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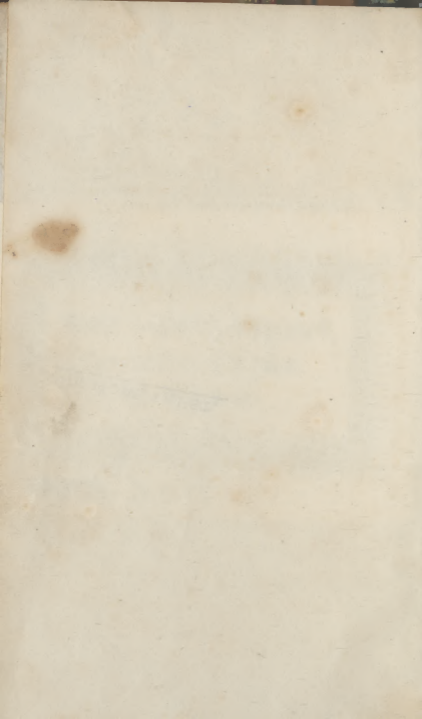
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THE FORTY THIEVES

SENT OUT BY

"ALEX. L. W. BEAN, CURATE OF BOLTON-BY-BOWLAND,"

ARRESTED AND ARRAIGNED

FOR AN ILLOGICAL AND BURGLARIOUS ATTEMPT

TO BREAK INTO THE

TEMPLE OF TEETOTAL TRUTH.

"An argument that enters not by the door of truth into the fold of reasoning, but climbeth up some other way, the same is a felon and a fallacy."

"Can the blind lead the blind?—Shall they not both fall into the ditch?" LUKE vi. 39.

"I can fancy now that some of my readers who are so fond of a glass as sometimes to take one too much, are chuckling and saying, *Well, we have the Parson on our side!*" A. L. W. BEAN.

The best and the worst thing that can be said about Mr. Bean's "Letter to his Parishioners" is, that it exhibits him writing against TEETOTALISM with the virulence of a man who neither understands it, nor cares to understand it. He is in deep ignorance of the subject himself (as are most who have written against it), and he writes to those who are equally ignorant, and who only know, or desire to know, that the man who is *paid to think for them* is on their side! Mr. Bean professes to instruct others on a point in which he has not duly informed himself. We can find no evidence that he has read the work of any one Teetotaler on the WINE QUESTION, for we cannot think it consistent with any moderate degree of moral principle or intellectual penetration, that he should have read *one* such work, and yet be so very wide of the mark in stating our doctrines and assailing our system. We advise him, when he next enters the field of controversy, first to ascertain truly the opinions of those whom he professes to confute, lest he should again violate the command which says, *Thou shalt not bear false witness against thy neighbor.* We now proceed, however, to the trial of his forty fallacies.

1. Mr. B. objects to teetotalism "as a principle" not "as a practice," and insinuates that it is not "scriptural principle." p. 2.

What he means by *principle* is not very clear; but we maintain that teetotalism *is* a scriptural principle; for Scripture says that "wine is a mocker;" and that "it is good neither to eat meat nor drink wine, nor do anything whereby thy brother is made to stumble,

or to fall, or is weakened." Either of *these principles* supports the practice of teetotalism.

2. "*Therefore*!" says Mr. B., "it must be a principle of human device—a principle near akin to the popish principle" of monachism! p. 2.

The premisses were bad, but the logic is worse. Are all principles not expressly announced in the Bible, *therefore* mere human devices? Has God constructed his *works*—the physical structure of man and of the world—upon no principles? In Rom. i. 19, 20, St. Paul declares that the very heathen were without excuse for transgressing certain plain *principles* revealed through the natural creation, yet, eighteen centuries after, we have a *professor* of christianity arguing that there *are no natural principles manifest in the Divine Works*—and that any principle not in the *written word*, must be a "human device"! Men have become so "vain in their imaginations, and their foolish heart so darkened," that they can only honor the *principles* of the Divine Word, by denying those of the Divine Works!

3. "Is there not some deeper design at the bottom of this zeal for the teetotal cause?—I *think* there is; but I *do not know*—only, beware!" p. 2.

Mr. B. is here practising the *rusè* sometimes adopted by country proprietors, to frighten off little boys from trespassing in plantations—"Beware of man-traps and spring-guns!" He perhaps fancies that the teetotalers in presuming to think for themselves, are trespassing on his grounds, he being employed to think for them? Hence his "Beware"!

We would just ask Mr. B. if his uncharitable suspicions, born of jealousy and dislike, are illustrations of the following "scriptural principles"? Judge not before the time—believe all things—hope all things.

In the same page he tells us that the children of this country "have not an opportunity of touching" strong drink!!! *Therefore* he calls the pledging of our juvenile teetotalers a "solemn mockery"!

4. "I must try, by the rule of God's word, what is the *real principle* of this teetotal movement." p. 3.

