force, arresting the natural processes, and exposing the system to every form of disease and to premature and disgraceful death; it so robs a man of the respect of himself and neighbors; it so quickly hurls him into poverty

and disgrace; it opens the pores of his moral system so widely to every kind of criminal solicitation; it gives him such a pre-eminence—almost a monopoly—of our police and criminal courts, prisons, gallows, poor-houses, and lunatic asylums; it makes him such a vast charge upon our pockets in the shape of taxes; it makes him the centre of such pestilent, law-defying, Sabbath-breaking traffic; it bands him and his associates into such a powerful and dangerous element in politics, that it has become THE curse of our time, the demon that is to be cast out of modern society. And the church, which sees her relations to bribery and fraud in the light of the eighth commandment, must see her duty towards intemperance in the light of the law of charity, which covers all the commandments in the Second Table of the law. In a word, it is the use of a beverage which narcotizes the moral sensibilities and the intellect, and which stimulates the sensual brute nature of man, which dislodges him, for the time being, from his position as made a little lower than the angels, which removes and defaces the image of God in his soul, and turns the temple of the Holy Ghost into a lodging-place of demons; it is this enemy put into the mouth, which steals away brain and heart alike, that we may well summon the church of our day to aid in overthrowing, by special means and activities. We challenge every other specific form of vicious indulgence, or openly wrong practice, or accessible evil that afflicts the children of men, to match such a record as the following: “The annual amount of

fermented and distilled liquors used in the United States would fill a canal four feet deep, fourteen feet wide, and one hundred and twenty miles long. The places where intoxicating drinks are made and sold in this country, if placed in direct lines, would make a street one hundred miles long. If all the victims of the rum traffic were gathered before our eyes, we should see a thousand funerals a week from their number. [Think of two-thirds of the city of Philadelphia furnishing one thousand funerals a week!] Placed in a procession five abreast, the drunkards of America would form an army one hundred miles long, with a suicide occurring in every mile. Every hour in the night the heavens are lighted with the incendiary torch of the drunkard. Every hour in the day the earth is stained with the blood of drunken assassins. See the great American army of inebriates, more than half a million strong, marching on to sure and swift destruction, filing off rapidly into the poor-houses and prisons and up to the scaffold, and yet the ranks are constantly recruited from the moderate drinkers! Who can compute the fortunes squandered, the hopes crushed, the hearts broken, the homes made desolate by drunkenness?"

If, again, it be objected that total abstinence and prohibition are extreme measures; that the temperance of the Bible is moderation, not abstention; that the misuse of an object is no good ground for setting it aside altogether; that the Christian is one who of all others has a right to rational enjoyment, and may expect divine aid in the moderate

use of every good; in fine, that true reform, by divine grace, should make a man capable of manly self-control, and that little or nothing is gained for the character by abstaining from that which a man ought rather to be able to use in moderation, we can only answer by pointing to facts. Moderation has been tried long ago and found wanting. The fascination of strong drink is too great; the physiological effects of alcohol in creating a morbid thirst and craving, furious and insatiable as a wild beast, are too well ascertained. Whatever may have been the case in Bible lands and eras, whatever may be the case in other countries to-day, in America the downward way of the drinker from moderation to excess is too steep and slippery to allow the trifling of moderate indulgence. It is a whirlpool, which draws in swift and dreadful sweep from the outermost circle to the central abyss. The alcoholic drinks of our day are so far from being the genuine juice of the grape or the product of noble grains and fruits, that they might well have come from the caldron of Macbeth's witches. "Deacon Giles's Distillery" was a healthy place, and the scene of an honest traffic, compared with the enormities of fraud, adulteration, and poisoning now going on under the name of liquor manufacture, even among the vineyards of California and Ohio, as well as in cellars hidden under coffin warehouses in Brooklyn. A worse sort of devils than those which wrote "Death and Damnation" upon the drinks of forty years ago, are employed in producing the horrid mixtures of

to-day, which find their way to our sick-chambers and even spread their unwholesome fumes around our communion tables. Do not talk of moderation in the use of these vile compounds; give us a tincture of arsenic at once, and call it by its right name of poison. Into the question of a moderate use of a possible pure alcoholic drink we cannot now enter. It is not before us. Such an article can hardly be said to have an ascertainable commercial existence. As well attempt to argue about the propriety of a Christian attending in moderation upon pure dramatic or operatic representations; such things do not exist in any degree sufficient to become a real element in a question of duty; and if they did—if pure liquors and dramatic entertainments were an appreciable item of traffic and amusement, they are so sure to become the snare and ruin of others that, even granting ourselves to be entirely clear of peril, it is our Christian duty, under the principle already referred to as laid down by Paul, to turn our backs upon theatre-going and wine-drinking, and to set the whole force of our example as total abstainers upon Christian principle against such perilous practices.

