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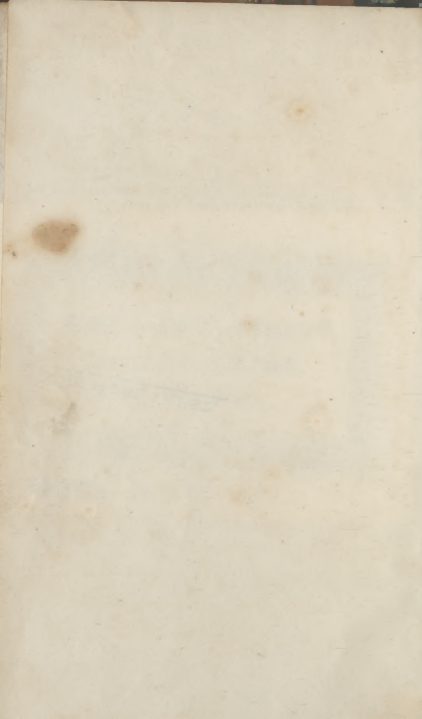
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# PRIZE ESSAYS

TO RECONCILE

**Deuteronomy xiv. 25, 26,**

WITH THE

PRINCIPLE OF TOTAL ABSTINENCE

FROM ALL

**Intoxicating Drinks.**

BY

F. R. LEES, ESQ., LEEDS,

AND

THE REV. C. J. KENNEDY OF PAISLEY.

ABERDEEN:

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## NOTICE BY THE ADJUDICATORS.

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IN introducing the following Essays to the public, the Adjudicators have only to say that, after a careful examination of the eighteen submitted to them, they were of one mind in assigning the first and second places to the two of which they afterwards ascertained Mr. Lees of Leeds and Mr. Kennedy of Paisley to be the authors. In announcing this decision, it is due to themselves to state that they hold themselves responsible only for conscientiousness in their opinion of the comparative merits of the Essays which came under their review. They are free to say that there was none of the Essays in all of whose doctrines and arguments they could coincide. They do not hold those extreme views on the "wine question" which many of their fellow-labourers in the same good cause have adopted, although they can sanction most of what is said regarding the "wine and strong drink" of the passage at present in dispute.

ROBERT FORBES.  
JOHN KENNEDY.

ABERDEEN, *May 26, 1842.*





ESSAY

ON

DEUTERONOMY XIV. 25, 26.

BY

F. R. LEES, ESQ., LEEDS.

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## IS TEETOTALISM IN CONFORMITY WITH HOLY WRIT ?

“Thou shalt eat before the Lord thy God, the tithe of thy corn, of thy *wine*, and of thine oil, and the firstlings of thy herds and of thy flocks, \* \* \* and if the way be too long for thee, so that thou art not able to carry it, \* \* \* thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul *lusteth after*, for oxen, or for sheep, or for *wine*, or for STRONG DRINK, or for *whatsoever* thy soul desireth: And thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.”—DEUT. xiv. 23—26 (*authorised version*).

### EXAMINATION OF THE TEXT.

1.  AMONGST the various passages of Scripture which have been supposed to connect the use of *intoxicating* drink with *Divine Sanction*, the foregoing seems at once the most plain and decisive; and, therefore, if the apparent opposition which exists between Teetotalism and Holy Writ in this instance can be removed, we may presume that the solution will hold good in reference to similar passages less obvious in their import.

In order to narrow the discussion to the really essential point, it will be needful to dismiss all minor difficulties and extraneous matter at the very outset.

2. In the first place, we would guard against misapprehension in regard to the phrase “*lusteth*

*after.*" This phrase, in the days of the authorised translators, generally signified no more than "longing after," which words are substituted in the recently emended translation, edited by Dr. CONQUEST. Some objectors appear to have understood the words to imply "improper desire," such as might influence a lover of "strong beer" in our own day, though it is hard to conceive what can be gained by imposing this sense upon the innocent phrase. If anything inordinate were denoted by the permission to purchase "*whatsoever their soul lusted after,*" it would necessarily dissociate all Divine Sanction from the occasion, since He who is of purer eyes than to behold iniquity could not regard sin with favour, even in its most incipient state. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

3. In the next place, we must define the limits of the word "*whatsoever.*" A writer in the *Bristol Herald* absurdly attempted to prove that intoxicating drink was sanctioned in the passage under consideration, because it was necessarily *included* under "*whatsoever,*" and because the Jews would probably lust after, or at any rate desire, "strong drink"! We reply that, if the permission is taken without limitation, it becomes equally a *carte blanche* for the various "unclean meats" prohibited by the law, and, on the same principle, the command to eat of the firstlings of the *herds* may be interpreted of "swine herds," and extended to a "tithe pig"! The argument of the *Herald* proves too much. The latitude of the permission, therefore, was the purchase of whatever it was *proper* to desire.

4. In the third place, no one familiar with this controversy, or adequately acquainted with the nature and variety of ancient wines, will lay much stress on the occurrence of the generic name, "wine." This word, in Scripture, is applied very frequently, either to the pure expressed juice of the grape, or to that denoted by the language of Isaiah, lxxv. 8, "As the new *wine* is found in the cluster"—xvi. 10, "the treadingers shall tread out no *wine* in their vats"—and xlviii. 33, "I have caused *wine* to fall from the vats, none shall tread with shouting."

The learned Dr. A. CLARKE has stated his opinion, that the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Latins, was anciently the mere expressed juice of the grape without fermentation, and that the *yayin* was chiefly drunk by the ancient Hebrews in this its first and simple state.

"Among the Greeks and Romans," says the *Popular Cyclopædia*, as also *Maunder's Scientific Treasury*, the "sweet wines were those *most commonly* in use; and, in preparing their wines, the ancients often *inspissated* them, until they became of the *consistence of honey*, or even *thicker*. These were diluted with water, previously to their being drunk; and, indeed, the habit of mixing wine with water seems to have prevailed much more in antiquity than in modern times. *The luscious sweet wines* are the favourite topics of the Grecian drinking songs." These sweet inspissated wines cannot possibly have been fermented, and if ever they were intoxicating, must have been made so by the addition of drugs." If such were the most popular wines of the East, some centuries prior to the Christian era, it is not likely that they were of a more intoxicating character

in the early ages of the Jewish History. All known facts lead to the conclusion, that the more intoxicating and adulterated forms of drink have superseded the more simple and natural, not that the expressed, sweet, and inspissated juices have ever displaced the fermented and intoxicating. The votaries and victims of "strong drink" have unhappily always been on the increase.

The Rev. GEORGE OSBORN, in a recent anti-teetotal tract, has conceded to the author of *Anti-Bacchus* the generic nature of the term *yayin*, wine. "He will find few, if any, to contend that *all* ancient wines were of one kind, and much less that they exactly resembled our own. Some might have been quite *unintoxicating*, and others only intoxicating in a small degree. P. 23. "It is, as you say, the *general* word for wine, and occurs about 140 times. In perhaps *half* of these places *it is impossible to decide WHAT KIND of wine is referred to, upon a view of the context*, for the context supplies no evidence." The passage under review certainly "supplies no evidence" that *intoxicating* wine was the "*kind* referred to;" and, therefore, no objection can arise from the use of the word "wine."