If Mr. B.'s real object is to ascertain whether teetotalism *accords with*, or is *contradicted* by, Scripture, he should *first* have got hold of the "real principle" of teetotalism (as laid down, for example, in the £100 Prize Essay, *Bacchus*, or some other standard teetotal work), and *then* have compared the principle with the rule. As it is, most of his arguments are vitiated by substituting a *fictitious principle* which he calls teetotalism, for the "real principle."

5. "The request made to me *this morning* (June 20th, 1844), has led me to investigate the subject a *little more*. What is the result?" p. 3.

The investigation is indeed *very* "little." It lasts during a "wet afternoon," and *results* in a letter to his parishioners by tea-time! This investigation appears to have been all on one side, and as hollow as it was hasty. Is it *thus* that the GREAT FACT connected with the existence of 10,000,000 of teetotalers shall be settled? "Seest thou a man hasty of his words? There is more hope of a fool than of him." Prov. xxix. 20.

6. Mr. B. says that pledging to teetotalism will give rise to the impression that the CHILD's baptismal pledge (ratified by confirma-

tion) is not of sufficient force by itself!" "This is to say, the grace of God is *not* sufficient." p. 3.

Without entering into a refutation of Mr. B.'s peculiar theology—which certainly is not scriptural—we reply, that the grace or favor of God is manifested *through means*, and that teetotalism has been a means through which He has dispensed his "grace" in ten thousand instances. As drinking is a means to evil, so is sobriety to good; the advocacy of *this* means cannot render *other* means insufficient for their peculiar purpose or end.

7. Mr. B. next, *mis-states* what he calls "the first statement" of teetotalers. We do not say, however, "that the Scriptures do not warrant the use of wine." p. 3. We readily admit that it is *right* to use wine—of the *right sort*—in *right* circumstances. Mr. B.'s confused mode of stating the question at issue may do very well for the parties who cry out "*The parson is on our side*"—but it will not do for the rational teetotaler. We have proved by the clearest evidence of chemical and physiological science, *that alcohol is a poison*, and it has been demonstrated by the unerring logic of experience in millions of cases, that alcoholic drinks are pernicious to the body; but to this vast body of evidence and facts, the only reply of the opponent has been, *The Bible is against you!* The game played with Columbus and Galileo by Romanists, is now played by Puseyites and Protestants against the teetotaler—but the stone of FACT will crush them to powder! We reply, *The Bible is NOT against us.* Our assertion has neutralized theirs: we now challenge the PROOFS of their assertion. By the Bible of course they mean the *Word of God* contained in the Bible*—not the mere historical records of that volume. Let the text be adduced, then, which puts a DIVINE SANCTION ON THE USE OF INTOXICATING DRINK. If *such a text* can be produced, the controversy is closed—if it cannot be produced, then the Bible is not against us. *No such text is in existence: hence teetotalism is in perfect harmony with the Bible.* Let us see if Mr. B. has met this point, or anything like it.

Mr. B. does not advance the text wanted. On the contrary, he is compelled to admit that "there are some passages of Scripture where the use of wine is forbidden." p. 4. Nevertheless, says he, these do not "make at all in favor of our views—but the very reverse!"

8. "FOR," runs his logic, "those who did not vow the vow of a Nazarite, were permitted" to drink wine. p. 4.

"O lame and impotent conclusion!"

We ask for bread and he gives us a stone—we ask for *sanction* and he tells us of *permission!*—as though to permit a thing were to sanction it. Dr. Stebbing, in his comment on Matt. xix. 7, 8, which is recommended to Mr. B.'s especial attention, justly observes.—"Moses did not *command*, but PERMITTED the separation (divorce), a distinction which the Pharisees forgot to notice." Pharisees are alike in every age.

9. "In Lev. x. 9. the Priests are commanded not to drink wine

* By BIBLE here we of course do not mean the Romanists' various versions, nor the Lutheran and Calvinistic versions, nor the various English versions—not the Latin, or Greek, or Syriac, or German, or Italian, or French, or Irish, or Welsh translations—but we mean the best copies of the *Hebrew Bible*, and of the *Greek New Testament*. We cannot get too near to God's Word, if we wish to have the genuine original sense. Nothing but besotted superstition can object to this.

when they go into the tabernacle—what does this imply but that, when out of the tabernacle, it was perfectly lawful?” p. 4.

We ask for proof, and Mr. B. tells us of implication! It is denied, however, that a thing must be lawful in all other circumstances because expressly prohibited in some. From the statement that “it was here prohibited”—the only logical inference is, “that by this text it was not prohibited elsewhere.” In other words, nothing at all was said about its use on other occasions. Men were left to the dictates of their own reason, or the declarations of other Scriptures, as regards its use in other circumstances. *Silence is not sanction.*—Wine was prohibited lest the ceremonial temple should be made unclean—shall we have less care for the “living temple”?

10. “How came it that David, the man after God’s own heart, should deal out among all the people, to every one a cake of bread, a good piece of flesh, and a *flagon of wine*?” (2 Sam. vi. 19).