And if the objector persists in saying: There are terrible excesses and frauds in business, there is endless corruption in politics and legislation, there are wrongs of the sorest kind in the family relation—following in the line of total abstinence and prohibition, we must abolish business, shut up our legislative halls, and break up the family relations—here is the answer: The cases are in wholly different spheres,

and not amenable to the same laws of procedure. Show us that we can dispense with business, law, and the family as readily as with a mere matter of indulgence; put, if you can, the fundamental, indispensable arrangements of society upon the same footing with just one of the thousand ways in which we may gratify appetite, and which, if denied, would leave nine hundred and ninety-nine others open to us; rank the use of intoxicating drinks as in dignity and importance comparable with business, with law, and with the family institution, and you may well imagine that you have put a barrier in the way of church action for its abolition, and raised a great argument for the effort simply to correct its abuses.

The argument is too idle, not to say wicked, to be put into shape. Yet we fear that there are those in and out of the church acting, or refusing to act, with a secret feeling that total abstinence and prohibition belong to revolutionary measures; and perhaps in the ministry there are those who would hold back the church from the charitable Pauline policy of total abstinence, pretty much as they would hold it back from an assault on the social structure itself to rid it of its abuses. What an amazing, unwarrantable, unscriptural exaggeration of the value of a single animal indulgence! Man's capacity of enjoyment through strong drink is to be reckoned among the sacred privileges of his being which the church dare not invade!

Just the reverse of all this is the true view of the case. In issuing her rule of total abstinence,

the church would be acting in that well-recognized sphere of morals comprehended in keeping the body under. It is in this very region of appetite and indulgence that the Christian's first opportunities of self-denial and cross-bearing are found. So far from appetite and habit being privileged, we know that they are the strongholds of self and of sin; and if a monstrous, soul-destroying, and inevitable abuse is connected with some one appetite which can show no special reason for indulgence save the very universality that makes it so terrible, is not that just the very spot on which to lay the cross of absolute self-denial? Against that should not the church feel specially summoned to direct its most energetic and radical opposition? Do not Christian integrity and fidelity require the church to take the ground of total abstinence against so worldly, so selfish, so carnal, so perilous a course to one's self and others as the use of alcoholic drinks in any degree or form? May she not arm herself with the words of inspiration, and cry: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder."

To give a more practical turn to our discourse, let us for a few moments enquire what there is that the church can do, more particularly at the present juncture, to promote the Temperance reformation. Not forgetting the great service it has already rendered, by sermons and addresses from the pulpit, and by the zeal of many of its members, and not

doubting for a moment that the degree to which the principle of total abstinence has gained a lodgment in the moral convictions of the community is almost wholly due to the church, we are yet brought to a point where we may be conscious of grave omissions and of more serious responsibilities than ever. We have done much. We have lifted the ponderous pillar from the ground. Christian and moral persons in the community, joining their efforts, have nearly straightened it upon its base. The ropes seem to be taut; the last possible turn has been given to the windlass; yet the column slants and bears heavily upon its supports. Something remains to be done without which all our past efforts will be in vain. It may be just the simple act of *wetting the ropes* that is needed, and with that slight additional strain the work may be completed; the shaft may swing upright, and sink firmly into its place. Oh! that the dews of the Holy Spirit may fall upon all our Temperance machinery. It is for these that we wait. This will bring our work to a joyful completion. With diffidence, and in the way of mere suggestion, we propose such measures as the following :

1. Let the individual church constitute itself in some definite form a Temperance organization, so that its whole character, influence, and activity shall be publicly upon the side of total abstinence. Let regular Temperance meetings be held under the guidance of officers of the church, to which as much care shall be given as to any other weekly service. Let the reclamation of drunkards and

the conversion of moderate drinkers, and the pledging of the community to a policy of total abstinence, be recognized as regular parts of church work. My hearers are aware that this plan has been thoroughly tested in some quarters of our church, particularly in the largest church connected with our body, and the largest Presbyterian church in America—that of Lafayette Avenue, Brooklyn, Rev. Dr. Cuyler, pastor. Of this, Dr. Cuyler writes in a recent newspaper article:

“In this church (Lafayette Avenue, Brooklyn), we have had for several years a prosperous society, which is as fully recognized by the church as is its Sabbath-school. It numbers several hundreds of members, and affiliated with it is a Band of Hope among the Sabbath-school children. It has a very simple constitution and by-laws, a zealous president and secretary, a treasurer, and a dozen members of an executive committee. The only title to membership is a signature of the total abstinence pledge. Public meetings are held during the fall and winter in the church, and attractive *music* is always provided. Vast audiences have been addressed by such men as Mr. Beecher, Newman Hall, Mr. Greeley, Gov. Buckingham, Dr. John Hall, William E. Dodge, Mr. Gough, Mr. Barnum, Dr. Jewett, and many other powerful advocates of the reform. The expenses are met by a public collection at each meeting; and, with the exception of Mr. Gough's lectures, tickets are never sold at the door. At the close of each

meeting the *pledge is circulated*. This is a vital feature in all effective Temperance work."