It now appears that any apparent discrepancy between the doctrine of Teetotalism, and the language of Deut. xiv. 26, as quoted on our first page, must arise simply from the words "strong drink," as supposed to denote an intoxicating agent.\*

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\* "That the *strong drink*, as well as the *wine*, used by the ancient Israelites at the solemn festival to which our text relates, was divinely sanctioned as an article of ordinary sustenance, is obvious from the context. At the 22d verse we read, 'Thou

5. Did the term "strong" form part of the original Scripture, we should still demur to the criticism that would impose upon it our conventional sense of "intoxicating," rather than "nourishing." In Heb. v. 12—14, St. Paul speaks of "strong meat," yet he scarcely meant such as was "intoxicating." In fact, strength, anciently, in reference to drinks, related rather to thickness and taste, than to intoxication. *Hippocrates*, speaking of *melicrate* (honey mixed with water), remarks, that the *thickness* of wine *and of honey* makes a great difference in the strength of each. The Roman writers often employ the term *forte*, "strong," in the sense of *amarum*, "harsh,

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shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the *tithe* of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks.' It matters not that 'strong drink' is not mentioned here among the productions to be *tithed*, any more than that 'corn and oil' are not specified in our text among the productions to be *purchased*. No one can doubt that all the worshippers—those from the vicinity of the holy city having their tithe with them, and those from a distance with the proceeds of their tithe bound up in their hand—would enjoy the same dietetic privilege. Besides, the institution being evidently a *TITHE-feast*, the strong drink, in common with every other article, used at its celebration must have been a tithe, and but a tithe of what they possessed; therefore the principal part, *nine-tenths*, namely, remained to be used within their gates."—[This note is from an excellent Essay, one of those given in, and being a view of the passage overlooked by *all* the others, as well as by Professor Stuart and Dr. Grindrod, the Adjudicators were anxious to give it a place, and the author, Mr. RUSSELL of Thurso, has kindly consented.]

tough, bitter," as opposed to "dulce, suave, lene," and direct how to convert wines of the first sort into those of the latter. A misunderstanding of the sense in which the Latins and Greeks employed this term, so different from our own conventional use of it, explains the origin of the amusing blunder committed by LOWTH, and almost every subsequent commentator, who gravely tells us that "the 'mixed wine,' Prov. xxiii. 30, and Isaiah lxxv. 11, rendered 'drink offering,' may mean wine made *stronger* and *more inebriating* by the addition of *higher* and *more powerful* ingredients, such as *honey, spices, defrutum* (or wine inspissated by boiling it down), *myrrh, mandragora, and other strong drugs.*"\* Some of these ingredients would make the wine less intoxicating, others more so. The truth seems to be, that the ancients used the "honey, spices, defrutum or boiled *must*," for one purpose, and the "strong drugs" for another—that is, that they had their spiced and thick wines, forming an innocent *mesech*, and their drugged or drunkard's mixture. The commentators, therefore, ought to have distinguished the different senses of the term "strong," as referring, first, to wines made stronger in the sense of *thicker* or more nourishing, by adding honey, defrutum, or sirup, and wines made stronger in the sense of *stupifying*, by the admixture of "strong drugs."

In the original Hebrew, however, *shechar* has no adjective attached to it, "strong" being purely an interpolation of the translators. Hence the question to be solved is this :—

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\* Dr. Harris' Dict. of the Bible, 1820.



6. That the words "strong drink" were adopted by our translators on mere presumption, is, we think, obvious. The sense of "strong" must have been deduced, either from the *etymology* of the word "shechar," or from the context. The punctists make the word a root of itself, we think correctly; while those who reject the points, derive it from *shachar*, "to satisfy or satiate—to drink largely, to be filled with food—to be intoxicated," for such are the various senses of the verb. There can be no warrant for deriving the noun exclusively from the last and accommodated sense of the verb, rather than from the primary and more literal meanings.

If, on the other hand, the *context* were supposed to determine the sense of "strong" in regard to this "Shechar," the interpolation is still unjustifiable, since every reader must have understood or gathered its meaning for himself, and, whether or not, nothing can authorise additions to the word of God. The term, therefore, ought to have been introduced, if at all, either as a comment or as a note, and if placed in the text it should have been in *italics*, to indicate the absence of any corresponding term in the original. "Shechar" is noticed only 23 times in the Old Testament, and in 21 of the passages it is associated with *yayin*, wine. It is so far from being true, as Mr. OSBORN has asserted, that the context necessarily determined its reference to an intoxicating drink, that the learned Dr. HARRIS thought it probable that, prior to the time of Solomon, "shechar" was used merely to *sweeten wine*, in accordance with the custom mentioned by LOWTH in a previous quotation;

but that during and subsequent to Solomon's time, the "shechar" and "wine" were used separately. There can be no doubt that, by some means, "shechar" was then rendered intoxicating; but that is no proof that it was so in itself, or in its original use. A parallel instance will illustrate the fallacy of such a conclusion. "The *sirup of the cane*," says the English editor of Harris, "is still exported from India, under the name of *jaghery* (the same word, apparently, as shegary or *saccary*), which is ALSO given to the *fermented* juice of the cocoa-nut or date. The Arabs call their date wine by a similar name, *sakar*." Here we perceive that the Indian term "saccary" was originally and exclusively applied to sweet sirups (either the juice of the calamus or the palm tree), but was afterwards applied also to their fermented products. Such a similar additional meaning, we conceive, was imposed upon the *shechar* of the Jews.

7. The process of thought which led our translators to adopt the phrase "strong drink" is very manifest. They seem not to have understood the *specific drink*\* denoted by "shechar," as distinguished from the primitive *yayin* (grape wine), and hence, in the want of positive knowledge, they permitted their conceptions of wine in general to mould their opinions of the drink denoted by the associated term. "*Shechar* is connected with *yayin*; this signifies," they argued, "an intoxicating drink made from grapes;

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\* Bishop LOWTH observes that "*palm wine* is the proper meaning of the word *shechar*." We have no doubt that such was its proper and primitive signification, though it afterwards had many other meanings imposed upon it.

hence, probably, shechar is also an intoxicating drink, but one made from some other fruit or from grain, of what *specific* kind we know not—therefore, we will only attempt an approximation to its meaning, and distinguish it by its *general* property, as STRONG drink!" It is from this evident, that, as their assumptions regarding WINE were erroneous, their inferences relative to SHECHAR must be vitiated. But, though misconceptions with respect to *yayin* thus led the translators into error as to the associated term *shechar*, we conceive that they were correct in considering the former as calculated to illustrate the latter. A brief examination of *yayin* will lead us to reject the term "strong" as uniformly or necessarily applicable to "shechar."

8. NEHEMIAH (v. 18) speaks of "all *sorts* of *yayin*;" JACOB (Gen. xlix. 11) prophecies that Judah "shall wash his garments in *yayin*, his clothes in the *blood of grapes*;" SOLOMON speaks "of spiced *wine* of the *juice* of my pomegranate" (Cant. viii. 2), as well as of another sort of *yayin*, "wine" which "is a *mocker*" (Prov. xx. 1), thus establishing the fact, by a threefold testimony from inspired men, that YAYIN was a *generic term* applied to wines of different kinds, and even of opposite qualities.

To argue from analogy, then, we may suppose that the term SHECHAR would pass through the same changes of meaning as its companion *yayin*; that, originally, it signified the juice or syrup of fruits other than the vine, expressed or inspissated; but, subsequently, when the people became corrupted from their primitive simplicity, the pure drink after it had been drugged or fermented—the "shechar"

which "is raging" (Prov. xx. 1.) *Shechar*, therefore, may be regarded as a like generic term with *yayin*; hence, we perceive that each, in its pure and simple state, whether natural or prepared, is equally sanctioned, recommended, or ordained; while each, in its depraved or drugged condition, is alike disowned, disapproved, and denounced.

#### ILLUSTRATIVE FACTS AND TESTIMONIES.

Having unfolded our theory of the word "*Shechar*," we may proceed to illustrate its correctness or probability by such etymological and physical evidence as the subject admits of, or to which we can now have access.