We ask for *Divine* sanction on *intoxicating* wine—and behold we are told that *David*—who was an adulterer and a murderer, as well as a repentant saint; but the whole truth does not suit Mr. B.—gave the people *wine*! Perhaps he did on other occasions or on this, distribute wine—and it might be intoxicating or not, for what we care, since we do not admit that the act of giving food or eating it was an *inspired* act;—all we say is, that this text (2 Kings vi. 19) furnishes no *proof* of it. Mr. B. must have read his Bible in as great haste as he wrote his letter, and thus verified the old adage—“more haste, less speed.” Had he looked closely he would have seen that the words “*of wine*” were in italics, to denote, as even Mr. B.’s Sunday scholars ought to know, that there were *no such words* in the original! Alas! Mr. B., is it *thus* you investigate truth? You must do it “a little more” still, before you overturn teetotalism. The Septuagint version (from which the apostles quoted) reads thus:—“a joint of meat, and a cake from the frying pan.” Good teetotal food, Mr. B.?

11. “God forbid that we should charge this holy man (David) with being so *unfaithful* as to bestow upon them blessing and cursing!” p. 4.

Mr. B. ought to be grateful that we have shewn him that there is not the slightest ground for the charge, or even the suspicion of it; yet, had David, like many other good men in every age, really been mistaken as regards the physical properties of wine (and they have been mistaken in more serious matters), we do not see how this could make him “*unfaithful*.” A man is only unfaithful for disregarding the light he *has*, or may have, not for neglecting the light he has *not*. It is our consolation to know that God does not count “the days of ignorance” as the days of light—whatever Mr. B. may do.

12. “Would Nehemiah (vi. 18) have set at his table *all sorts of wine*, if the use of *these wines* had been contrary to the will of God?” p. 4.

Pray, does Mr. B. believe Nehemiah’s cooks and butlers to have been inspired, that he should talk as if no erroneous notions on these matters of meat and drink were possible to them? But the question what were “*these wines*”? has not been settled. They did not mean all sorts of wine in the world, but wines of the various kinds used by respectable and virtuous men in the East. Bishop Lowth (no little one in the Church) in his comment on Isaiah i. 22, tells us that the

ancient wines were sometimes *drugged* with stupefying ingredients, a custom still common in the East). Was such a mixed wine *one* of the "all sorts" referred to? Will Mr. B. dare to say *yes*? or can he *prove* that alcoholic wine was another of the "sorts"? Did Nehemiah consume such wine as Moses speaks of Deut. xxxii. 33, or that named in verse 14th?

13. "Does Nehemiah mention "treading the wine-presses" as any aggravation of guilt in profaning the sabbath? Strange that he should omit to condemn them for 'bringing in *wine* into Jerusalem!' if its use were a thing so hateful to God." pp. 4, 5.

If Mr. B. had stated our views truly, then there would have been some show of reason in this thirteenth fallacy—but he has not done so. We do not say that *wine* is "a thing hateful to God," as is falsely insinuated: we believe *wine* (i. e. good wine) to be a good thing—even such wine as they trode out in the presses on the sabbath day (Neh. xiii. 15), "the pure blood of the grape" (Deut. xxxii. 14), and carried into Jerusalem. This was the sort of wine offered upon the altar, generally fresh, though sometimes boiled. The ancient Jewish Talmud states, however, that "they do not boil the wine of the heave offering, because it diminishes it": but, it is added, "Rabbi Jehudah permits this because it improves it" (Tr. *Bevulot* c. xi)—i. e. makes it richer and more syrupy. This shews what Nehemiah meant by "eating the fat, and *drinking the sweet*"—a very different sort of thing from port and sherry!

14. "He bringeth forth food out of the earth; wine, &c." Psalm civ. 14, 15.

The fallacy of quoting this, is in the supposition that *intoxicating* wine comes out of the earth! Mr. B. was thinking of the cellar surely! whence port and sherry are brought. What sort of wine comes "out of the earth" Mr. B. may learn by consulting Jeremiah xl. 10, 12.

15. Mr. B. wonders how the Psalmist could blunder in calling that "cursed thing wine" a "blessing"! p. 5.

The blunder is Mr. B.'s, not David's. No one, save Mr. B., calls the "sort of wine" here spoken of by David, a bad thing—at least the teetotalers do not.

16. Prov. xxiii. 30, 31. "Look not thou upon the wine when it is served; when it giveth its eye (or bubble) in the cup, when it moveth itself upwards; at last it biteth like a serpent and stingeth like an adder." Here we see a plain description of fermented wine—several signs of fermentation being given that we might recognise wine in that state when "Wine is a mocker" (Prov. xx. 1).

All this, however, is *too plain* for the drinkers of *such* wine, and therefore the words of the original must be perverted into some other meaning.

"To come at the *real* meaning of any text" says Mr. B., "we must view it in connexion with the *context*." (Not very grammatical this!)