One of the best-appointed churches in the Fourth Presbytery (Buttonwood Street, Dr. Shepherd's) has carried on a similar movement, with entire success, for eighteen months past, having secured a thousand signers to the pledge in the first twelve months, including some most affecting instances of reformation. At the meeting, April 8, although the pastor and the elder who manage the meetings were both, for the second time, absent from sickness, the lecture-room was full, the services were deeply interesting, and a dozen or more new signatures to the pledge were obtained. Other churches in our own and other denominations are engaged in the work on the same general plan, and the results thus far warrant us in predicting the most extensive overturning that intemperance and the rum traffic have experienced since the early days of the Reformation, as a result of the general adoption of such a line of policy by the great body of the Evangelical churches.

2. The church might considerably clear its position and strengthen its influence on the subject, by banishing from the communion table the wretched article of commerce called wine; and, indeed, by refusing to employ anything but the pure unfermented juice of the grape at that most solemn service. It cannot be doubted that there are real perils to not a few persons connected with any use of alcoholic drinks, any and everywhere, including the Lord's table. Cases have

occurred, and are occurring, of reformed drinkers, whose appetite still lingers like a chained but chafing wild beast, which the first taste may set free in all its original wildness, and who dare scarcely smell the cup as it passes. We cannot see how any church, thoroughly pledged to the Temperance reform, can continue to subject them to this ordeal, or keep them away from the communion table. And if it is urged that our Saviour must have used a fermented article at the institution of the Eucharist, we reply, that in using leavened bread, the modern church has for mere convenience departed from the precise form of the original ordinance; why, then, for an object of far higher importance, refuse to make another change as little affecting the essence of the observance as in the other case? She does not hesitate to introduce leaven into the bread; why may she not withdraw the same principle from the wine? But, further, we think it quite unlikely that there was any fermented principle in either of the articles used by our Saviour at the Lord's Supper. That Supper is founded on the Jewish Passover, and the religious and rigid exclusion of ferment from the bread used on that occasion would naturally be extended to the wine, when that, in process of time, came to be added to the feast. It was, we should suppose, just as improper to use leaven, "the symbol of corruption," in drink, as in food. (Thayer.) At all events, the almost universal custom of modern Jews, as we read (Thayer), is to exclude fermented wine from

their celebration of the Passover. And in the words of institution of the Lord's Supper it is noticeable that "wine" does not occur. The word "cup" appears in its place, and our Saviour speaks not of drinking wine, but of drinking the fruit of the vine, new in his Father's kingdom. The unfermented juice of the grape might well enough be designated by this general language. There is nothing, then, in the requirement of the original institution which would oblige the most rigid literalist to use fermented liquor at the Lord's Supper; why, then, make that blessed ordinance a possible occasion of stumbling to any, which ought to be one of the highest edification. In the strong language of Dr. Duffield: "Shall the cup of salvation become the cup of damnation—shall the cup of the Lord be made identical with that of devils?" Until the church guards effectually against the possibility of such a profanation, she fails in a most conspicuous manner to give her whole influence upon the side of Temperance.

Finally, the whole church of Christ should be recognized as a solid pledged body against the use of all that intoxicates. She alone is the true immortal order for the redemption of man, soul and body. Why should she hold a lower moral position than the human orders around her? She ought to point to man standing on the slippery places of appetite, the true path of entire self-denial. Crucified herself to the lusts of the flesh, purified from carnal and worldly compliance, with

the light of a saintly heroism on her brow, she should stretch forth her hand to rescue the perishing. With a weary sense of the inefficiency of all merely human means of staying the misery, the woe, the wretchedness, the heaven-daring crime, and the frightful waste of intemperance, the orders and societies and public men and press of the land are turning to the church. With her is the residue of the Spirit. The dreadful hardness of men's hearts, the immeasurable power of their appetites, the cruel tyranny of custom, the insatiableness and uscrupulousness of avarice have defied all lesser assaults. The monster is abroad again, with half-a-million yearly victims in our own country alone in his train. The accursed traffic is thriving, melting the hard earnings of the poor into a lava-stream of desolation. The foundations of our political life are honeycombed by the sottishness of a large part of our wire-pulling and office-seeking politicians, who control the situation. Laws regulating the traffic are defied. Women are not merely claiming man's right to vote, but exercising what heretofore has been man's privilege—to drink to inebriety away from home. The very structure of society trembles. The church, God's chosen instrument for man's regeneration, must take order to meet the emergency. She is come to the kingdom for such a time as this. Woe unto her if help arises from another quarter, and if the unbelieving world can strengthen itself in the opinion that **man can get rid of his worst evils in spite of the**

indifference or open opposition of a blind and conservative church! On the contrary, we believe that all Christian grace will be multiplied; all Christian life will be animated, joyful, and effective; and all converting influences will be granted, in those churches which throw themselves with generous enthusiasm into this wide and needy field of Christian effort.

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