9. Modern philologists concede its reference to a drink made from the palm tree, honey, &c.; and that the verb formed from it, or from which it is derived (as the case may be), primarily signifies to fill, cloy, satisfy or satiate, which, though properties of a *saccharine* drink, are by no means those of a stimulating one. It is the distinguishing quality of stimulants, that they tend to generate an appetite for more—a physical craving which, in its consummation, as seen in the poor drunkard, is *insatiable*!

The affinity of terms furnishes strong evidence as to the original character of *shechar*. The Arabic *assokar*, *zozar*, or *shuker*, the Sanscrit *sharkara* or *sarkara* (the primitives of which signify "sweet salt"), are clearly identified with the Hebrew *shechar*, the Indian *saccary* and *shuker-kund* (from which last is our sugar-candy), the Persian *shukkur*, the ancient Greek *sacchar* and *sikera*, and the Latin *saccharum*.

Now, these derivations would have been impossible, if the original Hebrew had not signified either *sugar* or *sweetness*.

The affinity is also traceable through all the modern languages. The Spanish and Portuguese word for sugar, derived through the Saracens from the Arabic *shuker*, by adding *a* or *al* (as in *al* and *kohol*) is *azukar*, and the common word *mel-asses* is an abbreviation of the phrase *mel-de-assucar*, "honey of sugar." From the Latin we have our own *saccharine*, the German *zucher*, the Italian *zuccher*, and the French *sucre*, and probably from the last our common words *sugar*, *succory*, and *succor*.

10. The opinion that "*shechar*" signified "sweetness," or referred to some kind or preparation of sugar or honey, is by no means novel. We have seen that the learned transatlantic Scholar, Dr. HARRIS, thought it probable that in the early ages of the Jewish history it was natural liquid *saccharum* or honey, such as the ancients understood by that name. "The etymology," he observes "may make it not only the *σικερα* and *sicera* of the Greeks and Latins, but also the *saccharum*." Again—"From the *inspissated sap* of the (palm) tree, a kind of honey, or *dispse*, as it is called (in Egypt), is produced, little inferior to that of bees. The *same juice*, after fermentation, makes a sort of wine, much used in the East."\*

RICHARD WATSON, in his Biblical Dictionary, adopts this suggestion of Dr. Harris as to

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\* *Vide* Plin. l. 14, § 19, and l. 13, § 9, et Philostratus, Apoll. 2.

palm syrup. Its Hebrew name is *דבש*, the *σικερα* of the Greeks; and, from its sweetness, probably the *saccharum* of the Romans."

Professor BROWN, in his Dictionary of the Bible, has the following under palm tree:—"The trees produce dates, a most *sweet* and *luscious* kind of fruit." "They also *extract* from it a kind of wine, which is perhaps what the Scriptures call *shichar*." Here wine is applied to a simple extract—the sweet unfermented *sap* of the palm tree.

That palm wine was included in the term "*shechar*," will be generally allowed. What palm wine was, the testimonies to be adduced will render evident. Bishop LOWTH observes that "Palm wine is the proper meaning of the word *shechar*," and thus paraphrases Isaiah xxiv. 19, "The *sweetest* wine shall become *bitter* to their taste." This text proves that the ancients valued their drinks for their rich *saccharine* qualities—the sweetest being the best—not for the alcohol *in* the wine. Hence the comparison, Cant. vii. 9, "The *best wine* for my beloved, that goeth down *sweetly*."

HERODOTUS, in his account of Assyria,\* says: "The palm is very common in this country, and generally fruitful. This they cultivate like fig trees, and it produces them *bread*,† *wine*, and *honey*." This last was the sugar which this author elsewhere, and other ancient writers, called "honey made by men."

\* Hist. "Clio," s. 193 (B. C. 460).

† Probably referring to the variety called *phœnix fariniferas*, from which meal has been extracted.—Vide Dr. ED. CLARKE'S Travels, P. ii. s. 2, p. 302.

JOSEPHUS mentions the *palm honey*, de Bel. Jud. l. v. 3.

DIOSCORIDES (B. C. 35) says, "There is a kind of *honey*, called *saccharon*, which is found in India and Arabia Felix."

PLINY the elder (A. D. 60) has described the mode in which the *wine* was made. "By *soaking* a modius of dates in three gallons of water, and afterwards *expressing the juice*."

CALMET says, "By the word דבש, *debash*, the RABBINS\* and lexicographers understand not only the honey of bees, but also *honey of dates*."

DR. GEDDES (1800) translated *devash*, Gen. xliiii. 11, as *palm honey*, after BOCHART, HILLER, and CELSIUS.† He subsequently adopted the rendering of *grape honey*, because he found that the *rob*, or inspissated juice of grapes, was still called *dibs* at Aleppo. But, inasmuch as the modern Arabs and others also apply the word *dispse* or *dibs* to palm honey, and *sakar* to palm wine, it would seem that *debash* (or *devash*) denoted *thick syrup* or honey in general, whether obtained from the grape, the date, or the bee.

"By sugar or honey," remarks the CONVERSATIONES LEXICON (of which the Glasgow *Popular Cyclopaedia* is a partial translation), "the ancient Rabbins understood, not only *honey* of bees, but also *sirups* made from the fruit of the palm tree." We have already referred to the Rabbinical Tracts in question.

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\* Talm. tract. Nedarim, c. 6, s. 10. Terumoth, c. xi. s. 2. Maimonides Comment. in Fr. Bicurim, c. i. Misn. 3.

† Celsius, Hierobotanicon, p. ii. p. 476 (1748.)

A. FABRONI, a voluminous Italian author of the last century, in his treatise on the husbandry of the ancient Jews, has a valuable remark on the palm wine of Judea. "The palm trees, which particularly abounded in the vicinity of Jericho and Engaddi, also served to make a *very sweet wine*, which is made all over the East, being called palm wine by the Latins, and *syra* in India, from the Persian *shir*, which means *luscious liquor* or drink."

Dr. SHAW observes:—"This liquor (palm wine), which has a *more luscious sweetness* than honey, is of the consistence of a *thin syrup*, but QUICKLY GROWS TART and ropy, *acquiring* an intoxicating quality, and giving, by *distillation*, an agreeable spirit, or *araky*, according to the general name of these people for all hot liquors, extracted by alembic."\* Thus the rich palm syrup—like the *sapa* and *siræum* of the Romans, the *sobhe* of the Hebrews, Hos. iv. 18—had a strong tendency to turn rapidly tart and ropy, and probably, when not immediately drunk, was preserved in like manner—by boiling it down to a stronger consistence. The fermented palm wine is acid and ropy, but the *syra* or *shir* of Febroni, was "a very sweet wine," and therefore must have been unfermented.

It appears that palm wine is one of the four prohibited liquors of the East Indian Moslimans, and, as with the *shechar* of the Nazarites, forbid both in its pure and unfermented states. "*Sikkir* is made by steeping fresh dates in water till they take effect in *sweetening* it: this liquor is abominable and unlawful." See the HEDAYA, vol. iv. p. 158. This answers precisely to the receipt of Pliny.

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\* F. Shaw's Travels, p. 143, ed. 4to (1757).



11. The testimonies of modern travellers amply confirm the opinions we have advanced, and show that facts and customs exactly accord with the results at which we have arrived from criticism and the perusal of ancient history. Palm wine is to this day, in eastern and tropical countries, drank in its two states—fresh and sweet, and fermented, sour, and intoxicating. In recent times, unfortunately, the latter state has been but too generally induced, for the purpose of distilling the *spirit* and obtaining a more powerful medium of intoxication. The chief object of the ancients was to *preserve* their wines sweet, and retain their rich and nutritious properties, as God had made them; that of the moderns is to *destroy* those properties, and convert the *sacchar* into *alcohol*!