Is there any thing in the context opposed to the plain teetotal sense? If so, what is it? Mr. B. does not adduce a *single* word from the context in opposition to our reading of it; he only tells us that it "*means*" so-and-so—i. e. *in his opinion*! Let that go for what it is worth. It will require something more than "opinion" to convince us that "wine is a mocker" means "wine is an innocent thing"; or that "Look not upon it" means "Drink it in moderation"!

17. "Be not desirous of dainties"—means just what it says, and the reason is given—"for they are *deceitful meat*" (Prov. xxii. 2). But alcoholic wine is "*deceitful drink*"—yea, "a mocker, and whosoever is deceived thereby is not wise." Hence the command "Look not upon it"—be not even in the company of men who drink such inflaming drink—"be not among wine-bibbers." That St. Paul so understood the teachings of the wise man is evident from his enjoining the same doctrine—*ne parvoinon*, (be) not in the company of wine; literally, not *over-against* wine.

"He condemns" (says Mr. B.) "the looking on wine to lust after it—the being guided rather by *sense* than by *reason* in its use." p. 5.

Very good—so does the teetotaler. We say the drinkers of such wine, at least the mass of them, drink for no other purpose than to *stimulate sense*—in a less or greater degree. For *this* they like and love it—"they are deceived thereby." Yet, however *nice* it may now taste and feel, "*at last*" it will leave the sting of disease in the body. It is altogether a *sensual* gratification, whether in the extreme moderationist or the extreme drunkard. Its use cannot be justified by *reason*; this is confessed in the fact that men attempt its justification by perverting Scripture—where, after all, they fail to make out "a case" that would even satisfy a special pleader!

"He does not mean (says Mr. B.) that a man is not to take so much (wine) as may tend to *support the body*." p. 5.

Neither do teetotalers. But what kind of wine *does* support the body? Alcoholic wine cannot. "*Beer, wine, spirits, &c.*, furnish no element capable of entering into the composition of blood" (*Letters on Chemistry*, by Professor Liebig, M. D., p. 57). But unfermented or boiled wine is *very nutritious*, since it contains vegetable fibrine, out of which animals build up animal fibrine. "The juice of grapes is *especially rich* in this constituent" (*ibid*, p. 85). Hence "the fruit of the vine" is a most apt emblem of that LIVING TRUTH by which the true christian is sustained; while alcoholic wine, the result of corruption, and altogether incapable of nourishing, is about the most unfit emblem which could possibly be selected.

18. "Solomon speaks in reference to drunkards." So do we, as teetotalers, and the plan adopted by both is—"Look not upon the wine" which makes drunkards. This, too, was the plan adopted by God to prevent drunkenness amongst his priests (Lev. x)—*not moderation!* The best plan of eradicating weeds in a small field, will also be the best plan in regard to a larger one. With an example of Divine wisdom before us, we can very well dispense with Mr. B.'s wisdom.

"Fornication is an *equally damning* sin as drunkenness." p. 5.

True, for drunkenness owns it for an offspring, and not only drunkenness but moderation. It may be said with greater general truth of so-called moderate drinkers than of drunkards,—that is, in the earlier stages of alcoholic excitement, rather than in the paralyzed stage—"Thine eyes shall behold strange women" (Prov. xxiii. 33). Alcohol is the parent of many vices, but the patron of no virtue.

19. "If the text is taken for a command *not to touch* wine, the wise man is made to contradict himself, for in Prov. xxxi. 6, it is written—*Give strong drink* unto him that is ready to perish, &c." p. 5.

20. "Who will dare to say that those Scriptures *clash* one with another." p. 6.

We will not ; nor is it necessary to do so in order to exonerate teetotalism from the charge of contradicting Scripture. The temperance pledge is an absolute declaration not to touch alcoholic wine *as a beverage* ; but it leaves the teetotal physician quite at liberty to " Give wine unto him who is *ready to perish*"—as a medicine ; and it by no means prevents him from giving " wine in the cluster " to the starving, as was done to the fainting Egyptian " ready to perish " (1 Sam. xxx. 11, 12). Are Mr. B. and his parishioners " ready to perish " ?

In Prov. xxiii. 31, alcohol and drugged (mixed) wines are spoken of.—Can Mr. B. prove that the " wine " mentioned in the 31st chapter, 6th verse, is of the *same sort* ? He has himself proved that there were various sorts—it now remains for him to prove that these different passages do not refer to different sorts of wine. The objection has been answered more fully elsewhere.*

21. The inspired writers, says Mr. B., " do not once state that the use of [intoxicating] wine is forbidden by their God, nor do they intimate any *such remedy*." p. 6.

We have shewn that they do *both*.

22. " How comes it that, when denouncing drunkenness, they are so sparing of the *vineyards*, the wine, and the strong-drink ? " p. 6.