Speaking of the fan palm, Capt. COOK says:—“A kind of *wine* called toddy, is procured from this tree; the *juice*, which is collected morning and evening, is the *common drink* of every individual.” Such, we have no doubt, was the original *shechar* of the Jews. This “toddy,” also, it is worthy of remark, has, in course of time, like the Hebrew word, been applied to a fermented and distilled “toddy.” COOK also informs us, that a *syrup* is made from the palm juice, called *gula*, “by boiling the liquor down till it is sufficiently inspissated.” This process would check its tendency to fermentation, and enable the natives to preserve it for future use, unchanged, with nothing but the teetotal water evaporated.

Lieut. STEWART (who spent 14 years in the East, traversing Hindostan, Persia, Palestine, &c.) states that “the unfermented juice of the grape, and the sap of the palm tree, are *common* and *delightful* beverages.”

The enterprising LANDERS, in their travels up the Niger, describe the natives of Africa as drinking freely of the unfermented wine of the palm tree.

But perhaps the most recent and remarkable illustration of the primitive unsophisticated "shechar" is furnished by Major Sir G. T. TEMPLE, Bart., in his work entitled "*Excursions in the Mediterranean; Algiers and Tunis. 1835.*" The testimony is the more valuable from its relation to the customs of the Western Arabs of the Barbary States. At Telemeen, he says—"Here we procured some delicious dates, of which fruit the Arabs assert there are no fewer than 101 varieties." The mandthoor species "are *pressed and kept in jars.*"—P. 155, v. 2. "At the bottom of the jar is a cock, from which is drawn the juice, in the form of a *thick luscious syrup.*"—P. 168. In another place he says:—"We were daily supplied with the sap of the date tree, which is a *delicious and wholesome beverage when drunk quite fresh*, but if allowed to remain for some hours, it *ACQUIRES A SHARP TASTE*, not unlike cider. It is called *leghma*, and, poetically, the 'tears of the dates.'" In fact, the word appears to be a corruption of the Latin *lachryma*. This testimony, that fermented palm juice rapidly acquires a *tart acid taste*, losing its native lusciousness, exactly corresponds with the statement of Dr. Shaw made near 78 years before. Major TEMPLE adds:—"When a tree is found not to produce much *fruit*, the head is cut off, and a bowl or cavity scooped out of the summit, in which the rising sap is collected, and this is drunk *without any other preparation.*" "It would appear that the *ancients* were acquainted with this manner of obtaining this liquid, for I have in my possession an ancient cornelian intaglio,

representing a tree in this state, and the jars in which the juice was placed. This stone was found in the Jereed, the country of dates and *leghma*."

After this array of evidence, we may fairly assert that philology and fact combine to establish, with strong probability, which is the highest evidence the subject admits of, the reconciling views we have embraced. There is nothing to controvert, much to countenance, the position, that *shechar*, like the term with which it is coupled, denoted at first an unfermented and undrugged beverage; but that, as with *yayin*, the term was afterwards imposed upon the inspissated juice made intoxicating by the admixture of drugs, or upon the fresh juice after it had run into fermentation. As the mixed or fermented *yayin* must be distinguished from the undrugged and unfermented, so must the *saccharine* drink in its pure state be distinguished from the *shechar* which rageth!

#### EXAMINATION OF THE CONTEXT.

Upon general considerations, therefore, we have arrived at the conclusion that there is no more warrant for supposing that intoxicating *shechar* was intended in this command, than intoxicating *wine*; but, we conceive, there are several specific reasons for rejecting the supposition that either the *yayin* or *shechar* were intoxicating.

12. The first objection to their fermented character is derived from their unfitness for the occasion—the celebration of a joyful festival, when, after a portion of the "first fruits"\* had been offered and con-

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\* Always being *natural produce*.

sumed upon the altar, the remainder was converted into an entertainment of which the poor, the stranger, the *widow*, the *orphan*, and the Levite partook. The Jews, as a people, and especially the young and unsophisticated, loved *sweet*, not sour or bitter, drinks. That "the *shechar* should become *bitter* to their taste" (Is. xxiv. 9) is a prediction of evil—that their drink should be *gone*, or *sour* (Hos. iv. 18) is a mark of deterioration. Palm wine, we know, on being subject to fermentation, loses its luscious sweetness, and "grows *tart* and *ropy*." How, then, can any contend that this depraved and deteriorated drink was preferred, in a joyful festival, to the *shechar* in its pure and primitive state, a refreshing and delicious beverage? The known tastes of the Jews run counter to the supposition.

Again, it was a religious occasion. "These sacrifices," says WATSON in his Biblical Dictionary, "which were offered as an indication of gratitude, were accompanied with *unleavened* cakes." Fermented cakes were no proper symbols of the corn—the fruit of the earth. Fermentation was synonymous with *corruption* amongst the ancients, as it is in fact a downward decomposing process. It is, therefore, unreasonable to suppose that fermented *yayin* or *shechar*—a symbol of impurity—would be employed on this occasion in preference to pure wine, and as the representation of the "first fruits" of *tirosh* and *yitzhar*. The opinions of the Jews concerning fermentation forbid the supposition.

Lastly, it would be equally gratuitous to suppose that the wine of the drunkard—the *mixed* or drugged wine, solely devised for the purpose of inebriety, and

on the seeker of which a woe is denounced—was selected as an emblem of the “fruits of the earth,” used in holy acknowledgment, and presented to the lips of the widow and the orphan! The supposition offends every sense of moral propriety. But, that the great and holy God should appoint in sacrifice, or on other sacred occasion, the very wine which he selects as the emblem of his wrath, “the wine of stupefaction,” a cup of mixture, the dregs whereof the *wicked* shall drink—that wine which the Holy Ghost has pronounced “A MOCKER —rather than “the fruit of the vine,” “the pure blood of the grape”—is for our opponents to prove, not for us to refute.

#### CONCLUSION.

Philosophers have long deemed any theory to be true, which accorded with all the *facts* of the science to which it had relation. If this test be sufficient in physics, it will be equally so in philosophy. We ask, then, in what respect does our theory of Scripture drinks fail to meet this requisition? Texts and testimonies hitherto inexplicable and irreconcilable, are thereby harmonised. The discord, darkness, and disorder which prejudice and appetite have often introduced into the discussion, are dispelled. The BIBLE no longer appears in opposition to NATURE and to itself, but, in the singular fact that in no one instance is Divine sanction connected with the use of intoxicating drink, it submits an additional evidence of its holy and inspired character. In short, the teetotal plan of interpretation removes the greatest difficulties and solves the strongest doubts—explains every phenomenon arising in the inquiry—accords with expe-

rience, facts, and history—reconciles otherwise clashing and conflicting testimony—illustrates the wisdom, vindicates the purity, and completely harmonises the WORD and the WORKS, of God.

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## POSTSCRIPT.

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READER! while we await the verdict of a calm impartial judgment on the harmonising views advanced in the preceding pages, we take leave at parting, though not within the direct scope of the Essay, to express an earnest hope that, whether its criticisms and conclusions are received or rejected, they may not be considered as the basis of the TEMPERANCE CAUSE. That cause has a stronger and safer foundation; and if we leave for a moment the more simple and universal principles of moral action, to search for truth amidst the comparative Babel of criticism—to seek for the outlines and traces of the antique life amidst the “dry bones” and skeletons of the dead languages—it is more for the sake of theoretical truth, and to silence the perverter of God’s most holy word, than for any need of its conclusions to enforce the practical morality of abstinence.

We might, in words, concede to you that under the Mosaic law the use of intoxicating drinks was permitted, or even sanctioned, in common with the law of retaliation, divorce, or slavery—we might shut our eyes to the growing facts around us, which demonstrate, by the unerring logic of experience, the superiority of teetotal over intoxicating drinks—we might forget the physical evidence or disown the medical authorities which establish the position that alcohol is a poison, injurious alike to the bodily, mental, and moral perfection and progress

of man—or we might admit the thousand and one pleas and expedients to which the moderate drinker resorts in defence of his “single glass”—and yet would we proclaim, with an earnestness and energy befitting a great but neglected truth, that

**DUTY DEMANDS THE SACRIFICE OF THAT SINGLE GLASS.**

We need not stop to enforce the wide practical distinction between the simple and slightly intoxicating wines of ancient Palestine, and the spirituous and scientifically fermented wines of our own day—nor stay to illustrate the inconsequence of arguing from the Levitical law to the glorious gospel; from the *rights* of the Jewish covenant, which long since waxed old as a garment, to the Christian *duties* of a living Christianity—but, leaving behind the “beggarly elements” of cold and selfish criticism, press on to the higher and holier *privileges* of the Christian economy.

Duty, we contend, is regulated by God’s will, and co-extensive with His announcements of it. Wherever the gospel of Christ has been published, the law of Christ ought to be received and obeyed. **THAT LAW IS LOVE**; of this law the life of the Lawgiver was the perfect embodiment. From this law is developed the principle of Christian self-denial and **SACRIFICE**; and this principle was illustrated in His incarnation, His sorrows, and His death. Christianity without sacrifice—constant and joyful sacrifice—is a form without power—a body without life—a temple without a resident. The *true* Christian is a **LIVING TEMPLE**; therefore will the *same spirit* of sacrifice and self-denial for the good of others which was *in Christ* also dwell in *him*. If he have not the *spirit* of Christ, he is *none of his*. He is not a Christian, but a professor—not a reality, but a sham. Where these principles are vitally recognised—not in word only, but in deed and in truth—we shall not have the cold and calculating question—“How near a Jew can I eat and drink?—or how far indulge my sensual tastes within the prescribed circle of *abstract right*?”—But the earnest holy thought will be—“How near my Lord can I live?”

Men do not dwell and act alone; hence, the moral quality of their actions cannot always be determined by a reference to themselves alone. What might be safe and right for Alexander Selkirk, the sole resident of Juan Fernandez, would not be either safe or proper as a member of the community of

Largs, his native town. In the last relation his *example* would exert an influence, and be attended with consequences unknown in the former, and thus introduce a new element and test of moral action. Hence, man, as an isolated *individual* and a *physical* being, may possess rights which cannot be enjoyed as a *member* of society and a *moral* agent. The abstract must yield to the relative—the selfish to the social—the less to the greater—the physical to the MORAL LAW.

In conformity with these principles, the divine announcement is—"NO MAN LIVETH TO HIMSELF"—least of all men, a Christian! The honour of God and the happiness of men are the ends to which his every action should be directed—the objects to which every energy should be devoted and every affection consecrated. "Love the Lord thy God with all thy heart, and thy neighbour as thyself," is the sum and substance of human duty. Do you ask—"Who is my neighbour?"—the answer is—every one who needs thy help! The poor drunkard is your neighbour; he was once, perhaps, a sober, and virtuous, and a happy man. In his way through life he has fallen amongst thieves; step by step he has been seduced and victimized by the drinking customs of the world, until "strong drink" has robbed him of health, and home, and happiness. The young and sober are your neighbours; they are treading in the same slippery path—they are tampering with the same destroyer—and many of them, if not warned and arrested, will arrive at the same termination. There is a *moral certainty* in the case—a risk and lottery—which is truly terrible! *These* need your help—your example. Bid them abstain, and abstain yourself. Say to them, in the emphatic language of Scripture, "WINE IS A MOCKER; STRONG DRINK IS RAGING"—and proscribe the dangerous agent. "Whether you eat or drink, or whatsoever you do, do all to the glory of God." Christian reader! art thou eating and drinking to this heavenly end? Does the glass of whisky or of wine contribute to the honour of the Creator, or advance the happiness of the creature? Does it not, rather, swell that dark and desolating torrent, which even now is sweeping over our country with frightful force, penetrating and polluting the sanctuary of the Church itself?

Duty, then, varies with varying circumstances. It is a relative thing—it is that beautiful principle of adaptation or



EXPEDIENCY of which the Apostle spoke when he said—"All things are lawful"—that is, not prohibited by the law—"but all things are not expedient." This is not that love and false expediency of *self* so current with the worldling, but that liberal and enlarged expediency which makes human happiness the end of all studies, and the landmark of all laws. In reference to this end, argues the Apostle, certain things become inexpedient or bad, which, while related to one's self alone, and abstracted from the consequences and influence of example, are innocent or indifferent. It follows, that what is lawful at one time, or under one set of circumstances, may be unlawful or inexpedient at another time, and under different relations. Just so with regard to "STRONG DRINK." We will grant that it might be right in the Jew to use it once, but does it follow that it is right in the Christian now? It was once "lawful" to demand "an eye for an eye, a tooth for a tooth, blood for blood." It is so no longer. Times and circumstances have changed, and our moral obligations with them. New duties and responsibilities have been imposed upon us, and it behoves us to discharge them faithfully. Without inquiring into the *cause*, we would look at the *fact* of drunkenness, which prevails to an extent unprecedented and unparalleled. The connexion between moderate drinking and drunkenness is so close and invariable that we can have no hope of delivering our country from the latter, except by relinquishing the former. Moderation has been weighed in the balances and found wanting. Abstinence has been tried, and its efficiency and triumphs are attested by ten thousand trophies. What evil averted! What good achieved!

What has it done? Delightful things,  
Beyond our best imaginings.  
The Ethlop's white, the lion's tam'd,  
And hoary drunkards are reclaim'd.

This is the great deliverance,  
Achiev'd by God through abstinence;  
And can the *Christian* ever cease  
To pray, to work, for its increase?

Yet still the plague rages! Our kindred and our brethren are falling before it! But there is hope, for we may step before the advancing pestilence, and by the sacrifice of our "single glass" we may save them. Shall it be said that we

COULD but WOULD NOT? God forbid! May the living spirit of Christianity descend upon the Church, and vindicate the principles and profession of our most holy faith! May Christians, generally, follow in the footsteps of the Apostles of old, who were ready for every good work, until all have become "living epistles seen and read of all men." ST. PAUL acted upon the principle laid down—"To him that knoweth to do good, but doeth it not, to him it is sin." Hence, he could not stand upon his abstract *rights*, but would make the weakness of his brother the rule by which to regulate his own strength. "It is good neither to eat flesh nor to drink wine, nor do anything whereby thy brother stumbleth, or is offended, or is made weak." But is not the drinking system the occasion of ruin to millions? "Wherefore," let us say with the Apostle, "if eating meat or drinking wine make my brother to offend, I will eat no flesh nor drink wine, *while the world standeth.*" On the spirit of this Apostolic declaration we ground our claim to the support of the Christian Church, and shall the pleasures or *gratifications* of the flesh prevail against it? On this principle of Christian duty we rest securely. It is a pillar broad and strong enough to sustain the temple of teetotalism in all its grandeur.

# ESSAY

ON

DEUTERONOMY XIV. 25, 26.

BY THE

REV. C. J. KENNEDY OF PAISLEY.

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—“Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go into the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household.”—DEUT. xiv. 25, 26.

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**T**HE advocates for intoxicating liquors attempt to enlist this text in their service. They appeal to it with great confidence. Many of them hold that it embodies the strength of their cause. Here, if any where in the Bible, they meet with the much-desired encouragement and authority to use intoxicating drinks. These look upon this portion of holy Scripture as containing what amounts to little if any thing less than a command to indulge in their favourite potations. This passage satisfies their consciences, and emboldens them in their scornful opposition of those who contend for total abstinence from all that intoxicates. It quite confirms their conviction that they are sanctioned in their indulgences by the highest of all authorities, and that those persons who attempt to discountenance and restrain them are acting a most unwarrantable part.