Because vineyards, and all *such* wine as they yield, do *not* produce drunkenness. Isaiah lxx. 8, contains a positive prohibition against corrupting or destroying (as is done by fermenting) " the fruit of the vine." The sort of wine which the prophets " spare " is very different from that which " is a mocker."—As to " strong-drink ", it is not true that the prophets spare it. One of them says, " strong drink is *raging*, and whosoever is deceived thereby is not wise." Is this " sparing " it ? If words have any meaning, these are words of warning. They give the thing a *bad character*. When such language is applied to a *man*, who would thence infer—" We are to seek the company of the deceiver—*sometimes*, but not *too often* " ?

23. No doubt the total abstinence of John the Baptist, like that of the Nazarites, was " a *peculiarity* in his case." p. 6. He and they were *peculiar* types of holiness—but this, says Mr. B., " instead of countenancing teetotalism, completely upsets it " !!! So the *strength* of Samson was a " peculiarity "—and an angel of the Lord was expressly sent (Judges xiii. 7) to tell her to be " *very cautious*," so as not to injure the child by drinking strong drink, and so that the child should be " *holy* " to God from the womb. But all this, according to Mr. B.'s logic, " instead of countenancing the idea that abstinence is *favorable* to health, and strength, and holiness—and for that reason a proper *type* of purity—" completely upsets " the notion !!! In other words, Mr. B. insinuates that the angel was mistaken, and that God selected an *inappropriate type* ! Had Mr. B. been the messenger, he would have made Samson—a *moderationist* ! Mr. B. admits that teetotalism has been " a peculiarity " observed under *Divine appointment* (yet, says he, it is " *not* in accordance with Scripture " !)—nevertheless, this " divine peculiarity ", he argues, " completely upsets it " ! On the other hand, the assumed common uninspired mere human practice of Zacharias and Elizabeth, according to him, makes

* *The Strong Drink Question*, or Total Abstinence and the Holy Scriptures harmonized ; by Dr. F. R. Lees. See pages 60 to 64. Brittain, London, 1842. Price 1s.

the use of intoxicating (i. e. poisonous) wine, *scriptural*!! Thus, on Mr. B.'s system, common-ignorant-custom is greater sanction than Divine command!

24. "But, says Mr. B., "John's great Master came eating and drinking." p. 6. Certainly. John abstained from even the *ordinary* food of the country—Christ did not. John abstained from *all* wine—Christ only from *bad* or *drunkard's* wine. John drank only milk or water—Christ "the fruit of the vine." It now remains with Mr. B. to prove that Christ drank *that* wine which results only from the *destruction* or fermentation of "the *fruit* of the vine."

25. It is not true that St. Paul "*only* reproves the Churches for drunkenness, and *never* condemns the use of intoxicating liquors." p. 7. He does both: he condemns *in toto* the use of intoxicating wine; and he also condemns those who take *too much* of good wine.*

26. Mr. B. says—"I do not feel warranted to take the word *wine* in a different acceptation from that in which it was commonly taken AT THE TIME THE SCRIPTURES WERE WRITTEN." p. 7.

This is very good—the fallacy consists in supposing that the teetotaler *does* "take the word in a different acceptation"—which he does not. As the word *man* denotes all sorts of men—black or white, good or bad—so the word *wine* in Scripture denotes "*all sorts of wine*"—pure or mixed, good or bad. What *sort* of men or wine the words denote in *any particular passage*, must be determined by the context, if at all.

Mr. B. says—"I cannot discover that the Greek word *oinos*, rendered wine, was used in *those days* for anything but the fermented juice of the grape!" p. 7. This must arise, then, merely from Mr. B.'s ignorance, for we could fill whole pages with quotations from the Greek of the Septuagint, from Josephus, and from the classic authors, where the word *wine* denotes the pure *unfermented* juice of the grape.

27. "We don't care whether "the publicans and sinners" were or were not, or are or are not, "satisfied with *such a wine* as Christ drank"; but we believe the Governor of the marriage feast approved of good wine—and we know from ancient writers that the *inspissated* wines were reckoned the very best, and made from the best grapes. (Vide Pliny; the writers of the *Geoponica*; and the *Talmud*).

28. "What danger had there been of putting *new wine* into old bottles, if the wine our Lord spoke of had been *unfermented*?" p. 7.

Mr. B. should have asked, what danger is there of putting *fermented* wine into old bottles? None whatever: port and sherry do not burst their bottles. Our opponents contradict themselves here, for they generally say, that the *new bottle* was necessary so that it would *expand* and ALLOW the "new wine" to *ferment*. Hence, when the *new wine* was first put in, it was, by their own argument, *unfermented*! But neither of the moderation theories is the correct one.

29. "Be not drunk with wine [not water] *wherein is excess*." This needs no comment. As Dr. Doddridge observes, the apostle places the evil in *the wine*. Hence, the apostle but repeats the language of Solomon—It is a deceiver, "a mocker". Ought we to make *friends* of a

* This was proved in Professor Moses Stuart's *Prize Essay on Scripture Wines*, 1831; and also in Dr. Lees' *History of the Wine Question*, 1841. But Mr. B. treats teetotalism as the Infidel sometimes treats the Bible—he writes against it from mere hear-say—he never takes the trouble to read the authentic documents themselves.

person *with such a character?* Why, then, with "*wine wherein is excess*?"

30. "The wine used by the Corinthian converts *intoxicated* them." p. 3.

It did no such thing. St. Paul says, indeed, they *had been* drunkards, but were then washed, sanctified. He couldn't say this if they still were in the habit of getting drunk; neither *does* he say it. It is only our *translation* that says so, not the Greek of Paul. Most of the continental translations, nearly every modern version, and the best scholars of the present and the past century, render the text in question to this effect—"One is *hungry*, and another is *full*."

Mr. B. says (p. 8), that "most teetotalers understand 'the *fruit of the vine*' to signify *fermented wine*!"!! This remark only evinces Mr. B.'s deplorable ignorance of the opinions of that body against whom he writes, and that he has taken no pains to ascertain the truth. An illustration of our views may be taken from a letter signed "J. LEES," which appears in the *Leeds Mercury* of this day (Aug. 10, 1844). It is written from "Ichaboe," Africa, and contains the following passage on the subject of GUANO. "Many thousands of tons have been taken in, and cast away when they discovered the rains had caused *fermentation*, and *destroyed the properties of the guano*."—Here we see that *guano* is used for a substance which is valuable in its original state, and also for one which is worthless when fermented. Just the same difference holds, between *wine* in its unfermented state, and when fermentation has destroyed its original properties. The *same word* may refer to very different things; and to attempt to palm corrupted drink upon us *under the mere name of "WINE"* is not much more honest than to sell farmers fermented GUANO for unfermented. The first is a social cheat of which the law should take note; the other (practised by Mr. B.) an intellectual cheat of which logic takes cognizance.

32. Mr. B. is compelled to own that *it* [what?] "certainly has less the appearance" of denoting fermented wine "*here than anywhere else*." Nevertheless, says he—"I SAY there is *no doubt whatever* upon the matter"! p. 8.

If dogmatism were sound doctrine, we should feel disposed to accept this drivelling *dictum* for proof—but as "I SAY" is not "*Scripture*," we leave Mr. Bean's *ipse dixit* "alone in its glory." Job, long ago, answered this class of dogmatists. "No doubt," said he, "but ye are the people, and wisdom shall die with you! Nevertheless, *I have understanding as well as you*" (Job, xii. 2, 3).

33. Mr. B. says—"the juice of the grape *CANNOT* be preserved without fermenting"! p. 8.

Well—all we know is, that at this very moment we have before us a bottle of wine (*vino cotto*) made many years ago in Italy, as free from change or alteration as on the day it was put into the bottle, and which would be preserved unchanged *for ages* either in the coldest or hottest climate in the world. We prefer *one fact* to a thousand dreaming conceits or dogmatic "I SAY'S."

Mr. B. says—"Who can listen to such EGREGIOUS NONSENSE?" Does Mr. B. refer to his own ignorant statement? If so—we repeat his words—who can listen to such egregious nonsense rather than to *fact*? Dr. Bowring, in his report to Parliament on the commerce of Syria, 1836, says that the habit of *boiling* their wines in Syria and

the Holy Land is almost universal. The reply of Mr. Bean to Dr. Bowring's fact is—"who can listen to such egregious nonsense?" Amiable logician!

34. As to abstaining for example's sake, Mr. B. says—"the 14th Romans is perverted to suit their purpose—for the apostle *is only* speaking of meats and drinks offered to idols." p. 9.

We have not to do with the *idol* question, but with the PRINCIPLE Paul applied to it—the principle that induced him to give up a good thing, in order to accomplish a *greater good* to the body and souls of men. He who does not acknowledge this *principle*—that no man liveth for himself, and therefore that things lawful are not always expedient—*is not a christian of St. Paul's school*, though he may be a "parishioner" of Mr. Bean's. Mr. B. deals with the Bible as the Pharisees did of old, and illustrates St. Paul's statement that "the letter killeth." *

35. Mr. B. says—"He (Christ) does not reach the imaginary standard of excellence proposed by the Tee-total"! p. 9.

This is simply a most awful and wicked falsehood. "Thou shalt not bear *false witness* against thy neighbor." But Mr. B. does so against teetotalers: it is a bad cause which can only be propped up by falsehood and calumny.

36. "His example," says Mr. B., "in this and every other respect, I am determined to follow—SO HELP ME GOD." p. 9.

Swear not at all! said Christ. Our parson, however, and very needlessly, does something very like it. Such language is better avoided, even if it be only in obedience to St. Paul's injunction—"abstain from the very appearance of evil." Neither in this respect, nor in the charity of his judgments or his treatment of truth, does Mr. B. practice what he professes.