And not a few conscientious abstainers have been

staggered by this text. It has completely puzzled them. They have not been able to harmonize it with the convictions of duty which they have formed. These convictions they feel to be in accordance with the voice of reason, the dictates of benevolence, and the tenor of Divine revelation. But this text seems to speak a different language. It stands like an opposing rock in the stream which carries the vessel of total abstinence rapidly onwards, and excites serious apprehensions in the hearts of not a few among those who have embarked in it.

It is, therefore, a matter not a little important to ascertain the real meaning and bearing of this text.

All should listen to the voice of God. All should observe his counsels. But, before we can obey, we must understand. Let us, therefore, proceed to examine, with modesty and candour, the structure and import of this remarkable passage, that we may see whether it actually contains any thing opposed to the principles inculcated by Total Abstinence Societies—any thing which can prove it proper for Christians of the present day to indulge themselves in the ordinary use of intoxicating drinks.

First, let us consult the connexion in which it is placed, that we may obtain a fair view of its bearings and legitimate application.

“Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, and of thy wine, and of thine oil, and the firstlings of thy flocks; that thou mayest learn to fear the Lord thy God always. And, if the way be too long for thee, so that thou art not able to carry it—if the place be too far from thee which the

Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee—[next follows the passage under immediate consideration, viz.]—Then shalt thou turn it into money, and bind up the money in thy hand, and shalt go into the place which the Lord thy God shall choose, and thou shalt bestow that money for whatsoever thy soul lusteth after—for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household—(verses 25, 26)—and the Levite that is within thy gates. Thou shalt not forsake him, for he hath no part or inheritance with thee"—(verse 27).

From an inspection of this entire passage, we learn that the directions contained in verses 25, 26 were part of the now repealed Levitical code—that they were provisional, being given to meet a specific case—that the drinking of the liquors here mentioned was entirely optional—and that their use formed part of the observances belonging to a purely religious ordinance.

*First*, The directions regarding the use of what our translators call *wine* and *strong drink* were part of the *now repealed Levitical Code*.

They related to the tithes exigible under that code. They provided for the disposal of these tithes. They related to transactions which were to take place in connexion with the assembling of the Israelites at stated times in the place which the Lord their God should choose to place his name there. In Shiloh in Mispah, in Gibeon, in Kirjath-jearim, and in Jerusalem, these directions met their fulfilment. They

form no part of the evangelical code—that law of liberty under which the children of God are placed during the present dispensation of Divine worship and obedience. *Now*, the true worshippers may acceptably worship the Father every where. *Now*, the ancient ordinances of Divine service, enacted in relation to the “worldly sanctuary,” have lost their binding power. On us Gentiles—living in this last time—they are not imposed. We are fully freed from any obligation to observe these antiquated regulations. If, therefore, Christian prudence or Christian benevolence should dictate a mode of procedure entirely at variance with the tenor of the directions contained in the passage now before us, we are at perfect liberty to adopt that mode of procedure.

To go to this passage for instructions in reference to the duty of British Christians, living in the 19th century, is to re-assume the yoke of Mosaic bondage—is “to turn again to the weak and beggarly elements” of the old dispensation, from which the glory hath now departed. Let us rather embrace the liberty proclaimed by Christ and his Apostles, and, “by love, serve one another.”

*Secondly*, The regulations contained in the passage now under examination were *provisional*, being given to meet a specific case—the case of those Israelites who might live at a great distance from the place chosen by the Lord their God as the locality of the sanctuary.

It did not apply to any whose inheritance lay within a moderate distance from the place selected by Jehovah for his special residence. The remote tribes might act according to its tenor, but not the

nearer tribes. On these it was imperative to bring the tithes *in kind* to the holy place.—(See verses 22 and 23 of this same chapter.) Each individual seems, indeed, to have been left to judge whether the *allowance* contained in this text did or did not apply to his case. Hence, some who lived in a particular district of the promised land might avail themselves of the permissive provisoes which our text embodies, while other individuals, though living in the same district, might convey their tithes to the place appointed for special solemn worship. The former might do *well*, but the latter doubtless did *better*. They obeyed the *law*, instead of availing themselves of the *exception*. Of course, the individual's health, and his means of transporting his produce, and even the nature of that produce, would need to be considered, in forming a judgment as to whether he lay under a moral and religious obligation to carry with him the tithes of his increase when he went up to worship in the place which was selected by Jehovah as the dwelling-place of his glorious name.

The feeble and the sick would find more difficulty in carrying their tithes with them than the strong and healthy. He who possessed *few* beasts of burden would find more difficulty in doing so than he who possessed *many*. It would be far less easy to transport some kinds of produce than other kinds. We have said nothing of the aspect of the respective regions, and the condition of the various roads over which the different travellers would have to pass in their progress to their common destination—whether hilly or level, desert or cultivated, rugged or smooth, intersected with rivers and brooks, or free from such hindrances. All these, and the peculiar ages and

dispositions of the various worshippers, would have their influence in determining them to obey the *general rule*, by carrying with them their tithes *in kind*, or to act on the *permission* which the Lord gave them, to carry with them, instead, the *value* of their tithes *in money*.

The provisoes in the text were provisoes in the shape of *exceptions*, introduced to prevent inconvenience. It was not *imperative* on any to attend to *them* in preference of the *general rule*. Hence, it follows, that it was not *imperative* on any Israelite to drink the "strong drink" (as our translators call it) which is mentioned in this text.

Thus, it again appears that this passage can lay no religious obligation on any Christian to partake of *strong drink*. It laid no such obligation on any *Jew*, even during the Mosaic economy. It cannot lay the shadow of any such obligation on a *Christian* who lives after that temporary economy has been superseded by a brighter and better.

A conscientious Jew might object to the drinking of "strong drink." There were various ways in which such a one could both observe the law under which he was placed and preserve his conscience undefiled. He was under no painful necessity of either incurring the sentence of excision from his Church or drinking intoxicating drink. He had various ways of escaping that dire dilemma. One way was to obey, not the *secondary*, but the *primary* regulation—to bring his tithes to the sanctuary, not in value, but *in kind*. In that case he came under the law prescribed in verses 22 and 23, which run thus:—"Thou shalt truly tithe all the increase of thy seed that the fields bringeth forth year by year; and thou shalt eat be-



fore the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks—that thou mayest learn to fear the Lord thy God always.”

No mention is here made of what our translators term “strong drink.” The word here rendered “wine” is *וַיִּנְי* *tirosh*—a word which is applied to denote the juice found in the grape cluster, in Isaiah lxx. 8, where our translators rightly render it “*new wine*”—a word which is found in Proverbs iii. 10, where it is similarly rendered into our version, and where it evidently denotes the *fresh juice* of the grape as it is just pressed out—*when it can have no intoxicating power*. It is also deserving of notice that the tithes mentioned are to be *eaten*. They are all spoken of as being articles of *food*. No mention is made of *drinking* any of them. It is, therefore, probable that the *וַיִּנְי tirosh* here mentioned was grapes, which, in the land of Israel, formed an agreeable and wholesome kind of food. But, whether this word meant the grape, or the fresh juice of the grape, is of no consequence to our argument; for, whichever of these may be the meaning, the substance denoted must have been completely devoid of intoxicating power.\* Consequently, when partaking of this substance, the con-

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\* The word *וַיִּנְי* and the equivalent kindred word *וַיִּנְי* occur in the Bible no fewer than thirty-eight times, in none of which, except one, is there any show of reason for maintaining that an intoxicating liquor is meant; while, in several passages, it evidently means such a substance as *could not* intoxicate. In the one passage to which I allude (Hoseah iv. 11) *וַיִּנְי* is not said to *intoxicate*, but, like whoredom, to alienate or “*take away the heart*” from God.

scientious abstainer from intoxicating drink would be acting in perfect conformity with his principles. The most scrupulous among modern Christians might unhesitatingly follow such an example.