37. Alcohol is not a *gift* of God. It is nowhere said to be *good* in the Word of God.

38. "Dan. i. 8," says Mr. B., "is a decisive proof of the *folly* of those who can bring it forward for such a purpose?" p. 10.

What purpose? It has been brought forward simply in answer to those who declare that teetotalism is *against* Scripture. But Daniel was commended for refusing the king's wine, whether that wine was intoxicating or not. Hence to abstain cannot necessarily be wrong—or anti-scriptural. Daniel's health, too, did not appear to suffer; hence also a proof that wine as a beverage is not necessary. It may be dispensed with; we are not bound to drink it, as some seem to suppose, even if it were a good thing. Much, therefore, of Mr. B.'s writing on this text is mere misunderstanding of our views, and of the exact purposes for which we advance Daniel's case of abstinence. Daniel, like Paul, had some good reason for abstaining;—he might say, indeed, "the meat and wine are *lawful*, for "an idol is nothing in the world"—but it is *not expedient*, for EXAMPLE'S SAKE, that I should *seem* to countenance idolatry,—I will avoid the very appearance of evil. It is upon this same moral principle that many good men abstain from wine at the present day, and it is a very *proper principle*, whether Mr. Bean may like it or not. "All things are lawful, but all things edify not: let no man seek his own, but every man his

* See an article by Archdeacon Jeffries, entitled the *Charter of Teetotalism*, in the National Temperance Advocate for Aug. 1, 1844.

brother's good." (1 Cor. x. 23, 24). If Mr. B. thinks *the principle* only good at Corinth, and in reference to meat offered to idols only—we pity him, and should not like to be one of his "Parishioners."

39. "I will venture to say (says Mr. Bean) that Daniel would have EATEN before the Lord, in Jerusalem, the tithe of his corn, of his wine, &c." Deut. xiv. 23.

And what sort of wine could he EAT? Why, of course, the same sort as the worms are said to eat in Deut. xxviii. 39; the same sort as the Jews are said to "*gather*" in Jeremiah xl. 10, 12. (In reading the former text, Mr. B. must please to *omit* the words in italics; for they are *no more Scripture* than those in the other text he quoted, 2 Sam. vi. 18).

Besides, the Hebrew word in this text (Deut. xiv. 23) is not *yayin* (the Hebrew equivalent to *oinos*), but *tirosh*, which signifies VINTAGE FRUIT, to which teetotalers have no more objection than Daniel had.*

40. Deut. xiv. 25, 26. "Bestow that money for whatsoever thy soul *lusteth* after, [are christians to gratify their *lusts*, Mr. B. ?] for oxen, or for sheep, or for *wine*"—

"Do the teetotalers (asks Mr. B.) say that this wine is the unfermented juice of the grape? *Read on, then*, the next words in your Bible—'OR FOR STRONG DRINK'!" pp. 11, 12.

We freely grant that this is the strongest apparent proof against teetotalism which could be brought against us from the pages of the English Bible—nay, it is the ONLY TEXT in that book which even seems to answer the challenge we have given, and to *connect Divine sanction with intoxicating drink*. All the rest that Mr. Bean has quoted, are not, for his purpose, of the value of a bean-stalk. *What shall we say, then, to this ONE?*

Our answer is simple and conclusive. *No epithet corresponding to "STRONG" exists in this text in the ORIGINAL HEBREW*. The Hebrew has only *one* word—the translators give *two*; they have *added* here, as elsewhere, to the words of the inspired volume. The original word is SACAR, which, in its first use, denoted a SACCHARINE drink, not a strong one.† This same word, translated "*strong drink*," is the original of the word for SUGAR in nearly all the oriental and occidental languages.—Mr. Bean amusingly illustrates the truth of a remark made by a learned writer in *Blackwood's Magazine* (Jan., 1842. Art. Philosophy of Herodotus).

"How often do we hear people commenting on the Scriptures, and raising up *ærial edifices of argument*, in which every iota of the *logic* rests, unconsciously to themselves, upon the accidental words of the English version, and *melts away when applied to the original text*; so that, in fact, the whole has no more strength than if it were built upon a *pun* or an *équivoque*." p. 14.

* See this proved in Kitto's *Cyclopædia of Biblical Literature*, vol. i. Art. FRUITS—a work to which the first scholars of Europe and America have contributed.

† This is proved more at length in the following works. Will Mr. B. try his hand at answering them? Kitto's *Cyclopædia of Biblical Literature*, vol. i. Art. DRINK, STRONG.—*Prize Essay on Deut. xiv. 25, 26*, by Dr. F. R. Lees: London, 1842.—*The Strong Drink Question*, by the same author.—*Essay on Deut. xiv. 25, 26*, by the Rev. John Longmuir, M. A. Aberdeen, 1842. These works are not to be answered by a loose letter, written during a "*ret* afternoon," under the somniferous influence of a heavy dinner, or "*heavy wet*," as appears to have been the case with the letter to his parishioners.