*Thirdly*, The drinking of the liquors mentioned in verse 26—the “wine and strong drink” of the authorised English version—was not *imperative*, but, on the contrary, was entirely *optional*.

The *value* of the tithe might be expended on those liquors, in part or in whole, or, if the worshipper chose, that value might be entirely expended upon anything else which he preferred. There was no compulsion. Nor was there even a *recommendation* given of these substances in preference to other substances. The worshipper was left to his unrestrained selection—his uninfluenced choice. He was perfectly free to act the part of a total abstainer both from “strong drink” and from “wine.” He was told to purchase whatsoever his soul desired. A Rechabite could, with perfect ease and complete conscientiousness, comply with all the REQUIREMENTS in verse 26. So could a Nazarite—a Nazarite under the vow. The worshipper lay under no obligation to eat anything made of the vine-tree. Consequently, even a person who was a *perpetual* Nazarite, like Samson, was perfectly able to comply with the *requirements* of our text. Being left to his option regarding what he should purchase, he could easily select such provisions as he could use without condemnation or scruple of conscience.

Modern total abstainers, whose pledge, in point of extent, falls much short of the Nazaritish vow, were they called on to comply with the tenor, nay,

with the very letter of verse 26, would be quite able to do so without any violation of their principles. Even such as prefer using *unintoxicating* wine in religious ordinances would find no difficulty in both yielding compliance with this verse and also obeying their conscientious scruples. They would not be bound to procure either "strong drink" or intoxicating wine. They would, on the contrary, be at full liberty to buy and use agreeable, healthful food, and such liquors as contain nothing that can ever intoxicate.

Thus, it appears that, in the text under consideration, there is nothing necessarily opposed to total and perpetual abstinence from inebriating substances—nothing opposed to the conduct of those who would, even on sacramental occasions, renounce the drinking of intoxicating wine. Many zealous abstainers do not go so far. While they oppose the *ordinary*, they allow the *sacramental*, use of fermented wine. The *common* abstinence pledge contains an exception regarding the use of intoxicating liquors for sacramental purposes. Now, were it granted that the "wine" and "strong drink" referred to by Moses in the text under scrutiny were intoxicating, and were we merely required to reconcile this text with the propriety of *such a pledge*, our task would be a task of the very easiest sort, for,

*Fourthly*, The use of the "wine" and "strong drink," regarding which a permissive provision is here inserted, was a strictly sacramental use. Their use was connected with religious exercises. It was "*before the Lord his God*" that the worshipper was to eat. It was in the divinely selected and consecrated place, and *in that place alone*, that he was allowed to

use these substances on this occasion—(verse 25). It was in company with the Levites—the appointed ministers of religion—that these liquors were to be used—(verse 27). And the design of the entire service, of which their participation formed an allowable part, was strictly and directly *religious*. Its design was that the worshipper “*might fear the Lord his God always*”—(see verse 23). The text before us had no reference whatever to computations on which every one concerned would feel it to be an impious mockery solemnly to implore the blessing of the Most High. It referred to a religious festival—a sacred occasion—in which God was devoutly acknowledged, and his presence joyfully recognised.

With the *sacramental* use of the liquors mentioned this text is in full and evident harmony, if not with their common every-day use. Whatever may be said *elsewhere* in the Bible regarding their every-day use, nothing is said regarding it *here*. This passage has a direct relation to the observance of a solemn religious ordinance, in which the use of these liquors was permitted; but it has no relation whatever to the practice of drinking such liquors on ordinary occasions. They who quote it in opposition to the *usual* total abstinence pledge betray great inadvertence, to say the very least that can be said. It does not legitimately bear against those who give that pledge; for it is part of an abrogated code—it was permissive, rather than imperative—it left those who obeyed it at full liberty to abstain from the liquors mentioned in it—and, whatever their peculiar nature may have been, it referred, not to the *common* use of these liquors, but to their use *in a solemn religious ordinance*. It did not contravene the vow of the ancient

Nazarite. It cannot contravene the pledge given in the present day against the ordinary non-medical, non-sacramental use of intoxicating liquors.

Hitherto, the views presented in this brief essay have been consistent with the concession that the "wine" and "strong drink" to which the passage before us refers were intoxicating wine and strong intoxicating drink. But that concession may be refused. There are reasons for refusing to make that concession—reasons which demand the serious attention of the philanthropist and the theologian.

The Israelites were acquainted with *various sorts* of wine and strong drink. The word יין *yayin*, "*wine*," does not necessarily signify *intoxicating* wine. Nay, there are passages of scripture in which it *cannot* signify intoxicating wine. Thus, in Isaiah xvi. 10 we read—"The treaders shall tread out no *wine* (יין *yayin*) in their presses." Now, the juice trodden out in the presses could possess no intoxicating quality. Again, in Jeremiah xl. 12 we are told that "The Jews—gathered *wine* (יין *yayin*) and summer fruits very much." Here (*yayin*) "*wine*" must signify either grapes or the fresh juice of the grape, and could not signify intoxicating wine. Once more, we read in Jeremiah xlvi. 32, 33, "O *vine* of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage (בציר *bezhireck*, *thy grape gathering*). And I have caused *wine* (יין *yayin*) to fail from the *wine-presses*, none shall tread with shouting." Here we read concerning the failing of *wine* (יין *yayin*) from the wine-presses because of the spoilers falling on the VINTAGE, so that

there should be no treading of the grapes with shouting. The liquor that was to fall from the wine-presses was יין *yayin*, "wine," such as they were previously accustomed to *tread out* with shouting—a liquor which could be nothing else than the fresh unfermented juice of the grape, which does not possess any, even the smallest, intoxicating power. This liquor is generally denoted in Hebrew by the word תירוש *tirosh*, or its kindred and equivalent word תירוש *tiroosh*. But the words *yayin* and *tirosh* are in some cases synonymous. The translators of the authorised English version, while they have, in eleven instances, rendered the latter word "new wine" and in one case "sweet wine," have in twenty-six instances rendered it "wine"—the same term that they usually employ as the equivalent of the former word, viz., יין *yayin*.

Thus it appears that, according to the judgment of these eminent scholars, תירוש *tirosh* was often equivalent to יין *yayin*. On the other hand, they never render *yayin* by "new wine" or "sweet wine." Hence, we learn that, according to their opinion, יין *yayin* is the generic, and תירוש *tirosh*, the specific word—the former denoting wine of every sort, the latter denoting "new wine," "sweet wine," the fresh juice of the grape.

The authority of these learned divines is the more powerful and available on account of the fact that they gave their verdict long before the total abstinence controversy had come into existence. No bias in favour of total abstinence views can be supposed for a single moment to have influenced their minds and pens. If they had prejudices and leanings, these lay all the opposite way—in favour of the moderate use of inebriating drinks. And yet we have seen that,

while they uniformly render the word יַיִן *yayin* by the term "wine," they render the words טִירוֹשׁ and טִירוֹשׁוֹ *tirosh* and *tiroosh*, once out of three times, "new wine" or "sweet wine," showing that they were aware that these words denoted the fresh, sweet juice of the grape; while, twice out of three times, they render these words by the term "wine" itself, showing that, in their judgment, the sweet, newly-expressed juice of the grape was properly denominated "wine."

The same remarks apply to אָוִיס *ausis*, which in Canticles viii. 2 is rendered "juice"—in Joel i. 5, and iii. 18, "new wine"—but in Isaiah xlix. 26, and Amos ix. 13, "sweet wine," by the translators of our authorised version. It was a "new wine," a "sweet wine," a new, sweet "juice," pressed from the grape by treading. When not mixed with intoxicating drugs or herbs, it could not affect the brain like alcoholic wines; but it might, if taken in large quantities, affect the stomach, producing nausea, vomiting, and temporary weakness. When drugged, it might possess a strong intoxicating power.

As there were various sorts of wine, some of which were unintoxicating, it was quite possible to use wine and yet act in perfect accordance with the principle of total abstinence from intoxicating liquors; and, therefore, to return to our text, the worshipper of Jehovah, who partook of יַיִן *yayin*, which was the name of every wine, could easily select a species which was entirely unintoxicating; and thus, while celebrating the ordinances of the sanctuary in the use of "wine," could avoid partaking of a single particle of intoxicating drink.

But what are we to say regarding the liquor

which in our version has been designated "strong drink"? Did not this expression, in every instance, denote *intoxicating liquor*? By no means. The original expression does not, like ours, consist of two words—a noun and an adjective. It is a single word. There is nothing corresponding to the word "strong" in the original. "*Drink*" would be a much closer rendering than "*strong drink*." The word in our text is שׂכר *shacar*. It is derived from a verb which signifies *to satisfy, to satiate*. Its original, natural meaning, therefore, when denoting drink, must be *satisfying drink, satiating drink*.

It, therefore, could not resemble strong alcoholic drink, such as brandy, gin, rum, or whisky, which never satisfy or satiate, but, on the contrary, create an appetite outrageously clamant and utterly insatiable. It should be distinctly borne in mind, that Hebrew terms were not, like ours, often entirely arbitrary, and often even imposed in defiance of all truth and propriety, like "*aqua vitæ*," "*the water of life*"—a term applied to a substance which would be far more appropriately called "*aqua mortis*," the "*water of death*." Hebrew terms were correctly descriptive of the things which they were employed to express. *Shacar* was doubtless a *satisfying, satiating drink*.

What its precise nature was may be difficult to discover at this distance of time. One thing is certain, namely, that it could not resemble our strong, fiery drinks, which rouse appetite to an ungovernable rage, that they have no power to appease, but that ever cries, "Give, give, give!" till conscience, substance, strength, health, character, comfort, happiness, hope, body, soul, are utterly and eternally destroyed.



Happily the term שׂכר *shacar*, as a root, has given origin to several terms which still retain their place in modern languages. The word *saccharine* is derived from it. *Shacar* was a drink of a saccharine nature. Louth calls it "*palm wine*." Palm wine, when fresh, is *strongly* sweet, but perfectly unintoxicating. Our own word *sugar* is derived from this same Hebrew word. This fact corroborates the opinion that *shacar* was a *sweet saccharine* or *sugary* drink. In conformity with this, we find *shacar* contrasted with what is bitter, in Isaiah xxiv. 9, "*Shacar shall be bitter*." Admit *shacar* to be, in conformity with the meaning of its derivatives, *sweet drink*, and the prophet's declaration, which is tantamount to this, "*Joy shall be turned into sorrow, felicity into misery*," becomes beautifully apposite. On the other hand, suppose *shacar* to be a liquor *alcoholically strong*, and the correctness of the figure introduced is entirely destroyed.

Like *yayin*, *shacar* might acquire intoxicating power by being drugged or by being fermented; but in its pure, original state, it appears to have been unintoxicating, innoxious, salutary, and satisfying. When, therefore, the worshipper of Jehovah employed part of the money-value of his tithes in purchasing *shacar*, that he might partake of it before the glorious object of his solemn but joyful religious service, he lay under no necessity of making the slightest approach to a state of inebriation, for he could obtain a *shacar* which was pleasant, salutary, and completely devoid of intoxicating power.

Our modern advocates for inebriating liquors, led away by the mere sound of the English expression "*strong drink*," may imagine that they find in

this text something to countenance their attachments or their opinions, but candid and sober criticism shows the utter futility of their deductions, and evinces that they must look elsewhere for evidence in support of their allegations.

The *yayin* and the *shacar* of which we read here might be completely destitute of inebriating qualities. Such *yayin* and *shacar* were common and easily procured in the land of Israel. Such liquors would be appropriate in a solemn religious festival, intended to promote the true knowledge, and the abiding, perpetual fear of the High and Holy One. How different, in spirit and tendency, are the banquetings and sensual indulgences of our own day which this text is often brought to justify. How inappropriate to *them!* how completely opposed to the tempers which *they* cherish! are the words of the Lord by Moses in reference to the religious feasts instituted among the Israelites in connexion with the presentation of their offerings and tithes before Him, and to which it is that our text directly and solely relates:—

“Seven weeks shalt thou number thee. Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks *unto the Lord thy God*, with a tribute of a freewill offering of thine hand, which thou shalt give, according as the Lord thy God hath blessed thee. AND THOU SHALT REJOICE BEFORE THE LORD THY GOD, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you, IN THE PLACE WHICH THE LORD THY GOD HATH CHOSEN TO PUT HIS NAME THERE.”

“Thou shalt observe the feast of tabernacles seven days, *after that thou hast gathered in thy corn and wine.* And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite, and the stranger, and the fatherless, and the widow that are within thy gates. *Seven days shalt thou keep a SOLEMN FEAST unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hand; therefore thou shalt surely rejoice.*”—Deut. xvi. 9, 11, 13, 15.

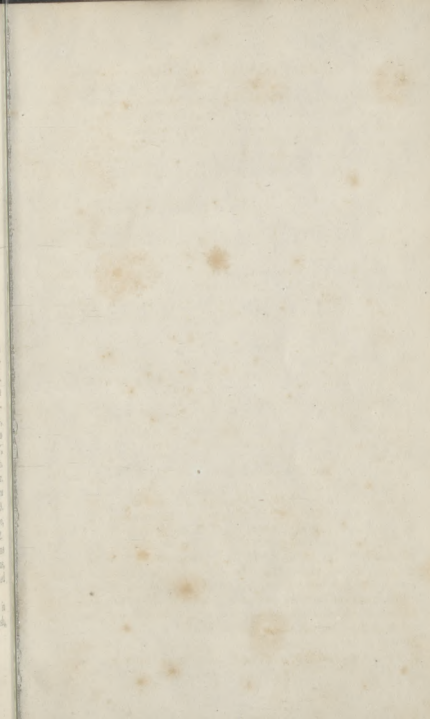
To conclude, by summing up what has been said:—Our text does not authorise the use of intoxicating liquors on ordinary occasions, if it countenances their use on any occasion; for it is impossible to prove that the liquors here mentioned were intoxicating. On the contrary, strong evidence can be adduced to show that they might be entirely destitute of inebriating qualities. The occasion on which they were permitted to be used was a solemn *religious* festival. The appointment regarding their use was not preceptive and imperative, but entirely permissive, and its observance optional. That appointment was not a *primary* but a *secondary* regulation, and could be rightfully superseded by attending to another appointment which was primary and of superior obligation, and according to which nothing was mentioned as to be used by the worshipper besides what was devoid of intoxicating power. Thus, the Nazarites—both the occasional and the perpetual—were able to comply with the regulations in the text and its connexion, without in the least infringing their vows, though these had a far wider range

than that of the usual Total Abstinence pledge. And even if the directions in this text had been universally, perpetually, and imperatively imposed on the Israelites, in the land of Canaan, under the old dispensation, while the "worldly sanctuary" was standing, still they could form no rule for the guidance of Gentile Christians, in the present day, when that sanctuary is destroyed and its appropriate ritual is superseded and abolished.

This is *our* rule—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.—Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

ABERDEEN:

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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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