So much for Mr. Bean's FORTY FALLACIES of "forty-parson-power"! They were sent out with the most arrogant pretensions; and in bringing them to the bar of reason, we have bestowed upon them far more attention and courtesy than their *character* deserved. If any have been made the dupes of their mingled falsehood and folly, they will now have none but themselves to blame—the poison and the antidote are before them. The fraudulent crew have now been arraigned, tried, convicted, and condemned—condemned for an unlawful and felonious attempt to break into the Temple of Teetotalism—an attempt carried on in defiance of all the laws which should govern the intellect in its approach to the sanctuary of Truth. However, we wish to mingle mercy with the severity which justice demands us to exercise. The FORTY CULPRITS having already been placed in the PUBLIC STOCKS, we now set them at liberty, trusting that the deserved disgrace with which they return back to the Parsonage, will have its due effect upon all the parties concerned, and convince even "the publicans and sinners" of "Bolton-by-Bowland," that though "THE PARSON IS ON THEIR SIDE," yet, after all, THE BIBLE IS ON OURS.

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AND
SOLD BY JAMES DAWSON, MOOR LANE,

OF WHOM MAY BE HAD THE FOLLOWING

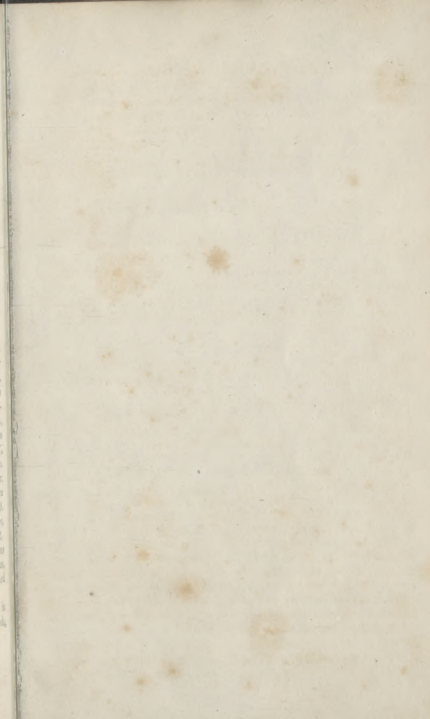
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OPINION OF THE AUTHOR OF ANTI-BACCHUS.

"I have read it through very carefully, and have been both edified and delighted with the mass of evidence you have brought to bear on the subject."

Errata.

In consequence of this Essay being written in haste, and the press imperfectly corrected, several typographical and other errors have crept into it, some of which the reader is requested to correct with the pen as follows:—

- Page 9, line 32, for "swine-herds" read "herds of swine."
 12, 12, for "strength," put "strong."
 12, last, put "were" before "merry."
 13, 12 from bottom, put i in "methuain."
 13, 10, strike out from "as drink," to the end of that sentence.
 18, 5 " " read "archioinochoos," "chief wine pauerer."
 20, 6, for "azukar," read "azucar."
 " 16, for "called," put "we have."
 " 17, for "this," put "para."
 24, 2, dele "sweet."
 24, last line, put a * before "Clio."
 26, 11 from bottom, for "sagwero," here and elsewhere, read "sagneiro."
 31, 8, " for "Angioli Fabroni," read "A. Fabbroni," and for "the last," read "this."
 32, 7 & 8, strike out from "like" to "Jews."
 " 10, after "way," insert "as the saba of the Jews, the saba of of the Romans, and the saba of the modern French."
 38, 44, after "thy," insert "liquors."
 " 51, dele "ch" in "demoach," and also strike out the note.
 30, 6, for "incisions from," read "incisions in."
 42, " dele the *vau* in "tirosk."
 43, 20, insert a *
 6 from bottom, dele from "zitzhar" to "oil" in line 4; and put a * before "Here."
 56, 24, after "not," insert "always."
 58, 6 from bottom, dele "and better."
 58, 9, for "an inferior certain kind," read "a certain kind."
 " 13, for "being stupifying," read "causing head-ache," and strike out the next sentence.
 50, Strike out the comment in the * note, as, on reference, the latin *vinum* is not employed.
 63, 31, read "Kings xi. 4.)"
 64, 27, read "it biteth like a serpent and stingeth like an adder."
 65, 24, read "wine-vat," for "yayin-vnt."
 67, 24, for "It is thus applied," read "a form of it is thus applied."
 68, note 1, for "Kotto," read "Kitto."
 70, line 18, dele "yitzha to produce, and."

PRICE ONE SHILLING.

THE

Strong Drink Question.

TEETOTALISM

HARMONIZED WITH THE SCRIPTURES GENERALLY,

AND WITH

DEUT. XIV. 25-26, IN PARTICULAR;

BEING THE SUBJECT OF

A PRIZE ESSAY,

PROSECUTED AND ENLARGED.

BY

DR. FREDERIC R. LEES,

Author of "the Prize Essay on Deut. XIV. 25," "Metaphysics of Owenism Dissected," "History of the Wine Question," &c.

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